

Theological Terms (#34)

by Ron Banuk

05 August 2013

[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#) [P](#) [Q](#) [R](#) [S](#) [T](#) [U](#) [V](#) [W](#) [X](#) [Y](#) [Z](#)

[Abduction, Alien](#)

[Abomination](#)

[Abraham's Bosom](#)

[Abraham's Vision](#)

[Aliens](#)

[Allegory](#)

[Amillennialism](#)

[Angel of the Lord](#)

[Angels](#)

[Annihilationism](#)

[Annunaki](#)

[Apostles and Disciples](#)

[Ark of the Covenant](#)

[Armageddon](#)

[Aroma and Fragrance](#)

[Ascension](#)

[Assurance of Salvation](#)

[Astrology](#)

[Astrology, Maurice Cotterell](#)

[Atonement](#)

[At Will](#)

[Aunt Susan Theory](#)

[Baptism, Kinds](#)

[Baptism, Spirit](#)

[Baptist Handkerchief](#)

[Benefactors \(See Lord it Over Them\)](#)

[Bible, Authorship](#)

[Bible, Borrowed Works](#)

[Bible Says](#)

[Bipartite \(See \[Man\]\(#\)\)](#)

[Birthright \(See \[Primogeniture\]\(#\)\)](#)

[Blackout](#)

[Blessing, Benediction, *Berakah*](#)

[Blood and Water \(See \[Water and Blood\]\(#\)\)](#)

[Body \(See \[Man\]\(#\)\)](#)

[Bookends](#)

[Book of Life](#)

[Book of the Law](#)

[Born Again](#)

[Bride of Christ](#)

[Bride of the Beast](#)

[Brothers and Sisters](#)

[Capital Punishment](#)

[Cave of Machpelah](#)

[Celibacy](#)

[Charismatics](#)

[Cheek, Turn the Other](#)

[Children of](#)

[Christmas](#)

[Church](#)

[Church Attendance](#)

[Church Discipline](#)

[Church, Emergent](#)

[Church, Founded on](#)

[Circumcession of the Trinity](#)

[Circumcession of Believer and Trinity](#)

[Circumcession of Jesus and Trinity](#)

[Circumcession of Yahweh and Jews](#)

[Circumcision](#)

[City of God](#)

[Clergy vs Laity](#)

[Coming of Messiah](#)

[Commandments, Statutes, Ordinances](#)

[Communion](#)

[Complaining](#)

[Confession of Faith](#)

[Confession of Sins](#)

[Covenants](#)

[Covenant Theology](#)

[Creation](#)

[Cremation](#)

[Crucifixion \(See Good Friday.\)](#)

[Crop Circles](#)

[Crosswalker \(Crosscarrier\)](#)

[Crowns](#)

[Curse](#)

[Custom \(See \[Interpretation\]\(#\)\)](#)

[Darkness \(See \[Blackout\]\(#\)\)](#)

[Day of Atonement](#)
[Day of Preparation](#)
[Day Nor the Hour](#)
Delayed Baptism (See Baptism, Spirit)
[Deliverance](#)
[Demon](#)
[Destroyer](#)
[Discipline](#)
[Dispensations](#)
[Dispensationalism](#)
[Distant Starlight Problem](#)
[Dumb Reading](#)
[Easter](#)
[Eat, Shall Not](#)
[Eldad & Medad](#)
[Eschatology](#)
[Eternal Order](#)
Eucharist (See Communion)
[Evangelists, Four](#)
[Excommunication](#)
[Eye for and Eye](#)
[False Trinity](#)
[Fatalism](#)
[Father's House](#)
[Fear and Trembling](#)
[Fire, Consuming](#)
[Firstborn](#)
[First Church](#)
[First Fruits](#)
[Fish, 153](#)
[Force One's Way into the Kingdom](#)
[Forgiveness](#)
[Forgiveness Syndromes](#)
Fragrance (See [Aroma](#))
[Fruits of the Spirit](#)
[Filled with the Holy Spirit](#)
[Gap Theory](#)
[Garden of Eden](#)
[Garden of God](#)
[Gematria](#)
Giants (See [Nephilim](#))
[Gifts of the Spirit](#)
[Glorification](#)
[God Believes in Us](#)
[God Loves the Sinner and Hates the Sin](#)
[God in my Pocket](#)

[God's Name Pronounced](#)
[God's Will Questioned](#)
[Golden Rule](#)
[Good](#)
[Good Friday](#)
[Good Thursday](#)
[Gospel](#)
[Grace](#)
[Great Tribulation](#)
[Great Commission](#)
[Greatest Commandment](#)
[Greatest Miracle](#)
[Greeley Cycle](#)
[Hanukkah](#)
[Harlot](#)
[Harlot, Great](#)
[Head Covering](#)
[Head of Household](#)
[Healing](#)
Health-and-Wealth Gospel (See Mammon)
[Heaven](#)
[Heaven Cleansed](#)
[Heavens Opened](#)
[Heaven or Hell?](#)
[Hell](#)
Hermeneutics (See [Interpretation](#))
[Historiography](#)
[Holy](#)
[Holy Spirit](#)
[Holy Spirit, Sent](#)
[Humankind](#)
[Humility](#)
[I Ams](#)
Illumination (See [Holy Spirit](#))
[Imputation](#)
[Incarnation](#)
Inspiration (See [Holy Spirit](#))
[Interpretation](#)
[Isaiah 53](#)
[Israelology](#)
[Israel's Repentance](#)
[Israel's National Sins](#)
[Israel's Sin](#)
[I Wills](#)
[Jefferson Bible](#)
[Jehovah](#)
[Jesus Christ](#)

[Jesus Had to Die](#)
[Jesus Knocking](#)
[Jesus' Messianic Silence](#)
[Jesus, Ministry Financed](#)
[Jesus Predicts His Death and Resurrection](#)
[Jesus' Rejection](#)
[Jesus' Seven Qualities of the Spirit](#)
[Jew, the Jews](#)
[Jews and Salvation](#)
[Jews, Gentiles, and Christians](#)
[John's Exegesis](#)
[Judging Others](#)
[Judgments, Seal, Trumpet, Bowl](#)
[Justified](#)
[Just War Theory \(See War\)](#)
[Kavanah](#)
[Kenosis](#)
[Kingdom of God, Kingdom of Heaven](#)
[Kundalini](#)
[Laity vs Clergy](#)
[Lake of Fire](#)
[Lamb of God](#)
[Lamb's Book of Life \(See Book of Life\)](#)
[Land of Goshen](#)
[Last Supper](#)
[Law, Important Aspects](#)
[Law not in Bible](#)
[Law of Moses and Law of Christ](#)
[Life](#)
[Life, of](#)
[Life, Purpose](#)
[Literal Meaning](#)
[Literature, Christian](#)
[Literature, Jewish](#)
[Lord It Over Them](#)
[Lord's Supper \(See Communion\)](#)
[Love](#)
[Machpelah \(See Cave of...\)](#)
[Maitreya](#)
[Mammon](#)
[Man](#)
[Man, Whole](#)
[Mankind \(See Humankind\)](#)
[Marriage](#)
[Mass, First](#)
[Mazzaroth](#)
[Medad \(See Eldad & Medad\)](#)
[Meditation, Eastern](#)
[Melchizedek](#)
[Memorial](#)
[Memorization of Scripture](#)
[Memra](#)
[Messiah and His Roles](#)
[Messianic Kingdom](#)
[Milk and Honey](#)
[Millennium](#)
[Miracle](#)
[Mishna and Gemara](#)
[Morning Star vs Star of the Morning](#)
[Mother of God](#)
[Mother's House \(See Father's House\)](#)
[Mystery](#)
[Name It And Claim It \(See At Will.\)](#)
[Nephilim](#)
[Never Again](#)
[New Age Religion](#)
[Nicodemus](#)
[Ninety-Nine Names of Allah](#)
[Numerology](#)
[O Death Where Is Your Victory](#)
[Ouija Board](#)
[Palm Sunday](#)
[Parable](#)
[Parable of Service](#)
[Passivism \(See War\)](#)
[Passover](#)
[Patriarch](#)
[Patrick, Saint](#)
[Penance](#)
[Pentecostal Handshake](#)
[People of God](#)
[Peter, James, and John](#)
[Peter on the Sea of Galilee](#)
[Peter's Denial](#)
[Philip](#)
[Prison Epistles](#)
[Prosperity Theology \(See Mammon\)](#)
[Postmillennialism](#)
[Praeterism](#)
[Prayer](#)
[Prayer Book](#)
[Prayer: Do Not Pray](#)

[Pre-Biblical Revelation](#)
[Premillennialism](#)
[Primogeniture](#)
[Principalities](#) (Ro 8:38, Eph 6:12)
[Prophecy](#)
[Prophecies, Messianic](#)
[Propitiation](#)
[Protocols of Zion](#)
[Protoevangelium](#)
[Psalm 19](#)
[Rapture](#)
[Reciprocity](#)
[Relic](#)
[Remnant](#)
[Repent](#)
[Repetition](#) (within Bible)
[Resurrection of the Dead](#)
[Revelation](#) (See [Holy Spirit](#))
[Righteous](#)
[Sabbaths](#)
[Sacrifices and Offerings](#)
[Salvation](#)
[Salvation, Gentiles](#)
[Salvation, from the Jews](#)
[Salvation, Jews](#)
[Salvation, OT](#)
[Sanctified](#)
[Sanhedrin](#)
[Satan's Seven Judgments](#)
[Satan's Six Abodes](#)
[Satan Speaks](#)
[Second Coming](#) (See [Coming of Messiah](#))
[Secret](#) (See [Mystery](#))
[Self Defense](#) (See [War](#))
[Seven](#)
[Seven Churches](#) (Seven Letters)
[Seven Deadly Sins](#)
[Seven Dispensations](#)
[Seven Eyes](#)
[Seven Heads](#)
[Seven Heavenly Virtues](#)
[Seven I Ams](#) (See [I Ams](#))
[Seven I Wills](#) (See [I Wills](#))
[Seven Jewish Feasts](#)
[Seven Promises to Christians](#)
[Seven Seal Judgments](#) (See [Judgments](#))

[Seven Spirits](#)
[Seven Trumpet Judgments](#) (See [Judgments](#))
[Seven Woe Judgments](#) (See [Judgments](#))
[Seven Woe Accusations](#)
[Shake Dust off Feet](#)
[Shekinah Glory](#)
[Sign of Jonah](#)
[Sin](#)
[Sin, Against the Holy Spirit](#)
[Sin, Before the Law of Moses](#)
[Sin, Law and Imputation](#)
[Sin, Original](#)
[Sin, Practice of](#)
[Sin, Unforgivable](#)
[Singularitarianism](#)
[Sisters, Three](#)
[Sisters, Two](#)
[Sitchin Paradigm](#)
[Son of God](#)
[Son of Man](#)
[Sons of](#) (See [Children of](#))
[Sorrow](#)
[Soul](#) (See [Man](#))
[Spirit](#) (See [Man](#))
[Spiritualize](#)
[Star of Bethlehem](#)
[Star of Maitreya](#)
[Stephen](#)
[Stewardship](#)
[Stones](#)
[Synagogue of Satan](#)
[Tabernacle](#)
[Tabernacles, Feast of](#)
[Talmud](#)
[Tamar](#)
[Temple/s](#)
[Temptation](#)
[Ten](#)
[Ten Commandments](#)
[Ten Plagues](#)
[Ten Sins of Israel in the Wilderness](#)
[Testing the Lord](#)
[Tetragrammaton](#)
[Theophilus](#)
[Three Sisters](#) (See [Sisters, Three](#))
[Thorns and Thistles](#)

Three Kinds of People	Virtues (See Seven Heavenly Virtues)
Times of the Gentiles	War
Titles of Messiah	Washed
Titles of Respect	Water and Blood
Trial of Jesus	Wealth and Prosperity (See Mammon)
Tribulation (See Great Tribulation.)	Weeks, Feast of
Trinity	Whistle Blower
Tripartite (See Man)	Wife of Yahweh
Trumpets, Feast of	Whole Man (See Man, Whole)
Twelve	Woman, Adulterous
Twelve, The	Women, Four in Revelation
Two Sisters (See Sisters, Two)	Women, Four Matriarchs
UFOs	Wonderful Counselor
Universalism	Word of Faith Movement (See At Will.)
Unleavened Bread	Works
Upper Room Discourse	World's Sin
Vatican	Yahweh
Vatican Secret Organizations	Zimri and Cozbi
Veil	Zionism

Abduction, Alien: There are many personal accounts (perhaps hundreds) of Christians who have been taken by an angel or by the Lord Jesus Christ Himself to a special location. In some cases, the agenda has a tour of Heaven or Hell or a look at the distant future. But never have I heard the Christian refer to this as an “abduction”. And yet, that is exactly the term used by non-Christians when alien beings take them aboard a spacecraft.

The term “abduction” is used because the “experiencer” is initially terrorized nearly out of his mind. He is paralyzed and rendered amnesic such that his memory returns only by hypnotic regression. Unlike the Christian phenomenon which has affected hundreds within the United States in the last 50 years, the abduction phenomenon has affected 8 million according to Family therapist Barbara Lamb who has performed over 2000 hypnotic regressions. Others say it is closer to 2% of the population or 6 million. Whichever the case, it is an extremely large number. Whether the phenomenon is true or not does not affect the seriousness of the situation, because millions of people believe it is true. In fact, there are websites that advertise the implantation of abduction memories by hypnotic suggestion to those unfortunate enough not to have been contacted! In UFO literature, those contacted are often referred to as the elite. A question often asked is “Why were you chosen?” Even though the abductee may be terrorized by his first few abductions and hate those forcing him against his will, often times, he will come to tolerate their activities by a process known as the Stockholm Syndrome.

According to Barbara Lamb, a composite abduction will have the following elements: Abductions usually run in families and occur many times throughout a person’s life. The abductee usually has either no memory of any abduction or has an assemblage of fractured

unrelated dreams on the subject. It is not until hypnotic regression is employed that the complete picture is revealed. A person can be abducted astrally (mentally) or physically. Astral abduction is an out-of-body experience for the purpose of instruction. Physical abduction can be through a wall (the hard way) or through a window (the easy way) or, if outside, by stepping into a beam. Physical abductions are for the purpose of adding or updating implants, corrective surgery, or breeding. Where breeding is involved, the ETs extract ova and sperm from generally unwilling abductees, fertilize the ovum of a hybrid or one of their own with the sperm of their choice and implant the blastocyst into the abductee. Later they remove the developing fetus by a suction device to raise the child. There are many varieties of beings described by regressed experiencers, but they generally can be classified as Grays, Little Whites, Reptilians, Insectoids, and Hybrids that can look remarkably human. Except for Hybrids, these beings display no emotion and communicate primarily by telepathy. They give the impression that some groups fight against other groups and stealthily investigate each other's activities.

The purpose of abductions according to the UFO Canon is to save planet Earth from mankind, save elements of mankind from themselves, and to elevate the evolution of man. An immediate alien objective is to infiltrate mankind so key people will act under alien direction during the upcoming disturbances beginning in 2012 and to have disciples for a selective planetary evacuation. Christians see this differently. They see the aliens as the unholy Watchers (Da 4:13) in Genesis that created the Hybrids called Nephilim (Ge 6:4, Nu 13:33). In both cases, the bloodline or genetic code is being corrupted. While corruption of the Messianic bloodline was the cause of the Flood in Noah's day, today's corruption is to support the coming of the Anti-Christ. It is to mobilize the populace to attain the critical mass for support of his programs. A selective planetary evacuation can be spun to show that the chosen have been saved whereas the Rapture can be spun to show that the misfits have been expunged from the population. Hybrids infiltrated within the human population apparently have the ability to communicate telepathically with the aliens unlike their human counterparts who need to rely on implants. There is also the question of the soul. Whereas it is difficult to "possess" a person and control or influence his body as an outsider, it is much easier to become an insider by having the soul of a demon instilled at conception when the sperm of a demon fertilizes the ovum of a human (or vice versa) to create a hybrid embryo. To demons who were dispossessed of the Earth (Ezekiel 28:16) this is temporary freedom to walk the Earth in the body of a human and to intercourse with mankind. Today's Hybrids are yesterday's Nephilim. Since the countdown to the emergence of the Anti-Christ is short, abduction activities are increasing. They do not have enough demons to do all the work themselves and require the willing or guided cooperation of abductees. [See [Aliens](#), [Crop Circles](#), [UFOs](#), [Singularitarianism](#).]

Abomination: The Biblical etymology of this word is unclear. The Latin roots are formed from *ab + omen* meaning "from an omen" or ominous. Biblically the simplest meaning is something very bad and the object of detestation. It also has the sense of defilement or pollution for doctrine or religious practice. "Abominable" in the Christian sense is the antonym for "holy".

Biblically we have the “abomination of desolation” (Mt 24:13), a Hebrew sacrifice being an abomination to the Egyptians (Ex 8:26), the Hebrews eating bread with the Egyptians (Ge 43:32), every Hebrew shepherd being an abomination to the Egyptians (Ge 46:34), the Jews being an abomination to the Philistines (1 Sa 13:4). Ashtoreth were an abomination to the Jews (2 Ki 23:13). Lying lips (Pr 12:22), the sacrifice of the wicked (Pr 15:8), evil plans (Pr 15:26), and the prideful (Pr 16:5) are abominations to the Lord—hence, anything unholy.

Abraham’s Bosom: When a Christian dies today, his soul ascends directly to Heaven. Before Jesus Christ’s death on the cross, the saved soul went to an intermediate holding tank called Abraham’s Bosom. When Jesus ascended into Heaven or Paradise (the Third Heaven from 2 Cor 12:1-4), he took those OT saints with him (Eph 4:8-10). Today Abraham’s Bosom does not exist. Formerly it was a part of Hell separated by a gulf and a place only for the righteous. When Jesus “descended into Hell” after his crucifixion, he actually went to Abraham’s Bosom and proclaimed (2 Peter 3:18-19) their release. The term is a figure of speech. Just as John reclined at the breast of Jesus during the Last Passover, so too did the righteous Jews recline at the breast of Abraham in wait of their release by Messiah.

Abraham’s Vision: Only John tell us that Jesus said: *Your father Abraham rejoiced to see my day, and he saw (it) and was glad* (John 8:56). Does this mean that Abraham just hoped for the Messiah and rejoiced in his hope or that actually saw a vision of Messiah?

In Jesus’ day, many Jews believed that Abraham like Adam was given a special vision by God of each generation with its leaders and sages. (Ref: *Tree of Souls: the Mythology of Judaism* by Howard Schwartz. *Zohar* 1:97b-98a; *Midrash Tanhuma, Vayera* 1,2)

Some Christian theologians point to the judgment of Sodom and Gomorrah in Genesis 18 as a possible place where Abraham could have had a vision, but it must be pointed out that this pericope is a theophany with Yahweh and two angels and is not one of the 13 appearances of the [Angel of the Lord](#) involving the Messiah.

What is fact, is that Abraham through [allegory](#), had a complete understanding of the [Trinity](#) and the soteriology of the Messiah. In Genesis Chapter 22 we see the Father, Son, and Holy Ghost in the act of Redemption, and in Chapter 24 we see how the Father, Son, and Holy Ghost procure the [Bride of Christ](#). But is there more to John 8:56 than Abraham’s understanding of the Trinity? What was his joy in seeing the “day” of the Messiah? I think that Jesus’ words are to be taken literally and like the Jews of Jesus’ day believe that Abraham had a special vision. Just because the word “it” is not used in the Greek does not mean that Abraham did not see something tangible like a vision.

Aliens: While 70% of Americans believe in fallen angels or demons, and 56% believe that UFOs are real, only 25% believe in aliens. The numbers are inconsistent because UFOs that are not drones must be piloted, and the pilots when non human must be demons. So the percentage should be 70% for all three phenomena.

Is there life in outer space? The answer is yes, but what do we mean by that? Does an astronaut on the Moon constitute life in outer space? There is subterranean ice on Mars, but are there microbes within the water? Possibly. Astronomers are looking for the “Goldilocks” planet with earth-like conditions suitable for life. They have not found one yet, but should they do so, then there could well be plant life, animal life, and even humanoid life, but there will be no souled creatures unless they were transported there. The only creatures with souls are men and angels and angels do not propagate.

Reported alien encounters on Earth happen under isolated conditions. Demons cannot force the will of humans. Those that have, such as the Nephilim (Ge 6:4), have been confined for eternal punishment in Tartarus (Jude 1:6). If you consent to an encounter, it could happen. Playing consensually with an Ouija Board could result in demonic “possession”. The same is true with a physical encounter. Eric von Daniken discovered this extra-terrestrial interaction with man and described his thesis in the *Chariots of the Gods*. Daniken’s mistake was not in not realizing that he was dealing with demons, and not in thinking that demons are capable of flesh-and-blood manifestations in physical craft, but in hypothesizing that they have no relation to God and are not under his control.

Christians have heard theories that man is the result of a genetic experiment (paleocontact theory) by technologically advanced aliens such as the Sitchin Paradigm by Zecharia Sitchin (1920-2010), a Jew who questioned the true meaning of the Nephilim as a 9-year-old in school. Sitchin hypothesized that the Nephilim, which he called the Anunnaki race, came from Nibiru, a planet beyond Neptune which comes close to the Earth every 3600 years. While demons may be experimenting with genetic mutations and cloning, they cannot create a human soul. Man’s creation is rightfully described in Genesis as a creation in the image of God by God to give glory to God. {See [UFOs](#).}

Allegory: The relationship of allegory to other figures of speech is described in [Parables](#). For the longest time many exegetes denied the existence of allegory within the Bible because it seemed to contradict the authenticity of the text by implying that it was just a story that never happened. Even though I believe that the stories or pericopes within the Bible actually happened, that is not the point for the story being in the Bible in the first place. Because Scripture is infallible, self interpretive, and normative, the normative aspect means that there is application to the Believer today. The fact that a ram substituted for the burnt offering of Isaac on Mt. Moriah (Ge 22) is not just a quaint postdiluvian story of early man. It shows the universality of Redemption by the Messiah, the unblemished and spotless (1 Pt 1:19) Lamb of God. It is allegory that personalizes the OT and NT stories of the Bible.

Both the NASU (CC Ryrie Study Bible), the ASV, and the RSV call Gal 4:24 concerning Hagar and Sarah an allegory. Since Paul calls it that, it means that Genesis 17:16ff was an allegory all along and not just because it was pointed out by Paul six hundred years later. The RSV also calls Ezekiel 17:2 (the great eagle) and 24:3 (the pot of water) allegories. *Thus says the Lord God, “A*

great eagle with great wings, long pinions and long plumage of many colors and came to Lebanon and took away the top of the cedar... (Ezekiel 17:3). This is not a lesson on ornithology. The story only comes alive when you realize that the great eagle is Nebuchadnezzar through allegory, i.e. an analogy without saying “like” or “as”.

See [Spiritualize](#).

Amillennialism (now millennialism): There will be no 1000-year reign by Jesus Christ. The millennium referred to in Rev 20 is spiritual and actually began at Pentecost and will continue until the Second Coming when Jesus Christ will Judge and rule forever. Adherents include Roman Catholics, Eastern Orthodox, Oriental Orthodox, Lutheran Reformed, and Anglicans.

Angel of the Lord: The Angel of the Lord appears 13 times in the OT (Ge 16:7-14; 21:17-21; 22:11-18; 31:11-13; Ex 3:2; Jd 2:1-4; 5:23; 6:11-24; 13:3-22; 2 Sa 24:16; Zech 1:12; 3:1; 12:8). Each time He appears, it is explained at the end of the encounter that it was God himself. Hence it is a theophany or the appearance of God. It is more specifically called a Christophany or the appearance of Jesus Christ for two reasons: 1) the appearances cease with the incarnation of Jesus Christ, and 2) the Angel in his first appearance came from beer-lahai-roi, which is the same place that Isaac came from when he greeted Rebecca in Genesis 24. Isaac represented the Son and Rebecca the Bride of Christ in this allegory. It is the Son that comes from beer-lahai-roi. The known 1450-year history of the Angel of the Lord can be enumerated as follows:

- 1) The Angel tells Hagar who is fleeing from her mistress, Sarai, to return because she is pregnant with Ishmael who will be the progenitor of the Arabs (Ge 16:7-14).
- 2) The Angel answers the cries of Ishmael dying of thirst in the wilderness of Beersheba and shows him and Hagar a well that saves the progenitor of the Arabs (Ge 21:17-21).
- 3) In an allegory, the Angel stops the commanded human sacrifice of Isaac by his father Abraham and finds instead a ram caught in the thicket for sacrifice. In the double allegory, Abraham represents the Father, Isaac the Son, and the two young men the Holy Spirit. The ram represents the Messiah whose atoning blood will be shed in years to come (Ge 22:11-18).
- 4) The Angel saves Jacob in the Messianic bloodline from an openly hostile Laban by ordering and guiding his family back to his brother Esau in Canaan (Ge 31:11-13).
- 5) The Angel

Angels: Angels are mentioned in half of the books of the Bible (33 of 66) from Genesis to Revelation. They are not human and humans will never be angels. There are good angels called the elect (1 Tim 5:21) and bad angels called demons. (Sometimes “demon” refers only to those bad angels that can leave Hell and torment man.) One third fell under Satan and are now demons. The word “angel” encompasses the three categories designated as Cherubim, Seraphim, and Ophanin and means “messenger” in Hebrew and Greek. They are referred to variously as sons of God, sons of the Mighty One, the holy ones, a watcher (Dan 4:13), a

watchman, spirits, stars, ministers, hosts, chariots, and Elohim (Ps 8:5). They were created in unison before God created the heavens and the Earth (Job 38:4-7) and are over a hundred million in number (Rev 5:11). They are in Heaven [the third Heaven] (Mt 18:10; Jude 1:6), and the “heavens” (Eph 3:10) or the cosmos and have the power over fire (Rev 14:18) and over the waters (Rev 16:5). They can appear in a dream (Ge 28:12) or as an apparition in the form of a young man (Ge 18:1-2, 16, 22; 19:1-22; Mk 16:5; Lk 24:4; Acts 1:10-11) and they often cause fear (Dan 10:4-9; Mt 28:2-6; Lk 1:11-12; 26-30; 2:9). They have intellect (2 Sam 14:20), emotion (Job 38:8), and free will (Lk 2:13; Heb 1:6; Jude 1:6). They are created beings (Col 1:16) with limitations (Dan 10:10-14) of strength and knowledge. They do not reproduce (Mk 12:25) among themselves but have done so illegally with women creating the Nephilim (Ge 6:2-4, Nu 13:33). They are spirits (Heb 1:4) but can have flesh and bone (Lk 24:39). They are more powerful than humans (Heb 2:7; 2 Pt 2:11). They are holy (Lk 9:26) meaning they have free will but can no longer sin. They are powerful (Mt 28:2), immortal (Lk 20:35-36), but not worthy of worship. They are divided into Cherubim (Heb 9:5), Seraphim (Nu 21:8), and Ophanin (Enoch 60:13). Their titles are thrones, dominions, principalities, authorities, powers, hosts, legions, and chief prince (Col 1:16, 1 Sam 1:11; Mt 26:53, Dan 10:13). Michael is an arch-angel and the prince of Israel (Dan 10:21). Satan was an arch-cherub. He will be bound in the Abyss for 1000 years by a common angel. During the Second Coming, Jesus will return riding a cherub (2 Sam 22:11; Ps 80:1, 99:1). Gabriel is the prime messenger and is one of seven angels that stand in the presence of God (Lk 1:19; Rev 8:2). Seraphim are mentioned only in Isaiah and Revelation. Seraph means “a burning one”. They lead in worship and praise God constantly. When they sing “holy, holy, holy” around his throne the 24 Elders must join in. They announce the seal and bowl judgments. Ophanin have no wings. Seraphim (Rev 4:6-11) have four faces, six wings, and many eyes. Cherubim have one face and two wings or two faces and two wings, or four faces and four wings. Angels are organized according to nations each having its head. Among unbelievers, angels announce pending doom (Ge 19:12-13) and inflict punishment (Ex 12:23). Among Believers, angels rejoice when one is saved (Lk 15:10), serve as guardians for children (Mt 18:10) and adults (Heb 1:14). They rescue (Ge 19:1-22). They guide (Mt 1:20-21), answer prayer (Dan 9:20-23), encourage (Acts 5:18-20), guide the dead in Christ to Heaven (Lk 16:22). They are watchers or observers (Lk 12:8-9; 1 Cor 4:9) and guard local churches (Rev 2-3). During the Tribulation angels will bring God’s judgment and will return with Jesus at the Second Coming (Mt 16:27). Angels will share the same fate as the saints and will reside in the New Jerusalem during the Eternal Order (Heb 12:22). [Ref: Fruchtenbaum #73.]

Annihilationism: Rather than deny the fires of Hell outright, the annihilationist claims that those who do not merit salvation will simply disappear and cease to exist. This is sometimes called the “conditional immortality” doctrine. It compromises the doctrine of Universalism which states that all will be saved. Harold Camping is the most well-known figure in the US that supports this doctrine. Supporting verses taken from Scripture to defend this doctrine are as follows:

Ps 92:7 *...it was only that they (the wicked) might be destroyed forevermore.*
Mt 10:28b *but rather fear him who is able to destroy both soul and body in Hell.*
Ro 6:23 *for the wages of sin is death.*
Rev 20:14 *This is the second death*

Annunaki: The story of the Annunaki begins on Sumerian tablets in the Babylonian creation myth. In that myth, the Annunaki were called “Great Gods” who built fabulous buildings and shrines. Zecharia Sitchin (1920-2010) interpreted the Sumerian tablets to mean that the Annunaki were aliens who lived on Nibiru, a planet with a 3600-year cycle. He hypothesized that these aliens were the Nephilim (Ge 6:4, Nu 13:33) of the Bible. If that were all the Sitchin implied then the inhabitants could be considered demons who *did not keep their own domain* (Jude 1:6). But Sitchin goes on to say that through genetic experimentation, the Annunaki created man as a slave to mine planet Earth for gold. His hypothesis destroys God as portrayed in the Bible and says that much of what Moses wrote was true, but only in light of the Annunaki gods. This has now become a part of the alien myth. The myth is not that aliens exist as demons, but rather that they created us and are here ultimately to help us in our evolutionary spiritual development. Christians need to be reminded that these demons are not here to help us. An URL that purports to show Annunaki involvement at the highest levels of leadership in this world can be viewed right here:

http://www.youtube.com/watch?v=bkwYjAd2EXE&feature=player_embedded. Erich von Däniken (b 1935) is another author with similar ideas. Billy Graham (b 1918) is under the delusion that “our society would benefit greatly” from intelligent beings on other planets. [Ref: *National Enquirer* 30 Nov 1976.] Ted Peters, a Christian theologian who addressed MUFON at the 2011 Symposium, claims he does not know who these aliens are, but feels that we should heed the messages from the aliens if they “can take us one step further down the road towards God’s desired future”. [Ref: *UFOs: God’s Chariots?*] There is also rumor that the Roman Catholic Church is preparing to address the subject of aliens and the administration of sacraments to these entities. In *L’Osservatore Romano* 14 May 2008, Jesuit Priest Jose Funes (b 1963), director of the Vatican Astronomical Observatory discussed the near reality of extra-terrestrial life. The following year during the 6-11 November 2009 Pontifical Academy of Sciences meeting on Vatican grounds, scientists were queried on how to approach the reality of alien life. It is my opinion that when the Great Apostasy (2 Thes 2:3) occurs, it will be over the *doctrines of demons* (1 Ti 4:1).

Apostles and Disciples: In the NT, the Greek word for disciple (*mathetes*) is used 262 times. A disciple is a student who learns principles and theological insight from a teacher. There were disciples of Jesus, disciples of John the Baptist, disciples of the Pharisees, and disciples of Moses. Jesus was himself in his youth a disciple of the Holy Spirit. From Is 50:4b we learn: *He awakens Me morning by morning; He awakens My ear to listen as a disciple*. Since we know from Matthew 10:24 that *a disciple is not above his teacher*, we have an indirect proof here that the three persons within the Trinity are equal. Through this discipleship, Jesus was able to converse with the teachers in the Temple (Lk 2:46) at the age of twelve. There were many disciple of Jesus—perhaps hundreds. Luke 10:1 speaks of Jesus sending 70 or 72 disciples in twos *to every city and place where He Himself was going to come*. Speaking numerologically, the number 72 refers to Gentiles and 70 to Jews. From Genesis 10:1, it is said that the Tower of Babel broke into 72 different languages bases on the 27 descendents

from Shem, 31 from Ham and 14 from Japheth. On the other hand, the Septuagint and Sanhedrin speak of 70. Since Jesus during his ministry was not yet going to the Samaritans and Gentiles, the number must be 70 even though the Greek gives both options.

In the NT, the Greek word for apostle (*apostolos*) is used 79 times. An apostle is an envoy, ambassador, or special messenger given authority from his agent. Josephus and Herodotus use this meaning in their writings. The apostles are a subset of the disciples. In this category, the NT lists The Twelve, Jesus the Apostle and High Priest (Heb 3:1), Paul (Ro 1:1) the apostle to the Gentiles, Barnabas (Acts 14:14), Andronicus (Ro 16:7), Junias (Ro 16:7), Silas (1 Thess 1:1), Timothy (1 Thess 1:1), and Apollos (1 Cor 4:9), and of course Judas Iscariot (Mt 10:4), which totals to 21. How many more there were, we do not know.

The Twelve is a subset of the 21 or more apostles. The Twelve were apostles, disciples, and some were prophets as was Matthew. Seven were fishermen (John 21:1-2). All died as martyrs except John. Scripture speaks of the twelve apostles (Mt 10:2; Rev 21:14) twice, the twelve disciples (Mt 20:17) four times, and The Twelve (Mt 26:14) 24 times. Since the term “twelve apostles” is only used twice, and the term “The Twelve” is used 24 times, why are they commonly referred to today as the twelve apostles? It is a quirk of history aided by the Roman Catholic Church’s use of the word “apostle” as in The Apostle to India (St. Thomas) and The Apostle to the Americas (St. Innocent). The reason why there were 12 for Jesus’ core group is to reflect the Number 12 in the Book of Revelation. There were 12 stars, 12 gates, 12 angels, 12 tribes, 12 foundation stones, 12 names, 12 apostles, 12 pearls, and 12 fruits of Revelation. Outside of Revelation there are the 12 full baskets after the Great Miracle, 12 thrones, 12 legions of angels, 12 patriarchs, 12 thousand from each tribe, 12 hours in a day, 12 months in a year, and 12 signs in the Mazzarot (Zodiac). The Twelve, then, symbolize divine authority in God’s righteous government.

The Twelve by name: Peter (Simon Peter, Simon bar Jonah, Cephas), Andrew (brother of Peter), James the son of Zebedee (brother of John) called Boanerges, John called Boanerges, Philip, Bartholomew (Nathanael bar-tholomew in Jn 1:45), Matthew (Levi), Thomas (Didymus), James the son of Alphaeus (James the Less and James the Just), Thaddaeus (Judas the son of James, Lebbaeus, Jude), Simon the Zealot, and Judas Iscariot (the son of Simon Iscariot) replaced by Matthias.

What are the requirements for apostleship? When Judas was to be replaced by either Barsabbas (Justus) or Matthias, Simon Peter noted that these two men had accompanied The Twelve from John’s Baptism to the Ascension (Acts 1:21-26). This was not a requirement to join The Twelve, nor a requirement to be an apostle. Since Jesus had been a carpenter (*tekton*) repairing and building ships on the Sea of Galilee, he had probably known the seven fishermen among The Twelve for many years before his ministry. That too was not a requirement for The Twelve. Neither is it a requirement to have seen the Lord as Paul mentions in 1 Cor 9:1. Paul just states this as a fact because of his apparition. He also states that some accepted him as an apostle and some did not. The only requirement to be one of The Twelve (and there could only have been 12 from the reasons stated above) was to be chosen by God and in that instance by lot (Acts 1:26). The only requirement to be an apostle outside of The Twelve was to represent the Lord Jesus Christ in truth fearlessly and knowledgeably in fulfilling the Great

Commission (Acts 1:8, Mt 28:18-20; Jn 17:18). Concerning the gifts of the HS (1 Cor 12:8-12, 28; Eph 4:11; Rom 12:7-8), Paul writes: *And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues. All are not apostles, are they? All do not speak with tongues, do they? All do not interpret, do they? But earnestly desire the greater gifts. And I show you a still more excellent way.*



The [Last Supper](#) drawn by Leonardo Da Vinci from 1495 to 1498 is a 15' x 29' fresco hung in the Santa Maria delle Grazie in Milan, Italy. From left to right:
 Bartholomew, James the son of Alphaeus, Andrew
 Judas Iscariot, Peter, John
 Jesus Christ
 Thomas, James the son of Zebedee, Philip
 Matthew Thaddeus, Simon the Zealot

Ark of the Covenant: The Ark of the Covenant was constructed (Ex 25:10-22) for the original Tabernacle (Ex 25:8-9). It was 52 x 31 x 31-inches on edge made of acacia wood inlaid inside and out with gold. Two long poles were used by the priests to carry the ark into battle. On top of the ark was the mercy seat of pure gold and atop that were two golden cherubim facing each other with wings covering the mercy seat. God communicated with Moses from a source above the mercy seat and between the two cherubim (Ex 25:22). Other names for the Ark of the Covenant (Nu 10:33) are Ark of Testimony (Ex 25:16), Ark of Your Might (2 Ch 6:41), Ark of the Lord (Joshua 3:13), Ark of God (1 Sa 4:11), Ark (2 Sa 11:11), Ark of the God of Israel (1 Sa 5:8), Ark of the Lord God (1 Ch 15:12), Holy Ark (2 Ch 35:3), Ark of Your Strength (Ps 132:8), and Ark of His Covenant (Rev 11:19). The Ark is a symbol of God's power because it will make a reappearance from the Temple of God in Heaven after the Seventh Trumpet or Third Woe Judgment is sounded (Rev 11:19). *The Mighty One, God the Lord has spoken...* (Ps 50:1) may be the Ark's thematic verse.



Armageddon: In conventional terminology it describes a battle or disaster of Biblical proportions. In Dispensational theology, it is a series of events at the end of the seven-year Great Tribulation more properly called the Campaign of Armageddon since it is a series of battles. The purpose of the Campaign orchestrated by Satan is to destroy the remaining Jewish Remnant (the remaining one third) so that they will not look to the *One whom they have pierced* and pray for His return and Satan in turn will *sit on the mount of the assembly* (Is 14:13b) thus fulfilling his third I Will by eliminating the throne of David. Armageddon begins with the sixth Bowl Judgment (Rv 16:12-16) and ends with Jesus on the Mt. of Olives. According to Arnold Fruchtenbaum in *Footsteps*, the eight points of the Campaign of Armageddon are: 1) gathering of the armies of the Anti-Christ [Rv 16:12-16], 2) destruction of Babylon [Zech 5:5-11; Is 13:1-5, Rv 18:1-24], 3) fall of Jerusalem [Zech 12:1-3, 14:1-2], 4) armies of the Anti-Christ at Bozrah [Jer 49:13-14], 5) national regeneration of Israel [Hos 6:1-3; Is 53:1-9], 6) Second Coming of Christ [Is 63:1a, 3-6; Rv 19:11-19; Hab 3:1-19; Ps 18:8-16], 7) end of fighting at the Valley of

Jehoshaphat [2 Thes 2:8; Is 14:3-11, 16-21; Zech 14:12-15; Joel 2:12-13], and 7) victory ascent of the Lord on the Mount of Olives [Zech 14:3-4a; Rev 16:17-21; Zech 14:4b-5; Mt 24:29; Joel 3:14-17].

Aroma and Fragrance: Because the church is the Bride of Christ, Paul says: *For we are the fragrance of Christ to God among those who are being saved and among those who are perishing* (2 Cor 2:15). Proof that the Song of Songs is an allegory of the church to come is the repeated use of the word “fragrance” only in that book. Fragrance is a special kind of aroma applicable to Believers.

The word “aroma” in the OT is almost always used as “soothing aroma” relative to the pleasing effect a sacrifice with the proper intent had to the Lord. When Paul speaks of a “sweet aroma” and a “fragrant aroma” in the NT, it is relative to the sacrifice of Jesus Christ on the cross. To the Christian, the *knowledge of Him* is that sweet aroma (2 Cor 2:14).

Ascension: Jesus Christ ascended into Heaven from the Mount of Olives forty days after His death by crucifixion and ten days before sending the Holy Spirit, another Helper (Jn 14:16), to guide the churches for 2000 years until His return. In doing so He fulfilled Psalm 68:18a (*You have ascended on high.*) and Psalm 110:1 (*The Lord says to My Lord: Sit at My right hand until I make Your enemies a footstool for Your feet.*) The Ascension also completed the second half of the 3 ½-year-period in which the Shekinah Glory first dwelled in the Temple of Israel and departed from the Mount of Olives (Ez 11:23). Now for the second time, the subdued Shekinah Glory would ascend into Heaven from the same Mount of Olives, this time with His glorified body to sit at the right hand of the Father as Great High Priest (Heb 9:11-14) until His return as King.

The Ascension is described in the NT by Mark right after announcing the Great Commission and speaking “too far” as some modern theologians say: *So then, when the Lord Jesus had spoken to them, He was received up into heaven and sat down at the right hand of God* (Mk 16:19). Luke says: ⁵⁰ *And He led them out as far as Bethany, and He lifted up His hands and blessed them.* ⁵¹ *While He was blessing them, He parted from them and was carried up into heaven.* ⁵² *And they, after worshiping Him, returned to Jerusalem with great joy,* ⁵³ *and were continually in the temple praising God* (Lk 24:50-53). Jesus referred to His future ascension first after the Great Miracle: ⁶⁰ *Therefore many of His disciples, when they heard this said, "This is a difficult statement; who can listen to it?"* ⁶¹ *But Jesus, conscious that His disciples grumbled at this, said to them, "Does this cause you to stumble?"* ⁶² *"What then if you see the Son of Man ascending to where He was before* (Jn 6:60-62)? After his death, he said the following to Mary Magdalene: ¹⁶ *Jesus said to her, "Mary!" She turned and said to Him in Hebrew, "Rabboni!" (which means, Teacher).* ¹⁷ *Jesus said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, 'I ascend to My Father and your Father, and My God and your God.'"* ¹⁸ *Mary Magdalene came, announcing to the disciples, "I have seen the Lord," and that He had said these things to her* (Jn 20:16-18). The event is also carried again by Luke in Acts as follows: ⁹ *And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight.* ¹⁰ *And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them.* ¹¹ *They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from*

you into heaven, will come in just the same way as you have watched Him go into heaven (Acts 1:9-11)."

Paul comments on the Ascension as follows: ⁷ *But to each one of us grace was given according to the measure of Christ's gift.* ⁸ *Therefore it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN."* ⁹ *(Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? ¹⁰ He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things [Ephesians 4:7-10].)*

Within the occult, the word "ascension" is misused and referred to as a transition to a higher level of spirituality called a spiritual emergence. One is said to be primed for an ascension.

Assurance of Salvation: If you do not have the assurance of salvation, spend your every waking moment until you have it. This means that if your brother calls you saying that your mother has had an accident and needs your prayers, you must desist and not pray for your mother. Why should God hear the prayers of one who does not know if and is not grateful for his salvation. First learn that you are saved, and then pray for your mother who is in critical condition.

The Bible does not say that we will come to think that we are saved, but that we will "know" that we are saved: *By this we know that we abide in Him and He in us, because He has given us of His Spirit (1 Jn 4:13).* This is also stated by John in the following verse: *The one who keeps His commandments abides in Him, and He in him. We know by this that He abides in us, by the Spirit whom He has given us (1 Jn 3:24).* This will happen because: *The Spirit Himself testifies with our spirit that we are children of God (Ron 8:16);* and is theologically correct because: *We are justified as a gift by His grace through the redemption which is in Christ Jesus (Ro 3:24).*

Astrology: The word "astrology" is not mentioned in one of 20 popular versions of today's Bible. We are admonished to guard against witchcraft, sorcery, divination, mediums, spiritists, spells, omens, diviners, charmers, soothsayers, dreamers, false prophets (Dt 18:10-11, Ps 58:5, Jer 27:9).

Astrology: relates the influence of the stars and planets on the human being. This word is not found in today's Bible translations.

Horoscope: used only by the Living Bible in Jer 10:2. Other translations use the pejorative terms "signs of the heavens" or "sign of heaven". Horoscope is a corruption of the Mazzaroth used to predict the future of a person essentially by astrology.

Mazzaroth: the Zodiac. Used in Job 38:32 only by KJV, NKJV, ASV, RSV. The NIV and LB uses the term "constellations."

Divination: attempts to discover the future through dreams, a trance, dissecting animals, or today by using tea leaves or a Ouija Board. A practitioner is called a **Diviner** (Dt 18:14). Divination is condemned by God (Ez 13:6-7).

Magic: attempts to influence the future through occult activities. Magic was inseparable from Religion in the Sumerian and Egyptian religions. Magic relies on ritual words (incantations) or ritual procedures. While magic could be manipulative and rely on the incantation (*ex opera operato*), it could also be supplicative as is the Christian faith. But the supplication in this case is not to God, but to the Devil. Black magic is supposedly used for evil while white magic is used for good. Both have the same master. The magician denies the power of the devil whereas the witch proclaims it. Magic is condemned in Ez 13:18-20 and Acts 8:9-11.

Sorcery: identical with black magic (2 Ch 33:6).

Medium: While a prophet takes God's word to man, a Medium (Dt 18:11) takes the spirit's word to man.

Spiritist: same as Medium (Dt 18:11)

Witchcraft: the overt use of black or white magic by using the power of the devil. While the magician denies the power of the devil, the witch or warlock today does not. (When there is persecution, he will deny the power of the devil to the uninitiated, but profess it to the initiates.) Witchcraft is forbidden by Dt 18:10.

Wicca: not a Biblical term. Wicca is a religious form of witchcraft worshiping a god and a goddess.

Charmer: one who can cast a spell by the devil (Ps 58:5; Ec 10:11; Is 19:3 NKJV). Colloquially today we have the snake charmer.

Soothsayer: a prognosticator who foretells the future without the Holy Spirit (Dt 18:10). Formerly practitioners were called foretellers, but today they are fortune tellers.

Dreamer: Biblically this can mean either a person with wild ideas (Ge 37:19) or a false prophet (Dt 13:1). He is a false prophet because the word is almost always used with the word "prophet" (Dt 13:1, 3, 5; Jer 27:9)

False Prophet: In the singular, this can be the False Prophet of Revelation (Rev 16:13, 19:20, 20:10) who is part of the diabolical trinity. Otherwise, a false prophet is not influenced by the Holy Spirit. The false prophet will always mislead (Mt 24:11) even though his predictions may be fulfilled (Dt 13:1). A modern-day example may be Nostradamus. False prophets in the NT, like Benjamin Crème today, are closely connected to false Christs (Mt 24:24, Mk 13:22). There are three tests for a true prophet: accuracy (Dt 18:22), not leading to idolatry (Dt 13:1), and confessing Jesus Christ as Lord (1 John 4:2).

Spell: an incantation to the devil that has power over a person. Biblically there is always an evil context (Dt 18:11, Is 47:12 NASU), but colloquially it can mean a fascination or enchantment as in Gospel which comes from God spell.

Omen: something believed to foretell a future event that can be good (Zech 3:8) or evil (Philip 1:28). An omen can be the scientific cause of an event such as a red sky at evening which heralds fair weather (Mt 16:2). If, however, there is no scientific connection, then a miracle must be involved—good or evil. So colloquially an omen can be from nature, the Devil, or God. Biblically the word always has an evil connotation (Nu 23:23, 24:1; Dt 18:10; 1 Ki 20:33; Is 44:25). The word “sign” is used instead of omen in the NKJV except for Dt 18:10.

Augur: same as “omen” and used only in Dt 18:10 RSV

Necromancer: same as “medium” and used only in Dt 18:11 KJV

Wizard: same as “medium” and used only in Dt 18:11 KJV

Seer: In the OT, the early name for a prophet was “seer” (1 Sa 9:9). The seer was also distinguished from a prophet in that he only saw visions (Is 30:10). The word “seer” is only used in the OT and always in a good sense. Today, many Christians who do receive the word of God, prefer not to be called a seer, but a prophet or prophetess.

Pass through the fire: Literally the term in Dt 18:10 means to “pass over into fire” [YLT]. Many newer translation assume the meaning is to burn as a sacrifice (from Dt 12:31) and translate it as such [RSV, NIV, and NLT]. At the time of Moses, there were fire walkers in India as there are today all over the world. Fire walking among the Hindus is a test of faith. In the New Age religion it is a baptism by fire to empowerment. Although some scientists claim to have an explanation for the effect, I know of none who have personally walked through fire or can explain the longer walks over 40 ft, or those over wooden embers as opposed to coals, or the fact that some get burned and some do not.

Astrology, Maurice Cotterell: At the 2007 International UFO Conference, Maurice Cotterell attempted to add some scientific understanding to astrology. This I welcome because science without bias is truth. He has many theories for magnetic fields created by the Sun and planets that can cause the secretion of endocrine glands and whether or not a woman can get pregnant and why ovulation occurs on a 28-day cycle, etc. Many of Maurice Cotterell’s theories, however, are scientifically unproven and he retains a built-in bias toward the New-Age religion. Here are the religious tenets, he constantly tries to embolden as revealed in “Secrets of the Super Gods”. God was created. Evolution is a fact. We are all part of a group soul. Reincarnation is a fact. Everything in the material world is an illusion. Light is of God; the physical is of the Devil; man is neutral. The intellect drives the soul. Venus is the Morning Star. (Biblically it is the Sun.) Man sees only the missing.

Atonement: Since God is perfectly holy and every sin against Him is an infinite offense, and because every man has sinned, He can only be approached by the direct intervention of God. The word to approach or draw nigh is the basic meaning of offering (*korban*). In the OT, this offering was referred to as atonement as in its first usage: *Make an atonement cover of pure gold* (Ex 25:17a). Since this atonement was done by the blood offerings of animals, it is considered to be only a foreshadowing of the true atonement given by Messiah, NT Biblical translators shy away from using the word “to atone” or its derivatives. This has given rise to a proliferation of

other words of nearly identical meaning that are confusing to the layman. If the churchgoer were asked to distinguish among atonement, reconciliation, propitiation, expiation, reparation, purging, *kapparah*, sacrifice, suffering, and imputation there would be great confusion. Let's begin by looking at the usage of the word "atone" in the NT.

Most English translations of the Bible confine the word atonement (*kaphar*) to the OT. The Webster translation uses atonement in Ro 5:11, the NLT in Heb 9:5, and the new NIV in Ro 3:25, Heb 2:7, and Heb 9:5. (The God's Word translation does not use the word at all.) The universal result of Jesus Christ's blood sacrifice on the cross is called "atonement". As soon as the question: What is atonement? is asked, a specific word must be used. As soon as a specific word is used for that result or process, then only a certain aspect or facet of atonement is focused upon. Eleven New Testamental words currently used to describe some aspect of atonement follow:

Expiation (RSV Ro 3:25)	removal of sin
Propitiation (NASU Ro 3:25)	appeasement of wrath
Reconciliation (NIV Ro 5:11)	no longer separated by sin
Kapparah (Jewish Ro 3:25)	Jewish perspective for acquittal or erasure of guilt
Purging (Darby 2 Pt 1:9)	getting rid of sin
Passing by (Darby Ro 3:25)	leaving sin behind
Passing over (NET, Weym Ro 3:25)	leaving sin below
Sacrifice (NIV, NLT Ro 3:25)	the Father offering His Son for us
Punishment (LB Ro 3:25)	pain involved in the process
Suffering (NASU Heb 2:9)	pain involved in the process
Imputation (NASU Ro 5:13)	to stand in the gap for by accepting another's sins

At Will: Within the charismatic community this is a term that oversteps God's will and imposes one's own wherever and whenever one sees fit. The self-willed believer will command a religious experience like a trip to Heaven to claim a gift, or travel in time to a desired event, or will a trance to visit an angel, or dance in a trance. Only Jesus healed at will. To the leper, Jesus said: *I am willing; be cleansed.*" We cannot do that.

Very similar to this is Name-It-And-Claim-It theology where congregants are made to feel inferior if they are not wealthy or in good health. The sermon often revolves around acquiring health and wealth by giving more to the church.

The Word-of-Faith movement has its Biblical basis in Jesus' teaching during Holy Week: *22 And Jesus answered saying to them, "Have faith in God. 23 "Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but believes that what he says is going to happen, it will be granted him. 24 "Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be granted you. 25 "Whenever you stand praying, forgive, if you have anything against anyone, so that your Father who is in heaven will also forgive you your transgressions (Mk 11:22-25). An example of this is shown by Paul who was bothered by a slave-girl controlled by demons in Philippi: *But Paul was greatly annoyed, and turned and said to the spirit, "I command you in the name of**

Jesus Christ to come out of her!” And it came out at that very moment (Acts 16:18). Nevertheless, the Lord is not a genie in a bottle released to do our bidding at our command. Consequently Pentecostal adherents to the word-of-faith movement have for various reasons been condemned by Hanegraaff, Martin, and many others. The important thing is not to stray from Scripture; so that if you find yourself in a movement, examine carefully the emphasis of your practices. [See also [Mammon](#).]

Aunt Susan Theory: In 2010 social scientists Robert Putnam from Harvard and David Campbell from Notre Dame wrote a book called *American Grace* published by Simon and Schuster. In it the mythical character called Aunt Susan emerged. Aunt Susan embodied the “civic glue” that bound this religiously diverse country together. Through surveys they found that 90% of Americans believed that a good person of another faith, like Aunt Susan, could share the bliss of Heaven. Conversely 10% harbored no such beliefs. Supposedly their surveys of 3000 Americans show that 83% of Evangelical Protestants believe that good people of other religions can go to Heaven. If these numbers are correct, then the Aunt Susan Theory shows that there is a growing heresy within the churches in America with creeping Universalism at the tip of the spear.

Baptism, Kinds: At the time of Jesus, there were three schools for the application of water as a purification rite:

1) The baptism or purification from defilement of the Jews usually took place in a 200-gallon *mikveh*. It was a necessary ritual for men and women converting to Judaism, after a woman’s monthly period, and for pots and utensils made by Gentiles. The convert had to declare “I will do and I will hear.” The candidate immersed himself totally (Lev 15:16) without being touched three times because the word *mikveh* appears three times in Torah. He would squat completely under the water and rise. He was considered born again and was called by the rabbis “a child of one day” (Yebam 22a, 48b, 97b). Three witnesses were required (Yebam 47b). Immersion was also practiced on the Day of Atonement, before a person entered the Temple complex, before a scribe wrote the name of God, and for some Jews every day.

2) The baptism of John the Baptist was a Jewish baptism with the emphasis on repentance to prepare the way of the Lord (Mt 3:3) and to emphasize the fact that the Kingdom of Heaven was at hand (Mt 3:2). *As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire* (Mt 3:11). The manner in which John baptized was out of the ordinary and expected by the people to be done only by Christ, Elijah, or the Prophet of Dt 18:18 (whom they did not know to be Christ). *Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet* (Jn 1:25)? Initially, many of the Pharisees and Sadducees went to John for baptism (Mt 3:7a) thus trying to force their way into the Kingdom (Mt 11:12), but perhaps because of John’s strong exhortation of these people (Mt 3:7b), the practice stopped (Lk 7:30). The baptism that Jesus received from John was not a Christian baptism, but was an act of ceremonial righteousness (Mt 3:15).

3) The baptism of Jesus or more correctly the baptism administered by Jesus and his disciples is the only one based on belief in Jesus Christ as the Messiah. [Note that John is the only evangelist to say that Jesus personally baptized (Jn 3:22).] We are saved by an act of faith before

the water ritual which is commanded by the Lord in the Great Commission (Mt 28:19; Mk 16:16). Baptism neither remits sins nor imparts grace. Of the three baptisms, Peter said: *Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit* (Acts 2:38). See [Baptism, Spirit](#).

Jesus used the word “baptism” in three different ways:

1) *But I have a baptism to undergo, and how distressed I am until it is accomplished* (Lk 12:50). Here Jesus was talking about his upcoming death, entombment, and resurrection. This can be called the Baptism of Redemption. [Note that Jesus was distressed and not worried or anxious which he warned against. See Mt 6:25-34; Phil 4:6; Pr 12:25. He was driven, motivated, and acutely alert at the Last Passover. Instead of the word “distressed” as used in the NASB, NKJB and NIV, there is “straightened” (ASV & Webster), “constrained” (RSV), “pressured” (Jewish), “I will suffer” (God’s Word), “feel troubled” (New Century), “pent up” (Modern), and “pressed” (Young’s Literal).]

2) John the Baptist in referring to Jesus Christ said: *He will baptize you with the Holy Spirit...* (Mt 3:11; Lk 3:16). This occurred when the church received the Holy Spirit (Acts 2:1-13). This is the Baptism of the Holy Spirit.

3) John the Baptist in referring to Jesus Christ future role in the Second Coming also said: He will baptize you with the Holy Spirit **and fire** (Mt 3:11; Lk 3:16). The baptism by fire is understood to happen at the Second Coming because of the following verse: *His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with unquenchable fire* (Lk 3:17). Jesus will kindle this fire at the Second Coming. Before the last Passover, He said: *I have come to cast fire upon the earth; and how I wish it were already kindled* (Lk 12:49)! This is the Baptism of Fire.

Consequently, in addition to symbolizing the traditional act of purification by water and obedience to Christ command (Mk 16:16), the word “baptism” as used by Jesus and John the Baptist represented **three epochal events** in salvation history (soteriology), i.e., the baptism of Redemption (Lk 12:50), the Holy Spirit (Mt 3:11), and Fire (Lk 3:17, 12:49; Mt 3:11).

Baptism, Spirit: What is Baptism, Spirit Baptism, and Delayed Spirit Baptism? Among the rabbis in OT times, there was baptism by water for the purpose of proselyting. This was one of the six ways a Jew could be [Born Again](#). John the Baptist modified this practice teaching the baptism of repentance by water (Mt 3:11). During the OT period and until the establishment of the church, the Holy Spirit would come and go within a person’s life.

In the NT, believers are baptized by (or with) the HS (Titus 3:5), into the body of Christ (1 Cor 12:13), in the name of the Father, Son, and Holy Spirit (Mt 28:19). Some Jesus-Only people claim it is correct to baptize only using the name of Jesus because Peter said: *Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins* (Acts 2:38). Actually what Peter was saying here was that of the three types of baptism available then (that of the Rabbis, John the Baptist, and Jesus) that they were to choose the one of Jesus. It was not the verbal formula for baptizing.

Spirit Baptism is not mentioned in the OT because it did not exist then. When a Believer comes to the Lord, he is instantly regenerated (Ti 3:5), indwelled (Ro 8:9-11), Baptized in the Spirit (Acts 1:5), sealed (Eph 1:13-14; 4:30), and anointed (1 Jn 2:20, 27). Spirit Baptism was predicted in the tetraevangelium by Matthew (3:11), Mark (1:8), Luke (3:16), and John (1:33), and in Acts (1:5), and in retrospect after it had happened in Acts (11:16). So Spirit Baptism began between Acts 1 and 11, specifically in Acts 2 in the Upper Room on the day of Pentecost when a noise like rushing wind (Acts 2:2) entered the room and tongues of fire (2:3) rested on The Twelve and filled them with the Spirit (2:3a) as they began to speak in tongues (2:3b). The specific term “Spirit Baptism” is not mentioned in this pericope, but the meaning is unmistakable. A Pentecostal once asked me if tongues of fire appeared at my baptism to which I replied no. She then distanced herself from me as though I had a way to go. Spirit Baptism does not mean that outward manifestations of the Spirit appear as they did to The Twelve. Having interviewed many Christians as an author, I know that these manifestations can occur, but do so very rarely. One receives Spirit Baptism only once and on this occasion he is symbolically crucified, buried, and resurrected with Jesus Christ (Ro 6:3-5).

Delayed Spirit Baptism: The thinking Christian, after reading the above, would have asked if The Twelve first came to the Lord in the upper room or beforehand. After all, when one comes to the Lord, he is regenerated, indwelled, Baptized in the Spirit, sealed, and anointed. Peter was chosen as the leader of The Twelve not because he was holier or better liked than the other eleven, but because of his leadership qualities (Acts 2:14). To him was given the power of the keys of the kingdom of Heaven (Mt 16:19). These keys were used by him to open the door to the Jews (Acts 2), to the Samaritans (Acts 8), to the Gentiles (Acts 10), and finally to the Diaspora (Acts 19). In all four cases, we see Delayed Spirit Baptism for the sake of authentication of God’s promise to that group of people and the fulfillment of Peter’s authority of the keys. Remember that “four” symbolizes the four quadrants or four winds or the whole Earth. These four types of people represent the universality of redemption. In this regard, theologian Arnold Fruchtenbaum states that of the five things that happen upon the moment of belief, two (Spirit Baptism and indwelling) were delayed until the four moments recorded above [Manuscript #66, 1984, p14]. Hence the term “Delayed Spirit Baptism.” My personal viewpoint is that any Believers in the four groups already had the five out-workings of the HS related to salvation, but that the outward signs (tongues of fire, laying on of hands, speaking in tongues, and prophesying) were manifest only for the authentication of the initiation of the HS in each quadrant. Hence I would call it Authenticated Spirit Baptism.

Keep in mind that the above comments apply instantaneously to the new Believer before he ever steps into the tub, river, or lake for immersion Baptism. Mark records Jesus as saying: *He who believes and has been baptized [with water] shall be saved; but he who has disbelieved shall be condemned* (Mk 16:16). This remarkable verse shows the order of belief first, followed by water baptism second. Some theologians say that the baptism referred to in this verse is Spirit Baptism. This cannot be true. If it did refer to Spirit Baptism, then he who did not have it would be condemned, but here only he who disbelieves is condemned meaning that water baptism need not take place in admittedly rare instances. As the verse stands it is a double injunction with a single disclaimer. If Spirit Baptism were referred to, then a double disclaimer would be needed.

Baptist Handkerchief: In the “old days” in Baptist life, or I should say, among Southern churches, there was no air conditioning as we have it today so every man always had a white handkerchief in his back pocket. My dad had scores of them, always clean, a new one every day—not for his coat but his back pocket. They used them to wipe their faces or whatever on hot days. Ladies had them in their purses or sometimes, as the old folks would say, “in their bosom”.

During church services “when the Spirit would arrive” as some would say, or when there was a mighty move of the Spirit people would take out those handkerchiefs, wiping their eyes or faces, and they would be in their hands as they raised them up and when the singing and shouting started they would wave them. I can still remember those white handkerchiefs when the Nazarene Church dedicated its new building in our community after WWII. Everyone from all the other churches were there and it was one great celebration—held in August, and it was HOT! You still see that in many churches today, mostly in the African American churches unless they have become, as one community resident said not long ago, “dignified”. The handkerchief signifies the seeking, conviction and celebration of God’s Presence through His Holy Spirit, His promises and His provision.

Written by Lyn O’Berry, Pastor of the Lee Street Memorial Baptist Church also referred to as the Church on Warren Avenue at Federal Hill (in Baltimore, Maryland).

Bible, Authorship: What does the Bible say about its 40 authors and what do the authors say about their writings? The answer is that the Biblical authors, contrary to today’s standard literary practice never reference each other, but when quoting Scripture say “It says somewhere...(Heb 2:6)” or “It is written...(Mt 4:4)” without regard to who wrote it. The word “write” in all its forms (write, wrote, written, writing) is used hundreds of times in Scripture. This word also has a secondary meaning to be inspired as shown in Rev 10:4. In this verse something was revealed to John, but he was commanded not to write it down. Consequently it was true, but not to be preserved as the body of Scripture.

In Scripture, it is rare that one of the 40 authors states why he wrote down God’s words aside from the fact that God often commanded it. But there are many references to the benefits of the written Word and some are included here to be an indication as to why God commanded the writings.

In the Pentateuch there are many references to *Moses writing down all the words of the Lord* (Ex 24:4). The reason given is for the instruction of the people (Ex 24:12). Another indirect reason is given for the future king of Israel: **19** *“It shall be with him and he (the future king) shall read it all the days of his life, that he may learn to fear the LORD his God, by carefully observing all the words of this law and these statutes,* **20** *that his heart may not be lifted up above his countrymen and that he may not turn aside from the commandment, to the right or the left, so that he and his sons may continue long in his kingdom in the midst of Israel* (Dt 17:19-20). The intent of the Pentateuch was to instill the fear of the Lord into the people: **58** *“If you are not careful to*

observe all the words of this law which are written in this book, to fear this honored and awesome name, the LORD your God, ⁵⁹ then the LORD will bring extraordinary plagues on you and your descendants, even severe and lasting plagues, and miserable and chronic sicknesses (Dt 28:58-59).

In the prelude to the history books, Joshua says: **8** *"This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success (Joshua 1:8; 1 Kings 2:3).* Another indirect reason for Scripture is given by Joshua before entering Canaan: *Do not turn from it (the Law) to the right or to the left, so that you may have success wherever you go (Josh 1:7b).* In the continuing verse he says: *For then you will make your way prosperous, and then you will have success (Josh 1:8b).*

The Psalmist claims this reason for the written Word of God: *This will be written for the generation to come, that a people yet to be created may praise the LORD (Psalm 102:18)*

The major prophet Jeremiah says that the Book is to preserve prophecy: **2** *"Thus says the LORD, the God of Israel, 'Write all the words which I have spoken to you in a book. ³ 'For behold, days are coming,' declares the LORD, 'when I will restore the fortunes of My people Israel and Judah.' The LORD says, 'I will also bring them back to the land that I gave to their forefathers and they shall possess it (Jeremiah 30:2-3).* Another reason Jeremiah gives is that prophecy might turn the people from their evil ways: **2** *"Take a scroll and write on it all the words which I have spoken to you concerning Israel and concerning Judah, and concerning all the nations, from the day I first spoke to you, from the days of Josiah, even to this day. ³ "Perhaps the house of Judah will hear all the calamity which I plan to bring on them, in order that every man will turn from his evil way; then I will forgive their iniquity and their sin (Jeremiah 36:2-3 and 36:7)."*

Ezekiel wrote to describe the temple so that the people would be ashamed of their iniquities (Jer 43:10-12).

Daniel said that God's word shows why He brings evil (calamity, disaster) into the world-- because He is righteous and we have not obeyed (Da 9:13-14).

In the NT, Matthew and Mark do not say why they have written. Luke, the physician, on the other hand, says this: **1** *Inasmuch as many have undertaken to compile an account of the things accomplished among us, ² just as they were handed down to us by those who from the beginning were eyewitnesses and servants of the word, ³ it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus; ⁴ so that you may know the exact truth about the things you have been taught (Lk 1:1-4).* In writing to the non-Believers of the world, John said: *But these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name (Jn 20:31).* Later in writing to Believers John writes: *These things I have written to you who believe in the name of the Son of God, so that you may **know** that you have eternal life (1 Jn 5:13).* This is probably the most important verse in Scripture for the Believer. It is John who says that Scripture is one of the four witnesses to Messiah (Jn 5:31-40) and that we are sanctified in the Word which is truth (Jn 17:17).

Paul, the apostle, concludes his first letter to the Corinthians by saying: *The greeting is in my own hand—Paul* (1 Cor 16:21). Later to the Galatians, he concludes by writing: *See with what large letters I am writing to you with my own hand* (Gal 6:11). At the conclusion of Philemon, Paul writes: *I, Paul, am writing this with my own hand* (Philem 1:19). Some specific stated reasons for Paul’s writings are as follows: *I wrote in my letter not to associate with immoral people* (1 Cor 5:9) meaning the immoral who are our brothers within the church (1 Cor 9:11). Paul also writes: *I wrote that I might put you to the test, whether you are obedient in all things* (2 Cor 2:9b) and he concludes his letter by saying: *For this reason I am writing these things while absent, so that when present I need not use severity, in accordance with the authority which the Lord gave me for building up and not for tearing down* (2 Cor 13:10).

Jude, the half brother of Jesus Christ, claims he made every effort to write about the *common salvation* of all Believers (Jude 1:3).

The Book of Revelation was written by God of things past, present, and future (Rev 1:19) *to show his bondservants the things which must soon take place* (Rev 1:1). It is the only book with a special blessing for **the one who reads the one who hears and the one who heeds** (Rev 1:3). The Book was delivered from God to Jesus Christ to an angel and finally to His bondservant, John, for all His bondservants (us).

Bible, Borrowed Works: A very few times, the Bible documents literature that can be found in other documents that predate its writing. This does not mean that that source as a whole contains true revelation. Some examples follow:

Jude 1:6 Found in the Book of Enoch
Jude 1:14 Found in the Book of Enoch 1:9
2 Sa 2:19-27 The Song of the Bow found in the Book of Jashar (1 Sa 2:18)
Psalm 1 Written by Amenemope the Egyptian on parchment in 1050 BC

Bible Says: While the Bible is the revealed and inspired word of God, which is infallible, self-interpretive, and normative, we must be specific by what we mean when we say: The Bible says or the Bible doesn’t say. The conflict revolves around 1) the use of a specific word or term and 2) the concept supporting that word or term. As an example, how many times does the Bible say “the heavens were opened”? [See [Heavens Opened](#).] One could argue that this occurred only once in the OT and once in the NT because only in two instances were the actual words “the heavens were opened” used. On the other hand, one could argue that since the four evangelists when recording the happenings at the baptism of Jesus used four different terms to describe the same event, some leeway is required here. So to some people—and I am talking about well known theologians—there is a distinct difference between what the Bible “says” and what the Bible “means”. My personal viewpoint is that since what the Bible says is often dependent on the language (English vs Hebrew) or the Version (NKJB vs NASU), it is better to stress what the Bible means. In this light, while there are no such words as “[Trinity](#)” and “[Circumincession](#)” within the Bible, the concepts are certainly there. In any event, be clear!

As an adjunct to this thought, keep in mind that even though the Bible does not say or imply it and does not have an injunction against it, does not mean it is not true. Keep in mind, that the

Bible did not say that Jesus carried his cross until 100 AD when John wrote and circulated his account of the one Gospel. People in that era could actually have said that Scripture does not address that fact. Of course, we do not have that problem now since the Canon has been closed. The Bible contains only Truth, but not all the Truth in the world. On the other hand, God being omniscient, does know all Truth and that is why God is Truth—the beginning, the end, and the middle (אמת).

Blackout: There are seven blackouts mentioned in the Bible. When a blackout occurs, there is no light received from the Sun. There also may be no light from the moon and the stars. Two of the blackouts are old testamental and five are new testamental. Of the NT blackouts, one is pre-Tribulational, the next three are dispersed within the seven-year period of the Great Tribulation, and the last falls just after the great earthquake which can be placed at the beginning of the Millennium.

- 1) Ex 10:21-23: ²¹ Then the Lord said to Moses, "Stretch out your hand toward the sky, that there may be darkness over the land of Egypt, even a darkness which may be felt." ²² So Moses stretched out his hand toward the sky, and there was thick darkness in all the land of Egypt for three days. ²³ They did not see one another, nor did anyone rise from his place for three days, but all the sons of Israel had light in their dwellings.
- 2) Matt 27:45 Now from the sixth hour darkness fell upon all the land until the ninth hour.
- 3) Joel 2:31 The sun will be turned into darkness and the moon into blood before the great and awesome day of the Lord comes.
- 4) Rev 6:12-14 (Sixth Seal Judgment) ¹² I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth made of hair, and the whole moon became like blood; ¹³ and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind. ¹⁴ The sky was split apart like a scroll when it is rolled up, and every mountain and island were moved out of their places.
- 5) Rev 9:2-3 (Fifth Trumpet & First Woe Judgment) ² He opened the bottomless pit, and smoke went up out of the pit, like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. ³ Then out of the smoke came locusts upon the earth, and power was given them, as the scorpions of the earth have power.
- 6) Rev 16:10-11 (Fifth Bowl Judgment) ¹⁰ Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became darkened; and they gnawed their tongues because of pain, ¹¹ and they blasphemed the God of heaven because of their pains and their sores; and they did not repent of their deeds.
- 7) Mt 24:29 (Follows Great Earthquake) Matt 24:29-30 But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from the sky, and the powers of the heavens will be shaken. Also Joel 3:14-15 ¹⁴ Multitudes, multitudes in the valley of decision! For the day of the Lord is near in the valley of decision. ¹⁵ The sun and moon grow dark and the stars lose their brightness.

Blessing, Benediction, Berakah: The opposite of a blessing is a [Curse](#) (Ge 27:12). The first instance of a blessing is given by a father to his son (Isaac to Jacob in Ge 27:30). The pericope of the Stolen Blessing (Ge 27:30-46), shows that the words transcend the intentions of the one giving the blessing. This is called *ex opera operata*. A person can also invoke God to empower the blessing as did Isaac: *May God Almighty bless you* (Ge 28:3a). The Lord himself bestowed

a blessing on Potiphar's household because he helped Joseph, one of God's children (Ge 39:5). God can turn an intended curse into a blessing as he did to the Jews when Balak requested a curse from Balaam (Dt 23:5, Ne 13:2). The Lord can order (Lev 25:21) or command (Ps 133:3) a blessing. In the NT, Believers are told to give a blessing of peace to those that support you in your ministry (Mt 10:13a). If the household is unworthy of a blessing, however, we are not to curse it, but to withhold your blessing (Mt 10:13b). When James and John asked that fire come down from Heaven to consume upon the unreceptive Samaritans Jesus said: *The Son of Man did not come to destroy men's lives, but to save them* (Lk 9:51-56). Jesus blessed the children by laying hands on them (Mk 10:16). Jesus gave a blessing prior to breaking the bread (Mt 26:26). Jesus last act before ascending to Heaven was to give a blessing (Lk 24:51).

In summary, God can bequeath us a blessing and we too can bless God or our fellow man. But what is a blessing? Remember: *A faithful man will abound with blessings* (Pr 28:20a). Is it just receiving something good like rain so the crops will thrive (Ps 84:6)? The first clue comes from Ps 16:5a which says: *The Lord is the portion of my inheritance and my cup*. So then the Lord should be the cup of the Believer. Continuing 1 Cor 10:16 says: *Is not the cup of blessing which we bless a sharing in the blood of Christ?* So then the cup of the Believer is the cup of blessing. Ultimately, the Lord is our Blessing and, He will see that we *abound with blessings* that fit all circumstances.

The word "Benediction" is not found in the Bible. Consequently it is a term defined by the sect in question. In Roman Catholic liturgy, when the priest blesses the people with the Eucharist displayed in a monstrance, this is called a benediction. In Lutheran liturgy the word simply has the meaning of blessing. In modern Judaism, a blessing, *berakah*, and benediction are equivalent. Some Protestant exegetes claim that while a blessing can be given by anyone, a benediction can only be given by the clergy. In pronouncing a benediction, the pastor will invoke God's blessing on the congregation as was done by the Levitical priests in Numbers: ²² *Then the LORD spoke to Moses, saying,* ²³ *Speak to Aaron and to his sons, saying, Thus you shall bless the sons of Israel. You shall say to them: ²⁴ The LORD bless you, and keep you; ²⁵ The LORD make His face shine on you, and be gracious to you; ²⁶ The LORD lift up His countenance on you, and give you peace. ²⁷ So they shall invoke My name on the sons of Israel, and I then will bless them* (Nu 6:22-27). There are two problems with this interpretation, however. First the Law of Moses is over (Gal 3:16-25) and second we no longer have priests except Jesus Christ who is our Great High Priest (Heb 4:14). Some say the equivalent of a benediction is found Paul's valediction to the Corinthians: *The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all* (2 Cor 13:14). This, however, is not a benediction, but a prayer that is similar to a blessing; and it can be said by any Christian, not just a pastor. Consequently, the word "Benediction" stumbles over the liturgy supporting it.

The Hebrew word "*berakah*" has "to bend" as its root. In this context, a blessing or *berakah* is a double bending: We bend our knee asking God's favor, and God bends over bestowing us with his blessings. In Christianity, a blessing is not having God in our pocket, but in our heart in the temple of God (1 Cor 3:16-17). The Lord is *our cup of blessing* (Ps 16:5a NLT)!

Bookends: There are many bookends to be found within the Bible. They are seemingly unrelated events that in perspective illustrate the beginning and end of a story within a larger

story. One such set of bookends can be seen in the story of [Peter on the Sea of Galilee](#). Another finds the first bookend as the protagonist [Nicodemus](#) the Pharisee and the last bookend with Joseph of Arimathea the Sadducee as the protagonist. At the inauguration of Jesus' teaching ministry, Nicodemus, a middle-class *ruler of the Jews* and *teacher of Israel*, broke ranks with his fellow rabbis and accepted Jesus Christ for what He was. After Jesus' teaching ministry was complete, Joseph of Arimathea, a rich member of the Sanhedrin (Mk 15:43) and a secret disciple of Jesus, fulfilled Scripture by donating his unused tomb (Mt 27:57-60; Mk 15:46; Lk 23:53; Jn 19:38-42) for Jesus' entombment. Notice that all four evangelists record this event. In between the bookends, we have Nicodemus saying: *Our Law does not judge a man unless it first hears from him and knows what he is doing, does it? They answered him, You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee* (Jn 7:51-52).

Jesus was indirectly referred to as the [Son of God](#) by Satan just before beginning his ministry (Mt 4:3) and Caiaphas tore his robes when he heard Jesus consent to that title at the conclusion of his ministry (Mt 26:63). These form bookends of contempt. In between the bookends are the constant accusations by the Scribes, Pharisees, Sadducees, and Herodians.

Immediately after inaugurating his public ministry in Jerusalem during the first [Passover](#), Jesus drove the money changers out from the [Temple](#). Finally just before His death on the fourth and final Passover, Jesus again drove out the money changers: *Jesus entered the temple and drove out all those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves* (Mt 21:12). These are the bookends of Jesus' hatred for sin. In between these bookends, He taught daily in the Temple (John 8:2).

Book of Life: There is one reference to the *Book of Life* in the OT in Lamentation Psalm 69 verse 28. Those who are *blotted out of the Book of Life* are those who will soon be dead; and those who will *not be recorded with the righteous* are an oblique reference to the righteous who are not in the Lamb's Book of Life. Hence that verse refers to two separate books: one for all who have been created and the other for all the saved. In the NT, the term "Book of Life" is used six times (Php 4:3, Rev 3:5, 13:8, 17:8, 20:12, 20:15) in a contracted form. The full form (Lamb's Book of Life) is used at the seventh reference in Rev 21:27 where the New Jerusalem is described for the Bride (Rev 21:2).

Book of the Law: Just as the Book of Revelation was given by Jesus Christ to a holy angel to John on Patmos in 96 AD with a special blessing to those who read it (Rev 1:3), in a contrary fashion, the Book of the Law was given by Satan to a demon called Aiwass to Aleister Crowley (1875-1947) in Cairo in 1904 with a warning to those who do not destroy the book after reading it. The scribe (Crowley) is probably the most influential occultist of all time and was labeled by the press as "the wickedest man in the world." This book helped develop a religion called Thelema. The book was dictated in three sessions and comprises three chapters spoken successively by 1) Nuit, the Egyptian goddess of the night sky, 2) Hadit known for his eternal energy, and 3) Ra-Hoor-Khuit known as the god of vengeance. The first chapter speaks about the glories promised to the star children (of Satan), the second about the Serpent, and the third about the Scarlet Woman. The book has strange spellings and many occultic and Kabbalic inferences that even Crowley apparently could not decipher. While the Christian is under the Law of Christ (1 Co 9:21, Gal 6:2), the summation of Satan's law is: "Do what thou

wilt shall be the whole of the Law” (BL: I:40) and also “There is no law beyond Do what thou wilt” (BL III:60). Playing with the word “law”, the demon also says: “Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world” (BL II:21).

Born Again: According to Arnold Fruchtenbaum, the Hebrew term *yivaleid min ha-mayim* is a Hebrew midwife term meaning born of water signifying a new life. [Medically it is the discharge of amniotic fluid.] The English term would be “born again.” Jesus used this expression in John 3:3 when he said to Nicodemus, a member of the Sanhedrin: *Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God.* Jesus did not explain the meaning of the term “born again” because it was a common term among the Jews. At that time, Jews could be born again in six ways all of which led to a change in life: 1) bar-mitzvah when the boy could vote with the minyan, 2) marriage at the age of 18, 3) becoming a priest at the age of 30, 4) becoming the head of a rabbinical school at the age of 50, 5) becoming king, and 6) conversion via baptism for proselytes. To these six life changing experiences, Jesus add the seventh and the only one that is salvatory—being born again to Jesus Christ. To put this concept within Jesus’ teaching ministry, see [Nicodemus](#).

Bride of Christ: While Israel is allegorically the Wife of Yahweh now in divorce because of adultery, the church is symbolized as the Bride of Christ now in betrothal as a virgin. There is a stark contrast between the two. In the OT, this mysterious relationship is shown in Genesis Chapter 24 where Rebecca represents the bride of Isaac. This interpretation, however, cannot be made correctly without NT revelation. In 2 Cor 11:2, Paul says: *For I am jealous for you with a godly jealousy; for I betrothed you to one husband, that to Christ I might present you as a pure virgin.* From this analogy, *husbands are to love their wives even as Christ also loved the church and gave himself up for her* (Eph 5:25). The actual wedding ceremony will begin with the Rapture and end with the Second Coming, both events of which are represented in the Seven Jewish Feasts. These events are symbolized by the Biblical Jewish wedding wherein 1) the father of the groom makes the arrangements and pays the price (Crucifixion [Eph 5:25-27] on the Passover), but the groom does not meet the bride, 2) the groom comes to the bride’s house to take her (Rapture [1 Thes 4:13-18] on the Feast of Trumpets) to his home where there is an initial marriage ceremony where few are invited (Heaven [Rev 19:6-8]), 3) and finally the week-long marriage supper or feast [Rev 19:9] on Earth at the prelude to the Millennium on the Feast of Tabernacles where OT and Tribulation saints will be in attendance.

Bride of the Beast: While the Bible allegorically describes the church to be the [Bride of Christ](#), the Satanic Bible called the [Book of the Law](#) channeled by Aleister Crowley in 1904, describes the Scarlet Woman (BL I:15) to be the bride of the Scarlet Beast (Rev 17:3). This Scarlet Woman is the [Great Harlot](#) *who sits on many waters* (Rev 17:1). Just as Jesus Christ is the second person of the Trinity and Great High Priest, so too is the Scarlet Beast the second person of the unholy trinity and “priest and apostle” (BL I:15) with a bride that delivers souls to him. His bride as recognized by the Scarlet Woman is the organized apostate Church under the leadership of Rome.

Brothers and Sisters: Metaphorically, Israel is referred to as being one of [Two Sisters](#), one of [Three Sisters](#), and being a sister and brother called “Ruhamah” and “Ammi”. In the Book of Hosea, the minor pre-exilic prophet (c 710 BC), Israel is allegorically referred to as being brothers to Ammi (my people) and sisters to Ruhmah (on whom I bestow mercy) [Hosea 2:1]. Only during the coming Millennium will Israel enjoy mercy and again be God’s people. Until then, Israel will be Lo-ammi (not my people) and Lo-ruhamah (unpitied).

The word “brother/s” has the meaning of a brother by a blood relationship as is shown in the following verse: *Son of Man (Ezekiel), your brothers, your relatives, your fellow exiles, and the whole house of Israel* (Ez 11:14). This verse progressively pictures the immediate family, extended family, their immediate company, and the extended company of their national people. Metaphorically, the word “brother/s” refers to those who should be treated like your familial brother: *Who is My mother, and who are My brothers...behold My mother and My brothers* (Mt 12:48-49). Catholic theologians use this interpretation incorrectly to show that Jesus had no familial brother, or more importantly, that Mary gave birth to no one but Jesus: *Is not His mother called Mary, and His brothers James and Joseph and Simon and Judas* (Mt 13:55)?

Capital Punishment: At the time of Jesus Christ, the Court or [Sanhedrin](#) would hold trials only in the Hall of Judgment on the Temple Compound. These men could vote for the death penalty, the youngest voting first, in a religious trial, but the sentence could only be carried out by the Romans after a Roman trial. The method of execution for the Romans was crucifixion. Prior to Roman occupation, the Jewish methods were stoning, burning, beheading, and strangulation (Sanhedrin, Chapter 7, Mishnah 1) in the order of severity which was dependent on the nature of the crime. (Note that Rabbi Shimon said that burning was more severe than stoning.) A minimum of 23 was needed to sentence one to death. One could vote “I don’t know”. A majority of one could win acquittal, but not conviction. If the vote was tied or guilt was favored by only one, two more judges were added to the court repeatedly until conviction or acquittal was established. At the full count of 36 for conviction and 35 for acquittal, the judges entered into discussion.

Stoning was done outside the Court. A man with a scarf stood with a direct line of sight to the Court and execution site so that he might stop the sentence if new evidence arrived at Court. When the convicted was 10 cubits from the execution site, he was asked to confess so that he could gain a portion of the world to come. When he was 4 cubits from the site, a man was stripped of his clothes, but a woman was not stoned naked. His hands were bound. He was then pushed from behind into a 9-ft-deep pit or from a roof of the same height. The one convicted is then positioned so that he is lying on his back. A large 200-lb stone has been previously placed at the site. The two witnesses lift the stone which is subsequently placed solely in the grasp of the second witness who is straddling the victim. The stone is then forcefully dropped onto the victim’s chest. If he doesn’t die immediately, the people, who have only hearsay knowledge of the crime pelt him to death. The victim’s body is not to remain overnight (Dt 21:23) unless it is for his honor. He is not to be buried with the righteous, but temporarily in a special grave. After

the flesh has been consumed, the bones are collected and interred in the graves of his forefathers. At this point, the relatives who are not allowed to mourn openly, meet the judges to show they hold nothing against them in their hearts. [Ref: Sanhedrin, Chapter 6, Mishnah 1-6.]

The burning victim is made to stand knee-deep in manure to restrict his movements. One executioner has a tether around his neck pulling forward, while a second pulls from behind thus forcing his mouth open. A very hot bar of lead, brass, or iron an inch in diameter is held with pincers and forced down his throat. (Sometimes a cauldron of boiling lead was used, but the procedure was harder to control.) The bar will burn its way down his throat to his bowels and entrails. [Ref: Sanhedrin, Chapter 7, Mishnah 2.]

Beheading with the sword as was done by the Roman government was considered disgraceful. Rather, a hatchet was used while the head lay on a block of wood. This too was considered disgraceful because it resembled chopping animal meat. [Ref: Sanhedrin, Chapter 7, Mishnah 3.]

The victim of strangulation was put into manure up to his knees to restrict movement as in the case for burning. A scarf was then wound around his neck and pulled tightly in opposing directions by the executioners until his soul departed. [Ref: Sanhedrin, Chapter 7, Mishnah 3b.]

Cave of Machpelah: When Sarah, the wife of Abraham, died in Kiriath-arba at Hebron in the Land of Canaan at the age of 127, Abraham set out to procure a place for her burial:

¹⁶ Abraham listened to Ephron; and Abraham ^aweighed out for Ephron the silver which he had named in the ¹hearing of the sons of Heth, four hundred shekels of silver, ²commercial standard. ¹⁷ So ^aEphron's field, which was in Machpelah, which faced Mamre, the field and cave which was in it, and all the trees which were in the field, that were ¹within all the confines of its border, ²were deeded over ¹⁸ to Abraham for a possession ^ain the presence of the sons of Heth, before all who went in at the gate of his city. ¹⁹ After this, Abraham buried Sarah his wife in the cave of the field at Machpelah facing Mamre (that is, Hebron) in the land of Canaan. ²⁰ So the field and the cave that is in it, ¹were ^adeeded over to Abraham for ²a burial site by the sons of Heth (Genesis 23:16-20).

Sarah's burial is the first to be recorded in the Bible. This is significant because her death in Genesis 23 signifies allegorically the death of the Wife of Yahweh. The age of her death is also significant. One hundred represents "children of promise" according to Vallowe as a reference to Abraham's age at the birth of Isaac while 27 represents the preaching of the Gospel. And so it will be that by the preaching of the Gospel of the 144,000, the Jews remaining will be brought back into the fold on the Day of Atonement and the Wife of Yahweh will no longer be divorced. (In the interim, the Lord is "comforted after" [Ge 24:67] the divorce of his wife by the Bride of Christ—the church.)

The Cave of Machpelah is located 17 miles south of Jerusalem. Today it is located under a Moslem mosque called the Ibrahimi Mosque. After Temple Mount, it is the second holiest spot for Jews. According to Benjamin of Tudela (1130-1173) there were six sepulchers at the place of St Abraham. In 1929, Jews were restricted from the site which was open only to Moslems. Moslems can visit only the first floor of the cave. The lower level is closed to all visitors. According to Birnbaum, an Italian architect risked his life to enter the lower level and noted the presence of white sarcophagi. Entombed at the Cave of Machpelah are Abraham and Sarah, Isaac and Rebecca, Jacob and Leah. Jacob's second wife, Rachel, is entombed at

Rachel's Tomb at the northern entrance to Bethlehem 5 miles south of Jerusalem. Why was Rachel, the fourth matriarch, not buried in Machpelah? Perhaps to fulfill Mt 2:18 from Jeremiah 31:15 which says: *A voice is heard in Ramah...Rachel is weeping for her children.*

Celibacy: In the Catholic Church, the obligation of celibacy is usually taken to mean not to marry, but does not speak directly to sexual activity. This in effect marries the priest and those in religious life to the Church. It is a form of control and maximizes the efficiency and loyalty of the servant. The vow of chastity, on the other hand, is usually taken with the vows of poverty and obedience and implies the virtuous aspects of controlling lust. Virginity differs from chastity and celibacy in that it obliges one to forego the sex faculty. In other words he or she practices continence. The Church is opposed to castration. Celibacy entered the Church formally at the Spanish Council of Elvira (295-302) and was specifically defined at the Second Lateran Council in 1139 and finalized at the Council of Trent in 1563.

Biblically, after Jesus said *whoever divorces his wife, except for immorality, and marries another woman commits adultery*, the following is written: *The disciples said to Him, If the relationship of the man with his wife is like this, it is better not to marry. But He said to them: Not all men can accept this statement, but only those to whom it has been given. For there are eunuchs who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are also eunuchs who made themselves eunuchs for the sake of the kingdom in Heaven. He, who is able to accept this, let him accept it* (Mt 19:10-12). So the three eunuchs Jesus mentioned are the incontinent, the castrated, and those in the service of the Lord. Paul speaks about the "eunuchs for the Kingdom of Heaven" in 1 Cor 7-8, 32-35 and seems to imply that this can be a gift. See [Gifts of the Spirit](#).

Charismatics: In the past 18 years, Charismatics in the U.S. have increased by 41% while Baptists have increased 6% and mainline Christianity has fallen 10% (Ref Wikipedia). Charismatics generally believe in miracles and the "sign gifts" such as speaking in tongues, prophecy, and healing.

The generic Charismatic Movement is derived from Pentecostalism. Pentecostalism places an emphasis on direct personal experiences with God through the Baptism of the Holy Spirit. They use terms like "apostolic" and "full gospel". Some are mistakenly non-Trinitarian because of a bias to Jesus-Only theology. Pentecostals emerged rapidly after the Azusa Street Revival in Los Angeles 1906 under Pastor William Seymour. They distinguish among 1) baptism into the body of Christ which means salvation, 2) water baptism which is an outward manifestation of being baptized into the body of Christ, and 3) baptism with the Holy Spirit which is an empowering experience.

The charismatic believes in Continuationism rather than Cessationism meaning that miracles, tongues, prophecy, and healing are possible today. They believe in Direct Revelation by hearing God's word, feeling an impression, dreams, visions, and apparitions (appearances). Many speak in tongues (glossolalia) manifesting unintelligible vocalizations with accent, rhythm, and

intonation in the native language of the speaker. They are also more inclined to lay on hands, pray in public, and raise hands in enthusiastic praise of the Lord. Consequently they are sometimes controversial within traditional settings. Today, all denominations of Christianity including Roman Catholicism contain charismatic adherents.

Two different liturgies can be merged such as Charismatism and Denominationalism, but not when one group feels it is better than the other. Among Hebrew Christians, there are those that keep some portion of the Law of Moses (This is optional.) and those that don't. Those liturgical differences could end right there, but one group, generally the keepers of the Law, often feels that they are more Jewish than the other. And so a problem ensues. The same is true between Charismatics and Traditionalists. If humility were the rule there would be no problem. But humility often does not rule. Whether a Believer raises one, two, or no hands when singing should not be an issue, but unfortunately it often is.

As an author, I have interviewed many people in my life. [See *God Immanent.*] Here is what God has done to those who have made use of the Gifts of the Holy Spirit. One can with God's help cast out demons (exorcism or deliverance) from a tormented soul. One can with God's help heal a person emotionally and spiritually and even physically. God can 1) answer prayer for healing or 2) tell you in advance who in the crowd He wants to heal or 3) effect a healing in your presence unbeknown to you. I know a man who "sees with the eyes of heart" (Eph 1:18) whenever he meets someone new. God will tell him about painful or joyful periods in the new acquaintance's life so as to impart where he needs help. Then when this man specifically asks God for information, he is often shown a vision to explain his question. Some have dreams that come just as they are falling asleep or while in a deep sleep. I know a man and his wife who have experienced bi-location on many occasions. Separately they have left a somatic body in one place and had their Spirit-activated body translated to a group of people far away for the purpose of evangelism. Later when they meet these people they are immediately recognized as the one who came to them at a specific time and place. This happened to Arthur Blessitt, the [cross walker](#), in a rather amazingly documented way, when he took a one-hour nap on a lawn in the full view of a crowd of people and appeared 50 miles away in a town where he had not yet carried his cross. The people to whom the above events have happened will usually never mention them unless specifically queried. It has been my observation that Charismatics do not retain a particular gift of the Holy Spirit throughout their entire life. It seems to come and go at God's will and be active only for certain periods in their lives. In the words of Arthur Blessitt who never claimed to be a healer, sometimes the Holy Spirit healed at one or two moments during a talk. On another occasion healings continued for three hours and in one amazing period of evangelization for three days. But then as suddenly as the Spirit's Power came over him, it left.

Cheek, Turn the Other: Giving one's cheek is a sign of submission. Jeremiah speaking of captured Jerusalem said: *Let him give his **cheek** to the smiter, let him be filled with reproach* (Lamentations 3:30). In Micah we read: *They have laid siege against us; with a rod they will*

smite the judge of Israel on the **cheek** (Micah 5:1). In the NT, Matthew sums up this line of thought by writing: ³⁸ "You have heard that it was said, 'AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH.' ³⁹ "But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. ⁴⁰ "If anyone wants to sue you and take your shirt, let him have your coat also. ⁴¹ "Whoever forces you to go one mile, go with him two. ⁴² "Give to him who asks of you, and do not turn away from him who wants to borrow from you (Mt 5:38-42). Being more expansive, Luke, the physician, writes the following: ²⁷ "But I say to you who hear, love your enemies, do good to those who hate you, ²⁸ bless those who curse you, pray for those who mistreat you. ²⁹ "Whoever hits you on the cheek, offer him the other also; and whoever takes away your coat, do not withhold your shirt from him either. ³⁰ "Give to everyone who asks of you, and whoever takes away what is yours, do not demand it back. ³¹ "Treat others the same way you want them to treat you. ³² "If you love those who love you, what credit is that to you? For even sinners love those who love them. ³³ "If you do good to those who do good to you, what credit is that to you? For even sinners do the same. ³⁴ "If you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners in order to receive back the same amount. ³⁵ "But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men. ³⁶ "Be merciful, just as your Father is merciful (Lk 6:27-36). Paul adds his own thoughts on the subject: ¹⁹ For you, being so wise, tolerate the foolish gladly. ²⁰ For you tolerate it if anyone enslaves you, anyone devours you, anyone takes advantage of you, anyone exalts himself, anyone hits you in the face (2 Cor 11:19-20).

In summary, the Christian tolerates rebuff not for submission or demitide, but out of love of God and love of the offending person by extending the Golden Rule (Lk 6:31 above) to him.

Children of: John calls the Bride of Christ, the “children of God”. To some, this might sound demeaning as if we still needed to be fed and could not function on our own. Actually, there is a long Hebrew tradition for using the word “children” to link them to another concept, usually a concept that they are a slave to. Let’s explore Scripture:

Ge 10:21	<i>Shem, the father of all the children of Eber.</i>
Nu 7:36	<i>Zurishaddai, the leader of the children of Simeon.</i> Zurishaddai was the chief of the tribe of Simeon at the time of the Exodus.
Dt 1:3	<i>Moses spoke to the children of Israel.</i>
Ps 37:6	<i>The children of men.</i> This means mankind.
Ps 72:4	<i>The children of the needy.</i> This means the poor.
Ps 102:28	<i>The children of your servants.</i> This means the faithful.
Ps 127:4	<i>The children of one’s youth.</i> This means your own children.
Is 2:6	<i>The children of foreigners.</i> Aliens.
Is 57:4	<i>The children of rebellion.</i> The rebellious adults.
Hos 1:2	<i>Children of harlotry.</i> Children of a harlot who become harlots.
Mica 1:6	<i>Children of your delight.</i> Children in whom you take delight.
John 1:12	<i>Children of God.</i> Those saved.
Acts 17:29	<i>Children of God.</i> Those saved.
Ro 8:16	<i>Children of God.</i> Those saved.

- Gal 4:27 *Children of the desolate.* When Israel returns to Yahweh as His wife, she will bear more children than before her divorce.
- Gal 4:28 *Children of promise.* Those saved.
- Gal 4:31 *Children of a bondwoman.* Those under the Law.
- Eph 2:3 *Children of wrath.* Those damned.
- Eph 5:8 *Children of light.* Those saved.
- 1 Jn 3:10 *Children of the devil.* Those damned.
- 2 Jn 1:13 *Children of your chosen sister.* The members of a sister church.

The phrase “sons of” has a similar, but less intimate meaning than “children of”. Contrast where Paul first speaks about the *sons of disobedience* (Eph 5:6) only to follow two verses later with *children of light* (Eph 5:8). Otherwise, “sons of” has the same meaning as “children of” and is used far more frequently in the OT.

The term “sons of God” (never sons of the gods) is used 5 times in the OT and 5 times in the NT. In the OT it always refers to both the good and bad angels and emphasized their being creations of God. In the NT, we learn that Christians will one day be like angels (Lk 20:36) and will become Sons of God when they receive their glorified bodies after becoming *sons of the Resurrection*, for *we are all sons of God through faith in Jesus Christ* (Gal 3:26).

Christmas: [See Manuscript #25 for the complete Christmas story.] The word “Christmas” is not found in the Bible, nor is there a strong Jewish tradition for celebrating the birth date of a person. Abraham did not celebrate the birth of his son Isaac, but *made a great feast on the day that he was weaned* (Ge 21:8). In reflecting on birth and death, Judaism today sees two ships in a harbor, one entering and the other about to leave. What can one say of the one about to leave? It is uncertain what fate it will see. In a similar vein, Solomon wrote: *The day of one’s death is better than the day of one’s birth* (Ec 7:1). Nevertheless, the birth of Messiah like His death was also a great day. Aside from the culture that has arisen in the east and west concerning the feast, Christmas memorializes the epochal event when God became man. It is celebrated on 25 December in the west and on 6 January in the east where it is referred to as the Epiphany which people in the west call Little Christmas. It was first mentioned to fall on 25 December in 336. This date was probably chosen in opposition to the pagan feast *Natalis Solis Invicti* (Birth of the Sun of Righteousness)—a misapplied resemblance to Malachi 4:2a. Theologian Arnold Fruchtenbaum states that it cannot be determined from the Biblical record in what season the Lord was born. From my own perspective living in Antelope Valley, with a climate and latitude similar to that of Bethlehem, shepherds are in the field (Lk 2:8-20) in the spring and not in the fall when there is nothing left for sheep to graze. In that line of thinking, Clement of Alexandria (c155-c220) suggested 20 May and renowned religious chronologist John P. Pratt says 5 April. So Messiah may have been born in the spring.

Church: 1) Visible: Among Protestants the visible church (*ekklesia*) is formed by a distinct congregation. There are many churches. Among Catholics, the Church is the world-wide or universal organization presided over by the pope and it refers to itself as the one, holy, Catholic, apostolic, and Roman Church united in the Mystical Body of Christ. Whereas God has 10

Commandments, Satan has 9 Statements. The last Statement insidiously says that Satan needs a strong Church and has kept it alive all these years. By subversion of the Church with a capital C, Satan can control its hierarchy and usurp its authority.

2) Invisible: In Protestant Covenant Theology, the invisible church is the elect of all ages both in Heaven and on Earth. In Protestant Dispensationalism, the invisible church comprises the elect from Pentecost to the Rapture meaning that the OT saints and Tribulation saints are not in the church. Remember that John the Baptist, the last OT saint, considered himself a “friend of the Bridegroom” (Jn 3:29). In Catholicism, there is the Communion of Saints which includes the saints in Heaven (Church Triumphant), souls in Purgatory (Church Suffering), and the faithful on Earth (Church Militant).

See the [Seven Promises to Christians](#).

Church Attendance: If asked, 43% of Americans and 20% of Canadians will say that they attend church regularly. Conversely 8% of Americans and 38% of Canadians admit to not going to church at all. However, investigative studies show that the figures of those that say they go are inflated by half. Breaking down the 40% participation number, the National Election Studies poll shows that 12% go almost every week, 16% once or twice a month, and 18% a few times a year.

Church Discipline: There are three stages of church discipline defined as follows: *If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. But if he does not listen to you, take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. ¹⁸ Truly I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven (Matthew 18:15-18).*

The final stage of discipline for the one practicing sin (Mt 7:23) is excommunication. The true purpose of excommunication is to put the unrepentant sinner back under the power of Satan, as he was before he came to Christ. Satan then has the power of death over that soul (1 Cor 5:5, 11:30). The intent is that this will cause him to return to Christ. The congregants should not pray to relieve his suffering, but that he repents. During this period, there is a shunning that accompanies “excommunication” or “sacrament denial” by Catholics and Mennonites, “disfellowship” by Jehovah Witnesses, “avoidance” by the Amish, “marking” (Ro 16:17 KJV) by some Protestant groups and “*cherem*” by Jews. The point is not to instigate the cruel points of shunning such as malicious gossip and downgrading the sinner, but rather to follow the guidance of Paul and John who wrote as follows:

And if anyone does not obey our instruction in this letter, take special note of that man and do not associate with him, so that he may be put to shame, and yet do not regard him as an enemy, but admonish him as a brother (1 Thessalonians 3:14-15).

If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting; for the one who gives him a greeting participates in his evil deeds (2 John 1:10-11).

Since Peter had made his confession of faith (Mt 16:17-18) just before the above verses were said, Jesus continued with: *I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven.* The meaning of “bind and loose” here is the same as in the issue on Church, Founded on (Mt 16:13-20). This term was used legislatively and judicially by the rabbis. Legislatively it meant that they had the authority to forbid or permit. Judicially it meant they had the authority to punish and free. The apostles used this judicial authority to bind Ananias and Sapphira for punishment (Ac 5:5) after breaking their legislative authority of communal property (Ac 4:32). Whereas the Roman Catholic Church claims to retain this legislative and judicial authority through Canon Law, Protestants claim that the church maintains only the right to bind by excommunication and loose by reinstatement.

Church, Emergent: The Emergent Church group led by the voice of the Emergent Village began to coalesce in the early 1990s. It describes itself as “a growing generative friendship among missional Christian leaders seeking to love our world in the Spirit of Jesus Christ.” They believe women can teach within the church and lead others “in the way of Jesus” or as it says above “in the Spirit of Jesus”, but not to Jesus Christ. They are a feel-good organization as can be gathered from a quote from Brittany Ouchida-Walsh: “We share stories and wisdom, grieve, sing, eat good food, rest and celebrate what God is birthing around us.” According to Mike Stavlung, they are “forming free-lance faith collectives who are much less about building religious institutions, and much more about curating a religious experience.” They do not respect theological degrees and have no need of formal pastors. Ken Howard who has a Jewish origin and went to Christian seminary, now writes: “The church as we know it is beyond repair, though not beyond re-paradigming.” Many in this organization are fans of Phyllis Tickle’s new book, *The Great Emergence—How Christianity is Changing and Why.* This group is not content with the liturgy (orthodoxy based on practice) or the theology (orthodoxy base on belief) of Christianity as it exists today. They want a milk-toast Jesus-like form of conversational friendship free from the entanglements of the Great Commission, the Law of Christ, and the fire of Hell.

Church, Founded on: Catholics claim that the Church was founded on Peter, the first pope, and that by apostolic succession, each pontiff maintains the right to rule the Church. The verse from Scripture cited to verify this claim is *I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. ¹⁹ I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven (Mt 16:18-19).*

Standing at Caesarea Philippi before a massive cliff that magnified his voice, he spoke a double metaphor to Peter standing in pebbles from the stream issuing forth from the cliff. Pointing to Peter (*petros*) and the pebbles (*petros*) Peter was standing in, Jesus spoke a double metaphor by saying: *You are petros.* The word *petros* is masculine, means pebbles, and is also Peter’s name. Continuing with a second double metaphor he pointed to himself and said: *I am petra, and upon this rock I will build My church.* The word *petra* means rock. It refers to both Jesus and the

cliff-rock behind him. The word *petra* is feminine and cannot be the same as *petros*. Consequently, the church was being built upon the rock (*petra*), Jesus Christ as God, in contrast to the pebble, Peter, as man.

In the NT, the Messiah is always symbolized by a rock or stone. Peter himself quotes Isaiah 28:16 which expounds on the coming Messiah by saying: *Behold I lay in Zion a choice stone, a precious corner stone, and he who believes in Him shall not be disappointed*. So Peter knew that the church was built on the rock (*petra*) and not on pebbles (*petros*).

For an explanation of “bind and loose”, see [Church Discipline](#).

In the above pericope, the expression the “gates of Hades” has two meanings. The first is that Hell will not prevail over the church. This is the meaning that most assume. But the second and more repercussive meaning is that physical death will not interrupt the program of the church. The “gates of Hades” here takes the meaning of “gates of death” as seen in Job 38:17 and Ps 9:13. Jesus is talking about his own death, the death of the apostles, and future church members as not defeating the church. Satan does not have the power of death over believers (Hebrews 2:14, Rev 1:18) because of the death and resurrection of Jesus Christ.

The expression “the keys of the kingdom of Heaven” means that Peter was given the keys to the doors closed to Jews, Samaritans, and Gentiles. These doors were opened to the Jews in Acts 2, to the Samaritans in Acts 8, and to the Gentiles in Acts 9. It does not mean that Peter or the church can decide who will gain access into Heaven.

Circumincession of the Trinity: This theology says three equal persons comprise one personal God in the Trinity. Manuscript #33 describes the NT theology of the Circumincession with 17 verses arranged in 6 sets. Typical verses are: *I am in the Father and the Father is in Me* (Jn 14:11a) and *the Spirit of the Lord is upon Me* (Lk 4:18a).

Circumincession of the Believer and the Trinity: This theology is defined in Manuscript #33 with 11 verses in 5 sets. It shows that each person of the Trinity (Father, Son, and Holy Ghost) is within the Believer, but that the Believer is only in the Father and the Son. Because one set is missing, the Believer’s circumincession is not deific.

Circumincession of Jesus the man with the Trinity: Jesus is both God (Jeremiah 23:5-6) and man (Zechariah 13:7). It is the circumincession of Jesus the man with the Trinity that gives us the third nature of Jesus—God-man (Isaiah 9:6). Unlike the 5-set circumincession of the Believer and the Trinity, Jesus has a 6-set deific circumincession. This is similar to what Catholics call the Hypostatic Union of perfect God with perfect man.

Circumincession of Yahweh and the Jews: I have not finished developing this concept, but the words of Isaiah show a circumincession of the Jewish people, their descendants, and their land with Yahweh: *It will no longer be said to you, “Forsaken,” nor to your land [eretz] will it any longer be said, “Desolate” [shemamah]; but you will be called, “My delight is in her” [Hephzibah] and your land, “Married” [Beulah]; for the Lord delights in you, and to Him*

your land will be married. For as a young man marries a virgin, so your sons will marry you; and as the bridegroom rejoices over the bride, so your God will rejoice over you (Is 62:4-5). So the descendants will marry the virgin forefathers, their land will be married to the Lord, and Yahweh will marry and rejoice over both. This goes beyond the symbolic marriage between Yahweh and the Jews and reveals a circumincession of the Jews with their ancestors, the land, and God.

Circumcision: Technically, circumcision is the cutting off the foreskin of the male eight days after birth (Acts 7:8). It was a command of the Lord for all Jews. The NT counterpart is Baptism. Whereas Baptism symbolizes the washing away of our sins by coming to Jesus Christ, circumcision symbolized the softening of one's heart toward Yahweh.

The first two times the verb "to circumcise" is used in the OT, it is not directed toward the ritual cutting of flesh, but the elimination of their stiffened necks: *So circumcise your heart and stiffen your neck no longer (Dt 10:16).* Three times in the OT, and only in the OT, are the Jews told to be circumcised in their heart (Dt 10:16, 30:6; Jer 4:4).

In the NT, we are told that *Circumcision is nothing and uncircumcision is nothing, but what matters is the keeping of the commandments of God (1 Cor 7:19).* To those Jewish Christians who would force the rite of Circumcision on their brethren, Paul said: *For in Jesus Christ neither Circumcision nor uncircumcision means anything, but faith working through love (Galatians 5:6).* To the Philippians Paul said: *Beware of the dogs, beware of the evil workers, beware of the false circumcision (Philippians 3:2).* It is interesting that Paul calls the Jews "dogs" regarding the false circumcision. This was ironic because a popular expression in that day was calling the Gentiles "uncircumcised dogs". So he turns the expression on its head.

Today the percentage of male circumcision is 30% worldwide with 70% of those being Muslim. The percentage in Africa is 62%, Asia 15%, Australia 60%, Mexico 20%, Canada 32%, and the United States about 80%. It is interesting that the command to perform the act eight days after birth corresponds to the time when vitamin K peaks in infants. Vitamin K promotes the coagulation of blood. This means that an operation performed on this day is least likely to result in severe hemorrhaging. Also it has been found in Vietnam that under unsanitary conditions, those circumcised were less likely to contract gonorrhea and if they did contract it, the symptoms were less serious. In Africa studies have shown that male HIV, HPV, and genital herpes is reduced. Also, it has been found that females with circumcised husbands were four times less likely to contract cervical cancer than those with uncircumcised husbands.

City of God: All Bible translations reference Ps 46:4 and 87:3 as being the "City of God". The controversy as to what that meant began with Dr. of the Church, St. Augustine of Hippo (354-430). The greatest thinker and teacher of the early western Church maintained that the city of God was the spiritual Church. Many Christian theologians today also maintain that the city of God is the Bride of Christ. In fact, the city of God, is the millennial city of Jerusalem that will glorify not only the church saints, but all of God's saints from the days of Adam.

The psalmist wrote: *There is a river whose streams make glad the city of God, the holy dwelling places of the Most High. God is in the midst of her, she will not be moved; God will*

help her when morning dawns (Ps 46:4). The river flowing from this city speaks of the millennial city foreseen by Ezekiel (Ez 47:1), and Zechariah (Zech 14:8). This is also the “holy city” of Rev 11:2 to be contrasted with the “great city” of Babylon (Rev 11:8). Ultimately it is the *holy city, New Jerusalem, coming down out of Heaven from God* (Rev 21:2) which will be made ready for the [Bride of Christ](#), the [Wife of Yahweh](#), and all of God’s saints.

In this general sense, the author of the Hall of Faith (Heb 11) speaks of God’s chosen being “*exiles on Earth*”...seeking a “*country of their own*”...*Therefore God is not ashamed to be called their God; for He has prepared a city for them* (Heb 11:13-16). This is the millennial city of Jerusalem (Ez 48:30-35) where we will inherit our rest (*menuchah*).

Clergy vs Laity: These terms are popular in Catholic parlance, but hardly at all in Christian settings. To the Catholic mind, the clergy sees the uninitiated faithful as needing guidance and instruction in the sacred mysteries by their priests. The laity owe obedience to the hierarchy. If your church has a hierarchy (Mt 20:25), then the terms clergy and laity will be used. Sisters and brothers are considered laity except for canon law. The terms layman and layperson refer to those not members of a professed religious order or are not ordained. Even the term “lay” has a pejorative meaning. In some Protestant circles, a lay baptism is not considered valid if an ordained minister does not officiate.

Conversely the clergy includes all priests and deacons that administer church rites. In the Catholic Church they would all be males. The clergy is divided into the religious or regulars who are members of a religious order, and the diocesan or secular clergy who work in parishes under a bishop.

The word “secular” can be used as above to distinguish within the clergy, but it can also distinguish among the faithful. A secular institution is one where the participants are bound by vows and work for the Church, but are not clergy. In a general sense, secularism is the exclusion of God from thought and life.

Coming of Messiah: Regarding the first coming of Jesus, Scripture told us approximately when (Daniel 9:24-25), where (Mica 5:2), and how (Isaiah 7:14). Regarding Jesus’ coming for his church at the Rapture (1 Thes 4:13-18), we know that it will be on the Feast of Trumpets after the emergence of the Anti-Christ, and that Faithful and True will return on a white horse to judge and wage war for the Second Coming (Rev 19:1-16) on the Feast of Tabernacles. [See [Seven Jewish Feasts](#).]

There are five special verses in Scripture that closely combine the first and second comings of Jesus Christ, sometimes back to back. They are Isaiah 11:1-5, Isaiah 61:1-3, Micah 5:2-5, Zechariah 9:9-10, and Malachi 3:1-4.

The reason for his first coming is told 12 times in Isaiah 53, i.e. to suffer vicariously. The reasons for his second coming are told in Revelation 19-20, i.e. to judge, to wage war, and to reward the just. It is interesting to note that the Book of Hebrews is the only book to call Jesus

Christ a priest and it does so 12 times. As a high priest, he first must offer himself as the sacrifice and then mediate between man and God.

Commandments, Statutes, Ordinances: The term “commandments, statutes, and ordinances” is used eleven times in the OT. The number “eleven” in numerology stands for judgment and disorder (Ref: Vallowe, *Biblical Mathematics*). Therefore reliance on the Law of Moses will lead to judgment and disorder. Looking to the best Biblical theologian we have (Arnold Fruchtenbaum), he writes: “In Hebrew, the terms for statute, ordinance, and commandment are three different words that are used interchangeably and are largely synonymous. Here and there they carry a slightly different shade of emphasis, but the basic meaning does not change.”

Keeping that in mind, the Christian need go no further. Even though the three words may have had slightly different meaning in the daily lives of the Hebrews, Biblically they take on the same meaning.

“Sin” can be defined as anything that does not meet God’s righteous standard. In the NT, a “transgression” is the violation of a specific commandment. With no law, there can be no transgression. But there can be sin without law. People who define sin as an infraction of the Law are usually those who try to put people back under the Law as do some sects of Hebrew Christians today.

Ezekiel 20:19-25 shows not that God’s commandments were not good, but that do to the people’s failure to keep the Law, it was not good for them. Had they kept the commandments, it would have been for their good. But since they did not keep them, it was not for their good.

Finally, it is one’s intention in keeping the law and not one’s actual keeping of the law that is important. Keeping the commandment, statute, or ordinance without the proper internal intention is technically a sin and not a transgression. But since God always demanded the engagement of the heart with the act in both the OT with the Law of Moses and NT with the Law of Christ (Is 29:13, Mt 15:8), it is both! This means that donating to the church to look good rather than from the heart is a sin. Are there pastors that would prefer a full coffer to a sinless congregation? See [Law of Moses and Law of Christ](#).

Communion: This article will look at a) the Scriptural names for what is commonly called Communion of the Lord’s Supper, b) what it is thought to be among Christians, c) how it is categorized, and d) what it symbolizes in Scripture.

What we call “Communion” has six designations in Scripture, each with its own shade of meaning:

- | | | |
|----------------|-------------------|--|
| 1) 1 Cor 11:20 | Lord’s Supper | This is the Lord’s supper and not yours. |
| 2) 1 Cor 10:21 | Table of the Lord | This is not the table of demons. |
| 3) Acts 2:42 | Breaking of Bread | This is one of the many things Christians do like devoting themselves to the apostles’ teaching, |

- fellowship, and prayer.
- 4) Mt 26:27 Eucharist (Thanksgiving) Jesus gave thanks.
- 5) 1 Cor 10:16 Eulogia (Baraka or Blessing) This is the third Passover cup of Blessing
- 6) 1 Cor 10:16 Communion (koinonia) This applies to both species sharing the body and blood of Christ.

What the actual elements of bread and wine are is looked at differently by the many sects within Christianity.

- Transubstantiation: Roman Catholics claim that during consecration by the priest the species of bread is converted into the actual body of Christ and the species of wine is converted into the actual blood of Christ even though the appearances are otherwise.
- Consubstantiation: Lutherans claim that the species of bread and wine coexist with the body and blood of Christ after consecration [1 Cor 11:17-34].
- Spiritual Presence: Calvinists claim that only the spiritual presence of the Lord coexists with the species of bread and wine.
- Memorial: Zwingli and most Protestants claim that the species of bread and wine (grape juice) are only a memorial to the Lord's actions at the Last Supper.

Whether Communion is to be classified as a sacrament or ordinance is also looked at differently by the many sects within Christianity.

- Sacrament: Among Roman Catholics, Communion is one of the seven Sacraments producing grace (Baptism, Penance, Eucharist, Confirmation, Matrimony, Ordination, and Extreme Unction (Last Rites or anointing the sick). Lutherans speak of two sacraments: Baptism and the Lord's Supper.
- Ordinance: Most Protestants consider Baptism and the Lord's Supper to be non-grace producing ordinances mandated by the Lord. Some sects also add Foot Washing as an ordinance or a rite.

Scripturally Communion memorializes the fact that Jesus' blood is *the blood of the covenant which is poured out for many for the forgiveness of sins* (Mt 26:28) and that He is the *Bread of Life* (Jn 6:35)]. But it is more than those two analogies that represent his physical death for our salvation. It reminds us that during Jesus departure, the interlude between the fourth and fifth Feast, he will not drink the fruit of the wine with us again until his return (Mt 26:29). In summary, Communion memorializes Jesus' statement after his greatest miracle: *I am the bread that came down out of Heaven* (Jn 6:41). *He who eats My flesh and drinks My blood has eternal life and I will raise him up on the last day* (Jn 6:54). Do you really eat his flesh and drink his blood? That statement is as divisive today as it was 2000 years ago when many of his disciples left him upon hearing this (Jn 6:66). It motivated Judas to betray Him. But it had the opposite effect on Peter who elicited his confession of faith (Jn 6:69). What does it do to you? Does it memorialize your salvation by his death on the cross or is it too difficult a statement? It does memorialize the Groom's 2000-year-old departure and the Bride's working in the fields with the help of the Holy Spirit for those 2000 years. It memorializes the Groom's promised return to drink the fruit of the vine with his Bride at the Rapture. It

memorializes our resurrection into glorified bodies with our glorified Redeemer. Praise the Lord!

Stipulations: To receive Communion or partake of the Lord's Supper one needs only to have confessed Jesus as his only savior and to examine oneself (1 Cor 11:28) prior to partaking.

Complaining: Within the context of *working out our salvation in fear and trembling* (Philippians 2:12), Paul says: *Do all things without grumbling or disputing* (Philippians 2:14). In some cases it is our boss, spouse, or government regulation telling us to comply to some law or request. In other cases it is simply an intervening step in a task we are performing. When the interface is with another person we are told from various translations of Philippians 2:14 not to grumble, dispute, complain, murmur, question, argue, hesitate, reason, bicker, second-guess, protest, begrudge, contend, or kvetch (among Jews). If we are alone, we are not to call out God's name or swear when angry or even say "I don't need this right now!" It is not really what we say or do, it is where our heart is at the moment we are being tested. James tells us: *Do not complain, brethren, against one another, so that you yourselves may not be judged* (James 5:9). But there still is one Person to whom we may complain. We learn who that is in Psalms: *Evening and at morning and at noon, I will complain and murmur, and He will hear my voice* (Psalms 55:17). Only to Him are we to take our complaints. Otherwise *the contentions of a wife are a constant dripping* (Proverbs 19:13b), and *a constant dripping on a day of steady rain and a contentious woman are alike* (Proverbs 27:15).

Confession of Faith: There are two meaning for this term. The first is the confession of belief in Jesus Christ as did Peter (Mt 16:13-17), the early martyrs (*Eusebius: The Church History*), and as do Christians today prior to baptism (Mk 16:16).

The second meaning developed primarily within the Protestant church during the Reformation wherein it has become a formal statement of a group's beliefs. Examples include the Apostle's Creed, the Nicene Creed, The Augsburg Confession of 1530, Luther's Small Catechism of 1529, the Westminster Confession, the Heidelberg Catechism, as well as individual church statements that continue today.

Confession of Sins: Confess your sin a) to God, or b) to your neighbor, or c) to the church. Public sins require a public confession. If you wronged your friend, confession to God is only the first step. If you had illicit relations with a staff worker in your political party, a public confession on CNN does not absolve you from confessing that to your spouse. A confession preceded by "If I have wronged anyone..." usually is not a confession at all. Be specific and state the offense.

When confessing to God or your neighbor, see 1 John 1:9, Psalm 32:3-6, and Proverbs 28:13. When issues are not resolved in a church, rumors fly. To avoid this, a public confession to the church is necessary in matters involving the "practice of sin" (Mt 7:23) and public scandal. See 1 Cor 5:3ff and 2 Cor 2:6-11.

Covenants: There are 8 covenants in the Bible. Two were conditional. Five were made to Israel alone, three to mankind, and one applies to the church. [See Dispensations.]

Edenic (Ge 1:28-30; 2:15-17)	C	M	Man sinned and lost his dominion over Earth.
Adamic (Ge 3:14-19)	U	M	Protoevangelium and “Thorns and Thistles”
Noachian (Ge 9:1-17)	U	M	8 repopulate Earth under the rainbow.
Abrahamic (Ge 12:1-3)	U	I	Land, Seed, and blessing under circumcision
Mosaic (Ex 20:1—Dt18:68)	C	I	613 laws ended with Christ’s death per Gal 3:19.
Palestinian (Dt 29:1-30:10)	U	I	Israel will sin, repent, receive Messiah and land
Davidic (2 Sam 7:11b-17)	U	I	Messiah, throne, and kingdom established forever
New (Jeremiah 31:31-34)	U	I, C	Amplifies Ab. Covenant and adds saints (Lk 22:14-20)

The New Covenant deserves amplification. It is mentioned 8 times in the OT: Is 27:9, 55:3, 59:21, 61:8-9; Jer 32:40; Ezek 16:60, 34:35-41, 37:26-28. (Ro 11:26-27 references Is 27:9 and 59:21.) This covenant was predicted by Jeremiah to replace the Mosaic Covenant (Heb 8:8-13). Jesus said that the cup symbolized the *New Covenant in His blood* (Lk 22:20) *poured out for many for the forgiveness of sins* (Mt 26:28). The New Covenant is the second, the better, and the eternal covenant not inaugurated like the First Covenant (Mosaic) with the blood of animals, but with the blood of Jesus Christ. This covenant gives the blessings from the Abrahamic Covenant to the grafted in Gentile Christians known as the church. Jews still, however, retain the land and seed aspects of the covenants.

Covenant Theology: This is the Christian viewpoint that all Scripture can be categorized by the Covenant of Works and the Covenant of Grace. Other terms designating these two concepts are Law and Gospel, Law and Grace, Sin and Grace, Spirit and Letter, the ministry of death and condemnation vs. the ministry of Spirit and righteousness. Adherents claim that Covenant Theology is not compartmentalized like Dispensationalism and gives God one soteriological purpose and one people. Most adherents of this perspective on Christianity are Amillennialists and a few are Postmillennialists as opposed to Dispensationalists who are Premillennialists. Covenant theologians would also say that the primary purpose of God is to save man, while Dispensationalists would say that God’s purpose is to give glory to his name with salvation being an adjunct to that theme. Covenant theologians do not believe in Israelology, which says that the Jews will have a unique role in the Millennium and the church will not assume the covenantal promises given to the Jews.

The strongest verse illustrating the Covenant theologian position is Galatians 6:16: *And those who will walk by this rule, peace and mercy be upon them, and upon the Israel of God.* They interpret this to mean that the mercy of God is upon them who are the Israel of God, whereas Dispensationalists see them as being Christians who are Gentile and the Israel of God that is the portion of Israel that follows Jesus Christ. The next strongest verse to Covenant theologians is Romans 9:6: **6** *But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel;* **7** *nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED."* Here Covenant theologians see themselves as the church not descended from Israel whereas Dispensationalists see two types of Jews—those that believe and those that don’t.

Creation: If, as a Christian, you think the creation of the universe and the world was done in six days followed by a day of rest, you would be half right. The creation of the Earth, its solar system, its galaxy, and the entire universe is alluded to only in the very first verse of Scripture.

The seven Hebrew words are *Bershit bara Elohim et hashamayim ve ha-aretz* (*In the beginning God Created the heavens and the Earth.*) These seven words indicate godly completion and the 28 Hebrew letters within them are divisible by 7 into 4 where four indicates the four winds or four points of the compass or all of creation. This creation was complete and perfect, but the verse says nothing about how long it took or how God did it.

The second verse in Scripture is *Ve ha-eretz haytah tohu va-vohu* means “Now the Earth became formless and void”. The very first word in this sentence in the Masoretic Text is a *vav* disjunctive rather than a *vav* conjunctive. This means that the second sentence is not a continuation of the first. It takes place at a later time. In the second verse, the Earth is the focus because the subject (Earth) precedes the verb (was). This is a rule of Hebrew grammar (Ref Fruchetnbaum #186). The verb to be can be translated “was”, but is more appropriately translated “became” as *Eve became the mother of all living* (Ge 3:20). *Tohu va-vohu* means formless and void, but we know from Isaiah that the Earth was not created this way: *For thus says the LORD, who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place, but formed it to be inhabited)* [Is 45:18]. Consequently, the Earth became a waste place sometime after the first and before the second verses of Scripture.

From Genesis, we have no clue as to how this happened, but in Ezekiel 28:11-19 we see Satan being allegorized as the King of Tyre, which city lay at the “entrance to the sea” (Ez 27:3). Here Satan is described as the ruler of the *Garden of God* (Ez 28:13) prior to his sin. After Satan’s sin, the world was destroyed either by God or by instruments of destruction among Satan’s demons. When God recreated the Earth in six days and placed man in charge, Satan was filled with envy for his lost possession and in his five “I Wills” (Is 14:13-14) formulated a plan for his own redemption. Contemporary archaeologists think they might have found the city of Tarshish in Spain at the entrance to the Mediterranean. This city is also referred to in the literature as Tartessos and Atlantis.

In the six days of creation, God created:

- 1) Light. This was not the Sun, but the Shekinah Glory. Ge 1:3-5
- 2) The sky separating the waters above it from the waters below it. Ge 1:6-8
- 3a) In the water beneath the sky, dry land and the seas. Ge 1:9-10
- 3b) In the dry land, grass, herbs, and fruit trees. Ge 1:11-12
- 4) Sun, Moon, stars to divide day from night, for signs, seasons, days, years, and light.
Ge 1:14-19
- 5) Sea creatures and birds. Ge 1:20-23
- 6a) Domestic animals, creeping things, and beasts after their kind. Ge 1:24-25
- 6b) Man as male and female in Our image with dominion over the animals to be fruitful and multiply and to subdue the Earth. Ge 1:26-27

Notice that seven times God said “It was good”. He said this twice on the third and sixth days. On the second day He did not say “It was good” leading the rabbis to surmise that this was because Hell was created on that day. After man’s creation He said “It was very good”. Notice that since man and the animals were created on the same day, there was no chance for evolution. Notice the three-day symmetry. The fourth day of creation builds on the first, the fifth on the

second, and the sixth on the third. Consider that since God is truly omnipotent, each day of re-creation could have been done in an hour or a second. Consider also that when Adam died he had lived 930 years (Ge 5:5), but he was about 970 years old. Consider that if day four were not created, we would be telling time by heartbeats or movements of the Shekinah Glory. Keep in mind that since the Earth was being recreated or reworked, the Sun, Moon, and stars could already have been in place with the Earth being realigned to a new position. This would nullify the [Distant Starlight Problem](#). Notice that the gap in time between the first and second verse of Genesis is not to allow for evolution or 62-million years for dinosaur development. The gap is to allow for Satan's reign on Earth in the *Garden of God* (Ezekiel 28:13) and the subsequent chaos created by his fall. Finally, creation as described in the Bible denounces evolution, atheism, polytheism, pantheism, and humanism.

On the seventh day, God rested. This led the rabbis to propose that each day of creation represented a thousand years and that the Messianic Kingdom would be a period of rest during the last one thousand years.

Cremation: The process involves burning the human body after death and after the removal of pacemaker and metallic implants at a high temperature (1500 F) for four hours. Bone fragments weighing from 4 to 6 lbs and measuring about one inch in size are all that remain. If the surviving family desires "ashes", then these bone fragments are ground to dust and placed in an urn for keeping or disposal. The practice is becoming increasingly popular because of its low cost and zero space benefit. (While the average cost of a funeral in the US is \$6500, direct cremation can be done for \$1000.) It is said that 40% of Americans are opting to this practice while Canadians are at the 50% level. In the US, Hawaii has the highest incidence at over 60% and Mississippi the lowest at 2%.

Culturally cremation is viewed in many ways. The Roman Catholic Church in 1886 excommunicated anyone making arrangements for a cremation and forbade ecclesiastical burial to the departed. In 1963, the Church approved last rites and ecclesiastical burial for the cremated. In 1997, an indult was granted to allow full liturgical ceremonies including Mass with the Bishop's consent; however, the ashes must be interred. In 1961, the Eastern Orthodox ecumenical Patriarch of Constantinople said: "There is no formal Orthodox rule against cremation, but there is a heavy weight of custom and sentiment in favor of Christian burial." In LDS, prior to 1950 the practice was discouraged, but in recent years instructions have been issued for dressing those to be cremated. In Protestantism, because of limited space, the Anglican churches in England in 1870 were the first to promote the practice. Most denominations, including Jehovah Witnesses, accept the practice now. Today in Judaism, the Orthodox and Conservatives oppose cremation, but secular Jews accept the practice.

Biblically there is no reference to burning a corpse in the NT. In the OT, there is a reference to Moab burning the bones (not corpse) of the king of Edom. Sacred among Jews at that time was ancestral rest in the grave. It was disturbing the gravesite and not the act of burning the bones that incited Amos. Burning people alive for a capital crime is mentioned in Ge 38:24, Lev 20:14, and Lev 21:9. Capital punishment was by stoning, decapitation, suffocation, and burning. Burning (Sanhedrin 7 Mishna 2) a live person referred only to the entrails. This was done by forcing the victim's mouth open and dropping a lead bar heated to incipient melt down the

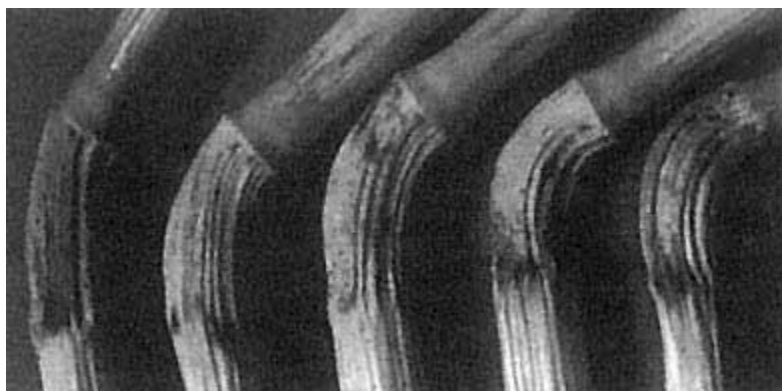
throat. The weight and heat of the bar would bring it eventually to the lower bowels. In 1 Sam 31:11-13, the men of Jabesh Gilead retrieved the corpses of Saul and his sons and burnt them so as to extract the bones for burial. The low temperature burn using wood did not crumble the bones. They were praised for their actions. In Joshua 7:15-25, Achan was found guilty of looting the booty of Jericho. He and his sons and daughters were stoned and then burned by fire to remove their remains and cleanse the people. This is probably the only instance of a cremation. The text also does not show that his sons and daughters were complicit in the act of stealing or hiding the booty.

A Christian funeral without a corpse is usually called a memorial service. This can be the case for a “direct cremation”. To avoid a memorial service, the funeral home can provide a rental casket and later transfer the corpse to the crematory.

Crop Circles: Crop Circles are patterns placed within grain fields of wheat, barley, and similar grass-like crops. Since 1985, they have appeared in at least 50 countries on 6000 occasions. The majority seem to materialize in England. [The Crop Circle shown to the left was made on 3 July 2010 in a wheat field at St. Martin’s Chapel near Chisbury, Wiltshire, England.] Some are small



less than a hundred feet across, while the largest approach a thousand feet in diameter. Those that are admitted fakes created by people seeking notoriety or commissioned for an advertising campaign, are crude and lacking creativity when seen alongside the genuine. These are so exceedingly complex and large, and have been made so quickly (within seconds according to crop researcher Michael Glickman) as to defy explanation. While ingenious, they are also inane in that they are like finding a Michelangelo mural inside a dog house. As the phenomenon progresses, these crop circles are becoming increasingly complex.



Biophysicist W.C. Levengood of Pinelandia Biophysical Laboratory in Grass Lake, Michigan has studied cell changes in the affected cereal crops at 300 different sites and has found repeating patterns of biochemical and biophysical changes in the formation of

plants. He lays the phenomenon at the door of a spinning plasma vortex with a microwave component and complex lower energy ion-electron pulses that have interacted with formations in plants to cause swollen and reoriented growth nodes, ruptured growth nodes, and metabolism changes. In the picture shown above, wheat growth nodes were lengthened 130 to 200% and reoriented. [Ref: Blue Ball, MD, 1995, photo by Levengood.]

According to Benjamin Crème, the self-proclaimed forerunner of the Anti-Christ, some London area farmers have been bribed by MOD to quickly destroy their crop circles so as to diminish

notoriety. He claims that these circles are made by UFOs specifically designed for this task. The patterns are not ideograms like some Chinese or Egyptian symbols, but geometric patterns numerically in base 9 as opposed to base 10. He warns not to spend more than 10 minutes in a newly created crop circle because of the lingering energy. Indeed many people report feelings of dizziness after traipsing through a fresh pattern. Some even report the sensation of traveling downhill when following the grain and uphill when walking counter to the grain. Cell phones often do not work in a new formation. This is similar to the phenomenon felt at Mystery Spot in Santa Cruz, California where the gravity field is obviously altered. The purpose of crop circles according to Creme is to show that these Space Brothers are harmless, technologically advanced, and will not infringe on our free will when working in cooperation with us.

To the alert Christian, the above paragraph should indicate that these patterns are demonic in origin and one more sign that Satan and his fallen angels are drawing closer to us in these End Times. [See [Aliens](#) and [UFOs](#).]

Crosswalker (Crosscarrier): A crosswalker is a man called by God to carry a large cross as a visible sign to the population at large. Like the OT prophets they do three things: Prophecy (by means of pointing to Scripture), exhort (by speaking to those gathered around to hear the Good News), and allegory (by carrying the cross). (Ezekiel used the allegory of the brick representing the siege of Jerusalem, eating bread baked in cow's dung to show that would starve in the coming siege, the shavings from his head representing how the Jews would die by thirds, his baggage brought through a hole in the wall representing fleeing citizens from Jerusalem, and the boiling pot on the very day of the siege of Jerusalem.) In the secular world, this behavior would be called bizarre or fanatical and yet, that is how God did and does operate. There are two major crosswalkers that I know of.

Arthur Blessitt (b 1940) carried a 12-ft, 45-lb cross with a trailing wheel for 40 years (1969-



2009) into 312 countries and island groups for a total of 38,102 miles escaping certain death on a number of occasions. He was commissioned in Glendale in 1969 when during a night of prayer, the Lord spoke to him in the early morning hours telling him what he was to do and later showing him the very cross he wanted carried. After his first crosswalk in 1969 from L.A. to D.C., he began a 40-day public fast. In his career, he led George Bush to the Lord in Waco TX when he was a young oil man,

and later had audience with Pope John Paul II in 1979. At his hands were many miracles, but not of his own choosing. The inset shows him in Antarctica, but I personally think his most daring walk was through the Darien Gap (Jungle) south of Panama City where there are no roads for 200 miles. Arthur once said that the coldest reception any country had given him was Canada and the warmest were Poland and the Philippines.



Another crosswalker is Chuck Johnson (b 1962). While Arthur Blessitt is the world crosswalker, Chuck Johnson is the mainland U.S. crosswalker. Chuck Johnson raised in Anaheim, California began walking with a 10-ft-long cross continuously in 2000. He was commissioned, however, in 1987 in an event he described as follows: "The Lord came down to me in 87. It was just a total light that came down. I heard this voice say 'Go outside.' And when I came outside there was this light as bright as the sun, came down on me. And it was pure night-time and three-o'-clock in the morning. And I was on my knees repenting and come morning, this loud wind came around my head, sounded like a hurricane. It came right into my ears," he said. "It was like a whole choir of angels were singing." He treks about 10-15 miles per day (his record is 43 miles) and to date has covered over 30,000 miles but only on the U.S. mainland with brief forays into Canada and Mexico. He has crossed the U.S. a dozen times. His first cross was made of oak and weighed 86 lbs. Now that he is older, he uses a 12-lb PVC fencing cross. See <http://www.christianindex.org/3435.article> and also <http://www.gainesvilleregister.com/local/x233959237/A-higher-calling> and <http://www.salisburypost.com/Area/051308-Cross-carrier>. If I remember correctly, one of his early messages was that a famine was coming to this country. He speaks when invited to churches, but claims he doesn't sermonize. He claims only that he is a "messenger" and has Lk 9:23 as his favorite verse (*If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me.*). Chuck fell sick in August of 2010 and stopped walking for the Lord. He once said that the most unholy town in the U.S. was Boone, NC where not one resident would speak to him.

Other crosswalkers are Keith Wheeler who began his trek on Good Friday 1985 and has covered 20,000 miles to date. Ex marine Tobiah Steinmetz carried a cross in the summer on 2010 that was publicized as CrossWalk 2010. James Strickland carried a 12-ft cross from Longview to Aberdeen, Washington. In the early 90s, RaJean Vawter saw a man carrying a cross with his wife walking beside him on state 75 near Dallas, TX. She also saw Chuck Johnson on I-20 a few years later.

Crowns: Crowns are promised in the NT to certain Believers. The promised crown comes from the Greek word *stephanos* (2 Tim 4:8) whereas "diadems" [*diadema*] are those jewels that are in the head of the Scarlet Beast (Rev 12:3, 13:1, 19:2). This is an important distinction because some translations use the word "crown" for both meanings (KJV, NIV, LB, NLT, CJB, Message, BBE, GWT, and Modern). Also the use of *stephanos* is both similar to and different from the classical use of the word. In 1 Cor 9:25, Paul describes the wreath as the prize of victory for the athlete who exercises self control. This is true of the anticipated Christian crowns. What is not true, however, is that the *stephanos* will not be given only to the person attaining first place. All who strive will be given a crown as is shown in the following quote:

⁶ For I am already being poured out as a drink offering, and the time of my departure has come. ⁷ I have fought the good fight, I have finished the course, I have kept the faith; ⁸ in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing (2 Timothy 4:6-8).

A crown is also promised to the Believer who perseveres under trial and suffers under persecution even to martyrdom: *Blessed is the man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those that love Him* (James 1:12). Again the same crown is described when Jesus spoke about the church at Smyrna: *Do not fear what you are about to suffer. Behold, the Devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days. Be faithful unto death, and I will give you the crown of life* (Rev 2:10). [See [Ten](#) and [Seven Churches](#).]

There is also a specific promise to elders (and pastors) as follows:

5 Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, 2 shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; 3 nor yet as lording it over 1 those allotted to your charge, but proving to be examples to the flock. 4 And when the Chief Shepherd appears, you will receive the unfading crown of glory (1 Peter 5:1-4).

Some say that 1 Cor 9:25 indicates a crown for victory. This is incorrect in general, but may be true for a specific instance if the Lord so chooses. Some also point to Philippians 4:1 and 1 Thessalonians 2:19 as being a crown for soul winners. This is not specifically stated, but there is an interesting aside to this from a private vision of Heaven given to Hebrew-Christian violinist and preacher Maurice Sklar whom I have met. He was taken to the Great Hall of Crowns in a majestic castle with Gothic doors opening to a hallway that disappeared deep into the distance. Every ten feet on either side was a golden table with a crown on top. Each crown was unique. Each was elegant. Even the simple crowns for God's shepherds appeared regal. Some were amazingly large—about three feet high. Some were studded with diamonds each indicating a saved soul. Some also had precious stones as in the breastpiece (Ex 25:7) indicating “great acts of love and kindness for the Kingdom.” Some had a red band around the base of the crown indicating martyrdom. The experience moved him to tears of worship as he walked down a portion of that hallway with the Lord.

Curse: In the OT, there are many instances of curses being imprecated at enemies. The opposite of a curse is a [Blessing](#). There is no instance of a Believer in the NT, however, using a curse. Verses that guard against this are as follows:

- 1) *If the house is worthy, give it your blessing of peace. But if it is not worthy, take back your blessing of peace* (Mt 10:13).
- 2) *With it we bless our Lord and Father, and with it we curse men, who have been made in the likeness of God; from the same mouth come both blessing and cursing. My brethren, these things ought not to be this way* (James 3:10).
- 3) *To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing* (1 Pt 3:8-9).

Although Christians are not to hurl a curse at another, the other side of the issue is that the legacy of sin is effectively a curse just as were the 12 curses in Dt 27:15-26 and the 6 curses in Dt 28:16-19. If a person or nation today “will not obey the Lord your God” (Dt 28:15) then the six curses that follow will be that person or nation's legacy. This does not mean that we are under the Law of Moses, just that the Lord is the same forever. Furthermore, although the Lord will not and courts of law should not punish a son for the sins of his father (Jeremiah 31:29; Ezekiel

18:2-4), the Lord will “visit the iniquity of fathers on the children and on the grandchildren to the third and fourth generations” (Ex 34:7; Lam 5:7) just as He is doing today to the Germans who are sons and grandchildren of their warring fathers. This visiting of iniquity is the legacy of sin or the working out of a curse.

Day of Preparation: The Day of Preparation was always for the weekly Sabbath which was always on Friday. The term “preparation day” (NKJV, CJB, NCV, WEB) in John 19:31 is synonymous with “Friday”. Since no labor was allowed from twilight Friday evening to twilight Saturday evening, preparations were made for the Sabbath during the daylight hours from morning to about 6 PM. When a Jewish holy day such as the Passover fell on the Sabbath, the term “high Sabbath” was used. In John we read: *Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away* (John 19:31).

Day Nor the Hour: What did Jesus mean when He said: **36** *"But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone.* **37** *"For the coming of the Son of Man will be just like the days of Noah* (Mt 24:36-37).

Here is how I interpret what Jesus knew and what we know from that pericope.

- 1) Jesus is three things: God (Jeremiah 23:5-6) where the Father calls his Messiah “Jehovah”, God-Man (Is 9:6) where in one verse you see the blend of child, son, man, ruler, and Mighty God; and Man (Zechariah 13:7).
- 2) As God it is impossible not to know just one thing. In fact, by not knowing one thing, there is an infinite subset of related things one also does not know.
- 3) Jesus was giving the typical answer that the Bridegroom gave relative to the Jewish wedding.

Here is what I mean by the last statement. Jesus is personified in the NT as the groom, and the church is the Bride of Christ. In the typical Biblical Jewish wedding, the groom first fetches his bride and has a private meal with her and her immediate family. This will be the Rapture with the meal in Heaven and a few invited guests. It is comparable in the American wedding system to the parents and immediate family of the bride and groom going out for dinner just before the wedding. Then there is the formal Jewish wedding. This will be on the Feast of Tabernacles following the Second Coming with all the saints.

Now in Jesus day, because the engagement (betrothal) period was from one to two years, after the first year, friends of the groom would begin to pester him as when the wedding day would be. His answer was formulaic: “Only my father knows the day and hour”. Of course this was not true, since the groom was busy building a house or additional room for the marriage and the parents would schedule the wedding only when all things were accomplished. So when the

groom made that statement, it meant, of course I know, but I will not tell you. You must wait and find out officially from my father.

So when Jesus made the statements in Mt 24:36 and Mt 25:13, the apostles immediately knew the symbology of the Jewish wedding system was in play here and asked no questions. The problem is that Gentiles today know almost nothing of the Biblical Jewish wedding system.

Jesus is not waiting now in Heaven for Gabriel to tap Him on the shoulder and say: Get ready, the time is near. He always knew. We, on the other hand, have not been told. With wisdom, however, we can narrow the window of His return down just as there are many Christians today who believe we are in the Last Days.

Deliverance: The noun, deliverance, as used in both the OT and NT shows God rescuing his people from physical trouble like bondage under the Egyptians (Ge 45:7) or Paul's imprisonment (Phil 1:19). In the NT, the verb, to deliver, has a spiritual component that can be summarized as the deliverance from sin (Gal 1:4), second death (2 Cor 1:10), and Satan (1 Cor 5:5; Acts 10:38; Eph 6:11). The term "deliverance" among evangelicals can take on the meaning of exorcism.

After Jesus forgave the sins of a paralytic, he then healed him and said to those who called him a blasphemer: *Which is easier to say, "Your sins are forgiven," or to say "Rise, and walk"?* The same analogy is true today. Many pastors actively preach deliverance from sin and the second death because there are no signs to show that it has worked, but are silent when it comes to exorcism because of the inherent signs and difficulty of the task.

Demon: Loosely this word describes a fallen or bad angel. See [Angels](#). (In the OT, the word is used only in the plural. Hebrew = *shed, sair*. Greek = *daimonion*.) It is sometimes reserved for only those angels that are free to leave Hell and torment man, i.e. it does not include those bad angels confined in Tartarus (2 Pt 2:4). See [Hell](#). In our modern world, the word is increasingly being applied to aliens that contact and interact with humans sometimes revealed only through hypnotic regression.

Destroyer: In NASU, the word is used 15 times in the OT (*shachath, shadad*) and once in the NT (*olothreutes*). The RSV, LB, and Jewish Bibles capitalize the English translation at times indicating it is the name of a being. The ASV and Jewish Bibles translate "the one who destroys" in Hebrews 11:28 as "destroyer" and "Destroyer". Who is this Destroyer?

In later Jewish history, Midrash identifies the Destroyer as the Angel of Death. In Jewish culture, Dr. Joseph Mengele (1911-1979) was also called the Angel of Death because of his experiments on human patients during WWII. Later Jewish theology also opined that the Destroyer was one of five fallen angels possibly by the name of Meshachiyt or Sammael (Targum 201 pseudo-Johnathan on Ge 3:6). The problem here is that the Destroyer is given a will independent from God. Following this line of thought, the Jewish Bible also translates Apollyon in Rev 9:11 who is clearly the fallen angel in command of the Abyss as the Destroyer. But the Hebrew word of Apollyon (*abadown*) is used six times in the OT and never is the translation Destroyer ever used.

[See Hell in Manuscript #4.] So then Apollyon in Greek or Abaddon in Hebrew is not the Destroyer.

When the term Destroyer is first used, he kills the first born sons and cattle of the Egyptians: *The Lord will pass over the door and not allow the destroyer to come into your houses to smite you* (Ex 12:23). Of the ten plagues, this was the one that decided the issue, and one characteristic of the Angel of the Lord is that he appears at critical points in the history of Israel. Clearly the Destroyer is doing God's will as Paul pointed out in 1 Cor 10:10 when the Lord destroyed those who grumbled (Nu 16:41, 17:5). Because of this, many assume the Destroyer to be the Angel of the Lord acting in the same capacity as the Breaker (Micah 2:13) at the Second Coming. The major drawback to this linkage is the direct lack of identification of the Destroyer as being Jehovah as is true in the other 13 instances of the Angel of the Lord. But then one must ask: Who was the "angel of the Lord" that destroyed 185,000 troops in the camp of the Assyrians at the Lord's bidding (Is 37:36) or the "angel of the Lord" that confronted Balaam and his donkey (Nu 22:21-35)? Neither instance is recorded as one of the 13 appearances of the Angel of the Lord. So the Destroyer is either the Angel of the Lord or "an angel of the Lord" (Mt 1:20), but not a demon with his own will.

Discipline: In Job we read: *Do not despise the discipline of the Almighty* (Job 5:17). These words of Eliphaz, although improperly timed, are true. In Psalms we read: *My son, do not reject the discipline of the Lord or loathe His reproof, for whom the Lord loves He reproveth* (Ps 3:11). *Whoever loves discipline, loves knowledge* (Ps 12:1). While Paul told us Christians to *bring them* (our children) *up in the discipline and instruction of the Lord* (Eph 6:4), the question remains as to what is right for the non believer.

Someone with the gift of prophecy once told me a single word the Lord had used to describe the fall of the United States. What one word could apply both to the Believer who is in the minority and the non-believer comprising over 80% of the population? That word was "discipline". This country lacks discipline!

Dispensations: God's rule or governance over man can be divided into seven eras:

1. Garden of Eden under the Edenic Covenant prior to man's sin
2. Pre-Flood under the Adamic Covenant guided by man's conscience
3. Post-Flood under the Noahic Covenant prior to the Tower of Babel
4. Post-Babel under the Abrahamic Covenant including Egyptian bondage
5. Post-Exodus under the Mosaic Law up to the death of Messiah
6. Age of the church under the Law of Christ till the Second Coming
7. Millennium under the New Covenant ruled by Jesus Christ

Dispensationalism: Dispensationalism contrasts with Covenant Theology in the way in which soteriology is viewed for analysis and by the concept of Israelology. For this reason, some organizations like the American Free Press hate Dispensationalism because of their tendency to support Israel and the Jews in general and not see them as the cause of many of today's problems in the world. This does not mean that the adherent support Israeli foreign policy such as PNAC or that he become a Zionist—just that he realize that God's OT words have not evaporated of been transformed.

One argument is that Dispensationalism began to gel with the Anglo-Irish evangelist John Nelson Darby (1800-1882) and Cyrus Ingerson Scofield (1843-1921) and was further developed by Henry Allen Ironside (1876-1951) and refined by J. Dwight Pentecost (b 1915), Charles Caldwell Ryrie (b 1925), and Arnold Genovabich Fruchentbaum (b 1943). Dispensationalism came into its own because of our entrance into the End Times and fulfillment of the verse that all things will be known in the End Times (Mt 10:26, Lk 8:17). Not one element of Dispensationalism is new just the total outworking of the elements.

Another argument is that soteriologically God now has two purposes, that is, to redeem those saved and to reign over an earthly and national theocracy on the Throne of David. The argument continues that now he has two peoples—the church and Israel. While the undisputed goal is the glorification of God by the salvation of man, the manner in which that is accomplished does involve two comings predicted five times in Scripture and covenantal promises to those that initially rejected him as a nation. Quite simply it is God’s soteriology as found in Scripture the details of which we cannot dispute.

Finally, Dispensationalism is the most accurate and comprehensive system for making sense of the details in Scripture. As an example, those who do not hold to a dispensational viewpoint tend to conflate the Rapture and the Second Coming into a single event. Some say this coming will occur after the golden aged Millennium and others say it will only occur when the world has been won to Christ by evangelization. Some even say that all End Time events were completed prior to 70 AD. Some even say that there was a Second Coming in 70 AD and that another will follow at the end of the age. Others even say at there will be no physical 1000-year reign because this is a spiritual concept that has begun at Pentecost and will continue until the Second Coming. Quite clearly then, it is Dispensationalism that puts the details of the Bible into a framework that is understandable and only it dovetails all Scriptural evidence.

Distant Starlight Problem: The primary argument against Creationism used by the evolutionist and Big-Bang theorists is the argument that since stars in the Universe are further away than 6000 light years and yet we still see their light, then the Earth must be older than the postulated 6000 Biblical years. In fact, some stars are billions of light-years away. Astrophysicist Jason Lisle answers this question on Distant Starlight a DVD available from Answers in Genesis and Answers Magazine, Jan 2011 pp 68-71. This can be summarized as follows:

1. Question the distances involved. This is not productive since the cosmic distance ladder has conclusively shown that the distances involved to distant stars on the edge of the Universe are reasonably correct.
2. When God created the stars on Day 4, he also created the light beams along the way. This is like “mature creation” of which Adam is the first example. Think about this. If in that spherical 2.5-dimensional ring there is the image of a supernova, that means that this supernova has not yet occurred on that star, but will occur just as the beam reaches the Earth. (This also means that the supernova will also occur again when the real photons reach Earth.) In other words, the beam when it arrives will tell us what is actually happening to that star at Earth time, but the light beams are in themselves virtual because

they were created in anticipation of the event. To Biblicists this is unacceptable, because god is the God of Truth (Psalm 31:5). So there must be some other explanation.

3. CDK (Constant Dilation) Theory. This theory says that in the equation $d = v t$, the distance (d) is constant, but the speed of light (c) here represented as “ v ”, can vary and was much faster in earlier years. This means that in the equation $E = mc^2$, either the energy of the Universe must increase or the mass. This is possible within certain bounds, but then other constants must also vary to sustain life. This theory is very tenuous.
4. GTD (Gravitational Time Delay). This theory the time (t) in the equation $d = v t$ can vary. If the energy (E) of the Universe is placed in a gravitational well, gravity will slow the passage of time. We know that on Earth, clocks tick faster on mountains than at sea level. The problem here is that the well is not intense enough to shift the time as much as required by the magnitude of the red shift in astronomical data.
5. ASC (Anisotropic Synchronous Convention). This theory maintains that the Bible uses CLT (cosmic local time) while the standard in science today is CUT (cosmic universal time). CUT is consonant with stars being created progressively outward and CLT progressively inward.

Another way to view ASC is as follows. If we place a mirror on the Moon and shine a collimated light beam at it from the Earth, we can accurately measure the speed of light by timing the return response and knowing the distance. This, however, is the average **two-way speed of light**. But is the speed of light really the same in both directions or isotropic as some say? Or is it anisotropic?

One way to investigate this would be to synchronize two clocks on Earth and then move one clock to the mirror on the Moon. The problem with this is that the two clocks would no longer be in sync.

Another way would be to synchronize the clock on the Moon on site. To do this you would have to send a beam of light to it. Then by knowing both the distance and the speed of light, you could synchronize it. But since you do not know for sure the speed of light in that direction, the experiment cannot begin.

According to A. Einstein, *Relativity: the Special and General Theory* translated by Lawson for Crown Pub in 1961, the following should be considered: Light’s one-way speed “is in reality neither a **supposition** nor a **hypothesis** about the physical nature of light, but a **stipulation** which I can make of my own freewill in order to arrive at a definition of simultaneity.” So by convention most physicists have chosen the isotropic approach where light is the same in both directions. However, a new anisotropic synchrony convention (ASC) is emerging that posits one-directional speed as infinite and the return speed of half what we now call the speed of light. In other words, light from every object in the Universe reaches us on Earth instantly.

Among non-creationist scientists, there are two very big problems with Distant Starlight:

1. The background temperature for the Universe is very uniform—about one part in 10^5 . Knowing that only radiational exchange can cause this asymptotic uniformity, the 13.7-

billion-year age of the Universe is not nearly enough. So the Big-Bang theory has at least this problem.

2. Scientists acknowledge that the radial depth of the Universe is 156 B light years, but also admit that the age is only 13.7 B years. So how can we see light that far? It is the same problem creationists have, but at a different level.

Dumb Reading: In the early American New England church circa 1650, the 9 AM Sunday service was opened by a long prayer with the congregation standing. This was followed by Bible reading, a one hour service, and a closing prayer. Bible reading was done by the pastor always expounding on Scripture as he read. To do otherwise would be to imitate the ritualistic services in the high churches that they had left in Europe. This was disparagingly referred to as dumb reading by our early settlers. Ref: *The Story of Religion in America* by W.W. Sweet.

Easter: Easter is the commercial name for the feast that celebrates the Resurrection of Jesus Christ. [See Manuscript #25.] It was the third of four feasts that Jesus fulfilled during his First Coming. It was fulfilled on the Feast of First Fruits with Jesus being the first fruits of the First Resurrection (1 Cor 15:20-30). At the Easter morning service, Baptists traditionally greet each other with “He is risen.” and expect the antiphon “He is risen indeed!” I once heard a pastor at St. Paul’s in London say on Easter Sunday morning that The West puts emphasis on the Crucifixion and the East on the Resurrection, but here in England we are at the crossroads emphasizing both. And indeed behind him were stained glass windows of both events.

The concept of a physical resurrection was known by Job (Job 40:12-13), Isaiah (Is 26:19), and Daniel (Dan 12:2) in the OT. In the NT, there were two schools of thought led by the Pharisees who believed in the Resurrection and the Sadducees who did not. The sad and often untold story about the Biblical account of Jesus’ Resurrection by his Father is that the eleven apostles immediately after Jesus’ death on the cross refused to believe. The eleven apostles, who lived with Jesus for over three years, heard his seven prophecies that he would die and then be raised from the dead in three days (John 2:19, Mt 12:40, 16:4, 16:21, 17:22, 20:17-19, 26:31-32), saw the empty tomb, and heard two eye-witness reports from Mary Magdalene and the women of his resurrection, heard the two eye-witness reports of the disciples of his resurrection and finally Peter’s report, but still did not believe! Do we have enough faith to believe in the Resurrection without seeing? How advanced is our faith? The apostles showed a progressive buildup of their faith by believing that 1) he was the Messiah (John 1:45), 2) his Messianic miracles (#7, 12, 27 of 35), 3) his miracles over death (#11, 16, 30 of 35), 4) his miracle over nature (#13), 5) the Great Miracle of the Loaves and Fishes #19, and 6) his Resurrection. We too will grow in faith throughout our lives. The climax of John’s account of the one Gospel is Thomas’ exclamation of belief: *My Lord and My God* (John 20:28)! Yes, we have faith, but how much? A good measurand of our faith is the amount of fear (concerns) in our lives. More fear means less faith. Your soul as a vessel has only so much volume. Filling it with fear displaces faith. Being full of faith and the Holy Spirit (Acts 6:5) means having no fear. Remember that *perfect love casts out fear* (1 Jn 4:18).

Eat, Shall Not: The Bible gives specific commands on what shall not be eaten. Most of these commands are in the OT. Since many fall under the Law of Moses, they are no longer in effect because of the death of Christ (Gal 3:16ff). Those commands are as follows:

Ge 2:17	from the tree of knowledge of good and evil
Ge 9:4	blood (<i>flesh with its life</i>)
Ex 12:20	anything leavened (during the Feast of Unleavened Bread)
Ex 22:31	an animal killed by another (road kill or <i>torn to pieces</i>)
Ex 12:45	the Passover by the uncircumcised
Ex 29:33	the consecrated by laymen
Lev 3:17	fat or blood
Lev 11:1-8	unclean animal meat
Lev 11:42	crawling and swarming things
Lev 22:6	the holy when unclean
Lev 22:12	the offering by a priest's daughter married to a layman
Nu 6:4	byproduct of the grape by a Nazarite
Dt 14:3	nothing detestable (as defined by that which is eatable)
Dt 14:10	anything with fins and scales
Dt 14:11-20	non-domesticated birds
Dt 14:21	anything that dies by itself
Ac 15:20	meat contaminated by idols, that strangled, and blood
Ac 15:29	things sacrificed to idols
Rv 2:14	condemnation of early church at Pergamon that ate things sacrificed to idols

Eldad and Medad: These were registered members of the seventy elders (Nu 11:16). At that time prophecy came through Moses. When Eldad and Medad (Nu 11:26) were filled with the Spirit and began prophesying, the camp was stirred. The incident was reported to Moses by a young man and decried by Joshua who said: *Moses, my lord, restrain them!* However, Moses replied: *Would that all the Lord's people were prophets, that the Lord would put His Spirit upon them.* In the NT, there is a similar incident where John said: *Teacher, we saw someone casting out demons in Your name, and we tried to prevent him because he was not following us* (Mark 9:38; 6:13). The point here is that the Holy Spirit does not always work through normal hierarchical lines. These pericopes are included in the Bible not because they are quaint stories about a primitive people in the desert, but because they remain true today.

The opposite of Eldad and Medad is [Zimri and Cozbi](#).

Eschatology: This is church doctrine related to the “last things” (*eschata*) that occur in the *last days* or *end time*. Specifically it refers to fulfillment of the last three of seven Jewish feasts which are Rosh Hashana (Trumpets), Yom Kippur (Day of Atonement), and Sukkot (Feast of Tabernacles).

Eternal Order: This period in salvation history follows the 7000-year Messianic Age. It is covered only in the last two chapters of Revelation (Rv 21:1—22:5) where it is referred to as the *new Heaven and new Earth* (Rv 21:1). A new Heaven and Earth will be created. (*I make all*

things new--Rv 21:5). There will be no sun and no moon. Consequently there will be a different system of time keeping. There will be no darkness or night since the Shekinah Glory will dwell among the populace. Since the Trinity (the Lord God, the Almighty, and the Lamb) will tabernacle among the populace and be a living Temple, there will be no edifice called the Temple. The populace will be those found in the Lamb's Book of Life, the Bride of Christ and the other saints, and the angels. The bondservants of the Lamb will have his name on their foreheads. There will be no death and no procreation. The city of the New Jerusalem will be created at this time since it has always existed in Heaven. It will be transported here. The New Jerusalem will be a cube 1500 miles on edge with a 216-foot wall, a single street of transparent gold, and 12 forever-open gates made from single pearls. The foundation of the wall will have six of the stones found in the original Garden of God, and six new stones (chalcedony, sardonyx, chrysolite, chrysoprase, jacinth, amethyst from the ASV). From the throne of God and the Lamb will flow the River of Life into the one city street bound by the Trees of Life from the original Garden of Eden.

Evangelists, Four: The four evangelists are the writers of the first four books of the NT. They are in the order of appearance: Matthew, Mark, Luke, and John.

Chronologically Mark wrote first circa 50 AD, Matthew and Luke in the 60s, and John in 98 AD after the death of Emperor Domitian on 18 Sept 96 AD. (Note that the controversial Magdalen Papyrus places Matthew in the 60s.)

Matthew and John were among the Twelve while Mark and Luke were disciples. Luke also wrote Acts and John wrote the three epistles by his name and transcribed the Book of Revelation. Mark was taken by Paul on his first journey to Turkey, Greece, and Syria, but not the second because of differences. Mark also writes of some things that only Peter in Jesus' inner circle knew so it is thought that Peter may have given him insight and may have baptized him (1 Peter 5:16). Luke writes that he consulted eye witnesses (Lk 1:1) and investigated everything carefully (Lk 1:3).

All four evangelists were Jews as were all the other authors of the NT and OT. Some maintain that Luke, the physician who witnessed Paul's death (2 Tim 4:11), was a Gentile because his target audience appeared to be the Gentiles. However, four verses in Acts (20:6, 21:10, 26:7, 27:9) show that Luke clearly was a Jew, but no longer under the Law of Moses.

Matthew wrote for the Jew, Mark for the Roman, Luke for the Gentile, and John for the world. While Matthew, Mark, and Luke use the word "world" an average of 7 times apiece, John alone uses the word 78 times. His mind was on the world.

From Ezekiel 1:10 and 10:14, Matthew is represented as the lion (on the right side of the cherub's four-sided face), Mark as the bull (left), Luke as the man (front), and John as the eagle (behind).

Excommunication: This term is used within the Roman Catholic Church and sometimes the Protestant church, but with different meaning. Within the Catholic Church, one is denied the sacraments and put out of the Church, except for sermons and there may be shunning if the order of *vitandi* is given. (Examples include condemning the pope publicly, impersonating a priest, bringing suit to a bishop, and publishing heretical works.) Since Catholics believe that the seven sacraments give grace and that the Church itself was called the Sacrament of Salvation at Vatican II, the salvation of the excommunicant is bleak. Within the Protestant church, the unrepentant sinner is put out of the visible church body and placed back under the power of Satan (1 Cor 5:5) until he publicly repents. This is done either by the pastor alone or the pastor accompanied by the congregation. See Church Discipline for the authority to excommunicate.

Eye for an Eye: This is one of the most ill-interpreted verses (Ex 21:24, Lev 24:20, Dt 19:21, Mt 5:38) in the Bible. It is used by non-believers today to depict the vindictiveness of the God of the OT and by Christians to show the sublimation of the OT to the NT. Neither is true.

In the OT, the institution of the command in the Mosaic Law to limit vengeance to an eye for an eye, was a major improvement in judicial law. At the time, if you had the power, you could exact whatever vengeance you saw fit. The Mosaic command limited retribution to vengeance in kind.

Jesus quotes this law in the NT, but, it must be remembered, was himself under the Law of Moses. Prior to commenting on this law, Jesus said: *Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill* (Mt 5:17). When Jesus said: *Whoever slaps you on your right cheek, turn to him the other also* (Mt 5:39b) He did not change the law on the books which applied to the judges in the courts, but showed that this law did not apply to private revenge. The intent of His statement was to show restraint when being wronged so as not to fuel the fire, while at the same time not exposing yourself to grave danger (Lk 11:21) as did the strong man and without exercising your rights (John 18:23) as did Jesus at his trial before Annas.

False Trinity: Satan does not just rebel against God, but like a hypocrite, he mocks him and us by imitating him in a negative and perverse way. Because God is a Trinity, so too will Satan have his False Trinity. Here the Father, Son, and Holy Spirit is to be compared to Satan, the Anti-Christ, and the False Prophet. Satan is a demon, the Anti-Christ half demon and half man, and the False Prophet fully man. As in the Circumcession all three share equal responsibility.

Fatalism: There are a few instances in the OT where God changed his mind or repented of his plan. One example is His repenting or relenting of the calamity formerly due Nineveh (Jonah 3:10). Another example is the Angel of the Lord relenting the destruction of Jerusalem after David took an illegal census (2 Sa 24:16). While God can change the order of some events that would logically follow due to man's repentance, He cannot change apocalyptic prophecy because that is the way events will ultimately play out in a just way. Because the course of certain events cannot be changed, there exists a Fatalism among many Christians who fall back

on the expression *Jehovah-Jireh* (God will provide) with the intention of doing nothing because events are beyond their control. This is lazy, ignorant, fatalistic, and even shows cowardice in the face of adversity by refusing to stand up for what is right—by refusing to overtly resist evil by whatever means are necessary (Ephesians 6:13; James 4:7). Be careful here to distinguish the sin from the sinner and the organization from the participants. If there is the high probability of an earthquake, then it is your obligation to plan for the occasion. If legitimate authority becomes corrupted, you must protest. *We are his people and the sheep of His pasture* (Ps 100:3), but are not to be led to slaughter without the exhortations of the prophets who as examples were killed by their own people (Acts 7:52).

Father's House: There are 47 references to Father's House in Scripture, but only two to Mother's House. The term is first used by Abram (Ge 12:1) to signify his entire heritage, which he gave up to sojourn to a new land at the Lord's request. Later when Abraham sent his servant on a quest to find a wife for his son, Rebecca offered the accommodations of her Father's House (Bethuel). In the NT, the salvation of the father is also associated the salvation of the household (Acts 11:14, 16:31, 18:8; Jn 4:53). Concerning a woman, the authority of a father over his daughter is symbolized by her living in her Father's House (Nu 30:16). Tamar (Ge 38:11), the priest's daughter (Lev 22:13), and the Levite's concubine from Bethlehem (Jdg 19:2) returned to their Father's House.

On a contrary note in the Book of Ruth, Naomi advised her two daughters-in-law (Ruth and Orpah) to return to their Mother's House with the intention not that they would not be under the dominance of their father, but that they would again be prepared for marriage. When the Shulammitte brings her lover (Solomon) home, she brings him to her Mother's House (Songs 3:4) because she was no longer under the dominance of her father.

Fear and Trembling: When we go to the Lord in prayer, the very first requirement is that we be in fear (*yirat*) and trembling. There are 14 instances of both words being used in the same sentence in Scripture: Job 4:14; Ps 2:11, 55:5; Is 9:16; Jer 30:5, 33:9; Micah 7:17; Mk 5:33; Acts 16:29; 1 Cor 2:3; 2 Cor 7:15; Eph 6:5; Philippians 2:12; Heb 12:21. Paul is the only author to use the expression more than once.

Job 4:14 *Fear and trembling seized me and made all my bones shake.*

Ps 2:11 *Serve the Lord with fear, and rejoice with trembling.*

Mk 5:33 *The woman fell at His feet trembling with fear.*

2 Cor 7:15 *receiving him (Titus) with fear and trembling.*

Php 2:12 *Continue to work out your salvation with fear and trembling.*

Fire, Consuming: Fire is a metaphor for the Lord's wrath (16 times [*Will your wrath burn like fire—Ps 89:46*]) and the Lord's zeal (Is 26:11; Zeph 3:8). Ten times in Scripture, the Lord is called a "consuming fire". God's jealousy is compared to a fire five times (*All the Earth will be devoured in the fire of His jealousy [Zeph 1:8].*) Three times in Scripture, fire came forth from

His mouth and consumed sinners. We have Moses sons Nadab and Abihu (Lev 10:1-2), burning the outskirts of the camp in the wilderness of Taberah (Nu 11:1), Korah, Dathan, Abiram, On and 250 men rebelled against Moses (Nu 16), and the two witnesses (Rev 11:5).

Our ministry as Christians in fulfillment of the Great Commission (Mt 28:19-20) should be like the Lord's consuming fire. Notice what the three components of our Christian ministry should be: *And they overcame him because of the **blood of the Lamb** and because of the **word of their testimony**, and they **did not love their life** even when faced with death* (Rev 12:11).

Firstborn: The rights of the firstborn were those of [Primogeniture](#). It takes on the meaning of superlativeness in the following verses: the *firstborn of the poor* (Is 14:30) meaning the poorest of the poor; the *firstborn of death* (Job 18:13) meaning the worst kind death; and the *firstborn of all creation* (Col 1:15) meaning not that Jesus was created, but that He has the rights of primogeniture over all creation; and the *church of the firstborn* (Heb 12:23) meaning the elite who are *enrolled in Heaven* and whose names are in the [Lamb's Book of Life](#).

First Church: The term First Church is often heard in modern day prophecy within the church. The term was used for the first time in the extra-Biblical Om Saleem prophecy in 1933. It referred to the initial church in Acts that preceded the other [Seven Churches](#) spoken of in Revelation and especially the church in Ephesus (Apostolic Church). Ephesus was a second generation church which lost the ardor of the founders. Jesus wants the ardor of the First Church restored among his people. Jesus wants us to leave the secure sanctuaries behind the walls of our churches and go out into the Marketplace.

Fish, 153: No number in the Bible including the 153 fish found in John 21:11 is without meaning, especially a number found within the Book of Seven Signs (The Gospel according to John). To God, nothing is coincidental, and no number is without significance. Mathematically we can say the following:

a) $1+2+3+4+5+6+7+8+9+10+11+12+13+14+15+16+17 = 153$

b) $1^3 + 5^3 + 3^3 = 153$ (Triangulation)

c) $9 \times 17 = 153$

d) 153rd time Spirit (#7307 meaning *ruach*) is mentioned in the Bible is Is 61:1

Mathematical relationship "a" shows that 153 is mysteriously the sum of seventeen numbers from one to seventeen, and the number 17, according to Vallowe, means "victory".

Mathematical relationship "b" shows that each digit in the number 153 when cubed also equals 153. Three is the number of the Trinity. This shows that God has a special affinity to this number. This mathematical concept is called Triangulation. Aside from the number 1, there are

only three numbers that when triangulated sum to themselves: 251, 370, and 371. Of all numbers, approximately one third will degenerate into each of the three aforementioned numbers. Some like the number 4, form an endless loop and do not converge. Furthermore, all numbers divisible by 3, will degenerate or converge to 251 when triangulated. Note this: 1 triangulates to 1 indicating God. 2 triangulates to 371 indicating the Son. 3 triangulates to 251 indicating the Trinity. 666 triangulates to 153 indicating that Satan, using a number that appeals to man, is an imitation of God. 1 = constant, the never changing God. 2 = 371 on the 7th iteration for the Son. 3 = 251 on the third iteration for the Trinity. 4 = 55 on the fifth iteration and forms an endless loop never converging. 4 stands for Earth. 6 = 153 converging on the sixth iteration for Man. 7 converges on 370 on the sixth iteration for Perfection. 8 converges to 371 on the sixth iteration for a New Beginning. 9 converges to 153 on the fourth iteration. This signifies judgment and possibly that the Earth will endure four judgments. 10 converges to 1. The Law is immutable.

Mathematical relationship “c” shows that 153 is the product of 9 meaning “fruit of the Spirit” and 17 meaning “victory”. So the fruit of the Spirit will be victorious.

Mathematical relationship “d” shows that the 153rd time the word spirit (*ruach*) is used in the Bible, the usage in Is 61:1 is: *The Spirit of the Lord God is upon me because the Lord has anointed me to bring good news to the afflicted...* (Is 61:1a).

The meaning of 153 should now be very clear. The fish symbolized those that would be won to Christ in the days of the church. Relationship “a” says the church will be victorious; “b” says the entire Trinity is involved in the salvation of souls; “c” says that the fruit of the Spirit will be victorious for the Bride of Christ; and “d” says that the Spirit will aid anointed evangelists in bringing the Gospel to the afflicted.

One last thought. Jesus made breakfast from the fish (Jn 21:9,12). Are we then as Christians fair game to be consumed by fire in due time? Answer: The fish that Jesus prepared for the seven fishermen apostles did not come from the 153. So the allegory holds true in all respects and is why John thought it was worth telling in the year of his death circa 98 AD.

Force One’s Way into the Kingdom: Matthew (Mt 11:12) and Luke (Lk 16:16) quote Jesus describing those who would demand the externals of salvation so as to be admired by men. From various translations we have:

NASU/NASB	<i>Violent men take it by force</i>
NKJB/ESV	<i>The violent take it by force</i>
ASV/RSV	<i>Men of violence take it by force</i>
NIV	<i>Forceful men lay hold of it</i>
LB	<i>Ardent multitudes have been crowding toward the Kingdom of Heaven</i>
NLT	<i>Violent people are attacking it</i>
Jewish	<i>The Kingdom of Heaven has been suffering violence</i>

¹¹ Truly I say to you, among those born of women there has not arisen anyone greater than John the Baptist! Yet the one who is least in the kingdom of heaven is greater than he. ¹² From the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take it by force. ¹³ For all the prophets and the Law prophesied until John. ¹⁴ And if you are willing to accept it, John himself is Elijah who was to come. ¹⁵ He who has ears to hear, let him hear (Mt 11:11-15).

¹⁶ The Law and the Prophets were proclaimed until John; since that time ^bthe gospel of the kingdom of God has been preached, and everyone is forcing his way into it. ¹⁷ But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail (Lk 16:16-17).

Notice that the term “*violent men take it (the Gospel) by force*” is used in connection with the Law and the OT prophets which include John the Baptist. Missing from Verse 16 in Luke are the mention of the Pharisees. It is their teachings which were contradictory to the OT and barred entry into the Kingdom of God. Consequently converts coming to Jesus Christ had to come violently to wrench themselves away from these teachings. The Pharisaic teaching at issue in Luke Chapter 16 is that wealth is neither a sign of God’s favor nor a sign of salvation. See [Mammon](#).

Forgiveness: You can seek forgiveness for yourself or grant it to another person. [See Manuscript #36.]

In seeking forgiveness for yourself, there is the confession which states the details of your actions and motivation, the apology which is essentially your repentance, and finally the asking for forgiveness. Although God will always grant forgiveness, the person offended may not, so do not expect to be forgiven.

In granting forgiveness to another, the Christian must remember that he is commanded to forgive when asked: *And if he sins against you seven times a day, and returns to you seven times, saying, “I repent,” forgive him* (Lk 17:4). In following Jesus’ examples, you may not wish to forgive someone stuck on their sin like the leaders of the Jews (John 19:11b), and you may choose to forgive someone who does not ask and is not fully cognizant of his actions such as the Romans (Lk 23:34). Reconciliation may or may not be done by the forgiver. The rewards for forgiving are the Fruits of the Holy Spirit (Gal 5:22). The consequences of forgiving in error and not forgiving when you should result in two Forgiveness Syndromes.

Forgiveness Syndromes: Many people have forgiven another person when they were distraught and regret having done it for the rest of their lives. C.S. Lewis (1898-1963) remarked: “To forgive for the moment is not difficult, but to go on forgiving, to forgive the same offense every time it recurs to the memory—that’s the real tussle.” This mental agony I call the Lewis Syndrome.

Then there is the Wieselth Syndrome. During WWII, Simon Wiesenthal (1908-2005) was called to the bedside of a dying German soldier who desired Wiesenthal as a representative of the Jews to forgive him for a war crime involving the massacre of innocent Jews. Wiesenthal refused the request and silently walked out of the infirmary. He then spent the rest of his life trying to justify his motive and actions by writing a book about it, by asking 50 other people what they would have done, and by hunting down Nazi war criminals. This mental agony I call the Wieselth Syndrome. [See Manuscript #36 for complete story.]

Both of the syndromes mentioned above are combated by two verses from Scripture shown below. The Wieselth Syndrome will not occur because the Christian must forgive those who ask for forgiveness; and the Lewis Syndrome will not cause forgivers remorse because the forgiver knows that his act will ultimately work out to his own good.

1) It is Biblically mandated: *And if he sins against you seven times a day, and returns to you seven times, saying, "I repent," forgive him* (Lk 17:4).

2) Scripture guarantees that our decision to forgive will be beneficial: *And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose* (Romans 8:28).

Fruits of the Spirit: The nine fruits of the Spirit in Galatians 5:22 show the hegemony and pedigree of love. Eight fruits follow "love". The first is "joy". The Lord wants us to *serve him with joy and a glad heart* (Dt 28:47). This is impossible without love. The second is peace. Peace we cannot have with fear and *perfect love casts out fear* (1 Jn 4:18). The third is patience. *Have patience with me and I will repay you everything* (Mt 18:26). Impossible without love. So the trailing eight fruits are just a product of the first—love, which has hegemony over the others. Regarding pedigree, "kindness" could be expanded to benignity, graciousness, warmheartedness, tenderheartedness, and cordiality. Cordiality could then be expanded to pleasantness, hospitality, and friendliness. And so the endless pedigree continues. The words in the pedigree no longer matter because they all are based on love. That is the secret here.

NASB, NIV RSV, NASB	ASV	NKJB	NAS	Douay-Rheims	Jewish
Love				charity	
Joy					
Peace					
Patience	longsuffering	longsuffering	patient endurance		
Kindness				benignity	
Goodness			generosity		
Faithfulness			faith	longanimity	
Gentleness	meekness		mildness	mildness	
self-control			chastity	chastity	humility.

Filled with the Holy Spirit: When a Christian comes to the Lord, he is regenerated (Jn 3:3, Titus 3:5), indwelt by the Holy Spirit (James 4:5), baptized in the Holy Spirit (1 Cor 12:13), sealed (Eph 1:3), and anointed (2 Cor 1:21). He is not, however, “filled with the Holy Spirit”. This is a command found in Ephesians 5:18. Although it can on occasion mean to have the unbridled feeling from an outpouring (Acts 2), that is not the normal meaning. Who was filled with the Holy Spirit? The Bible says: John the Baptist (Lk 1:15), Jesus (Lk 4:1), 12 apostles (Acts 2:4), Peter (Acts 4:8), Peter and John (Acts 4:31), 7 men (Acts 6:3), Stephen (Acts 6:5, 7:55), Saul (Acts 9:17, 13:9), Barnabas (Acts 11:24). And Luke 11:13 says “*Your heavenly Father will give the Holy Spirit to those who ask Him.*”

It is important to point out here that the 11 apostles were not filled with the Holy Spirit immediately after the Crucifixion. Why? Because they at that time did not believe Jesus even after he had said seven times that he would rise from the dead on the third day; and they were huddled in fear in a house in Jerusalem refusing to go to Galilee as the Lord had commanded. Eventually, however, they did believe and did go to Galilee. There is a lesson here for all of us. Our faith begins the size of a mustard seed. Fear in our life prevents our cup from being full of the Holy Spirit. That is the measurand! Fear and the Holy Spirit cannot occupy the same space. To be full of the Holy Spirit, one must 1) be saved, 2) have the assurance of salvation, and 3) have removed all fear from his life replacing that with faith and love while he is standing up for the Lord. *Perfect love casts out fear* (1 Jn 4:18). This allows one to walk boldly as a *soldier of Jesus Christ* (2 Ti 2:3) *speaking the word of God with boldness* (Acts 4:31) and to be *led by the Spirit of God* (Ro 8:14, Gal 5:18) and to *walk not according to the flesh, but according to the Spirit* (Ro 8:4) and *pray at all times in the Spirit* (Eph 6:18), *love in the Spirit* (Col 1:8) and *live in the spirit* (1 Pt 4:6). In summary, when you stand boldly and fearlessly for the Lord, you are filled with the Spirit and the Holy Spirit controls you.

There is a New Age counterpart to being Full of the Holy Spirit that psychiatrists and esotericist Benjamin Crème talk about and that is “self esteem”. Self esteem is their key to success giving one a feeling of being loved and an inner confidence that will make the best of any opportunity in life. While the Christian is “filled with the Spirit of God” when standing firm for the Lord, the New Ager is “potentized” by Satan who inflates one’s self esteem to accomplish his ends.

Gap Theory: There are those who specify a gap in time between Genesis 1:1 and 1:2. The two verses from NAS are as follows: ¹ *In the beginning God created the heavens and the earth.* ² *And the earth was formless and void, and darkness was over the surface of the deep; and the Spirit of God was moving over the surface of the waters* (Ge1:1-2). To accentuate the gap, Verse 2 is typically rendered as follows: *Then the earth became formless and void.*

The reason for the Gap normally is to give time for the millions of years of evolution to take place and for the fossil record to be established. Consequently, Ken Ham, president and CEO of Answers Magazine, and people in his camp like Paul F. Taylor come down hard on the Gap Theory saying that it is nonsense.

On the other hand, people like me and Dr. Arnold Fruchtenbaum maintain that a Gap is needed not for evolutionary purposes, but to recreate the destroyed Garden of God (Ez 28:13) as the new Garden of Eden when Satan as the King of Tyre (Ez 28:12) rendered the Earth formless and void by his sin (Ez 28:16).

In correctly decrying evolution, Ken Ham incorrectly places a hedge around the Gap. Taylor writes (*Answers* Oct/Dec 2010) writes that *hayah* cannot mean “became” yet the NAS concordance lists 98 places where the word was rendered “been” and over 800 places with the renderings of become, became, came, and happen. So he is wrong. Taylor is partially correct in writing that the *waw* or *vav* in the first word of Ge 1:2 does not detail the next step in a flow of events, but he is wrong in saying then that it is a parenthetical expression excluding a Gap. According to Fruchtenbaum (#186), the *vav* is not a conjunctive meaning “and then”, but rather a disjunctive meaning “then” with emphasis on the Earth (*ha-aretz*) since it as the subject precedes the verb “became”.

Finally, if there is no Gap, then the alternative is the Initial Chaos Theory where Verse 1 is a topical summary and Verse 2 begins the details of the chaotic state of the Earth when creation began. However, since Isaiah 45:18 states that everything God creates is good, then the Earth was not created chaotic, but fell into this state by some reason; and that reason is explained in Ezekiel Chapter 28.

Garden of Eden: After Satan sinned in the Garden of God, God destroyed that garden and the Earth. The restored Earth had water but no rain. Adam was created outside and west of Eden. Within Eden, God made a special garden for the abode of Adam and Eve while in their innocence (Ge 2:4—3:24). God planted trees that were both beautiful and food bearing. There was the Tree of Life which could sustain the human body eternally and the Tree of the Knowledge of Good and Evil which they were banned from eating. The trees were watered by a river that flowed from Eden to the Garden and then split into four rivers (Pishon, Gihon, Tigris, and Euphrates) and also by a mist that rose from the ground. Adam worked among the tame animals by tilling the ground within the garden. After Adam and Eve sinned, they became mortal by being kept from the Tree of Life and were cast out of the garden because they were then spiritually dead through Original Sin.

The Chinese have for 4000 years retained ideographs and pictographs representing the Garden of Eden within their written words. The word for “garden” is a square or circle with four lines forming a cross representing the four rivers in the original Garden of Eden. For over 4000 years, Chinese emperors preformed a ceremony on an altar at the east gate to represent Adam and Eve returning to the gate guarded by angels to offer sacrifices to the Lord.

Garden of God: Prior to the restoration of the Earth to its pre-Flood condition and prior to the creation of man, the angels of the Lord had control of the Earth and the Garden of God (Ez 28:13) within Eden. Satan (the *King of Tyre*) ruled here as the head angel (cherub). He had *the seal of perfection, was full of wisdom and perfect in beauty*. Like the Prince of Tyre (Ez 28:1-10), the King of Tyre had commerce in trading. Amidst the precious stones (sardius, topaz, diamond, beryl, onyx, jasper, sapphire, emerald, and carbuncle from the ASV), Satan walked blameless in the stones of fire, but then lifted his heart up because of his beauty, and corrupted his wisdom by sin. Because he profaned the sanctuary of the Garden of God, the Lord brought fire and consumed the land to ashes. The Earth was then restored for the creation of a new being

called “man” which Satan and his fallen demons envied and despised because of their inheritance.

Gematria: Each of the 27 letters of the Greek alphabet and the 22 letters of the Hebrew alphabet can be ascribed an equivalent number. The sum of a word or phrase can then be found. The science of gematria has been with us for 2000 years, but with the advent of mathematicians and the computer, the subject is now receiving much interest such as seen in the 24-letter, 7-word Genesis 1:1 Matrix. Here we will look only at the very rudiments of gematria.

The Hebrew alphabet is ascribed the following numerical equivalents: Aleph (א) = 1, Beth (ב) = 2, Gimel (ג) = 3, Dalet (ד) = 4, He (ה) = 5, Vav (ו) = 6, Zayin (ז) = 7, Cheth (ח) = 8, Teth (ט) = 9, Yod (י) = 10, Kaph (כ) = 20, Lamed (ל) = 30, Mem (מ) = 40, Nun (נ) = 50, Samech (ס) = 60, Ayin (ע) = 70, Pe (פ) = 80, Tsaddi (צ) = 90, Koph (ק) = 100, Resh (ר) = 200, Shin (ש) = 300, Tau (ת) = 400. We are told in Revelation 13:18 that the *number of the Beast* is 666. One possible explanation is shown in the word [Maitreya](#). The Hebrew name for Jesus is *Yeshua* (ישוע). Here ayin, vav, shim, and yod sum to 70 + 6 + 300 + 10 = 386. But since “Jesus” is written only in Greek, the gematria for IESOUS [ΙΕΣΟΥΣ] (iota, eta, sigma, omicron, upsilon, sigma) is 10 + 8 + 200 + 70 + 400 + 200 = 888.

The Greek alphabet is ascribed the following numerical equivalents: Alpha (α) = 1, Beta (β) = 2, Gamma (γ) = 3, Delta (δ) = 4, Epsilon (ε) = 5, Stigma (ς) = 6, Zeta (ζ) = 7, Eta (η) = 8, Theta (θ) = 9, Iota (ι) = 10, Kappa (κ) = 20, Lambda (λ) = 30, Mu (μ) = 40, Nu (ν) = 50, Xi (ξ) = 60, Omicron (ο) = 70, Pi (π) = 80, Koppa (Ϟ) = 90, Rho (ρ) = 100, Sigma (σ) = 200, Tau (τ) = 300, Upsilon (υ) = 400, Phi (φ) = 500, Chi (χ) = 600, Psi (ψ) = 700, Omega (ω) = 800, Sampsi (ς) = 900.

Gifts of the Spirit: Closely related to this topic are the nine [Fruits of the Holy Spirit](#) and [Seven Heavenly Virtues](#) which are discussed separately. Also related to this topic are the currently termed “seven gifts of the Spirit” which are discussed under the topic [Jesus’ Seven Qualities of the Spirit](#). Here the Gifts of the Spirit are concerned with that enumerated in 1 Corinthians, Romans 12, Ephesians 4 and 1 Peter 4.

Wisdom	1 Cor 12:8-10
Knowledge	1 Cor 12:8-10
Faith	1 Cor 12:8-10
Healing	1 Cor 12:8-10
Miracles	1 Cor 12:8-10
Prophecy	1 Cor 12:8-10, Eph 4:11, Romans 12:6-8, 1 Peter 4:10-11
Distinguishing Spirits	1 Cor 12:8-10
Tongues	1 Cor 12:8-10
Interpretation of Tongues	1 Cor 12:8-10
Apostles	Ephesians 4:11
Evangelists	Ephesians 4:11
Pastors	Ephesians 4:11
Teachers	Ephesians 4:11, Romans 12:6-8
Exhorting	Romans 12:6-8

Giving	Romans 12:6-8
Leadership	Romans 12:6-8
Showing Mercy	Romans 12:6-8
Serving	1 Peter 4:10-11
Celibacy	1 Cor 7:7

These bestowals are called “gifts” (1 Cor 12:4; 1 Pt 4:10), “gifts of the Holy Spirit” (Heb 2:4), “spiritual gifts” (1 Cor 12:1), and “greater gifts” (1 Cor 12:31). They are from one Spirit (1 Cor 12:9) for the purpose of equipping the saints (Eph 4:12a) in building the body of Christ (Eph 4:12b) to build itself in love (Eph 4:15) to ultimately glorify God (1 Pt 4:11b).

What the above grouping shows is that there are more than the popularly acclaimed 9 gifts of the HS. In fact, there are 19 gifts. In numerology, 19 is the number for faith. There is also no reason to distinguish between charismatic gifts and spiritual gifts. A gift is a gift. Only two gifts are mentioned more than once: prophecy four times and teaching twice. Clearly the overall nature of these 19 gifts is that there may be more if they are used to build the body of Christ in love and glorify God. Remember: *Every good thing given, and every **perfect gift** is from above, coming down from the Father of Lights, with whom there is no variation or shifting shadow* (James 1:17).

Glorification: The words *kabod* in Hebrew and *doxa* in Greek are used frequently in the Bible, but never thoroughly explained. Jesus Christ as the subdued Shekinah Glory was only glorified three times when his Father said: *This is my beloved Son in whom I am well pleased* (Mt 3:17) at his Baptism and again at the Transfiguration: *This is my beloved Son, in whom I am well pleased; listen to Him* (Mt 17: 5), and finally just before the last Passover: *I have both glorified it* (the Father’s name), *and will glorify it again* (Jn 12:28)! Although the Father was glorifying his name in the third instance, because the crowd this thundering voice from Heaven in Jesus’ presence, and because of the circumincession, this was indirectly a glorification of Messiah. At the Transfiguration on Mt. Hermon, Jesus was shown glorified with Moses representing those to be glorified in the First Resurrection (Resurrection of Life) and Elijah representing those to be glorified in the Rapture (the translated). Believers will be glorified like either Moses or Elijah. At the Resurrection or Rapture, in the twinkling of an eye, we will receive our glorified bodies at that point becoming immortal. That body will be without flaw (Jude 1:24), and blemish (Eph 5:27), holy (Col 1:22), and free from sin (Ro 8:21). We know this is true because *these whom He justified, He also glorified* (Ro 8:30) and we also know that we will share in Christ’s glory because *He called us through the Gospel that we may gain the glory of the Lord Jesus Christ* (2 Thes 2:14). According to 1 Cor 6:11, we are justified, washed, and sanctified. Sanctification is in three parts: initial belief, progressive sanctification, and reward with our glorified bodies. With that body, our authority over this Earth will be restored and we will be glorified to the extent of the Circumincession of the Believer with the Trinity [See.].

God Believes in Us: Does God really believe in us? A search of the Bible for “God believes, does believe, did believe, believed, had believed, will believe, does not believe, did not believe, had not believed, and will not believe” reveals no such terminology. So why does Jack MacArthur (1914-2005) say “God believes in us” in his book *How to Keep away from the*

Psychiatrist? Jack calls this term a “glorious and frequently neglected truth”. Jack describes the term by saying that God “believes not in our fallen, animal, selfish life, but our redeemed, exalted, glorified life—our future”. He writes that God believed in Israel despite a concatenation of sins. He believes in what we are becoming. So the term as used by Jack is anthropomorphic in nature and is used to buoy the spirits of the depressed soul.

Rabbi White of Congregation Ohev Shalom writes that “God believes in us” because God sees a goodness in us just as he did in Jacob the unworthy trickster who was given a vision of a Ladder to Heaven (Ge 28:12) by a merciful God.

Rick Marschall in reviewing Timothy Keller’s book *The Reason for God*, remarks that “the plan of salvation, the work of the cross, and the gift of the Holy Spirit would be wasted if He did not believe in us”.

On the other hand, Cranmer’s Curate (a blog for the public discussion of Christianity in the U.K.) fulminates against the term. Their platform is that since we fallen human creatures are so spiritually and morally flawed, to teach that God believes in us is to make Him out to be a fool”. They claim that this shibboleth is becoming popular in this age of self worship. They claim that this term turns God into a football coach reinforcing the self esteem of his players by telling them he believes in them. They claim that if you are looking for a new way to say that God is committed to humanity, then John 3:16 should be used and not “God believes in us”.

God in my Pocket: This is a secular allusion to the fact that having “religion” gives you an extra boost in life. Since God acts in mysterious ways, your religion will in some way be of help to you in this life. The expression does apply to many people and supports the premise that religion is a crutch for the weak. In this respect, God becomes a talisman.

The Christian, on the other hand, is regenerated, indwelled, baptized in the Spirit, sealed, and anointed [See [Baptism, Spirit](#).] when he comes to the Lord and later becomes [filled with the Spirit](#) when he stands fearlessly for his Savior. Paul said: *We are the Temple of the living God* (2 Cor 6:16) and *Your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own* (1 Cor 6:19). The Christian glorifies his God (Ro 15:9) fulfilling the [Great Commission](#) (Mt 28:19) knowing that his Lord is always there to help him (Mt 28:20). Does it not say in Isaiah:

*Do not fear, for I am with you;
Do not anxiously look about you, for I am your God.
I will strengthen you, surely I will help you,
Surely I will uphold you with My righteous right hand* (Is 41:10).

God’s Name Pronounced: The Father’s name is written as the [Tetragrammaton](#) which is written in English as YHVH or YHWH and in Hebrew as יהוה. The Hebrew letters as read from right to left are pronounced yod heh vav heh. The pronunciation of the Tetragrammaton is usually rendered as [Yahweh](#) (See also [Jehovah](#).) by Christians and as Adonai by Jews when reading formally and Ha Shem when speaking informally. The Son’s name is Yeshua and is pronounced by Christians as Jesus in English, Jesu (hay soo) in Spanish and Isa in Arabic. The Holy Spirit has no name.

So the question is: “Is it right to pronounce or write the name of God?” Jews refuse to use or mention the name of Jesus because He is hated in the Talmud and was condemned by the leaders of His day as a sorcerer who used the powers of Beelzebub to His advantage. On the contrary, Christians use and glorify His name, although it differs from language to language unless His Hebrew name Yeshua is used as a standard. Hebrew Christians also revere and use the name of the Lord Jesus Christ (Yeshua and Ha Mashiah). In Revelation we read: “*Who will not fear, O Lord, and glorify your name (Rev 15:4)?*” The Lord can be glorified by not using his name, but how can the **Lord’s name** be glorified if it is not spoken? And so it is!

Regarding the name of the Father, there are differing opinions. Old Testamental Jews traditionally built a hedge around the law and eventually around the name of God which became the Ineffable name. The men of the Great Assembly (536 BC-70 AD), had three sayings: 1) Be deliberate in judging. 2) Educate many students. 3) Make a fence around Torah. A fence was also made around God’s name in Torah. Nowhere in Scripture is there a command not to use God’s name. On the contrary, there is a command not to use it in vain. *You shall not take the name of the Lord thy God in vain (Ex 20:7, Dt 5:11)*. This implies that it can otherwise be used. We are told to *think upon His name (Malachi 3:17)*. Can you do that by thinking of a Tetragrammaton or do we need to know how His name is pronounced? Isaiah wrote: *My people shall know My name (Is 52:6)*. How can you do that if you do not know how His name is pronounced? Nehemiah claimed *your servants delight to revere Your name (Neh 1:11)*. How did they do this without pronouncing God’s name? The psalmist said: *I will sing praise to Your name forever (Ps 61:8)*. In Hebrews we read of *lips that give thanks to His name (Heb 13:15)*. In Romans we read: *I will sing to Your name (Ro 15:9 from Ps 18:49)*.

If Yahweh had appeared at the Burning Bush and given Moses a slate with his name on it that read: \$#%&, then this Tetragrammaton would truly be unpronounceable! But He did not do that. He spoke a name to Moses and it was not for Moses’ ears alone. That, in fact, is what a name is for—to be pronounced.

So the final question is why more Christians don’t use the names Yahweh and Yeshua and why some Hebrew Christians even write G-d and refuse to pronounce Yahweh? The latter example is actually the opposite of what God commands. Because Matthew was addressing a Jewish audience, he often spoke of the *Kingdom of Heaven* 32 times, but did use the same term the other evangelists used (*Kingdom of God*) 4 times. Paul tells us to avoid embarrassing those weaker in faith by “letting our liberties be a stumbling block for the weak”, but does that apply here (1 Cor 8:7-13)? I think not. The problem here is far broader than just the pronunciation of God’s name. It is the problem of acculturation to a religious culture. (See [Interpretation](#).) No matter what I say at this point including quoting Scripture will change one’s presuppositions. As such Christians today are like holy anointing oil (Ex 30:25) for the Lord, but encapsulated in transparent shells like the oil in Vitamin E tablets and insulated from each other in a bucket of pills. Only God can reduce those pills (denominations) to their common ingredient.

God’s Will Questioned: Are we allowed to question God’s will? Along this line, A.W. Tozer writes: “We should never seek guidance from God on what He has already forbidden, nor

should we seek guidance in areas where God has already given us a clear command. In both of these areas we are to obey.” In regard to the latter point, let’s look at what David did.

In the course of time, David inquired of the Lord. "Shall I go up to one of the towns of Judah?" he asked. The Lord said, "Go up." David asked, "Where shall I go?" "To Hebron," the Lord answered (2 Sa 2:1 NIV). So David asked God a further clarifying question even after he knew His command. Another example follows:

23 When David was told, "Look, the Philistines are fighting against Keilah and are looting the threshing floors," 2 he inquired of the Lord, saying, "Shall I go and attack these Philistines?" The Lord answered him, "Go, attack the Philistines and save Keilah." 3 But David's men said to him, "Here in Judah we are afraid. How much more, then, if we go to Keilah against the Philistine forces!" 4 Once again David inquired of the Lord, and the Lord answered him, "Go down to Keilah, for I am going to give the Philistines into your hand." 5 So David and his men went to Keilah, fought the Philistines and carried off their livestock. He inflicted heavy losses on the Philistines and saved the people of Keilah. 6 (Now Abiathar son of Ahimelech had brought the ephod down with him when he fled to David at Keilah.) (1 Sa 23:1-6 NIV)

In the above two examples, David did not question God’s will as much as he requested clarification of God’s will. This means, unlike what Tozer writes, is that we can seek guidance even though God’s command is clear. If, however, God does not respond, then that is not to be used as an excuse not to follow his initial command.

God Loves the Sinner and Hates the Sin: To determine if this statement is true, let’s first see what and who God hates followed by what and who He loves.

The best summary of what and who God hates is given in Proverbs:

*16 There are six things which the LORD hates,
Yes, seven which are an abomination to Him:
17 Haughty eyes, a lying tongue,
And hands that shed innocent blood,
18 A heart that devises wicked plans,
Feet that run rapidly to evil,
19 A **false witness** who utters lies,
And **one who spreads strife** among brothers (Proverbs 6:16-19).*

From the above, the Lord clearly hates both sin and the sinner. To separate sin from the sinner is like the woman who said to her lover: I give my heart to Jesus and my body to you. Other examples of God showing hatred to the sinner are as follows:

Ps 5:5b *You [el] hate all who do iniquity.*
Ps 26:5 *I hate [sane] the assembly of evildoers...*
Ro 9:13 *Jacob I loved, but Esau I hated. (from Malachi 1:2-3)*

For how long does God love and hate?

1 Ki 10:9 *The Lord [Yhvh] loved Israel forever.*
Ps 22:10b *You have been my God from my mother's womb.*
Ps 58:3 *The wicked are estranged from the womb.*

God can never say that he ever hated Israel even though she as the Wife of Yahweh is presently divorced from Him. God also can never say that he ever hated a person whose name is in the Book of Life of the Lamb since *He has been our God from our mother's womb* even though we may not have acted like it. Those condemned, however, have been *estranged from the womb*. Later when we are glorified, God will never be able to say that there was a time when he hated us. The converse is true for the damned. This shows the timelessness of God.

Golden Rule:

Good: Who is good? Matthew records Jesus as saying: *Why are you asking Me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments* (Mt 19:17). Jesus said this while under the Law of Moses. Now we are under the Law of Christ (1 Cor 9:21; Gal 6:2). While there is, in fact, only One who is completely good, John had this to say: *The one who does good is of God* (3 John 3:11). In a relativistic sense Jesus spoke of the *good slave* (Lk 19:17) who wisely invested his money and the *good man* who brings out goodness from the treasure of his heart (Lk 6:45). Luke called Barnabas who preached at Antioch a *good man* (Acts 11:24) and Paul says in the Gospel of Grace that someone might dare die for the *good man* (Ro 5:7). In the OT, Solomon bemoans the curse of Original Sin in saying that the *good man* and the *sinner* share the same fate (Ecc 9:2-3), namely physical death.

Good Friday: Traditionally and to the best of modern day scholarship, Jesus died on Good Friday. Jesus died on the Feast of the Passover (the Day of Preparation) on Friday at 3 PM. The date from Josephus and chronologist John P. Pratt is 1 April 33 AD Gregorianⁱ. This was the 14th of Nisan. He represented both unblemished and spotless (1 Pt 1:19) lambs, the one slaughtered for the Seder meal called the Pascal Lamb and the one sacrificed at 9 AM the following morning called the Passover Lamb. The lambs were hung on a hook (crucified), skinned (whipped), and slit open (lanced) taking care not to break a bone (no crurifragium).

The results of Jesus Crucifixion are as follows:

1. It marked the end of the Law of Moses (Ro 10:4, 14:13-16, Gal 3:16-25, Hos 2:11)
2. Sin was no longer the master of the Believer (Ro 6:12-14)
3. Legal grounds for forgiveness and cleansing (1 John 1:1—2:2)
4. God's wrath is deferred (2 Pt 3:9, 15; Ro 9:22)
5. Judgment of Satan and his demons (John 12:31; Col 2:14-15)
6. Purification of Heaven (Hebrews 9:21-24)
7. Peace among Christians of every race and God (Ro 5:1; Eph 2:11-16; Col 3:11)
8. Grounds for the fulfillment of the remaining six of the Seven Jewish Feasts which are the timeline for salvation history.

In Roman Catholic tradition, Good Friday falls within Passion Week or Holy Week. It is preceded by Maundy Thursday and followed by Holy Saturday the Easter Sunday. In this

tradition it is the last week of the six weeks of Lent which begin on Ash Wednesday. This is similar to the one month of fasting and sexual abstinence period in Islam called Ramadan. In the Biblical culture of Judaism, there was no fasting for one month preceding the Passover except before the Seder meal. Many Protestants fast on Good Friday.

Regarding the Crucifixion, Arnold Fruchtenbaum quotes the Talmud as saying this: There is a tradition **on the eve of the Sabbath and Passover** they hung Jesus. The heralds went forth crying, “**Jesus goes to be executed because he practiced sorcery and seduced Israel and estranged them from their God.** Let anyone who can bring forward a justifying plea for him, come and give information concerning him.” But no justifying plea was found for him. So they hung Jesus **on the eve of the Sabbath and the Passover.** Notice that it mentions that Jesus was executed on the eve of the Sabbath and the Passover. Also notice that the official charge was the same charge the Pharisees hurled at him in Mt 12:24, viz, that he performed his miracles with the help of Beelzebub.

Good Thursday: Arguments for a Thursday death of Jesus Christ come from the Book of Mark. 1) He was crucified at 9 AM (Mk 15:25). 2) Darkness began at noon (Mk 15:33). 3) Jesus cried out with a loud voice at 3 PM (Mk 15:34) and died shortly thereafter (Mk 15:37). 4) Evening begins ushering in the Day of Preparation or Friday before the Sabbath (Mk 15:42). 5) Joseph of Arimathea requests Jesus’ body that very evening [which was the beginning of Friday] (Mk 15:43). 6) Joseph buys a cloth and lays Him in a tomb (Mk 15:46). 7) On Sunday morning Jesus is resurrected and appears to Mary Magdalene (Mk 16:9).

The critical verse is Mk 15:42: *And when evening had already come, because it was the preparation day, that is, the day before the Sabbath.* If evening had already come, then the next day had been ushered in. That day was the Preparation Day or the day before the Sabbath. So Jesus died on Thursday. Joseph requested Jesus’ body and bought the cloth that evening at the onset of Friday. (This would not have been possible late Friday afternoon.) The new tomb was obviously sealed with the help of a number of men the following morning on Friday. Mary Magdalene had seen where Jesus was laid (Mk 15:47), but because it was evening did not have the spices to anoint Him. Since the following day was the Day of Preparation, she did not buy the spices then, but waited until the morning after the Passover (Sunday). In summary, Pilate gave his assent to interment on Friday, Jesus was interred on Friday, but he died on Thursday. When the technology of the clock began to prevail in the 16th Century, a Friday interment was assumed to be after midnight on the Day of Preparation with the death assumed to come just before that on Friday.

One problem with a Thursday crucifixion date is that the 14th of Nisan from 23 to 43 AD never falls on a Thursday. From 23 to 43 AD, they are respectively Wed, Wed, Mon, Fri, Wed, Mon, Sat, Wed, Mon, Mon, Fri 1 April 33 AD, Mon, Mon, Fri, Wed, Mon, Fri, Fri, Mon, Sat, and Fri.

Gospel: The origin of the English word “gospel” is unclear. Some references say it comes from the Anglo Saxon word “god-spell” meaning God’s story, but other references say it is derived from the Old English “good-spell” meaning good news. This is more likely true since it is a translation of the Douay-Rheims Latin “*bona adnunciato*” meaning good announcement. This in itself comes from the Greek word “*euaggelion*” meaning reward for bringing good news. The

original Greek word *euaggelion* is used only by Matthew, Mark, and Paul. Paul on two occasions says “my gospel” (Ro 2:16; 2 Tim 2:8).

1) In the sentence: “Truth is in the Gospel”, the primary meaning is the same today as it was in Noah Webster’s first edition of the American Dictionary in 1828, viz., “The history of the birth, life, actions, death, resurrection, ascension and doctrines of Jesus Christ”. It is the story of Salvation in the NT as summarized in John 3:16, although John never used that word. The word “Gospel” also has the sense of “Scripture”, or new testamental Scripture as found in the Didache or The Teaching of the Twelve Apostles c 90 AD which admonishes: Do not pray as the hypocrites do, but pray as the Lord has commanded in the Gospel: *Our Father, who art in Heaven...*(Dd 8:2).

2) Some use the term “Four Gospels” meaning the tetraevangelium of the four evangelists. Because Paul said that there is only one gospel (2 Cor 11:4 and Gal 1:8), I prefer to say the one Gospel according to Luke, or the one Gospel according to John, or the first four books. The Gospel, however, is not just the first four books. It is the good news or the body of the NT.

Grace: The word, although specifically undefined in the Bible takes meaning from *hen* (favor), *hesed* (lovingkindness), and *charis* (grace in the NT). The word is not used in the plural. All grace comes from God (*the God of all grace*—1 Pt 5:10); and it is the primary factor leading to salvation (*by grace you have been saved*—Eph 2:5). Although many theologians distinguish between the Dispensation of Law and the Dispensation of Grace, grace is demonstrated in the OT by Noah who *found favor in the eyes of the Lord* (Ge 6:8) and Abraham who said *I have found favor in your sight* (Ge 18:3), and Joseph who *received favor in the sight of the chief jailer* (Ge 39:21). The word “grace” according to Fruchtenbaum has 5 meanings in the tetraevangelium, 6 in Acts, 5 in the Pauline epistles, and 4 in Hebrews. John, our theologian, does not use the word except in John 1:16-17 and 2 John 1:3 when he refers to the font of all grace, the Father and Jesus Christ. Because the Messiah had been anticipated since Adam and because the Angel of the Lord, Jesus Christ incarnate, and the Holy Spirit have always been with us, so too has grace always been with us. Grace is simply God’s unmerited favor on the believer or unbeliever whether it leads to salvation or not.

We are saved by faith, not by grace. Paul teaches: *by grace you have been saved by faith* (Eph 2:8). In Romans Paul teaches that grace brings us to faith (Ro 1:5), and that new faith is in accordance with grace (Ro 4:16), and this faith leads to more grace (Ro 5:2), and that our spiritual gifts differ by grace (Ro 12:6). Paul teaches further that grace becomes more abundant with our faith and love in Jesus Christ (1 Ti 1:14). James teaches that faith is perfected by works (Ja 2:22). Our faith among Christians is “common” (Titus 1:4), and we are to greet fellow Christians in faith (Titus 3:15). *Grace be with you* (1 Ti 6:21)! So the question, then, is “Why do Roman Catholics teach that “We are saved by grace alone, but not by faith alone.” (Ref: *Pillar of Fire, Pillar of Truth*, 1997, Published by *Catholic Answers*, San Diego, CA, pp 22-23.) The answer is simple. All “graces” are assumed to go directly from God to the Church and are then distributed by Mary, called “grace itself” and the “mediatrix of all graces” to the faithful. (Ref: *Mary: Past, Present, and Future* by Ron Banuk, 1999, Wittenburg Press) In other words, one cannot be saved without the Roman Catholic Church who alone has Mary and all her graces.

Great Tribulation: Although there are about 20 names (See Manuscript #1) for this event that occurs over a 7-year period in the End Time (Dan 11:35), the three primary names are

Tribulation (Dt 4:30), Day of the Lord (Malachi 4:5 and 1 Thes 5:2), and Great Tribulation (Rv 2:22 and 3:10). Prior to the Tribulation, the Scarlet Beast (Rv 17:3) will appear and the Rapture will occur shortly thereafter. During the Tribulation, the abomination of desolation will take place and all remaining Jews will return to the Lord (Ro 11:26a). After this period, will be the Second Coming. There are three reasons for the Great Tribulation: 1) to desolate the land and *exterminate sinners* (Is 13:9), 2) to drive the Remnant Jews to repentance by *shattering the power of the holy people* (Dan 12:5-7), and 3) to instigate a world-wide revival using the 144 thousand (Rv 7:1-17). Fuel for the raging fire of the Tribulation is fed by Satan's desire to fulfill his fifth I Will: *I will make myself like the Most High* (Is 14:14b). So God had three reasons for the Great Tribulation and Satan has one. Satan's reason is self-defeating, because he would be better off retaining more souls for the Lake of Fire, if he does not persist in his fifth I Will.

Great Commission: The groundwork for the Great Commission was given after the Passover meal (Last Supper) in the upper room during Jesus' High Priestly Prayer as follows:

As you did send Me into the world, I also have sent them into the world (Jn 17:18).

This command was first given by the resurrected Jesus Christ to his eleven disciples as follows:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you (Mt 28:19-20a).

Go into all the world and preach the gospel to all creation (Mk 16:15).

Repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem (Lk 24:47).

You shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and in Samaria, and even to the remotest part of the Earth (Acts 1:8).

The specifics of the Great commission are best described by Matthew. In that sentence, the verb is "to make" and the participles are "going", "baptizing", and "teaching". This means that the thrust of the message is to make disciples while you are going, baptizing, and teaching, and, for that matter, while you are equipping the saints, while you are preaching, while you are breaking the Bread, while you are counseling, while you are praying, while you are singing, while you are glorifying the Lord, and while you are having koinonia. Everything else is ancillary. Roman Catholics would interpret this as applying to their priests, but it is an individual command given to every Christian since the disciples at that time did not reach "*the remotest part of the Earth*".

Greatest Commandment: If there were 613 commandments in the Law of Moses (Exodus 20—Dt 18), and breaking any one of them constituted a violation of the entire Law (James 2:10, Mt 5:19), how then can there be a greatest commandment? And yet there is. Quoting elements of the Shema (Dt 6:4-9) Jesus said:

35 One of them, a lawyer, asked Him *a question*, testing Him, 36 "Teacher, which is the great commandment in the Law?" 37 And He said to him, " ***YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.*** 38 "This is the great and foremost commandment. 39 "The second is like it, '***YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.***' 40 "On these two commandments depend the whole Law and the Prophets (Mt 22:35-40)."

Greatest Miracle: Jesus' greatest miracle was #19 Feeding the 5000 or The Miracle of the Loaves and Fishes; it is the only miracle covered by all four evangelists (Mt 14:14-21, Mk 6:34-44, Lk 9:12-17; Jn 6:5-13). After this miracle, the people sought to make him king and there was a division among the people and his disciples that continues to this day. On that day, Judas sought a pretext to leave him. In commenting on the apostles astonishment at seeing Jesus walk on water, Mark said the reason was because they had not grasped the meaning of the Great Miracle (Mk 6:51).

1. It is one of John the Evangelist's Seven Signs.
2. It is the only one of 35 miracles covered by all four evangelists.
3. After Jesus quieted the winds, Mark remarked that the apostles were in awe of his power over nature because they did not yet understand the meaning of the Great Miracle.
4. After this miracle, the people tried to make Jesus their king (Jn 6:15).
5. The Second Messianic Miracle, #12, resulted in the establishment of the church, but the Great Miracle, #19, defined belief for the church.
6. The most fundamental verse in Scripture, Lv 17:11 (with new testamental explanations in Hebrews 9:14, 22), tells us paradoxically that spiritually drinking the blood of Messiah saves, while physically drinking the blood of animals kills.
7. This miracle continues today, dividing believer from non-believer. This miracle divided the disciples and caused Judas to betray the Lord. Many would make Him their king, but not the Lord of their lives!

Greeley Cycle: Catholic Theologian Rev. Andrew M. Greeley (b 1928) who writes that the historicity behind the Virgin Mary is of minor importance compared to her image, propounded the Greeley Cycle, which is an evolutionary cycle of symbolism. Like the *uroboros*, without start of end, it is a circle wherein symbol→action→language→theology→thing→experience→symbol, etc. with no beginning or end. The idea is that a little white lie may be beneficial to the organization if it instills piety within the faithful.

Hanukkah: This is called the Feast of Dedication in John 10:22-39. It was instituted in the inter-testamental (IT) times in 165 BC when the Judas Maccabeus uprising resulted in the cleansing of the Temple defiled by the Syrian Antiochus Epiphanes in 168 BC. This Feast of Lights falls near the winter solstice on 22 December. Jesus celebrated this feast by announcing in the Temple: 1) *I and the Father are one.* 2) *I am the Son of God.* 3) *The Father is in Me, and I in the Father* (John 10:22-42).

Harlot: Harlot is the English word for whore, but this word is used extensively only by the Jewish, ESV, and the Message translations. The primary word is *zanah* in Hebrew and *porne* in Greek. The first three uses of the word in Genesis concern fornication, but in the full course of Scripture include prostitution, Temple prostitution, and in the NT being unchaste for gain or lust. In Exodus, the word takes on its primary theological meaning of illegitimate use when the Israelites play the harlot with foreign gods and demons.

The most important use of the word is to symbolize idolatry and syncetization religion. The Wife of Yahweh, now in divorce, is symbolized as a harlot. Hosea said: *They (Israel) played the harlot departing from their God* (Hos 4:12). The second prominent harlot in Scripture is the Great Harlot who sits on many waters (Rev 17:1) symbolizing the corrupt one-world church in the End Times. Other harlots are Rahab (Heb 11:31) who shows that redemption is possible for a harlot, Oholah and Oholibah (Ezek 23) who represent the unfaithfulness of Samaria and Jerusalem, and the House of Ahab (2 Chr 21:13) which was an idolatrous administration. Finally there is Tamar (Ge 38:24) who desired an inheritance through a Levirate marriage denied her. Despite her having duped Judah into impregnating her, the Messianic bloodline continued through her offspring under Perez (Mt 1:3).

Harlot, Great: The Great Harlot is one of four women mentioned in Revelation. She is mentioned three times in this Book (Rev 17:1, 15, 16). She sits on “many waters” meaning Gentile nations, influences the “kings of the Earth”, and mesmerizes the people of the Earth making them “drunk with the wine of her immorality”. Clothed in “scarlet and purple”, she sits on the Scarlet Beast and has in her hand “a gold cup full of abominations. On her forehead is written: “Babylon the Great, the Mother of Harlots and of the abominations of the Earth”. She is responsible for the “blood of the saints”. In short she represents the One World Religion of the End Times and rules ecclesiastical Babylon during the first half of the Great Tribulation. It is the Scarlet Beast that carries her and gives her power. The Beast is the seventh and final head of the Roman Empire culminating in the One World Church (Rev 17:9-10). She is the symbol and outworking of Satan’s 2000-year-old effort to adhere to the Ninth Satanic Statement (Satan needs a strong Church and has kept it in business all these years.)

What do Satanists say about the Great Harlot? From the Book of the Law, Chapter III, Satan speaks of his son’s Bride as follows:

43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetesses [This refers to the message of Salvation through Jesus Christ.]; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered.

44. But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!

45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.

Quite amazingly, the Roman Catholic Church claims an identity to the Great Harlot. Popes that have glorified the relationship between the Great Harlot and the Roman Catholic Church by minting medallions in her honor are Clement XI in 1718, Leo XII twice in 1825, Leo XIII in

1828, Pius VIII in 1829, and John XXIII in 1959. The first of two medallions minted by Leo XII is shown below.



Bronze Papal Medal (Mazio #585) Issued in 1825 to Commemorate the Second Year of Pope Leo XII's Reign

Head Covering: According to Leo Trepp (b 1913), by the Babylonian Talmud, it was optional for men to wear a head covering (Nedarim 30b). The present custom of Jewish men wearing a head covering probably originated during the middle ages when princes distinguished themselves by wearing hats in the presence of the king. Today it is mandatory to wear a covering in synagogue in Orthodox Judaism but optional among the Reformed.

In Christianity, men normally remove their hats upon entering a church. Paul wrote: *Every man who has something on his head while praying or prophesying disgraces his head* (1 Cor 11:4). Women, however, are commanded the opposite: *But every woman who has her head uncovered while praying or prophesying disgraces her head* (1 Cor 11:5a). Up until the sixties, women would wear a hat or veil within a Christian church in the United States. Today, most women in the United States consider it an outdated custom. But in Mid-Eastern countries, Catholic, Greek Orthodox, and Protestant women wear hats. The reasons given by American women for not wearing a head covering are 1) It is cultural and no longer applicable. 2) Long hair is the covering (1 Cor 11:14-15). 3) A woman's husband is her covering. 4) Feminist theologian Katharine Bushnell writes that the original translation was wrong. But Paul gives three reasons why women should wear hats and none of them are cultural: 1) *The man is the head of the woman* (1 Cor 11:3). 2) Man is first in the order of creation (1 Cor 11:8). 3) A woman ought to recognize her husband's authority in the presence of the angels (1 Cor 11:10). None of these three reasons is cultural, meaning that if they existed in Paul's time, then they exist today.

Head of Household: The man of the house or head of the household has a special obligation to teach the faith within his family. So often in today's culture it is the mother that takes the children to church and teaches them how to pray and read the Bible. When I interview prisoners as a chaplain, many tell me that the most influential person in their lives for leading them to Christ was their 1) grandmother, 2) mother, 3) father or uncle, 4) prison chapel. Where was the father? Scripture says the following about what happens when the father comes to the Lord:

- 1) Acts 16:31 *Believe in the Lord Jesus, and you shall be saved, you and your household.*
- 2) Acts 18:8 *Crypus...believed in the Lord with all his household.*
- 3) Acts 11:14 *You will be saved, you and all your household.*
- 4) John 4:53 *He himself believed, and his whole household.*
- 5) 1 Cor 1:16 *Now I did baptize also the household of Stephanas.*

It is the man's responsibility to make his household *the household of God which is the church of the Living God* (1 Timothy 3:15).

Healing: Healing is both physical and spiritual. Spiritually, Hosea said: *I will heal their apostasy* (Hos 14:4) and Luke in speaking about Jesus said: *He went about doing good and healing all who were oppressed by the Devil* (Acts 10:38). Physically, Moses speaking of Miriam said: *O God, heal her, I pray* (Nu 12:13) and Jesus gave his apostles the authority *to heal every kind of disease and every kind of sickness* (Mt 10:1). So in both the OT and NT we have evidence of spiritual and physical healings.

Prior to the turning point in the NT when Jesus was rejected by the leaders (Mt 12:24) healings such as the lame man at the pool of Bethesda (John 5:1-9) were done usually without a statement of faith [He *healed all who were ill* (Mt 8:16b).], but after the turning point when the church was being established, faith became a prominent issue. One example is the woman who was suffering from a hemorrhage. After her healing, Jesus said: *Your faith has made you well* (Mt 9:22). One may remark that this occurs before Jesus' official rejection (Mt 12:24), but the Harmony of the Gospels says otherwise. Jesus' walking on water, but Peter's faltering by lack of faith (Mt 14:28-31) is another example.

People can lose their healings. After healing the man who had waited 38 years by the Pool of Bethesda, Jesus told him to pick up his pallet and walk, and later said to him: *Behold, you have become well; do not sin anymore, so that nothing worse happens to you* (Jn 5:14b). Concerning the man who was healed spiritually (and physically) of demons, the Lord's warning was: *...and the last state of that man becomes worse than the first* (Mt 12:45b). I have heard stories of and personally met people who claim to have lost their healing. The reason is because they refused to continue glorifying God and walking in faith with their healing.

The reason for healings (spiritual and physical) today during the age of the church is to bring others to salvation via the Great Commission (Acts 1:8; Mt 28:18-20; Jn 17:18). I once heard a preacher say that if some people really have the gift of healing today, then why don't they just enter a hospital and clear out all the sick. The reason is obvious. The majority of the sick unbelievers would then become healthy unbelievers continuing more aggressively in their sins. Healing is only for salvatory purposes and by faith.

Some also say that the gift of healing [*and to another gifts of healing by the One Spirit* (1 Cor 12:9)] applied only to the apostles and died out with that generation. Speaking as one who does not have the gift of healing, but has witnessed it in others, and has interviewed many people through whom the Holy Spirit has worked, and has written about this [See *God Immanent.*], my observations have shown that Christians with the gift of healing do not have this continually all

their lives. It seems to pop up in various settings determined by the Holy Spirit and not be present in other situations. The person with this gift does not “at will” command a healing or invoke the Holy Spirit’s compliance at will. Usually a voice will inform the instrument of God’s will that a certain person is to be healed of this particular ailment, and that healing will be both for the glory of God and the furtherance of the ministry of the one healed and the one through whom the healing took place. I have been healed three times in my life—twice by my own prayers and once by a man with the gift of healing. When I was 12 years old, I sustained a back injury in football that got progressively worse as I aged. Finally when in my forties, I had had enough and on a few occasions could not get off the floor without help, I prayed and within a month the pain was gone even though a doctor told me that I still had curvature of the spine in the lumbar region. Nevertheless, at the age of 66 I can without exercise lift a 200-lb stone onto a tailgate with no subsequent pain. Another healing was arthritis in my right shoulder. Finally, while waiting in line to talk to a visiting teacher after his sermon, he suddenly stopped talking to a particular woman and said: “Who here has a pain right here?” pointing to his right jaw joint. When neither of the women ahead of me responded, I said: “It’s TMJ.” And he pointed to the very side it ailed me most. “God wants that healed.” he said. He touched my jaw and as he prayed numbness crept into my jaw and it was healed.

Sometimes the healing may not be complete as is was in the case of my spinal cord or even both sides of my jaw, but it was enough to allow me to continue in my ministry. Paul once said:
⁷ Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a **thorn in the flesh**, a messenger of Satan to torment me – to keep me from exalting myself! ⁸ Concerning this I implored the Lord three times that it might leave me. ⁹ And He has said to me, “**My grace is sufficient for you, for power is perfected in weakness.**” Most gladly, therefore, I will rather boast ¹ about my weaknesses, so that the power of Christ may dwell in me (2 Cor 12:7-10)

Heaven: [See Manuscript #22.] 1) In the sentence: *In the beginning, God created the heavens*, (Ge 1:1) the word “heavens” sometimes called “heaven” refers to the celestial sky or the cosmos. 2) In the sentence: *the heavens were opened*, (Ez 1:1) the prophet is being given a glimpse into an aspect of Heaven that God wants him to see. 3) Heaven, once called “the third heaven” (2 Cor 12:1) [Earth, heavens, and Heaven] by Paul, refers to that short-term location of man’s second of three states. In 2 Ch 6:18 we read: *Behold, heaven and the highest heaven cannot contain Thee*. The meaning is that Earth and Heaven cannot contain God. Since the superlative is used in this verse and not the comparative (higher heaven), there must be at least 3 heavens. Nowhere does the Bible allude to what is commonly called ‘the seventh Heaven’. Presently departed OT and NT saints are resting there in their glorified souls. (Only Enoch, Elijah, and Jesus have their glorified bodies.) Soon the church will be raptured into Heaven (*I go away to prepare a place for you—Jn 14:2*) for a short period before the Second Coming with their glorified bodies.

Heaven Cleansed: Did Heaven ever need to be cleansed? In Romans we read: *The whole creation groans and suffers the pains of childbirth together until now* (Ro 8:22). The *whole creation* here means Earth, heavens, and Heaven. And in Hebrews we read: *Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these* (Heb 9:23). Here *copies of the things in the heavens* includes the Earth, *the heavenly things themselves* includes Heaven and the Tabernacle there, and *with better sacrifices* means Messiah’s blood rather than that of animals. Proving this

is the tricky verse in John 20:17 saying “*Stop clinging to Me, for I have not yet ascended to My Father...*”. It is interesting that shortly after this encounter with Mary Magdalene, Jesus permits Thomas to touch Him: *After eight days...He said to Thomas: Reach here with your finger, and see My hands; reach here with your hand...* (John 20:26-28). The conventional interpretation is that a mere touch by Thomas was ok, but the clinging (a different Greek verb) symbolized a desire not to leave, and since He had to ascend to His Father, that was not possible. But there is another possible explanation. The Tabernacle that Moses made on Earth was a copy of the Tabernacle in Heaven. The earthly Tabernacle could be cleansed with animal blood, but the one in Heaven needed the blood of the Messiah. Hebrews 9:11-12, 21-24, and 10:12 bears this out. But why did the Tabernacle in Heaven need cleansing? Ezekiel 28:11-16 gives us background. While in Heaven before the Fall of Man, Satan was the canopy over the throne of God, the guardian of the throne, the choir director (Ez 28:13d KJV, NKJV, ASV, DRV, Darby, Webster, WEB, YLT), and the high priest at the Tabernacle in Heaven. Satan’s sin caused defilement in Heaven itself and in the Tabernacle in particular. In Israel, the high priest could not be touched until the Day of Atonement (Yom Kippur) sacrifice had been completed. The same analogy would apply to Jesus for the atonement to be made for the Tabernacle in Heaven. Jesus knew that he would not see his 11 disciples until this atonement was complete because he said to Mary: *Go to my brethren and say to them I ascend to My Father...*”

Heavens Opened: The heavens were opened, thus providing insight into God’s Kingdom, two times in the OT and six times in the NT. The seventh occurrence is in the future.

The two times the heavens were opened in the OT were at the commissioning of the major prophets Isaiah (740 BC) and Ezekiel in 580 BC while in exile in Babylon.

- 1) Isaiah 6:1-6 *I saw the Lord sitting on a throne, lofty and exalted...*
- 2) Ezekiel 1:1 *The heavens were opened and I saw visions of God...*

In the NT, the heavens were opened six times and are predicted to be opened again a seventh time. The first opening, Jesus’ baptism, was covered by all four evangelists.

- 1a) Mt 3:16; Lk 3:21; Jn 1:32 *After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and He saw the Spirit of God descending as a dove and lighting on Him, and behold, a voice out of the heavens said: This is My beloved Son, in whom I am well-pleased*
- 1b) Mk 1:10 *Immediately coming up out of the water, He saw the heavens opening, and the Spirit like a dove descending upon Him, and a voice came out of the heavens:*
- 1c) Luke 3:21 *Jesus was also baptized, and while He was praying, Heaven was opened, and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came...*
- 1d) John 1:32 *John testified saying: I have seen the Spirit descending as a dove out of Heaven; and He remained upon Him.*
- 2) Acts 7:56 *Behold, I see the heavens opened up and the Son of Man standing at the right*

hand of God.

- 3) Acts 10:11 *He saw **the sky opened up**, and an object like a great sheet coming down...*
- 4) Rev 1:1-20 ***I was in the spirit** on the Lord's Day, and I heard behind me a voice like the sound of a trumpet, saying: **Write in a book what you see...***
- 5) Rev 4:1-11 *I looked, and behold, **a door standing open in Heaven**, and the first voice which I heard, like the sound of a trumpet speaking with me, said: Come up here...Around the throne were 24 thrones, and upon the thrones I saw 24 elders clothed in white...*
- 6) Rev 19:11 ***I saw Heaven opened**, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war.*
- 7) Jn 1:51 ***You will see the heavens opened and the angels of God ascending and descending on the Son of Man.***

Note that some theologians would object that the heavens were opened in Is 6:1-6 because those words were not specifically used. Notice, however, that of the four words used three times in succession in Scripture, only one is used twice and that occurs in Is 6:3 and Rev 4:8 when the heavens were opened. (For a related subject, see [Bible Says](#).)

Heaven or Hell? Are you going to Heaven or Hell? To the Bible-believing Christian, the requirement is simple—belief in Jesus Christ as our only savior while making Him the Lord of our life. In the general U.S. population, however, the requirements are not so clear. Catholics at the Second Vatican Council (1962-65) declared that people who do not know the Christian gospel can be saved. Then there is the [Aunt Susan Theory](#) where 83% of evangelical Christians believe that good people of other faiths can go to Heaven. Going one step further, and asking whether a good person can go to Heaven whether or not he believes in God, 63% of Catholics and 32% of Protestants believed this was possible.

According to Gallup polls done in the U.S. in 2005, about 80% of the population believed in Heaven while 8% did not. Conversely 70% believed in Hell while 17% did not. People's theology is so confused here that there are atheists who believe in a Heaven. Burton Russell, UCSB professor, says that a definition of Heaven for the general populace might be "living in harmony with God, the cosmos, and our neighbors and being grateful".

Keeping this in mind, 77% of the U.S. population believes that they are probably going to Heaven. Even if they do not hold to this hope, being told otherwise is an insult. A Jewess professor, who was told by a female Christian student that she was not saved because she did not believe in Jesus Christ, announced to the class: She damned me to Hell! But even though people do not want to be told they are going to Hell, there are indications that they secretly know that this is the case. There are two case histories I can cite here.

The first concerns a story a Baptist preacher from S. Carolina told me. The wife of a man who never gave his heart to the Lord summoned her preacher to the bedside of her dying husband. The preacher knew the man, but decided to adhere to his wife's request. At his bedside, the preacher with little hope asked the man if he wanted to accept the Lord as his savior. The man reflected for a moment and then said: "You know. There was a time in my life when I almost

did that. I guess, I just sinned away my moment of grace. No, I won't do that." This man knew what he was doing.

The second concerns a young woman who identified herself as Harlot the Witch on a radio show with Art Bell. Calling from Salt Lake City, she described her life of sin, how she was with another man right now while her husband was listening, and how she had devoted her life to Satan since she was indoctrinated by her grandmother as a young girl. Art Bell, an agnostic, replied that she must know how it ends because the Bible said that she would go to Hell. Her reply was that this was the hand she was dealt and she would play it out punctuating her reply with "Hail Satan!" She claimed to have more respect for a preacher, than the white witches who were calling in not knowing who they really were working for. To them she said: "Believe what you want to believe, but we will all end up in the same place!" After three hours of interview, at the end of the show, Art Bell broke the rule or airwave silence, sitting there speechless for five seconds. He concluded by saying that at first he thought he was being put on, but gradually came to realize that she was real. After the show, his video cam caught the image of demons swirling around his head.

In Catholic lore, there is the story of Saint Peter standing at Heaven's gate passing judgment on all who enter. The idea here is that everyone is dying to get in and all who receive a sentence to Hell are devastated. Although Christians do not really believe there is a Saint Peter at the gate, most believe that everyone wants to get in, but this is not true. God is not going to give the denier a lobotomy so he can believe; and he will not allow this person to ridicule the saints as they sing Holy, Holy, Holy before the throne with the Seraphim. He will be confined in the other place, which is more than just "the absence of God and Heaven", but also a place of pain and torment. This leads us to an aspect of Hell that very few preachers recognize, viz, that given their decision, the sentence to Hell is actually the lesser of two evils.

This is illustrated by the story of 25-year-old Marietta Davis from Berlin, New York. Marietta had not yet accepted the Lord as her savior at the Baptist church her mother was attending. In 1848 she fell into a nine-day coma while her spirit was taken to Heaven. During this tour, she heard the singing of God's angels. This did not bother when she was detached from the worship aspect, but as soon as she tried to let the music reverberate through her, she became very sick and dissonant. She had harbored doubts on the divinity of Jesus Christ and could not bring herself to accept Him as Biblically presented. The pain was so great, she had to leave the throne room. After being revived from her coma, her pastor wrote that she had only praises for the Lord and predicted the hour of her death seven months hence. Even if you do not believe *Scenes Beyond the Grave* which has been in print for 150 years, you will probably admit that sitting, standing, or praising God side-by-side with people you loathe to a God you disrespect and being forced to act holy would be more onerous than not taking responsibility for your actions and blaming others for your predicament in the fires of Hell.

Hell: [See Manuscript #4.] What is loosely called Hell in English was called Sheol in the OT and Hades in the NT. Although no Bible version consistently calls both Sheol and Hades "Hell", I will use this term to indicate this region for the souls, but not the bodies of the damned. Hell is divided into three compartments. The place where humans go is called variously Abaddon, the Pit, and Hell. The place where fallen demons go is called the Abyss or the Bottomless Pit.

These demons leave on occasion to perform their duties among mankind. The third compartment is for those demons of Noah's day and those described in Jude 1:6-7 who cannot leave and are confined to Tartarus (2 Pt 2:4).

Historiography: Often times in Scripture, a prophet or writer will insert a short summary of the history of the Jewish people. This is called historiography and is to be recognized as history slanted toward a specific audience to make a specific point. Eusebius (c260-c340, Josephus (37-100), and Luke (d 74) would cover the death of Jesus Christ in their own styles for the audience they were targeting. When Jesus said to the Pharisees and lawyers that their fathers killed the prophets (Lk 11:47; Acts 7:52; 1 Th 2:15), it was a selected aspect of the history of the Jews designed to show why they had ire for Him. Examples of historiography are given below:

- Acts 7:2-53 Stephen addresses the Sadducees and Synagogue of Freedmen by pointing out God's mercy and Israel's hardness of heart. The case before them was similar.
- Acts 13:17-41 Paul links the history of Saul, David, John, and Jesus. He cites Jesus' resurrection and says that belief in Jesus frees one from what the Law of Moses cannot. He concludes by saying that Habakkuk predicted that this generation would scoff at the Savior.
- Acts 14:15-17 Paul tries to convince Lyconians that he is not Hermes and Barnabas is not Zeus by recounting God's creation and His lasting witness.
- Dt 32:7-43 Moses recounts how God saw Israel as the apple of His eye and how He watched over them like an eagle. Nevertheless they rebelled. Then in the Song of Moses there follows prophecy that God will judge Israel's enemies and restore His people.
- Ps 78:5-72 Asaph warns his generation against repeating the unfaithfulness of their forefathers despite the persistent mercy of God.
- Ps 105:5-45 David recounts God's wondrous works for his people.
- Ps 106:6-46 David recounts Israel's past national sins and God's continual forgiveness.
- Ps 107:4-32 The Psalmist cites 4 allegories showing that God will answer our prayers when we direct our praise to Him.
- Ps 146:6-10 Psalmist in praising God recounts His goodness. (Jnh 1:9; Acts 4:24; Rv 14:7)
- Neh 9:6-38 Story of Israel entering the Holy Land.

Holy: The first command to "be holy" *you shall be holy men unto me, therefore you shall not eat...*(Ex 22:31) comes within the context of not eating. A later command to be holy (*qodesh*), *You shall be holy, for I am holy* (Lev 11:45b) also come within the context of dietary cleanliness, i.e. what is clean and unclean. In Leviticus 21, holiness is expanded beyond dietary restrictions to include defilement, dress, and a proper marriage, and later on the title (Lev 27:32), and the Lord's commandments (Nu 15:40). The antonym for holy is "profane" (Lev 21:6). A synonym for holy is to "be set apart" like the field in the year of jubilee (Lev 25:12). In the Millennium, *Jerusalem will be holy* (Joel 3:17), as will the east gate (Jer 31:40). In the NT, the word for holy is *hagiotēs*, and we are told to *be holy both in body and in spirit* (1 Cor 7:34). Peter tells us to *be holy in all our behavior* (1 Pt 1:15) because God Himself is holy. Twice Paul relates holiness to blamelessness (Eph 1:4; 5:27). Contrast this with the New Age command to be "harmless". In

summary, the Christian becomes holy by abiding in the Lord and doing all His commandments, which today is the Law of Christ (1 Cor 9:21; Gal 6:2).

Holy Spirit: The Holy Spirit plays a role in Scripture, in the Believer, and in the world at large.

1) Scripture

1. Reveal (2 Sam 23:2-3; John 16:12-15; 1 Cor 2:9-10; 2 Pt 1:21)
2. Inspire [Write] (Is 59:21; Mt 22:43-44; Mk 12:36-37; Acts 1:16; 2 Tim 3:6)
 - Note that inspire does not have the loose meaning of God breathed because the revelation itself is already God breathed and true. The revelation of the seven peals of thunder in Rev 10:4 was true and God breathed, but not inspired. So John was told not to write it down. To inspire means that God will preserve his Word (Is 59:21).
3. Illuminate (Nehemiah 9:20; 1 Cor 2:14-16; Eph 1:15-18)
 - The Holy Spirit will explain Scripture to the Believer. Although commentaries may be helpful, the Believer through the HS is responsible for the interpretation. We have no need for a Magisterium.

2) Believer

1. Regenerate (Mt 19:28, Titus 3:5)
 - The meaning comes from John 3:5-6. The HS did this in the OT.
2. Indwell (John 7:37-39; 14:16-17)
 - The HS was “with” Believers in the OT, but only “indwelled” a few and then for short periods of time. See Joshua (Nu 27:18), Daniel (Da 6:3), and prophets (1 Pt 1:11). In the NT before Pentecost, Jesus said: *He abides with you and will be in you* (Jn 14:17b) meaning that the HS was with them but would indwell them at a later date after he had been glorified by his Ascension. Unlike the OT, his indwelling in the NT is permanent.
3. Baptize in the Spirit (Acts 2; Ro 6:3-5; 1 Cor 12:13; Gal 3:27; Col 2:12)
 - Spirit Baptism is unique to the church in the NT. It was predicted by John the Baptist (Mt 3:11) and Jesus (Acts 1:5). Every Believer undergoes Spirit Baptism (1 Cor 12:13) at the moment of belief (Eph 2:11-22).
4. Seal (2 Cor 1:22; Eph 1:13-14; 4:30)
 - The HS is both the agent and the seal of the promise of salvation.
5. Anoint (2 Cor 1:21-22; 1 John 2:20, 27)
 - The believer is anointed by God once and for all into a ministry for the Great Commission. He does not need a teacher for the basics of salvation.
6. Filled with the Holy Spirit (Eph 5:18)
 - Unlike the first five events, which come to every Believer once and for all, this event is a command and may be repeated many times. Paul was filled three times (Acts 9:17; 11:24; 13:52). It requires only that a Believer in good moral standing (Ro 12:1-2) be completely fearless (1 Jn 4:18) when standing up for the Lord. Most Christians will resist this opportunity to be controversial in standing up for God’s word. Some will do it rarely and some often. Any fear in your cup at this moment will displace an equal amount of the filling of the HS.

3) World at Large

1. The HS was active in creation (Ge 1:2; Job 26:13, 33:4; Ps 33:6; Is 40:13).
2. The HS empowered those leaders in God's salvation history by "indwelling" Joshua (Nu 27:18) and Daniel (Dan 6:3) and "coming upon" the Judges (Jud 3:10, 11:29, 13:25; 1 Sam 10:9-10) and David (1 Sam 16:13), and "filling the people with the Spirit" (Ex 28:3, 31:3, 35:31).
3. The HS has the task to convince (convict) the world of its sin, the righteousness of Jesus Christ, and the Judgment to come (John 16:7-11). Once convicted, the person will do one of three things: 1) Ignore or suppress the evidence; 2) spew hate on followers of the way; or 3) become a Believer. Because the HS alone brings one to salvation does not mean we are free from evangelizing. Similarly because the HS convicts does not mean we are free from knowing enough about the Bible to prove this to someone.
4. The HS teaches by illumination and anointing as shown above and by giving the gift of teaching (1 Cor 12:29; Eph 4:11), by leading the Believer (Ro 8:14; Gal 5:18), by guiding in prayer (Ro 8:26-27), by giving us the mind of Christ (1 Cor 2:9-16), by encouraging koinonia (Phil 2:1), and by giving the all-important assurance of salvation (1 John 4:13, 3:24; Ro 8:16).

Holy Spirit, Sent: Ten days after Jesus Christ ascended into Heaven (Acts 1:9) and received his glorified body, the Holy Spirit indwelt the church on the Feast of Pentecost (Acts 2:1-4). Who sent the Holy Spirit?

1. Genesis 24. In this allegory, Abraham (Father) sends his unnamed helper (Holy Spirit) to procure a wife (Bride of Christ) for Isaac (Son).
2. Ezekiel 36:26. God promised to send the HS to the regenerated Jews in the Millennium.
3. Luke 11:13b. *How much more shall your heavenly Father give the HS to those who ask Him?*
4. 2 Cor 1:21-22. *God who also sealed us and gave us the Spirit in our hearts...*
5. 2 Cor 5:5. *God who gave us the Spirit as a pledge.*
6. 1 Thess 4:8. *God who gives His Holy Spirit to you.*
7. John 14:16. *I will ask the Father, and He will give you another Helper...*
8. John 14:26. *But the Helper, the HS, whom the Father will send in My name...*
9. John 16:7. *I will send Him (the Helper) to you.*
10. 1 John 3:22-24. *The one who keeps His (God's from V 22) commandments abides in Him, and He in Him. We know by this that He abides in us, by the Spirit whom He has given us.*

John 16:7 can be reconciled to the remaining verses by realizing that Jesus will send the Helper by asking the Father who does the actual sending in line with John 14:26.

Humankind: God created humankind 1) *in his image* (Ge 1:26) and 2) *male and female* (Ge 1:27). Man can be viewed as bipartite (material and immaterial or *body and spirit* per Ephesians 4:4) or tripartite (*spirit, soul, and body*, or mind, body, and soul per 1 Thessalonians 5:23). Paul refers to a tripartite division of mankind: 1) Jews, 2) Greeks, and 3) the church of God (1 Cor 10:32). A Jew can never be a Greek, but the church of God can have Jew and Greek. One can also take a bipartite view of Man and see the saved and the unsaved: *Turn to Me and be saved, all the ends of the Earth; for I am God, and there is no other* (Is 45:22). *It is You who have kept my soul from the Pit of nothingness* (Is 38:17). The saved are either resurrected in the First Resurrection or Translated to Heaven. The Damned will see the second resurrection at the

GWTJ for the second death on the Lake of Fire. Man is not and never will be an angel *who is greater in might and power* (2 Pt 2:11). Man becomes immortal when the saved receives his glorified body and the damned his unholy body for the Lake of Fire.

Humility: This is one of the most difficult virtues for fallen man to achieve. Only two people in the Bible were designated to have been humble: Moses (Nu 12:3) and Jesus Christ (Mt 11:29). James and Peter quoting Psalms and Proverbs tell us: *God is opposed to the proud, but gives grace to the humble* (Jas 4:6, 1 Pe 5:5, Ps 138:6, Prov 3:34). The antonym is pride. Proverbs says that pride goes before dishonor (Pr 11:2) and destruction (Pr 16:18), but that honor comes before humility (Pr 15:33, 18:12) and that its reward for the Christian is riches (Pr 22:4).

The Gospel of Grace says in Romans 8:26 that *all Israel will be saved*. This will occur during the Great Tribulation after two thirds of the Jews have been slain (Zech 13:8). But who will the Remnant be? The Minor Prophet Zephaniah blessed the Millennial Jews as follows: *In that day...I will remove from your midst your proud, exulting ones, and you will never again be haughty on My holy mountain. But I will leave among you a humble and lowly people* (Zephaniah 3:11-13).

A few pastors teach that humility cannot be prayed for because as soon as the thought is kindled the desire is extinguished. This is incorrect. One can and should pray for humility. God will answer. *Seek righteousness; seek humility* (Zephaniah 2:3).

There is a false humility taught by cultic leaders so as to control their subjects. Within the Jesuits of the Roman Catholic Church, Saint Ignatius of Loyola (1491-1556) taught his Company to practice being *perinde ac cadaver* or “in the manner of a corpse” obeying orders from superiors “as a ball of wax that can be shaped and stretched in any direction”. [Ref: See *Mary* p222.] Benjamin Crème, the acclaimed forerunner of the Anti-Christ, has said that a precept of his New-Age Religion is to inculcate a detachment from the world to isolate the soul in a spirit of humility such that it has no desire but to serve Maitreya’s will. Both examples allow the practitioner to be manipulated.

I Ams: Traditionally in Evangelical circles, the seven I Ams (*ego eimi*) attributed to John are:

- 4:26 Knowing that Messiah is coming... **I who speak to you am He.**
- 6:20 But He said to them: **It is I; do not be afraid.**
- 8:24 **...unless you believe that I am He, you will die in your sins.**
- 8:28 **When you lift up the Son of Man, then you will know that I am He.**
- 8:58 **Truly, truly I say to you, before Abraham was born, I am.**
- 13:19 **...so that when it occurs, you will believe that I am He.**
 - 18:5 **I am He.**
 - 18:6 **I am He.**
 - 18:8 **I am He.**

Statements by Jesus that do are not considered ego eimis:

- 6:35 I am the Bread of Life [NASB]

6:41 I am the Bread of Life
6:48 I am the Bread of Life
6:51 I am the Living Bread
7:28 you both know Me and know where I am from
7:29 I am from Him, and He sent Me
7:33 I am with you
7:34 where I am, you cannot come
7:36 where I am, you cannot come
8:12 I am the Light of the world
8:14 you do not know...where I am going
8:15 I am not judging anyone
8:16 I am not alone in it
8:18 I am He who testifies about Myself
8:21 where I am going, you cannot come
8:22 where I am going, you cannot come
8:23 I am not of this world
8:24 unless you believe that I am He, you will die in your sins
8:28 then you will know that I am He
8:43 you do not understand what I am saying
9:5 While I am in the world, I am the Light of the world
10:7 I am the door of the sheep
10:9 I am the door
10:11 I am the good shepherd
10:14 I am the good shepherd
10:36 I am the Son of God
11:15 Lazarus is dead, and I am glad for your sakes
11:25 I am the Resurrection and the Life.
12:26 Follow Me, and where I am there my servant will be also
12:32 And I, if I am lifted up from the Earth
13:13 Call Me teacher and Lord; and you are right, for so I am
13:19 I am telling you before it comes to pass so that...you may believe that I am He
13:33 I am with you a little while longer...where I am going, you cannot come
14:3 that where I am, that you may be also
14:4 you know the way where I am going
14:6 I am the Way, the Truth, and the Life
14:10 I am in the Father
14:11 I am in the Father
14:20 I am in My Father
15:1 I am the true Vine
15:5 I am the Vine, you are the branches
16:5 I am going to Him who sent Me
16:28 I am leaving the world again and going to the Father
16:32 I am not alone
17:11 I am no longer in the world
17:14 even as I am not of the world
17:16 I am not of the world

17:24 be with Me where I am
18:37 You say correctly that I am a king
19:28 I am thirsty [NASB]

Incarnation: When Jesus Christ as an eternal component of the Trinity was conceived in the virgin Mary by the power of the Holy Spirit and became human as predicted in Isaiah 7:14, *the Word became flesh* (John 1:14). The incarnation refers to the beginning of Jesus' life as a man and not just to the fact that he was in the flesh.

Jesus Christ was in the flesh prior to His birth as a man in the OT as a theophany when He appeared as the Angel of the Lord. He also appeared in His glorified body after the resurrection on at least 10 occasions. These bodily manifestations in flesh and blood are referred to as apparitions and are not properly called incarnations. Today Jesus Christ sits on the throne to the right hand of God (Heb 8:1) in His glorified body and will return with his saints in His glorified body as *King of Kings and Lord of Lords* (Rev 19:16).

In certain Marian circles within the Roman Catholic Church, it is believed that the Virgin Mary was the incarnation of the Holy Spirit. This is not supported by Scripture.

When the Shekinah Glory left the holy of holies in the First Temple and proceeded to the threshold of the Temple, the Lord commissioned this person to identify those saved: ³*And He called to **the man clothed in linen** at whose loins was the writing case.* ⁴*The LORD said to him, "Go through the midst of the city, even through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the abominations which are being committed in its midst* (Ezekiel 9:3-4). That *man clothed in linen*, could have been the Holy Spirit because 1) He was given the power to identify those who were saved, and 2) in the False Trinity of Revelation, it is the False Prophet representing the Holy Spirit of the false trinity who will place the mark of the Beast on the foreheads of those to be damned. If so, then this would have been an apparition of the Holy Spirit and not an incarnation.

Imputation: This is the transferal of guilt or innocence from one party to another under God's provenance. The scapegoat of Leviticus 16:10 was used to transfer the guilt of the community to a goat sent into the wilderness. The three great imputations are 1) The imputation of Adam's sin to man as Original Sin (*All have sinned and fallen short of the glory of God—Ro 3:23*), 2) Imputation of man's sins to Christ (*The Lord has caused the iniquity of us all to fall on him.—Is 53:6*), and 3) Imputation of the righteousness of Jesus to the Believer (*justified by faith—Ro 5:1*).

Interpretation: Hebrew Christian theologian Arnold Fruchtenbaum (b 1943) presents five rules of hermeneutics:

- 1) The Golden Rule of Interpretation: All Biblical passages are to be taken exactly as they read unless there is an indication that the literal sense is not intended.
- 2) The Law of Double Reference: This is the compenetration of two specific events into one. In Zechariah 9:9-10, the First and Second Comings appear as a single event. In Hebrews 2:7 Jesus is initially kenotic and then glorified.
- 3) Double Fulfillment: This does not exist. The virgin-birth prophecy of Is 7:14 refers only to the birth of Jesus Christ and not to a child in Ahaz' day.

- 4) The Law of Recurrence: In Scripture, a prophecy or event may be initially described in one passage and elaborated upon in detail in a following passage. See Ezekiel 38:1-23 and 39:1-16; Isaiah 30 & 31; Genesis 1:1—2:3 and 2:4-25.
- 5) A text apart from its context is a pretext.

The Alexandrian school of interpretation distinguished between *historia* (literal sense) and *theoria* (spiritual sense). Closely attached to *theoria* was *dianoia* (hidden meaning).

Thomas Aquinas' (1224-1274) views can be expressed in poetry as follows:

The **letter** shows us what God and our fathers did.

The **allegory** shows us where our faith is hid.

The **moral** meaning gives us rules of daily life.

The **anagogy** (mystical) shows us where we end our strife.

Most importantly, Thomas Aquinas believed that faith and illumination were prerequisites for the correct interpretation of Scripture.

Martin Luther (1483-1546) like Thomas Aquinas believed in the importance of faith and illumination, but heartily detested allegory which he called "dirt". This was a factor in firming his theology in terms of judgment (law) and love (Gospel).

Baptist theologian Bernard Ramm (1916-1992) had these rules:

- 1) Every passage has but one meaning.
- 2) The simplest most obvious meaning is usually the correct one.
- 3) Always allow the author's own explanation of a passage to stand.
- 4) Always interpret a passage in harmony with the context.
- 5) An interpretation should always conform to the environment of the author.
- 6) Each passage must be interpreted in harmony with all other passages.
- 7) One passage will often explain another passage.
- 8) A passage must be interpreted in harmony with any idioms it contains.
- 9) All passages on any given subject must be studied.
- 10) Observe the proper balance of Scriptural truth.
- 11) Let plain passages determine difficult passages.

For the scholar, Ramm's eleven rules are most instructive. I find it amazing how one's off-the-cuff opinion can change after an exhaustive search (6, 7, and 9 above) of the word or expression in question. Nevertheless, one's presuppositions (See Francis A. Schaeffer.) will seldom if ever change. This is truly remarkable. Furthermore, one's presuppositions are usually formed by custom and traditional liturgy. This is why South American Catholics revere Our Lady of Guadeloupe, why Lutherans believe in Infant Baptism (Mt 28:19) because children are to be included in "all nations" or because baptism replaced circumcision, why most women think wearing a hat in church is only a matter of fashion even though Paul specifically gave three reasons (1 Cor 11:3-10) that are Scriptural and not cultural, and why Peter was finally convinced to eat with the goyim not by Scripture, but by a vision from God and not once, but three times (Acts 10:9-16). Unfortunately custom will trump hermeneutics, which is why it is so important for the pastor to inculcate the correct liturgy within the church because liturgy will affect custom. Since feelings sometimes trump reason, it is important that humility and love guide or reason and

understanding. But this is very very difficult to do. Hermeneutics not so guided will be reduced to pilpul (hairsplitting dialectics).

Isaiah 53: Perhaps the most treasured passage in the OT is Isaiah 52:13—53:12. It is sometimes called the Crown Jewel of Bible prophecy because of the 12-fold repetition of Jesus Christ's mission during his first coming. [1) pierced 2) crushed 3) chastened 4) scourged 5) iniquity fell on Him 6) oppressed 7) afflicted 8) taken away by oppressors 9) cut off for transgressions 10) grave assigned to wicked 11) crushed for our iniquity 12) rendered as a guilt offering] To the Christian it is the prophet Isaiah's 700 BC prediction just before the fall of Jerusalem of the mission of the Messiah to come 700 years hence. Historically, the majority of Jews throughout history interpreted this passage to represent the suffering Messiah (Meshiak ben Joseph). Not until 1100 AD when Jews were persecuted by Catholics, did Rabbi Rashi (1040-1105) interpret the subject of this passage to be the nation of Israel. But this did not become the dominant view among rabbis until the 1800s. While the traditional Jewish interpretation saw two Messiahs, *Meshiak ben David* and *Meshiak ben Joseph*, at no time did any theologian opine that they were the same person. [See [Coming of Messiah](#).]

The pericope speaks of a nondescript man who suffers vicariously (imputation) and without complaining for the sin of others. The innocent man dies and is then resurrected.

While many Jewish commentaries on Scripture ignore Isaiah 53 by jumping from Chapter 52 to 54, many Praeterist Christians do a similar thing by skipping Romans 11, Israel's restoration, because they feel that the church has replaced Israel. This is refuted by Luke in Acts 15:16-18.

Israelology: The antonym is Praeterism. As pointed out by A. Fruchtenbaum in *Israelology: The Missing Link in Systematic Theology*, a 1078-page book published by Ariel Ministries Press in 1989 and revised in 1992, the Jews as a people have not been replaced by the church and as foretold by the prophets, will receive covenantal promises in the Millennium.

Israel's Repentance: Israel (the Jews as a nation) will repent for their national sin called the "iniquity". That sin was committed officially by the Pharisees when they attributed the miracles of Jesus Christ not to the power of the Holy Spirit, but to Beelzebul (Mt 12:24). At the end of the Great Tribulation, after two thirds of the Jews have been killed, all of the one third (Zech 13:8) remaining Remnant will confess their iniquity during the sixth of the Seven Jewish Feasts, the Day of Atonement, and be saved (Ro 11:26). The Remnant will confess their iniquity (Lev 26:40-42, Jer 3:11-18; Hosea 5:15). The very words they use will be from Isaiah 53:1-9. The process is shown in Zech 12:10—13:1 and Psalm 80:1-19. They will be a humble people (Zeph 3:12) so unlike the two thirds that had perished just before in the Great Tribulation. The allegory from Hosea's marriage now ends. The words *jezreel* (to scatter), *lo-ruhamah* (no mercy), and *lo-ammi* (not a friend) now become *jezreel* (to sow), *ruhamah* (mercy), and *ammi* (friend).

Israel's National Sins: Three times in Israel's history, they were chastised as a nation. During these periods, while individuals were saved, the nation as a whole floundered.

1) Moses sent 12 spies into the land of Canaan. When they returned, the negative report of 10 spies incited the people to rebel against Moses. This was the tenth time (Nu 14:22) the people had rebelled saying: *Let us appoint a leader and return to Egypt*. Referring to Joshua and Caleb,

they said: *Stone them with stones* (Nu 14)! So the Lord sentenced all over 20 who grumbled to death and the nation to wandering in the desert for 40 years. Joshua and Caleb were spared.

2) Because of the sins committed by Manasseh during his 55-year reign from 697 to 642 BC, the Lord delayed immediate judgment, but then through Jeremiah said this prior to the Babylonian Captivity in 587 BC: *I will make them an object of horror among all the kingdoms of the earth because of Manasseh, the son of Hezekiah, the king of Judah, for what he did in Jerusalem* (Jer 15:4). Jeremiah was saved, but the nation experienced *four kinds of doom* for 70 years.

3) The leaders of Israel committed an unpardonable national sin when they said: *This man casts out demons only by Beelzebul, the ruler of demons* (Mt 12:24b). Jesus denied the charge saying that any kingdom divided against itself will be laid waste meaning that Satan would not cast out his own forces. Jesus then explained the national sin by saying: **31** "Therefore I say to you, any sin and blasphemy shall be forgiven people, but blasphemy against the Spirit shall not be forgiven. **32** "Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come (Mt 12:31-32). This judgment has been in effect for 2000 years and will end when Israel confesses its "iniquity" (Jer 3:13) on the Day of Atonement during the Great Tribulation. Then *all Israel will be saved* (Ro 11:26). During this period, Jewish church saints are being saved, but the nation has no king.

So the first period of chastisement lasted 40 years, the second 70 years, and the third 2000 years.

Israel's Sin: That sin was committed officially by the Pharisees when they attributed the miracles of Jesus Christ not to the power of the Holy Spirit, but to Beelzebul (Mt 12:24). It was a national sin—not an individual sin since many Jews such as the apostles were saved then and are being saved today as Hebrew Christians. That sin was unforgiveable to the Jews of that generation, but will be forgiven to their nation in another day, namely, on the Day of Atonement. See [Israel's Repentance](#). See [Sin, Against the Holy Spirit](#).

I Wills: Most notorious in Scripture are Satan's Five I Wills. After Satan's fall from grace in the Garden of God (Ez 28:13), Satan boasted: 1) *I will ascend to Heaven*, 2) *I will raise my throne above the stars of God*, 3) *I will sit on the mount of assembly*, 4) *I will ascend above the heights of the clouds*, 5) *I will make myself like the Most High* (Isaiah 14:13-14).

In a lesser known instance, the Lord made Seven I Wills to the Hebrews through Moses: 1) *I Will bring you out from under the burden of the Egyptians*, 2) *I will deliver you from their bondage*, 3) *I will redeem you with an outstretched arm and with great judgments*, 4) *I will take you for my people*, 5) *I will be your God*, 6) *I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob*, 7) *I will give it to you as a possession* (Exodus 6:6-8).

Jefferson Bible: Thomas Jefferson (1743-1826) was the third president of the United States (1801-1809) and principal author of the Declaration of Independence. In 1803, he assembled an abridgement of the four evangelists' accounts of the one Gospel. In about 80 pages, he describes the birth, the teachings, and the death of Jesus Christ using the actual excised words of Scripture from his Bible. In this work, which he claims was for the Indians of his day, he

emphasizes the “precepts” and parables of Jesus Christ. Noticeably absent from this work are any of the 35 miracles of Jesus, any mention of the circumincession of Jesus within the Trinity or the believer within the Trinity, the glorification of Jesus at His baptism and at the Transfiguration, His rejection by the Jewish leadership (Mt 12:24), the Upper Room Discourse (Jn 13:31—17:26), His Resurrection, and appearances after His death. He does allow, however, Jesus to be called the “Son of God” apparently in the mistaken belief that this means He was less than God. Jefferson admires Jesus as a philosopher greater than Pythagoras, Socrates, Epicurus, Cicero, Epictetus, Seneca, and Antoninus. He is reputed to have said: “Christianity is the most perverted system that ever shone on man.” He is also said to have written in a letter to John Adams on 11 April 1823: “The day will come when the mystical generation of Jesus...will be classed with the fable of the generation of Minerva in the brain of Jupiter.” In an effort to reject the “fable” of his day by stripping miracle from the Bible, Jefferson wrote: “I am a real Christian.”

There is a modern-day equivalent of the Jefferson Bible. Many pastors today refuse to teach theological concepts within the Bible such as the Memra, Bride of Christ, Wife of Yahweh, Shekinah Glory, The Seven Jewish Feasts, and the Rapture. Their defense is that the audience will not get it and that the Gospel has to be effectively dumbed down to that of the average member. So the Jefferson Bible is still with us.

Jehovah: One of the two ways to pronounce the Tetragrammaton YHVH. See [Yahweh](#). See [God’s Name Pronounced](#).

Jesus Christ: The following is a biographical description of Jesus Christ from the literature. It is a quote from Josephus the Jewish historian who wrote after the fall of the Temple in 71 AD:

Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] [Christ](#). And when [Pilate](#), at the suggestion of the principal men amongst us, had condemned him to the [cross](#), those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.^[47]

What follows is a theological as opposed to biographical description of Jesus Christ.

1. [Trinity](#) or Godhead: Jesus Christ is the second person of the Trinity (Father, Son, and Holy Spirit). He is equal to and is in [circumincession](#) with the other two persons. He existed for all time and was never created. The Trinity is a personal God.
2. Son (within the Trinity): Jesus Christ is
 - a. God: In Jeremiah 23:6 God the Father calls the Messiah “Jehovah”.
 - b. God-Man: In Isaiah 9:6, Jesus is child, son, man, and Mighty God.
 - c. Man: In Zechariah 13:7, Jesus is “the man my associate”.
3. Offices:
 - a. Preincarnate:

- i. Unknown: Garden of God vis-à-vis Satan. [Only ref is Jn 1:1.]
 - ii. Angel of the Lord: 13 OT appearances to mankind
 - b. Incarnate:
 - i. Prophet (3.5-yr ministry to last Passover meal)
 - ii. Great High Priest (Crucifixion to present)
 - iii. King (future Second Coming)
 - c. Eternal Order:
 - i. The Lamb in the Trinity will illuminate and tabernacle as the Shekinah Glory with his people.
- 4. Manifestations to Mankind as the Shekinah Glory
 - a. Preincarnate:
 - i. Five Senses: sight, sound, touch, smell, and taste (Shekinah Glory)
 - ii. Leaving the Tabernacle (Ez 11:23) and waiting on the Mt. of Olives for 3 ½ years
 - b. Incarnate:
 - i. Tabernacling (John 1:14) with the people for 3 ½ years before ascending from the Mt of Olives a second time.
 - c. Eternal Order:
 - i. The New Jerusalem will be illuminated by the lamp of the Lamb and the Tabernacle (Rev 21:3) of God will be among men (Rev 21-22).
- 5. Qualities of Messiah: From Isaiah 11:2 they are the Spirit of the Lord, Wisdom, Understanding, Counsel, Strength, Knowledge, and Fear of the Lord.
- 6. Titles:
 - a. Jesus (*ieisous* in Greek and *Yeshua* in Hebrew mean salvation)
 - b. Christ (*christos* in Greek and *Meshiak* in Hebrew both mean “anointed one”)
 - c. Memra (translated as *logos* or Word) Aramaic word describing the Son.
 - d. Lord (*kurios*) Used in the sense of deity (Mt 8:2, Pp 2:11, Rev 19:16)
 - e. *Adoni*: Hebrew for Lord. Equivalent to *kurios*. Ps 110:1
 - f. Jehovah (*YHVH*) Jeremiah 23:6
 - g. Lamb of God (unblemished and spotless per 1 Pt 2:19, Ex 12:3-5)
 - h. Only Begotten (*monogenesis*) emphasizes his uniqueness as God incarnate and means that Jesus is the only begotten of the Godhead. It does not mean that he was created. John 1:14
 - i. First Begotten (*prototokos*) This implies that Jesus is antecedent to all created things and that he enjoys the right or primogeniture or that of the firstborn. It does not mean that he was the first of God’s creations. Col 1:15
 - j. Mediator: between God and man (1 Tim 2:5) and the New Covenant (Heb 9:15)
 - k. Intercessor: Jesus’ role as Great High Priest (Ro 8:34, Heb 7:25)
 - l. Advocate: implies Jesus countering Satan’s accusations (1 Jn 2:1)
 - m. Savior: from Jesus’ first mission. Is 53, Lk 2:11, Titus 2:13
 - n. Faithful and True: from Jesus’ second mission meaning to judge, wage war, and reward those faithful to him
 - o. Breaker: also from Jesus’ second mission meaning to wage war. (Micah 2:13)
 - p. Son of Abraham: Implies Jesus is a Jew and was under the Abrahamic Covenant. Mt 1:1

- q. Son of David: Implies Jesus will be king under the Davidic Covenant as a descendent of David. Is 9:6-7, Lk 1:30-33
- r. Son of God: Jesus is the Son of God 1) in a Trinitarian sense (Jn 5:18), 2) as an OT allusion to the Messiah (Mt 4:3, 26:63), and 3) by incarnation (Lk 1:35).
- s. Son of Man: In the NT the term is used most forcefully by John, but also by other writers to imply that the Son of God became man. It subtly calls attention to the fact that God is acting as a man. (Jn 1:51). It does not just mean that Jesus Christ was a man, but that he was God incarnate as man. In the OT, the term is used to distinguish the human prophet from Almighty God (Ezekiel 2:1). First use in OT and NT.
- t. Root of the Offspring of David: implies Jesus' kingship
- u. Morning Star: The Morning Star is the sun, a metaphor for Jesus.
- v. Eternal Order Titles: Tabernacle of God, Faithful and True, Alpha and Omega, Lamb, Temple, Shekinah Glory, Lord God
- w. The Lord our Righteousness (Jer 23:6d)
- x. Scepter of Israel (Nu 24:17)
- y. Shiloh (Ge 49:10)

7. Missions:

- a. The Angel of the Lord from the time of Abram (1966 BC) to the construction of the Second Temple (516 BC), guided the salvation history of the Jewish people.
- b. First Coming: to suffer and die vicariously (Is 53). He is *Meshiak ben Joseph* the Savior.
- c. Second Coming: to judge, wage war, marry his bride, reward the faithful, and rule. (Rev 19-20) He is *Meshiak ben David*, Faithful and True. The Rapture is a prelude to the Second Coming and the beginning of the marriage ceremony.

If the reader wishes to boil the tasks of the Messiah down to a single mission, then that would be the fulfillment of the Seven Jewish Feasts which includes all of the above.

- d. Eternal Order: Jesus Christ, referred to as the Lamb, will in the Trinity (the Lord God, the Almighty, and the Lamb from Rev 21:22), tabernacle with the church saints, the other saints, and the angels in the New Jerusalem which is a 1500-mile cube with no darkness, no seas, no sun, no moon, no death. Instead of thorns and thistles, there will be cypress and myrtle.

8. Ministry:

- a. The **Preincarnate Angel of the Lord** created the Arabs through Hagar, prefigured the Lamb of God, returned Jacob to Canaan, sent Moses to Pharaoh, inculcated the Israelites in Palestine, established the Second Temple, vindicated Joshua and by analogy all Israel of their sins, and promised to save Judah with Shiloh.
- b. **First Coming**
 - i. Jesus in the role of a prophet as predicted by Moses (Dt 18:15-19), began his 3 ½-year ministry preaching *the kingdom of Heaven (God) is at hand*. When he was officially rejected by the Pharisees (Mt 12:24) as Messiah and King of the Jews, the *Kingdom of God* was no longer *at hand*.
 - ii. After his rejection, on that very afternoon, he began speaking in parables and made preparations for establishing his church. By his Crucifixion he

paid the price of redemption, abolished the Law of Moses, and established the Law of Christ (1 Co 9:21, Gal 6:2). When he as the Shekinah Glory departed the Mount of Olives for the second time in Jewish history, he had fulfilled four of the Seven Jewish Feasts.

- iii. Jesus in the role of Great High Priest according to the order of Melchizedek predicted in Psalms (Ps 110:4, Heb 5) first offered himself as the sacrifice and now acts as the mediator (Ro 8:34) between God and man in Heaven at the right hand of God. Jesus initiates the Rapture thus completing the fifth Jewish Feast.
- c. At his **Second Coming** after the Jews repent as a nation on the Day of Yom Kippur—the sixth Jewish Feast—Shiloh will return to rule the nations as King (Ps 72) during the Millennium as predicted in Genesis 49:10 and thus fulfill the seventh Jewish feast.
- d. In the **Eternal Order**, Faithful and True will dispel *mourning, crying, and pain* (Rev 21:4 and Is 55:13) and comfort his *bondservants* with his presence and his Shekinah Glory.

Jesus Had to Die: After Eve and Adam sinned in the Garden of Eden, they and their offspring became separated from God. Because any sin is of infinite magnitude, Redemption had to be given by God himself. Exactly when God decided to redeem man is not known, but it was very soon because prior to expelling them from the Garden so that they would not live forever, he killed an animal and made a coat of skin for them. This act prefigured the method of Redemption—blood. It need not have been that way, but was so chosen by God.

Perhaps the most critical verse in Scripture is found in Leviticus: *For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement* (Lev 17:11). Each of the Seven Jewish Feasts which form the timeline of redemption history demand blood. The NT verse in Hebrews reflects this thought: *And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness* (Heb 9:22). The Book of Hebrews states further that this blood must be that of Messiah: ¹³ *For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh,* ¹⁴ *how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God* (Heb 9:13-14)? The OT Book of Isaiah also predicts that Messiah would die in pain for our Redemption (Is 53:10-11).

So Jesus Christ the Messiah came from Heaven replacing the earthly Levitical priests who were mortal, who had to first atone for their own sins before atoning for the people, and who had to repeat these sacrifices annually. These three deficiencies the Messiah rectified as the Great High Priest. Jesus had to die to rectify these three deficiencies and at the same time fulfill Scripture which was the outworking of God's instantaneous decision to redeem mankind. Jesus then became incarnate. In dying for man at his first coming, He fulfilled four of the Seven Jewish Feasts. At His second coming, He will fulfill the remaining three feasts.

One hypothetical question does remain. If Jesus had been accepted by the Jews at his first coming and the official rejection by the Pharisees in Mt 12:24 never had taken place, and the Kingdom of God were immediately established, would Messiah still have had to die? The answer, of course, is yes. One proof is the following. Six times after his official rejection, Jesus predicted his future death and resurrection (Mt 12:40, 16:4; Mk 8:31, 9:31, 10:33-34, 14:27-28), but John records that he also predicted this prior to his rejection in John 2:19. Theoretically John 2:19 means that even if the Kingdom of God were ushered in at that time, he still would have had to have died.

Jesus Knocking: Nearly everyone has seen a version of Jesus knocking at the door with no



outside handle. The idea normally portrayed is that Jesus is trying to gain access to your heart which only you can open. While the idea is true, that is not what is happening in the picture. Jesus is speaking to the last of the seven churches in the Book of Revelation. Chronologically this is the last church representing the Great Apostasy that will precede the Rapture and the emergence of the Anti-Christ (2 Thes 2:3). The previous six churches each had a remnant of people who were saved, but the apostate church of Laodicea has none. These parishioners are lukewarm and will be spit out of the mouth of Jesus (Rev 3:15). They are rich in worldly

goods, but spiritually naked and blind. There is no commendation for this church. No one answers the door! The Great Apostasy began in 1933 and is achieving momentum right now in 2011. It will not be in full swing, however, until the *doctrines of demons* (1 Ti 4:1) are taught in the churches. Each denomination will depart from the truths formerly taught and join the ecumenical movement. Jesus Christ, the Master, (2 Pt 2:1) will be denied. Anyone belonging to this church will not find their name in the Book of Life of the Lamb (Rev 13:8).

Jesus' Messianic Silence: Chronologically this is the period from Mt 12:24, when Jesus Christ was officially rejected as Messiah by the leaders of the Jews, to Mt 28:19 when Jesus Christ gave the command to spread the Gospel through the [Great Commission](#). When the Pharisees rejected Jesus by saying that he worked miracles by the power of Beelzebul, Israel committed a national sin that prevented the immediate implementation of the Kingdom of Heaven (Mt) or the Kingdom of God (Mk & Lk). This was Israel's third national sin. See [Israel's National Sins](#). Immediately after Jesus' rejection, he promised only the [Sign of Jonah](#) and that very afternoon began speaking in [Parables](#) so that they would not understand. Later after performing his Greatest [Miracle](#), he hid from the crowd so as to reject their offer of kingship because His kingship would not occur during this coming. Jesus didn't begin speaking plainly (Jn 16:25), except to the twelve, until after the resurrection (Acts 1:3).

Jesus, Ministry Financed: How were The Twelve and Jesus himself financed for 3 ½ years? The only clue is given by Luke:

8 Soon afterwards, He began going around from one city and village to another, proclaiming and preaching the kingdom of God. The twelve were with Him, ² and also some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out, ³ and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means (Luke 8:1-3).

Perhaps this is why there is so much interaction among Jesus and the women who were the first to see the empty tomb (Lk 23:55—24:11) and why Mary Magdalene (Mk 16:9) was the first to see the risen Christ.

Jesus Predicts His Death and Resurrection: This concept is mentioned elsewhere in [Jesus Had to Die](#), [Seven](#), [Peter on the Sea of Galilee](#), and [Peter's Denial](#). Here it will just be stated that he predicted His Death, three-day entombment, and Resurrection seven times of which six were after his official denial (Mt 12:24) which was the unforgiveable national sin of the Jews and sin against the Holy Spirit.

1) Jn 2:19. *Destroy this temple, and in three days I will raise it up.*

2) Mt 12:40. *Just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so will the Son of Man be three days and three nights in the heart of the earth.*

3) Mt 16:4. *An evil and adulterous generation seeks after a sign; and a sign will not be given it, except the sign of Jonah.*

4) Mt 16:21. *Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.*

Mk 8:31. *He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.*

5) Mt 17:23. *They will kill Him, and He will be raised on the third day.*

Mk 9:31. *The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later.*

6) Mt 20:18-19. *The Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, and will hand Him over to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up*

Mk 10:33-34. *The Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death and will hand Him over to the Gentiles. They will mock Him and spit on Him, and scourge Him and kill Him, and three days later He will rise again.*

7) Mt 26:32. *But after I have been raised, I will go ahead of you to Galilee.*

Mk 14:27-28. *'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED.'* *But after I have been raised, I will go ahead of you to Galilee.*

Jesus' Rejection: This subject is the incipient cause of Jesus' Turning Point, Israel's Repentance, Israel's National Sin, and Israel's Unforgivable Sin. These concepts are discussed separately, but will be treated together here.

Jesus was rejected personally by Herod the Great (Mt 2:13), not because of his teaching, but because He was a threat to the throne.

Jesus Seven Qualities of the Spirit: Spirit of the Lord, Wisdom, Understanding, Counsel, Strength, Knowledge, Fear of the Lord—Isaiah 11:2. These are qualities the spirit-filled Christian must also have because of the Circumincession of Believer and the Trinity [See.].

Jew, the Jews: The progenitor of the Jews was Abraham (2052-1877 BC), the wandering Aramean (Dt 26:5), who sojourned from Ur of the Chaldeans to Egypt. While in the Land of Goshen for 430 years (Ex 12:40), the descendants of Jacob became known as Hebrews. They did not become a people called Jews until the ratification of the Palestinian Covenant (Dt 27:9 and 29:13) under Moses (1542-1422 BC). Biblically a Jew had to have a Jewish father. Today in American Judaism it is a Jewish mother. John the evangelist is the only NT writer who uses the term “Jews” to signify the Pharisees, Sadducees, and Scribes that were in united opposition to Jesus Christ and were responsible for his death. He uses this term 35 times beginning immediately after the presentation of the Memra (John 1:1-18). *For this reason, the Jews were persecuting Jesus, because he was doing these things on the Sabbath* (Jn 5:16).

Jews and Salvation: Righteous Jews that died in OT times were temporarily confined in Abraham’s Bosom. In NT times, Jews that are saved generally call themselves Hebrew Christians. The percentage of Jews saved today is much smaller than those saved in the general Gentile population, say 1% vs 12%. After the Great Tribulation when about two thirds (Zech 13:8) of the existing Jews will have been killed, “all” will “confess their iniquity” (Lev 26:40, Hos 5:15) on the Day of Atonement and return to the Lord: *And thus all Israel will be saved* (Ro 11:26a). This national salvation will lead to the restoration of the covenantal rights of the Jews during the Millennium.

Jews, Gentiles, and Christians: Paul makes this tripartite distinction as follows: *Give no offense either to Jews or to Greeks or to the church of God* (1 Cor 10:32). Christianity, or the church of God, is not separate from the other two but includes both, whereas Jews are distinct from Gentiles.

Some Christians do not believe that the Jews will ever be restored as a people, but Hosea 14:4-9 predicts they will. Some Christians believe that Jewish Christians existed only in the days of the apostles because of Paul’s admission (Ro 11:1), but that today we only have Christians because of 2 Cor 12:12-13, Gal 3:28, and Col 3:11. In reality, these three verses do not teach sameness, but spirit baptism, justification by faith, and unity in Christ. [See [Remnant](#).]

John’s Exegesis: Unlike the other four major NT writers (Matthew, Mark, Luke, and Paul), John often explains difficult passages and double entendres. Why? There are two reasons: 1) Since John was closer to Jesus than any other man, he knew what the Lord was thinking, so much so, that his exegesis borders on the personal surmising of Jesus himself. 2) Rather than write the explanation into Scripture, because the Holy Spirit was giving the author the exact words of the occasion, John first wrote the exact words and then explained them rather than penetrating the two. It is for this second reason that liberal critics muse that John was written by a number of authors later in history who tried to explain what was happening. Notice that the critics use the same facts, but differ on the conclusion because of their underlying presuppositions. Jesus gives the following example of his own exegesis:

5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God (Jn 3:5).

6 "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Following are some examples found in John first by John explaining himself:

7 *He came as a witness, to testify about the Light, so that all might believe through him (Jn 1:7).*

8 *He was not the Light, but he came to testify about the Light. **9** There was the true Light which, coming into the world, enlightens every man (Jn 1:8-9).*

In the following examples, John explains Jesus:

70 *Jesus answered them, "Did I Myself not choose you, the twelve, and yet one of you is a devil (Jn 6:70)?"*

71 *Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him (Jn 6:71).*

49 *But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all, **50** nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish (Jn 11:49-50)."*

51 *Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation, **52** and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad (Jn 11:51-52).*

32 *"And I, if I am lifted up from the earth, will draw all men to Myself (Jn 12:32)."*

33 *But He was saying this to indicate the kind of death by which He was to die (Jn 12:33).*

10 *Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you (Jn 13:10)."*

11 *For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean (Jn 13:11)."*

28 *Now no one of those reclining at the table knew for what purpose He had said this to him (Jn 13:28).*

29 *For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor (Jn 13:29).*

18 *"Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go (Jn 21:18)."*

19 *Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me (Jn 28:19)!"*

Judging Others: If there is one verse the youth of today knows it is "Judge not others!" This is a takeoff from Matthew 7:1 which says "*Do not judge so that you will not be judged.*" The point of the pericope is to first remove hypocrisy from your own life before applying equal standards in the judgment of another. Otherwise you also will be judged unfairly.

The apostle Paul distinguished between judging Christians and non-Christians or outsiders. In reminiscing on Moses speech to the removing the evil from among them (Dt 13:5), Paul said:

12 *For what have I to do with judging outsiders? Do you not judge those who are within the church?* **13** *But those who are outside, God judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES (1 Cor 5:12-13).*

Judgments, Seal, Trumpet, Bowl: In Dispensational Eschatology, the seven Seal judgments begin the Great Tribulation. The seventh Seal judgment contains the seven Trumpet judgments and the seventh Trumpet judgment contains the seven Bowl judgments. The Seal and Trumpet judgment take place during the first half of the Tribulation while the Bowl judgments take place after the midpoint.

Seven Seal Judgments

- 1) White Horse ridden by the Anti-Christ (6:1-2)
- 2) Red Horse brings war (6:3-4)
- 3) Black Horse brings famine (6:5-6)
- 4) Pale Horse destroys 25% of the world's population (6:7-8)
- 5) Persecution of Believers (6:9-11)
- 6) Great earthquake, sun darkened, asteroid impacts (6:12-17)
- 7) Seven Trumpet Judgments
 1. 33% of Earth's surface destroyed (8:7)
 2. 33% of the sea with its creatures destroyed (8:8-9)
 3. 33% of freshwaters turned to wormwood (8:10-11)
 4. 33% of the light of the sun, moon, and stars lost (8:12)
 5. Woe Judgment: Demons from the Abyss torment for 5 months (9:1-11)
 6. Woe Judgment: 4 demons leading 200 M kill 33% of mankind (9:13-21)
 7. Woe Judgment: Seven Bowl Judgments (11:14-19)
 - 1] Sores given to those with the mark of the beast (16:2)
 - 2] All the sea turns to blood (16:3)
 - 3] Freshwaters (excepting wells) turn to blood (16:4-7)
 - 4] Sun increases in radiation intensity; men blaspheme (16:8-9)
 - 5] Final blackout; tongues swell; men blaspheme (16:10-11)
 - 6] Great war of Armageddon: Euphrates dries up (16:12-16)

7] Great war of Armageddon: Great Earthquake in Jerusalem; islands disappear; 100-lb hailstones; men blaspheme (16:17-21)

Justified: When we come to the Lord, Paul says: *You were washed* (regenerated), *you were sanctified, you were **justified** in the name of the Lord Jesus Christ, and in the Spirit of our God* (1 Cor 6:11). This is one of seven verses where Paul mentions the Trinity.

In the very first use of this word, Judah says: *How can we **justify** ourselves? God has found out our iniquity* (Ge 44:16). Later Jesus condemns those who *justify themselves in the sight of men* (Lk 16:15). Only God can justify man because of his sin. Later in Luke, we learn that those who exalt themselves will be humbled, but the humble will be exalted by God's justification (Lk 18:9-14).

Ro 2:13 Jews who don't just hear, but follow the Law, and Gentiles who follow the law written in their hearts will be justified.

Ro 3:4 Man is justified by his words (Ps 51:4).

Ro 3:20 No one is justified by works of the Law.

Ro 3:24 as a gift of grace through the redemption of Jesus Christ

Ro 3:28 by faith apart from works for both Jew and Gentile (Ro 3:30)

Ro 5:1 by faith

Ro 5:9 by the blood of Jesus Christ

Ro 8:30 The Believer is predestined, called, justified, and glorified.

1 Cor 6:11 The Believer is washed (regenerated), sanctified, and justified.

Gal 2:16 by faith and not by works of the Law but through faith in Christ Jesus

Gal 3:24 The Law was our tutor to lead us to lead us to Christ by justification in faith.

Gal 5:4 Seek to be justified by the Law and you will fall from grace.

Ja 2:21 Abraham was justified for his works (because of his faith).

Ja 2:24 Man is justified by works and not by faith alone.

Ja 2:25 Rahab was justified *by works and not by faith alone*.

What Romans 2:13 states above is that before the Law of Christ (1 Cor 9:21, Gal 6:2), Jews who did not just hear the Law of Moses but followed it were saved. This includes Moses who, although he is shown to have sinned, was present at the Transfiguration of the Lord on Mt. Hermon. It also says that Gentiles like Job and pre-Law Semites like Melchizedek who followed the *law written in their hearts* were saved.

The denunciation of the Law of Moses to the reverts in Galatians is proper, because the Law had been replaced (Gal 3:16ff) by the Law of Christ at that point. The same idea begins in Romans 3:20.

James (and Psalms 51:4) approaches the issue of justification from the other side—from works. What he is really saying is that a man with faith will show works springing from that faith. Since Christians are the light of the world, their lamp is not to be put under a basket (Mt 5:15), but to radiate works. What Jesus said to the scribes applies here: *Which is easier to say, Your sins are forgiven, or to say Get up and walk* (Mt 9:5). Jesus' visible miracle proved the hidden forgiveness of sins. So too do visible works prove the hidden faith.

Kavanah: This is a Hebrew word for which there is no English counterpart. Simply defined by Jewish theologian Leo Trepp (b 1913) it means “attunement of the heart to God in prayer and Mitzvot” (response to God’s command). Ultimately kavanah enters into every thought, prayer, and deed in our Christian walk for only it reveals the true intent of the heart. Doing a good deed like giving one destitute some money to get a meal is of no value if the intent was to remove him from your storefront so that customers would not be turned away. Under the Law of Moses just keeping the 613 Commandments was not enough for God said of the man who was blessed: *His (man’s) delight is in the Law of the Lord* (Ps 2:1a). If one delights (Ps 119:47) in what one is doing, then one has kavanah. Kavanah results in the unification of faith and deeds (James 2: 18-20).

Kenosis: Kenosis is both a Greek and English word denoting the ultimate manifestation of humility—the Son of Man becoming incarnate. The self-abasement and humility suffered by the Lord Jesus Christ can only be imagined in the following events: By his birth he was transformed from his previous role as Angel of the Lord into an infant subject to pain, void of human knowledge, and reliant on the whim of his parents. In the Temple, he proved he had the wisdom of the elders, but still had to wait one year to vote with a quorum after his Bar mitzvah. He had to wait until the age of 33 (or 40) to assume his ministry and his official role as prophet. He could not show his true Shekinah Glory except for the momentary Transfiguration and in private company. He was officially rejected by the people that he as God came to save (Mt 12:24). He endured the pain and humiliation of the mock trials and the subsequent Crucifixion without calling on his angels. He could not usher in the Kingdom of God at that time, but had to wait 2000 years to fulfill the last three of the Seven Jewish Feasts.

Verses depicting Jesus’ kenosis are given below by three authors of Scripture:

For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich (2 Cor 8:9).

"WHAT IS MAN, THAT YOU REMEMBER HIM?

OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM?

7 *"YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS*

(Hebrews 2:6b-7a from Psalm 8:4-6).

Kingdom of God, Kingdom of Heaven: There is no difference between these two terms. Matthew prefers to say Kingdom of Heaven and uses this term 32 times. Since his target audience is Jews, he only used the term Kingdom of God four times and then after the official rejection of Jesus’ Messiahship (Mt 12:24). Mark, Luke, John, and Paul only use the term Kingdom of God.

The terms are the same and have two basic meanings. Prior to Jesus’ official rejection (Mt 12:24), the Kingdom of Heaven or God was *at hand* (Mt 3:2, Mk 1:15) meaning that the Millennium or rule of the King on Earth was at hand during Jesus’ first coming. In that respect, the Kingdom of Heaven *suffered violence* (Mt 11:12) because the multitudes under John the Baptist and many of those following Jesus wanted a kingship on the throne of David free from the Romans and free from the Sermon on the Mount. The meaning of the terms changed,

however, with his official rejection by the Pharisees. After this epochal event, the terms took on the meaning of the kingdom of the saved, be it in the temporary place called Heaven, the Millennium on Earth after the Second Coming, or the Eternal Order. Some exegetes say that to *preach the Kingdom of God* (Lk 4:43) is equivalent to preaching the Gospel. While the preaching content is the same, the terms are basically different.

Kundalini: In Hinduism, there is a physical and mental discipline called Yoga which speaks of a serpent power called Kundalini. It is described as an autonomic and dormant bodily energy or libidinal force residing in the sacrum that when aroused results in a profound mystical experience. External manifestations include involuntary jerking and shaking, intense heat beginning in the sacrum and passing through the spinal cord to the top of the head, visions, strange sounds, intense feelings of pleasure, and strong displays of emotion.

In Christian circles, the Kundalini effect is making its way into Charismatic revivals with very strong emotional displays accompanied by barking, holy laughter, shaking, swooning, being stuck in the glue of the Holy Spirit, writhing on the floor, crawling on ones knees, spastic dancing, and flapping ones hands. A video of this activity can be seen on the following URL: http://www.youtube.com/watch?v=dWeUNoR30_0.

What does the New Age religion say about Kundalini? Benjamin Crème, the forerunner of Maitreya, the Anti-Christ, claims that many people today are deliberately arousing the kundalini energy dormant at the base of the spine. This is dangerous and could in the worst case lead to madness. It is not a saving tenet of his religion, but merely a distraction or glamour event designed to impress (MM Vol 3 p 527).

At the very least from a Christian perspective, it is an anatomical quirk of nature that induces a mystical experience. At the very worst, the preachers that gain from this activity are insidious and those who claim the Holy Spirit is reaching out and touching them are heretical.

Lake of Fire: Unlike Hell which is a temporary place of torment for the souls of demons and humans, the Lake of Fire is the permanent repose for the bodies and souls of demons and humans of the Second Death (Rv 2:11). After the Great White Throne Judgment (Rv 20:11), Hell will cease to exist, and empty its souls into the Lake of Fire after they have been given bodies.

Lamb of God: The Lamb of God is first symbolized in the double allegory of Genesis 22 where Isaac the son of Abraham, the Father figure, is to be the human sacrifice for his Father. Isaac is rescued by a ram (male lamb) caught in a thicket. That ram represented the Lamb of God that John the Baptist referred to when he greeted his estranged cousin with the words: *Behold the Lamb of God who takes away the sin of the world* (Jn 1:29). But the Lamb of God was not just a title conferred on Jesus who humanized and deified the Passover and Pascal lambs found in Exodus Chapter 12. He was bound to prove according to Torah that he was unblemished (Ex 12:5) and spotless (1 Pt 1:19). This he did at the prescribed time three consecutive days before the Passover on the 14th of Nisan by presenting himself and engaging in debate with the Pharisees, Sadducees, Scribes, and Herodians in Jerusalem.

At the time of Christ, when few Jews thought that the throne of David was eternal because of the Roman occupation, and when the few Jews who were looking forward to the Messiah yearned for a Messiah only to overthrow the Romans, there also was a belief that only Jews would be saved. Witness what happened when Paul addressed the crowd in Jerusalem with the concluding remark: “Go! For I send you far away to the Gentiles” (Acts 22:21). An immediate riot resulted from this supposedly heretical belief. This contrasts remarkably with the greeting of John the Baptist above. But where is the OT Scripture reinforcing this belief? Acts 15:9-13 lists the following OT references showing the Gentiles glorifying God: 2 Sam 22:50, Ps 18:49, Dt 32:43, Ps 117:1, and Isaiah 11:10. In the Psalms we read: *That Your way may be known on the earth, Your salvation among all nations* (Psalm 67:2). At the time of Christ, only a remnant remembered and believed these words. See also Psalm 98:2, Is 52:10 and the following verse: *I will also make You a light of the nations so that My salvation may reach to the end of the earth* (Is 49:6).”

Land of Goshen: The term is used 10 times in the OT to designate the land the Hebrews were given north of Cairo on the Nile Delta as a place of refuge for a period of 430 (Ex 12:40) years. The location is related to the land of Raamses. Today, among Christians, the term “Goshen” is taken to mean a place of refuge where Christians can live in peace or a place of shelter after a flood, storm, earthquake, or volcanic burst.

Last Supper: Do not confuse the Last Supper with the Lord’s Supper or [Communion](#). While it was Jesus’ Last Supper, it was more technically his last Seder. The Seder meal occurs on the [Feast of Passover](#). Jesus’ ministry was marked by four Passovers. The Last Supper occurred on Thursday evening on the 14th of Nisan at the end of Holy Week after [Palm Sunday](#) and before [Good Friday](#). A Romanized version of the meal is depicted in Leonardo Da Vinci’s huge [Painting of the Last Supper](#). The site was established by two disciples following a man uncharacteristically carrying a pitcher of water to the owner who donated the Upper Room (Mk 14:12-16). During the Last Supper, Jesus instituted the memorial of the Lord’s Supper or Communion and identified Judas as the betrayer. After the meal, only John records the famous philosophical discourse of the hour-long Upper Room Discourse (Jn 13:31—17:26).

Law, Important Aspects: In Matthew 23:23 this is called by various translations “important aspects of the Law”, “important points of the Law”, “weightier matters of Torah”, and “weightier matters of the Law” in older translations. From the NKJV we have Jesus saying:

*23 "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the **weightier matters of the law**: justice and mercy and faith. These you ought to have done, without leaving the others undone. 24 Blind guides, who strain out a gnat and swallow a camel (Mt 23:24)!"*

There are many ways to speak about the Law:

- 1) Law of Moses vs the Law of Christ
- 2) Law of Moses: Tenach (TNK) of Torah, Nebiim, and Ketubim or Writings and Prophets
- 3) The Great Commandment: *37 And He said to him, " **YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.** 38 "This is the great and foremost commandment. 39 "The second is like it, 'YOU*

SHALL LOVE YOUR NEIGHBOR AS YOURSELF.' ⁴⁰ "On these two commandments depend the whole Law and the Prophets (Mt 22:37-40)."

4) Important Aspects: Justice, Mercy, and Faith.

Concerning the last manner of looking at the Law, we can use the following metaphors: The apparent opposites of Justice and Mercy are unified and personified by Jesus Christ, just as the apparent opposites of Apollyon and Death are personified by Satan. Jesus Christ saves the Believers by Faith which leads to Hope, whereas Satan destroys his children by Despair leading to Abandoned Hope.

Law not in Bible: There are at least two examples of God's Law being given, but not recorded. In Hosea, we read: *Though I wrote for him (Israel) ten thousand precepts of My law, they are regarded as a strange thing* (Hosea 8:12). There is no written record of these 10,000 precepts.

In Deuteronomy it is written: *If the place which the Lord your God chooses to put His name is too far from you, then you may slaughter of your herd and flock which the Lord has given you, as I have commanded you; and you may eat within your gates whatever you desire* (Dt 12:21). Normally Dt 12:5 specified that offerings were to be done only in the designated place. Dt 12:21 then is not just an exception, but it specifies that this law had already been given, and yet, there is no written record of it. Unfortunately, the Jews use this verse as justification for the Oral Torah or Talmud, a theological concept which has been corrupted as has the concept of putting a hedge around the Law. (Putting a hedge or fence around the Law is called *khumra* and is traceable by Jewish theologians to Dt 22:8 and to Aboth 1.1.)

Christians reject the concept of Oral Law (Talmud). With only the written Law as being viable (Tenach or Scripture), a religious leader can be confronted when he says that this is God's Law. Otherwise, the religious leader need only say that the Law is Oral and there is no means of refutation or substantiation. The Catholic Church embraces Oral Tradition, but also goes a step further in negating the laity's use of Scripture to challenge veracity. The Catholic Church has created the *Pontificia Commissio de Re Biblica* to preserve the Bible from "rash interpretations". There is also the Congregation for the Doctrine of Faith whose authority traces back to the Inquisition. Consequently, there is no check for the laity within the Catholic Church on what God's word really is.

Prior to Moses writing 400 years after the death of Abraham, mankind was guided by God's oral law (*Be fruitful and multiply, and fill the Earth, and subdue it...* Ge 1:28) and Salvation History outlined in the stars which God himself named and is commemorated in Psalm 19:1-6. The meaning of the stars was soon corrupted into a horoscope. God's Word in the stars was then transformed into God's Word in Scripture (Ps 19:7-14). Today with each succeeding rendition of the published Bible, truth is once again slowly escaping us.

Law of Moses and Law of Christ: Moses received the Ten Commandments on Mt. Sinai written with the finger of God on tablets of stone. There is Jewish Talmudic theology and Christian Scripture that says the 613 laws were ordained by angels (Acts 7:53, Gal 3:19, Heb 2:2). The Jews divide these laws (*mitzvoth*) into 365 negative for each day of the year and 248 positive for each bone of the body. Of the 613 *mitzvoth*, 611 were given by Moses and two by

God himself two (the first two commandments). To the Jew today, the purpose of the law is a mystery. To the Christian, it was never a means of salvation, but to show that God's holiness and standards are perfect, to provide a means of conduct to separate the Jews from Gentiles, and to reveal sin (Ro 3:19-20), to increase the occasion of sin (Ro 4:15), and to drive one to Messiah because keeping the Law is impossible (Gal 3:24-25, Ro 7:8). Paul says that the reason the Jews did not achieve righteousness through the Law was because they pursued it by works instead of by faith (Ro 9:30-33). The Law of Moses was given between Ex 20:1 and Dt 18:68. ceased with the death of Christ (Gal 3:16-25).

The Law of Christ (1 Cor 9:21, Gal 6:2) or the Law of the Spirit of Life (Ro 8:2) is salvation by the Lamb of God as revealed by the entire NT. Some new aspects include being known for our love by the "new commandment" (Jn 13:34), loving your enemies (Mt 5:44), and rules for the churches (1 Tim 3:8). Of the Ten Commandments, nine are included in the Law of Christ. Only keeping holy the Sabbath was omitted.

Paul says: *Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law* (Romans 3:31). In this sentence, the second use of the word "Law" means the Law of Christ, whereas the first use of that word is not properly explained by the commentaries. To the first instance is ascribed the meanings 1) the Law of Moses, 2) the natural law, or 3) both. All three are wrong. The meaning is "law" in the judicial sense with no article before it. Following the Law of Moses was not the question when Paul said this and Jesus' law is not being justified by or compared amiably to natural law. The idea is that grace is for transgression, and there can be no transgression without law.

Exactly how many commandments are there in the Law of Christ? At the risk of appearing nomothetic, a walk through *Nave's Topical Bible* under the heading "Commandments" lists 196 by Jesus, 269 by Paul, 123 by the other apostles, and 46 by men for a total of approximately 634. This is a number similar to that of the Law of Moses which had 613 according to Rambam.

Life: The first time a word is encountered in Scripture usually represents the signature meaning if that word: *...everything which moves on the Earth which has life* (Ge 2:7). Here "life" or *chayyim* refers to a God-created animation perfect in its original form. Again in the NT: *Those who sought the Child's life are dead* (Mt 2:20). The word here is *psuche* in Greek with the same meaning.

In Lev 17:11, the most critical verse in Scripture, the word "life" still has the meaning of God's animation, but hints at a salvatory function. In Dt 30:19: *choose life in order that you may live*, the meaning hints at salvation from God's blessings. Job in the OT like John in the NT was a theological genius. Job coupled "life" with "light" (*And my life shall see the light*. Job 33:28) as did John (*In Him was life, and the life was the light of men*--John 1:4.) The first time the word "life" (*chayyim*), however, takes on the overt meaning of salvation occurs in Psalms: *You will make known to me the path of life* (Ps 16:11). Jesus is the first in the NT to add the overt meaning of salvation to "life" (*zoe*): *For the gate is small and the way is narrow that leads to life, and there are few who find it* (Mt 7:14).

Life, of: Twenty-two salvatory meanings for “of life” from NASU are as follows: *path of life* (Ps 16:11), *fountain of life* (Ps 36:9), *Book of Life* (Ps 69:28), *paths of life* (Pr 2:19), *tree of life* (Pr 3:18) [Note that previous uses in Genesis did not take on the meaning of salvation.], *springs of life* (Pr 4:23), *way of life* (Pr 6:23), *resurrection of life* (Jn 5:29), *Bread of Life* (Jn 6:25), *Light of Life* (Jn 8:12), *ways of life* (Ac 2:28), *Prince of Life* (Ac 3:15), *justification of life* (Ro 5:18), *newness of life* (Ro 6:4), *Spirit of Life* (Ac 8:2), *word of life* (Phil 2:16), *promise of life* (2 Tim 1:1), *crown of life* (James 1:12), *grace of life* (1 Pt 3:7), *water of life* (Rev 7:17), *Lamb’s Book of Life* (Rev 21:27) [Note that “*Book of Life*” is a NT contraction.], *river of the water of life* (Rev 22:1).

Life, Purpose: To dispensationalist theologians, the purpose of life is to glorify God by praise, singing, prayer, and every action of our lives. To the covenantal theologians, it is to save one’s soul. Both stipulations assume salvation and Lordship only in the name of Jesus Christ.

The Buddhist concept, which is rapidly gaining ascendancy throughout the world under the name of Maitreya, is as follows:

“The purpose of life is to benefit sentient beings, to free them from suffering and bring them to enlightenment. This is the real meaning of life, the purpose of surviving each hour, minute, and second with this human body. Whatever we are doing, our motivation is to benefit others and serve the teachings of the Buddha. This is the sole source of our own happiness and the happiness of others.” – Lama Zopa Rinpoche

Literal Meaning: The literal meaning is not always the only meaning nor is it always the right meaning, but in the majority of circumstances it is more likely to yield the correct interpretation. And that is why the Golden Rule of Scripture is that Biblical passages are to be interpreted using the basic meaning of the words rather than a figurative meaning. For those liberals (Dt 17:10-11) wishing to dilute the stringent aspects of Scripture, the figurative meaning can be an escape.

A “form-equivalent” translation of the Bible like Young’s Literal, is sometimes mistakenly called a literal translation of the Bible. Here the translator usually maintains the word order and grammar of the original language while choosing only what the individual words mean from a dictionary. This often is not the best way to convey the original meaning.

When Paul said: *We walk by faith, not by sight* (2 Cor 5:7), the literal or primary meaning of the words would be to take a stroll blindfolded, but the secondary meaning is to be guided by principles (Mk 7:5, Acts 21:21). In this case, the literal meaning is incorrect.

Peter said (2 Pt 1:16-19) that the eyewitness reports of The Twelve would be like a lamp in darkness until the day dawns. When the day dawns, the sun (Morningstar) will rise in the hearts of believers. Here, Jesus Christ, the symbol of light, is pictured as the sun or Morning star rising both in the heavens and in believers’ hearts. In this passage, there are two levels of symbolism elegantly portrayed. A literal interpretation would miss the mark.

When a person says “I take the Bible literally”, he does not mean that he would misinterpret the above two passages, but that he is not dismissive of Jesus’ claims to divinity, His promises of our salvation, and His commandments in the Law of Christ (1 Cor 9:21, Gal 6:2). Unfortunately, sometimes a when a person hurls the sentence “I take the Bible literally” at another, he means nothing more than my interpretation is correct, and yours is wrong. [See [Interpretation.](#)]

Literature, Christian:

Bible: The Bible is comprised of 39 books in the OT and 27 in the NT. The OT is the same as the Tenakh and the NT is the same as the Roman Catholic NT. The Catholic OT contains the inter-testamental works of Tobit, Judith, Wisdom, Sirach, Baruch, 1&2 Maccabees, and the tale of Bel and the Dragon in the Book of Daniel.

Inter-Testamental: To the Protestant, these are history books worthy of reading to obtain background information on Biblical customs. To the Catholic, they are canonical.

Pseudepigrapha: These are books written in the name of an OT patriarch. They include the Letter of Aristeas, 3&4 Maccabees, Martyrdom of Isaiah, Apocalypse of Abraham, Testament of Abraham, 3 Baruch, Joseph and Asenath, Sibylline Oracles, Lives of the Prophets, Life of Adam and Eve, and 5 Maccabees.

Apocrypha: These are the very many religious books not included in the canon.

Writing of the Early Church Fathers: 38 volumes of the Anti-Nicene, Nicene, and Post-Nicene Fathers.

Commentaries: Commentary on the Bible verse by verse such as Adam Clark, Barnes, Bible Knowledge, Jamieson, IVP, Keil and Delitzsch, Matthew Henry, Jerome, etc.

Study Bible: Bible with extensive explanatory notes and cross references.

Concordance: word cross reference

Bible Dictionary: mini encyclopedia

Missal: Catholic prayer book with emphasis on the Mass

Breviary: liturgical book read by priests and Catholics who have professed vows

Hymnal: Protestant book with songs and selected Scriptural readings composed in themes

Literature, Jewish:

Tenakh: This is the entire Hebrew Bible. The word Tenakh comes from the letters T for Torah, N for Nebeim, and K for Ketubim.

Torah: 1) the Pentateuch, 2) the Tenakh, 3) the Tenakh plus Oral Torah (Mishnah)

Sefer Torah: a scroll of the Pentateuch

Chumash: the Pentateuch

Pentateuch: Since Torah has multiple meanings, sometimes Pentateuch and Chumash are used.

Targums: Aramaic translation of the Hebrew Bible

Talmud: compendium of learning consisting of Mishnah and Gemara

Mishnah: interpretation of Torah by word of mouth completed in 200 BC

Gemarah: extensive discussions of the rabbis completed 500 AD

Halakah: that part of the Talmud related to law (70%)

Hokhmah: that part of the Talmud related to wisdom (30%)

Aggadah: homiletic portions of the Talmud like stories and parables

Midrash: commentary on Scripture

Tosafot: commentaries on the Talmud after Rashi circa 1200
 Pilpul: hairsplitting dialectics found in the Talmud
 Piyutim: liturgical poems like *El Adon* (3rd C), *Dror Yikra* (12th C), *Yedidi Hashachachta* (11th C)
 Megillah: scroll of Esther read at Purim
 Haftarah: a section of the prophets sung in chant from a scroll on Shabbat or at Bar Mitzvah
 Tehillim: the Psalms
 Hallel: Psalms 113-118 for thanksgiving
 Chitas: annual studybook; contraction for Chumash, Tehillim, and Tanya
 Tanya: seminal work of Hasidic philosophy by Rabbi Schneur Zalman (d 1812)
 Mahzor: prayerbook for high holidays of Rosh Hashanah and Yom Kippur and the pilgrimage festivals of Passover, Shavuot, and Sukkot
 Siddur: prayerbook for weekdays and Shabbat with readings from Bible, Talmud, and Zohar
 Zohar: medieval mystical commentary in Aramaic; four levels of interpretation: literal, allegoric, midrashic (imaginative), and esoteric from Kabbalah; 50% of the 2400 pages in 5 volumes has been translated into English
 Kabbalah (Kabala): mysticism from the 11th C, and part of the Hassidim from the 18th C
 Apocrypha: semi-sacred old or inter-testamental books excluded from the Hebrew canon such as the *Book of Jubilees*, the *Assumption of Moses*, *4 Esra*, *4 Baruch*, *Ascension of Isaiah*, the *Book of Adam and Eve*, *Jannes and Jambres*, and *Joseph of Aseneth*

Lord It Over Them: Who is the greatest saint in the church today? Who was the greatest of The Twelve? Was it John whom Michelangelo pictured in the painting of the Last Supper sitting at the right hand of Jesus and his brother seated at the left hand? Who were the great Benefactors of Jesus' day? Are we to *Lord it over* others within the church? Are we slaves, servants, or friends of the Lord? The passage of Scripture touching on this subject is as follows:

²⁴ And there arose also a dispute among them as to which one of them was regarded to be greatest. ²⁵ And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called 'Benefactors.' ²⁶ But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant. ²⁷ For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves (Lk 22:24-27).

In days of the Maccabees, "Benefactors" were the Greek kings of Egypt and Syria. They Lorded it over the colonies. Today Benefactors could be called rulers, leaders, authorities, staff, clergy, elders, evangelists, teachers or whoever commands respect by being in charge. After Jesus acknowledged that he who reclines at the table is greater than he who serves, Jesus identified himself with *the one who serves*. We are servants of the Lord. [See [Parable of Service](#).] Jesus said: *No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you* (John 15:15).

Since God is infinite and we are his finite creation, we could easily be his slaves if that is what He wanted. What He wants, however, is the freewill offering of our hearts. In a certain sense, that makes us soldiers of Christ and slaves to the Almighty, but since God has made known to us His future plans for us, we become His friends through the [Circumincision of Believer and Trinity](#).

Love: Love forms a triangle. We as Christians are commanded to love God, self, and other.

Love is supreme. In First Corinthians Chapter 13, Paul wrote:

1 If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. 2 If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. 3 If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.

4 Love is patient, love is kind. It does not envy, it does not boast, it is not proud. 5 It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. 6 Love does not delight in evil but rejoices with the truth. 7 It always protects, always trusts, always hopes, always perseveres.

8 Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. 9 For we know in part and we prophesy in part, 10 but when perfection comes, the imperfect disappears. 11 When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. 12 Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

13 And now these three remain: faith, hope and love. But the greatest of these is love.
NIV

A man and a woman are basically incompatible. Female physical bodies, needs, emotional response, and expectations in life are so different from that of the typical male that the only possible mechanism that could bond together is love. Once love leaves the marriage, the union is gone.

If that is true between man and woman, how much more so true is that between God and man. Theoretically and theologically, God is infinite, all good, all knowing, and everywhere. How could he possibly have any need to commune with his creation? Why create at all when He has everything He needs? Only love can bridge the infinite with the finite. Only God Himself could repair that bridge through the death of His Son to make the bond of love possible. For the angels, love was established by remaining faithful and true in a moment of trial. For man, love was established by loving Him who repaired the bridge.

In the OT, keeping the 613 laws of Moses was not enough. One could still sin by not **wanting** to keep the articles of the Law. The Lord wanted our hearts and not our sacrifices even though they were commanded. Do not the first and 119th Psalms say blessed is he that **delights** in God's Law—not he who just keeps God's law? This was the man who looked forward to the next law he would be fortunate enough to obey that day. He was saved even though he would fall occasionally into sin. His heart was right.

In the NT also, Jesus boiled the Law of Moses down to two commands alone and those were loving God and loving neighbor (Mt 22:37-40 from Dt 6:4). The man who truly loves his God as He is revealed on the pages of Scripture will be saved. He will love self and other as God has

commanded. He will have faith in Messiah, will repent, and be born again. He will have faith and works as James wrote. It is impossible to have faith leading to salvation without love.

In the 1980s, Tony Campolo (b 1935) author of 30 books preached at a mega-church that I attended that those who show acts of loving kindness to their fellow man will be saved. This is only partially true. Partial truths are the foundation for theological error. It is like saying that whoever takes the mark of the Beast will be damned. This is not complete and therefore not true. It is like the accusers of the woman caught in adultery saying that the woman must be stoned. This was not complete and therefore not true. Tony failed to complete the triangle. Unless one loves God and self as Biblically defined, then the triangle is not complete. Loving God assures correct behavior. This correct behavior includes making Messiah the Lord of your life which the true meaning of being born again, having faith, and repenting.

Finally, it was John of The Twelve that loved Messiah the most and he whom Messiah loved the most. Why. It was his manifest love for his master. One way in which John manifest his love was simply in the number of times he used the word “love” or its derivatives “loved”, “loves”, or “loving” in the Tetraevangelium. Matthew, Mark, and Luke together used it 38 times. John alone used it 57 times (NASB) almost double the other three evangelists combined. When was the last time you used the word “love” in your speech? As a teacher, I teach Biblical facts hoping that the mortar of love will be there to build a sanctifying bulwark against the enemies of the Lord.

Maitreya: This is the modern New-Age Buddhist name for the soon-to-emerge world leader as described by Share International Magazine edited by Benjamin Crème. Christians call this world leader the Anti-Christ. See New Age Religion. Although each religion has its own name for the returning ruler of the Earth (Christ to Christians, Messiah to the Jews, Imam Mahdi to Moslems, Quezecoatal to Mayans, and Maitreya to Buddhists), Benjamin Crème says he prefers to be known by the Buddhist name of Maitreya. By phoneticizing Maitreya into My tray uh and transliterating that into Hebrew, there become seven possible spellings: מאטתריאה, מאטתריאה, מאתרייה, מאתרייה, מאתרייה, מאתרייה, מאתרייה. Assuming that מ=40, א=1, ט=9, ה=400, ר=200, ם=10, ה=5, and א=1, then you can easily see that the sum of each of the seven Hebrew transliterations is 666. Truly this is no coincidence. [See [Gematria](#).]

Mammon: Mammon means worldly riches. The word “mammon” is used in the NKJV, ASV, RSV, Douay-Rheims, and NIV versions. Elsewhere it is translated as riches (NCV), money (NJB), goods (NAB), resources (NLT), and wealth (NASB, ESV, Basic English, GWT, NETB, Modern, Jewish). The word “mammon” occurs four times in the NT (Mt 6:4; Lk 16:9, 11, 13).

Many people say: Money is the root of all evil; but Paul said: *For the love of money is a root of all sorts of evil...* (1 Tim 6:10). It is not the money, but the love of it that corrupts mankind. In a similar manner, all mammon is not to be despised. On the one hand Matthew says quite clearly: *No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon (Mt 6:24)*. On the other hand, the Lord said: *And I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an everlasting home (Lk 16:9)*. Here the Lord is saying that we should use mammon to make friends, i.e., Christian friends won to the

Lord so that when they die and eventually our mammon fails us and we die, they will greet us in the Kingdom of Heaven. Who is the better help to missionaries--he who is struggling to make ends meet because of bad financial planning and has nothing remaining, or he who has providently planned and can contribute to the fund? Who is more likely to win a convert to the Lord during a natural disaster--he who is starving for lack of food and water storage, or he who has planned and can lend a hand to those around him? When an airliner rapidly loses internal pressure and the oxygen masks fall, does a mother apply the mask first to her child or to herself? Many Christians when questioned about the precariousness of coming events will casually say *Jehovah-Jireh* (God will provide). [See [Fatalism](#).] This is not only foolish, but shows laziness. God will provide for our needs, but less so for those created by lack of wisdom. In commending the wise steward after compromising on the settlement of debts to his master, Jesus said: *And his master praised the unrighteous manager because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light* (Lk 16:8). Yes, the “sons of this age” or those in the world that are unsaved, are *more shrewd* in the utilization of mammon than their Christian brethren. The Lord wants us to be pragmatic with regard to natural resources.

When Jesus taught that mammon was not to be an end in itself and not a guarantee of salvation, he was scoffed by the Pharisees (Lk 16:14). It was assumed in that day that wealth was a sign of God’s favor and hence a sign of salvation. It is easy to fall into the trap that our wealth is a sign of God’s goodness and a blessing from Him when, in fact, it comes only from our being shrewd in the manipulation of mammon and is just a means to an end. Wealth is not a sign of divine favor. Jesus illustrated this in the pericope about the Rich Man and Lazarus (Lk 16:19-31) where the poor man was saved and the rich man not. Again He illustrated this concept with the “rich young ruler” (young ruler of a local synagogue) who thought he was saved because of his wealth, but nevertheless, by his very questions, was not completely sure about the issue (Mt 19:16-26). Because of his wealth (mammon), he was not willing to accept Jesus as his Lord. During the discourse: **23** *Jesus said to His disciples, "Truly I say to you, it is hard for a rich man to enter the kingdom of heaven. 24 "Again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." 25* *When the disciples heard this, they were very astonished and said, "Then who can be saved?" 26* *And looking at them Jesus said to them, "With people this is impossible, but with God all things are possible* (Mt 19:23-26)." Because of the Pharisaical teachings of the day the Twelve thought that the rich were saved, and if not them, then who? Jesus’ teaching was so radical, that he had to say: *The Law and the Prophets were proclaimed until John; since that time the gospel of the kingdom of God has been preached, and everyone is forcing his way into it* (Lk 16:16). To wrench themselves from the rabbinical teachings, the people had to do violence as some translations say or [force themselves into the Kingdom of God](#).

Mammon is a two-edged sword. It must be utilized efficiently with wisdom and yet disregarded as an end in itself. The most insidious mistake is thinking you are blessed because of it. That brings us to the rebirth of the Pharisaical teachings of Jesus’ day under the names of Health-and-Wealth Gospel, and Prosperity Theology, Wealth and Prosperity teachings, Abundant Life, and Achievement Ideology. The modern-day Pharisees are mainly Pentecostals and some Evangelicals who misuse the Name-It-and-Claim-It teaching and take umbrage under Malachi 3:10, Dt 8:18, Jn 10:10, and 3 Jn 1:2. Early proponents were Oral Roberts and Jim & Tammy

Bakker (Note that Jim recanted.) and have mushroomed to include David Cho, Kenneth Copeland, Creflo Dollar, Jesse Duplantis, Kenneth Hagin, Benny Hin, T.D. Jakes, Eddie Long, Joel Osteen, Peter Popoff, Joseph Prince, Brian Tamaki, Robert Tilton, Mike Velarde, and Edir Macedo. Critics include Rick Warren, John Piper, and Donnie Swaggart.

Here are some parting thoughts on a divisive subject. When you pray for mammon (mental healing, physical healing, and money), God will answer if you dedicate that request to his ministry. If not, then take note! Your motive is wrong. God is not in your pocket to further your personal endeavors. With wisdom at the ship's wheel and humility like oil smoothing the waters, the mammon in the hold will be under God's providence.

Man: Is man bipartite, consisting of material and immaterial things, or is he tripartite, consisting of mind, body, and soul, and finally what is the difference between soul and spirit? When one considers that the complete works of Christian theologian Francis Schaeffer in five volumes does not inquire into the workings of the mind, body, soul, or spirit, it becomes apparent that we can talk around the subject. Nevertheless, Christians are asking questions, so the subject will be briefly addressed here.

In the OT, the primary word for soul is *nepshesh*. It is used 754 times and translated by at least 45 words. In the NT, the word for soul is *psuchai*. It is used 105 times and translates 7 ways. In a similar vein, in the OT, the word for spirit is *ruach*. It is used 206 times and translated 28 ways. In the NT, the word for spirit is *pneuma*. It is used 343 times and translated 4 ways. A careful study of the two English words soul and spirit reveal that both contain characteristics of the other. Consequently many Christian theologians say that there is nothing to be gained by splitting hairs. Jewish theologian Philip Birnbaum claims “the two [words] are used synonymously to denote spirit and breath” (p 420 E of JC). Hebrew Christian Arnold Fruchtenbaum writes: “While the souls and spirit are not separate entities, they are two facets of the immaterial part of man” (#86, p8).

Basically man is bipartite. In this respect, from a Christian point of view, the body is the medium for the development of the soul and for the lifelong process of sanctification. It is not a prison for the soul. From the demonic point of view, the opposite is true. When possession, infestation, and “walking in” take place, then the body becomes a “container” through which the tormented soul (demon) must act out its agenda.

Personally, I hold to a tripartite view of man—mind, body, and soul. This allows for two things: 1) a description of death to the body by either cardiac arrest or a flat brain scan, and 2) a complete description of repentance, which includes the mind (intellect, emotions, and will) as part of the “whole man” (mind, body, and soul).

Finally, I see the soul not as some abstract heavenly composition, but as etheric matter. This is something our physicists are starting to call dark matter and dark energy—something that cannot be seen. In other words, the soul is real—not just a heavenly concept.

Man, Whole: The term “whole man” is a religious term intending to describe the mind, body, and soul (See [Man](#).) of the human being. It was used by the Roman Catholic Church in the

fifties to show that education did not just include the brain, but everything that is a part of man. The term became a part of our language when Celestine N. Bittle wrote a 700-page book entitled *The Whole Man* (The Bruce Pub Co, Milwaukee, in 1945 with a *nihil obstat* in 1943).

Marriage: The joining of a man with a woman has been depicted in Scripture in the following ways:

A man who raped or had relations with an unbetrothed woman was forced to marry her, pay the 50-shekel bride-price to her father, and forego the right to a future divorce (Dt 22:28-29).

A soldier could bring home as the spoils of war a “beautiful woman” and marry her. If subsequently displeased with her, he could divorce her, but not sell her for money (Dt 21: 10-14).

A man may have two wives (Dt 21:15).

By Leviticus 18:6-18, a man was forbidden to marry his mother, stepmother, sister, step sister or half sister, granddaughter, aunt, uncle, uncle’s wife, daughter-in-law, sister-in-law (unless she is without child), a woman and her daughter, a woman and her daughter- in-law, or a woman and her sister. {Note that there is no restriction against marrying the mother-in-law after the death of her daughter.}

A Levirate marriage was proscribed for a deceased brother (Dt 25:5-10).

A man cannot remarry his divorced wife if her new husband dies (Dt 24:2-4).

A priest may marry only a virgin from his own people (Lev 21:13-14). He could not marry a prostitute or a divorced woman (Lev 21:7).

An heiress could not be given in marriage to a man outside her tribe (Num 36:5-9)

The groom was free from military service for one year (Dt 24:5).

Marriage unites divergent groups. Hamor the Hivite asked Jacob that Shechem and Dinah be allowed to marry so that their tribes would be united (Ge 34:1-12). See also 1 Ki 3:1, 1 Ki 11:19, 2 Ch 18:1.

Marriage unites as if by blood. To the Levitical priests, one was excused from defilement by a corpse that was your mother, father, brother, or unmarried sister. If your sister were married, because of the bond of marriage, you could not defile yourself (Leviticus 21:1-4).

The father of the groom needed to be of equal rank with the bride’s father. This is intimated by the parable of Jehoshaphat, the king of Israel, given to Amaziah, the king of Judah (2 Ki 14:9).

Using Biblical terminology, only the man marries, because the woman like the Bride of Christ is given in marriage (Mt 22:30 and Lk 20:35).

In the Resurrection, we will be like angels in the sense that there will be no marriage unions (Mt 22:30 and Lk 20:35).

Marriage is a union of honor. Defilers will be judged by God (Hebrews 13:4).

The church as the Bride of Christ will be given in marriage to the Lord. The stages are as follows: The Father paid the price with the blood of his Son (Ephesians 5:25-27). The fetching of the bride will be the Rapture (1 Thes 4:13-18). There will be a preliminary marriage supper in Heaven (Rev 19:6-8). Finally the marriage feast will take place after the Second Coming (Rev 19:9).

A father can decide to keep his virgin daughter chaste for himself or he can give her away in marriage as the Father has done for his Son (1 Cor 7:36-38).

It is proper for a Christian to marry or remain a bachelor (1 Timothy 4:3 and 1 Cor 7:25-40). Remaining a bachelor or being celibate can be a [Gift of the Holy Spirit](#), but this is not for everyone. The religious/military order of the Jesuits bans marriage so that the subject will not be split in his loyalty and will have more undivided time for his mission. It is beneficial to the society. The movie "The Count of Monte Cristo" was in reality about the Black Pope of the Jesuits who had untold riches and power and loyalty from his subjects, but not the love of a woman.

Multiple partners lead to trouble. While multiple partners are reported in the Bible often without comment, they are never seen to benefit the people involved. The Samaritan woman had five husbands, but no husband (John 4:15-18). David, the father of Solomon, had several wives and many concubines (2 Sa 5:13) and also many troubled days. Solomon had 700 wives, princesses, and 300 concubines, and his wives turned his heart away (1 Ki 11:3). Rehoboam, the son of Solomon, had 18 wives and 30 concubines (2 Chr 11:21). Belshazzar, the Chaldean king, had many wives and concubines.

Because the bond of marriage is the closest among human relations, the Lord refers to his church as the [Bride of Christ](#). But notice from the above references, it is not a period of bliss, but a period of responsibility. A wife is to be subject to their husband who is her head just as Jesus Christ is the head of the church (Eph 5:22-23). Regarding the physical aspects of marriage, In Paul's discourse on the subject (Eph 5:22-33), he admonishes the husband to love his wife four times, but the wife is never told to love her husband. She is to respect him (Eph 5:33). In fact, the only place in the NT where the woman is told to love her husband is in the context of young women bearing children (Titus 2:3-5). Truly the man is supposed to be the lover and if he receives love from his wife, so much the better.

In support of the above paragraph, Paul has said in back-to-back verses: ¹⁸ *Wives, be subject to your husbands, as is fitting in the Lord.* ¹⁹ *Husbands, love your wives and do not be embittered against them* (Col 3:18-19). Note the contrast.

Mass, First: [See Manuscript #13.] The definition of the Roman Catholic Mass as defined at the Council of Trent (1545-1563) and theologically reaffirmed at the Second Vatican Council

(1962-1965) is as follows: “The sacrifice [in the Mass] is identical with the sacrifice of the Cross, inasmuch as Jesus Christ is a priest and victim both. The only difference lies in the manner of offering, which is bloody upon the cross and bloodless on our altars”. So as you can see, within the concept of the Mass, the Messiah dies in atonement, but in a bloodless manner. The celebration of the Mass occurs every day in Roman Catholic churches throughout the world. But when and where did the First Mass take place?

While the children of Israel were wandering in the desert at Meribah, Exodus 17:1-7 describes how God told Moses to get water for his complaining people. He was told that when God stood upon the rock at Horeb, Moses was to hit the rock with his staff, and living water would issue forth for the people to drink. Moses obeyed God to the letter and God fulfilled his promise. Allegorically, but unknown to Moses, the rock represented the Messiah, the water His saving water of life, and the striking of the rock His death on the cross.

A second time, at Meribah-Kadesh (Dt 32:51), the children of Israel complained to Moses and Aaron for water. This time, Number 20:1-13 records that Moses was told to speak to the rock and that it would give living water. But Scripture records that Moses instead hit the rock twice with his staff. God fulfilled his promise and let water gush from the rock, but since Moses disobeyed the Lord’s specific commands, he was immediately banned from leading the children of Israel into the Holy Land.

Why was this judgment so harsh? Previously at the age of 40, Moses had killed a guard, but this God forgave and let him continue in his ministry. But by hitting the rock twice, Moses ministry was terminated on the spot. Why was this sin more grievous and mortal (leading to physical death)? Unbeknown to Moses, the Lord had established a Type. The first hitting of the Rock was to represent the once-and-for-all Crucifixion. After that, the Rock was to be spoken to—not hit or recrucified when his people had a request. Here the representation of the Crucifixion is allegorical and bloodless—just as the Mass is a bloodless representation of the original sacrifice. God was so adamant about a once-and-for-all sacrifice, that he immediately judged Moses. All people who attend Mass and believe that a bloodless sacrifice is needed to atone for the present sins of the world are similarly guilty.

So the first Mass took place at Meribah-Kadesh 38 years into the wanderings of the Children of Israel in the Sinai Peninsula circa 1412 B.C. for it was here that the Rock was for the first time symbolically resmitten in a bloodless manner.

Mazzaroth: The Lord in speaking to Job (Job 38:32) asks about the Mazzaroth. Here the Mazzaroth refers to the 12 constellations of the Zodiac. The constellations are referred to elsewhere in 2 Ki 23:5 and Isaiah 13:10. The meaning of the Zodiac has been corrupted throughout the ages, but at the time of Job foretold the story of Messiah in redemption. We know this from the following researchers who investigated the enigma as thoroughly as possible: Frances Rolleston (1781-1864), Joseph Seiss (1823-1904), E.W. Bullinger (1837-1913), Henry Morris (1918-2006), D James Kennedy (1930-2007), and Chuck Missler (1940). The original meaning of the Mazzaroth has been determined by 1) the names of the individual stars in each constellation, 2) the names of the 12 constellations and their 36 decans, and 3) the pictures of the Mazzaroth on the temple wall at Dendera circa 2000 BC. Since Adam named the animals, but

God named the stars, we have reason to believe that the original meanings were preserved in the Hebrew, Aramaic, and Egyptian. Knowing this gives meaning to the first six verses of Psalm 19 and why the rest of the psalm appears dissonant unless this is known. As best we understand the meaning of the Mazzaroth is as follows:

- 1) **Virgo**, virgin, 8-23 to 9-22: A deliverer will come into the human family some day, born as a man, yet supernaturally conceived of a virgin, Seed of the Woman, yet Son of God. See Isaiah 7:14
- 2) **Libra**, balance 9-23 to 10-23: Since man is a sinner and under the curse, an adequate price must be paid to redeem Him and balance the scales of divine justice. See Genesis 3:16-19.
- 3) **Scorpio**, scorpion, 10-24 to 11-21: The price of redemption must be the death of the Deliverer, since man is under the condemnation of death, and yet, in dying, He must also destroy the Serpent who led man into sin. See Leviticus 17:11 and Genesis 3:15.
- 4) **Sagittarius**, archer, 11-22 to 12-21: To prevent the coming of the deliverer in the human family, the great Dragon will seek to corrupt mankind into a race of demon-possessed monsters and murderers. See Genesis 6:4.
- 5) **Capricornus**, goat, 12-22 to 1-19: Man will finally become so sinful as to leave no remedy but complete inundation of his entire world. See Genesis 7:11-12.
- 6) **Aquarius**, water bearer, 1-20 to 2-18: The floodgates of Heaven will pour forth waters to cleanse an evil world, but representatives of the land animals will survive to fill the earth again. (1 yr + 17 days in ark; 5 mo at sea and 7 mo on land)
- 7) **Pisces**, fish, 2-19 to 3-30: From the waters will emerge the true people of God, as God retains his kingly throne despite all the attacks of Satan. See Genesis 22:17.
- 8) **Aries**, ram, 3-12 to 4-19: In the fullness of time, the Seed of the Woman will come, ready to die as the sacrifice for man's sins, paying the great price to redeem His bride and destroy the works of the Dragon. See Genesis 49:10 (Shiloh).
- 9) **Taurus**, bull, 4-20 to 5-20: Having paid the price, the slain Ram will rise as the mighty Bull, to execute judgment on all ungodliness and to rule supreme. See Isaiah 63:1-6; 66:15-17.
- 10) **Gemini**, twins, 5-21 to 6-21: As both Son of God and Son of man, the second Adam will claim His bride as did the first Adam, taking her to Himself forever. See Revelation 21:9.
- 11) **Cancer**, crab, 6-22 to 7-22: All the redeemed will come to Him from all times and places, secure eternally in His presence, enjoying His love and fellowship. See the first resurrection Revelation 20:5-6 and 1 Corinthians 15:20-23.
- 12) **Leo**, lion, 7-23 to 8-22: As eternal King and Lord of Lords, He will utterly vanquish and destroy the Serpent and all his followers, reigning forever and ever. See Revelation 19:16.

When Jacob gave his prophecy to his sons (Ge 49), they seemed to bear a relationship to the Mazzaroth. Simon and Levi could be seen as the twins, Judah as the lion, Dan as the scales, and Benjamin as the wolf. Flavius Josephus (37-100 AD), wrote In the Wars of the Jews (4,5) that the 12 Shewbread or Showbread (Ex 25:30) represented the Zodiac.

Meditation, Eastern: This is opposed to Biblical meditation. Kundalini is one form. All forms of eastern meditation invoke an energy source. That source is demonic. Some practitioners become aware of these demons such as a woman who experienced 35 demons after performing Reiki, which was introduced by Dr. Oz and popularized on the Oprah Winfrey Show. Some have no consciousness of demonic infiltration as in transmission meditation advanced by Benjamin Crème. These meditation techniques come from Buddhism but are advertised in the Christian setting as “Christ consciousness” or a “shift in consciousness” or “health and wellness” or “brain health” techniques. Dr. Daniel Amen and T.J. Bartel advocate tantric bodywork during sexual relations. This is a Hindu practice that releases demons to heighten the sexual experience and is called tantric sex or “a more passionate night” in the Christian setting. Dr. Mark Hyman is

also an advocate of “ultra-metabolism”, “ultra-wellness”, “functional medicine”, and “mind body” techniques which are all part of a pseudo-science that is being put into the Christian world by bright lights such as Rick Warren (b 1954), the pastor of Saddleback Church in Lake Forest, California with his new health and wellness initiative.

Melchizedek: Melchizedek (2448 BC – 1848) was in fact Shem, the firstborn son of Noah and progenitor of the Semitic line. He lived 54 years after Noah died in 1998 BC. Abraham was 148 years old when Melchizedek died. Melchizedek was important in the OT because he was a Type of Christ. He prefigured Jesus Christ in the following ways:

- 1) His name appears 10 times in Scripture—twice in the OT and 8 times in Hebrews. Ten represents testimony from God. The Passover Lamb was set aside on the 10th of Nisan. (Ge 14:18; Ps 110:4; Heb 5:6,10; 7:1, 10, 11, 15, 17)
- 2) He was without father, mother, or genealogy, having neither beginning of days nor end of life, but made like the Son of God (Heb 7:3a). Levitical priests required a specific genealogy. The Melchizedekian priesthood had none.
- 3) He is high priest forever (Heb 7:3b) and also king.
- 4) His name means “righteousness” and he is king of peace [Salem] (Heb 7:2).
- 5) He is greater than Abraham who tithed to him (Heb 7:4).
- 6) He blessed the man of promise [Abraham] (Heb 7:6-7).
- 7) His priesthood is greater than the Levitical (Heb 7:5).
- 8) He only received a tithe while others receive and give (Heb 7:8-9).
- 9) He predates Abraham (Heb 7:10).
- 10) When the priesthood changed, the law of Moses was replaced by the law of Christ (Heb 7:12, 1 Cor 9:21, Gal 6:2).
- 11) He (Christ) is priest from power whereas Aaron was priest from law.
- 12) He is priest forever, but Aaron for a while (Heb 7:16-17).
- 13) He became priest with an oath to God, and they with no oath (Heb 7:21).
- 14) He is singular and permanent, but they were many and temporary (Heb 7:23-24).
- 15) He saves forever by propitiation (Heb 2:17), but they temporarily by atonement (Ex 29:33) or covering (Heb 7:25 and 9:11-14).
- 16) His sacrifice was “once for all”, but theirs were daily and for their own sins (Heb 7:27 and 9:25-28).
- 17) He alone sits at the right hand of the throne, they at his feet (Heb 8:1, Zech 6:13).
- 18) He is mediator of a better covenant by making the old obsolete (Heb 8:6-13).
- 19) His blood cleansed Heaven and Earth (Heb 9:23-24) whereas theirs by the sacrifice of blood cleansed only those copies from Heaven (Heb 7:21-22).
- 20) He prefigured the Last Supper in the King’s Valley [Shaveh] (Ge 14:18): ¹⁸ *And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High.* ¹⁹ *He blessed him (Abram)..(Ge 14:18-19a).*

Memorial: Four words are used for memorial in the OT (*zikkaron, azkarah, shem, yaad*) and one in the NT (*mnemosunon*). Specific Biblical examples include: the Feast of Unleavened Bread (Ex 12:14), God’s written word blotting out the memory of Amalek (Ex 17:14), two onyx stones on the ephod bearing the names of the 12 tribes (Ex 28:6-14), atonement money for taking a census (Ex 30:11-16), a grain offering by fire to the Lord (Lv 2:1-16), a sin offering by fire to the

Lord (Lv 5:11-13), the 12 loaves of showbread offered by fire to the Lord (Lv 24:5-9), an offering of gold booty from the captains (Nu 31:48-54), 12 stones placed in the middle of the Jordan to memorialize the arc of the covenant cutting off the flow of water for the crossing (Josh 4:1-7), Nehemiah's wall around Jerusalem (Nehemiah 2:11-16), David authoring a psalm (Ps 38:1, 70:1), cypress and myrtle (Is 55:13), In the Millennium, Gentiles will be blessed with the Temple within the City of Jerusalem as a memorial pictured as the hand (*yaad*) of God (Is 56:5), the prayers and alms of Cornelius, the centurion (Acts 10:4). Also acting as memorials, but not specifically stated is the rainbow after the flood as a sign of God's covenant with man (Ge 9:13).

From the above 15 examples, we learn that "memorial" takes on the meaning of a monument, trophy, sign of benevolence, or the hand (*yaad*) of God pointing to himself. In order for a "sign" to be a memorial, it must be permanent and benevolent. Notice that "cypress and myrtle" which replaces "thorns and thistles" (Ge 3:18) is a memorial, but "thorns and thistles" is just a sign because it is not permanent. Notice also that the sign or mark placed on Cain was benevolent but not permanent relative to salvation history. The "*sign which will not be cut off*" in Is 55:13 is called a "*memorial*". The blood placed on the doorposts to ward off the Death Angel showed God's benevolence for his people, but was a one-time event unlike the Passover which memorialized the event. So a memorial always is a sign, but a sign may or may not be a memorial.

Memorization of Scripture: If memorization is practiced at an early age, incredible feats can be performed. Some rabbis could memorize not only all of Torah in Hebrew, but could determine which words were marred by a nail passing through each page of that book. While the OT and NT contain about a thousand pages, ancient Indian Rishi could memorize the equivalent of 9000 typed pages of text. During the Vietnamese war, captured American pilots were often kept in isolated cells. Many Christian pilots soon realized that without the Bible, very few verses could be recalled. Many prisoners soon worked out a tapping code that allowed one prisoner to complete a verse the other could only start. How would you do without the Bible in your hands?

Dr. Howard Hendricks of Dallas Theological Seminary once said that if he had his way, every seminarian would be required to learn a thousand verses word perfect before graduation. Dallas Willard, professor of philosophy at USC wrote: Bible memorization is absolutely fundamental to spiritual formation. From my own experience, I noticed that knowing God's word is powerful during an exorcism. Jesus when confronting Satan, rebutted his challenges three times by quoting the Book of Deuteronomy (Dt 8:3, 6:16, 6:13) as told in Matthew Chapter 4. Use Scripture to counsel others, lead the unsaved to Christ, glorify God, and resist temptation. If you are a soldier: *Blessed be the Lord, my rock, who trains my hands for war, and my fingers for battle* (Ps 144:1). If you are an astronomer: *He counts the number of the stars [10²²], and he gives names to all of them* (Ps 147:4). If you are a frustrated voter: *Let his days be few and let another take his place* (Ps 109:8). If you are happy: *Praise the Lord for it is good to sing praises to our Lord* (Ps 147:1)! If you are desperate: *May Your compassion come to me that I may live* (Ps 119:77). In short, there is something for every occasion in the Bible.

Memra: The Jews at the time of Christ had a concept of the Messiah known as the *Memra*. John pointed this out in the first 18 verses of his account of the one Gospel showing: 1) The Memra was the same as God, but sometimes distinct from Him (1:1), 2) the Agent of creation

(1:3), 3) the Agent of salvation (1:12), 4) the manifestation of God's presence [Shekinah Glory] (1:14), 5) the Agent of revelation (1:18), and 6) the Seal of the covenant (1:17; Ex 24). Nevertheless the "Jews" rejected him even though as John points out, he fulfilled their theology.

Messiah and His Roles: Adam and Eve knew a Messiah would be sent to mankind from the Protoevangelium of Genesis 3:15. Eve even thought that her first son, Cain, was that Messiah when she said: *I have gotten a man Jehovah* (Ge 4:1b)!

The OT clearly shows the Messiah is to come twice in four places: Is 11:1-5; Is 61:1-3; Zech 9:9-10; Mal 3:1-4. Rabbis called these two personages *Meshiak ben Joseph* and *Meshiak ben David*, but could never plumb the meaning. Jesus read in the synagogue of his home town Is 61:1-2a stopping in mid sentence (Lk 4:18-19) because the final clause in the sentence referred to his Second Coming and he was only there to fulfill his first coming.

The OT shows that the Messiah is 1) God (Jeremiah 23:5-6), God-man (Isaiah 6:3), and man (Zechariah 13:7). All three aspects were needed for our salvation.

Jesus Christ as the Shekinah Glory (from the Greek *skeinei*) also came twice, each time for a three-and-a-half-year period. Shekinah means to dwell in the sense of dwelling in the Temple of God as the Shekinah Glory did in the Holy of Holies. The Shekinah Glory exited the First Temple in three phases, the last of which (Ez 11:22-23) lasted for 3 ½ years according to the Talmud. A second time, the Shekinah Glory "tabernacled" (John 1:14 YLT) among His people when Jesus Christ taught repeatedly in the Temple (Lk 21:37; Jn 18:20) and tabernacled among His people again for 3 ½ years.

Jesus has three roles. During the ministry of his first coming, he was Prophet. During his sacrifice on the cross and now in Heaven, he is Great High Priest. When he returns at the Second Coming, the Feast of Tabernacles will inaugurate his Kingship on the Throne of David.

Messianic Kingdom: From a Christian Dispensational viewpoint, the Messianic Age is also called the Millennium and follows the Great Tribulation. It is inaugurated by the Second Coming on the Feast of Tabernacles and begins with the First Resurrection of the Saints and the Wedding between the Church and the Lamb of God. It ends with Satan being loosed (Rv 20:7) followed by the final invasion of Israel, the Second Resurrection, and the Great White Throne Judgment. During the Millennium, there will be Jewish and Gentile governments. The Abrahamic and Davidic Covenants will be fulfilled. The Fourth Temple and the City of Jerusalem will stand on the Holy Mountain (Is 2:2-4).

Milk and Honey: The term "milk and honey" is used only in the OT and almost always with the participle "flowing". It is a metaphor for all good desired things. It is found in the books of Ex, Lev, Nu, Dt, Joshua, Jeremiah, and Ezekiel and never refers to the Millennium. In Songs honey and milk are under his bride's tongue (So 4:11) and in Isaiah milk and honey represent a future pre-Millennial time of abundance (Is 7:22). The first use of the term is as follows: *So I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite* (Ex

3:8). All other references are within this context with the notable exception of the rebellion of Korah when the expression was turned on its head to mean Egypt: ¹² *Then Moses sent a summons to Dathan and Abiram, the sons of Eliab; but they said, "We will not come up. ¹³"Is it not enough that you have brought us up out of a land flowing with milk and honey to have us die in the wilderness, but you would also lord it over us* (Nu 16:12-13)?

Millennium:

Miracle: The term “miracle/s” is used 7 times in the OT and 20 in the NT. It is comparable to the term “signs and wonders” used 14 times in the OT and 17 in the NT. In the simplest sense, a miracle is God turning his attention to man. In typical usage, however, it has the sense of signs and wonders meaning that it is intended to impress and is in some way related to salvation.

Satan can work miracles. Henry Morris lists 16 such miracles in *The Biblical Basis of Modern Science*. A typical miracle was done by Pharaoh’s magicians: ¹¹ *Then Pharaoh also called for the wise men and the sorcerers, and they also, the magicians of Egypt, did the same with their secret arts. ¹² For each one threw down his staff and they turned into serpents* (Ex 7:11-12).

There are many miracles by God in the OT and the NT. Looking only at the miracles of Jesus, there are officially 35 in the NT. The first was the Turning of Water into Wine and the 35th or last the Second Miraculous Catch of Fish. There were three Messianic miracles: #7 Cleansing the Leper (Mt 8:2-4), #12 Healing the Blind and Dumb Demoniac (Mt 12:22), and #27 Healing a Man Born Blind (Jn 9:1-7). Jesus’ greatest miracle was #19 Feeding the 5000 or The Miracle of the Loaves and Fishes; it is the only miracle covered by all four evangelists (Mt 14:14-21, Mk 6:34-44, Lk 9:12-17; Jn 6:5-13). After this miracle, the people sought to make him king and there was a division among the people and his disciples that continues to this day. On that day, Judas sought a pretext to leave him. In commenting on the apostles astonishment at seeing Jesus walk on water, Mark said the reason was because they had not grasped the meaning of the Great Miracle (Mk 6:51).

Mishnah and Gemara: According to Leo Trepp, Gemara means “completion”. It is the record of extensive discussion of rabbis, based on the Mishnah. Mishnah and Gemara together complete the [Talmud](#), the compendium of learning.

Mishnah means “review”. It is the interpretation of Torah passed along by word of mouth (Oral Torah) and finally codified circa 200 A.D. Oral Torah can be compared to the Catholic concept of Tradition. The Scriptural argument for Oral Torah is shown below:

³ *"Any man from the house of Israel who slaughters an ox or a lamb or a goat in the camp, or who slaughters it outside the camp, ⁴ and has not brought it to the doorway of the tent of meeting to present it as an offering to the LORD before the tabernacle of the LORD, bloodguiltiness is to be reckoned to that man. He has shed blood and that man shall be cut off from among his people* (Leviticus 17:3-4).

What the above verse says it that the ox, lamb, and goat must be slaughtered before the tent of meeting and not outside the camp. Later in Deuteronomy, we learn this:

21 "If the place which the LORD your God chooses to put His name is too far from you, then you may slaughter of your herd and flock which the LORD has given you, **as I have commanded you**; and you may eat within your gates whatever you desire (Deuteronomy 12:21).

Now the Law reads that "if it is too far from you" you may slaughter it within your gates and eat it there. The rabbis claimed, and were correct, that nowhere in Scripture between Leviticus 17:3 and Deuteronomy 12:21 was such a commandment written. Consequently they concluded that oral instruction (Mishnah) was justified by the Lord. In a similar vein, Catholics have Tradition.

I do not think this verse justifies either, but this is the verse that Jews point to for the Talmud and Catholics would consider appropriate for Tradition.

Morning Star vs Star of the Morning: Twice John uses the term "morning star" (Rv 2:28; 22:16). In the last chapter of Revelation he quotes Jesus' penultimate words as being: "*I am the root of the descendant of David, the bright morning star*". Most Christians know this, but few can actually tell you what a morning or evening star is and almost no one, what the morning star is right now at daybreak. The overriding astronomical characteristic of the morning and evening stars is not that they rise or set but that the evening star becomes brighter as sunset approaches and the morning star once bright before dawn wanes with the advance of the sun.

Satan often imitates God in a perverse way. Isaiah's song against the King of Babylon and then Satan and his Five I-Wills is preceded by this statement: *How you have fallen from Heaven, O star of the morning, son of the dawn* (Is 14:12a NASU)! Some translations (NIV, CJB, GWT, NCV, and WEB) even use "morning star" here for Satan and in Rv 2:28 for Jesus. So is there any difference? Technically the "star of the morning", "daystar" and the "morning star" are the same thing. But Satan cannot be given the same appellation as the Lord. So what is wrong? The KJV and NKJV use "Lucifer" which comes from the Douay-Rheims Bible. When Jerome retranslated the Latin Bible in the fourth century, the Latin word "*lucifer*" meant light bearer and specifically referred to Venus as the morning star. With time, however, Christians properly associated lucifer with Satan and Lucifer became a proper name. But I still have not explained the metaphors.

Four additional Bible verses are needed to solve the meaning of the metaphors. In speaking about faith, Peter says: *...you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star [phosphoros] arises in your heart* (2 Pt 1:19b). Earlier it was said that the morning star is not known for rising, but for fading. So why would Peter use this metaphor? Because he was talking about a star that did arise—the sun! When the sun rises, the morning star fades. This is a metaphor for Jesus eclipsing Satan. Does not Psalm 84 say: *The Lord, God, is a sun and a shield* (Ps 84:11a)? Does not Isaiah speak of *His glory from the rising of the sun* (Is 59:19b)? Does not Malachi say: *The sun of righteousness will rise with healing in his wings* (Malachi 4:2a). Doesn't the Psalmist refer to the Sun as the *Bridegroom*

coming out of His chamber (Ps 19:5)? Matthew describes Jesus' face during the Transfiguration as *shining like the sun* (Mt 17:2). Is the Morning Star that Jesus promises in Rv 2:29 a fading star or is it the rising sun? The sun has an apparent magnitude of 30 and Venus about 4 at its brightest. There is no comparison, just as there is no comparison between the Creator and the created and between the source of light (the sun and the Lord) and the reflector of light (Venus and Satan). Satan is the *son of the dawn* (Is 14:12) where Jesus is the Dawn. There are many metaphors for *the light that shines in the darkness*. The sun is one. James points out that *there is no change or shifting shadow in the Father of Lights* (James 1:17), meaning that the true Shekinah Glory will be without variation and shadow.

I was surprised to learn from the prisoners coming through my yard, that there is a strong tradition among Blacks that the Morning Star is the sun.

Mother of God: In Scripture, Mary is referred to three times as the “*mother of Jesus*” (Jn 2:1; Jn 2:3; Acts 1:14). Matthew refers to her as “*His mother Mary*” (Mt 1:18). Luke tells us that Elizabeth greeted the pregnant Mary as “*the mother of my Lord*” (Lk 1:43), a term of respect. Catholics use the term “Mother of God” to elevate Mary above human beings and to bestow on her the power of somehow having given birth to God. Then by uniting Mary to the Roman Catholic Church, so much more will be their control over the faithful. In actuality, Mary gave birth to Jesus' manhood, because his soul had existed forever in the godhead. Mary cannot be prayed to, does not dispense “graces”, and cannot save us.

Mystery: Many translations use the word “secret” interchangeably with “mystery”. A close reading of the two words, however, will show that a secret is that kept by man and a mystery that kept by God. In Romans we read: *God will judge the secrets of men through Christ Jesus* (Ro 2:16). In the OT we have: *There is a God in Heaven who reveals mysteries* (Da 2:28).

In the NT, the word mystery (*musteirion*), usually means a secret regarding God's plan (Mt 13:11), a secret from God to an individual (1 Cor 13:2, 14:2), or the hidden meaning of a symbol (Rev 1:20) or type (Rev 17:5, 7). The first seven mysteries below were cause for speculation in the OT and explained in the NT. Mysteries 8 and 9 were momentary mysteries until explained to John. The last mystery is still a mystery and will unfold during the Great Tribulation.

Note: In the mysteries below 1) a reference is included as to where the term is used, 2) a reference then says “from” where it was a mystery (usually in the OT), and 3) a reference as to why the “from” verse is applicable in brackets (usually in the NT).

1) **Mysteries of the Kingdom of Heaven:** Up till the middle of Jesus' ministry, He referred to either the Kingdom of God or the Kingdom of Heaven as being imminent. This meant that He was there to immediately usher in the era of Messianic rule on the throne of David that all Jews longed for. This all changed when He was rejected by the leaders of the Jews. On the very afternoon of the day that Jesus Christ was officially rejected by the Pharisees (Mt 12:24), He revealed the new Mysteries of the Kingdom of Heaven. This was different than the Kingdom of

Heaven that was mentioned 12 times earlier in Matthew alone. In that Kingdom there was no church. Now, because of the rejection, there was to be a church and the Jews of that day were not privy to the meaning of the nine parables Jesus delivered that very afternoon. To that evil and adulterous nation, Jesus promised the Sign of Jonah (Mt 13:39). Shortly afterward, he worked his Greatest [Miracle](#). See Mt 13:11; Mk 4:11; Lk 8:10; Ro 16:25 from Isaiah 6:9-10 [Mt 13:14b-15].

2) **Israel's Rebellion:** Israel's heart will be hardened until the fullness of the Gentiles has come in, at which time all Israel will be saved (Ro 11:25-27 from Isaiah 59:20-21 [Ro 11:26b-27]).

3) **Hidden Wisdom:** The mystery of wisdom in understanding the world about us was revealed by Messiah (1 Cor 2:7 from Is 64:4, 65:17 [2 Cor 2:9]).

4) **Rapture:** The mystery of the Rapture was revealed to Paul (1 Cor 15:51-52 from Is 25:8 [1 Cor 15:54b]; Hos 13:14 [1 Cor 15:55]).

5) **Christ:** The mystery of Christ (Eph 3:4, 3:3, 1:9; Col 1:26, 27, 2:2, 4:3; 1 Ti 3:16 from Psalm 110:1 [Mt 22:42, Acts 2:34-35]; Jer 23:5-6; Is 9:6; Zech 13:7, 9:9-10; Is 53 [John 12:38; Ro 10:16]) is also the mystery of the Gospel (Eph 6:19 from Is 40:3-8).

6) **Church:** The church is one flesh with Christ (Eph 5:32 from Ge 2:24 [Eph 5:31] and Ge 24 as an allegory). Part of the mystery of the church is Jesus as the [Bride of Christ](#) (2 Cor 11:2).

7) **Anti-Christ:** This is the mystery of "lawlessness" (2 Th 2:7 from Da 7:25, 8:25, 11:36 [2 Th 2:8]). See Manuscript #1.

8) **Seven Stars:** These are the seven angels of the Seven Churches from John's vision (Rev 1:16, 20a) prior to they being explained by Jesus (Rev 1:20b). The names of the seven angels are given in the history book of Enoch Chapter XX. These angels are in Jesus right hand, i.e., they are controlled by Jesus. The seven churches represent the seven epochs of the 2000-year old church. Although one type of church dominated each period, all seven types can be found in any one period. Conversely, no church of any period is assigned a specific angel, but all seven angels serve the church as a whole. This shows that the seven best angels in God's kingdom were selected to watch over the church during the 2000-year period. The angels can be compared to the members of the president's cabinet where each have their own specialty.

9) **Babylon:** The mystery is Babylon the Great, the Mother of Harlots (Rev 17:5, 7, 8-13 from John's vision (Rev 17:1-7) prior to it being explained by an angel. Mystery Babylon is Rome. See Manuscript #1.

10) **Seven Peals of Thunder:** This mystery was revealed to John (Rev 10:1-3), but he was restrained from writing about it (Rev 10:4). Consequently this was not inspired per Is 59:21.

Nephilim: These people are mentioned twice in Scripture (Ge 6:1-4 and Nu 13:32-33). In the Genesis account, it is mentioned that the *sons of God* intermarried with the *daughters of men* thus creating the Nephilim. This was the original term for *Mighty Men*. Later, the term was applied to real men (2 Sa 10:7, Ge 10:8). God then mentions that man is not just spirit, but also flesh and because of this corruption, He then gives the known Earth a 120-year warning. The size of the Nephilim is not mentioned in Genesis, but in Numbers after the 12 Israeli spies went into the land of Canaan, we learn that they saw many men of such great size that they appeared as *grasshoppers* before them. These were the sons of Anak called Anakim.

The other instances of giantism in the Bible are probably attributable to the Nephilim. Goliath of Gath, the Philistine warrior was six cubits and a span tall (1 Sa 17:1-11). Goliath had four brothers of which at least one of them had a total of 24 fingers and toes. This was why David chose for himself five smooth stones (1 Sa 17:40) from a brook before he faced Goliath in combat.

Other accounts of giantism come from Deuteronomy where Moses recounts the spies seeing the bigger and taller sons of the Anakim (Dt 1:27-30). Later (Dt 2:8-21) it is mentioned that in the land of Moab, there formerly lived the Rephaim known locally as the Emim by the Moabites and Zamzummin by the Ammonites. These people were *great, numerous, and as tall as the Anakim*, but they died out because *the Lord destroyed them before them*. The last remnant of the Rephaim was the King of Bashan called Og (Dt 3:11). His iron bed frame was 9 cubits long and 4 cubits wide. According to *Unger's Bible Dictionary* the archaeological remains of giants have been found in the region of Palestine (See Goliath). Supposedly archaeological giant human skeletal remains have been found in the South West desert of the United States.

Never Again: In the OT, the Lord and the prophets use the term “never again” in the RSV 21 times to indicate the consequences of sin. [See [Numerology](#).] The KJV uses this term 12 times which according to some exegetes would indicate God’s governmental perfection. On the other hand, the ASV does not use the term at all, but prefers to say “not again”. In the NT, there are two things Jesus Christ said at the Last Passover meal that he would not do again: 1) Jesus would not eat the seder meal again until fulfillment in the Kingdom (Lk 22:16). 2) Jesus would not drink the fruit of the vine until the Kingdom (Mt 26:29; Mk 14:25; Lk 22:18). When Jesus appeared to the two disciples after his Resurrection on the road to Emmaus, he broke bread at the supper table, but did not drink wine thus fulfilling his promise. The phrase “in the Kingdom” means at the dinner table of the Bride of Christ in Heaven just after the Rapture and later on Earth at the Feast of Tabernacles when the Millennium is ushered in.

New Age Religion: *Occultism* is the science of what Christians call the god of Forces and what New Agers call the *energies* behind the evolutionary process of *human consciousness*. *Esotericism* is the philosophy of the god of Forces. Both terms mean hidden and are understood to be beyond the understanding of the common man. The body of this ancient teaching handed down from generation to generation is called Ageless Wisdom. In preparation for the Anti-

Christ, Helena Blavatsky (1831-1891) was the first to explain the Ageless Wisdom through what she called Theosophy. Alice Bailey (1880-1949) advanced these teaching by channeling many books from a demon she called a Tibetan Master named Djwhal Khul. Benjamin Crème (1922-Present) began where Alice Bailey left off. In 1974, he was contacted by his master and trained to be the John-the-Baptist of the Anti-Christ. Benjamin Crème calls Blavatsky's work the Preparatory Phase, Bailey's the Intermediate Phase, and his the Revelatory Phase for the emergence of the Masters of Wisdom in the Age of Aquarius. The purpose of this activity is to unite all mankind under one religion as the following quotation from Benjamin Crème shows: *When men and women of every faith come to understand that they share a common spiritual legacy, as children of One Father—by whatever name their tradition chooses to call Him—a new era of brotherhood and peace will begin.* [Ref: AWT p 1.]

The only sin in Ageless Wisdom is *separativeness* that is the refusal to *detach* oneself from one's own ego and merge with the *group soul* since there is no individual soul. When initiated, the follower will develop a *self esteem* that is likened to the Christian concept of being filled with the Holy Spirit and conquer his *complacency* by volunteering to put into practice the concepts of *sharing, justice, brotherhood, and freedom* espoused by Maitreya, the Anti-Christ and the 14 Masters of Wisdom.

Nicodemus: Nicodemus (Nakdimon) was a Pharisee which meant he was a rabbi. (Do not confuse Nicodemus with Joseph of Arimathea. Both form [Bookends](#) to John's story of the righteous Pharisees.) Jesus was in constant confrontation with the Pharisees (*Perushim*). Matthew records Jesus delivering eight woes against the Pharisees while Luke records six woes. Luke also records three private luncheons with the Pharisees (Lk 7:39, 11:37, 14:1). But John, while strident against the rabbis of the day, records one congenial meeting with a Pharisee early in Jesus' teaching career just after the first Passover when Jesus initiated his public ministry. Nicodemus was *a ruler of the Jews*, which meant he was one of the seventy Sanhedrin. He was also *the teacher of Israel* (Jn 3:10) meaning he was the head of a rabbinical school. Consequently he believed according to Arnold Fruchtenbaum that "All Israel has a share in the world to come" and that "Abraham sits at the gates of Gehenna to save any Israelite consigned thereto". John the Baptist's teaching about salvation conflicted with this doctrine. Just before the Passover, John the Baptist had said to the Pharisees and Sadducees coming to him for baptism that their belief that they had Abraham as their father was of no help (Mt 3:9; Lk 3:8). When the Passover arrived, John records that Jesus inaugurated his campaign by driving out the money changers from the Temple and working the first of his public miracles. Even though these actions caused many to believe Him to be a man of God (Dt 33:1), Jesus knew that they did not have the proper belief (Jn 2:23-25). Because of John the Baptist's teachings and Jesus' controversial actions during the Feast of Unleavened Bread, Nicodemus met with this teacher secretly at night to resolve his inner conflict.

Nicodemus greets Jesus respectfully as a man of God, but Jesus answers not conversationally, but as a teacher saying: *Unless one is born again, he cannot see the Kingdom of God* (Jn 3:3).

For a Pharisee, this was the heart of the problem. Nicodemus knew what *yivaleid min ha-mayim* meant. It was an expression midwives used when there was a new birth. When the water sack broke, the baby was born of water. According to “Maternity Nursing” by Fitzpatrick the second stage of delivery had 8 signs. The seventh sign was the discharge of amniotic fluid. This was where the term “born of water” was derived. Nicodemus knew that “born again” meant a new beginning and that there were six ways a Jew could have a new beginning in life or be born again. They were 1) bar-mitzvah at age 13, 2) marriage at age 21, 3) priesthood at age 30, 4) becoming the head of a rabbinical school (*teacher of Israel*), 5) becoming King, and 6) being converted to Judaism. Nicodemus could not be king because of the Roman occupation and did not need to be converted. The other four ways to be born again, he had already done in his younger days. So his reply was: *How can a man be born when he is old* (Jn 3:4b) meaning that he had already been born again four times in his youth. Jesus then explained that he had added a seventh way to be born again. The seventh way also was a new beginning as were the other six, but this was the only way that led to salvation. One must be born of water (meaning physical birth and not water baptism) and born of the Spirit (meaning Romans 8:9). *However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you* (Ro 8:9a). This means that one is saved or born again if 1) he is first physically born and 2) he is a Christian believing in Messiah. In other words the one saved is born of water and born of the Spirit. To Nicodemus this was new ground for he had believed that just to be born of water as a Jew meant salvation.

Jesus then tells Nicodemus that He is God by the analogy of His ascending and descending from Heaven as no other man had done. Jesus second analogy is to Moses’ serpent in the wilderness that must be lifted up, i.e. He must die. This is quickly followed by belief in Him who was lifted up as the requirement for salvation.

Most people do not relate John 3:16 with Nicodemus, but Jesus then concludes His talk with the rabbi by speaking what today is called the Little Gospel. *For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life* (John 3:16). Jesus then concludes by saying that He did not come to judge, but to save the world and that He is the Light of the world. John used the word “world” more than any other author because his account of the one Gospel is meant for the world.

In all likelihood the Jesus, the new sensation in Jerusalem, had not detailed his message to the city while driving out the money lenders and working miracles during the Feast of Unleavened Bread. But He did here because Nicodemus was a well educated leader of rabbis who would certainly understand his message and distribute its unvarnished truth to other rabbis. Only John with his keen theological acumen relates this pericope forming the heart God’s of love, death, and salvation for mankind.

Ninety-Nine Names of Allah: In the Muslim religion Allah has many names of which only 99 are known to man. (The list is not agreed upon in all circles.) The significance of 99 is that Allah is “odd” or unique and hence 100 minus one. In a similar manner, the Zoroastrians have

101 names for God and Parsi tradition has 1001. If the follower can remember and recite these names, he will be admitted to Paradise. In Christianity, the Believer is guaranteed salvation by faith and not by knowledge. In Christianity, God has many names and titles. See Titles of Messiah. In a Trinitarian fashion Yahweh and Jesus have many names and titles, but the Holy Spirit has no name. From the list below obtained from xxxxxxxxxxxxxxxx and supplemented by Wikipedia in brackets, the Christian will see that many of Allah's attributes have Biblical origins. The problem is that all foreign language translations of the Koran are endearing to that language and mask the harsher points of the meaning. As an example, Al Mutakabbir is translated as Tremendous, but actually means "arrogant". Another is the word *Makker* in Arabic (ماکر) which in The Family of Omram Surah: 54 means "deceiver", but is usually translated as plotter or planner. This is not usually included in the names of Allah.

Al Rahman : The All Beneficent [Compassionate]
 Al Rahim : The Most Merciful
 Al Malik : The King, The Sovereign
 Al Quddus : The Most Holy
 Al Salam : Peace and Blessing
 Al Mu"min : The Guarantor
 Al Muhaymin : The Guardian, the Preserver
 Al "Aziz : The Almighty, the Self Sufficient
 Al Jabbar : The Powerful, the Irresistible
 Al Mutakabbir : The Tremendous (Arrogant) [Greatest]
 Al Khaliq : The Creator
 Al Bari" : The Maker [Rightful]
 Al Musawwir : The Fashioner of Forms [Evolver]
 Al Ghaffar : The Ever Forgiving
 Al Qahhar : The All Compelling Subduer
 Al Wahhab : The Bestower
 Al Razzaq: The Ever Providing
 Al Fattah : The Opener, the Victory Giver
 Al Alim : The All Knowing, the Omniscient
 Al Qabid : The Restrainer, the Straightener
 Al Basit : The Expander, the Munificent [Extender]
 Al Khafid : The Abaser
 Al Rafi" : The Exalter
 Al Mu"izz : The Giver of Honor
 Al Mudhill : The Giver of Dishonor
 Al Sami" : The All Hearing
 Al Basir : The All Seeing
 Al Hakam : The Judge, the Arbitrator
 Al "Adl : The Utterly Just
 Al Latif : The Subtly Kind [Gentle]
 Al Khabir : The All Aware
 Al Halim : The Forbearing, the Indulgent
 Al "Azim : The Magnificent, the Infinite
 Al Ghafur : The All Forgiving
 Al Shakur : The Grateful
 Al "Ali : The Sublimely Exalted
 Al Kabir : The Great
 Al Hafiz : The Preserver
 Al Muqit : The Nourisher
 Al Hasib : The Reckoner [Bringer of Judgment]
 Al Jalil : The Majestic
 Al Karim : The Bountiful, the Generous
 Al Raqib : The Watchful
 Al Mujib : The Responsive, the Answerer
 Al Wasi": The Vast, the All Encompassing
 Al Hakim : The Wise
 Al Wadud :The Loving, the Kind One
 Al Majid : The All Glorious
 Al Ba"ith : The Raiser of the Dead
 Al Shahid : The Witness

Al Haqq : The Truth, the Real
 Al Wakil : The Trustee, the Dependable
 Al Qawiyy : The Strong
 Al Matin : The Firm, the Steadfast
 Al Wali : The Protecting Friend, Patron, and Helper
 Al Hamid : The All Praiseworthy
 Al Muhsi : The Accounter, the Numberer of All
 Al Mubdi" : The Producer, Originator, and Initiator of all
 Al Mu"id : The Reinstater Who Brings Back All [Restorer]
 Al Muhyi : The Giver of Life
 Al Mumit : The Bringer of Death, the Destroyer
 Al Hayy : The Ever Living
 Al Qayyum : The Self Subsisting Sustainer of All
 Al Wajid : The Perceiver, the Finder, the Unfailing
 Al Majid: The Illustrious, the Magnificent
 Al Wahid : The One, the All Inclusive, the Indivisible
 Al Samad : The Self Sufficient,the Impregnable,the Eternally Besought of All, the Everlasting
 Al Qadir : The All Able [Omniotent]
 Al Muqtadir: The All Determiner, the Dominant
 Al Muqaddim : The Expediter, He who brings forward
 Al Mu"akhhir : The Delayer, He who puts far away
 Al Awwal : The First
 Al Akhir : The Last
 Al Zahir : The Manifest; the All Victorious
 Al Batin: The Hidden; the All Encompassing
 Al Wali: The Patron
 Al Muta"al: The Self Exalted
 Al Barr :The Most Kind and Righteous [Good]
 Al Tawwab : The Ever Returning, Ever Relenting
 Al Muntaqim : The Avenger
 Al "Afuww : The Pardonner
 Al Ra"uf : The Compassionate, the All Pitying [Subtly Kind]
 Malik al Mulk :The Owner of All Sovereignty
 Dhu al Jalal wa al Ikram : The Lord of Majesty and Generosity
 Al Muqsit: The Equitable, the Requirer
 Al Jami" : The Gatherer, the Unifier
 Al Ghani : The All Rich, the Independent
 Al Mughni :The Enricher, the Emancipator
 Al Mani": The Withholder, the Shielder, the Defender
 Al Darr : The Distresser, the Harmer
 Al Nafi" : The Propitious, the Benefactor [Source of Good]
 Al Nur : The Light
 Al Hadi : The Guide [the Way]
 Al Badi : Incomparable, the Originator
 Al Baqi :The Ever Enduring and Immutable
 Al Warith: The Heir, the Inheritor of All
 Al Rashid : The Guide, Infallible Teacher, and Knower [Guide to the Right Path]
 Al Sabur : The Patient, the Timeless

Notice that this list includes Love as referenced in Koran (11:90, 85:14). Quite simply, Allah is everything and the names give little insight into the belief system.

Numerology: Scriptural numerology or Biblical numbers is simply the study of numbers in Scripture. The assumption is that if God used a particular number of things, then perhaps that number was not selected randomly and has some ambient meaning. To figure out this ambient, background, or God intended meaning we search out with the help of a concordance, topical dictionary, or cyclopedic index the specific uses of that number and then try to formulate God's intended meaning. An example of this approach is the entry entitled [Ten](#). The number 666 as shown in the entry entitled [Maitreya](#) has dual significance. Ambience is constructed from the numerology of the components of this number (6, 60, 66, 600), the components of the Scarlet Beast in Rev 17:9-14 (15+14+15+21+1+600=666), from God's enemies with these components

(Goliath and Nebuchadnezzar), with other words summing to 666 (we perish, tradition, side, wealth, diaspora), and by [Gematria](#) where each Hebrew letter has a numerical content. God in his wisdom indeed has assigned ambient meanings to numbers.

After performing His Greatest [Miracle](#), Jesus performed a similar miracle before 4000 men (Mk 8:1-10). After this when his disciples were arguing about what to eat, Jesus did not ask them if there were leftovers from both miracles, but how many large baskets of bread contained the leftovers. There answers were twelve and seven (Mk 8:16-21). Both numbers have a special significance here. [Twelve](#) shows completeness in God's administration and [Seven](#) for completeness in God itself.

The following meanings have been ascribed to Biblical numbers by Ed. F. Vallowe:

1	Unity	Eph 4:4-6
2	Union or Division	Ge 2:23-24 or Ge 1:6
3	Resurrection and Divine Completeness (God is in it.)	Acts 10:16
4	Creation or World	Rev 21:16
5	Grace	Romans 11:5-6 NKJV
6	Man's Weakness, Incompletion, Satan's Evil	Ge 1:24-31; John 19:15
7	Completeness (Spiritual Perfection)	Rev 10:7
8	New Birth or New Beginning	Ge 17:12; Leviticus 8:31-36
9	Fruit of the Spirit	Galatians 5:22-23 (nine fruits)
10	Law and Responsibility, Testimony	Ex 50:1-17; Ex 7:14—11:9 (Ten Plagues)
11	Disorder and Judgment	Mk 16:14; Ex 14:24-28 (10 Plagues + 1)
12	Governmental Perfection	Mt 19:28; Mk 3:14
13	Depravity and Rebellion	Mk 7:21-22 (13 Things)
14	Deliverance, Salvation	Mt 1:17. 14 th of Nisan Jesus Died.
15	Rest	Days of Rest: 15 th Nisan Lev 23:6-7; 15 th Tishrei Lev 23:34-35; 15 th Adar Ester 9:20-22.
16	Love	1 Cor 13:4-8 (16 Things of love.)
17	Victory	Ge 7:11, 8:4, 47:28; Ro 8:35-39 (inseparable love)
18	Bondage	Lk 13:16, 4-5; Judges 3:14
19	Faith	Hebrews 11:3-32 (19 persons of faith)
20	Redemption	Ex 30:12-14 (20 gerahs for redemption)
21	Depravity of Sin	2 Timothy 3:2-5 (Paul's 21 sins). Mt 23 (21 sins)
22	Light	Ex 25:31-34 22 (cups fuel the menorah)
23	Death	Ro 7:9 <i>I was once alive apart from the law; but when the Commandment (10) came, sin (13) became alive and I died (23). Nor let us act immorally, as some of them did, and 23,000 fell in one day (1 Cor 10:8).</i>
24	Priesthood	1 Chronicles 24:7-18
25	Forgiveness of Sins	<i>In Him we have redemption (20) through His blood (30),</i>

		<i>the forgiveness of our trespasses (25), according to the richness of His grace (5) [Eph 1:7].</i>
26	Gospel	23 + 3 = 26. John 3:16 has 26 Greek words.
27	Great Commission	The preacher (27) gives testimony (10) of the victory (17) by the Unity (1) of the Gospel (26).
28	Eternal Life	<i>As sin reigned in death (23), even so grace (5) would reign through righteousness to eternal life (28) through Jesus Christ our Lord (Ro 5:21).</i>
29	Departure	The 29 th time the name of Noah (or Noah's) is used, he departed the Ark (Ge 8:18).
30	Blood	Mt 26:14-15. See 25 above.
40	Trials, Probation, Tests	Israel's 40 years in the wilderness (Dt 8:2-5; Ps 95:10).
70	Israel	Joseph + 2 sons + father (Jacob) + 66 offspring (Ge 46:26-27) = 70. 2 Chron 36:20-21. Sanhedrin = 70.
72	Gentiles	Shem (27) + Ham (31) + Japheth (14) = 72 (Ge 10:1)
100	God's Grace	Ge 21:5
666	The Number of the Beast	Rev 13:18
888	Resurrection of the Saints	Noah + Shem + Japheth (58+340+490=888) Daniel + Hananiah + Mishael + Azariah = 888
1000	Glory of God	Daniel 7:10

In the occultic world there are 72 Archons of Destiny: 72 Greek Titans, 72 Lemegeton, 72 Names of God, and 72 Branches of the Celestial Tree.

References by researchers who have spent many years delving into the subject are presented below:

Biblical Mathematics by Ed. F. Vallowe, 1992, Ed. F. Vallowe Evangelistic Assoc, Georgia
 Biblical Numerology by John J. Davis, 1968, Baker Book House, Grand Rapids, Michigan
 Numbers in Scripture by E.W. Bullinger, 1894, Kregel Pub, Grand Rapids, Michigan.

O Death Where Is Your Victory: Some people attribute this well-known sentence to Shakespeare (1564-1616) who wrote: "Death, where is thy sting? Love, where is thy glory?" The saying, however, comes from the apostle Paul (5-67 AD) who wrote: "*O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?*" (1 Cor 15:55 NASU). He was quoting the minor prophet Hosea (wrote 710 BC) who wrote proleptically: "*O Death, where are you thorns? O Sheol, where is your sting (Hosea 13:14b)?*" The expression means that death and Satan no longer have power over the Believer. It refers specifically to that time when "*this mortal will have put on immortality*" (1 Cor 15:54b) which is either at the First Resurrection or the Rapture. The Christian on his deathbed should use this saying in reference to his future resurrection while the one healthy and preaching the Gospel should look forward to the Rapture.

Ouija Board: The Ouija Board (*wee-jee* or *wee-ja*) is also called a talking board or spirit board. The spirit board was first patented as a game in the US in the 1890s, but the concept of automatic

writing extends back to China in the days of Moses where it was called “*fuji*.” Today the Ouija Board is a popular game among the young. During the séance, a planchette or indicator is touched by the participant which then automatically points to a letter and then another until a word is spelled. Psychiatrists call this an “ideomotor effect”, but Christians call it demonic manifestation and it often comes with payback. This means that some can play this game apparently without effect, while others will experience signs of demonic activity. Scripture clearly states: *There shall not be found among you anyone who makes his son or his daughter pass through the fire, one who uses divination, one who practices witchcraft, or one who interprets omens, or a sorcerer, or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead* (Dt 18:10-11 and see Acts 16:16; Gal 5:20).

I once met an 18-year-old man in prison who claimed that voices inside him were driving him crazy. These voices forced him on occasion to attack others and at times himself without his being aware of it or being in control. He claimed that he was normally a good person, but these things turned him into an animal. His cell was haunted at night and he couldn’t sleep. He was in terror of these things that were controlling him. The psychiatrists had given him medication but according to him it only made him sick. I prayed and with the Lord’s help expelled the demons who revealed themselves vocally saying “We are many.” The exorcism was dramatic in that he frothed at the mouth voluminously and fought back trying to resist the four guards holding him down. Finally the demons were expelled in the name of Jesus Christ. Immediately he became serene, no longer needed medication, and was finally able to read the Bible. It was then that he admitted to me that the whole ordeal began six years earlier when he was playing with an Ouija Board at the age of twelve.

Palm Sunday: Most people associate Palm Sunday or the Triumphal Entry with Jesus’ entering Jerusalem on a donkey to be crowned king. This is false. While there were many in the crowd who wished he would be king even to the point of crying out: “*Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest* (Ps 118:26),” Jesus knew that this could not be. Why--because he had been officially rejected by the ruling Pharisees (Mt 12:24). Consequently the church had to be established. Now he had come to present himself as the Lamb of God. But the Lamb of God was not just a title on the wings of words. It had to be earned as specified by the Law in Exodus.

Jesus arrived in the town of Bethany, a mile east of Jerusalem, before the fourth and final Passover of his teaching career (John 11:55--12:9-11). This was customary among Jews for that period. Since the Sabbath began on the evening of the eighth of Nisan, Jesus arrived on the seventh or ninth. The Passover (Ex 12:42 ff) was on the 14th of Nisan. Prior to the Passover, however, the Passover lamb had to be set aside and checked for three days to ensure that it was without spot and blemish. So on Sunday, the tenth of Nisan, Jesus presented himself as the Lamb of God by riding into Jerusalem on a donkey. Over the next four days from the 10th to the 14th of Nisan, Jesus was inspected to be spotless and unblemished (1 Pt 1:19) per Exodus 12:4

and Leviticus 23:4. This was accomplished by the intense questioning of the Pharisees, Sadducees, Scribes, and Herodians:

- 1) **Chief Priests and Elders** (Mt 21:23—22:14; Mk 11:27—12:12)
By what authority do you do these things?
The baptism of John, was it from Heaven or from men?
- 2) **Pharisees and Herodians** (Mt 22:15-22; Mk 12:13-17; Lk 20:20-26)
Is it lawful to pay tribute to Caesar, or not?
- 3) **Sadducees** (Mt 22:23-33; Mk 12:18-27; Lk 20:27-40)
Story of a woman married to a man with 6 brothers.
- 4) **Pharisees** (Mt 22:34-40; Mk 12:28-34)
What is the greatest commandment?
And no man dared to ask him anymore questions. Mark 12:34

The Messiah then asked them a lead in question about whose son the Messiah was (Mt 22:41-46; Mk 12:35-37; Lk 20:41-44). They responded correctly by saying: *David*. Then Jesus asked: *If David calls him Lord, how is he his son?* This they could not answer because of the God-Man nature of Messiah.

Had he failed any test, he would not have been without spot or blemish and you today would not be saved. Jesus could now represent the Pascal Lamb for the evening Passover Meal and also the sacrificial Passover Lamb on the following morning. That was Jesus Christ's greatest day. The next day, his sacrifice on the cross, was your greatest day—his worst day, for as God-Man he was 3 hours incommunicado with the Father.

Parable: Parables were used in the OT and among the rabbis of Jesus' day. Nevertheless, Jesus refrained from using them early in his ministry and spoke directly to the attentive crowds because the Kingdom of God (Mk 1:15) or the Kingdom of Heaven (Mt 3:2) was at hand. All this changed when the Pharisees officially rejected Him in front of the people (Mt 12:24). That very afternoon for the first time, Jesus began speaking in parables. That very afternoon he spoke 9 of the 31 parables attributed to Him. They will be enumerated here after an explanation of the word parable.

A simile is a colorful or poetic comparison where the words "like" or "as" or "compared to" are used. An example is as follows: "He is like a bear." A metaphor on the other hand is a similar but stronger comparison because it does not use like or as: "He is a bear." A parable is an extended simile: *The kingdom of Heaven is like a mustard seed...* and an allegory is an extended metaphor: *Behold the sower went out to sow...* In this respect, some parables are actually allegories. The important thing to remember is that every aspect of the story need not have parabolic or allegoric analogies. It is also not necessary that the story be an exact historical account. What is true, however, and this is the crux of the meaning, is that the story must have an application to you today. A parable is relevant to the Believer and unbeliever today. At the time Jesus began speaking in parables, the Kingdom of God was not to be ushered in, but in its place temporarily the church would be established. Consequently, the meaning of the parables was intentionally obscured (Mt 13:10-18) from the multitudes, but explained in detail to those who would form His church. John relates no parable, but explains everything clearly often with

exegesis. The nine parables related by Matthew, Mark, and Luke and told on that historic afternoon by Jesus after the Jews had committed their national sin against the Holy Spirit are these:

- 1) The Sower (Mt 13:3-9, 18-23; Mk 4:3-8, 13-20; Lk 8:5-8, 11-15)
- 2) The Lamp (Mk 4:21-23)
- 3) The Seed Growing Seemingly by Itself (Mk 4:26-29)
- 4) The Tares among Wheat (Mt 13:24-30)
- 5) The Mustard Seed (Mt 13:31-32; Mk 4:30-32; Lk 13:18-19)
- 6) The Leaven (Mt 13:33; Lk 13:20-21)
- 7) The Hidden Treasure (Mt 13:44)
- 8) The Pearl of Great Price (Mt 13:45-46)
- 9) The Fishing Net (Mt 13:47-50)
- 10) The Scribe (Mt 13:52)

The most important parable and the key to understanding the others (Mk 4:13) is that of The Sower. The four possibilities represent the four corners of the compass. a) That seed falling beside the road is eaten by the birds, i.e., Satan takes away the word from their heart. b) That falling on rocky ground withers away because they believe only for a while and then temptation draws them away. c) That falling amid thorns is choked because of concern for the riches of the world. d) That falling on good soil produces many fold because they hold fast and persevere. Obviously letters b and c have lost their faith and have not persevered (2 Ti 2:12).

The Seed Growing Seemingly by Itself portrays the mystery of regeneration. How it works, we do not understand. It is not the work of the sower.

The Tares among the Wheat shows that the angels will separate the darnel of the sinners from the wheat of the saints on Judgment Day.

The Mustard Tree is a religion that is the resting place for the birds or agents of Satan as seen in the first parable. The birds are a part of Christendom but are not Christians. *The kingdom of heaven is like a mustard seed, which a man took and sowed in his field; ³² and this is smaller than all other seeds, but when it is full grown, it is larger than the garden plants and becomes a tree, so that THE BIRDS OF THE AIR come and NEST IN ITS BRANCHES.*

The three measures of leaven symbolized Roman Catholicism, Greek Orthodoxy, and Protestantism: *The kingdom of heaven is like leaven, which a woman took and hid in three pecks of flour until it was all leavened.*

The Pearl of Great Price or treasure (Ex 19:5; Ps 135:4) represents the Believers in the world and Israel in particular: *The kingdom of heaven is like a treasure hidden in the field, which a man found and hid again; and from joy over it he goes and sells all that he has and buys that field.*

In the Fishing Net, the sea represents the world and the net the inescapable day of judgment where the angels will separate the good from the bad. *Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering fish of every kind; ⁴⁸ and when it was filled, they drew it up on the beach; and they sat down and gathered the good fish into containers, but the bad they threw away. ⁴⁹ So it will be at the*

end of the age; the angels will come forth and take out the wicked from among the righteous, 50 and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.

The Scribe is a knowledgeable man educated in the word of the Lord. Like the head of a household he is not to hide what is valuable. The teacher and preacher need this knowledge. As scribes we must share the Lord's teaching from the cornucopia (*things new and old*) of his learning. *Therefore every scribe who has become a disciple of the Kingdom of Heaven is like the head of a household, who brings out of his treasure things new and old.*

Parable of Service: This is Ryrie's 27th of 30 parables called by him the Parable of Unprofitable Servants. In the Harmony of the Gospel, it occurs Just before Jesus arrived at Bethany and resurrected Lazarus. The teaching is as follows:

⁷ Which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, Come immediately and sit down to eat? ⁸ But will he not say to him, Prepare something for me to eat, and properly clothe yourself and serve me while I eat and drink; and afterward you may eat and drink? ⁹ He does not thank the slave because he did the things which were commanded, does he? ¹⁰ So you too, when you do all the things which are commanded you, say, We are unworthy slaves; we have done only that which we ought to have done (Lk 17:7-10)

The Christian should gather from this parable that he may not be rewarded in this life for spreading the Great Commission or doing God's will because *he has done only that which he ought to have done*. Yes, the Lord may reward us in this life, but do not worry (Mt 6:25-34; Phil 4:6) or grumble (Phil 2:14) over it. We are soldiers for Christ (2 Ti 2:3). *Afterward, we may eat and drink*. This is the hard side of Christianity and not often a popular subject for preaching.

Patriarch: The word "matriarch" is not used in Scripture, but the word "patriarch" is used only twice and only in the NT (Acts 2:29 and Hebrews 7:4). In the narrow sense of the term, patriarch refers only to Abraham, Isaac, and Jacob, the progenitors of Judaism who are buried with their wives in the [Cave of Machpelah](#) 17 miles south of Jerusalem. In a wider sense, they also include Abram's 19 ancestors: Adam, Seth, Enosh, Kenan, Mahalalal, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Arpachshad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram. In a still wider sense, they include David (Acts 2:29), and any other OT name of note. The distinguish, it might be well to allude to the ancestral, Jewish, and Old Testamental patriarchs.

Patrick, Saint: Why discuss the legendary Apostle of Ireland (389-461) revered by Irish Catholics today for driving out the snakes from Ireland? As told in Butler's *Lives of the Saints*, his annual feast day is 17 March. Reading between the lines of this 4-book Catholic tome are signs that Patricius Magonus Sucatus was a Christian. Patrick once wrote that at the age of 16, he "knew not the true God". This is definitely not a Catholic statement since all Catholics are "made Christians" during infant baptism. The Christian, however, cannot come to the Lord unless he knows first that he is lost and secondly that only Jesus can save; and at the age of 16, Patrick knew he was lost. At this time of his life when he was for years a captured slave, he wrote: "Constantly I used to pray in the daytime. Love of God and His fear increased more and

more, and my faith grew and my spirit was stirred up so that in a single day I said as many as a hundred prayers, and at night nearly as many..." After escaping from his slave master, he fled by ship to his homeland in Britain. While homeward bound, he was recognized immediately by the captain as a pious young man who prayed for the safety of the crew. He spent time in France where he received Holy Orders and after the failure and death of Palladius to convert Ireland to the faith, Patrick was sent by bishop of Rome Celestine I (422-432) to the island where he was locked in war with the Druids who saw him as the ultimate threat to their way of life. [Note that the first bishop of Rome who consolidated enough power so that he could be called "pope" was Leo the Great (p 440-461).] In his 30 years of evangelism, Patrick founded the first see of Ireland at Armagh in 444 and converted much of the island to the faith. He wrote of the "so many thousands that were baptized and confirmed". "Those in Ireland who never had the knowledge of God but worshipped idols and abominations can now be called the children of God. Sons and daughters of Scottish chieftains have become monks and virgins of Christ." During his missionary endeavors, he was in constant fear for his life ("Daily I expect either a violent death or to be robbed and reduced to slavery."), but took solace in the words of the psalmist: *Cast your burden upon the Lord, and He will sustain you (Ps 55:22a)*.

Patrick shared the fifth century with Jerome, Augustine, Cyril, Peter Chrysologus, and Leo the Great all of whom were both saints and doctors of the Church. [See *Mary: Past, Present, and Future*.] Only Patrick, however, did not share heretical Mariology with his contemporaries. He was too busy winning souls.

Penance: This is a Roman Catholic term. No modern translation of the Bible uses the word "penance" including the Catholic editions of NAB and the New Jerusalem Bible. However, the term is used 63 times in the now outdated Catholic Douay-Rheims version. Where the DR says: *Let him do penance for his sin (Lev 5:5)*, the NASU version says: *He shall confess that what he has sinned*. The word "penance" has a Latin root from *paenitentia* from which we get the word penitentiary. Catholics consider Penance to be one of the seven sacraments and cite John 20:23 for its Scriptural institution: *If you forgive the sins of any, their sins have been forgiven...* The process involves a) contrition, b) confession, and c) penance. Hence, the name of the sacrament uses a part for a whole, a figure of speech called metonymy. Since it is assumed that the sinner has wounded the Church, to the Church he must confess his sin usually to a priest in a confessional. As an act of mortification to eradicate the effects of that sin, he must do a penance which is usually the recitation of three Hail Marys or an Our Father.

Protestants see John 20:23 as referring to the judgment a church must render on a member who either is practicing a habitual sin or as a judgment between two dissenting members. See [Church Discipline](#). See [Confession of Sins](#) for Biblical insight.

Pentecostal Handshake: This is sometimes called a Holy Ghost Handshake or Special Handshake. It is usually an honorarium for speaking at a religious meeting or a gift to a visiting

missionary or pastor. Back in the 1970s a twenty dollar bill often sufficed, but today it is usually a fifty, a hundred, or more commonly a check which can be claimed as a tax deduction.

People of God: This phrase is used twice in the OT (Jdg 20:2, 2 Sa 14:13) and three times in the NT (Heb 4:9, 11:25, 1 Pt 2:10). In the OT, it unquestionably refers to the people of Israel. When seen in the NT, however, many commentators claim that the People of God refers to the church. In writing to the Jewish Christians in diaspora (1 Pt 1:1), Peter writes: **9** *But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;* **10** *for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy* (1 Pt 2:9-10). Here Peter is clearly addressing the saved Jewish believer as opposed to Israel as a whole. This cannot be the church because the church is neither a race, nor a nation, but the Jews are both. Peter is saying that Israel as a nation has failed, but the Jewish believer has attained the prize. These People of God are now part of the Remnant.

In total, five NT books were written to the Jewish Remnant: Hebrews, James, 1 Peter, 2 Peter, and Jude. Four of those books are for Jews in the Diaspora or “sojourners of the dispersion” or “aliens scattered” depending on the translation. The Book of Hebrews was written in reverse, by those in Diaspora to those being persecuted in the homeland. In Heb 11:25, the reference is clearly to the People of God living in the Land of Goshen in Moses’ day, i.e., the Hebrews who would one day be called the Jews. In Heb 4:1-10, the point is that those seeking rest (*manoch*) will not find it without believing the good news and thereby coming to a true rest via their faith. Since there is no NT command in the Law of Christ to keep the Sabbath, the “*Sabbath rest for the people of God*” is an analogy for Jews to see the true rest, or Sabbath rest, or faith rest in Jesus Christ.

Peter, James, and John: These three men form the inner circle of The Twelve. James and John were brothers and the sons of Zebedee (Mt 4:21). Matthew and Mark always use the order Peter, James, and John, but Luke says Peter, John, and James. The three are recorded as being alone with Jesus on three occasions: 1) raising Jairus’ daughter (Mk 5:37; Lk 8:51), 2) the Transfiguration on Mt. Hermon (Mt 17:1; Mk 9:2; Lk 9:28), and 3) accompanying Jesus for prayer in the Garden of Gethsemane (Mt 26:36; Mk 14:33). Note that in two of the above gatherings, the three fell asleep. There is a fourth incident where two pairs of brothers, i.e. the three plus Andrew are found alone with Jesus inquiring about the End Times (Mk 13:3). It is interesting that Mark who was not there was the only one who wrote about this teaching. Perhaps Mark learned this from Peter (1 Pt 5:13).

A remote analogy can be made with the Trinity. Here Peter would represent the Father, James who was martyred in 44 A.D. in Jerusalem (Acts 12:2) would be the Son, and John the Holy Spirit. This shows the three united in faith and in leadership.

Peter on the Sea of Galilee: Peter’s three encounters with the Lord portray the Christian’s growing faith. The first and last encounters form the bookends for the growth of the mustard seed in between.

1) Peter's journey of faith begins on the high seas of Galilee. After a sermon from Peter's boat, Jesus had Peter and his brother Andrew set out into the deep to catch fish. They had been fishing all night and had caught nothing. Now their nets became full and they had enough fish to begin sinking two boats. Peter seeing this was amazed. He fell down at Jesus feet and said: *Go away from me Lord, for I am a sinful man!* In this allegory, the sea represents the nations of the world and the catch represents those that will be saved. The catch cannot be made without the Lord's help. Peter is not ready yet for the Great Commission and distances himself from Jesus (Luke 5:1-9).

2) After Jesus' greatest miracle (Feeding the 5000, Miracle #19, Mt 14:14-21), Jesus prayed in a mountain while The Twelve began rowing across the sea at night. At the midpoint of their journey amid fierce winds and high seas, Jesus appeared to them walking on water. Peter now asks that the Lord command him to come to Him. Peter begins walking on water, but sinks and must be saved by Jesus. In this allegory, Peter had not yet comprehended the meaning of the Great Miracle (#19) because Mark writes: *They had not yet gained insight from the Loaves, but their heart was hardened* (Mk 6:52). Peter's faith was growing (Mt 14:24-33).

3) Finally after failing to believe Jesus' seven predictions of his Resurrection (Jn 2:19; Mt 12:40, 16:4, 16:21, 17:23, 20:19, 26:32), The Seven find themselves at Galilee as Jesus had commanded (Mt 26:32), but they are not yet active in their ministry and are contemplating going back to fishing. A man appears on the shore and at the critical moment instructs them to cast their nets on the right-side of the boat to which their nets burst with 153 large fish. John is the first to notice that the man is Jesus. On hearing this, Peter put on his tunic and jumped into the shallow sea to wade ashore. Now he actively sought the Lord. Here the allegory shows that souls (fish) can only be won with the help of Jesus and that Peter being nearly completely full of faith is ready for the Great Commission (Mt Jn 21:4-7).

Like many of us, Peter at this point is not full of the Holy Spirit, but ready for his ministry on the high seas of the world. His earnest declaration of *phileo* for the Lord is accepted three times by Jesus, who knew that one day this *phileo* would be transformed perfectly into *agape* with Peter's martyrdom (Jn 21:15-19). In conclusion Jesus said: "**Follow Me!**" and they followed Him. [See [Fish, 153](#) and [Peter's Denial](#) and [Baptism, Spirit.](#)]

Peter's Denial: Peter's Denial is told Scripturally in three parts: 1) His boast not to *fall away* (Mt 26:33), 2) His actual threefold denial (Mt 26:69-75, and 3) His threefold statement of love (John 21:15-17).

After telling The Twelve: *You will all fall away because of Me this night* (Mt 26:31a) and then saying for the seventh time that He would be raised from the dead (Jn 2:19; Mt 12:40, 16:4, 16:21, 17:23, 20:19, 26:32), Peter boasts: *Even though all may fall away because of You, I will never fall away* (Mt 26:33). Jesus replied: *This very night, before a cock crows, you shall deny Me three times* (Mt 26:34).

After John had let Peter into the courtyard of Caiaphas the High Priest, Peter 1) denied to a servant-girl being with Jesus the Galilean (Mt 26:70), 2) denied to another servant-girl with an oath that he did not know the man (Mt 26:72), and 3) denied knowing Jesus to bystanders by

cursing and swearing (Mt 26:74). Immediately the cock crowed. Peter remembered his boast and began to *weep bitterly* (Mt 26:75).

After Jesus' Resurrection when The Seven (John 21:2) had caught 153 fish and had just sat down to a breakfast in the sand prepared by the risen Messiah, Jesus asks Peter: 1) *Simon, son of John, do you agape Me more than these* (apostles)? Peter, remembering his initial boast and complete failure is now afraid to use the word *agape* and replies: *Yes, Lord; You know that I phileo You*. To which Jesus replies: *Tend my lambs* (new Believers). Jesus again asks Peter: 2) *Simon, son of John, do you agape Me*? Again Peter refuses to say *agape* and replies: *Yes, Lord; You know that I phileo You*. But the reply is sufficient for Jesus says: *Shepherd My sheep* (lead the Believers). Then Jesus, knowing exactly what Peter is saying, uses the word *phileo*: 3) *Simon, son of John, do you phileo Me*? Grieved because his Master now uses his own word replies: *Lord, You know all things; You know that I phileo You*. The answer is sufficient because Jesus replies: *Tend my sheep* (mature Believers). See John 21:15-17).

The aftermath to the above encounter is told in John 21:18-19 where Jesus prophesied that Peter will be crucified in his old age. This showed that Jesus accepted *phileo* from Peter because of the humility in his confession, his refusal to boast as he had done earlier, and because in the future he would show his *agape* on the cross.

But Peter still had a ways to grow in faith. Acts 10:9-16 shows the turmoil that Peter went through in shaking his custom for eating only kosher foods. The vision had to be repeated three times and followed by an example before Peter understood the meaning.

Philip: Who was the doubting Apostle? Most would say Thomas. But John used Thomas' terminal act of faith as the climax of his account of the one Gospel. Philip, on the other hand, did show considerable initial unbelief. Just before Jesus' greatest miracle, Jesus asked Philip: *Where are we to buy bread, that these may eat* (Jn 6:5b)? John then tell us that He asked this question to test Philip (Jn 6:6) and Philip replied that 200 denarii for bread would not be enough (Jn 6:7). Andrew's reply then sets the stage for the great miracle (Jn 6:9). Much later, in the Upper Room Discourse, Philip says to Jesus: *Lord, show us the Father, and it is enough for us* (Jn 14:8). Jesus' reply is: *Have I been so long with you, and yet you have not come to know Me, Philip* (Jn 14:9)? It is truly instructive that even though Philip was among the first to recognize Jesus as The Prophet of Dt 18:18 (Jn 1:45) and heard Nathanael call Jesus the Son of God (Jn 1:49), he still at this late point in Jesus' ministry had not yet fully known his Messiah.

It is illustrative that after the Great Miracle, Judas decided to leave, Philip showed doubt, Andrew showed faith, and Peter replied: *We have believed and have come to know that You are the Holy One of God* (Jn 7:69), and Mark used this miracle followed by their doubts on the high sea at night to show that the apostles were still not full of faith (Mk 6:52).

Prison Epistles: There are four epistles or letters that Paul is credited with writing during his imprisonments. They are Ephesians, Philippians, Colossians, and Philemon. References are: (Ephesians 3:2, 4:1, 6:20; Philippians 1:7, 13-14; Colossians 4:3, 10, 18; Philemon 1:1, 9, 10, 13, 23). Paul was imprisoned at least four times (2 Cor 11:23): Ephesus (51-53), Caesarea (54-56), Rome twice (57-59). Sometimes these four epistles are called the Christological Epistles since they emphasize the person of Christ.

Postmillennialism: The Second Coming of Jesus Christ will occur either after the 1000-year golden age of the Church has expired or after the world has been won to Christ and Satan has been gradually defeated after an indefinable period of time beginning at Pentecost. Adherents include Presbyterians, B. B. Warfield, H. Meyer, Loraine Boettner, R. J. Rushdoony, Charles Spurgeon on occasion, and Christian Reconstructionists.

Praeterism (Replacement Theology): Praeterists believe that all End Time events have already taken place in the first century AD when Christianity replaced Israel at the destruction of the Second Temple in 70 AD. Elements of Praeterism invade Amillennialism and Postmillennialism. Some Praeterists envision two Second Comings one in 70 AD and another at the end of the age. Adherents include the Roman Catholic Church, Eastern Orthodox Church, and Hugo Grotius. A person with anti-Semitic tendencies would be attracted to Praeterism. The cause of anti-Semitism is Satan who boasted five I Wills in defiance of God. Satan hates those saved who will inherit the Earth, and as a subset of those saved, the Jews, who through the “woman” (Ge 3:15) gave birth to Messiah and will reign on the Throne of David.

Prayer: [See Manuscripts #10 and #27.] Prayer is heart to heart conversation with God while we are remote from him. Christians must pray daily. Before you pray, concentrate on whom you are praying to and stand in awe of God Almighty. It does not matter where, when, or how. God wants to answer our prayers, so if he is not, then something is wrong with our Christian life. Do you have the assurance of Salvation? Is there one sin you practice and cannot put down? Is there one person you will not forgive?

Prayer Book: A prayer book is a collection of special prayers commemorating feasts of the year, special occasions, and hours of the day. To the Jew, this is called the Siddur or Mahzor. In the Roman Catholic Church, the clergy and religious call this a Breviary. In recent years, the Breviary has come to be used by the laity who have traditionally used the Missal. Among Protestants, there is *The Book of Common Prayer* used by the Episcopal Church. Aside from these three formal books, there are many collections of prayers to be found in bookstores such as Germaine Copeland’s *Prayers that Avail Much*, the multi-faith *Oxford Book of Prayer*, the *Book of Prayers* by Baptist minister Harry Emerson Fosdick, and the *New Union Prayer Book* by the Central Conference of American Rabbis.

Prayer: Do Not Pray: There are some things we are not to pray for. When a person within the church has been delivered to Satan (excommunicated), the intent is that by Satan tormenting his body, his soul may be saved. **5** *I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus* (1 Cor 5:5). In this case, pray that the person be delivered from his sin and not from his trials.

In Jeremiah we read that the weeping prophet (9:1) also known as the bachelor prophet (16:2) three times was told by God not to pray for Judah: Jeremiah 7:16, 11:14, and 14:11. Judah had been condemned by God to be destroyed by Nebuchadnezzar. In the manner, God has decreed

that America be destroyed by Putin. In 2013, modern-day prophets were told to stop praying for America for judgment was ordained.

Chapter 8 of Ezekiel concludes with the Lord God saying: *though they cry in My ears with a loud voice, yet I shall not listen to them* (Ez 8:18b).

Moses, while he was standing at the Red Sea on the Beach of Nuweiba, was told by God to stop praying and to raise his staff and stretch out his hand over the sea and divide it (Exodus 14:16). In other words, stop praying and get to work!

To parallel Ecclesiastes Chapter 3, there is a time for praying and a time for doing!

Pre-Biblical Revelation: This is the concept that God's Word as revealed through the Holy Spirit, did not begin with Moses when he began writing Torah (Ex 24:4). This concept is illustrated perfectly in the first six verses of Psalm 19 where God's revelation in the stars is the prelude to God's revelation in Scripture as shown in Verses 7 through 14. The obvious question, then, is how *the heavens are telling of the glory of God?* See Manuscript #9.

Premillennialism: The Second Coming of Jesus Christ will usher in his 1000-year reign on Earth. Adherents include Justin Martyr, Irenaeus, most Reformers, Anabaptists, Huguenots, Cotton Mather, English Evangelicals, Seventh Day Adventists, Lutheran Church Missouri Synod, John Nelson Darby, Charles Spurgeon, C. I. Scofield, Charles Ryrie, Arnold Fruchtenbaum, Hal Lindsey, Tim Lahaye, Jerry Falwell.

Primogeniture: This is the special right to the first-born male sometimes called birthright. The male had the right to be the head of the family and inherited a double portion of his father's estate. In the OT, Esau sold his birthright to Jacob (Ge 25:29-34). Sometimes, the Lord would disregard the rights of primogeniture as he did when the prophet Samuel selected David, the youngest son, to be anointed in the midst of his older brothers (1 Samuel 16:13, 1 Ch 2:15). Another disregard for this custom was Jacob's bestowal of the blessing of his right hand (Ge 48) to the younger (Manasseh) rather than to the older (Ephraim) of Joseph's sons when he adopted them (Ge 48:5) to share in the inheritance of his other 11 sons. It would seem that the firstborn rights of Reuben were transferred to Joseph on this occasion. The rights for the priesthood were also transferred from Reuben to Levi (Nu 3:12, 1 Ch 5:1). Rights of the firstborn included: receiving a double portion of the inheritance, becoming head of the family, and providing for his aging parents and unmarried sisters.

When Jesus is called *the image of the invisible God, the firstborn of all creation* (Col 1:15), it does not mean as Seventh-Day Adventists say that Jesus is the first to be created among other men. What it does mean is that Jesus has the right of primogeniture. Paul indicates that this is the case in a following verse that says: *He is also head of the body, the church; and He is the beginning, the first-born from the dead* (Col 1:18). Jesus is the first fruits of the Resurrection.

Principalities: Who are the *principalities and powers in the heavenly places* (Eph 3:10 KJV)? In many translations, the word “rulers” now replaces principalities. We know: *For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him* (Col 1:16). We also know that Jesus Christ’s crucifixion disarmed the principalities and powers making a public spectacle of them and triumphing over them (Col 2:15). Perhaps the most descriptive verse concerning the Principalities is as follows: *For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places* (Eph 6:12). Our Job as Christians and soldiers for Christ is not to fight a crusade against other people on this Earth. That is not the way the Kingdom of God will be won. We will, however, fight against the Principalities. And who are they? They are the ones who created the Nephilim, the ones who detained Daniel’s angel (Dan 10:10-17) for 21 days, and whose leader tempted Jesus three times after his 40-day fast in the desert (Mt 4:1-11), and who today in the secular literature are called Grays, ufonauts, aliens, and ancient astronauts. They are the principalities the exorcist meets in a deliverance. This is who they are, but where are they?

In 2011, our best scientists are saying that only 4.6% of the universe can be seen. The unseen contains 0.4% neutrinos, 23% dark matter, and 72% dark energy. I maintain that the Principalities are ensconced primarily within dark matter called by some the ethereal and only occasionally do they manifest themselves in the visible world of solid, liquid, and gas. See [Aliens](#) and [UFOs](#).

Prophecy: Prophecy exists in the OT, in the NT, and within the church today. Closely coupled to the word prophecy are the words prophet and prophetess who bring God’s word to man. Prophecy also precedes the prophets as shown in the *Protoevangelium* of Ge 3:15 and has been used in irony by a non-prophet as did Caiaphas when he said: *It is expedient for you that one man should die for the people, and that the whole nation should not perish* (John 11:50, 18:14). Within Scripture, we know that prophecy is correct, will last, and is understandable because of the Holy Spirit whose job it is to reveal, inspire, and illuminate. The purpose of prophecy is to show the inescapable sovereignty of God and to give hope and insight to those who follow the way. The meaning of prophecy can be extended to cover not only future events, but also to hidden matters such as the location of fallen angels who did not keep their abode (Jude 1:6).

There are some within the church who claim that the gift of prophecy (1 Cor 13:2) like the gift of healing (1 Cor 12:7-11) died out in the apostolic age and that Paul’s exhortation not to despise prophecy (1 Thess 5:20) applied only to that age. Some even say that it is adding to Scripture, but this is only true if one actually tries to append it to Scripture. As an example, if the Lord reveals to you by vision, apparition, or dream that you will have an auto accident if you continue in your sin, and you in turn say that Scripture teaches that those who sin will have auto accidents, then you have just added to Scripture. My experience with prophecy within the church is that it is rare in some circles and more prominent in others. It is the same with the prophets. Some are rarely moved and some more often. The justification for prophecy within the church comes from the allegory of the Bridegroom and the Bride of Christ. If during the one to two-year betrothal of

the Biblical marriage, the groom needed to get an urgent message to the bride, he needed to do this secretly, but was permitted to do so by sending an intermediary (Holy Spirit) or even going himself (Jesus Christ) in secret.

One generic problem with prophecy is that so many Christians understand so little of the prophecy in the Bible like Jesus' description of the Seven Churches in Revelation that any church-day prophecy is only confusing because it cannot be integrated onto a crumbling base. To this I can only site a verse from Proverbs: *On the lips of the discerning, wisdom is found, but a rod is for the back of him who lacks understanding* (Pr 10:13).

Prophecies, Messianic: Peter Stoner writes and lists in *Science Speaks* (1958), the 324 prophecies of Jesus Christ the Messiah. Jack Wellman lists 365 at this URL <http://everydaychristian.com/blogs/post/8350/>. Some 36 major fulfilled prophecies are shown below:

Born of a Virgin	Is 7:14	Mt 1:23
Born in Bethlehem	Micah 5:2	Mt 2:1
Lineage to the Stem of Jesse	Is 11:1	Mt 1:6
His name is salvation (Yeshua)	Is 12:2	Lk 2:29-32
Jesus, the Messiah, is God (Jehovah)	Ps 45:7	Lk 2:11
	Jer 23:5-6	Jn 1:1
Jesus, the Messiah, is God-Man	Is 9:6	Jn 3:16, 10:13; Mt 8:20
Jesus, the Messiah, is Man	Zech 13:7b	Jn 1:51
Jesus was prophet	Dt 18:15	Jn 6:14; Lk 24:19
Jesus is priest	Zech 6:13b	Heb 8:1
Jesus will be king	Zech 6:13a	Rev 17:14
Jesus will be both king and high priest.	Ps 110:4	Heb 7:17, 21, + Rev 17:14
He will make Galilee glorious	Is 9:1	Mt 4:12
He will bring the "good news"	Is 52:7	Ro 10:15
Will speak parables and hidden things	Ps 78:2	Mt 13:35
Jesus life, mission, death, exaltation	Is 52-53	Gospel
Intercessor and Mediator	Is 53:12e	1 Tim 2:5
He will have a zeal for His Father's house	Ps 69:9	Jn 2:17
He will bring glory to His Father's house	Hag 2:9	Lk 2:27-32
Jesus had no sin (spotless and unblemished)	Ex 12:4	1 Pt 1:19
Jesus is the Cornerstone	Is 28:16	1 Pt 2:6-7
Light to all nations	Is 42:6	Lk 2:32
Priest of the order of Melchizedek	Ps 110:4	Heb 5:6
He was a prophet like Moses	Dt 18:15	Jn 6:14
The Lord is my shepherd	Ps 23:1	Jn 10:11
The light and the lamp	Jer 25:10	Jn 5:35
"The light of the nations"	Is 49:6	Lk 2:32
The Bridegroom	Jer 25:10	Mt 9:15
Last Supper foreshadowed	Ge 14:18	Mt 26:26-29
Betrayed by a friend	Ps 41:9	Jn 13:18-19

Betrayed for 30 pieces of silver	Zech 11:12	Mt 26:15
His sufferings on Calvary	Ps 22:1-18	Mt 27:27-56
Not a bone shall be broken	Ps 34:20	Jn 19:36
“Eli Eli...” (incommunicado as God-Man)	Ps 22:1	Mt 27:46
“He trusted in God, let Him deliver Him”	Ps 22:8	Mt 27:43
“Into Your hands I commend My Spirit”	Ps 31:5	Lk 23:46
Shepherd struck and sheep scattered	Zech 13:7c	Mt 26:31
Ascended to Heaven	Ps 68:18	Lk 24:51

Propitiation: This word is used only in the NT and never as a verb. It is a translation of the Greek *hiláskomai* and is a derivative of the Hebrew *kipper*. It is found in four NT references: Ro 3:25; Heb 2:17; 1 Jn 2:2, and 4:10. Since the word basically means the appeasement of God’s wrath, it is controversial because pagans by their sacrifices would try to appease the gods. Consequently some translations like the RSV refuse to use it and substitute the word “expiation” instead. This word, however, is judicial, refers to the expiation of things, and removes the personal interaction of God. The Jewish Bible prefers to speak of the High Priest (*cohen gadol*) performing *kapparah* (atonement) for the people. In this respect, the NIV uses the word “atonement”.

While some theologians cling to the sense of putting away anger or appeasement, a contextual reading of the four verses above does not show this. This meaning is defended by the following verses from the OT:

- ⁴² *We have transgressed and rebelled,
You have not pardoned.*
⁴³ *You have covered Yourself with anger
And pursued us;
You have slain and have not spared.*
⁴⁴ *You have covered Yourself with a cloud
So that no prayer can pass through (Lamentations 3:42-44).*

Actually the verses above speak of a people who are not pardoned because of their sin whereas the first usage in the NT says: *whom God displayed publicly as a propitiation in His blood through faith* (Ro 3:25). So the closest rendering for the word is atonement.

Protocols of Zion: The *Protocols of the Elders of Zion* (1903) overtly documents the minutes of a late 19th Century meeting of Jews bent on developing a plan to control the world press and economies. What it is, is something far different from a lie, because a lie gives one the impression that something is not true. Unfortunately, a search of the internet will yield such shortsighted descriptions as “a fraudulent, anti-Semitic text”, “a world plan for conquest through Jewish world government”, “an anti-Semitic hoax and forgery”, “a dangerous lie”, etc. All protestations miss the mark and divert attention from the import of the document. The document is a tale of two cities, but not as Charles Dickens (1859) saw it. It is about Rome and Jerusalem. Rome, the conspirators have, and Jerusalem is what they want. Major obstacles to these conspirators are Christians and Jews, but it is only the Christian that can understand the reason for these 24 Protocols. There are many hints that point to the author of this document. Let’s examine them.

The thought content is definitely not Jewish. There is nothing in the Jewish Talmud or Kaballah that is analogous. On the other hand, there is a definite link to Satanism and the organization of the Roman Catholic Church. As an example, there is the expression “aureole of power”. The aureole was interpreted by early Christians to be a halo. In reality, the golden circlet was a sign of divinity. In Byzantine art, Satan is pictured with an aureole. The word is used only in Roman Catholic circles. Further Satanic elements are seen in the representation of their leader using the Biblical imagery of a star. Here their star is a demon or fallen angel. Their reason for bringing the Roman Catholic Church to the brink of ruin and only then intervening to save it is explained as a heroic act without mentioning that it is also mandated by the ninth Satanic Statement, viz, that Satan needs a strong Church and has been supporting it all these years. Pagan elements are also seen in the deification of the Hindu goddess Vishnu and a pagan allusion to the uroboros—a cycle without beginning or end symbolized by the circle of a snake consuming its tail.

The style of writing can be seen even through the English translation from the Russian. It is that which was formerly taught in the Catholic seminaries with long compound-complex sentences including contact clauses with multiple participles, gerunds, and dependent phrases interjecting both disparate and reinforcing viewpoints relative to the main thrust of the subject and verb. It is also the manner in which a person with a high IQ would speak if the intent were to impress, and brag while seizing every opportunity to condescend and belittle. In the words of Paul Hoffman (*O Vatican!*, Congdon & Weed, 1984) the mentality and attitude of the curia exhibit circumspection, ceremoniousness, indirection, and secretiveness. He says: “Curialists often speak or write in Byzantine circumlocutions. Official Vatican documents destined for publication are customarily allusive, reticent, ambiguous, and obscure, requiring the kind of exegesis necessary for the Book of Revelation.” The forceful and timely use of *per me reges regnant* would have contextual meaning only to a person very familiar with Latin. Who but a Roman would know that the counter-revolution of Lucius Cornelius Sulla in 83 BC was a success? Who but a non-Jew would speak of “the religion of Moses”? Who but a student of New Testamental Scripture would know that the Book of Revelation is about things present, past, and future in alluding to the revelations of the Protocols as “what is coming, what is past, and what is going on now”? Why are the Two Forces in the last Protocol not explained when they are known only to Roman Catholic theologians? Because these “*men astutely trained*” (book by Peter McDonough, FP, 1992) are those theologians! Yes, these 24 Protocols were written by one man very familiar with the Vatican, a Jesuit, with guiding inputs from at least one financial advisor from a secret society (Masonry or Knights of Malta).

The document is frighteningly prescient considering that it was published in 1903. It is a working document showing how the New World Order (*novus ordo seculorum*) has been, is, and will be ushered in. There are stark differences between the *modus operandi* of the “despots” before and after the Anti-Christ emerges. Since it has been shown from other sources (Ref: Thomas Horn and Benjamin Creme) that the United States is the key country for the emergence, it is not surprising that the Protocols apply perfectly to this country. The ultimate reason for

these Protocols is not given by the author, but can be traced to Satan's fifth "I Will" (*I will make myself like the Most High*--Isaiah 14:14b). I maintain that these 24 Protocols would not have seen the light of day if it were not for the hubris of the participants. A document like this naturally needs a false flag, and for that the Jews were a natural and historic selection.

In the following redaction of the 24 Protocols, the redactor has removed the fog of the curia and yet remained as close as possible to the original contents: **{Redactor's notes are in braces.}**

1) There are two viewpoints: those that govern and those that are governed. Since evil in mankind outnumbers good, governance is attained by violence and terrorism and not by discussion. Subjugation is force. Law is another form of force. In nature, right comes from force. Political freedom is a liberal dream. It will weaken any government. Self government will breakdown into anarchy and class warfare. A state on the verge of collapse is within our power—the power of despotism—the power of capital. If a state is allowed to suspend all rules of civility in warfare {torture, lying, execution} with an external enemy, why not the same for an internal political enemy? The crowd or mob cannot be guided by sound reasoning because each man is for himself and it will never reach agreement. Consequently, morality and frankness are liabilities in politics for they will depose a ruler quicker than the strongest external enemy. Since liberalism multiplies rights, we will make might our right and we will not be recognized until it is too late. The evil we create will be temporary and be justified by the restoration of government. The end justifies the means. It is impossible for a state to govern itself without a despot to put down mob anarchy. We are all despots. We promote drunkenness, immorality, dissipation. We operate by force and make believe. Death sentences will produce blind submission. We will be merciless and we will be obeyed. Liberty and equality is the dream of poll-parrots. Those screaming for it are actually working for us and our blind agents. The only natural defense of the masses is their aristocracy—both natural and genealogical. We will subvert them to our own aristocracy—an aristocracy of an educated class, an aristocracy of money. During elections, it is really we who have the power of appointment.

2) War is not for territorial gain. {The U.S. has never taken land.} Our assistance {foreign aid} will make us the international *Agentur*. International rights will then replace national rights. Our administrators serving as elected officials will not be trained in the art of government, but will be those servile to our guidance. We must carefully account for the thoughts, values, and temperament of the people {national polls}. The power of the press must remain in our hands.

For the remaining 22 protocols, see Manuscript #37.

Protoevangelium: This is Latin for "first gospel". It occurs right in the middle of the second or Edenic Covenant (Ge 3:14-19) and while Satan is being judged for the second of seven times. The most famous quatrain in the Bible shows God saying the following to Satan:

*And I will put enmity between you and the woman,
And between your seed and her seed;*

*He shall bruise you on the head,
And you shall bruise him on the heel.*

Notice that four characters are portrayed in the above quatrain: You (Satan), the woman (Israel), her seed and He (Messiah), and your seed (Anti-Christ).

Psalm 19: In this psalm, the first six verses pertain seemingly to the heavens and Verses 7-14 to the Law of Moses. How then can there be a single theme? Theologians Rosenmueller, De Wette and Ewald argued for two psalms while Rolleston (1862), Seiss (1882), Bullinger (1893), Henry Morris (1984), James Kennedy (1889), Chuck Missler (1999), and John Pratt (2001) argue for a unified psalm based on God's revelation. Any preacher who has given a sermon on the stars in the heavens has missed the point. It is the signs that God put into the heavens! There are seven ways we know that God places "signs" in the heavens?

1. Only God can create the Mazzaroth [Zodiac] (Job 9:9). Job gives us an example of God creating the sign of Hydra within the Mazzaroth.
2. God create, numbered, and named the stars (Ps 147:4; Is 40:25-26)
3. These stars were to be for signs, seasons, and time keeping (Ge 1:14-19)
4. The signs, not the stars, were to show the glory of God through Messiah (Ps 19:1).
5. These signs went forth into all the Earth (Ps19:4a) and are to be viewed as the Bridegroom coming out to his Bride, those saved.
6. There was revelation prior to Moses (Ge 3:15) and an unbroken chain of prophets to tend the message in the stars (Lk 1:70; Acts 3:21; Jude 1:14-15). Some prophets were Adam, Enoch, Methuselah, Noah, Melchizedek (Seth), and Abraham.
7. The imagery in the signs pervades the Bible (Branch, Breaker, Lamb, Desired One, Dragon, Redeemer, Pierced, Lion, and Sheepfold).

The signs are interpreted by the following four rules of hermeneutics:

1. Find the meaning of the names of the 12 constellations and their 36 decans from the earliest languages.
2. Find the meaning of the major stars within the 48 constellations.
3. Relate the meanings to Scripture.
4. Relate the meanings to the earliest stylized pictures (pictographs) of the Mazzaroth.

In summary it can be said that Scripture posits that a story is told by the signs within the stars. By searching out the ancient meanings in the names of the constellations and their individual stars combined with a knowledge of Scripture and the early pictographs of the Mazzaroth, we can determine the rudiments of the revelation given to mankind as early as the days of Adam. That revelation was shepherded continuously by God's prophets from Adam to Abraham. The message has nothing to do with astrology and everything to do with Messiah. Book 1 tells that he will be born of a virgin, pay the price for redemption, battle against Satan, and die on the cross. Book 3 tells how he, the Branch, will return as the glorified king, save his sheep, and judge the Earth. Book 2 tells of the corruption of the bloodline of the human race by the Nephilim and the destruction of the world by flood. Book 1 is chronologically out of sequence (2,1,3) probably to buoy the hope of antediluvian mankind. The style of the imagery is such that Messiah in his first and second comings takes on many different shapes as he battles Satan who also metamorphoses into many forms. A constellation with its three decans

can flash backward or forward in time probably to emphasize that the first and second comings are by the same person. Only with this knowledge of the signs in the heavens, can Psalm 19 be properly understood and be called “one of the most magnificent writings in the Bible”.

See Manuscript #38 for Psalm 19.

Rapture: The word itself does not appear in the Bible, but is derived from the Latin word *raptus* which is the past participle of *rapere* meaning “to snatch to oneself.” As explained in detail in Manuscript #1, the concept is accepted by premillennialists which includes Dispensationalists and in diminishing degrees by postmillennialists and amillennialists. Although elements of this theology go back to the Didache or first century Writings of the Apostles, the full theology did not come to light until recently not because it is new but because *there is nothing concealed that will not be revealed, or hidden that will not be known* (Mt 10:26; Lk 8:17, 12:2). As we minister within the End Times knowledge increases. The main Scriptural proof comes from 1 Thess 4:15-17 which is: ¹⁵ *For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. ¹⁶For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. ¹⁷Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.*

Prior to the eighties, many theological dictionaries like Baker’s, Halley’s, Nave’s Topical Bible, the Oxford Dictionary, and the Westminster Dictionary did not mention the Rapture by name. Then in the 1980s some Evangelical theologians began branding the concept of the Rapture as a divisive element within evangelicalism because of the miraculous nature of the event and because its view encouraged withdrawal from society. These suspicions have mitigated over the past three decades as Christians have redoubled their efforts to fulfill the Great Commission while being in, but not part of the world (John 15:19) in these waning hours.

Are we allowed to know the timing of the Rapture? Immediately after revealing the [Mystery](#) of the Rapture, Paul said: *But you brethren, are not in darkness, that the day should overtake you like a thief* (1 Thess 5:4). This verse does not contradict what Jesus said earlier: *But of that day and hour no one knows, not even the angels of Heaven, nor the Son, but the Father alone* (Mt 24:36). The Rapture is the first stage of the Jewish wedding where the Groom fetches the Bride at her own house, takes her to his home, and has a preliminary ceremony there. (The second stage will be at the Second Coming on the Feast of Tabernacles.) In Jesus’ day, the young groom was always asked by his peers, when the wedding would be. Since the period of betrothal was from one to two years, the questioning or pestering would begin after the first year. To this, the groom had a stock answer: “I know neither the day nor the hour. Only my father knows.” Obviously the groom knew, but desisted in telling his friends. Since the first four of the [Seven Jewish Feasts](#) were filled on the very day by Jesus Christ when He was on Earth, we can only presume that the last three will also be fulfilled on the very day.

Reciprocity: Salvation is by faith. After that the work of reciprocity takes effect. Zechariah, more than any other Biblical writer, thought in terms of reciprocity.

Return to Me, declares the Lord of Hosts,

that I my return to you...Zech 1:3 and Malachi 3:7

*...just as He called and they would not listen,
so they called and I would not listen says the Lord of hosts (Zech 7:13b).*

*They will call on My name, and I will answer them;
I will say They are my people, and they will say The Lord is my God (Zech 13:9b).*

*If it is marvelous in the eyes of the remnant of this people in those days,
will it also be marvelous in My eyes (Zech 8:6)?*

*...just as you were a curse among the nations, O house of Judah and house of Israel
So I will save you that you may become a blessing (Zech 8:13b).*

Draw near to God and He will draw near to you. James 4:8

*If we sowed spiritual things in you,
is it too much if we reap material things from you (1 Cor 9:11)? See also Ro 15:26-27.*

*The one who is taught the word,
is to share all good things with the one who teaches him (Gal 6:6).*

Relic: In Acts 19:11-12, it reads: ¹¹ *God was performing extraordinary miracles by the hands of Paul,* ¹² *so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out.* What is to be understood here is that there was no special efficacy in the handkerchief (*soudaria*), but rather the miracles imparted by God were to verify the instrumentality of the apostle Paul.

In the Catholic Church, such items and the bodily remains of saints are called relics. These relics are not allowed to be kept in private homes without the bishop's permission and cannot be sold. Object touched by a saint are designated third class, whereas items of clothing are second class and bodily remains first class. A relic is considered worthy of veneration, gives honor to the saint, and perpetuates the [Greeley Cycle](#). None of this theology applies to Protestants today.

Remnant: These are the Jews who will be saved during the Great Tribulation. Paul says that Israel's heart will be hardened until "*the fullness of the Gentiles has come in; and thus all Israel will be saved...*" (Ro 11:25b-26a). Who is "all Israel"? This is the Remnant. During the Tribulation about two thirds of the Jews will be apostate and follow the Anti-Christ (Zech 13:8). The remaining one third will comprise the faithful Remnant. They are referred to as the "escaped" or "survivors" in Isaiah 4:2; 37:31-32 and Joel 2:32 and Obadiah 1:7. The key verse from Isaiah is as follows: ²⁰ *Now in that day the remnant of Israel, and those of the house of Jacob who have escaped, will never again rely on the one who struck them, but will truly rely on the LORD, the Holy One of Israel.* ²¹ *A remnant will return, the remnant of Jacob, to the mighty God.* ²² *For though your people, O Israel, may be like the sand of the sea, Only a remnant*

within them will return; A destruction is determined, overflowing with righteousness (Isaiah 10:20-22).

At the end of the Great Tribulation, the Remnant will become aware of their national sin by the preaching of the 144 thousand, the Two Witnesses, and Elijah. [See [Sin, Unforgivable](#).] The Remnant will then confess their sin and plead for the return of Messiah in the following way:

1) Requirement:

39 "You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; 40 and you are unwilling to come to Me so that you may have life. 41 "I do not receive glory from men; 42 but I know you, that you do not have the love of God in yourselves. 43 "I have come in My Father's name, and you do not receive Me; if another comes in his own name, you will receive him. 44 "How can you believe, when you receive glory from one another and you do not seek the glory that is from the one and only God? 45 "Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. 46 "For if you believed Moses, you would believe Me, for he wrote about Me. 47 "But if you do not believe his writings, how will you believe My words (Jn 5:39-47)?"

2) Promise to Go Away:

37 "Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. 38 "Behold, your house is being left to you desolate! 39 "For I say to you, from now on you will not see Me until you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD (Mt 23:37-39)!'"

I will go away and return to My place until they acknowledge their guilt and seek My face; in their affliction they will earnestly seek Me (Hosea 5:15).

3) Confession of National Sin Is a Requirement:

40 'If they confess their iniquity and the iniquity of their forefathers, in their unfaithfulness which they committed against Me, and also in their acting with hostility against Me — 41 I also was acting with hostility against them, to bring them into the land of their enemies — or if their uncircumcised heart becomes humbled so that they then make amends for their iniquity, 42 then I will remember My covenant with Jacob, and I will remember also My covenant with Isaac, and My covenant with Abraham as well, and I will remember the land (Lev 26:40-42).

11 And the LORD said to me, "Faithless Israel has proved herself more righteous than treacherous Judah. 12 "Go and proclaim these words toward the north and say,

'Return, faithless Israel,' declares the LORD ;

'I will not look upon you in anger.

For I am gracious,' declares the LORD ;

'I will not be angry forever.

13 'Only acknowledge your iniquity,

That you have transgressed against the LORD your God

And have scattered your favors to the strangers under every green tree,

And you have not obeyed My voice,' declares the LORD .

¹⁴ 'Return, O faithless sons,' declares the LORD ;

'For I am a master to you,

And I will take you one from a city and two from a family,

And I will bring you to Zion.'

¹⁵ "Then I will give you shepherds after My own heart, who will feed you on knowledge and understanding.

¹⁶ "It shall be in those days when you are multiplied and increased in the land," declares the LORD , "they will no longer say, 'The ark of the covenant of the LORD .' And it will not come to mind, nor will they remember it, nor will they miss it, nor will it be made again. ¹⁷ "At that time they will call Jerusalem 'The Throne of the LORD ,' and all the nations will be gathered to it, to Jerusalem, for the name of the LORD ; nor will they walk anymore after the stubbornness of their evil heart. ¹⁸ "In those days the house of Judah will walk with the house of Israel, and they will come together from the land of the north to the ^cland that I gave your fathers as an inheritance (Jeremiah 3:11-18).

4) Actual Confession of the Remnant: On the sixth Jewish Feast, Yom Kippur or the Day of Atonement on the tenth of Tishri, the confession of the leaders and people will begin. Their actual words can be found in Scripture.

6 "Come, let us return to the LORD .

For He has torn us, but He will heal us;

He has wounded us, but He will bandage us.

2 "He will revive us after two days;

He will raise us up on the third day,

That we may live before Him.

3 "So let us know, let us press on to know the LORD .

His going forth is as certain as the dawn;

And He will come to us like the rain,

Like the spring rain watering the earth (Hosea 6:1-3)."

³ He was despised and forsaken of men,
A man of sorrows and acquainted with grief;
And like one from whom men hide their face
He was despised, and we did not esteem Him.

⁴ Surely our griefs He Himself bore,
And our sorrows He carried;
Yet we ourselves esteemed Him stricken,
Smitten of God, and afflicted.

⁵ But He was pierced through for our transgressions,
He was crushed for our iniquities;
The chastening for our well-being *fell* upon Him,
And by His scourging we are healed.

⁶ All of us like sheep have gone astray,
Each of us has turned to his own way;
But the LORD has caused the iniquity of us all
To fall on Him.

⁷ He was oppressed and He was afflicted,
Yet He did not open His mouth;
Like a lamb that is led to slaughter,
And like a sheep that is silent before its shearers,
So He did not open His mouth.

⁸ By oppression and judgment He was taken away;
And as for His generation, who considered
That He was cut off out of the land of the living
For the transgression of my people, to whom the stroke *was due*?

⁹ His grave was assigned with wicked men,

Yet He was with a rich man in His death,
Because He had done no violence,
Nor was there any deceit in His mouth (Isaiah 53:3-9).

Once this national confession has been made, “*all Israel will be saved*” (Romans 11:26a).

5) Remnant Pleading for Return of Messiah:

10 "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. **11** "In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo (Zechariah 12:10-11). Here the Lord switches from the first (*Me*) to the third (*Him*) person in mid sentence.

*Do not remember the iniquities of our forefathers against us;
Let Your compassion come quickly to meet us,
For we are brought very low* (Psalm 79:8).

Jesus will return at the Second Coming for the Seventh and final Jewish Feast called the Feast of Tabernacles on the fifteenth of Tishri.

Repent: Repentance is taught in both the OT and the NT. The Hebrew words for repent are *nacham* and *shub* while the Greek word is *metanoeo*. The English verb comes from the Latin word *repenso* meaning to rethink. Within the context of the Gospel, we are to rethink our actions relative to the teaching of Jesus Christ. This sounds simple enough, but Christian theological factions argue over the mechanics of the word.

Dispensationalists tend to emphasize the mind's involvement in the decision to turn away from sin and that the emotion called "sorrow" such as that shown by Judas has no relevance and carry with it the aspects of a [work](#). This is called the *sorrow of the world* (2 Cor 7:10b). Lordship theologians agree, but insist that the sorrow of God (2 Cor 7:10a) is required and that the whole brain consisting of mind (intellect), emotions (heart), and will (trust) cannot be divided and must work together to result in a change to the "[whole man](#)" (mind, body, and soul). The two sides, however, are so polarized that they do not appear to meet in the middle. Then there is the perplexing question of why John doesn't once use the word "repentance" in all 21 chapters of his fourth account of the one Gospel.

In trying to answer John's failure to use the word repentance, Dispensationalist Lewis Perry Chafer claimed that repentance was not independent of belief. C.C. Ryrie wrote that, because of John's silence on the issue, to repent must be a synonym for to believe. Arnold Fruchtenbaum says it best when he writes (M#111) that repentance does not mean sorrow, but if it is taken to mean belief, then it is a condition for salvation. He also adds trust as a condition for salvation and then says that faith is "stronger than mere opinion though it is weaker than foreknowledge" thus placing it in the category of emotion. Zane Hodges mistakenly wrote that John did not regard repentance as a condition for eternal life. H.A. Ironside, not too accurately, claimed that John did not travel the well trodden ground by mentioning repentance but then added that he did

not ignore repentance because it is similar to faith, but John never used the word “faith” either. Finally John MacArthur writes that repentance underlies all of John’s writings which is correct, but then mistakenly adds: “His readers were so familiar with the apostolic message that he didn’t need to dwell on the issue of repentance.” Early Lordship theologian William Schaeffer in his complete works comprising 5 volumes does not mention the word repentance and neither does Catholic theologian Richard McBrien in his two-volume tome.

My analysis is this. John preferred the verb “to believe” to be stronger than the noun “faith” and used that word more frequently than the others. Regarding the word “repent”, he truly believed in a change in the “whole man” and called that being “born-again” which comes from the Hebrew expression *yivaleid min ha-mayim* (to be born of water). All the terms that John uses to describe the salvation process (*loved the darkness rather than the Light; come to the Light; practices the truth; worship the Father in spirit and truth; honor the Son; honor the Father; those who did the good [deeds]; if anyone eats of this Bread, he will live forever; he who eats My flesh and drinks My blood has eternal life; love Me; hears the words of God; My sheep hear my voice; If you love Me, you will keep my commandments*) are summed up in the expression “born-again” to emphasize the actions of the whole man. Consequently, John does not ignore the issue of repentance, but rather he explains it as being born again.

Man is saved by faith alone, but the following words and expressions have been used to describe the salvation process. In no case is any one of these words or expressions an additional requirement to being saved by faith, because they are identical:

<i>Your faith has saved you.</i>	Luke 7:50
<i>By grace you have been saved.</i>	Ephesians 2:5
<i>according to His mercy</i>	Titus 3:5
<i>by the washing of regeneration</i>	Titus 3:5
<i>renewing by the Holy Spirit</i>	Titus 3:5
<i>by one Spirit we were all baptized into one body</i>	Ephesians 12:13
<i>whoever calls on the name of the Lord</i>	Joel 2:32 [Acts 2:21], Romans 10:13
<i>The one who endures to the end will be saved</i>	Mt 24:13, Mk 13:13
<i>(Work for) the food which endures to eternal life</i>	John 6:27
<i>work out your salvation with fear and trembling</i>	Philippians 2:12
<i>(Receive) the way of salvation (the Gospel)</i>	Acts 16:17, 9:2; Genesis 18:19, John 14:6
<i>as many as had received Him (were saved)</i>	John 1:12
<i>believe in His name</i>	John 1:12
<i>then he (Abraham) believed in the Lord</i>	Genesis 15:6
<i>repent and believe in the Gospel</i>	Mark 1:15, Acts 2:28
<i>unless you repent, you will all likewise perish</i>	Luke 13:3, 5, Revelation 2:5b
<i>repent and return</i>	Acts 3:19
<i>repent and do the deeds</i>	Revelation 2:5a
<i>unless one is born again, he cannot see the Kingdom of God</i>	John 3:3
God establishes, anoints, seals, and gives the HS	2 Cor 1:21-22
<i>sealed in Him with the Holy Spirit of promise</i>	Ephesians 1:13, 4:30
<i>For by your words you will be justified</i>	Matthew 12:37
<i>man is justified by faith</i>	Romans 3:38

doers of the Law will be justified

Romans 2:13. The NT parallel here is that those who just hear the Law of Christ will not be justified. They must do it in faith.

Repetition: Repetition within the Bible is done both for emphasis and to tie the various elements to a single pronouncement. Repetition is illustrated by the word “times” and not “things.” As an example, where the Messiah is shown to have 7 virtues (Is 11:2), this is not repetition; but where he repeats the same words 7 times (Rev 2:7), this is repetition.

- Ex 6:6-8 The Lord’s seven I Wills given to Moses prior to Israel’s release.
Is 14:13-14 Satan’s five I Wills spoken after his fall.
Is 6:3 *Holy, holy, holy* (Also Rev 4:8)
Jer 22:29 *Earth, Earth, Earth* (Land, Land, Land) meaning Hear Yea
Ez 21:27 *Ruin, ruin, ruin*
Rev 8:13 *Woe, woe, woe*
Jer 7:4 *This is the Temple of the Lord, the Temple of the Lord, the Temple of the Lord.*
Mt 6:7 Do not use meaningless repetition in prayer as in the above verse of Jer 7:4.
Rev 2:7—3:22 Seven promises to Christians: *He who has an ear, let him hear what the Spirit says to the churches...*
- John 4:26 Seven I Ams [*ego eimi*] (Jn 7:26, 6:20, 8:24, 8:28, 8:58, 13:19, 18:6)
Ge 15:1 *Do not fear* Is stated 58 times primarily in the OT.
Josh 8:1 *Do not fear or be dismayed* is stated 12 times primarily in the OT.
Mk 9:44 *Where their worm does not die, and the fire is not quenched* is stated three times
 In Mk 9:44, 46, 48 by Jesus quoting Is 41:14 and 66:24.
Mt 3:17 *This is My beloved Son, in whom I am well pleased* is stated three times in
 Mt 3:17, Mt 17:5, and 2 Peter 1:17.
Mt 3:17 Jesus was glorified three times: Mt 3:17, Mt 17:5, and Jn 12:28.
John 2:19 Jesus predicted his death and resurrection 7 times using words similar to this:
 When He has been killed, He will rise 3 days later (Mk 9:31). The 7 instances are
 John 2:19, Mt 12:40, 16:4, Mk 8:31, 9:31, 10:24, 14:28 (The last 4 are also Mt
 16:21, 17:23, 20:19, 26:32). Notice that five predictions come naturally after his
 rejection (Mt 12:24), but only John mentions that He also made this prediction
 before the rejection meaning that even if He had been accepted and the Kingdom
 of God were ushered in, He still had to die.
Mk 14:37 Three times Peter (and James and John) fell asleep in the Garden of Gethsemane
 (Mk 14:37,40,41). Three times Peter denied Jesus in the courtyard of Caiaphas
 (Mk 14:68,70,71). Three times Peter (and the disciples) denied Jesus’
 Resurrection (Mk 16:7,11,13). Three times Peter used *phileo* rather than *agape*
 to declare his love for Jesus (Jn 21:15,16,17). Jesus accepted Peter’s love. Three
 times Peter resisted eating unholy (unkosher) food (Acts 10:9-16).
Jn 6:40 In speaking about the Resurrection, Jesus said three times: *I (Myself) will raise
 him up on the last day* (John 6:40,44,54).
Josh 3 Symbolizing the Resurrection, the Lord parted the Red Sea on the morning three
 days after the first Passover. Once in the Promised Land, the waters of the
 Jordan were parted three times (Josh 3:1-14; 2 Ki 2:6-8;13-14).
Ne 6:4 Sanballat and Geshem send 4 messages to Nehemiah to harm him.

- Ge 6:8 The fifth time Noah's name (Ge 6:8), Ruth's name (Ru 2:2), Boaz' name (Ru 2:8), and David's name (1 Sam 16:22) are used, the context is grace.
- 2 Cor 11:24 Paul received 39 lashes from the Jews 5 times.
- Lk 6:20 In the Sermon on the Mount, Luke uses the word "blessed" 5 times indicating grace (6:20,21,21,22,23) while Matthew uses it 9 times indicating the fruit of the Holy Spirit (Mt 5:3,4,5,6,7,8,9,10,11).
- Mt 10:14 Five times in the NT, a town or household is departed using the symbology of shaking the dust from your feet. This indicates lost grace (Mt 10:14,Mk 6:11,Lk 9:5, Acts 13:51, 18:6).
- Lk 10:42 Luke records Jesus using the word "woe" six times to the Pharisees indicating the number of man (Lk 10:42,43,44,46,47,52), while Matthew records the word being used 8 times indicating a new beginning (Mt 23:13,14,15,16,23,25,27,29).
- 2 Ki 5:10,14 Naaman, the leper, washed 7 times in the Jordan.
- Php 4:3 The Book of Life of the Lamb is mentioned 7 times in the Bible (Php 4:3, Rv 3:5, 13:8, 17:8, 20:12, 20:15, 21:27).
- Ge 6:9 The seventh time Noah's name appears: *Noah was a just man perfect in his generations* (Ge 6:9).
- Josh 6:1-16 Israel marched around Jericho 7 times.
- John 3:3 Jesus and Nicodemus use the word born 8 times (Jn 3:3,3:4,3:4,3:5,3:6,3:6,3:7,3:8)
- John 4:7 The pericope of Jesus and the Samaritan Woman use the word (living) water 8 times (Jn 4:7,4:10,4:11,4:14,4:14,4:14,4:14,4:15). Note that the word well symbolizing grace is used 5 times. Eight symbolizes a new beginning.
- Ge 1:3 Then God said: *Let there be light...* Ten times the phrase "God said" is used In Ge:1 (Ge 1:3,6,9,11,14,20,24,26,28,29).
- Ps 106 Ten psalms begin with "Halelujah" or "Praise the Lord": 106,111-113,135, 146-150 (but not 146).
- Ex 14:11-12 Ten times the children of Israel put God to the test while wandering in the desert: Ex 14:11-12,15:23-24,16:2,16:20,16:27,17:1-7,32:1-10;Nu 11:1-3,11:4,14.
- Ex 3:3 The tenth time the word "Moses" is used (*I must turn aside now and see this marvelous sight, why the bush is not burnt up.*) shows responsibility.
- Ge 31:7 Laban changed Jacob's wages 10 times.
- Ne 4:12 Settler Jews complained to Nehemiah 10 times.
- Job 19:3 Job was insulted 10 times by his four friends.
- Ps 51:18 Symbolizing victory, the city of Jerusalem appears 17 times in the Psalms.
- 1 Jn 14:14 The seventeenth time John uses the word "world" in 1 John represents victory: *The Father has sent the Son to be the Savior of the world.*
- Mk 16:19 There are seven verses that speak of Jesus sitting at the *right hand of God* (Mk 16:19;Acts 2:33,7:55,7:56;Ro8:34;Col3:1;Heb10:12;1Pt3:22) and seven non-redundant verses showing Jesus sitting at the Father's right hand (Lk20:42,14:62; Acts2:34,21:25;Heb1:13,8:1,12:2) for a total of 17 times meaning victory.
- Ge 15:13-14 In the OT, there are 18 references to Israel's "bondage" or being "enslaved and oppressed" from Genesis 15:13 to Judges 6:8. Eighteen means bondage.

There are also many verses that are identical or nearly identical such as the two at the so called middle of the Bible that have an identical meaning:

⁸ *It is better to take refuge in the LORD*

Than to trust in man.

⁹*It is better to take refuge in the LORD*

Than to trust in princes (Psalms 118:8-9).

Why is the Bible so repetitive in its teachings? In speaking about truth, Einstein once wrote: “With the affairs of human beings, knowledge of truth must continually be renewed by ceaseless effort, if it is not to be lost. It resembles a statue of marble which stands in the desert and is continually threatened with burial by the shifting sand. The hands of service must ever be at work in order that the marble continue lastingly to shine in the sun.” (Note that this is a parable where instead of using “like” or “as”, Einstein used “resembles”. Had he said “It is a statue”, then the analogy would have been direct and he would have created an allegory.)

Resurrection of the Dead: At the time of Christ, the Sadducees who accepted only Torah (Pentateuch) believed in neither the Resurrection nor the afterlife, while the Pharisees believed in both. Today Orthodox Jews believe in the Resurrection. Catholics hold to the Resurrection, but have a fuzzy view of millennial events. Seventh-Day Adventists and Jehovah Witnesses accept a spiritual, but deny a bodily resurrection. Mormons believe in a bodily resurrection, but believe that Moses along with Enoch and Elijah were translated. Some Christians overemphasize “going to Heaven” and ignore the consequences of living in a resurrected body. Heaven is only an intermediate state.

During Passion Week, Jesus proved the Resurrection to the Sadducees from Torah by citing Exodus 3:6. During his ministry, he predicted his own resurrection three-days after burial seven times. See [Jesus Predicts His Death and Resurrection](#).

When Jesus was resurrected by His Father, He became the first fruits of the **First Resurrection** (Rev 20:5-6) on the 17th of Nisan on the Jewish feast of First Fruits. From the NT, the First Resurrection for those saved can be summarized as follows:

- 1) Jesus Christ as the First Fruits on the Feast of First Fruits [17th Nisan] (1 Cor 15:23)
- 2) Resurrection of the church saints dead in Christ at the Rapture (1 Thes 4:16)
- 3) Resurrection of the OT saints after the Tribulation in the 75-day interval (Is 26:19 and Daniel 12:2)
- 4) Resurrection of the Tribulation saints also in the 75-day interval (Rev 20:4)

In the First Resurrection, the faithful are resurrected with a glorified body [*The dead will be raised imperishable and we will be changed.* (1 Cor 15:52)].

The **Second Resurrection** is much different. It is only for the damned in the *second death* (Rev 2:11, 20:6, 14; 21:8). The Scarlet Beast will be killed twice, the second time by Jesus Christ at the Second Coming and sent to the Lake of Fire for 1000 years with the False Prophet. These two will be the First Fruits of the Second Resurrection (*second death*) and be alone body and soul in the Lake of Fire during the Millennium (Rev 19:20) while Satan is confined in the Bottomless Pit (Rev 20:1-3). Satan will be released at the end of the millennial reign (Rev 20:7-10) for his final war. Satan will be struck with fire from Heaven (Rev 20:9) and thrown into the Lake of Fire where the Scarlet Beast and the False Prophet already are (Rev 20:10). The dead bodies of unbelievers and those souls in Hell will then be resurrected for the Second

Resurrection at the Great White Throne Judgment; and if their name is not found in the Book of Life of the Lamb (Rev 20:15; 13:8), they will be judged by their works and sent body and soul to the Lake of Fire forever (Rev 20:11-15).

Righteous: One is either saved or damned. If saved, then he is declared righteous [*dikaios*]. If damned, then he is declared guilty. The act of being declared righteous is called justification. The act of being declared guilty is called condemnation. We are declared righteous by our faith in the Messiah who alone has perfect righteousness. Humanity imputed its sins to Jesus Christ, and he in turn imputed his righteousness to the Believer. [Before Moses wrote, the Chinese ideograph for righteous was made up of two words: Me + Lamb.]

Sabbaths: In the Bible, there are five types of Sabbaths (*You shall keep my sabbaths—* Leviticus 26:2) based on different units of time:

Unit of Time	Name	Reference	Description
day	week	Ex 16:26	Basic unit of time throughout the world.
week	Pentecost	Acts 2:1	Week of weeks between First Fruits and Weeks
month	Interlude	None	Week of months between Nisan and Tishri or Passover to Rosh Hashanah
year	Sabbatical	Lev 25:4	Land would lie fallow
7 years	Jubilee	Lev 25:8-55	Return to the land on the 50 th year.
decade	Captivity	Jer 25:12, 29:10	Jewish exile in Babylon.
century	None	Judges 18:7-11	Biblically there are many references to 600 as being a time of warfare, but nowhere does it speak of a final rest period of 100 years perhaps because that does not occur until the Millennium.
millennium	Old Earth	Rev 20:1-7	The Bible only points out the unit of time. Barnabas, a companion of Paul, and Nachmonides (1194-1270) claim “in 6000 years, all will be accomplished.”

Only the Sabbath Rest (Heb 4:8-10) applies to Christians. The Lord’s Day (Rv 1:10) is not the Sabbath. Joshua could not provide his people with true rest (Josh 22:4) because they were not united in the faith of the good news *in these last days* (Heb 1:1-2; 4:8). For the Jew, the Sabbath was to be holy (Ex 16:23), no manna fell (Ex 16:26), do no work (Ex 20:10), death for profaning (Ex 31:14) by stoning (Nu 15:35), on the seventh day (Ex 31:15), a perpetual covenant to Israel (Ex 31:16), kindle no fire (Ex 35:2), humble your soul (Lv 16:31), priests shall wave the sheaf (Lv 23:11), a day of complete rest (Lv 23:32), kept evening to evening (Lv 23:32), burnt offering of 2 lambs 1-yr old (Nu 28:9), remembering that you were a slave in Egypt (Dt 5:12-15), priests prepare showbread (1 Ch 9:32) and become gatekeepers (2 Ch 23:4), not to buy wares or grain from peoples of the land (Ne 10:31), not to truck wares (Ne 13:15) or import goods (Ne 13:16), singing praise (Ps 92), an abomination when improperly kept (Is 1:13), not to do your own pleasure (Is 58:13), not to bring a load thru the gates or out of your house (Jer 17:21-22).

The law could “legally” be broken by picking heads of grain to eat (Mt 12:1-7), extricating a beast from the pit (Mt 9:11), and healing (Mt 9:12). Yet when the priests “legally” broke the law in the Temple by slaughtering beasts for sacrifice or kindling fire for sacrifice, they were blameless (Nu 28:9-10, Mt 12:5). Jesus was greater than the Temple.

The Christian is not bound to keep the Sabbath. See the [Ten Commandments](#).

Sacrifices and Offerings: The two words are nearly interchangeable. Sacrifice accentuates the pain or blood spilt in the ritual while “offering” which comes from the Hebrew word *korban* implies making a sacrifice to draw near to God. This is illustrated in the following: *Now if his offering is a sacrifice of peace offerings...* (Lev 3:1). There were five types of offerings:

1) **Burnt Offering.** This was the oldest form of offering and in practice was preceded by a Sin or Trespass Offering (Lev 6:8—7:38). The Burnt Offering symbolizes Jesus’ sacrifice upon the cross. The one making the offering transported, killed, skinned, gutted, and cut the domesticated animal while the priest prepared the wood, sprinkled blood on the altar, and placed the dismembered body parts in the fire. This offering was completely consumed and went up in smoke (*olah*). The purpose of the offering was to atone for a sin and propitiate God’s wrath. It was voluntary for the individual and proscribed for the public.

2) **Meal Offering.** This is the only non-blood offering, but since it followed the Burnt Offering, blood was involved. The meal was either wheat or barley cooked or uncooked and without leaven or honey. The priest would burn only a handful of the meal and keep the rest for himself. The purpose of the Meal Offering is thanksgiving.

3) **Peace Offering.** Since this offering was followed by a festive meal, birds were not allowed because they were insufficient in size. The one making the offering brought the domesticated animal to the tent of meeting, placed his hands on the beast’s head, slayed, and cut up the animal. The priest would sprinkle blood on the altar and burn only parts of the animal such as the kidneys symbolizing the emotions (Job 19:27) and fat symbolizing the best of the offering (Ge 45:18). The priest then retained the skin and right thigh or shoulder. The offerer and his family ate the rest on the same or the following day. For the individual, it was a freewill offering for thanksgiving, confession, or spontaneity, but if it were in the fulfillment of a vow, it was preceded by a Burnt Offering. Publicly it was observed on the Feast of Weeks (Lev 23:19) and at an ordination (Lev 9:4). It is found in Ps 54:6, 12-13 and indirectly for Nazarite vows in Acts 21:23-26.

4) **Sin Offering:** This is the most important of the five offerings and commands the most Scripture. Unlike the Burnt Offering, it was not practiced before the Mosaic Law, but the sacrifice took place in the same place as the Burnt Offering. The one making the offering brought the animal to the door of the Tabernacle (Lev 4:4). The sinner then placed his hands on the animal’s head. He then confessed a specific sin (Lev 5:5) and slayed the animal. The priest then sprinkled blood around the altar for a commoner, on the horns of the Altar for a leader, and 7 times toward the veil and then on the horns of the Altar for a high priest. The remainder of the blood was poured out at the base of the Altar. The fat and the kidneys were burnt on the Altar (Lev 4:8-31). The carcass was then burnt outside the camp. The purpose of the Sin Offering

was to obtain forgiveness for a specific unintentional sin where no restitution was required. Unintentional meant non-defiant and without premeditation which would distinguish murder from manslaughter. For the premeditated sin, there was no offering available. The sinner was either cut off or executed (Nu 15:30-31).

5) **Trespass Offering:** The offerer presented both the animal sacrifice and the estimated value of restitution plus 20% (Lev 5:16, Nu 5:7, 6:12). The trespass was either against man or God. If it was God, then the 20% went to the priests. A ram was slaughtered. The priest sprinkled the blood on the Altar. This offering was a requirement for any trespass mentioned in Nu 5:5-10 and Nazarite defilement (Nu 6:9-12). This offering was for unintentional or intentional sins against man (Lev 6:1-7) and only for unintentional sins against God (Lev 5:14-19). The sin was in denying what is rightfully due man or God.

Salvation: All are saved by faith: *For by grace you have been saved through faith; and that not of yourselves, it is the gift of God* (Ephesians 2:8), if we endure to the end: *If we endure, we will also reign with Him; If we deny Him, He also will deny us* (2 Timothy 2:12 and 2:10). We are saved by our faith, but we will be judged by our deeds or works at the great White Throne Judgment. Paul said: *For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad* (2 Corinthians 5:10). In Revelation we read: ¹¹ *Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them.* ¹² *And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds* (Rev 20:11-13). We are commanded by Paul to *work out your salvation with fear and trembling* (Phil 2:12).

When we are saved, we are regenerated (Mt 19:28, Ti 3:5), indwelt (2 Cor 12:19, Ex 29:45, 1 Sam 6:14), baptized in the spirit (1 Cor 12:13), sealed (2 Cor 1:22), and anointed (1 Sam 16:13). Subsequently we are commanded to be filled with the Holy Spirit (Eph 5:18, Ex 28:3), and to work out our Salvation with fear and trembling (Phil 2:12). See [Repent](#).

The ten facets of salvation as taught by Arnold G. Fruchtenbaum in Manuscript #103 are:

- | | | |
|--|------------------|------------|
| 1. Regeneration (Ti 3:5) | Immediate | Born Again |
| 2. Conversion (Mt 18:3) | Immediate | Born Again |
| 3. Faith (Lk 7:50) | Immediate | Born Again |
| 4. Repentance (2 Pt 3:9) | Immediate | Born Again |
| 5. Confession (Mt 10:32) | Immediate | Born Again |
| 6. Forgiveness (Mt 6:14-15) | Immediate | Act of God |
| 7. Imputation (Ro 3:23, Is 53:6, Ro 5:1) | Immediate | Act of God |
| 8. Adoption (Jn 1:12) | Immediate | Act of God |
| 9. Assurance (1 Jn 4:13) | Possibly Delayed | |
| 10. Glorification (Ro 8:17) | Future | Act of God |

Salvation, Gentiles: See Lamb of God.

Salvation, Jews: To the Christian, salvation comes only by faith in Jesus Christ and it does not matter if one is a Jew or a Gentile. At the end of the 7-year Great Tribulation, all Jews remaining will be saved, because we read in Romans: *Thus all Israel will be saved* (Romans 11:26a). To the Jew today, there is no concept of “salvation” even though the Jewish English Bible cites *yeshuah* 79 times in the OT. The word “salvation” is not mentioned in theologian Leo Trepp’s (b 1913) classical book on *Judaism*. There is, however, a concept of the afterlife called *Olam Ha-Ba* which can refer to either the time of Messianic rule or of Heaven itself. Jews do not believe in Satan, who is called a *yitza harah* or embodiment of evil, but do believe in Heaven and Hell. Rather than speak of salvation, the Jew will speak of judgment. Here is a viewpoint on judgment from the school of Shammai:

There will be three groups on the Day of Judgment: one of thoroughly righteous people, one of thoroughly wicked people and one of people in between. The first group will be immediately inscribed for everlasting life; the second group will be doomed in Gehinnom [Hell], as it says, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to reproaches and everlasting abhorrence" [Daniel 12:2], the third will go down to Gehinnom and squeal and rise again, as it says, "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on My name and I will answer them" [Zechariah 13:9]... [Babylonian Talmud, tractate Rosh Hashanah 16b-17a]

The school of Hillel (30 BC--9 AD) was more merciful and maintained that the group in the middle would be sent directly (without squealing) to Heaven (Gan Eden). Rabbi Haninna believed that all who are sent to Gehinnom will rise to Heaven, except adulterers, those who shame others in public, and those who call their fellows names (Babylonian Talmud, tractate Baba Metzia 58b).

Salvation, OT: There are three OT verses that are key to the process of salvation then and now:

25 It will be righteousness for us if we are careful to observe all this commandment before the LORD our God, just as He commanded us (Dt 6:25).

5 "But if a man is righteous and practices justice and righteousness, 6 and does not eat at the mountain shrines or lift up his eyes to the idols of the house of Israel, or defile his neighbor's wife or approach a woman during her menstrual period — 7 if a man does not oppress anyone, but restores to the debtor his pledge, does not commit robbery, but gives his bread to the hungry and covers the naked with clothing, 8 if he does not lend money on interest or take increase, if he keeps his hand from iniquity and executes true justice between man and man, 9 if he walks in My statutes and My ordinances so as to deal faithfully — he is righteous and will surely live," declares the Lord GOD (EZ 18:5-9).

*1 How blessed is the man who does not walk in the counsel of the wicked,
Nor stand in the path of sinners,
Nor sit in the seat of scoffers!*

² *But his delight is in the law of the LORD,
And in His law he meditates day and night (Ps 1:1-2).*

Concerning the first two verses above, many commentators will add footnotes saying that that this describes a man who was righteous, but not in the sense that he had eternal life. Actually, you are righteous or you are not. Since every person did sin and failed in some aspect of the Law of Moses, the third verse shows the missing component not mentioned in the first two verses—intent. In Psalms we learn that the righteous man does not just do the Law, but looks forward to it and “delights” in it. Otherwise, he would be a hypocrite by practicing the Law against his inner feelings. To keep the law, but to do so against one’s inner feelings, was a sin because the Lord wanted their hearts and not their sacrifices. So intent was as much a part of OT salvation as it is in the NT.

One question that theologians always raise is belief in Messiah. The content of one’s personal knowledge of Messiah would vary from person to person in the OT as it does today in the NT.

Salvation, from the Jews: Gentile preachers rarely quote this verse which Jesus addressed to the Samaritan woman: *We worship that which we know, for salvation is from the Jews* (Jn 4:22b). The idea is that Jesus Christ arrived on Earth in the context of the OT written by Jews, was preceded by John the Baptist His Jewish forerunner, and spread the Gospel to the world by Jews. Within that context, the Gentile is to preach the Gospel *to the Jew first* (Ro 1:16, 2:9, 2:10), because during the Great Tribulation *all Israel will be saved* (Ro 11:26). Concerning the salvation of the Jews as a people, Paul points out that the salvation of the Gentiles (Ro 11:11) and the Rapture to follow on the Feast of Rosh Hashanah is to entice the wayward Jews to belief. Paul continues by saying that if the initial rejection of Messiah by the Jews resulted in riches for the church, the Bride of Christ, then think of the blessings we will receive when the Jews return (Ro 11:12, 15)! It will be freedom from death—life eternal!

Sanctified: Sanctification means to make holy or to be set apart for God. Consequently it often has the meaning of dedication. It is a life-long process beginning with our regeneration (1 Cor 1:2), continues progressively throughout our lives as we learn to draw closer to God by understanding his Word (John 17:17), and becomes complete when we receive our glorified bodies (1 Thes 5:23). Without sanctification, we are of little use to the Lord (2 Ti 2:21) and will never see the Lord (Heb 12:14).

Ge 2:3 First Use: God blessed and sanctified the seventh day because He rested.

John 17:17 Reading Scripture sanctifies.

Acts 20:32 God’s Word sanctifies.

Acts 26:18 Faith in Jesus Christ sanctifies.

Acts 6:22 The Christian walk leads to sanctification and eternal life.

Ro 15:16 The Holy Spirit can sanctify.

1 Cor 1:2 Jesus Christ can sanctify. 1 Cor 1:30

1 Cor 6:11 We were washed (regenerated), sanctified, and justified.

1 Cor 7:14 The unbelieving mate is sanctified by his believing partner.

Eph 5:26 Jesus Christ sanctifies the church.

1 Thes 4:3 Be not sexually impure, but be sanctified. 1 Thes 4:7

1 Thes 5:23 The God of peace sanctifies.

2 Thes 2:13 We are saved through sanctification by the Spirit and faith in the truth.

1 Ti 4:5 All food is sanctified by means of the word of God and prayer.

2 Ti 2:21 He who is sanctified is useful to the Master and prepared for every good work.

Heb 2:11 circumincession of the Believer and Jesus Christ via sanctification (John 17:19)

Heb 10:10, 14 The sanctified are perfected by Jesus' death on the cross.

Heb 10:29 We are sanctified by the blood of the New Covenant (Jer 31:31; Lk 22:20; 1 Cor 11:25; Heb 8:8).

Heb 12:14 Pursue sanctification or you will not see the Lord!

Heb 13:12 Jesus, a sin offering, suffered outside the gate to sanctify the people through his own blood.

1 Peter 1:2 *We are chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood.*

Sanhedrin: At the time of Jesus Christ, the Sanhedrin was composed of seventy men plus the High Priest. Twenty-four were chief priests (Sadducees from the aristocracy) and 24 were elders (Pharisees from the business class), and 22 were Scribes (Temple officials). The quorum was 23. In Biblical numerology, 70 represents Israel, 23 represents death, 22 represents the light of the 22,000 Levites (Nu 3:39), and 24 represents the priesthood in 24 of Aaron's descendants.

Satan's Seven Judgments: 1) Cast from the mountain of God (Ez 28:16), 2) On your belly you shall go (Ge 3:14-15), 3) Cross: judged (Jn 16:11), disarmed the rulers and authorities (Col 2:14-15), no power over believer's death (Heb 2:14-15), destroyed the works of the Devil (1 Jn 3:8), 4) Mid-Tribulation: confined to Earth (Rv 12:7-9) without access to Heaven (Rv 12:10-12a), 5) Millennial imprisonment in the Abyss (Rv 20:1-3), 6) GWTJ judgment by the church (Ro 16:20), 7) cast into the Lake of Fire forever (Mt 25:41; Rv 20:10).

Regarding Satan's third judgment at the Cross, Jesus predicted this in Luke 10:18 saying: *I was watching Satan fall from heaven like lightning.* This has special significance because Satan tried to keep Jesus from the Cross by orchestrating a death either on the wrong date (Passover) or in the wrong manner (as Lamb of God on the cross) such as by sword or stoning or in keeping him from his fate by making him king after the Miracle of the Loaves and Fishes or on the Palm Sunday Triumphant Entry.

Satan's Six Abodes: Throne of God as the arch-cherub (Ez 28:14), Garden of God in Eden (Ez 28:13), Atmospheric heavens (Eph 2:2; 6:12), Earth (confined at Mid-Trib Rv 12:7-17), Abyss (1000 years per Rv 20:1-3), Lake of Fire (eternal confinement per Rv 20:7-10).

Satan Speaks: In Scripture, Satan speaks three times and is quoted on a fourth occasion:

1) Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden?'"² The woman said to the serpent, "From the fruit of the trees of the garden we may eat;³ but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.'"⁴ The serpent said to the woman, "You surely will not die!"⁵ "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil (Ge 3:1-5)."

2) ⁶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. The LORD said to Satan, "From where do you come?" Then Satan answered the LORD and said, "From roaming about on the earth and walking around on it." ⁸ The LORD said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil." ⁹ Then Satan answered the LORD, "Does Job fear God for nothing? ¹⁰ "Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. ¹¹ "But put forth Your hand now and touch all that he has; he will surely curse You to Your face." ¹² Then the LORD said to Satan, "Behold, all that he has is in your power, only do not put forth your hand on him." So Satan departed from the presence of the LORD (Job 1:6-12).

3) Israel's Future Taunt (Is 12:4) to Satan (King of Babylon)

¹² "How you have fallen from heaven,
O star of the morning, son of the dawn!
You have been cut down to the earth,
You who have weakened the nations!
¹³ "But you said in your heart,
'I will ascend to heaven;
I will raise my throne above the stars of God,
And I will sit on the mount of assembly
In the recesses of the north.
¹⁴ 'I will ascend above the heights of the clouds;
I will make myself like the Most High.'
¹⁵ "Nevertheless you will be thrust down to Sheol,
To the recesses of the pit (Is 14:12-15).

4) Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ² And after He had fasted forty days and forty nights, He then became hungry. ³ And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread." ⁴ But He answered and said, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD (Dt 8:3).'" ⁵ Then the devil took Him into the holy city and had Him stand on the pinnacle of the temple, ⁶ and *said to Him, "If You are the Son of God, throw Yourself down; for it is written, 'HE WILL COMMAND HIS ANGELS CONCERNING YOU'; And 'ON their HANDS THEY WILL BEAR YOU UP, SO THAT YOU WILL NOT STRIKE YOUR FOOT AGAINST A STONE (Ps 91:11-12).'" Jesus said to him, "On the other hand, it is written, 'YOU SHALL NOT PUT THE LORD YOUR GOD TO THE TEST (Dt 6:16).'" ⁸ Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory; ⁹ and he said to Him, "All these things I will give You, if You fall down and worship me." ¹⁰ Then Jesus said to him, "Go, Satan! For it is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY (Dt 6:13).'" ¹¹ Then the devil left Him; and behold, angels came and began to minister to Him (Mt 4:1-11).

Seven: A common expression is that 6 is the number of man and 7 the number of God. Another perceptive comment is that 6 shows incompleteness, while 7 shows completion or perfection. Except for the number one, 7 is the most popular number in the Bible. It is used with significance about 382 times. All the major NT authors used this number except one writer and that was John. This is truly amazing when you look at two of his books. Within the Gospel according to John are the seven I Ams [*ego eimi*], the seven deific verses, the seven days of creation, the seven signs, and the seventh way to be born again. Within the Book of Revelation, which was given by Jesus Christ to an angel to John, the number 7 is more frequently used than in any other book of the Bible. So why did John, who authored *John, 1 John, 2 John, and 3 John* never use the number 7? The answer lies in why traditional Jews do not say God, but refer to Him as HaShem; and why Matthew whose target audience was the Jews preferred to say the Kingdom of Heaven rather than the Kingdom of God. In this tradition, John preferred to show the concept of seven rather than use the numeric with deific implications.

As Ed Vallowe points out, the number 7 is the sum of 4 and 3. While 4 represents the whole Earth or creation and 3 represents divinity, the sum means the divine completeness of God in creation. In speaking about the Trinity, the question was asked whether God portrays himself

as Father, Son, and Helper because it is easy for mankind to relate to that concept or that man was created that way because it reflected the Creator. Since man was created in God's image (Ge 1:26), we know the answer. Now the question must be asked if whether the prime number 7 takes its significance from nature or from God.

In nature we see the seven colors of the rainbow first identified by Sir Isaac Newton. In actuality these bands of light are an artifact of the three types of cones within the design of the human eye. Newton designated the color bands as red, orange, yellow, green, blue, indigo, violet. Here one can argue the distinction among blue, indigo, and violet. Most people only see two colors here. Was Newton trying to force the number seven into the rainbow? In the field of music it is often said that an octave holds seven notes. Actually both major and minor scales have eight notes with seven steps of which two of the steps are half of the others. Chromatic scales are all half steps so there are 14 notes. A whole-tone scale has six notes and five full steps. Then the American Indian used a pentonic five-note scale with three full steps and one 1.5 step. So there is nothing about notes or scales that requires the number 7. Some say that the gestation periods of animals is based on the number seven. This is true for dogs and cats with gestation periods 63 days and sheep (147). But it is not true for rabbits (31), goats (150), cows (115), horses (336). Humans do have gestation periods of 40 weeks measured from the woman's last period and 38 weeks from conception. Since a pregnancy is always considered an act of God in the Bible and Jesus was the spotless and unblemished Lamb of God, maybe God did design these gestation periods to be divisible by 7.

Much hinges around the number of days in the re-creation of the Earth—six days of work followed by a day of rest. The day of rest gave us the Sabbath and the period of 7 days the week. One can ask if the creation period had to be seven days. My answer is that it could have been seven hours or seven minutes, but God would have done it in an interval of 7 to indicate divine completion and perfection. Haptadic designations need not be numeric. As an example, in Daniel Chapter 2, seven kinds of officials dedicated the image (princes, governors, captains, judges, treasurers, counselors, and sheriffs) but the number 7 is never used. Another even more subtle example is that the seventh time Noah's name is mentioned, he was called a just man perfect in his generations which defines the number 7. Also it is the concept and not the count that is important. As an example, the phrase I Am (*ego eimi*) is mentioned 7 times in the Gospel according to John, but the last instance is trebled (John 18:5,6,8) meaning the phrase was actually said nine times. But the concept prevails. As another example, we have the Seven Seals in Revelation. Here the seventh seal includes six woe judgments and the seventh woe judgment has seven bowl judgments. So technically the seven seals contain all the judgments while the seventh woe contains the seven bowls and the woes and bowls form the seventh seal. In keeping with the idea of divine Judgment, the enemies or righteous Jews will flee seven ways (Dt 28:7, 25), and God will punish unrighteous Jews seven times for their sins (Lev 26:18, 21, 24, 28). A final example concerns the Resurrection. In the OT there are 3 recorded resurrections (1 Ki 17:9-24; 2 Ki 4:18-35; 2 Ki 13:21). In the NT there are 3 resurrections (Mk 5:42; Lk 7:15; Jn 11:44). Those 6 represent the number of man. The seventh resurrection concerns that of Jesus Christ as part of the Sign of Jonah (Mt 12:39) which in itself includes the 3 resurrections of Jonah (Jnh 2:6-10), Jesus (Mt 28:6), and the two Prophets in Revelation (Rv 11:11). So once again the seventh divine example is a triplet. Finally, Jesus predicted his death, 3-day entombment, and Resurrection

seven times once before his official rejection (Mt 12:24) and six times afterward. See [Jesus Predicts His Death and Resurrection](#).

Seven Churches: The Book of Revelation talks sequentially about *the things which you have seen, the things which are, and the things which will take place* (Rev 1:19). Concerning the things which are, John is told to write seven letters (Rev 2 and 3) to seven existing churches in the twilight of the second century AD. What follows is an interpretation of what these churches represent:

1) Ephesus	The Apostolic Church	30-100 AD	
2) Smyrna	Church of Persecution	100-313	No condemnation (Rev 2:9-10)
3) Pergamum	Church of Constantine	313-600	
4) Thyatira	Church of the Dark Ages	600-1517	
5) Sardis	Church of the Reformation	1517-1648	
6) Philadelphia	Missionary Movement	1648-1933	No condemnation (Rev 3:8-11)
7) Laodicea	Church of Apostasy	1933-2063	

Although dates are assigned to the periods for dominating characteristics, aspects of all seven churches can be found in today's churches. It speaks to the short cycle in an individual church and the long bi-millennial cycle in the churches comprising the Bride of Christ. This cycle contrast with the cycle of the Seven Heads.

Seven Deadly Sins: In reality, no sin is more deadly or severe than another. There is no specific Biblical admonishment to seven deadly sins. However, since the term is popularly used in our current culture as on the History Channel, the following current list is shown in contrast to the equally popular Seven Heavenly Virtues, which also have not root in the Bible as a specific grouping:

Sins	Virtues
lust (<i>luxuria</i>)	chastity (<i>castitas</i>)
gluttony (<i>gula</i>)	temperance (<i>fortitudo</i>)
greed (<i>avaritia</i>)	charity (<i>caritas</i>)
sloth (<i>acedia</i>)	diligence (<i>diligentia</i>)
wrath (<i>ira</i>)	patience (<i>patientia</i>)
envy (<i>invidia</i>)	kindness (<i>beneficentia</i>)
pride (<i>superbia</i>)	humility (<i>humilitas</i>)

Seven Eyes: In Zechariah's vision circa 450 BC of the cleansing of Joshua the High Priest, the Lord set a stone symbolizing the Messiah (Branch) before Joshua. On that stone were seven eyes and an unknown inscription (Zech 3:9). In the next chapter, a prophecy giving encouragement to Zerubbabel says: *These seven will be glad when they see the plumb line in the hand of Zerubbabel—these are the eyes of the Lord which range to and fro throughout the Earth* (Zech 4:10). Ezra, a contemporary of Zechariah, wrote: *For the eyes of the Lord move to and fro throughout the Earth that He may strongly support those whose heart is completely*

His (2 Chr 16:9). This was said concerning the reign of Asa the King of Judah circa 900 BC. The Seven Eyes symbolize perfect surveillance by the Corner Stone, the Branch, the Messiah.

Seven Jewish Feasts: These feasts are the timeline of redemption history. They represent the seven milestones of the Messiah. Jesus fulfilled the first four consecutively on the very day during his first stay on Earth and will fulfill the next three when he returns for the harvest.

Passover: Fulfilled by the death of Jesus Christ (14th of Nisan) *Pesach* Lv 23:4; Ex 12:4-8; Is 53; 1 Cor 5:7
Four Cups: Blessing (Thanksgiving, Lk 22:17), Plagues, **Redemption** (Lk 22:20), Praise. Bread must be unleavened (unblemished and spotless per 1 Pt 1:19), striped, and pierced. Afikomen ceremony.

Unleavened Bread : Fulfilled by Jesus' offering of sinless blood [Heb 9:11—10:18] (15th) *Hag Hamatzot* Lv 23:6 Dt 16:3-4. Celebrate octave with sincerity and truth per 1 Cor 5:8!

First Fruits: Fulfilled by the Resurrection of Jesus Christ (17th) *Reshit Ketzivchem* Lv 23:9-14. Jesus was not the first to be resurrected but the first to be resurrected with a glorified body (1 Cor 15:42).

Weeks: Pentecost. Birth of the Church. Jesus Ascension 10 days earlier (Acts 1:3). (6th of Sivan) *Shabuot* Lv 23:15-22. The HS began the ministry of spirit baptism per Acts 2:1-4). Two leavened loaves were offered on a single sheet symbolizing sinful Jews and Gentiles in one body (Eph 2:11-16, 3:5-6).

Pause between feasts (4 months) is to labor in the summertime for the Harvest.

Trumpets: Shouting of Joy. Day of Remembrance. Day of Judgment. (1st Tishri) Lv:23:23-25
Rosh Hashanah. Regathering of Israel per Is 27:13. Rapture at 100th blast or *tekiah gedolah*.

Day of Atonement: Fulfilled by Great Tribulation and Israel confessing (10th) *Yom Kippur*
its national sin: Is 52:13—53:12; Hos 5:15 ff; Zec 13:8-9; Lv 23:26-32; Ro 11:26

Feast of Tabernacles: Fulfilled by the establishment of the Messianic (15th) *Sukkot*
Kingdom. Attendance will be obligatory for Jews and
Gentiles through their representatives (Zec 14:16). Feast of Booths. Lv 23:33-44

Seven Heads: Whereas the ten horns in Revelation refer to ten kings or kingdoms, the seven heads refer to the evolution of a single empire (Rev 13 and 17). The Roman Empire throughout its history acquired seven heads culminating in the man of lawlessness. (See Manuscript #1 for a detailed description.) The Seven Heads are a metaphor that stands in contrast to the Seven Churches. Summarized below is my analysis of the seven heads:

- 1) The Republic of Rome
- 2) The Empire of Rome
- 3) The Divided Empire of Rome and Constantinople
- 4) The Fall of the Eastern Empire
- 5) The Fall of the Western Empire
- 6) The Subliminal Holy Roman Empire (picking up the remains)
- 7) The Reign of the Scarlet Beast (as the fruit of the previous six heads)

Note: When the angel said to John that *five have fallen and one is* he placed himself time wise not in John's day, but at a Pretribulational time period just as The Lord in Daniel 9:26 places himself after the 69th week in speaking about the prince who is to come.

Seven Promises to Christians Seven times in Revelation Jesus in speaking to churches not of the future, but of the *things which are* says: *He who has an ear, let him hear what the Spirit says*

to the churches (Rv 2:7, 2:11, 2:17, 2:29, 3:6, 3:13, 3:22). What are Jesus' seven promises to the Believer (as opposed to the seven promises of a promise keeper)? They are: 1) the tree of life, 2) avoiding the second death, 3) hidden manna and a white stone with a hidden name, 4) the morning star, 5) white garments and his name in the Book of Life of the Lamb, 6) He will be a pillar in the temple of my God, 7) He will sit down with Jesus on his throne. These seven promises are roughly chronological and the last two are circumincessional.

Seven Heavenly Virtues: This concept like its counter concept of the Seven Deadly Sins does not have a Biblical source. Popular culture especially Roman Catholic list the following Seven Heavenly Virtues shown in contrast to the equally popular and non Scriptural Seven Deadly Sins:

Virtues	Sins
chastity (<i>castitas</i>)	lust (<i>luxuria</i>)
temperance (<i>fortitudo</i>)	gluttony (<i>gula</i>)
charity (<i>caritas</i>)	greed (<i>avaritia</i>)
diligence (<i>diligentia</i>)	sloth (<i>acedia</i>)
patience (<i>patientia</i>)	wrath (<i>ira</i>)
kindness (<i>beneficentia</i>)	envy (<i>invidia</i>)
humility (<i>humilitas</i>)	pride (<i>superbia</i>)

Seven Spirits: The Seven Spirits are mentioned four times in Revelation (Rev 1:4, 3:1, 4:5, 5:6). A few translations such as the LB, NLT, and Jewish refer to the seven-fold Spirit of God. This cannot be the case because these spirits stand before the throne of God. They must be seven angels (also called stars) *sent out into all the Earth* (Rev 5:6). Their names are not given, but the history Book of Enoch says: *And there I beheld seven stars, like great blazing mountains, and like spirits entreating me* (Enoch 18:14). The names of these seven holy angels are Uriel, Raphael, Raguel, Michael, Sarakiel, Gabriel, and Ikisat (Enoch 20:1-7). In this book, Uriel is over clamor and justice, Raphael over the spirits of men, Raguel inflicts punishment on the world and luminaries, Michael is over human virtue and commands the nations, Sarakiel is over the spirits of the children of men that transgress, Gabriel is over Ikisat, paradise, and the cherubim, and Ikisat's responsibilities are not designated.

It is interesting that in the Book of Enoch, the author saw: *Seven stars of Heaven bound in it together, like great mountains, and like a blazing fire* (Enoch 21:3a). These seven stars represented the sum total of all fallen angels bound in Hell until judgment day (Enoch 22:4).

Seven Woe Accusations: Do not confuse the topic of the Seven Woe Judgments in Revelation with the Seven Woe Accusations of Matthew 23. In one sense, Matthew 23 can be called the last

nail in the coffin for the Messiah, Jesus Christ, whereas the first nail in the coffin occurred at the Sermon on the Mount just after Jesus chose The Twelve and said to a huge crowd: *Unless your righteousness surpasses that of the scribes and Pharisees, you shall not enter the kingdom of Heaven* (Mt 5:20). At that point Jesus' fate was sealed. The Pharisees and scribes would never forgive a statement like that and Jesus would not back down and compromise. Nearly three years later, just before the fourth Passover of Jesus' ministry in the middle of what is called Holy Week, Jesus attacked the Pharisees and scribes with seven times the force he used on the first occasion. After saying: *The scribes and Pharisees have seated themselves in the chair of Moses* (Mt 23:2), Jesus went on to present the Seven Woe Accusations: 1) *You shut off the kingdom of Heaven from men* (13), 2) *You travel about on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of Hell as yourselves* (15), 3) *Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple, he is obligated* (16), 4) *You tithe mint and dill and cumin, and have neglected the weightier provisions of the law* (23), 5) *You clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence* (25), 6) *You are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men's bones and all uncleanness* (27), 7) *You build the tombs of the prophets and adorn the monuments of the righteous and say, "If we had been living in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets."*

After presenting the Seven Woe Accusations, Jesus judged the scribes and Pharisees by saying: ³⁴ *"Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, ³⁵ so that upon you may fall the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar. ³⁶ Truly I say to you, all these things will come upon this generation* (Mt 23:34-36).

Shake Dust off Feet: Five times in the NT we have instances where the normally tenacious apostles and missionaries shake the dust off their feet in disgust and leave a town or household that would not receive the gospel. I believe that the number 5 here symbolizes lost grace. In the OT, there was the Blessing and the Curse. In the NT, the missionary or evangelist either imparts a Blessing or shakes the dust off his feet as he leaves no longer being under judgment for being a watchman that didn't relate the news. See Mt 10:14, Mk 6:11, Lk 9:5, Acts 13:51, 18:6. {See [Curse](#).] ¹³ *"If the house is worthy, give it your blessing of peace. But if it is not worthy, take back your blessing of peace. ¹⁴ "Whoever does not receive you, nor heed your words, as you go out of that house or that city, shake the dust off your feet. ¹⁵ "Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city (Mt 10:13-15).*

Shekinah Glory: [See Manuscript #16.] The Shekinah Glory is not a vision seen while in the Spirit such as Revelation 1:12. It is not the appearance of the Lord while the Heavens are opened as in Ezekiel 1:1. It is not the adsorption and retransmission of God's glory as by Moses face in Ex 34:29. It is not used independently by an agent as the Levites did with the Ark in 1 Samuel 4:3. It is not merely the presence of God since God is always present (2 Ti 4:1). It is not

a violation of the Second Commandment (Dt 5:8). **It is a materialization in the here and now and, as such, is the impersonal manifestation to our five senses of the personal glory of God.** The Shekinah Glory is not God, nor the likeness of God, nor to be worshiped, but a manifestation or instrument of his glory and something to be desired for those that keep the *Way of the Lord* (Ge 18:19). It can include sight (fire, smoke, *corpus* or *soma*), sound (trumpet blast, and walking), touch (earthquake trembling), smell (from smoke), and taste (possibly the bitter and sweet scroll in Rev 10:9). The purpose of the Shekinah Glory is multifarious: While it is always connected to Salvation History, its most general use is to strike awe into the observer as in 2 Chr 7:3, 1 Ki 18:39 and Hebrews 12:21; and its most specific use is to be the seal of a covenant or commission (Ge 15:12-18; Ex 3:1-5). Often missed is the fact that the Shekinah Glory appears at critical points in Salvation History. The last appearance in the OT was movement 1) from the cherub to the threshold of the Temple (Ez 10:4), 2) to the entrance of the East Gate of the House of the Lord (10:19), 3) over the Mt. of Olives east of the city (11:23). Jesus was the Shekinah Glory in subdued form (Jn 1:14, 2 Cor 4:6).

Sign of Jonah: Immediately after being rejected as Messiah by the Pharisees, Jesus first defended himself against the charge of sorcery, then accused Israel of committing their [National Sin](#), and then issued the Sign of Jonah. The Sign of Jonah is introduced in Matthew as follows:

But He answered and said to them, "**An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Jonah the prophet; ⁴⁰ for just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so will the Son of Man be three days and three nights in the heart of the earth** (Mt 12:39-40)." The Sign of Jonah, as we have come to understand it from Scripture is 1) the resurrection of Lazarus of Bethany by Jesus on the fourth day (Jn 11:17), 2) the Resurrection of Jesus Christ by His Father on the third day (Lk 24:21), and 3) the resurrection of the two witnesses by the breath of God after 3 ½ days (Rev 11:7-13). Jesus predicted His resurrection on the third day seven times. See [Jesus Predicts His Death and Resurrection](#).

Sin: The NT says: *All have sinned and fallen short of the glory of God* (Ro 3:23). Furthermore it says: *If we say that we have not sinned, we make Him a liar, and His word is not in us* (1 Jn 1:10 and Jeremiah 2:35). Ultimately all sin is against God, but sin can also be against another person: *Then Pharaoh hurriedly called for Moses and Aaron, and he said: I have sinned against the Lord your God and against you* (Ex 10:16). But what is sin? Paul says: *For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law* (Ro 2:12). This shows that the Law of God can be a cause for sin, as is the Law of Christ today, but sin can exist outside of the Law as it did before Mt. Sinai. Essentially sin is any act of omission or commission against the will of God. Since God's will is not the same for everyone, this means that a sin for one person may not be a sin for another. Failure to throw a life preserver to a man overboard would not be a sin for the man too short to reach the overhead lock but it would be for his taller companion. Some people do not recognize

sin when they see it and do not know God's will, but ignorance of God's will, while it can mitigate the consequences, does not render one innocent. *And that slave who knew his master's will and did not get ready or act in accord with his will, will receive many lashes, but the one who did not know it and committed deeds worthy of a flogging, will receive but few* (Lk 12:47-48). See [Confession of Sins](#).

Sin, Against the Holy Spirit: See [Sin, Unforgiveable](#).

Sin, Before the Law of Moses: Regarding sin before the Law of Moses, there are three possible theories: 1) There was no sin. 2) There was sin but no transgression because there was no law. 3) There was law and there were transgressions.

The first theory is heard sometimes in college by religion history professors who have an academic understanding of the Bible. Obviously Job and his four friends knew there was sin. The Pharaoh who had eyes for Abram's wife (Ge 12:18) knew there was sin. The sin of the Nephilim was the root cause of the Great Flood (Ge 6:4-7). So obviously sin existed, but why?

With the second theory, by definition, there can be no transgression without a law because transgression means breaking the law. If, however, there were no laws in the period between Adam and Moses, then there still could have been sin, but sin without transgression and that sin would have to hinge on a natural sense of what was right and wrong. This would extend to those people who did not receive God's word or laws directly. But would it also extend to those people who did receive God's word like Job and his household?

The third theory maintains that laws were given to God's people in that period and that therefore there had to be transgressions. This is why the editors of the King James, New King James, and Darby Bibles add parenthesis around Romans 5:13-17. The idea is to emphasize that 5:13-17 answers what Paul stated in 5:12, namely "*Therefore, just as though one man sin entered the world and death through sin, and thus death spread to all men, because all sinned*". This is the first of the three great imputations, viz, that sin was imputed by Adam directly to all his descendants, whereas the sin nature of man was passed down genetically from parents to children. Paul's explanation is as follows: ¹³ *(For until the law sin was in the world, but sin is not imputed when there is no law. ¹⁴ Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. ¹⁵ But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. ¹⁶ And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification. ¹⁷ For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ Romans [5:13-17 NMJV].)*

Transgression existed in this period because laws were given through the conditional Edenic Covenant (Ge 1:28-30, 2:15-17), the Adamic Covenant (Ge 3:14-19) which is still in effect today, the Noahic Covenant (Ge 9:1-17) which is also in effect today, and the Abrahamic Covenant (Ge 12:1-3, 7; 13:14-17; 22:15-18; 26:2-5, 24) which is also still in effect since it too was unconditional. It can also be asked if the Bible records all the laws that God gave to his prophets in this period. The answer to that is no. And the best proof is found in Deuteronomy 12:21 where it is written: ²¹ *If the place where the Lord your God chooses to put his Name is too far away from you, you may slaughter animals from the herds and flocks the Lord has given you, as I have commanded you, and in your own towns you may eat as much of them as you want* (Dt 12:21 NIV). The problem with that verse is that there is no Biblical record of this law. So then the Lord commanded it, but it was not recorded. The rabbis were quick to notice this verse, but used it incorrectly to support the institution of the Oral Torah or Talmud.

Sin, Law and Imputation: Two verses are important here:

For the Law brings about wrath, but where there is no law, there also is no violation (Ro 4:15).

For until the Law sin was in the world, but sin is not imputed when there is no law (Ro 5:13).

Both sentences deal with Law (the Law of Moses) and law (judicial law). Looking at the first verse alone, it could be interpreted to mean that if there is no specified Law, then there can be no violation of it. This does not mean that there can be no sin, although you will hear this taught in colleges today. It can also mean that all sin is a type of violation, not because of the Law of Moses (and now the Law of Christ), but because of a natural law that always existed because of God's holiness.

The second verse points out that sin pre-existed the Law of Moses. This Paul points out in Romans 5:12-14 where he shows Adamic sin and sin in the period from Adam to Moses. The second part of this sentence has two meanings: 1) No sin called trespass can be imputed or ascribed to a law without the existence of that law, and 2) forgiveness by imputation to Jesus Christ because of His sacrifice cannot exist without law. One could take a narrow view here and ascribe relevance only to the Law of Moses (meaning #1), but law is more properly judicial pointing to God's law in general (both meanings). So when the two verses are taken together, we can see that God's judicial law existed with the Law of Moses, does now exist with the Law of Christ, and continues to exist with God's natural law.

So while it can be said that the Law stirs up sin (Ro 5:13, 7:8-11) by creating the opportunity for trespasses, it can also be said that the Law is an opportunity to glorify God and show our obedience to Him. Did not Amenemope (1292-1075 BC) write concerning the "blessed man" in the first psalm: *But his delight is in the law of the Lord, and in His law he meditates day and night*" (Psalm 1:2). The Law of Moses then, and the Law of Christ now, is a curse to the many and a blessing to the few.

Sin, Original: Christian terms for this concept are Original Sin, the Fall of Man, Ancestral Sin, and the Sin Nature. Actually, none of these terms are in the Bible by name.

After Satan fell from grace (Ez 28), he lost authority over the Earth. This was transferred to man (Ge 1:26) who was created in the image of God and in a state of unconfirmed innocence (Eph 4:24). When the woman and man failed God's simple test and sinned, they fell from grace and in an act of mercy by God were expelled from the Garden of Eden and the Tree of Life so that they would not live forever in their sinful state. What were the consequences of that epochal act?

As a result of man's initial disobedience, the following events ensued:

1. They became aware of their nakedness. [Evidence suggests that it was an aura of holiness that was lost. This aura previously concealed their nakedness.]
2. Their minds became split by wanting to both hide from God and yet seek Him since now He would not converse with them in the cool of the day.
3. The conditional Edenic Covenant (Ge 1:28-30; 2:15-17) was terminated and the unconditional Adamic Covenant (Ge 3:14-19) was established.
4. From a Dispensational viewpoint, they transitioned from the Dispensation of Innocence to the Dispensation of Conscience.
5. Their dormant consciences were activated and now man would worry about the thought of sinning or having sinned.
6. Satan was judged for the second of his seven times. See Satan's Seven Judgments.
7. The environment was changed. Thorns and Thistles became the norm. Animals became carnivorous. Light labor was replaced by heavy labor. Childbirth was now in pain.
8. Genetic mutations entered the genome. Man was subject to sickness and physical death.
9. Fallen man now had a preference to sin according to his genetic nature and could not by an act of will completely align himself with God's will. He had lost the power of contrary choice to natural choice. He acquired the sin nature that Paul referred to in Romans 5:12-21.
10. Man's spiritual relationship with God, called the image of God as depicted by holiness, was marred, but certain aspects remained as pointed out in Ge 9:6. This marred image now needed redemption (Ro 8:29; 1 Cor 15:49; 2 Cor 3:18).
11. In addition to physical death, mankind was spiritually dead headed for the jaws of Hell if not for God's plan of redemption through his Messiah.

Sin, Practice of: While the NT says that *all have sinned* [hamartano] and *fallen short of the glory of God* (Ro 3:23) and that for believers there is *no condemnation* (Ro 8:1) for our forgiven sins, Jesus did say: *Depart from me, you who practice lawlessness* (Mt 7:23) and Paul says: *Those who practice such things (sin) will not inherit the Kingdom of God* (Gal 5:21) because if you do not *practice righteousness* you are not of God (1 Jn 3:10). What Scripture is saying is that there is a difference between missing the mark (*hamartano* in Ro 3:23) and reveling in a particular sin to the point that it identifies you and you cannot and will not put it down. It is the

difference between having had a homosexual affair and repenting and taking your mate to church demanding acceptance by the congregation. It is the difference between having killed someone in anger and repenting and a serial killer who taunts the surviving family and is planning his next kill. Paul pronounces God's judgment on those practicing sin as follows: *Many among you are weak and sick and a number sleep* (1 Cor 11:30). For those practicing sin, we are enjoined not to pray to mitigate their suffering (Jeremiah 7:16, 11:14, 14:11), but to pray for their repentance.

According to Paul, fornicators, idolaters, adulterers, effeminate, homosexuals, thieves, the covetous, drunkards, revilers, and swindlers will not inherit the kingdom of God (1 Cor 6:9-10). This means that those who practiced these things prior to their conversion, but now don't will be saved. It also means that those who occasionally fall into the lure of these sins after conversion can still be saved with repentance. But it also says that those who "practice" these sins do not desire repentance and will not be saved.

Going one step further, one can ask is the practice of a peccadillo or a very small sin that you know that Jesus would not do such as complaining to your mate or fretting over family issues is actually the practice of sin. The real question is wherein lies your faith and where is your love for Jesus and the one you offend? Sin offends God; and both offends and effects man. It is hard to imagine any sin to which a Believer could be completely callous. The process of sanctification (1 Cor 6:11) is arduous and a life-long process.

Sin, Unforgiveable: This article will be treated temporally: present, past, and future.

1. **Present.** If you can bring yourself to repentance before God, then that sin is forgivable. Any sin is forgivable. No sin is unforgivable. That includes blasphemy against the Trinity or any part of the Trinity be it Father, Son, or Holy Ghost. Not only will you be forgiven by God, but there will be no condemnation. It is true that some people, even Christians, will not forgive you, but God always will. As a prison chaplain, I have heard all kinds of sins. In some cases, the sinner refuses to forgive himself because he knows the people he wronged will never forgive him and he thinks that God also will not. God's promise is true. *Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter* (Mark 3:28).
2. **Past:** There was only one sin in the past that has not yet been forgiven. This was a sin against the HS. After Jesus performed his second Messianic miracle, the Jews were forced into acknowledging Jesus as Messiah or condemning him as a fraud. The Pharisees chose to retain their authority and condemn Jesus. They did this by not condemning Jesus directly but by rejecting the outworking of the HS by saying he cast out demons by Beelzebul (Mt 12:24). At that point, the Jews committed a national sin that would not be forgiven in "that age" but in another age on the Day of Atonement during the Great Tribulation. So as far as "that age" (Mt 12:32) or generation was concerned, there was no forgiveness, but for the Jews in general, forgiveness will come

in “another age” (Ro 11:26). Meanwhile, the salvation of individual Jews in Jesus Christ continues. See [Remnant](#).

3. **Future:** There is only one sin in the future that will be unforgivable and it is mentioned a total of five times (Rev 14:9, 11; 16:2; 19:20; 20:4) as a double injunction with no delimiters: One must both worship the Beast and take the mark (his name or number) on his forehead or hand. Since none of the five prohibitions have a delimiter as in Mark 16:16, it is possible that a person could take the mark and repent or that he could worship the Beast and repent, but forgiveness will not be there for he who does both. This is because the mark includes a chip that prevents the recipient from going back on an oath that was taken of his own free will. The False Prophet will be amazingly clever! I believe the significance of the number 5 here is for lost grace.

Singularitarianism: Singularitarianism is a scientific theory with religious implications. Elements of this theory were first advanced in 1847 when editor R. Thornton referred to a new four function calculator (+-x÷) by saying: Who knows that these machines when brought to greater perfection may not think of a plan to remedy all of their own defects and then grind out ideas beyond the ken of mortal minds! Expanding on this theme, British mathematician I.J. Good questioned in 1965 that if machines could surpass human intellect, they could improve their own designs...and augment themselves into far greater intelligences. In 1993, author Vernor Vinge stated that within 30 years we will have the technological means to create superhuman intelligence. Finally we have futurist Ray Kurzweil (1948-) who predicted that after the human brain is reverse engineered in 2025, the exponential growth of computational speed will make artificial intelligence (AI) equal to humans in 2030 and will reach an AI Singularity in 2045. After the “technological singularity”, there will be no distinction between man and machine. By genetic manipulation and “strong AI” an effective glorified body could be created with immortality. Essentially, man or man’s machines, will create their own secular Rapture. If the speculation is correct, then the Second Coming would have to occur before the human gene pool is once again polluted as it was before the Flood. The people who believe this are so buzzed by the theoretical implications that they have formed a movement or subculture and call themselves Singularitarians according to Lev Grossman who wrote the article in 10 February 2011 for Time Magazine (<http://www.time.com/time/health/article/0,8599,2048138,00.html#ixzz1Lv11uOU8>).

Some theorize that the Biblical verse: *And Cush begat Nimrod: he began to be a mighty one (gibbor) on the Earth* (Ge 10:8 KJV, ASV) shows that the mighty one developed over time. Scientifically, when single-stranded RNA is injected into a body, double-stranded DNA copies are made, which incorporate themselves into the host chromosomes creating a fake genes which then copy themselves. This could be a process for transmuting a normal human into a *gibbor* or mighty man. When transgenics is combined with strong AI, transhumans or *gibborim* can be created. The singularity point will have been reached and the age of post humanism will have begun. Initially the post human will have the choice of being a surrogate or an avatar. As a

surrogate, he will remain in his aging body, but be able to act in another superhuman body which has all the traits he desires. His brain will record everything the superhuman body feels and senses. He will be one with this body. As an avatar, one could abandon one's body permanently by undergoing a brain operation that duplicates each neuron of our brain with a transistor into the brain of an immortal robot. This new brain can now be transferred into other robot bodies. Since it is computer controlled, we become part of a computer program forever. Such is our new destiny in cyberspace.

Another avatar concept proposed by Benjamin Crème is that a soon-to-be-discovered energy called the Technology of Light be used to rejuvenate a decaying organ by transmitting genetic information for cellular regrowth. Theoretically the entire body could be made over to either your younger self or a genetically enhanced *gibbowl*. Man would become immortal and have his glorified body. Leading physicist, Michio Kaku (b 1947) claims that a Type II civilization will become immortal because nothing known to science could destroy it. [A Type I civilization expends 10^{17} watts, Type II 10^{27} watts, and Type III 10^{37} watts.] Dr. Kaku wonders if our destiny is to attain the power of gods by the end of the century. Since Kaku is the spokesman for many of today's scientists and has, in fact, interviewed 300 of these brilliant people for his latest book, we can see that mankind is on the brink of shedding any need for the Creator.

Not all non-Christian scientists believe in tinkering with our humanism. Pulitzer Prize winner Douglas Hofstadter (author of *Goedel, Escher, Bach*) has said according to Michio Kaku: It's as if you took a lot of dog food and some dog excrement and blended it all up so that you can't possible figure out what's good or bad. It's an intimate mixture of rubbish and good ideas, and it's very hard to disentangle the two, because these are smart people; they're not stupid. [*Physics of the Future* by M. Kaku, Doubleday, 2011.] On the other hand, there are those like Gerald Sussman who bemoan the fact that we are in the last generation to die.

Evolution even though it has never been proven in the laboratory, has been adapted by enemies of the Lord to show that there is a "logical" path to development of the cosmos not requiring an act of God in Creation. Seed AI also has not yet been proven in the laboratory, but is being used to show that all those things promised to God's children (immortality with a glorified body), can be achieved technologically and that our ultimate purpose in life is other than to glorify God. According to Wikipedia, Seed AI is a "hypothesized type of strong artificial intelligence capable or recursive self-improvement". And even if this were discovered, then could that recursive self-improvement be made "strong" or robust in the sense that it applied to all areas of life and not just playing chess as an example. Maybe machines can be made to think in the human sense, after all animals can certainly think. Then again, even our most creative inventors need nature's laboratory to theorize. So maybe someday, Seed AI will grow within nature's laboratory. If true, then God will intervene to restore balance to His creation just as he intervened earlier in the days of Noah.

<http://endoftheamericandream.com/archives/transhumanists-superhuman-powers-and-life-extension-technologies-will-allow-us-to-become-like-god>

Sisters, Three: The allegory of Ezekiel 16:44-52 contains the proverb: *Like mother, like daughter* (Ez 16:44). The entire allegory of Ezekiel 16 is a poetic description of the Palestinian Covenant given in Dt 29:1—30:10). These three sisters have a mother who “loathed her husband and children”. Scripture says: *Your mother was a Hittite and your father an Amorite. Now your older sister is Samaria, who lives north of you with her daughters; and your younger sister, who lives south of you, is Sodom with her daughters* (Ez 16:45b-46). It is Israel who has the older and younger sister, and she is worse than both for she *acted more corruptly than both* by not helping the poor and needy and by multiplying her abominations her two sisters appeared righteous in comparison. Despite these abominations, which are codified in the Palestinian Covenant, she will be restored (Ez 16:53-63, Rom 11:26).

Sisters, Two: Scripturally, Israel is compared to both two sisters and three sisters for the same abominable reason—harlotry. The allegory of Ezekiel 23, portrays Jerusalem as the younger sister called Oholibah (Aholibah) who even though she was given the true knowledge of Yahweh, prostituted herself to her neighbors. Oholah (Aholah) is Samaria, the elder sister, who lusted after the Assyrians (Ez 23:7). But the younger sister saw this and lusted after the Assyrian officials (V 12), Chaldeans (V 14), Babylonians (V 17), and Egyptians (V 19). Oholah means “she who has a tent” and Oholibah, even worse, means “a tent is in her”. Here “tent” is a metaphor for the place of harlotry or the womb. Unlike Ezekiel’s allegory of the Three Sisters and Moses’ codification of the Palestinian Covenant (Dt 29:1—30:10), no restoration is mentioned here.

Sitchin Paradigm: See [Aliens](#).

Son of God: The term “Son of God” refers exclusively to the Messiah, Jesus Christ. It is found as a title only in the NT. [See [Jesus Christ](#), titles.] The KJV and NKJV translate Daniel 3:25 as the “Son of God”, but all other translations correctly use “son of the gods”. We know that at the time of Christ, the concept of the Son of God existed because Satan referred to Jesus as such when he tempted him in the desert (Mt 4:3) prior to the start of his ministry, and Caiaphas the High Priest falsely considered it blasphemy when Jesus assented to the term (Mt 26:63). [See [Bookends](#).] Satan (Mt 4:3) and his demons (Mt 8:29, Lk 4:41) notices that Jesus was the Son of God long before the people did. John wrote: (He) *was calling God His own Father, making Himself equal with God* (Jn 5:18b).

Chronologically within the story of salvation (historiography), the term “Son of God” was used to identify Jesus Christ in the following instances:

- 1) The angel Gabriel announced to Mary that her child would be called the Son of God (Lk 1:35).
- 2) Satan implies Jesus is the Son of God during the temptation in the desert (Mt 4:3, 4:9).

- 3) John the Baptist testifies in public that Jesus is the Son of God (Jn 1:34).
- 4) Nathanael, Philip's brother and the man with no guile, proclaims that Jesus is the Son of God (Jn 1:49).
- 5) Demons proclaim Jesus to be the Son of God (Lk 4:41, Mk 3:11; Mt 8:29).
- 6) Martha proclaims Jesus to be the Son of God (Jn 11:27).
- 7) Jesus testified that he is the Son of God (Lk 22:70; Mt 26:63-64; Jn 3:18, 5:25, 10:36, 11:4; Rev 2:18 in announcing himself to the Church of Thyratira).
- 8) The Centurion proclaims Jesus to be the Son of God (Mt 27:54; Mk 15:39).
- 9) Philip calls the crucified Jesus the Son of God (Acts 8:37).
- 10) Paul proclaimed this in the synagogues (Acts 9:20).
- 11) Author's testimonies: Mk 1:1; Jn 1:34, 20:31; Ro 1:4, 2 Co 1:19; Gal 2:20; Eph 4:13; Heb 4:14, 6:6, 7:3, 10:29; 1 Jn 3:8, 4:15, 5:5, 5:10, 5:12, 5:13, 5:20)

Note that Peter never called Jesus the Son of God, but used the term "Christ of God" (Lk 9:20).

Son of Man: Unlike the term Son of God, which is used only in the NT, the term Son of Man is used 103 times in the OT and 92 times in the NT. In the OT, the term has one meaning. The primary meaning in the OT can be seen in Jeremiah after Sodom and Gomorrah were destroyed. The Lord said three times: *No man will live there, nor will a son of man reside in it* (Jer 49:18; 49:33; 50:40). Here "son of man" [*ben adam*] means the descendants of man. It also means one of God's creations called man just as Satan is called the "sun of the dawn" (Is 14:12) and the Nephilim were called the "sons of God" (Ge 6:2, 4). So the term means man and his descendants as created by God. When the term is used 93 times in Ezekiel, it is both a term of respect for the prophet and an indication that Ezekiel is man and not angel. It does not mean that he is lower than God because that is obvious since he was created by God. Although Isaiah and Jeremiah use the term, they were not called "son of man" by God. Daniel, however, was called son of man once: *Son of man, understand that the vision pertains to the time of the end* (Da 8:17).

In the Book of Daniel is the only instance of the term "like a son of man:" *And behold, with the clouds of Heaven One like a son of man was coming and He came to the Ancient of Days and was presented before Him* (Da 7:13). Just because we know that this son of man was the Messiah, does not mean that "son of man" has that meaning. All it means is the Messiah was like a man. Because he is like a man does not mean that "man" means Messiah or that "son of man" means Messiah. In the NT, there is correspondence for "like a son of man." In Rev 1:3 and 14:14, John saw someone "like a son of man" meaning that this man was Messiah, who was like a mere man, but being God was more than that.

In the NT, the term Son of Man (SOM) is used only by Jesus about Himself with one exception. Stephen, the first martyr, being full of the Holy Spirit said this just prior to his death: *Behold, I see the heavens opened up and the Son of Man standing at the right hand of God* (Acts 7:56). When Jesus uses the term it has the power of a baptismal event so unlike the meaning in the OT. Note these references from Mark:

- 2:10 *The SOM has authority on Earth to forgive sins.*
 2:28 *The SOM is Lord even of the Sabbath.*
 8:38 *The SOM will be ashamed of him when He comes in His glory of His Father.*
 10:45 *Even the SOM did not come to be served, but to serve.*
 13:26 *They will see the SOM coming in the clouds with great power and glory.*
 14:21 *Woe to that man by who the SOM is betrayed.*
 14:62 *You shall see the SOM sitting at the right hand of power...*

The unmistakable meaning of Son of Man as used by Jesus is that this man is God incarnate and that he pre-existed as God. On the other hand, the term Son of God is transparent to His manhood. Only John quotes Jesus as calling himself the Son of God whereas the four evangelists quote Jesus as calling Himself the Son of Man. Paul uses the term Son of God, but not Son of Man probably because Jesus used that term for Himself.

Ezekiel alone uses the term 93 times. Matthew uses the term 31 times, Mark 14, Luke 26, John 13 times in his account of the Gospel, never in his letters, and twice in Revelation, and Paul never uses the term. So in writing to the church, both John and Paul do not use the term Son of Man.

Sorrow: A player once told Woody Hayes “I’m sorry, coach” to which the legendary coach replied that he didn’t want sorrow, he wanted the problem fixed. Paul said this about sorrow: *For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation, but the sorrow of the world produces death* (2 Cor 7:10). That football player had the sorrow of the world and the coach wanted repentance or the problem fixed. Are you sorry enough to fix the problem?

Spiritualize: Spiritualizing allows one to read into (eisegesis) a Biblical passage something the author did not intend and just as importantly something only the interpreter would like to see because it conforms to his theology or predisposition. The door to this line of thinking was formalized by Origen (c185-c254) who taught Gnostics and believed that there were three means of Biblical interpretation: literal, moral, and spiritual. Examples of this line of thinking follow:

Jesus calmed the turbulent waters on the Sea of Galilee, therefore, He can calm the turbulent seas in your life. First of all, this statement is true and we always hear such examples of Scriptural application in Bible study classes. However, it is not what the author intended in the autographs even though Jesus does have the power to calm the seas in your life and that by faith this can happen. A similar analogy can be drawn from the slaying of Goliath by David. Yes, the Lord can slay evil giants in your life, but the Scriptural message was more specific. So the real point is separating what the Lord can do from authorial intent or from what the author meant.

Sometimes spiritualization can be used to hijack the meaning of Scripture. Amillennialists, for instance, explain that the Rapture and Second Coming are a conflated event and that this will be inaugurated by the Catholic Church when it subdues the entire world for Christ during a period that although referred to as the Millennium is really just a very long time. This is the more

perverse meaning of spiritualizing and the real purpose for scorning spiritualization. Using this technique, one can spiritualize a legitimate simile, metaphor, parable, or allegory.

Spiritualizing in my vocabulary does not mean to allegorize! [Allegory](#) is simply a form of literature where the words “like” or “as” are not used as they are in a parable. In fact, Jesus very first parable (The Sower) is actually an allegory by this definition. So what? We know what it means and the authorial intent. To spiritualize this allegory and say that some of your efforts in life will be thrown to the wind and some will fall on rocky soil and not take fruit is not the authorial intent.

The converse is also true. To see the story of Abraham sending his Helper to find a Bride for his Son in Genesis 24 as just a quaint story of a now defunct marital culture misses the point that herein is a look forward to the Bride of Christ.

Star of Bethlehem: Conventional manger scenes are inaccurate. The Shepherds and Wise Men never met. They were separated by about two years. The Wise Men were not kings, but magi or astrologers. Also, these wise men were not practicing astrologers, but believing gentiles organized in the days of Daniel during the Babylonian Captivity. Daniel was made head of the astrologers or magi by King Nebuchadnezzar after he interpreted the King’s dream and in doing so saved the lives of the other magi. Many then became believers. These believing magi retained the Book of Daniel and knew from the famous 70 Weeksⁱⁱ prophecy (Daniel 9:24) when Messiah would appear.

What else did the magi know? Balaam was the prophet hired by Balak, the king of Moab, to curse the Jews. Balaam made four prophecies concerning the Messiah. The most important was the following:

*I see him, but not now;
I behold him, but not near;
A star shall come forth from Jacob,
A scepter shall rise from Israel, Numbers 24:17*

The star and the scepter are the same. They represent the Messiah. The prophet, Balaam, was from Babylon [Pethor on the banks of the Euphrates] (Nu 22:5 and Dt 23:4).

When a star did appear in Babylon, the believing Magi knew that the time was near from the 70 Weeks prophecy. They followed the star. It was not a real star since it was 1) the personal star of the Messiah [*We saw **His** star in the east.*], 2) It appeared and disappeared. 3) It moved East to West and then North to South. 4) It hovered over the house.

The star was personal because they told the King “We saw **his star** in the East and have come to worship him” (Mt 2:2). Since the Magi did not have the Book of Micah, they did not know where the Messiah would be born. So they came to Herod the Great. Herod called a meeting of

the chief priests and scribes to search Scripture for where the Messiah was prophesied to be born (Bethlehem from Micah 5:2). Then Herod called a secret meeting with the magi.

The encounter shows the three categories in which people view the Messiah—those that love him (magi), hate him (Herod), and don't care either way (scribes).

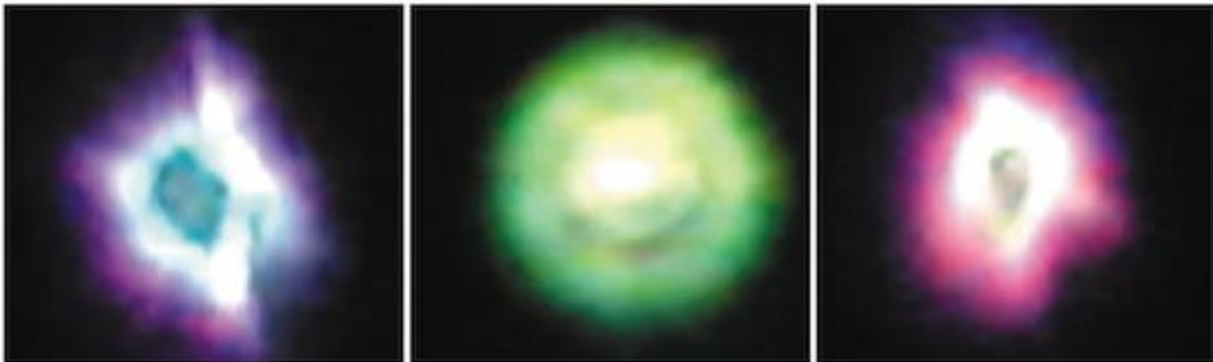
Gold represented his kingship, frankincense the presence of God like the smoke penetrating God's presence in the Holy of Holies, and myrrh his death.

After the magi returned secretly to Babylon, Herod killed all male children in Bethlehem and the surrounding area aged 2 years and younger. This is because Jesus had been born less than two years before the meeting.

Benjamin Crème, the John-the-Baptist of the Anti-Christ, does admit that the Star of Bethlehem was not a real star. He maintains, however, that it was a UFO like the Star of Maitreya. If this star had been created by angels, that would have been true, but since it was created by God, it was the Shekinah Glory. [See Star of Maitreya.]

Star of Maitreya: Like the Star of Bethlehem, the Star of Maitreya is meant to herald the birth of one who will rule the world. Maitreya is the Anti-Christ, the second person of the unholy Trinity in the End Times. To accomplish what his master, Satan, wants, he must legitimize himself, and he does that by usurping Scriptural fulfillment from Messiah and applying it to himself.

Regarding the Star of Maitreya, the forerunner of the Anti-Christ, Benjamin Crème, knows that the Star of Bethlehem was not an actual star and has accordingly proclaimed that his star too is



not an actual star, but one of four 600-ft-diameter space ships designed to shine light on the Earth. These ships or UFOs can function separately or be joined together for added effect. As of November 2010, these lights have been reported all over the world. The pictures shown above are a single appearance of Maitreya's star and were taken by O.S. in Berlin on 9 March 2010. They can be found voluminously on U Tube and occasionally in the official press. Benjamin Crème claims that Maitreya will emerge publicly when His Star is given official recognition in the press and an international disaster like the economic collapse of the United States has taken place. Both events will serve to focus the attention of the world upon him.

Maitreya wants a discussion of the His Star before his emergence because he needs “people power”. Upon emergence, his authority will not come from an established office, because he will have none. He needs the grassroots power of public opinion that will force the hierarchy of leadership to do the people’s and hence his bidding. [See [Star of Bethlehem](#).]

Stephen: Just what was Stephen noted for? The most important thing is that he was a man *full of faith and of the Holy Spirit* (Acts 6:5). To this end every Christian should strive. But this is not all, for Stephen is given this characteristic in the company of six other men also *full of faith and of the Holy Spirit*. The most important thing to remember about Stephen is the second part of his description: *And Stephen, full of grace and power, was performing great wonders and signs among the people* (Acts 1:8). Here is what I think is the key characteristic of Stephen. He was doing things—*performing great wonders and signs among the people*. This is exactly why only he of the seven (Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas) Greeks named was selected by the Synagogue of Freedmen (Acts 6:9) for persecution. In defending his actions before the high priest, he gave a historiography of the Jewish people, then saw the [heavens opened](#), and was stoned to death after exclaiming: *Lord Jesus, receive my spirit* (Acts 7:60)! The point is this. If there is no persecution in your life, then there is a causal reason. You aren’t doing anything. You will not be persecuted by the world unless you are doing something for the Lord. Of the seven [good](#) men, Stephen was the most visible and the one persecuted. Winston Churchill once said: “You have enemies? Good. That means you've stood up for something, sometime in your life.”

The second thing Stephen should be remembered for is forgiveness. As Christians we are required to forgive only those who ask for forgiveness (Lk 17:4). Even though the Sadducees had not asked for forgiveness, Stephen, at his own discretion, asked forgiveness only for “this sin” (Acts 7:60b). He did not ask forgiveness for their rejection of Jesus Christ. Paul who was in the crowd had to ask this himself.

Stephen’s historiography is important. Historiography is history with a slant. Stephen directed his history of the Jews to show God’s mercy and Jewish non-reciprocating mercy resulting in intolerance. This intolerance or hardness of heart is first shown in the patriarchs’ jealousy over Joseph here symbolizing the Gentile Christians, then their rejection of Moses, their placing a golden calf before Jehovah, and finally their placing their faith in Solomon’s building and not in “*a prophet like me*” as predicted by Moses.

Finally, Stephen was described by his detractors (elders, scribes, and Sanhedrin in Acts 6:12) to have had the “face of an angel” (Acts 6:15b). How could the Council of the Sanhedrin have said that he had the face of an angel, when none of them had seen an angel of the Lord? Paul gives us the answer: **12** *Therefore having such a hope, we use great boldness in our speech,* **13** *and are not like Moses, who used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away* (2 Cor 3:12-13). In keeping with Paul’s theology, Stephen was not like Moses in that he did not veil his face when it glowed reflecting the [Shekinah Glory](#) of the Lord. For the second of six times in the NT, the [Heavens were opened](#) and Stephen beheld the glory of God and reflected that on the Council. Stephen’s “boldness of speech” came because he was one of the 10 instances mentioned in the NT where a person was filled with the Holy Spirit. One cannot be filled with the Holy Spirit unless one is fearless and in

the act of doing something for the Lord. This then defines Stephen. He was doing something for the Lord.

Although the words Deacon and Ordination are not mentioned in this pericope, they frequently are shown to have their origin here with the seven being selected as deacons for service and the laying on of hands (Acts 6:6b) as representative of Ordination. Among Catholics, there are transitional deacons who spend a year in the diaconate prior to ordination and just recently permanent deacons who will never be ordained. Interestingly enough, sisters and brothers who live a life of service are not considered deacons given to the word, liturgy, and charity. Among Anglicans, deacons and in some cases deaconesses, are permitted to baptize and marry and are ordained. Among Lutherans, deacons are not ordained but installed and certified. Among Baptists, deacons and pastors are usually considered ordained with the laying on of hands. The character standard for deacons is shown in 1 Timothy 3:8-13. [Note that the men of the church chosen by the apostles and elders that were sent to the diaspora to deliver the message that the Law of Moses no longer applied to Jewish converts are not referred to as “deacons” (Acts 15:22-29).]

Stewardship: The word “stewardship” is used mostly in church circles today whereas the population at large prefers the words “investment”, “thrift”, “life style”, “work”, “industry”, “charity”, and “giving”. From a Christian viewpoint, stewardship can have two meanings.

The first is **tithing** or donating to the church you attend (1a) or the charity of your choice (1b). Tithing is usually considered 10% of one’s income before or after taxes. In actuality, the Israelites gave 23% on an annual basis to their theocracy. Today we do not have a theocracy, but secular and spiritual governments. To the secular government, most already give 25 to 50% in taxes (city, county, state, federal) under penalty of imprisonment and then to the church. Whereas many people choose to support their own additional charities or missionaries outside the church, some people interpret Malachi 3:10 (*Bring the whole tithe to the storehouse.*) to mean that all their contributions are to go first to their church which will in turn distribute as it sees fit.

The second meaning to stewardship is the giving of our “**time, talents, and treasures**” to the church (2a) or to the charity of your choice (2b). This is significant, since many parishioners who would not think twice about giving \$100 toward a special offering would never consider volunteering to mow the church lawn or get involved in a community action day.

The most general meaning of stewardship is to apply our time, talents, and treasures to not only the *storehouse* from Malachi 3:10 (2a), but to the **community at large** (2b) as we move through it being in the world, but not a part of it because *friendship with the world is hostility toward God* (James 4:4) and we are told *not to love the world not the things in the world* (1 Jn 2:15). This affects our comportment and relationship with people we meet in the street and at work. So the general goal here concerns our “works” at large or as Paul said: *Work out your salvation with fear and trembling* (Ph 2:12).

Regardless which of the two definitions we choose to abide by, motivation is prime. If we use our crooning talents to look good on stage, if we use our time to show we can mow the church

lawn faster or trim the edges better than anyone else, or if we make an overt gesture of placing a check in the collection bag every week, then we are hypocrites. Among Satan's children, hypocrisy is a virtue to be refined and honed. Aleister Crowley (1875-1947) once wrote: Master, give me hypocrisy! In summary, our works of time, talents, and treasures must be spontaneous and from the heart thus reflecting our true spiritual being.

Let's analyze what Paul says about stewardship:

¹⁶ *For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel.* ¹⁷ *For if I do this voluntarily, I have a reward; but if against my will, I have a **stewardship** entrusted to me* (1 Cor 9:16-17).

For Paul, stewardship was a duty, obligation, or responsibility to do your job. Notice that as a steward, he is under compulsion to preach the Gospel. If he does this voluntarily, as he does, then he has a reward, but if against his will, then he is just a steward doing his job. Imagine an assistant pastor who is told to preach the second service as a substitute preacher. If he does not like the task, but does it anyways, he is a functional steward. But if he enjoys the new task, then he is a good steward. A functional steward will always perform his duty, obligation, or responsibility, but a good steward (*good stewards* from 1 Pt 4:10, and *God's steward* from Titus 1:7 and the *faithful and sensible steward* from Luke 12:42), will do it with joy. In the NT the reason behind the act or work is more significant than the work itself. In the OT also, God wanted the heart and not a hypocritical sacrifice (Is 66:3). This then shows the difference between a religion based on works and one based on faith. While both participants may perform the same work, only one is rewarded.

Stones: In the Bible, stones are often symbolic. They may be uncut, hewn, quarried, large, small, smooth, costly, precious, sacred, singular, or plural. Examples are given below:

Corner Stone: Jesus Christ the Messiah (Ps 118:22; Mt 21:42; Mk 12:10; Lk 20:17; Ac 4:11; Eph 2:20; 1 Pt 2:6, 7).

Stone of Israel: The Mighty One of Jacob, the Shepherd, and the Messiah (Ge 49:24).

Seven Eyes: The stone of Seven Eyes symbolize perfect surveillance by the Corner Stone, the Branch, the Messiah (Zech 3:9, 4:10; 2 Chr 16:9).

Jacob's First Pillar: The site of Jacob's Ladder was named Bethel (Ge 28:10-22). Here the Abrahamic Covenant (Ge 26:1) was reaffirmed. Jacob's pillow became a pillar. It was, however, not to be a sacred pillar (Lev 26:1). *How awesome is this place!*

Jacob's Second Pillar: Called Jegarsahadutha in Aramaic and Galeed in Hebrew meaning heap of witness, it was a covenant and mutual non-aggression pact between Laban and Jacob (Ge 31:44-53).

Jacob's Third Pillar: At Bethel, Jacob received his new name (Israel) and poured out wine and oil on the covenant stone by the altar (Ge 35:7-15).

White Stone: God's third of [seven promises](#) to Christians: manna and a white stone with a new name written on it that nobody knows (Rev 1:17).

Ebenezer Stone: Samuel set this stone between Mizpah and Shen in memoriam that "*thus far the Lord has helped us*" (1 Sa 7:12).

A Witness to a Great Event: Return of the Ark of the Covenant (1 Sa 6:18).

- Altar Stone: The Lord told Moses that uncut stones were to be used for the altar (Ex 20:25).
This altar had 12 pillars (Ex 24:4).
- Figured Stone: There shall be no figured stones (Lev 26:1; Nu 33:52)
- Stone Tablets: *Stone tablets with the law and the commandment which I have written* (Ex 24:12; 31:18, 34:1, 34:4)
- 12 Setting Stones: *Onyx stones and setting stones for the ephod and for the breastpiece* (Ex 25:7). These are 4 stones in 3 rows with the names of the 12 tribes (28:17-21).
- Onyx Stones: *You shall take two onyx stones and engrave on them the names of the sons of Israel, six of their names on the one stone, and the names of the remaining six on the other stone, according to their birth... You shall put the two stones on the shoulder piece of the ephod as stones of memorial* (Ex 28:10-12).
- Lime Coated: *On the day when you cross the Jordan...you shall set up for yourself large stones and coat them with lime and write on them all the words of this law* (Dt 27:2-8).
These stones were to be placed on Mt. Ebal next to an altar made from uncut stones.
- 12 Stones: *“Let this be a sign among you, so that when your children ask later, saying, ‘What do these stones mean to you?’ then you shall say to them, ‘Because the waters of the Jordan were cut off before the ark of the covenant of the LORD; when it crossed the Jordan, the waters of the Jordan were cut off.’ So these stones shall become a memorial to the sons of Israel forever* (Josh 4:6-7).”
- 12 Stones: Elijah’s 12 stones formed an altar with the remembrance that “*Israel shall be Your name*” (1 Ki 18:31).

Synagogue of Satan: The Ninth Satanic Statement is “Satan needs a strong Church and has kept it in business all these years.” In that regard, the Churches he has usurped are the Roman Catholic Church among the Gentiles and the Synagogue of Satan among the Jews. Just as all Gentiles do not belong to the Roman Catholic Church, all Jews do not belong to the Synagogue of Satan. The belief that Satan can have a following among non-remnant Jews in no way reinforces Replacement Theology in that the church has become the true Israel.

The term “Synagogue of Satan” is used twice in the NT by John. John, who wrote last, had as fierce a hate for those who thwarted Messiah as he had a love for those that had faith in Him. Just after John’s death circa 100 AD, Eusebius notes that in 155 when Polycarp of Smyrna was martyred, the Gentiles and Jews screamed: This is the teacher of Asia, the father of the Christians, the destroyer of our gods, who teaches many not to offer sacrifice and worship (p 150)!” It was the Jews in particular who set up the faggots for his death. While Polycarp fought the Jews at Smyrna, Justin (100-165) battled those at Ephesus and published his famous *Dialogue against Trypho* which describes how the Jews plotted against the teachings of Christ (p 156). John alone was allowed old age (Jn 21:22) to see the development of the Synagogue of Satan which began and ended with John as follows:

- Jn 8:34-38 Some of Abraham’s descendants have Satan as their father.
- Jn 8:44 *You are of your father, the devil.*
- Acts 13:50 Jews incite the devout women of Galatia and persecute Paul and Barnabas.
- Acts 14:1-7 Jews in Iconium turn the Gentiles against the Brethren.
- Acts 14:19 Jews from Antioch and Iconium stoned Paul.
- Acts 17:5 A Synagogue of the Jews in Thessalonica forms a mob.

1 Th 2:14-16 God's wrath to the utmost has come upon the Jews who drove Paul out.
Rev 2:9 *...those who say they are Jews and are not, but are a Synagogue of Satan.*
Ref 3:9 *I will cause those of the Synagogue of Satan, who say that they are Jews and are not...*

Speaking to the church of Smyrna, Jesus said: 'I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a **synagogue of Satan** (Rev 2:9). Later speaking to the church of Philadelphia, Jesus said: 'Behold, I will cause *those of the synagogue of Satan, who say that they are Jews and are not, but lie — I will make them come and bow down at your feet, and make them know that I have loved you* (Rev 3:9).

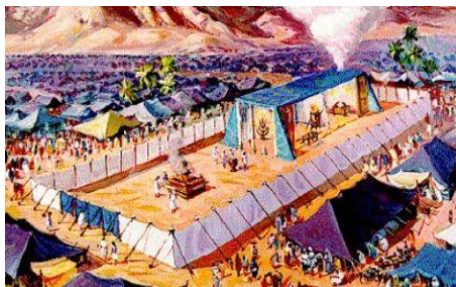
Regarding the above two verses, theologian Arnold Fruchtenbaum says that these are Gentiles who only claim to be Jews like Mormons and some people in England who say they are descendants of Jews. To this line of reasoning, it may be added that in the first two centuries in Rome, there were some Gentile Christians who feigned being Jewish so as to avoid military service. This, however, has nothing to do with John's term "Synagogue of Satan".

In a private conversation with President Nixon, Billy Graham (b 1918) is recorded on tape to have said: "The Bible talks about two kinds of Jews. One is called the Synagogue of Satan. They're the ones putting out the pornographic literature. They're the ones putting out those obscene films" (21 Feb 1973). After the Nixon tapes were released to the public, he said: "I deeply regret comments I apparently made in an Oval Office conversation with President Nixon...I sincerely apologize... I'll get on my knees and beg for forgiveness" (14 Aug 2006). So Billy Graham will get on his knees, not to God, but to the Synagogue of Satan.

Oblique references to the Synagogue of Satan are *those of the circumcision who must be silenced because they are upsetting whole families...who pay attention to Jewish myths and commandments* (Titus 1:10-14). There were those who were *fearing the party of the circumcision* (Gal 2:12), and we are told to *beware of the dogs, beware of the evil workers, beware of the false circumcision* (Phil 3:2).

Literally, the term can mean "congregation of the accuser", which is exactly what they were. In the OT, the obedient Jews were referred to as the assembly of the Lord (Nu 16:3) whereas Jewish evildoers were referred to as an "evil congregation" (Nu 14:27) and assembly of the wicked (Ps 22:16). In history books, from the Qumran Hebrew we have the "congregation of Belial" (1 QH 2:22).

Tabernacle: The Tabernacle was the forerunner to the Temple. It was an elaborate tent that housed the Ark of the Covenant. It existed from the time of Moses to the reign of King David. The purpose of the tabernacle was for God to dwell (tabernacle) among his people: *Let them construct a sanctuary for Me, that I may dwell among them* (Ex 25:8 and 1 Ki 6:13).



The picture shown to the left comes from Wikipedia. When in camp in the desert during the Exodus, the 12 tribes pitched their tents in tribal groups of three on the East,

South, West, and North faces of the court. From Numbers Chapter 2, since the number of people encamped E, S, W, and N of the court was 186,444, 151,450, 108,100, and 157,600 then the pattern when viewed from the sky formed a Roman cross facing East. The court as shown in the picture above, was a rectangle 57-yards-long and 29-yards-wide enclosed by a fabric lined fence 8 ½-ft high. Inside the court at one end was the 17 x 52-ft Tabernacle 17-ft high. The walls were of gold plated acacia wood and the ceiling was made from a brown goat-hair canvas. The back one third of the structure was a 17-ft cube housing the Holy of Holies. Within the Holy of Holies was the Ark of the Covenant with the tablets of stone, the rod of Aaron, and a jar of manna. Only the High Priest could enter the Holy of Holies. The front two thirds was the Holy Place. Furniture within the Holy Place included the golden altar of incense with four horns, the table of showbread, and the golden menorah (seven-branched candelabrum). Outside the Tabernacle were the bronze laver and the sacrificial altar.

In the NT, the body is the tabernacle or tent for the soul while one is alive (2 Cor 5:4). The tabernacle affords protection just as God spreads his tabernacle on those with washed robes standing before his throne (Rev 7:15). When Jesus Christ tabernacles with his church, we are in the same tent with him under his protection. Jesus Christ tabernacled with his people 1) in the tent-like Tabernacle in the wilderness, 2) in Solomon's Temple, 3) for 3 ½ years on the Mt. of Olives after the Shekinah Glory left Solomon's Temple, 4) for 3 ½ years incarnate as the Son of Man during his ministry, 5) incarnate in his glorified body for the Millennium in the Fourth Temple, and 5) forever with the Trinity in the Fifth Temple of the Eternal Order (Rev 21:22).

For detailed pictures see: <http://www.bibleplaces.com/tabernaclemore.htm>

Tamar: The three Tamars of the Bible symbolize the types of women, and men for that matter, in the world today. 1) Tamar, the daughter-in-law of Judah (Ge 38), was a schemer who tried to avenge her being wronged by lying with her father-in-law to conceive a child she would not otherwise have had by Levirate marriage. Nevertheless, God's mercy allowed her to procreate a son, Perez, who is in the direct line of ancestry to Messiah (Mt 1:3). She is the first of four Gentile women (Tamar, Rahab, Ruth, and Bathsheba) so mentioned. 2) Tamar, the daughter of David by Maachah, the full-sister of Absalom and half-sister of Ammon, was unjustly wronged by Ammon, but did not avenge her own rape (2 Sam 13). Her misfortune was the legacy of David's sin with Bathsheba. 3) Finally there is Tamar, the daughter of Absalom (2 Sam 14:27), who unassumingly and with little recognition gave birth to Maachah, the future queen of Judah, whose husband was king Abijah (1 Ki 15:2). The three represent 1) sin forgiven, 2) travail avenged by God, and 3) unheralded rewards in the line of duty.

Talmud: According to Leo Trepp, the Talmud is "The Compendium of Learning," consisting of Mishnah and Gemara. Two versions of the Talmud, one in Palestine, the other in Babylonia, completed about 500 B.C. The latter is the basic source for Jewish law and codes. The Talmud is similar to the 38-volumes set in Christianity called the Writings of the Early Church Fathers.

They are also similar to what we today call “commentaries” written by Adam Clark, Barnes, Keil and Delitzsch, Martin Luther, and Matthew Henry.

Temple/s: In the modern world, the term has several meanings: a) Among Roman Catholics in Rome, the term among the hierarchy is used to denote the 7 major basilicas and their many elaborate churches in Rome. b) Among Reform or Conservative Jews, the term takes the place for “synagogue”, which according to Leo Trepp is defined as “a building where the congregation meets for prayer, study, and assembly; formerly used to mean the congregation itself”. c) Currently Mormons or LDS have 134 operating temples worldwide. d) In Freemasonry, the term applies to the many edifices known as Masonic Temples or Masonic Halls and also to the Lodge meeting areas.

The Bible speaks of four Jewish Temples made from stones and one from God’s presence. Two have come and three will be. Two of these Temples were and two will be legitimized by the Shekinah Glory. The fifth temple found in the Eternal Order will not be made from stones but from the Shekinah Glory.

The forerunner to the Temple (967-587 BC) was an elaborate tent or Tabernacle that housed the Ark of the Covenant. It existed from the time of Moses (1542-1422 BC) to the reign of King David (1057-986 BC). The purpose of the tabernacle was for God to dwell (tabernacle) among his people: *Let them construct a sanctuary for Me, that I may dwell among them* (Ex 25:8 and 1 Ki 6:13). The purpose of the Temples that followed was the same. The Temples are as follows:

1. Solomon’s Temple (2 Chr 3:1) [567-987 BC]
 - a. The Shekinah Glory filled the Temple (1 Ki 8:10-11).
 - b. Temple desecrated by Athaliah (2 Chr 24:7)
 - c. King Ahaz replaced sacrificial altar (2 Ki 16:10-17)
 - d. King Manasseh built 12 altars within the court area commemorating the Mazzarot [Zodiac] (2 Ki 21:1-6)
 - e. Temple was attacked and plundered six times prior to Nebuchadnezzar (1 Ki 14:25-26, 15:18-19, 2 Ki 12:17-18, 14:13-14, 16:18, 18:14-16)
 - f. Nebuchadnezzar sacked the Temple 3 times and burned it on the last occasion (2 Chr 36:5-7, 9-10, 17-19).
2. Second Temple [516 BC-70 AD]
 - a. Zerubbabel Temple: Seventy years later the altar was rebuilt and then a foundation lay idle for 15 years followed by a small copy of the original Temple itself in 516 BC (Ezra 3:8-13).
 - i. Temple desecrated twice by Antiochus IV in 169 and 168 BC.
 - ii. Temple desecrated twice by Romans in 63 and 54 BC.
 - b. Herod’s Temple: When Jesus Christ began his ministry, the Temple had been 50 years in the making. It was completed circa 60 AD.

- i. Jesus began and ended his ministry with a cleansing of the Temple (John 2:13-22, Mt 21:12-17).
 - ii. Jesus was the subdued Shekinah Glory that Haggai predicted would give glory to the Temple that would exceed Solomon's (Haggai 2:1-9).
 - iii. Jesus did the following things within the Temple:
 - 1. Was dedicated by his parents there (Lk 2:22-39)
 - 2. At the age of 12 he discussed the Law (Lk 2:41-51)
 - 3. Celebrated the Feast of Tabernacles (John 7:14—8:59)
 - 4. Made pronouncements on the F of Dedication (John 5:14-29)
 - 5. Declared himself the Good Shepherd (John 10:22-39)
 - 6. Presented himself as the Pascal Lamb (John 12:1-36)
 - 7. Proved he was spotless and unblemished (Mt 21-23)
 - iv. Because the Jews rejected Jesus Christ (*you were unwilling—* Mt23:37), the Temple was destroyed in 70 AD by Titus.
- 3. Tribulation Temple (Is 66:1-6) [21st C AD]
 - a. There is no Shekinah Glory in this Temple. God does not sanction it.
 - b. The Abomination of Desolation lasts 1290 days (Dan 9:27, 12:11, Rev 11:1-2, 13:3-15, Mt 24:15-16, 2 Thes 2:8-10)
 - c. In some manner, this Temple will be destroyed perhaps by the great earthquake prior to the Second Coming (Zech 14:4).
- 4. Millennial Temple (Is 2:2-4, 27:13, 56:6-8)
 - a. The Millennial Temple will have a base one mile square residing at the very center of a plateau 50 miles square on top of the highest mountain on Earth. The Millennial Jerusalem will be 10 miles square and reside upon this plateau.
 - b. Sacrifices
 - i. New Year Offerings (Zech 45:18-20)
 - ii. Passover Offering (45:21-24)
 - iii. Feast of Tabernacles Offering for all nations (14:16-19)
 - iv. Sabbath Offering (46:1-5)
 - v. New Moon Offering (46:6-8)
 - vi. Special Festival Offerings (46:9-12)
 - vii. Daily Sacrifices (46:13-18)
 - c. Millennial River: It flows from the Temple to Jerusalem then to the east into the Arabah and from there to the west into the Mediterranean (47:1-12).
 - d. Shekinah Glory: When it returns via the East Gate, that gate will be shut thus sealing in the Shekinah Glory for the millennium (44:1-3).

- e. Destruction: God will destroy the old order (Rev 21:1-2) which includes the fourth stone Temple.
5. Fifth Temple: *And I saw no Temple in it, for the Lord God, the Almighty, and the Lamb, are its Temple* (Rev 21:22). This means that there is *no Temple* made of stone, but a Temple made from the tabernacling of the Trinity (*the Lord God, the Almighty, and the Lamb*) with man. The purpose of the Temple was for God to draw nigh to man. That will continue throughout the Eternal Order, but in a heightened circumincessional manner. Within the stone Temples, man was never in circumincession with God.

Temptation: James writes the following: *Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and He Himself does not tempt anyone* (James 1:13). Jesus Christ, however, was tempted by the Devil: *Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil* (Mt 4:1). Jesus Christ also died (Mk 15:37) and we know that God cannot die. What happened in both of these instances happened to Jesus Christ the man and not Jesus Christ the God-Man and Jesus Christ as God. Jesus' nature is tripartite. Where it says in many translations: *Again and again they tempted God, and pained the Holy One of Israel* (Ps 78:41 NASB). The word "tempted" is more accurately translated as challenged or tested or tempted in vain.

Another very important aspect of temptation is the fact that although we will be tempted by the world and by Satan's demons, we will never as Christians be tempted beyond our ability to resist: *No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it* (1 Cor 10:13).

Because many nominal Christians will fall away in times of temptation (*they believe for a while, and in time of temptation fall away* [Lk 8:13b]), the Lord taught us to pray in the Our Father as follows: *And lead us not into temptation* (Lk 11:4d) and Jesus said to The Twelve on the Mount of Olives: *Pray that you may not enter into temptation* (Lk 22:40b).

Ten: The number ten is used 242 times in the Bible. Part of its significance can be gleaned from its components.

1 + 9: unity + fruit of the Spirit

2 + 8: division/union + new beginning

3 + 7: perfection + completeness

4 + 6: creation + weakness of man

5 x 2: God's grace doubled

1 + 2 + 3 + 4: unity + division or union + perfection + all creation

10: represents the complete divine law with responsibility or divine providence. It is like the number 7 representing divine completeness, but it comes with judgment.

- 10 commandments (Ex 20:2-17; Dt 5:6-21)
- 10 plagues (Ex 7:14—11:10)
- 10 as the righteous minimum within Sodom to belay God’s wrath (Ge 18:32)
- 10 virgins representing the visible church with 50% saved (Mt 25:1-2)
- 10 slaves, 10 minas, and 10 cities (Luke 19:12-27)
- 10 things powerless against the love of God (Ro 8:38-39)
- 10 vices that exclude one from salvation (1 Cor 6:9-10)
- 10 times “God said” in the first chapter of Genesis
- 10 psalms beginning with “Praise the Lord!” [106,111-113,135,146-150, but not 117]
- 10 horns of 10 kings with 7 heads mentioned 9 times (Daniel 7:7, 24; Rev 13:1)
- 10th of Nisan Jesus presented himself under the law as the Lamb of God (Ex 13:3)

Ten Commandments: The Decalogue was given to Moses on Mt. Sinai. The finger of God (Ex 31:18, Dt 9:10) wrote the Ten Commandments on both sides of two stone tablets. Moses later copied the Decalogue onto two tablets and stored them in the Ark of the Covenant (Dt 10:2). Over the years, Jewish Rabbis began to identify all the commandments or Mitzvot in the Mosaic Law. By the year 1200, Rabbi Rambam (Maimonides, 1135-1204) in Mishneh Torah had identified 613 at which the number stands today. The 613 include the 10 Commandments. The 603 were transmitted to Moses by angels (Acts 7:53, Gal 3:19, Heb 2:2) who gave him the Law of Moses.

Since the Law of Moses ceased with the death of Jesus Christ (Gal 3:16-25), the Christian today is not bound, as was Jesus Christ who was under the Law, to keep the 613 including the 10 Commandments. However, the NT Law of Christ (1 Cor 9:21, Gal 6:2) does enjoin us to keep nine of the original 10 Commandments (Ex 20:2-17, Dt 5:6-21):

- | | |
|---|---------------------|
| 1. Have no other gods before Me. | Mt 4:10, Ac 14:15 |
| 2. Make no idols. | Ac 15:20, 1 Jn 5:21 |
| 3. Do not take the name of the Lord your God in vain. | Ro 12:14, Ja 5:12 |
| 4. Keep holy the Sabbath. | ----- |
| 5. Honor your father and your mother. | Mk 10:19, Eph 6:1 |
| 6. Do not murder. | Mk 10:19, 1 Jn 3:15 |
| 7. Do not commit adultery. | Mk 10:19, 1 Cor 6:9 |
| 8. Do not steal. | Mk 10:19, Eph 4:28 |
| 9. Do not lie. | Mk 10:19, Col 3:9 |
| 10. Do not covet. | Eph 5:3, Ro 7:7 |

Ten Plagues: (Ex 7:14-12:36; Ps 78:43-51; 105:28-38) There are three reasons for the plagues: 1) punish Egypt, 2) free Israel, 3) show the futility of idolatry (Ex 12:12). The miracles are the extremes of natural phenomena. Miracles 1, 2, and 3 were confronted by the magicians, were loathsome, and at the hand of Aaron. Miracles 4, 5, and 6 acted only on the Egyptians, were painful, and by the hand of God. Miracles 7, 8, and 9 acted only on the Egyptians, were

egregious, and at the hand of Moses. Miracle 10 acted only on the Egyptians, was awesome, and by the hand of God.

Miracles: 1) Water, except that in wells, was turned blood red. Magicians duplicate. 2) Frogs which symbolized rejoicing now invaded the habitations. Magicians duplicate. 3) The magicians could not duplicate the lice and called them the “finger of God” since they themselves were affected. 4) Because of the flies, Pharaoh would allow a single days march into the desert, but not three. 5) An anthrax-like plague attacked the livestock. 6) Boils attacked both man and beast. 7) Hailstones killed every man and beast in the field and the flax and barley. 8) Now God hardened the hearts of Pharaoh and his staff to allow only the men without livestock to sojourn into the desert. *Ra (evil) is before you* (Ex 10:10). So God sent locusts. 9) After 3 days of darkness, Pharaoh said that all the people could go, but without their livestock. 10) The firstborn of Egyptian men and cattle die. So Pharaoh allowed the release of all the Israelis with their cattle along with gold and silver they requested to worship the Lord.

Pharaoh hardened his heart 7 times before God hardened it himself (Ex 10:1) 7 times.

Ten Sins of Israel in the Wilderness: Two generations were spent in migration as judgment for the evil congregation (Nu 14:27) and the ten times (Nu 14:22) that the Children of Israel put God to the test:

- 1) Red Sea (Exodus 14:11-12) *It would have been better for us to serve the Egyptians than to die in the wilderness.*
- 2) Marah (Exodus 15:23-24) *What shall we drink for the waters of Marah are bitter.*
- 3) Wilderness of Sin (Exodus 16:2) *Would that we have died by the Lord's hand in the land of Egypt, when we sat by the pots of meat, when we ate bread to the full...*
- 4) Manna (Exodus 16:20) *But they did not listen to Moses and left part of it until morning.*
- 5) Manna (Exodus 16:27) *On the seventh day, some of the people went out to gather.*
- 6) Rephidim at Horeb [Massah, Meribah] (Exodus 17:1-7) *Give us water that we may drink.*
- 7) Sinai [Horeb] (Exodus 32:1-10) *Come, make us a God who will go before us...*
- 8) Taberah (Numbers 11:1-3) *After complaining, the fire of the Lord burned among them and consumed some of the outskirts of the camp.*
- 9) Mixed Multitude (Numbers 11:4) *Who will give us meat to eat?*
- 10) Kadesh-barnea (Numbers 14) *Would it not be better for us to return to Egypt!*

From these complaints, Nu 14:27 calls them *the evil congregation*. At this point, God sought to kill this congregation two times: Ex 32:10, Nu 14:12. After this came the rebellion of Korah, the great-grandson of Levi, in which God sought to kill them two more times (Nu 16:20, 45). Finally there was Moses' sin of the First Mass (Nu 20:8-13 and 17:1).

Testing the Lord: Is it proper to test the Lord? In Exodus we read: *Therefore the people quarreled with Moses and said, "Give us water that we may drink." And Moses said to them, "Why do you quarrel with me? Why do you test the LORD* (Ex 17:3). [Most translations use “test” or “testing”, but the word “tempt” is used by the ASV, KJV, NKJV, DRB, Darby, and Noah Webster versions while the RSV says “put to the proof”, and Young’s Literal says “try Jehovah”.] Just before the famous virgin-birth prophecy, Isaiah wrote: *But Ahaz said, "I will not*

ask, nor will I test the LORD (Is 7:12a)!” In Acts we read: Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear (Acts 15:10)? Paul wrote: Nor let us try the Lord, as some of them did, and were destroyed by the serpents (1 Cor 10:9). Malachi shows that the wicked avoided judgment: So now we call the arrogant blessed; not only are the doers of wickedness built up but they also test God and escape (Mal 3:15). The overwhelming consensus is that God is not to be tested.

However, there is one instance in which God invites a test of his word: *Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this, says the LORD of hosts, if I will not open for you the windows of heaven and pour out for you a blessing until it overflows (Malachi 3:10).*

Otherwise, it is we who invite the Lord to test us: *Examine me, O LORD, and try me; test my mind and my heart (Psalm 26:2). And again: Search me, O God, and know my heart; try me and know my anxious thoughts (Psalm 139:23).*

Tetragrammaton: The Tetragrammaton is a term given to the four Hebrew letters representing the name of God. The four letters are יהוה and are transliterated as YHWH or YHVH. Jews do not attempt to pronounce the Tetragrammaton, but say Adonai when formally reading the letters and Ha Shem when casually speaking of the Father’s name. Christians pronounce the Tetragrammaton as Yahweh or Latinized as Jehovah. The Tetragrammaton is used about 6828 times in Torah both by itself and as a compound name. See [Yahweh](#) and [God’s Name Pronounced](#).

The four Hebrew letters when read from right to left are pronounced yod heh vav heh. Since *yod* means hand and *vav* means nail, the Tetragrammaton can be said to mean “Behold the hand; behold the nail.”

The four Hebrew letters when visualized from top to bottom form a pictograph often referred to as the Yod. Visually the yod forms the head, the first heh the shoulders and arms, the vav the chest, and the final heh the waist and legs. The yod also is a symbol of humility placed before it changes the meaning to “very humble”. When the young Ezekiel had his first vision, the heavens were opened (Ez 1:1) and he saw four cherubim supporting a throne on which was a figure with the appearance of a man (Ez 1:26). The rabbis were loath to comment on this passage because they thought that God could never take on the appearance of a man. The reverse, however, was not a taboo. Leading Jewish theologian Leo Trepp (b 1913) sees humans as the “son of man” (Ps 8:4-6) and as a “son of God” (Dt 14:1) thus bearing the characteristics of God’s divinity, i.e. the image of God (Ge 1:27). Hence it is possible even for Jews to see in the Tetragrammaton that man was made in the image of Yahweh.



Theophilus: Nearly all Bible translations (excepting the LB and Jewish Bible) carry the name Theophilus in Lk 1:3 and Acts 1:1. The author, Luke, in his prologues to the Gospel according to Luke and Acts, addressed his two works metaphorically to “lovers of God”. Paul addresses Romans to the “beloved of God in Rome” (Rom 1:7), and John in his second letter to the

“chosen lady and her children” (2 John 1:1). In the last case, the chosen lady is the [Bride of Christ](#) and her children are John’s “children of God” (Jn 1:12). How many Christians in writing to others, or pastors in delivering sermons have used such vocative addresses to the congregation? Has the practice died with the apostles?

Thorns and Thistles: [See Manuscript # 30.] This couplet is used four times (Ge 3:18; Is 34:13; Eze 2:6; Heb 6:8) in Scripture. The very first use is in the middle of the Adamic Covenant as follows: *Cursed is the ground because of you; in toil you will eat of it all the days of your life. Both thorns and thistles it shall grow for you* (Ge 3:17-18). The evil we have in the world comes from 1) fallen mankind, 2) Satan and his demons, and 3) God’s judgment. The majority, about seven eighths, comes from fallen mankind. God can judge believers and non-believers and is not just an idle spectator permitting such evil, but can “cause” (Dt 28:25) or “bring” (1 Ki 21:29) evil.

What is the opposite of Thorns and Thistles? In speaking about the Remnant, the Lord says: *Instead of the thorn bush, the cypress will come up; and instead of the nettle, the myrtle will come up; and it will be a memorial to the Lord, for an everlasting sign which will not be cut off.* (Is 55:13). This Millennial sign is comparable to the rainbow after the flood.

Three Kinds of People: There are at least two Biblical examples of the three kinds of people that populate the Earth relative to Jesus Christ.

The story of the magi in the second chapter of Matthew delineates the three type of people existing in Jerusalem at the time of Jesus’ birth. There were the magi who traveled a great distance worship Him. There were the scribes who perfunctorily reported on where the Messiah would be born. And there was Herod the Great who wanted to kill Him as a threat to the throne.

When Paul delivered his address to the Athenians at Aeropagus Hill (Mars Hill) in Acts 17:19-34, we learn again of these three types of people. Some joined him and believed while others said “We shall hear you again concerning this” and finally there were those who began to sneer when they heard of the resurrection of the dead.

Times of the Gentiles: [See Manuscript #1.] Speaking about things to come, Jesus said: *and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled underfoot by the Gentiles until the times of the Gentiles are fulfilled* (Lk 21:24). The period of the Times of the Gentiles can best be defined with the help of Nebuchadnezzar’s dream in Daniel 2:31-45 concerning *the head of fine gold, the breast and arms of silver, the belly and thighs of bronze, the legs of iron, and the feet partly of iron and partly of clay.* Consequently it would begin with the reign of Nebuchadnezzar as king of Babylon and end with the Roman Empire renewed in the form of the Roman Catholic Church. So the period would be from the fall of Jerusalem in 586 BC to the return of Christ in the twenty-first century.

Titles of Messiah: The Father has many names. The Son has many names. The Holy Spirit has no name although we know of him as the Holy Spirit, Holy Ghost, Paraclete, and Another Helper. Jesus Christ is the Memra spoken of as the Word or Logos in John 1:1-18. He is the

unblemished (Ex 12:5) and spotless (1 Pt 1:19) Lamb of God spoken of by John the Baptist (Jn 1:29, 36). As the **Son of David** (Mt 1:1) through Nathan by blood from his mother and through Solomon by his step father, Joseph, Jesus claimed a legitimate right to the throne and avoided the Curse of Jeconiah (Jeremiah 22:29). As the **Son of Abraham** (Mt 1:1), he was a Jew and could become the kinsman redeemer (*goel*) of mankind. As the **Son of Man** (Jn 12:34), a term used 73 times in the Gospel, he was truly incarnate as man. Ezekiel is called the “son of man” 93 times to remind him of his contrast to God. As the **Son of God** (Mt 4:3), a term used 25 times in the Gospel, Jesus’ spirit coexisted with God in a body that was created by God. Adam, the first man, is also called the “son of God” (Luke 3:38) to indicate that his body was created by God, his Father. The term was used at his trial to condemn him to death (Lk 22:70, Jn 19:7) because he set himself equal to God. Unclean spirits called Jesus the Son of God (Mark 3:11). Nathanael answered Him, “*Rabbi, You are the Son of God; You are the King of Israel*” (John 1:49). *These have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name* (John 20:31). Jesus’ roles were that of prophet and great high priest. After the Second Coming, he will be king. Metaphorically he is referred to as the “morning star” in most translations, but astronomically this is in fact the sun.

Titles of Respect: The NT is clear that titles of respect are not to be proffered among Christians.

6 "They love the place of honor at banquets and the chief seats in the synagogues, 7 and respectful greetings in the market places, and being called Rabbi by men. 8 "But do not be called Rabbi; for One is your Teacher, and you are all brothers. 9 "Do not call anyone on earth your father; for One is your Father, He who is in heaven. 10 "Do not be called leaders; for One is your Leader, that is, Christ. 11 "But the greatest among you shall be your servant. 12 "Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted (Mt 23:6-12).

As Christians we are not to “lord it over” another in the faith (2 Cor 1:24) or act as non-believers “lording it over others” in a hierarchical sense (Mt 20:25). We are not to bestow titles of respect to fellow Christians. From the NASU text above we see the terms Rabbi, which the apostles used only of Jesus (Mk 11:21, Jn 6:25), Teacher, and Leader are specifically pointed out. This would also include the terms Bishop, Pastor, Presbyterian, Elder, Chaplain, Overseer, and Deacon if the term was used out of respect and not to describe the person’s duties. If one were to say at a meal “And to you, Pastor, go a double portion...” that would have nothing to do with the man’s duties, but to say he is a Youth Pastor would describe his function. In the Catholic Church, the word “bishop” is a Latinization of *episcopos*. It describes a “supreme divinely instituted member of the Church hierarchy”. Such a meaning has no place in Christian affairs. If the term is used in Christian correspondence, it should be clear what the duties of the bishop are. This is often not the case.

When referring to the titles of non-believers, the above titles may be used (Acts 26:25) with one exception: *Do not call anyone on earth your father*. The rabbis or rebbes loved to be referred to as “father”. So the Vatican Chief Astronomer should be referred to not as Fr. Guy Consolmagno, but as Rev. Guy Consolmagno or Dr. Guy Consolmagno. Even though we may not call a man “father” (aside from your genetic father), we are admonished: *Do not sharply rebuke an older man, but rather appeal to him as a father, to the younger men as brothers, the older women as mothers, and the younger women as sisters, in all purity* (1 Ti 5:1-2).

Trial of Jesus: The outline is as follows:

- 1) Conspiracy by Pharisees and Sadducees (Jn 11:47-53; Mt 26:3-5)
 1. Arrest [3 Infractions of 23 total] (Mt 26:52-54, Mk 14:44-45, Lk 22:48, Jn 18:3-9)
 2. Judas: 1) He was paid 30 pieces of silver (Mt 26:14-16), the legal price of a dead slave (Ex 21:32) to tell where Jesus could be apprehended. 2) His deposition was needed for the indictment of the arrest. 3) He was needed to testify at the trial.
- 2) Religious Trial
 1. Annas [2 Infractions] (Jn 18:12-14, 19-23)
 2. Caiaphas [16] (Lk 22:54-65; Mk 14:53-65; Mt 26:57-68) charged with blasphemy
 3. Sanhedrin [2] (Lk 22:66-71) they assume blasphemy from the *Son of God*
- 3) Civil Trial
 1. Pilate (charge was sedition) *My kingdom is not of this world... What is truth?*
 2. Herod Antipas (Yeshua was dressed as a king to be mocked.) {In 36 AD, he went to Rome to petition for kingship, but Claudius banished him and Herodias to Gaul.}
 3. Pilate {In 36 AD he was banished to Gaul by Caligula where he committed suicide.}
 1. Resists sentencing Jesus 6 times
 - 1) *Pilate finds no fault in this man...No, nor has Herod* (Lk 23:14-15).
 - 2) Yeshua or Barabbas (Mk 15:6-10).
 - 3) Jesus was scourged (Jn 19:1-6).
 - 4) Pilate would not judge Jesus for a religious crime (Jn 19:6b-7).
The charge was no longer sedition, but blasphemy.
 - 5) Pilate seeks to release Jesus after a private talk (Jn 19:8-12).
 - 6) From the Judgment Seat, Pilate washes his hands, declares Jesus *Righteous* (after his wife Claudia said the same) and sentences him to death (Mt 27:24-25 ASV). [NKJV says *Just*, LB says *good*.]

Why was Jesus killed? Early in Jesus' ministry, John said: *Jesus, on His part, was not entrusting himself to them* (Jn 2:23). Later in a parable, Jesus said: *His citizens hated him* (Lk 19:14). The priests (Sanhedrin) and their High Priest Caiaphas did not believe he was the *Son of God* (Mt 26:63-65). The *rulers and Pharisees* (elders) did not believe Him (Jn 7:48). The Pharisees were afraid the *world was going after him* (Jn 12:19) and the *priests and Pharisees* believed that *all men will believe in Him and the Romans will come and take away both our place and our nation* (Jn 11:48). Only a remnant still believed that the promise of the perpetual *Throne of David* (1 Ki 2:45) still applied and that the theology of the *Memra* (Jn 1:1-18) applied to Jesus.

Trinity: [See Manuscript #32.] Neither the NT nor OT uses the term "Trinity", but the concept is there in the sense that only three persons are mentioned as having the qualities of God. In the minimal sense, this is the basic definition of the Trinity. The minimal sense would be derived from the following NT and OT verses:

Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit (1 Cor 12:3).

The above verse is one of seven times that Paul mentions the names of the Trinity in a single sentence. See Acts 7:55, 10:38; Ro 15:13, 15:16; 1 Cor 12:3; 2 Cor 13:14; 2 Thes 2:13. See also

Eph 2:18 where a pronoun is used. See Eph 4:4-6 where the three consecutive verses refer to the Spirit, Lord Jesus Christ, and God the Father.

*Behold, **My Servant**, whom **I** uphold;
My chosen one in whom My soul delights.
I have put **My Spirit** upon Him;
He will bring forth justice to the nations (Is 42:1).*

In the maximal sense, the definition includes the concept of the [Circumincession](#) which means that there are three persons in one God and each person is equal to the other.

UFOs: In the United States, 78% of adults regardless of faith believe in angels, and 70% believe in the demons or fallen angels. Fifty five percent believe that they have been helped by an angel and 56% believe that UFOs (Unidentified Flying Objects) are real. In the UK, belief in UAPs (Unidentified Aerial Phenomena) swells to 87%. Yet many preachers refuse to address the subject or the obvious relationship to angelic beings.

When Daniel was in his third week of fasting and mourning, an angel appeared to him (Daniel 10:10-17) saying that he had been held up by the commanding fallen angel (called “Prince”) in Persia for 21 days and consequently could not get through to Daniel until Michael the archangel intervened and released the messenger. He then mentions that he must also contend with the Prince of Greece, but that Daniel’s Prince (Israel’s Prince) was Gabriel, a holy angel. This implies that every country has a good and evil prince.) If flying craft or UFOs were used in the encounter, there is no mention in the Bible. In Genesis 6:4 and again in Numbers 13:33, there is mention of the Nephilim who had intercourse with the “daughters of men”. Later in the Book of Jude, it is mentioned that these special fallen angels have been bound in a section of Hell called Tartarus where they are permanently confined (Jude 1:6).

Since angels have been interacting with mankind since the beginning of time, there is no reason they cannot make use of flying craft (UFOs) or submersibles (USOs) when needed. Because I have personally heard a radio report by a retiring general that the US government had reverse engineered UFO propulsion power in 1979, and have been told by an eyewitness worker after professing Jesus Christ as his savior that he worked at reverse engineering a recovered craft in Area 51, I know that the US government now has some of this technology available. In my book *Mary: Past, Present, and Future* (Wittenburg Press, 1999), I show the demonic linkage between Marian apparitions and UFO phenomena. The forerunner of the Anti-Christ, Benjamin Crème, is claiming that his master presently makes extensive use of UFOs for transportation of humans, crop-circle generation, and the star that will herald the coming of the anticipated world leader prior to his emergence. [See [Star of Maitreya](#). See [Aliens](#).]



UFOs are not a recent phenomenon, but have been with mankind since the days of Enoch. In the Temple of Abydos (Abdjou) in Egypt built by Pharaoh Seti I (1294-1279 BC)

and his son Ramses II, there is a heavy stone slab that supports the ceiling. On that slab are at least three modern transportation craft: a helicopter, submarine, and airplane. Demons do not have the power of God, but like humans need craft to travel great distances.

Universalism: Simply stated it is a belief that eventually all people will be saved regardless of what they believe about Jesus Christ. Historically this belief stems from a misunderstanding of Acts 3:21 and Romans 5:18. Today, however, since most Americans have little theological training, the misunderstanding comes from a heresy called the [Aunt Susan Theory](#).

Upper Room Discourse: The hour-long Upper Room Discourse was recorded only by the apostle John (John 13:31—17:26) and contains some of the most profound teachings in Christianity. It took place at night immediately after the Seder Meal at Jesus' fourth and final Passover and just before his arrest in the Garden of Gethsemane. As The Eleven sat before Him, they were still in shock knowing that the betrayer had left them, satiated from the large seder meal, in good spirits from the four customary cups of wine, and in awe of their Messiah who had the whole city of Jerusalem in turmoil for the Feast of Unleavened Bread. What Jesus said that evening was not put to print until John's release from the prison on the island of Patmos 70 years later.

In the Upper Room discourse, Jesus was interrupted 5 times by Simon Peter (13:36), Thomas (14:5), Philip (14:8), Judas (14:22), and some disciples (16:17).

13:31 God and His Son will soon be glorified.

13:33b *Where I am going, you cannot come.*

13:34 Jesus gives a new commandment—that we be known for our love.

14:3 I go and prepare a place for you. I will come again to receive you to Myself.

14:10-11 Circumincession of Father and Son.

14:12 *He who believes in Me, the works that I do, he will do also and greater...*

14:14 *If you ask anything in My name, I will do it.*

14:15 *If you love Me, you will keep my commandments.*

14:16 *He will give you **another** Helper (the Spirit of truth).*

14:20 Circumincession of the Believer and the Trinity.

14:26 *The Holy Spirit will bring to remembrance all that I said to you.*

14:27 *Do not let your heart be troubled, nor let it be fearful.*

14:31 *I do exactly as the Father commanded Me.*

15:1 The Father is the vinedresser, the Son the Vine, and we the branches...*Abide in Me...Apart from Me you can do nothing...Ask whatever you wish and it will be done for you...*

15:12 You are not my slaves, but my friends because you know what I will do.

Vatican: Vatican City is 108.7 acres of land carved out of Rome by the Lateran Treaty of 1929. About 450 people live permanently on this terrain with 280 carrying Vatican passports. About 4000 clerics hold jobs within the Vatican but live in the surrounding city of Rome. The Vatican is the visible ruling headquarters of the Roman Catholic Church.

The word “*curia*” which once denoted the court of the Roman Emperors, now denotes what was called the “pontifical court” up until 1963. The *curia* is a complex of administrative departments, offices, and tribunals. The main bodies within the *curia* are called Sacred Congregations. The term “*curia*” also extends to refer to the entire Vatican bureaucracy. The term “curial” refers to the “circumspect, ceremonial, indirect, and secretive” aspects of representatives of this administration. [Ref: *O Vatican* by Paul Hofmann, 1984].

Vatican Secret Organizations: Catholics are Postmillennialists because it is their belief that the Church will bring the world to a millennial unity prior to the return of Christ. There are three religious-military organizations tasked to discretely accomplish this objective which is also represented in fresco on the four abutments to the great vault of the church of St. Ignatius of Loyola. These four frescos by Pozzo depict a universal palingenesis which is the nearly realized goal of the Company.

Knights of Malta. Of the nine orders of knights, the Knights of Malta were created in the twelfth century as the Sovereign Military Hospitaller Order of St. John of Jerusalem, of Rhodes, and of Malta. They are sometimes called the Hospitallers. This order was created to secure the Holy Land for the pope. Theoretically the Knights of Malta are an independent sovereign nation that flies its own flag and has observer status at the United Nations. Their headquarters was established in Rome in 1834, but also has allied Protestant headquarters in America, England, Germany, Netherlands, and Sweden. The Protestants refer to their order as the Knights of St. John. It operates visibly in 120 countries with 20,000 medical personnel, 80,000 volunteers, and 13,000 religious who take vows of poverty, chastity, and obedience. They prefer to be aloof from Vatican supervision. Unlike other orders, they draw from the aristocracy. According to Fritz Springmeier, the secret inner group is the British Order of the Garter which also leads the Committee of 300. Springmeier claims the Hospitallers run drugs under the cover of medicinal aid.

Opus Dei. The religious-military order was founded in Madrid in 1928 by Monsignor Josemaria Escrivá (1902-1975) to infiltrate the world at large and report to their president general. Non-Catholics have referred to Opus Dei as a Catholic version of the Freemasons or the

holy mafia or Octopus Dei. Internally it has been characterized as a “church within a church” and “parallel church” because the status of “personal prelature” bestowed on them in 1982 Pope John Paul II. This meant that their members were independent of local bishops and responsible to their president general with the rank of cardinal. Like an army sent to fight the enemy, the individual soldiers are no longer responsible to their bishops, but rather to the chaplains and the military vicar. The inner circle takes the vows of poverty, chastity, and obedience. Some members admit that they feel tapped out by the organization. One does not normally apply for membership, but is inducted after being observed. They have 2000 priests and 88,000 lay persons in 80 nations under 1863 churches. Non-Catholics can become members of cooperatives that support Opus Dei. They have the reputation of being a shadowy pervasive force having key posts in government, banking, and business, but publicly deny any involvement in these areas. Nevertheless, its mentality is conspiratorial as their initial order of business is to establish a network. They are doctrinally conservative and have a reputation for getting things done while being secretive, manipulative, and elitist to the point of arrogance when questioned. In the thirties, Escrivá (still known as “The Father” or “*El Padre*”) infiltrated the teaching establishment with his close-knit band of intellectuals. Since then he has expanded his work to over 80 nations with the pope occasionally commenting on the “power” of Opus Dei. They are the vanguard of the pope and information agency of the Jesuits. Unlike the Jesuits, this organization stresses religious fundamentalism over intellectualism.

Jesuits. The Jesuits, known also as the Society of Jesus, and known internally as the Company were founded in 1565 by St Ignatius of Loyola to bring back the three million Catholics lost to the Reformation. They are the largest religious order of men with 18,516 members of whom 13,096 are priests. They assume the vows of poverty, chastity, and obedience, while the “professed” members which account for 65% take the fourth vow of obedience to the pope. This comes only after 8 to 17 years after holy orders. Professed members cannot leave the order. Recent Superior Generals of the Jesuits have been Pedro Arrupe (1965-1983), Peter Hans Kolvenbach (1983-2008), and Adolfo Nicolás (2008-Present). Arrupe stressed social commitments while working among the poor of the world such as Latin America. Kolvenbach was not Pope John Paul II’s choice for the Superior Generalship. Kolvenbach, although Dutch, joined the Armenian Rite and spoke 8 languages. At the age of 80, Kolvenbach resigned after campaigning for social justice with little attention in the press. Adolfo Nicolás (b 1936), who speaks six languages, made a point of the fact that he reports only to the pope. His writings show that his keen interest is ecumenism and expanding the autonomy of bishops. Thirty-five Jesuits do control Vatican Radio, and they are said to control Opus Dei, the Knights of Malta, and Freemasons at the upper levels. Having been given a rare and personal tour of *Collegio Romano* (The Roman College) also known as the Pontifical Gregorian University, I can say that there is a very strong pagan atmosphere at the institution. [See *Jesuit Temples, Jesuit God.*]

In 1791, John Carroll, a Jesuit and the first bishop in the United States, established Georgetown University “by coincidence” in the same area and at the same time the Federal Government was

looking for a capitol. This school was the first of 27 in the United States and 200 worldwide. It was to be committed to the “Magis” who would educate the “whole person” and send them into the fields as “friends of the Lord” for “the help of souls” to “change the world” and “set the world on fire” by working as leaders in the fields of politics and commerce under the banner of social “justice”. The previous sentence contains many code words: “Magis” are the learned clergy who magically guide the laity and influence world leaders. The “whole person” is the mind, body, and soul of the student. “Friends of the Lord” does not mean friends of Jesus Christ. In fact, this name is rarely used among the Jesuits. The order of precedence for the Jesuits is to report to a rector who reports to one of the 83 provincials who reports to the Superior General with his inner circle of six. Reporting to the white pope is for show. “Our way of proceeding”, an expression endemic to the Jesuits, is clearly outlined in the 24 Protocols and has as its goal a universal palingenesis as is depicted in fresco in the church of St. Ignatius of Loyola and in sculpture in the *Sfera Con Sfera*. [Note that “palingenesis” is another code word meaning not merely born again, but specifically a world reborn in the mold of the Jesuits.]

Veil: Many references refer to the root Hebrew and Greek words for “veil” as meaning hiding place, authority, power, and covering. While the word “veil” does retain portions of these meanings, the preponderant meaning is “limited access”.

The first use of the term occurs in Ge 24:65. When Rebecca meets her “master” Isaac who is her bridegroom she immediately veils herself. This meeting symbolized the [Rapture](#) of the church to the Bridegroom, Jesus Christ. In Songs 1:7, the Shulammitte complains about veiling herself before other men, and not her infrequently seen lover, Solomon. (She wants to display access to her lover and not his companions.) In Nu 4:5, the [Ark of the Covenant](#) is veiled during transportation. Only the Levites were to carry or peer inside (1 Ch 15:2). Others would die trying (1 Sa 6:19). In 2 Cor 3:13, Moses face was veiled to limit his visible glorification to the Almighty. In the [Tabernacle](#) and later the [Temple](#), the first veil was limited access to the priests (Lev 4:6), and the second veil only to the high priest (Lev 16:2, Heb 9:3) and only on the [Day of Atonement](#) (Lev 16). During the [Millennium](#), the veil that is limiting the access of *all peoples* to the Lord will be swallowed up (Is 25:7). In Hebrews 6:19, Christians are told to *enter within the veil where Jesus has entered as a forerunner for us*. This veil symbolically is the *flesh* of Jesus Christ (Heb 10:20). Herein access is limited to Christians. Do you wear the veil?

War: This entry covers Pacifism, Self Defense, and Just-War Theory.

Pacifism here means that the use of force is never justifiable for either an individual or a country. This is not a Christian OT or NT concept and as such finds no support in Scripture. On the other hand, there are those individuals who are very squeamish about using force to defend a right, themselves, or another. This is not the same thing. In the military, these people should not be required to bear arms, but to peel potatoes. The strongest argument for this in the NT is the following verse by Jesus in His Sermon on the Mount: *But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also* (Mt 5:39). In the NT we are taught not to take revenge, and to turn the other cheek not forever but like forgiveness

for seven times seventy (Mt 18:22) which means in its season. There is a time for self defense. Jesus did not rebuke the Centurion for his “evil occupation”, but, on the contrary, praised him for his faith. Jesus made a whip and drove the money changers from the Temple not once, but twice (Jn 2:13-16 and Mt 21:12-13). If God is unchangeable then the power given to Persian King Cyrus the Great who liberated the Jews from captivity must exist in the world today: *He says, "You are My war-club, My weapon of war; And with you I shatter nations, And with you I destroy kingdoms* (Jeremiah 51:20). Also the means to resist that power must also be present.

Three verses come to mind regarding self defense: 1) *If the thief is caught while breaking in and is struck so that he dies, there will be no bloodguiltiness on his account. But if the sun has risen on him, there will be bloodguiltiness on his account* (Ex 22:2-3). 2) *Like a trampled spring and a polluted well is a righteous man who gives way before the wicked* (Proverbs 25:26). 3) **When a strong man, fully armed, guards his own house, his possessions are undisturbed** (Luke 11:21). From the first verse we see that it is difficult to exercise restraint at night when the threat cannot be accessed. In the daytime, however, it is assumed that your mere presence will bring the thief to flight. If that does not happen, then the second verse from Proverbs applies. From the third NT verse, the “strong man” is obviously guarding his property with force.

Just-War theory was kindled in America when John Adams said: As all the ages of the world have not produced a greater statesman and philosopher united than Cicero (107-43 BC), his authority should have great weight. Cicero provided the common sense basis for the right of revolution. Within the religious sphere, Thomas Aquinas (1225-1274) used Augustine’s (354-430) three ground rules to define a Just War. Philosophers have created many fine points to define a Just War. In August 2011, the US Air Force stopped teaching the concepts of Just-War Theory because the course was taught by chaplains. Since war is Hell on Earth, attempts to dignify it by Geneva Conventions or Just-War precepts are like attempts to make a silk purse from a sow’s ear. Even within a so-called Just War, one combatant can be declared a war criminal and another a hero. Since we as individuals do not decide whether or not a nation goes to war, we can only be responsible for our own actions using Scripture as our guide.

Washed: In the famous verse: *but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God* (1 Cor 6:11b), the word “washed” means to be cleansed by regeneration of the new Believer. See [Baptism, Spirit](#). The symbology comes from Baptism, but does not take effect during water baptism, but before at the moment of Spirit Baptism at the point of regeneration. John allegorizes the meaning of washing with Jesus’ third Messianic miracle (Jn 9:1-7, #27 of 35) by saying: *So he went away and washed and came back seeing* (Jn 9:7b). Once you become a Believer, you too will see.

Water and Blood: In writing to Christians, John says: *This is the One who came by water and blood, Jesus Christ; not with the water only, but with the water and with the blood. It is the Spirit who testifies, because the Spirit is the truth* (1 John 5:6). Concerning Jesus’ death on the cross, John wrote: *But one of the soldiers pierced His side with a spear, and immediately blood and water came out* (John 19:34). The metaphor chronologically begins with water when John the Baptist saw the Spirit descending and remaining upon Him (John 1:1-34), and ended with Jesus’ blood (John 19:34) in fulfillment of Leviticus 7:11--hence the metaphors water and blood vs blood and water in that order. Concerning this great mystery of the Church (Ephesians 5:32), the

Bride of Christ washes her robes made white in the blood of the Lamb (Rev 7:14, 1 Cor 6:11, Heb 10:22), never again to hunger and never again to thirst (Rev 7:16), for the Lamb at the center of the throne will be our shepherd leading us to springs of living water (Rev 7:17).

Whistle Blower: In the NT, Christians are exhorted to expose wickedness: *And do not participate in the unfruitful deeds of darkness, but instead even expose them* (Ephesians 5:11).

Wife of Yahweh: Allegorically, the Jews are the Wife of Yahweh just as Christians are the Bride of Christ. The Wife of Yahweh is presently divorced from the Father. This is attested to allegorically in Genesis 23 and 24. Her divorce is told in Isaiah 54:1-8 and her restoration in Verses 9-17. Arnold Fruchtenbaum shows the six historical phases to the Jews as the Wife of Yahweh: 1) the marriage contract¹ [*the Lord your God has chosen you to be a people for his own possession*] (Dt 5:1-3; 6:10-15; 7:6-11), 2) the adultery [*harlot with many lovers*] (Jer 3:1-5; 31:32; Ez 16:15-34), 3) the separation for 100 years [*where is the certificate*] (Is 50:1), 4) the divorce [*given a writ of divorce*] (Jer 3:6-10), 5) the punishment [*Jezreel, Lo-ruhamah, Lo-ammi*] (Ez 16:35-43; Hos 2:6-13; Jer 3:11-18), 6) and finally the restoration and remarriage [*call me Ishi not Baali*] (Jer 31:31-34, Ez 16:60-63; Is 54:1-8; Is 62:4-5; Hos 2:14-23; Ro 11:26a).

Woman, Adulterous: This woman is not to be confused with the Great Harlot of Revelation. The Adulterous woman is that woman caught “in the very act” of adultery as told in John 8:1-11. The Pharisees were mollified that Jesus would not accept the traditions which they authored as valid law. This undermined their authority. Since the people accepted this, Jesus had to be accused of breaking Mosaic Law and in public before a large crowd. So when Jesus began teaching in the Temple Compound before large groups of people, the stage was set for the woman, but strangely not the man, caught in the very act of adultery. The Jews said effectively: “The Law of Moses demands that she be stoned, but what do you say?” Jesus wrote with his finger on the ground. Since this symbolized the “finger of God”, it was the law in its entirety that he wrote. The entire law is this: 1) Do not commit adultery. 2) Have 2 or 3 witnesses. 3) The witnesses cast the first stone. 4) The witnesses must not have committed the same crime. The accusers balked, but persisted. Then Jesus said that he who is without sin could cast the first stone. This does not mean that one had to be sinless to accuse another of a sin, just that it could not be a sin that you were guilty of. Since the accusers persisted, Jesus now wrote the sins of the witnesses on the ground related to adultery from the oldest to the youngest. When they had left, Jesus forgave her sin as only He can do and dismissed her. Jesus’ point was that the Law of Moses must be kept in its entirety and that one could not choose cafeteria style what fit a given situation.

Women, Four in Revelation: Few Christians including women’s groups can name the four women of Revelation. Arnold Fruchtenbaum is the only person I know to have made this connection. They include 1) **Jezebel** (Rev 2:18-29), the Phoenician wife of King Ahab, who brought her own religion into the House of Ahab. She is included in the Book of Revelation because she symbolizes the one-world religion of the End Times. 2) The “**woman clothed with the sun**” (Rev 12:1-17) represents the Jews being persecuted in the second half of the

¹ The Book of Deuteronomy speaks only to the first stage of the Marriage Contract. [Ref: Fruchtenbaum]

Great Tribulation after Satan has been cast out of Heaven. The imagery for the sun, moon, and stars comes from Joseph's dream in Ge 37. Satanists view the sun as representing Satan and the stars as themselves, while Catholics view the woman as being the Virgin Mary. Some Christians mistakenly view the woman as being the church. 3) The **Great Harlot** (Rev 17:1-18) represents the Roman Catholic Church of the End Times and is discussed elsewhere. [See Harlot, Great.] 4) The **Bride of Christ** (Rev 19:6-9; 21:9—22:5) is the fourth woman. At this point in the Book of Revelation, she is in temporarily in Heaven having been raptured or resurrected earlier. She is waiting to return with the Messiah (*Faithful and True, Holy and True, Righteous and True*) for the Second Coming (Zech 14:5b) and Feast of Tabernacles which will conclude the marriage ceremony making the Bride the Wife of Christ.

Women, Four Matriarchs: Almost all versions of the Bible use the term “patriarch”, but only in the NT (Acts 2:29 and Hebrews 7:4). The term “matriarch” is never used in the Bible, but is a continuing Jewish concept (Ref: *Encyclopedia of Jewish Concepts* by Birnbaum). In this culture, the four matriarchs are the wives of the three patriarchs Abraham, Isaac, and Jacob. They are Sarah, Rebecca, Leah and Rachel. Three of the four women are buried with their husbands in the Cave of Machpelah 17 miles south of Jerusalem. The Bible only refers to Sarah, Rebecca, and Rachel as specifically being buried here (Ge 25:9, 49:30, 50:13). Rachel was buried near Bethlehem where she died in childbirth (Ge 35:19). Since the Book of Ruth mentions Rachael and Leah as having built the House of Israel (Ruth 4:11), Leah has become the fourth matriarch.

Wonderful Counselor: Should the translation be two words separated by a comma (“Wonderful, Counselor”) found in KJB, NKJB, ASV, LB, Douay-Rheims, Noah Webster, and Young's Literal, or should it be translated as two separate words (“Wonderful Counselor”) as found in the RSV, NIV, LT, NASB, and the Jewish Bible?

Arguments are the following: 1) Is it His offices or His qualities that are enumerated? This is not definitive. 2) If the terms were 5, then grace would be alluded to. 3) If the terms were 4, then universality would be alluded to. 4) Is poetic balance involved? I take umbrage behind poetic balance. The Messiah as God-Man is 1) Wonderful Counselor, 2) Mighty God, 3) Eternal Father, and 4) Prince of Peace. Each attribute has a double punch. Also Is 28:29 says: *Who has made his counsel wonderful...* so the meaning is that He is wonderful in his counsel, discernments, pronouncements, and wisdom and not that He is both Wonderful and a Counselor.

*For a child will be born to us, a son will be given to us;
And the government will rest on His shoulders;
And His name will be called Wonderful Counselor, Mighty God,
Eternal Father, Prince of Peace (Isaiah 9:6)*

Works: Christians are saved by faith alone as seen in the following five verses:
For we maintain that a man is justified by faith apart from works of the Law (Ro 3:28).

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ (Ro 5:1).

For by grace you have been saved through faith; and that not of yourselves, it is the gift of God (Eph 2:8).

Nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified (Gal 2:16).

Not everyone who says to Me, "Lord, Lord," will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter (Mt 7:21).

Nevertheless, John has said twice we must "work the works":

Therefore they said to Him, "What shall we do, so that we may work the works of God" (Jn 6:28)? [NASU]

We must work the works of Him who sent Me as long as it is day; night is coming when no one can work (Jn 9:4). [NASU]

Paul said to King Agrippa that all who follow the Way *should repent and turn to God, performing deeds appropriate to repentance (Acts 26:20).*

Paul said to the Philippians: *Work out your salvation with fear and trembling (Phili 2:12).*

Just as pointedly, James has said: *You see that a man is justified by works and not by faith alone (James 2:24).*

Roman Catholics take the above verse and say that the only time "by faith alone" is used in Scripture is to illustrate that man is justified by works. The truth is that all Scripture can be reconciled by understanding that salvation comes first by faith alone, and then immediately followed by the obligation to serve the Lord each in his own capacity and ministry which we call works. If there is no desire to work for the Lord, then you should question whether you really believe. See [Assurance of Salvation](#).

In this context, Catholics sometimes use the postlude to Mark's Great Commission to prove that works are necessary for salvation: *He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned (Mark 16:16).* Actually, what this verse proves is that works are a concomitant of salvation, but not necessary for it. Grammatically this sentence is a double injunction with a single disclaimer. The disclaimer proves that we will not be condemned for not being baptized. As a chaplain, I have led many prisoners to the Lord. Should any of them die before being baptized, they will surely go the Heaven. However, once they are released or the means become available for baptism, then of their own free will, they will want to do what the Lord has commanded.

When does a religion become a religion of works and not of faith? The criterion is the same today as it was in the OT and in the NT. The NT clearly states that God does not want our *burnt offerings and sacrifices*, but that He wants our hearts (Mk 12:33). Since offerings and sacrifices were works proscribed by Law, God really did want them, but only with the proper heart. Peter said: *We are to offer up spiritual sacrifices acceptable to God through Jesus Christ* (1 Peter 2:5). Spiritual sacrifices are works. Giving a contribution so as to look good is hypocritical and worse than not giving at all. It is a sin. (See [Stewardship](#).) Saying a prayer, just so you can say you pray three (or seven [Matins (4 AM), Lauds and Prime (6), Terce (9), Sexte (noon), None (3), Vespers (6), Compline (9)]) times daily is hypocritical. Our spiritual sacrifices become “works” with a pejorative meaning when our heart is disengaged from the action and we are performing the action for some promissory reward such as 1) looking good among our peers, 2) avoiding punishment by not breaking a law we don’t care for, or 3) lessening one’s stay in Purgatory for the Catholic by performing a work to gain an indulgence. [Note that the Catholic does not work for his salvation. Technically this is done unbeknown to him when he is baptized as an infant followed by remaining under the umbrella of the Church with its sacraments. What he does not know is if he will see the Beatific Vision directly upon death or be sentenced to purification in Purgatory.]

World’s Sins: There is individual sin (See [Sin](#)), national sin (See [Israel’s National Sins](#)), and world sin. While Israel has committed three national sins, the world has suffered the fallout of two sins and the third is imminent. The three sins are as follows:

1) The first judgment occurred after Satan sinned while living in the [Garden of God](#) (Ezekiel 28:11-19). Here God said: *I have turned you to ashes on the Earth* (Ez 28:18d). Time wise this occurs at the word “then” in Genesis 1:1: *In the beginning, God created the heavens and the Earth, then the Earth became formless and void...* The gap between the Earth having been created perfect and the Earth being formless and void is not for evolution, but to accommodate demonic mischief. So the Earth had to be recreated because of the sin of Satan and his minions. The Garden of God (Ez 28:13) gave way to the Garden of Eden (Ge 2:15) and mankind transitioned from the Edenic to the Adamic [Covenant](#) as symbolized by [thorns and thistles](#) (Ge 3:18).

2) The second judgment on the Earth came when the Nephilim or sons of God intermarried with the daughters of men (Genesis 6:1-4). This changed God’s genetic code and polluted the Messianic blood line. And the Lord said: *Every intent of the thoughts of his (man’s) heart was only evil continually* (Ge 6:5b). Consequently, the world had to be judged a second time. From the entire world, only eight people were chosen to be rescued from God’s judgmental flood which destroyed the entire Earth (Ge 6:9—8:19). Mankind then flourished, under the Noachian Covenant which was also symbolized by [thorns and thistles](#).

3) The third judgment has not yet befallen the Earth. It concerns man’s attempt to make an end run around the human species as created by God and create an entity subservient to the Anti-Christ who will be the glory of Satan. The restructuring of the human genome will come about by GNA (glycol nucleic acid or “sugar snake” as opposed to DNA), nano-biology, GNR (genetic nano-technology robotics), trans-genetics, and para-technology which is discussed under the title

[Singularitarianism](#). The estimated date of arrival of this techno-apostasy is 2045 and must be arrested by Messiah as was the first instance of genetic manipulation. After the Second Coming, *thorns and thistles* (Ge 3:18) will be replaced by *cypress and myrtle* (Isaiah 41:19) and the New Covenant (Jer 31:31-34) will be in effect.

Yahweh: The name of God in Hebrew is the Tetragrammaton YHWH or יהוה or yodh heh waw heh when the Hebrew is read from right to left. {Note that the Tetragrammaton is sometimes transliterated as YHVH.} Whether the Tetragrammaton is pronounced Yahweh or Jehovah or something else has been debated by Christians for years. Jews are restricted from pronouncing God's name and substitute the word "Adonai" as a translation or use "Ha Shem" when speaking. The Tetragrammaton is used 6828 times in the Old Testament (Torah) where it is used both by itself and as part of compound words like YHVH Elohim and Adonai YHVH (Lord God; Lord Jehovah in ASV) and YHVH Jireh (Yahweh will provide). YHVH is translated as "Lord" although some translations use "Yahweh" (WEB) or "Jehovah" (ASV, Darby, Young's Literal). The compound word YHVH Elohim as in Ge 2:4 is usually translated as "Lord God", but is sometimes translated as Jehovah God (ASV and Young's Literal) or Yahweh God (WEB) or Adonai God (Jewish) or God (Message) or LORD God (Noah). The root for the word Yahweh is *hayah* or *havah* (Strong 1961) meaning to be or to exist—hence I AM WHO I AM or I AM THAT I AM (Ex 3:14). While YHVH is the name of God and is usually translated as Lord, the Hebrew word for God is Elohim.

Attempts to pronounce the Tetragrammaton as Jehovah or Yahweh are rarely done by Christians in daily speech, and when they are heard elicit a range of feelings. In evangelical circles, Yahweh is usually associated with the OT, the Jewish people such as Hebrew Christians, or scholarship. When Jehovah is used, associations can range from the Jehovah Witnesses themselves to the user being a firebrand for the Lord. Christian youth pastors seldom use either word or teach any distinction. This means that Christian youth will have to learn the meanings by osmosis.

Finally, recent scholarship has tended to discredit the term Jehovah. Many scholars point to a Roman Catholic 16th-century origin where the Latinized consonants come from the Tetragrammaton and the vowels come from Adonai. Even Jehovah Witnesses (in their book *Let Your Name be Sanctified* on pp 16 and 18 and in *The Kingdom Interlinear Translation of the Greek Scriptures* p 23) have admitted that the name Jehovah is of spurious origin, but have opted to retain it out of tradition. In fact, the root word *hovah* (Strong 1943) means ruin or mischief—more a description of Satan than God. It would seem from this, that Yahweh is much closer to the true pronunciation of God's name. See [God's Name Pronounced](#).

Zimri and Cozbi: In Numbers 25, Zimri and Cozbi represent prominent people that were leaven to the community at a moment of crisis when the daughters of Moab (Nu 25:2) under the advisement of Balaam (Nu 31:16) enticed Israel to join in sacrifice to Baal of Peor. When both Zimri and Cozbi were impaled in their own tent by Phinehas, the plague was checked (Nu 25:9). Because of Phinehas hatred for sin and jealousy for God (Nu 25:13) he was rewarded with the high priesthood of Israel. Cozbi was the daughter of a prominent Midianite household. Her prominence enhanced her influence to seduce the community. While she and her husband

represent heaven working within today's churches, Eldad and Medad represent the manifestation (1 Cor 12:7) of the spontaneous power of the Holy Spirit also working within today's churches.

Zionism: The word Zion is an OT term meaning the City of David (2 Sa 5:7; 1 Ki 8:1). This, of course, is the city of Jerusalem. In the NT, the word is used five times quoting the OT and only once in original form to contrast Sinai with Zion: *But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel* (Heb 12:22-24).

In Psalms is found: *For God will save Zion and build the cities of Judah* (Ps 69:35). This is taken by many including Orthodox Jews today to mean that politicized Zionism is to be avoided. It is possible within this concept to support *eretz Yisrael* (the land of Israel 1 Sa 13:19 also *eres Yisrael*) but not the current regime. It is instructive that the early prophets Samuel, Jeremiah, and even the chronicles of Ezra use the term "*eretz Yisrael*" glowingly, but Ezekiel, who in a series of visions witnessed the fall of Judah while in exile preferred the term "*admat Yisrael*"—a not-so-glowing term—because the country had fallen. There is a similar reason why Matthew, Mark, and Luke used the expression "the God of Abraham, Isaac, and Jacob", but John who wrote later, never did.

Prior to the fall of Jerusalem in 587 BC, it was a joy to be in Zion or the city of Jerusalem: *Every man of Judah and Jerusalem returned with Jehoshaphat at their head, returning to Jerusalem with joy, for the LORD had made them to rejoice over their enemies* (2 Chron 20:27). After the fall of Jerusalem, things were different: *All who pass along the way clap their hands in derision at you; they hiss and shake their heads at the daughter of Jerusalem, is this the city of which they said, the perfection of beauty, a joy to all the earth* (Lam 2:15)? So Zion was no longer *a joy to all the Earth*, and so it remains to this day. Nevertheless, the exiled Jews on the banks of the River Chebar in Babylon wept for Zion and longed for a return to the halcyon days when Zion was with God: *May my tongue cling to the roof of my mouth if I do not remember you, if I do not exalt Jerusalem above my chief joy* (Psalm 137:6). This is the way Jerusalem is to be remembered today. It is not now a joyful city, but soon will be with the return of Messiah.

The Christian, be he Jew or Gentile, should feel joy when he is in the Holy Land. He should long to be where Jesus was and will return, but like the orthodox rabbis, should not be caught up in the politicization of Zionism, such as supporting Israeli political parties right or wrong, claiming dual citizenship with ultimate loyalty to Israel, and furthering the undercurrent of racial superiority found in certain writings. The Christian should steer clear of any overtones or racial superiority and be guided by that most difficult of virtues to master—humility. Just what will the characteristics of the Remnant be? The Minor Prophet Zephaniah blessed the Millennial Jews as follows: *In that day...I will remove from your midst your proud, exulting ones, and you will never again be haughty on My holy mountain. But I will leave among you a humble and lowly people* (Zephaniah 3:11-13).

Orthodox Jews contend that the United Nations in November of 1948 sanctioned the establishment of a Zionist state. Until that time, the Orthodox maintain that they lived in peace

with their Arabic brethren, but all that changed with the immigrating secular Zionists. After the influx of the new immigrant secular Zionists, the Orthodox had to live under their laws and customs. Secular Zionism has its beginning with Moses Hess (1812-1875). Moses Hess studied philosophy at the University of Bonn where he met Karl Mark and Friedrich Engels. His initial proposal for a Jewish socialist state in Palestine was outlined in *Rome and Jerusalem* (1862) [a tale of two cities in 12 letters]. The initial hopes and dreams of the secular Zionists has been co-opted by the Jesuits who infiltrated the movement with Masonic Jews. Karl Marx was a 33-degree Freemason. Lenin was also a Freemason. The Jesuits under the Black Pope (currently Jesuit General Count Hans Kolvenbach) control Freemasonry and have co-opted the secular Zionist program so that Rome can control Jerusalem. {See *Jesuits*, Manuscript #5. See Protocols of Zionism.}

ⁱ John P. Pratt chronology: <http://www.johnpratt.com/items/docs/lds/dates.html>. Josephus records the death of Jesus as 3 April 33 AD Julian (converts to 1 April Gregorian) in Book 18, Chapter 3, Paragraph 3, Line 64, Note 2.

ⁱⁱ The first decree (*dabar*) of Artaxerxes was issued in the seventh year of his reign in 457 BC (Ezra 7:11-28) to Ezra to build the Temple. His second decree was issued in the twentieth year of his reign in 444 BC to reestablish Jerusalem. It was issued in the month of Nisan (Nehemiah 2:1-9). Since the specific date is not given, it is assumed to have occurred on the first of Nisan. That would be 5 March (Julian) according to Harold W. Hoehner, Professor at Dallas Theological Seminary and 7 March according to Tarek's Universal Converter. To project 69 weeks each with 360 days we have $69 \times 7 \times 360 = 173,880$ days. With no Year Zero, that brings us to 30 March 33 AD Julian or the 10th of Nisan on Palm Sunday or the Triumphal Entry. Note that Josephus wrote that Jesus died on the Passover (14th of Nisan) on 3 April 33 AD Julian. Explanations: A week is a week of years. A year is assumed to be twelve 30-day months or 360 days. There are examples of this in Rev 11:2-3, Rev 12:6, and Rev 13:5. Since a solar or tropical year had 365.2423 days in 200 AD [Today it is 365.2422.], the 476 solar years from 444 BC to 33 AD contain $476 \times 365.2423 = 173,855$ days which is 25 days short. So by adding 25 to 5 March, we arrive at 30 March 33 AD or 10 Nisan for the Triumphal Entry. But since the Triumphal Entry was not in the evening when the 10th of Nisan began, but on the 10th of Nisan on the following day, the Julian calendar would have been 31 March. The Magi could only guess that the Messiah would have to be born 40 years before this date. Only the star of Bethlehem could tell them the exact year.