**Prologue: “How Readest Thou?”**

30 And Philip ... heard him read the prophet Esaias [Isaiah], and said, Understandest thou what thou readest?
31 And he [an Ethiopian eunuch (vs. 27)] said, How can I, except some man should guide me? ... —Acts 8:30,31

**POINT OF DEPARTURE**

All thoughts presented in this volume are founded on two fundamental convictions. Convictions substantiated by reason, yet ultimately a matter of faith. Faith based on the testimony of varied persons who millennia ago lived in that faith and were primarily of the one people named Israel.

- There is a God, the Creator of “the all.”
- The Bible (OT+NT) is the Word of God—an instruction book, operating manual, given the creation by its Creator.

**Genesis 1:**
1 In the beginning God created the heavens and the earth.

**Jeremiah 10:**
10 But the LORD is the true God, he is the living God ….

**Acts 7:**
2 …; The God of glory appeared unto our father Abraham, …;
3 … 8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs [the “fathers” of Israel’s twelve tribes].

**2 Timothy 3:**
16 All scripture is given by inspiration of God [God-exhaled], and is profitable for doctrine [edification], for reproof [conviction], for correction [transformation], for instruction in righteousness [at the time written “scripture” was primarily the OT]:

**Hebrews 11:**
3 Through faith we understand that the worlds [ages] were framed by the word of God ...

1. Throughout the OT “heaven” is either dual or plural. In the NT, however, both plural and singular forms are used.
2. *theopneustos*, #2315G.
3. See note in ABBREVIATIONS box, page 10
5. *shem*, #8034H. Rendering as “name” not apt. Context and use of the divine tetragram YHWH (LORD) requires “renown,” or “reputation” (*Num* 16:2, *1 Sam* 25:23; *2 Sam* 7:23; *Prov* 22:1).
8. *asher*, #0834H.
9. Capitalization not inspired. See PUNCTUATION / CAPITALIZATION, page 20
10. *Uowlam*, #5769H.
11. *paqad*, #6485H.
EXODUS 20:
21 am the LORD thy God, which have brought thee [Israel] out of
the land of Egypt, out of the house of bondage.
3 Thou shalt have no other gods before me.
4 . . . 5 . . . : for I the LORD thy God am a jealous God [protective
of his people], visiting13 the iniquity of the fathers [not to punish,
but to overcome that iniquity]14 upon15 [even unto] the children
unto16 the third and fourth generation of them that hate me
[those of his people who reject his spirit of liberty and love, the spirit of Rest].16

By his ministry Moses made evident there is a God, Creator of all
there is, all a human may know and experience—a God of patience
and mercy. A loving God visiting the unbelieving wicked to res-
cue even unto four generations. As later accentuated by Paul,17
belief of God—not only belief in God but belief of God, belief of
his Word—was the fundamental precept ordering the life of
Moses (Moses' Precept, first of twenty-two to be designated).

HEBREWS 11:
24 By faith Moses, when he was come to years, refused to be
called the son of Pharaoh's daughter;
25 Choosing rather to suffer affliction [to be oppressed] with the
people of God [Israel], than to enjoy the pleasures of sin for a
season [pleasures made possible through the oppression of his people];
26 Esteeming the reproach of Christ18 the anointing19 [reproach
experienced by those anointed and set apart to serve God and his creation]20
greater riches than the treasures in Egypt: for he had respect
unto the recompence of the reward [blessings promised the “fathers”].
27 By faith [not just belief in God, but belief of God] he [Moses (vs. 24)] for-
sook Egypt, not fearing21 [in awe of] the wrath of the king
[Pharaoh]: for he endured, as seeing22 [perceiving] him [God
(vs. 25)] who is invisible.

SALIENT TRANSLATION PRACTICES
In the OT part of the KJV upper case letters are used to render
the Hebrew tetragram YHWH, #3068H, articulated Yahuweb or
jehovah; thus, where LORD, GOD, and JEHOVAH (KJV) are found
in upper case it is an unambiguous sign the subject is God him-
self. Though such renderings may be problematic, for reasons
practical they are not changed in this volume. Another help pro-
vided in the whole of the KJV is the use of italics to identify words
added by the translators—words for which there is no Hebrew or
Greek counterpart. These added words may make a more
readable text; yet, their aptness is to be accepted with caution.
On occasion, they introduce a spurious thought. Also, care
must be taken since not all added words are so identified.

PUNCTUATION/CAPITALIZATION
Punctuation as practiced today was unknown at the time of the
original writings; thus, this important information conveyed by
simple signs—to include chapter and verse designations—are
not found in the inspired record. All have been added by fallible
humans in subsequent centuries.

Also, the practice of capitalization was introduced much later;
however, by the time the KJV was published (1611 C.E.) capital
letters were freely used, even more than today—e.g., Altar, Ark,
Priest, were all capitalized. Though such exuberant usage has
decreased in recent decades, there is one exception. The capital-
ization of “spirit” has increased notably in subsequent edi-
tions of the KJV and in modern versions. This has created
confusion between the spirit of God and the spirit God incul-
cates in his creation. One must ensure such misuse of capital-
ization does not mislead.

SYNONYMS
Another practice of translators that requires the watchful care
of students of the Bible is the deliberate, almost exuberant, use
of synonyms (see Box next page). The force and continuity of
a text is often lost by this practice, even to the point of changing
its meaning. Also, where synonyms have been introduced, a
relationship between texts may be overlooked and missed.

13. paqad, #6485H.
14. Ex 34:7 (page 75); Isa 13:11,12 (page 69).
15. 'al, #5920/5921/5922H.
17. Though there is little agreement on who wrote Hebrews, this author believes
it to be Paul. No other epistle conforms to Peter’s description in 2 Pet 3:15 of
an unnamed epistle of Paul—“the long suffering of our Lord is salvation.”
18. christos, #5547G. See ANOINTED/ANOINTING, page 21
19. Greek text has definite article.
20. Israel as a nation was anointed in Moses to be God’s earthly priesthood—a
glory Moses esteemed greater than “the treasures in Egypt.” 1 Sam 2:35;
1 Chr 16:22; Psa 28:8,9; Isa 10:27; Lam 4:20; 1 Cor 10:1-4.
21. phobeo, #5399G.
22. bora, #3708G.
An extract from the Preface to the original 1611 C.E. edition of the KJV

THE TRANSLATORS TO THE READER

Reasons inducing us not to stand curiously upon an identity of phrasing

... An other things we think good to admonish thee of (gentle Reader) that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere, have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified that same in both places (for there be some words that be not the same sense everywhere) we were especially careful, and made a conscience, according to our duty. But, that we should express the same notion in the same particular word; as for example, if we translate the Hebrew or Greek word once by PURPOSE, never to call it INTENT; if one where JOURNEYING, never TRAVELLING; if one where THINK, never SUPPOSE; if one where PAIN, never ACHE; if one where JOY, never GLADNESS, &c. Thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the Atheist, than bring profit to the godly Reader. For is the kingdom of God to become words or syllables? why should we be in bondage to them if we may be free, use one precisely when we may use another no less fit, as commodiously? ... *

* Copied from the software Bible Students' Library 2.0 in which the English has been modernized to some extent. This Preface is seldom included in recent KJV printings; however, it may be found in some older editions.

ANOINTED / ANOINTING

The transliteration of chryostos23 creates gratuitous difficulty, and is particularly specious in the use of “Jesus Christ” and “Christ Jesus” as a name or title. It obscures for the unwar the true relationship of the heavenly Father to his Son, especially for one not familiar with the meaning of chryostos and not understanding the biblical rite of anointing. Rendered as a descriptor “Jesus anointed” or “anointed Jesus” evinces a subordinate station for the Son. That the Son was anointed by the Father to serve the Father's purpose24 manifests the Son is not coequal with the Father.

MATTHEW 24:
5 For many shall come in my name, saying, I [Jesus] am Christ25 [the Anointed]25; and shall deceive many.

As a verbal adjective chryostos may refer to the act itself, and not just to the recipient, so it may be rendered with suffix -ing, as well as -ed. In the Greek of the Septuagint (LXX) it is used in the genitive as “the oil of the anointing (chryostos).”26 Thus, there is need to avoid this snare of inapt translation. For example:

1 CORINTHIANS 10:
4 And did all [the Israelites leaving Egypt] drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ25 [the anointing]25 [Israel's national anointing as the corporate Body of Moses].27

GALATIANS 3:
24 Wherefore the law25 [Torah of Moses] was our [Israel's] schoolmaster to bring us [Jews] unto29 [an unshakeable belief in] Christ25 [an anointing] [for the "blessing," the salvation, of humankind (vs. 8)], that we might be justified by faith [in that purpose].30

EPHESIANS 1:
10 That ... he [God] might gather together in one [the] all31 things in Christ25 [the anointing]25 [to bless fallen creation] both which are in heaven [Church, anointed in Jesus], and which are on earth [Israel, anointed in Moses]; even in him32 [it] [the anointing]:

THE HEAD: LEADER, NOT RULER!

Another descriptor whose abuse has caused much distress is that of the husband and wife relationship set forth as Head and Body by Paul in his letter to “the saints which are at Ephesus, and to the faithful in Christ25 [anointing] Jesus.”33

23. chryostos, #5547G (masculine, singular).
25. Greek text has definite article.
27. 1 Chr 16:22; Jude 1:9.
29. eis, #1519G.
31. Greek is emphatic, “the all,” suggesting not only physical realm of creation, but spirit as well (the word “things” added by translators could be inferred, but not in Greek).
32. Masculine, singular, pronoun—antecedent: “the anointing” (note 23).
33. Eph 1:1.
EPHESIANS 5:

21 Submitting[34] yourselves [as God’s ministers][35] one another in the fear[36] of God [an awe that quickens love].
22 Wives, submit[34] yourselves [freely, willingly] unto your own husbands, as unto the Lord [the Anointed (vs. 23)].
23 For the husband is the head[37] [leader] of the wife, even as Christ[38] [the Anointed] is the head[37] [leader] of the church: and he is the saviour [deliverer, preserver] of the body [the Anointed (Head: Leader, not Ruler)—Savior of the Body (Church)].
24 Therefore as the church is subject[34] unto Christ[38] [the Anointed], so let the wives be to their own husbands in every thing.
25 Husbands, love[41] your wives, even as [at the First Advent] Christ[38] [the Anointed] also loved[41] the church, and gave himself for it;
26 That he might sanctify and cleanse it with the washing of water by the word [water—divine word (truth)],
27 That he might present it to himself a glorious church,
28 That he might present it to himself a glorious church, holy and without blemish.
29 … 32 This is a great mystery: but I speak concerning Christ[38] [anointing] and the church.
33 Nevertheless let every one of you in particular so love[41] his wife even as himself; and the wife see that she reverence[42] her husband.

Paul’s use of “yield” (hupotasso) and “love” (agapao) in this text is almost identical. Both involve giving up self-interest to serve and care for the interest of another—less of self, more for others. See God’s Rest, page 71.

The relationship described here is that of man and woman in marriage. Paul’s lesson, however, may be extended to cover all human relationships in general; a lesson, especially, for all who become Body members of the Anointed (Church, Lamb’s bride), and all who are the faithful of Israel (God’s wife).[43] They must develop such a mindset—yielding and loving. Jesus set forth this lesson to his disciples in a way unequivocal.

MARK 10:

42 But Jesus called them [his disciples] to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.
43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:
44 And whosoever of you will be the chiepest, shall be servant of all [give the whole of his being (body+spirit) to eternally serve].
45 For even the Son of man came not to be ministered unto, but to minister, and to give his life[44] [soul] a ransom for many [all willing humans].

WORDS, WORDS, WORDS
Language is not an absolute (e.g. Church vs. Church[4]). Many diverse elements determine meaning. Choice of words, tone of voice, a simple body gesture, may change a remark from praise to ridicule. Often words chosen by biblical translators result from viewing the Creator as a monocratic ruler who dictates arbitrary rules—commandments that require absolute observance. History has shown the creature’s emulation of this totalitarian way has engendered much evil, often resulting in chaos. The Hebrew and Greek words rendered in a manner that supports such an authoritarian mindset require careful examination to include: law, commandment, command, obedience, obey, and especially fear.

In addition, there are a number of words rendered to be in accord with preconceived interpretative concepts. If the concept be askew so will the translation. Such words require careful consideration and include:

34. hupotasso, #5293G. The imagery used by the apostle is that of a body of ancient infantry formed in close order with spears extended, shields touching (a “phalanx”). All perform in unison, following the lead of their front man, their “Head”—not as ruler, but as the point man, the one at the forefront leading the endeavor in which there is an equal sharing of the task by all, Head and Body.
36. phobos, #5401G (without article).
37. kephabri, #2776G.
38. kephale, #5547G.
39. Greek text has definite article.
40. Not in many Greek manuscripts.
41. agapao, #0025G.
42. phobeo, #5399G.
43. See WIFE AND BRIDE, page 123
44. psuche, #5590G.
45. See AUTHOR’S CAVEAT, page 2.
HEBREW (VERSUS THE KJV):
aph, #0637/0638/0639H: “indignation”; NOT “wrath.”
'erets #0776H: “land” often better than “earth,” but in some texts it refers to the planet (Earth).
youm, #3117H: there is diversity of meaning—time of daylight; 24 hour calendar day; period of time, “age,” “eon.”
yare’, #3372/3373H: ‘yir’ab, #3374H: “awe” better than “fear” (fear precludes love).
leb, #3820H: “heart” often alludes to “spirit,” but, “manner” as asserted in Strong’s Exhaustive Concordance.
mitzvah, #4687H: “commission,” “guidance”; NOT “command.”
nephesb, #5315H: “soul”; NOT “life,” nor “heart.”
‘ad, #5703/5704/5705/5706H: “perpetuity.” Used twice for the past, otherwise denotes undefined future.
peh, #6310H: literally “mouth,” used with eating, drinking, speaking. When with speaking: “word”; NOT “commandment.”
paqad, #6485H: “visit” (to produce change); NOT “punish.”
tsaav, #6680H: “instruct,” “charge”; NOT “command.”
rwach, #7306/7307/7308H: “spirit”; NOT to be confused with “breath,” “wind.”
sb’sowl, #7585H: “pit,” “tomb,” or “grave”; NOT “hell,” NOT a place of everlasting fire and eternal torment.
sbama’, #8085H: “hear,” “listen,” better “harken”; NOT “obey.”
towrah, #8451/8452H. “torah,” “teaching”; better than “law”; not “manner” as asserted in Strong’s Exhaustive Concordance.
waw, Hebrew prefix—and, but, then, when, even, namely, et al.

GREEK (VERSUS THE KJV):
bades, #0086G: “tomb,” or “grave”; NOT “hell.”
aion, #0165G: “age”; NOT “for ever,” “eternity,” nor “world.”
aionios, #0166G: “of an age,” “belonging to an age”; NOT “for ever,” “eternal,” nor “everlasting.”
aphesis, #0859G: “release” or “dismissal”; NOT “forgiveness,” nor “remission.”
aptharsia, #0861G: “incorruption”; NOT “immortality.”
apthartos, #0862G: “incorruptible”; NOT “immortal.”
geenna, #1067G: a figure for “second death,” NOT “hell.”
ge, #1093G: as with Hebrew ‘erets, “land”; better than “earth.”
diathke, #1242G: The LXX and Hebrews leave no question, this word is to be rendered “covenant”; NOT “testament.”
entole, #1785G: “precept,” “instruction”; NOT “commandment.”
bemera, #2250G: similar diversity as Hebrew youm, #3117H.
kai, #2532G: not just “and”; but, “even,” “also,” “namely.”
kosmos, #2889G: “order,” “arrangement” better than “world.”
nomos, #2989G: “law,” also “torah,” “instruction.”
petitharcheo, #3980G: “trust”, “have faith”; NOT “obey.”
pneuma, #4151G: “spirit”; NOT “ghost,” a concept unknown in the Bible.

46. Extended period: Gen 1:5,14,16,18. Calendar day: Gen 1:5,14; 7:11,24; 8:4.
47. See THE SOUL: BEING, NOT LIFE, page 26
49. The LXX generally translates ‘owlam, #5769H, by aion, #0165G. Neither word in itself contains the idea of endlessness. Both are used for events or conditions occurring at a point in the past, as well as in repetition, not merely “an age,” but “the ages of the ages” (Rev 1:6,18; 4:9,10; 5:13,14; 7:12; et al.). Rendering both as “world” is a common error in KJV. See Biblical Ages, page 24
50. Often “to obey” is interpreted as “blind obedience,” thus negating free-will; while, “to hear” is limited to the physical act in this volume the archaic “harken” is used to convey not only the physical, but the free, willing, application of what is heard into one’s life.
51. Greek suffix -ios for possession. Hence, aion (age), -ios (belonging to); or simply “of an age.” References:
Christian Words, N. Turner, page 455.
The Emphasized Bible, F. W. Farrar, page 378.
BIBLICAL RUDIMENTS

The human race is often myopic when it comes to a study of God and his creation—the search for truth being limited to the physical, to that discernible by human senses and observation, as in the sciences. Adding to that short-sightedness is the uncritical acceptance of the many human conceived concepts that have been promulgated over the millennia, concepts grounded on human reasoning contrary to the words of God.

PSALMS 53:
1 The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity; … .

BIBLICAL AGES

A case in point is the confusion introduced by the inconsistent rendering of the Hebrew 'owlam, and the Greek aion with its adjective aionios. The rendering in the KJV of both 'owlam and aion as “world” often confuses temporal with physical.

PSALMS 73:
12 Behold, these are the ungodly, who prosper in the world. … .

EPHESIANS 1:
20 Which he [God (vs. 17)] wrought in Christ [the anointing], when [at Jordan] he [God] raised him [Jesus (vs. 17)] from [out of] the dead [dead and dying human race], and set him [as a New Creature] at his own right hand in the heavenly places,

21 Far above … every name that is named, not only in this world, but also in that [age] which is to come:

Rendering of the adjective aionios as “eternal,” “everlasting,” and “for ever,” has also led to discord. By itself aion, whether adjective or substantive, never means “endless.” The suffix -ios indicates possession; hence, aionios is “belonging to an age,” or simply “of an age.”

MATTHEW 19:
16 And, behold, one came and said unto him [Jesus], Good Master, what good thing shall I do, that I may have eternal [of an age] life [of an age]? [the pristine life to be enjoyed in the promised Age-to-Come]?

In the Bible aionios, “of an age,” usually refers to the “Age-to-Come,” the first Age of the “Ages-to-Come” (see Chart above).

TRMS 1:
2 In hope of eternal [of an age] life [Age-to-Come], which God … promised before the world [m-[seasons of ages]] began:

HEBREWS 5:
9 … [Jesus (vss. 5-8)] became the author of eternal [of an age] salvation [of an age] unto all them that obey [harken to] him;

This “Age-to-Come” is termed by some as the “Millennial Age,” the “Messianic Age,” and also the “Mediatorial Reign,” but is not so limited in the Bible.
As foretold by prophets and affirmed by apostles, this Age-to-Come is to include “Seasons” for restoration of Israel, as well as for restoration of fallen humankind. The apostle Peter, in a sermon given at the Temple shortly after Pentecost, cited some of the promises incident with these “Seasons.”

**ACTS 3:**

9 Repent ye [Jews (vs. 12)] therefore, and be converted [return to your covenant relationship with God], that your sins may be blotted out [sinful nature changed], when [in the Age-to-Come] the **times of refreshing** shall come [to unfaithful but repentant Jews] from the presence [face] of the Lord [God].

20 And he [God] shall send [anointed] Jesus Christ, which before was preached unto you [by the prophets (vs. 18) and the Baptist]:

21 Whom the heaven must receive until the **times of restitution** [Seasons of Restoration] of all things, which God hath spoken by the mouth of all his holy prophets since the world [age] began.

When “rightly dividing” the Word of God care must always be taken to ensure the applicable age is discerned. There are only three ages particularized in the Bible: Present-Evil-Age, Age-to-Come, Ages-to-Come.

**BIBLICAL DAYS**

The Hebrew noun **yowm**, #3117H, and the Greek **bemera**, #2250G, like the English “day” are used with considerable diversity in designating a period of time.

**Day**

- time of daylight; 24 hour calendar day;
- period of time, an age.

In the third, fifth, and sixth creative “days” of the biblical account of creation God brought forth the plant and animal kingdoms. Through procreation over millennia this vast variety of life forms “multiplied and filled” the air, the waters, the land, of Earth.

Near the close of the sixth “day” God created the man, Adam. He planted, not created, a garden to provide food for the man. It was grown, not created in full maturity.

**GENESIS 2:**

8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; . . . .

Adam “gave names to all cattle, to the fowl of the air, and to every beast of the field.” The use of names throughout the Bible makes evident this naming was not arbitrary. Adam must have had a relationship of sufficient length so as to have insight into the function and characteristics of each of the species. Later, God determined it was “not good” that man was alone.

**GENESIS 2:**

18 . . . *It is* not good that the man should be alone; I will make him an help meet [helpmate] for him.

This record strongly suggests a significant time lapse before the woman was created; yet, it was still the sixth day. Such activity required a period of time much longer than 24 hours. Thus, the sixth creative day was not a calendar day! That being so, it is evident the other creative days were also extended periods of time.

The heavenly Father completed his creative work in six days (eons) and he rested on the seventh. God’s Rest had nothing to do with weariness. Just as a musician ceases playing at a “rest” in the score, so God “rested,” or ceased his physical creative activity. He had created what was necessary to set a plan in motion. All that remained was to let this earthly creation develop and accomplish the purpose for which it was brought forth.

**GENESIS 2:**

2 And on the seventh [creative] day God ended his work which he had made; and he rested . . . .

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67. *epistrepheo*, #1994G. The KJV reflects the Theology of Replacement. See Author’s CAVET, page 2

68. *exaleipho*, #1813G.


70. *anaqatsuxis*, #0403G.

71. *prosopon*, #4383G.

72. Deut 31:17; Job 33:26; Psa 27:8,9; 67:1; 80:3,7,19; Isa 59:2; Jer 44:11.

73. Greek text has *christos*, #5547G, first.

74. *chronos*, #5550G, plural; *apokatastasis*, #0605G. Because “restitution” may involve compensation, best to render as “Seasons of Restoration.”

75. *aton*, #0165G.

76. 2 Tim 2:15.

77. Little is recorded of events that preceded human creation and Present-Evil-Age, thus are unknown.

78. Luke 20:34; John 9:32; Rom 12:2; 1 Cor 2:8; 2 Cor 4:4; Gal 1:4; 2 Tim 4:10; Tit 2:12.


81. See note 46, page 23.

82. Gen 1:24-31.


84. Gen 1:27.

GENESIS 2: (Continued)
3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created in an event and made in a process.

Later Israel was invited to enter into that divine Rest. Though enjoyed by a small Remnant of faithful Jews, the nation as a corporate entity did not enter because of unbelief.

Subsequent to the ministry of Jesus of Nazareth that call has continued. Few have responded, thus the Diaspora. The seventh creative day, the day of God’s Rest, has endured for millennia.

Consequently, there is no justification for considering the first six creative days as calendar days. Except for the timing of the creation of humans, there is nothing in the Bible that conflicts with the geological ages postulated by the “scientific” community!

ADVENTS, FIRST & SECOND
Though non-biblical, “advent” (coming into place, view, or being) is often used to distinguish two significant biblical periods.

First Advent identifies the period some two thousand years ago in which God set forth a multifaceted ministry through John the Baptist, Jesus of Nazareth, their disciples, and Paul. They cried out to wayward Israelites to return to their covenant. In addition, Jesus initiated God’s calling and election of a second chosen people, a people who were not a people; a people (Jew and non-Jew) that enter God’s Rest, the Church.

Second Advent identifies the time of the return of God and his favor to Israel following its Diaspora (a consequence of not responding to the First Advent ministry). It is the time of Jesus’ promised return as God’s High Priest after the Order of Melchizedek and the work of Father and Son, joined by anointed ones, to deliver fallen human creation from DEATH and SIN.

1 CORINTHIANS 15:
23 But every man in his own order: Christ the firstfruits [anointed] firstfruit [Israel, Church]; afterward they [of fallen humankind] that are [the] [Christ’s] [Anointed’s] [those who “hear” the message] at [his] coming [the presence of him].

THE SOUL: BEING, NOT LIFE
Another unfortunate practice found in English translations is the use of “life” to render Hebrew and Greek words for “soul.” “Life” and “soul” are not synonyms and must not be used interchangeably. Hebrew chay, (from cha-yah, “to live”), and Greek zoe, (from zao, “to live”), mean “life.” On the other hand, Hebrew nephesh and Greek psuche, though often inaptly rendered “life,” refer to the whole of a creature of life, a “soul.”

HEBREWS 1:
1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
2 Hath in these last [millennial] days [586 of 7] spoken unto us [those of the “heavenly calling,” the Church] by his Son … ;

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23 But every man in his own order: Christ the firstfruits of the anointed firstfruit [Israel, Church]; afterward they [of fallen humankind] that are [the] Christ’s [Anointed’s] [those who “hear” the message] at [his] coming [the presence of him].

THE SOUL: BEING, NOT LIFE
Another unfortunate practice found in English translations is the use of “life” to render Hebrew and Greek words for “soul.” “Life” and “soul” are not synonyms and must not be used interchangeably. Hebrew chay, (from cha-yah, “to live”), and Greek zoe, (from zao, “to live”), mean “life.” On the other hand, Hebrew nephesh and Greek psuche, though often inaptly rendered “life,” refer to the whole of a creature of life, a “soul.”

HEBREWS 1:
1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
2 Hath in these last [millennial] days [586 of 7] spoken unto us [those of the “heavenly calling,” the Church] by his Son … ;

Another unfortunate practice found in English translations is the use of “life” to render Hebrew and Greek words for “soul.” “Life” and “soul” are not synonyms and must not be used interchangeably. Hebrew chay, (from cha-yah, “to live”), and Greek zoe, (from zao, “to live”), mean “life.” On the other hand, Hebrew nephesh and Greek psuche, though often inaptly rendered “life,” refer to the whole of a creature of life, a “soul.”
and is still very much reflected in English translations. The emphatic, twice declared, assertion by Ezekiel leaves no doubt.

EZEKIEL 18:
4 ...: the soul\(^{109}\) that sinneth, it shall die.
20 The soul\(^{109}\) that sinneth, it shall die. ...

This direct, clearly expressed, statement is obscured in many translations by use of words like “life,” “lives,” “person,” “one,”\(^{110}\) for “soul.” Such obscuration results in a distorted view of divine purpose. A human soul can die! He/She is not immortal!

**“LIVING SOUL”**: SPIRIT (HEART, MIND) + BODY (FLESH)

The concept of “immortal soul” has been a major contributor to the confusion. Biblically, “soul” is a living being made up of two diverse nonliving elements, one incorporeal (spirit, mind, heart), the other corporeal (body, flesh). One without the other, there is no being! In the Bible these elements are variously identified.

NUMBERS 16:
22 ... O God, the God of the spirits\(^{111}\) of all flesh\(^{112}\) ... ?

PROVERBS 14:
30 A sound heart\(^{113}\) is the life\(^{114}\) of the flesh\(^{112}; ...

As used here “heart” alludes to “spirit,” not the physical organ.

DANIEL 5:
21 ... [the heart\(^{115}\) of Nebuchadnezzar] was made like the beasts ... and his body\(^{116}\) was wet with the dew ... [heart + body = soul].

DANIEL 7:
15 I Daniel [as a “living soul”] was grieved in my spirit\(^{111}\) in the midst of my body\(^{117}; ...

MATTHEW 26:
41 ... the spirit\(^{118}\) indeed is willing, but the flesh\(^{119}\) is weak.

ROMANS 7:
25 ... So then with the mind\(^{120}\) I [Paul] myself [as soul] serve the law\(^{121}\) [Torah] of God; but with the flesh\(^{119}\) the law\(^{121}\) [Torah] of sin [mind (spirit) + flesh (body) = soul].

JAMES 2:
26 For as the body\(^{122}\) without the spirit\(^{118}\) is dead ... 123

**“EAT NOT THE BLOOD”**

The consequence of the misuse of “life” for “soul” is vividly demonstrated by the confusion over the post-Flood instructions given Noah, and later Israel, regarding “eating” of blood.

GENESIS 9:
4 But [with] flesh with\(^{124}\) [of] the life\(^{109}\) [a soul] ... 125 the blood thereof [blood = soul = flesh (body) + spirit], shall ye not eat.

DEUTERONOMY 12:
23 Only be sure that thou eat not the blood: for the blood is [symbolizes, represents] the life\(^{109}\) [soul] [body + spirit]; and thou mayest not eat the life\(^{109}\) [soul] [which includes the spirit] with the flesh.

LEVITICUS 17:
6 And the priest shall sprinkle the blood upon the altar ... 7 ... 11 For the life\(^{109}\) [soul] of the flesh [a fleshly creature, a soul] is in [represented by] the blood: and I have given it [the blood, as a symbol of the soul] to you upon the altar to make an atonement for your [human] souls: 109 for it is the blood [symbolizing a fleshly earthly soul] that maketh an atonement for the [fleshly human] soul. 109 12 ... 14 For it [the blood] is [a symbol for] the life\(^{109}\) [soul] of all flesh [all creatures of flesh]; the blood of it [a fleshly soul] is for [represents] the life\(^{109}\) [soul] [body (flesh) + spirit] thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh [fleshly creatures]: for the life\(^{109}\) [soul] of all flesh [fleshly creatures] is [symbolized by] the blood thereof: whosoever eateth it [the blood, thus in symbol taking the spirit as well as flesh] shall be cut off.

In each of verses 11 and 14 nephesh, #5315H, appears three times; inexplicably, in the KJV it is rendered “life” once and “soul” twice in verse 11, and in verse 14 “life” three times. This inconsistency obscures the divine purpose. In the Levitical offerings sacrificial blood was a symbol for the whole of a creature, a “living soul” (body + spirit), not just its life. Life is not an entity of itself, but is the consequence of combining two nonliving entities, body (flesh) and spirit (heart, mind), resulting in a new entity, a living soul.\(^{126}\) So, nonentity “life” cannot be represented by entity “blood.” Under the Torah the entity “sacrificial blood” represented the entity “living soul,” and through its presentation to God—animal soul for human soul—atonement was made.

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109. nephesh, #5315H.
110. See CJB, CSB, NASB, NET, NJB.
111. ruwach, #7306/7307/7308H.
112. basar, #1320H.
113. leb, #5820H.
114. chay, #4461H.
115. Communis, #3825H Chaldee.
116. geshem, #1655H.
117. nideh, #5058H.
118. pneuma, #4151G.
119. sarx, #4561G.
120. nous, #3563G.
121. nomos, #3551G.
122. soma, #4983G.
123. See also 1 Cor 5:34.
124. Hebrew preposition b’.
125. Word(s) not in the Hebrew text.
Thus, to “eat” blood is a figure for taking a creature’s spirit along with its body, its flesh. With his prohibition God indicated the instinctual spirit of animals is not to be the spirit of humans. The fleshly egocentric behavior, though required for survival, must be controlled. God would have his human creation develop an altruistic spirit—the spirit of Rest. Humans with the ego-centric animal spirit will not prevail in the Age-to-Come.

**Leviticus 17:**

14 ... whosoever eateth it [blood—soul—body (flesh)+spirit (heart, mind)] shall be cut off.

**Death, Death, and Death**

The Bible reveals three types of death humankind may experience during the Present-Evil-Age. The condition of death is the same for all—oblivion, nonexistence, nothingness; however, ways of entering and potential for deliverance are different:

- **Adamic Death,** body perishes, spirit returns to God, and from which condition will be an earthly resurrection; and,
- **Second Death,** body and spirit perish, no resurrection; and,
- **Sacrificial Death,** body perishes, spirit returns to God, and from which condition will be a heavenly resurrection—experienced only by the New Creation.

**Mortal, Immortal, Nonmortal**

The common use of only two descriptors for existing life types, “mortal” and “immortal,” has also been unfortunate. No doubt, the fallacious influence of the Greek-Roman world view led to this unhappy end. In this view the “gods” are immortal (not subject to death, undieable), while all of earthly creation, human and nonhuman, are mortal (subject to death, certain to die). This is a view based on human experience subsequent to the *Fall.* It is never used for angels, nor for the original pristine life enjoyed by humans in Eden, nor for the life to be restored to humans in the Age-to-Come.

**Mortal:** Life subject to, under control of, death. The life of the nonhuman physical creation (micro-organism, plant, tree, insect, fish, fowl, beast), the type of life requiring external sustenance and which will end, will die, in an appointed time. In the Bible “mortal” also applies to the human condition subsequent to the *Fall.* It is never used for angels, nor for the original pristine life enjoyed by humans in Eden, nor for the life to be restored to humans in the Age-to-Come.

**Immortal:** Life that has no end, not subject to death, undieable. Life over which death has no power. The life of the divine, life that is self sustaining requiring no external sustenance, life within oneself. The Greek word rendered “immortality” (*athanasia*) has the meaning of “death-less-ness.” There is no Hebrew equivalent.

| a- | prefix of negation, expressed in English by the prefixes a-, un-, in-, im-, and the suffix -less. |
| thanas | the stem of *thanatos* which means death; |
| -ia | suffix of quality, expressed in English by -ness. |

**Nonmortal:** Life dieable, but not subject to death if properly sustained. Life given only to angels and humans. As created, nonmortals are neither deathless (immortal, undieable), nor subject to death (mortal, death certain), and enjoy the capacity to live forever when responsive to the divine paradigm for life, the spirit of Rest.

127. See God’s Rest, page 71
131. Gen 2:17; Rom 5:17; 1 Cor 15:21,22.
134. For a thought-provoking list of mythical gods and goddesses see under “god” in The New Oxford Thesaurus of English, Oxford University Press.
135. The first human, Adam, violated a natural law for unending life (the Fall). Becoming mortal, subject to death, he was unable to pass nonmortal life to his progeny (Rom 5:12; 1 Cor 15:21,22).
136. The prefix non- expresses a neutral negative sense when the forms *in-, in-, im-, or a-,* have a special connotation: e.g., nonhuman, inhuman. Thus, *nonmortal* is neither mortal nor immortal, and is herein defined as not subject to death, but dieable.
140. *athanasia,* #0110G.
141. *thanatos,* #2288G.
Since humans in their corporate Fall lost nonmortality, such a life type is not currently experienced and, consequently, seldom understood. Only the divine is immortal. A gift God has given to His Son, and will be given the Church (New Creation). Immortality should not be used as a descriptor for angels, nor humans. On the other hand, while mortality is appropriate for nonhuman earthly creation, it is not the created condition of humans nor angels. Angels individually may lose, humans as a corporate entity have lost, their ability to live forever (i.e. Fall). Unlike the immortal, nonmortal beings may become mortal.

Psalms 90:
10 [As fallen humans] The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

Confusion results by translation of the Hebrew 'enowsb as “mortal man” (e.g. KJV, NASB). Though the word may point to a dying condition, it emphasizes character (spiritual) weakness.

Job 4: KJV
17 Shall mortal man be more just than God? …?

Isaiah 13: NASB
11 Thus [God will] punish [visit] the world for its evil. And the wicked for their iniquity; I will also put an end to the arrogance of the proud, …
12 I will make mortal man [fallen man] scarcer [more precious] than pure gold, And mankind than the gold of Ophir. The Greek thnetos rendered “mortal,” does allude to dieableness. It describes a creature who will eventually die, one subject to death.

Romans 8:
11 … he [God] that raised up Christ [Anointed] (Jesus Christ) from the dead (plural, dead and dying world) shall also quicken your mortal bodies (bodies subject to death) by his [God’s] spirit [spirit of liberty, love] that dwelleth in you.

2 Corinthians 5:
4 For we [Abraham’s heavenly seed (vs. 2)] that are in this tabernacle [mortal human body] do groan, being burdened [with the dying process]; not for that we would be unclothed, but clothed upon, that mortality [subject to death as fallen creatures] might be swallowed up of life [immortality of the New Creation (following resurrection)].

Incorruption, not Immortality

In English versions the adjective aphthartos, meaning “incorruptible,” and the noun aphtharsia, meaning “incorruption,” have been incorrectly rendered “immortal” and “immortality.” Some lexicons have perpetuated this error (e.g., Strong’s).

Romans 2:
7 To them who by patient continuance in well doing seek for glory and honour and immortality [of an age] of life (life of Age-to-Come, a life lived in love).

1 Timothy 1:
4 As fallen man be more just than God? …?

2 Timothy 1:
10 … our Saviour [anointed] (Jesus Christ) who hath abolished [the death (Adamic) and hath brought life [incorruption] to light through the gospel:

To understand the inspired writers’ use of “incorruption” it is necessary to follow Peter’s Precept. There are three words of interest: phtheiro, diaphtheiro, and kataphtheiro.

2 Corinthians 11:
3 …, as the serpent [Satan] beguil’d [deceived] Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ [the anointing] that ye [followers of Jesus] put off concerning the former conversation (the old man, which is corrupt according to the deceitful lusts [ego-centric desires];
HEAR, O ISRAEL

The Hope–Gospel unto Abraham–Torah of The Adam–Light & Salvation–God’s Rest

1 TIMOTHY 6:
5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that [fleshly] gain is godliness: from such withdraw thyself.

2 TIMOTHY 3:
8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

“Corruption” in the Bible has to do with the mind, the character, of an individual, his or her morality—not mortality! The “corrupt” live in accordance with the dictates of the flesh, the “incorrupt” in accordance with the spirit.

GALATIANS 5:
16 This I say then, Walk in the spirit, and ye that are in the Anointed (vs. 6) shall not fulfil the lust of the flesh.
17 For the flesh lusteth against the spirit, and these are contrary to the one another: so that by the spirit ye cannot do the things that ye in the flesh would.

Thus, “corruption” and “incorruption” address the condition of the spirit, while “mortality” and “immortality” pertain to the body. In all texts “incorruption” refers to a flawless morality, lack of depravity, and is not to be confused with “immortality” as done in Christendom and the English translations of the Bible.

FREE-WILL/FALL/EVIL

Only a creature that is free is capable of love. Such a creature is of a greater order than beasts of the field, fowls of the air, fish of the sea. The creation of such free beings sets a limit on God’s control. He cannot cause free creatures to do only what he desires, for if he did they would not be free. Therefore, to create a being capable of love and moral good, it was necessary to create a being also capable of hate and moral evil. Having created such a free being God cannot then prevent it from doing evil.

A divine instruction is rational only if there is a competence for compliance or noncompliance; thus, such guidance implies free-will. That God gave instruction to Adam attests he was free to believe (harken) or disbelieve (not harken).

GENESIS 2:
16 And the LORD God commanded [instructed] the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil [the “tree of life” (vs. 9)], thou shalt [must] not eat of it: … .

“The man” did not harken to God’s instruction. Such an act counts neither against divine power nor goodness. God could not have forestalled such conduct without also removing free-will and the possibility for moral good and love.

Inasmuch as God determined there will be a time when angels are to be judged (delivered), they too are free and responsible.

MATTHEW 8:
28 … there met him [Jesus anointed] two possessed with devils [demons] [fallen angels] …
29 And, behold, they [the fallen angels] cried out … art thou [Jesus] come hither to torment [test] us before the time?

1 CORINTHIANS 6:
3 Know ye not that we [the Anointed, Head and Body] shall judge angels? … ?

JUDE 1:
6 And the angels which kept not their first estate, … he hath reserved … unto the judgment [deliverance] of the great day.

The Fall of human creation, as well as the earlier Fall of some angelic beings, resulted because God created beings that are free and, thus, evil could be done. The responsibility for that evil, however, is not God’s. The choice is the creature’s. God did not create so evil would exist. He created free beings so love could exist. Such freedom results in creature responsibility and the need for commitment (Joshua’s Precept). Jesus used a parable to graphically illustrate this responsibility.

162. diaphtheiro, #1311G. See note 160, page 29.
163. kataphtheiro, #2704G. See note 160, page 29.
164. Capitalization not inspired.
165. See SPIRIT AND BODY, page 282.
166. tsawab, #6680H.
167. See CJB, CSB, NET, NJB, YLT.
169. basantizo, #0928G. Primarily connotes testing for genuineness by rubbing on a touchstone; however, it was used in later Greek as “to examine by torture,” a meaning not found in the Bible.
170. Though “Fall” often refers to the unbelief of the first man Adam, it may also include the unbelief of angels. See FALL AND RESTORATION OF ANGELS, page 182.
171. See JOSHUA’S PRECEPT … , page 182.
Matthew 13:
3 And he [Jesus (vs. 1)] spake many things unto them [a Jewish multitude (vs. 2)] in parables, saying, Behold, a sower went forth to sow;
4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:
5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
6 And when the sun was up, they were scorched; and because they had no root, they withered away.
7 And some fell among thorns; and the thorns sprung up, and choked them:
8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.
9 Who hath ears to hear, let him hear.

Following his answer to a question by his disciples of why he spoke in parables, Jesus set forth the lesson of his parable.

Matthew 13:
18 Hear ye therefore the parable of the sower.
19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart [mind, spirit]. This is he which received seed by the way side.
20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;
21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.
22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.
23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

As a creature that is free, one’s responsibility is not only to hear and to understand, but also “to bear fruit.” As the parable makes manifest, to be of the “good ground” requires a purposeful and unwavering decision to be such—a categorical commitment.

The consequence of the human not making such a commitment, the Fall, was “dying thou shalt die” 172; thus, anxiety, uncertainty, unbelief, was brought about and the DEATH and the SIN began their reign.

1 Corinthians 15:
56 The sting of [the] death [Adamic Death] 174 is [the] sin; and the strength of [the] sin is the law [Torah].

Hebrews 2:
15 And deliver them [Church first, Israel next, then all of humankind] who through fear [awe] of death were all their lifetime [as children of Adam] subject to bondage [of enslaving monarchs DEATH and SIN].

Criteria for Comprehension

For two millennia Israel and Christendom (Church*) 178 have clashed, often with violent overtones. Not only because of the truth of one and the error of the other, but because of the errors of both. Both have misread the Word given to enlighten creation of divine purpose.

Isaiah 14:
24 The LORD of hosts hath sworn, saying, Surely as I have thought [and had recorded], so shall it come to pass; ...

Luke 10:
25 … a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal [of an age] life [of an age]?
26 He [Jesus (vs. 21)] said unto him, What is written in the law [Torah of Moses]? how readest thou?

“How readest thou?” This is a crucial question for all who seek the truth of God’s purpose. Over the centuries Israel and Christendom have failed in the needed comprehension by not observing pivotal precepts set forth by God’s faithful servants. Twenty-two are cited in this volume as delineated in the Prefatory.

Lesson from Job’s Friends

One of the more serious failures in the reading of the Word is a long promulgated distortion of God’s character, a failure that brings about a mindset that blinds one to the divine purpose.

172. Gen 2:17 margin.
173. The Greek text has the article.
174. See Death, Death, and Death, page 28
175. nomos, #3551G. See note 71, page 8.
176. phobos, #5401G.
177. See The Enslaving Monarchs, page 35
178. See Author’s Caveat, page 2
179. aionios, #0166G.
Psalms 50:
16 But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?
17 Seeing thou hatest instruction, and castest my words behind thee.
18 ... 21 ... and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them [the wicked acts] in order before thine eyes.

The consequence of having a misconception of God, and the need for the avoidance of a resultant mindset, was provided by the “friends” of the faithful man of old named Job. There is little question his friends believed God is like a just, all-powerful, judge. Accepting this metaphor as absolute, they were sincere, yet wrong, in their assertions concerning Job’s experiences.

Job 42:
7 ... the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.

Job’s friends, though sincere, were mistaken. Like a photograph, metaphor does not give a complete representation of reality. Metaphor must be “rightly divided”!

2 Timothy 2:
15 Study [Be diligent] to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

>>SOLOMON’S PRECEPT (MINDSET)

The belief of his friends in a god of retribution resulted in their notable lack of compassion for Job’s troubles. Their conduct was a reflection of their mindset. What one believes is critical! In his Proverbs Solomon imparted just such a precept.

Proverbs 23:
7 For as he thinketh in his heart [soul], so is he: ... 8 ... 12 Apply thine heart unto instruction, and thine ears to the words of knowledge. 13 ... 15 My son, if thine heart be wise, my heart shall rejoice, even mine.

Solomon’s Precept (second to be cited) emphasizes the vital nature of one’s mindset. As people think, so are they! A corrupt concept of God will result in a corrupt character. When the true conception of God is understood, and believed, other matters will reform themselves. Thus, the need for a proper heart understanding of God and his Word cannot be overemphasized.

Matthew 12:
34 ... out of the abundance of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure [in the heart] bringeth forth evil things.

Beginning at Eden, unholy thinking has resulted in humankind’s “fallen” condition—e.g., the extreme measures used by the Inquisition derived directly from the desecrating belief in a god of wrath, and the anti-Semitism prevalent throughout Christendom is an outgrowth of its Theology of Replacement.
Words are conveyors of thought; thus, words are the foundation on which a mindset is constructed. To paraphrase Solomon, the words with which we think forges who we are!

The common monocratic view of God reflected in many English translations presents a conundrum. Why did God create a creature of free-will and then establish a dictatorial governance? When the original inspired words are studied, however, the difficulty disappears. Those words concern enlightenment, not draconian law. Enlightenment kindled by teaching, instruction, guidance—counsel of a wise and loving parent training the child, counsel giving insight into all aspects of living to ensure a blessed life.\footnote{186. Prov 3:1-35.}

The God who is love has revealed to his chosen people basic insight into how to live such a life, how to live with each other and with him. When his earthly people truly “keep and do” such insight, when this divine guidance becomes their wisdom and understanding, other peoples shall marvel in awe.

\textbf{Deuteronomy 4:}
5 … I [Moses] have taught you [Israelites] statutes and judgments, even as the LORD my God \textit{commanded}\footnote{187. Hebrew prefix \textit{waw}.} \textit{instructed} me, that ye should do so in the land whither ye go to possess it.
6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation \textit{is} a wise and understanding people.

Such is Israel’s heritage! It is God’s desire and purpose that all of his creation will not only appreciate that heritage, but will freely embrace it for themselves.

\textbf{Imagery of Humanity}

Anthropocentric imagery used in the Bible includes the figures of 	extit{sea, mountain(s) and hill(s)}. \textit{Sea} represents the chaotic masses of fallen humans that surge to and fro in the life struggle. \textit{Mountains} and \textit{hills} symbolize large and small aggregates of people inhabiting a given territory that unite (kingdoms, nations) because of common descent, history, culture, language, purpose.

\textit{Hills}, historically often employed as venues of idol worship, are also used as a metaphor for the ecclesiastical, be it true or false.

\begin{itemize}
\item \textbf{Sea}
\item \textbf{Mountains/Hills}
\end{itemize}
ISAIAH 25: 
6 And in this mountain\textsuperscript{195} [God's future kingdom] shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees [matured wine with the dregs (lees) settled out]. …
7 And he [God] will destroy in this mountain\textsuperscript{195} [kingdom] the face of the covering cast over all people, and the vail that is spread over all nations [the deceptions of Satan and false teachers which “cover” and “vail” humankind will be removed].
8 He [God] will swallow up death in victory; …; and the rebuke of his people shall he take away from off all the earth [Jews first, then all humanity\textsuperscript{196} for the LORD hath spoken it.]

ZERUBBABEL \textsuperscript{201}
above the hills [Zion, Jerusalem] shall flow unto it.

All the inhabitants of the land [Israel, Earth] shall tremble: for the day of the LORD cometh [to Israel first, then Earth (humankind) …;]

JOEL 2: 
3 And many people shall go and say, Come ye, and let us go up to the mountain [of the LORD'S house shall be established in the top of the mountains\textsuperscript{195} [peoples] shall flow unto it.]

All the inhabitants of the land [Israel, Earth] shall tremble: for the day of the LORD cometh [to Israel first, then Earth (humankind) …;]

MICHAIL 4: 
1 … this is the word of the LORD ….
7 Who art thou, O great mountain [Satan's kingdom]? before Zerubbabel [typifying the Anointed] thou shalt become a plain [Satan's “mountain” will be changed]; and he [the Anointed as pictured by Zerubbabel] shall bring forth\textsuperscript{202} [go forth as] the headstone thereof [the chief cornerstone of God's Kingdom]\textsuperscript{203} with shoutings, crying, Grace, grace unto it.

MARK 1: 
20 … If ye have faith as a grain of mustard seed, ye shall say [in Age-to-Come] unto this mountain\textsuperscript{204} [Satan's kingdom], Remove hence to yonder place; and it shall remove [change, not perish]; ….

As recorded in the OT, “hills” [gib\textsuperscript{‘}ah,\textsuperscript{201} not bar\textsuperscript{195}] were places often set aside as venues for idolatry, worship of false gods.

1 KINGS 14: 
23 For they also built them high places, and images, and groves [venues for worship of false gods], on every high hill,\textsuperscript{201} ….

2 KINGS 16: 
4 And he [King Ahaz (vs. 2)] sacrificed and burnt incense in the high places, and on the hills,\textsuperscript{201} ….

2 KINGS 17: 
10 And they [“children of Israel” (vs. 9)] set them up images and groves in every high hill,\textsuperscript{201} ….

ISAIAH 2: 
2 … [in the Age-to-Come] the mountain\textsuperscript{195} [kingdom] of the LORD'S house shall be established in the top of the mountains\textsuperscript{195} [human kingdoms], and shall be exalted above the hills\textsuperscript{201} [false religious systems]; and all nations\textsuperscript{205} [peoples] shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain [of the LORD, to the house of the God of Jacob [Israel]; and he [as an earthly priesthood] will teach us of his [God's] ways, and we will walk in his paths: for out of Zion [spiritual center of Kingdom] shall go forth the law\textsuperscript{206} [Torah] [Torah of The Adam], and the word of the LORD from Jerusalem [physical (secular) center of Kingdom].\textsuperscript{207}

JEREMIAH 2: 
20 … thou [Israel (vs. 2)] saidst, I will not transgress; when upon every high hill\textsuperscript{201} [idolatry venue] and under every green tree thou wanderest, playing the harlot.

JEREMIAH 50: 
6 My people [Israel] hath been lost sheep: their shepherds … have turned them away; … they have gone from mountain\textsuperscript{195} to hill\textsuperscript{201} [from secular power to false religion], they have forgotten their restingplace [their covenant with God].\textsuperscript{208}

\textsuperscript{195.} barr, #2022H.
\textsuperscript{196.} Rom 2:9,10.
\textsuperscript{197.} ‘ereds, #0776H.
\textsuperscript{198.} The Divine Fire, page 155.
\textsuperscript{199.} ‘uwer, #2906H.
\textsuperscript{200.} No article in Hebrew text.
\textsuperscript{201.} gib\textsuperscript{‘}ah, #1389H. Historic venue for idolatry (1 Kings 14:23; 2 Kings 16:4; 17:10).
\textsuperscript{202.} yatsa\textsuperscript{‘}, #3318H.
\textsuperscript{203.} Psa 118:22; Isa 28:16; Eph 2:20; 1 Pet 2:6,7.
\textsuperscript{204.} oros, #3735G.
\textsuperscript{205.} gowy, #1471H, plural.
\textsuperscript{206.} towrah, #8451/8452H.
\textsuperscript{207.} Zion: God's dwelling place (Psa 132:13; Zech 8:3). Jerusalem: Israel's physical capital, secular center.
\textsuperscript{208.} See The “STUMBLE,” page 192.
AN HISTORIC DILEMMA
Following creation of the first humans God provided guidance on that which was necessary to sustain the wondrous gift of life.

Genesis 2: margin
16 And the Lord God commanded [209] [instructed] the man, saying, Of every tree of the garden thou mayest freely eat:
17 But of the tree of the knowledge of good and evil [the "tree of life" [vs. 9]], thou shalt [210] [must] not eat of it: for in the day that thou eatest thereof thou shalt surely die [211] [dying thou shalt die].

God did not say, “if you eat the fruit I will kill you.” He warned, “if you eat that fruit you will die.” The fruit was a purveyor of death. Adam was well aware of death. During the significant time he was alone, before Eve,212 it is sure he came to understand use of plants for food meant death of those plants. It is also sure he observed birds eating worms, big fish eating little fish, carnivores eating herbivores. Stronger carnivores eating weaker carnivores. There is no doubt, Adam understood death; however, he may not have appreciated the consequential change in human nature from nonmortal to mortal.213

Subsequent to the Creator’s compassionate counsel the great Adversary of humankind214 introduced his deception and created a dilemma for the novice free moral agent—belief of God versus a desire to have pleasure and to be greater.

Genesis 3:
4 And the serpent [angel Luciér (Satan)]215 said unto the woman, Ye shall not surely die:
5 … your eyes shall be opened, and ye shall be as gods …
6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

THE ENSLAVING MONARCHS
Having not heard the lie of Satan, Adam was not deceived.

1 TimoTHEY 2:
1 And Adam [not knowing of Satan’s lie] was not deceived [by it], but the woman being deceived was in the transgression.

Lacking a firmly established belief of God, Adam succumbed to Eve’s desire for pleasure and to be as “gods”! Thus, the SIN (unbelief of the Creator’s loving instruction),216 opened the door for the DEATH (Adamic). Mortality followed the free and willful act of self-gratification and fostered the bondage which became the tragic circumstance of humankind.

1 Corinthians 15:
56 The sting of [the]217 death [Adamic] is [the]217 sin [unbelief]; and the strength of [the]217 sin is the law218 [Torah given at Eden and Horeb/Sinai (no Torah=no unbelief=no SIN=no DEATH)].

Torah requires belief! Paul did not write “the sting of the SIN is the DEATH,” which is self-evident. Instead, he declared “the sting of the DEATH [Adamic] is the SIN [Unbelief]”--a result exemplified time and again in Israel’s wilderness experience.

Hebrews 2:
15 … deliver them220 [Adam’s seed] who through fear221 [law] of death [DEATH] were all their lifetime subject to bondage [of SIN].

DEATH aroused the human egocentric survival instinct, giving “strength” to the SIN. Focus on self-interest overwhelmed belief (faith),222 which led to recalcitrance and enthronement of SIN.

Romans 5:
12 Wherefore, as by one man [Adam] [the]217 sin [of unbelief]222 entered into the world, and [the]217 death [Adamic] by223 [through] [the]217 sin; and so [the]217 death passed upon all men [all humans], that [in which passing] of the DEATH (mortality) all [of humankind since Adam] have sinned:

Adamic Death, Second Death, and Sacrificial Death. See DEATH, DEATH, and DEATH, page 28

226. εἰς. #1909G; box, 3739G (neuter). Some suggest εἰς box should be rendered “in whom,” meaning “in Adam,” but this requires masculine gender. Others suggest “in which death,” but this too requires the masculine (“death” being masculine in Greek). “Sin” is feminine and unsuitable. To comply with the neuter the antecedent must be the clause “so the death passed upon all men.”
The Hope—Gospel unto Abraham—Torah of The Adam—Light & Salvation—God's Rest

ROMANS 5: (con't)
13 (For until the law\textsuperscript{227} [Torah of Moses] sin ["the SIN" (vs. 12), sin of unbelief] was in the world; but sin is not imputed [has no import] when there is no law\textsuperscript{227} [if no Torah (no tutelage for one to believe or not believe), then no SIN]).

14 Nevertheless [by loss of nonmortality] [the]\textsuperscript{228} death reigned [over humans] from Adam to [Torah of] Moses, even over them that had not sinned after the similitude of Adam's transgression [SIN of unbelief], who [as father (life-giver) of humankind] is the figure of him [Jesus] that was to come [bringing resurrection, return of nonmortality].

ROMANS 6:
12 Let not [the]\textsuperscript{228} sin therefore reign in your mortal\textsuperscript{229} body [body subject to the DEATH], that ye should obey\textsuperscript{230} [harken to] it [the SIN of unbelief] in the lusts thereof.

Using definite articles and the verb "reign"\textsuperscript{231} the apostle depicted the human condition as that of a double bondage under two great monarchs, the DEATH (Adamic) and the SIN (Unbelieving).

ROMANS 7:
7 What shall we say then? Is the law\textsuperscript{227} [Torah of Moses (vs. 1)] sin? God forbid. Nay, I had not known\textsuperscript{232} [understood] [the]\textsuperscript{228} sin [of unbelief], but by the law\textsuperscript{227} [Torah of Moses]: for I had not known\textsuperscript{233} [comprehended] lust, except the\textsuperscript{234} law\textsuperscript{227} [Torah of Moses] had said, Thou shalt not covet.

8 But [the]\textsuperscript{228} sin [of unbelief], taking occasion by the commandment\textsuperscript{235} [instruction], wrought in me all manner of concupiscence [craving]. For without the law\textsuperscript{227} [Torah of Moses] sin was dead [unbelief was not possible until there was instruction to believe and follow].

9 For I [as a human in Eden] was alive without the\textsuperscript{234} law\textsuperscript{227} [Torah] once: but when the commandment\textsuperscript{235} [instruction] came [to touch not the fruit],\textsuperscript{236} [the]\textsuperscript{228} sin [of unbelief] revived\textsuperscript{237} [sprang to life], and I died [became mortal].

10 And the commandment\textsuperscript{235} [instruction] [to touch not the fruit],\textsuperscript{236} which was ordained\textsuperscript{238} to life, I found [by unbelief] to be unto death.

11 For [the]\textsuperscript{228} sin [of unbelief], taking occasion by the commandment\textsuperscript{235} [instruction], deceived me, and by it slew me.

The removal from Eden further incited in humankind the latent survival instinct common to God's earthly creation, human and nonhuman. Anxious about survival, human perspective centered on self. The love for which it was created became a very small glimmer in a decidedly self-centered world.

Rather than follow the desire of the Creator, humans began to continually seek ways to "save" themselves, often at the expense of others. In their search of vain glory they rejected the altruistic spirit of God's Rest (restraint of self, liberty for others).\textsuperscript{238} The strong oppressed the weak rather than use their privilege to minister unto others. In their egocentricity they demanded the weak minister unto the strong. As the apostle perceptively observed, because of humankind's narcissistic dread-driven effort to overcome the consequence of Adam's unbelief "the sting of the DEATH, is the SIN."\textsuperscript{239}

Since Eden, the despotic monarchs DEATH (Adamic) and SIN (Unbelieving) have kept humankind enslaved. As Jesus of Nazareth taught during his First Advent ministry, the future life and freedom of humanity depends not only on a belief in God, but also on a firm belief of God. There must be belief of "the truth" of his purpose, and especially (as Paul later attested) belief of God's promise to free humans of their grievous bondage.

JOHN 8:
31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;
32 And ye shall know the truth, and the truth shall make you free [from SIN and DEATH].

ACTS 24:
14 But this I [Paul (vs. 10)] confess unto thee, that after the way which they [unbelieving Jews (vs. 9)] call heresy, so worship I the God of my fathers, believing all things which are written in the law\textsuperscript{227} [Torah of Moses] and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead [Hosea's Precept],\textsuperscript{240} both of the just and unjust [the faithful and unfaithful].

Life lived in belief of the truth of God's Word and his divine purpose will make the human race free from the bondage of SIN and DEATH. It was a life lived in unbelief that lead to enslavement in
the first place. Thus, though unbelief resulted in creation’s Fall, as Jesus asserted in his First Advent ministry, after resurrection belief will lead the way back to freedom and life.

**John 5:**
24 Verily, verily, I say unto you, He that heareth my word, and believeth on him [God, the Father (vs. 23)] that sent me [Jesus, the Son (vs. 23)], hath everlasting life [of an age] [Age-to-Come], and shall not come into condemnation [judgment] [of fallen humankind]; but is passed from the death unto the life.

Solomon understood the pivotal nature of belief vs. unbelief.

**Proverbs 4:**
20 My son, attend [harken to my words [God’s words as set forth by Solomon]; incline thine ear unto my sayings [hear, believe, and live].
21 Let them not depart from thine eyes; keep them in the midst of thine heart [let the words become the mindset].
22 For they [God’s words are] life unto those that find them, and health to all their flesh [living the words leads to a flourishing life].
23 Keep thy heart with all diligence; for out of it [the heart directed by belief of the words] are the issues of life.

Isaiah understood the dire consequence of unbelief, not necessarily in the short term, but for a surety in the long. The prophet described their mindset, then set forth what was the consequence sure to follow.

**Isaiah 22:**
13 And behold [in Israel], … , eating flesh, and drinking wine: [saying] let us eat and drink; for to morrow we shall die.

The mindset that justifies a life of continual gratification saying there is no day after tomorrow is a “covenant with death.”

**Isaiah 28:**
18 And your covenant with death shall be disannulled [by a resurrection], and your agreement with hell [the grave] shall not stand; when the overflowing scourge [natural consequence of a life lived] shall pass through [following resurrection, in the “day after tomorrow” (Age-to-Come)], then ye shall be trodden down by it [the “scourge,” the natural consequence of one’s acts in this life].
19 From the time that it [be in awe] goeth forth it [be in awe] shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report [though the record of an unjust life may only vex, the natural consequence for such a life will be to be “trodden down” (vs. 18)].
20 For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it [the future of the resurrected unjust will reflect the deeds of the past life].
21 For the LORD shall rise up …; and bring to pass … his strange act [resurrection of just and unjust with no divine retribution and allowing natural consequence work is indeed a strange work to fallen humanity].
22 Now therefore be ye not mockers, lest your bands be made strong [make the fallen character more difficult to transform]; for I have heard from the Lord GOD of hosts a consumption [judgment in the Age-to-Come], even determined upon the whole earth.
23 Give ye ear, and hear my voice; hearken, and hear my speech.

The world knows only that “to morrow we die,” it knows not of a day after tomorrow—a day, an Age-to-Come, of resurrection not only for the just, but the unjust, even if not repentant!

**1 Corinthians 15:**
32 If after the manner of men [as a fallen man] I [Paul] have fought with beasts at Ephesus [“evil spirits” with the egocentric behavior of beasts], what advantage can I, if the dead rise not? let us eat and drink; for to morrow we die.

A day will come not only for unfaithful Jews, but for all humankind, when the unjust will come face to face with their unbelief.

**Hosea’s Precept (Resurrection)**
John the apostle prescribed the sequence necessary for deliverance from the calamitous bondage to the DEATH and the SIN.

**1 John 4:**
17 Herein [believing “God is love” (vs. 16)] is our love made perfect [complete] … : because as he [a living, immortal, God] is [without awe of DEATH], so are we247 in this world [Present-Evil-World].
18 There is no fear [awe] [of DEATH (3:14) and SIN] in love [of God]; but perfect love casteth out fear [the awe] [of DEATH and SIN]: because fear [such awe] hath torment.250 He that feareth [be in awe] is not made perfect in love.252

241. atomios, #0166G.
242. krisis, #2920G.
243. The Greek text has the article.
244. sb’’oud, #7585H.
245. Masculine, singular.
247. Having “passed from the DEATH unto the LIFE” (1 John 3:14).
249. phobos, #5401G.
250. Ezk 14:3-8. The prophet spoke of the consequence for those who live in awe of DEATH (awe—“idols in their heart”).
251. phobeo, #5399G.
252. 1 John 2:15-17.
Only by deliverance from an awe of DEATH is “perfect love” made possible. The prophet Hosea set forth a precept for just such a deliverance (the third to be noted), one that does not require any act of penitence!

Hosea 13:14 I [God (vs. 4)] will ransom them [Israelites] from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance [of God and of the dead] shall be hid from mine eyes.

God does not change.253 Repentance by the dead before resurrection is not possible nor needed, all will be resurrected. Though Hosea’s Precept specifically addressed the future for the Jews, as Paul asserted, all humanity in the Age-to-Come will be raised from DEATH and have an opportunity for deliverance from SIN.

1 Corinthians 15:23 But every man in his own order: Christ he254 [anointed] firstfruits [Church and faithful Israel (heavenly and earthly priests)]; afterward they [repentant unfaithful Israel (Levites) and fallen humanity] that are [the]255 [Christ’s254 [Anointed’s] [who harken to the message] at256 [in] [during his coming257 [presence].

The divine purpose is to deliver a fallen creation from its double bondage: first, deliverance by resurrection258 from the bondage through Adam of the DEATH (Hosea’s Precept); second, after resurrection, release from the bondage of the SIN through transformation of character by the ministry of an anointed High Priest after the order of Melchizedek259 and a twofold anointed priesthood (see below). Love “made perfect” requires not only deliverance from death, but also deliverance from the idols of the heart (real and imagined)—accomplished only when the principles for life proclaimed in God’s Word are freely accepted—an harkening engendered by unwavering belief that “God is love.”

Zechariah’s Precept (Two Anointed Peoples)

Another precept, fourth noted, was told to Zechariah by an angel. He declared the gracious Creator has two separate and distinct peoples, each chosen and anointed for unique service.

Zechariah 4:1 Then answered I [Zechariah], and said unto him [an angel (4:4,5)], What are these two olive trees? 
260 Then said he, These260 [two peoples: Israel, Church], that stand by the Lord of the whole earth,261False teachers with myopic vision soon perverted that angelic response by declaring there is only one anointed people, not two. Such continues to this day. As Jesus forewarned, many deceptions in direct conflict with divine purpose would come.

Matthew 7:15 Beware of false prophets, which come to you in sheep’s clothing [posing as disciples], but inwardly they are ravening wolves [they function in the egocentric spirit of a predatory beast].

Matthew 24:5 For many shall come in name [posing as disciples], saying, I [Jesus] am Christ254 [the Anointed]255 [asserting Jesus is God’s one anointed]; and shall deceive many [by using partial truth to beguile].

6 … 11 And many false prophets shall rise [saying Jesus is the one and only Anointed], and shall deceive many.

A Jew of Tarsus named Saul, renamed Paul, a Pharisee and an apostle of Jesus, also foretold of such a hapless development.

Acts 20:29 For I [Paul (vs. 16)] know this, that after my departing shall grievous wolves enter in among you [pretending to be sheep] ….
30 Also of your own selves shall men arise [appearing as believers], speaking perverse things, to draw away disciples after them.

2 Corinthians 11:14 … Satan himself is transformed into an angel of light.
15 … his ministers also be transformed as the ministers of righteousness [using partial truth to deceive]; ….

False teaching was not unique to the First Advent. There has been a long history of God’s people falling prey to the sophistries of false teachers with arduous consequence.

Ezekiel 34:2 Son of man, prophesy against the shepherds of Israel …;
3 … 8 … my flock [Israel] became a prey [to the leaders acting in the egocentric spirit of a beast].262 … the shepherds fed themselves, and fed not my flock;

254. christos, #5547G.
255. The Greek text has the article.
256. en, #1722G.
257. parousia, #3952G. See note 100, page 26.
258. 1 Cor 15:21,22.
260. “sons of the fresh oil”≡ sons of the anointing.
261. John declared the Lamb (Jesus) is a King of kings, Lord of Lords (Rev 17:14; 19:16). Prophet, king, and apostle entitled God as such (Deut 10:17; Psa 47:7; 136:3; 1 Tim 6:15). Title also used by prophets for human kings (Ezra 7:12; Ezk 26:7; Dan 2:37).
**Gospel unto Abraham**

The primal mistake of both Israel and Christendom has been a disdain for the “Gospel unto Abraham,” the elemental biblical teaching on which Zechariah’s Precept is grounded.

**Galatians 3:**
8 And the scripture ... preached before the gospel unto Abraham, saying, In thee [his twofold seed of faith ([STARS=Church, [SAND=Israel]]) shall all nations be blessed.

God is taking **two** peoples out of the world whom he anoints to bless his creation. A pivotal precept—Abraham’s twofold seed! 271

»**Abraham’s Precept (Two Seeds)**

**Genesis 22:**
17 That in blessing I [God of all] will bless thee [Abraham], and in multiplying [make great] thy seed [as the stars of the heaven [heavenly seed (spiritual, Church)], and as the sand which is upon the sea shore [earthly seed (physical, Israel)]; and thy seed [in its duality] shall possess the gate [governance] of his enemies [SIN and DEATH];
18 And in thy [twofold] seed [Church, Israel] shall all the nations of the earth be blessed [NOT “bless themselves” as in some versions];


Two seeds, one like stars, one like sand. One purpose, bless all.

**Deuteronomy 32:**
21 They [unfaithful Israelites] have moved me [God] to jealousy [zealousness] with that which is not God; they have provoked me to anger [aroused me] with their vanities: and I will move them to jealousy [zealousness] with those which are not a people [kinsmen] [not of Israel]; I will provoke them to anger [arouse them] with a foolish nation [those who enter Rest, an altruistic spirit appearing foolish to unfaithful Israel].

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263. Israel failed to learn the lesson of the Babylonian exile and in 70 C.E. this prophesy was fulfilled with the destruction of the Temple and Levitical Order.
264. *entrōlo,* #1785G.
265. *orge,* #3709G. The reiterative rendering of this word as “wrath” is the probable result of a belief in a *god of wrath*.
269. See note 1, page 2.
270. 2 Tim 2:15.
272. *rubab,* #7235H.
274. *zerē,* #2233H (singular, collective noun).
275. In ancient communities “gate” was the venue for conducting civic affairs and resolving societal problems (Ruth 4:1-12; Dan 2:49; Amos 5:15).
276. *goyē,* #1471H.
277. The Hebrew verb may express simple action, or action repeated. Based on the LXX and quotes by Peter (Acts 3:25) and Paul (Gal 3:8) the use of the passive in KJV, et al., is justified (see Prov 31:30). Inasmuch as the blessing entails deliverance from not only SIN, but DEATH as well (Rom 5:21 ED), it is not possible for the fallen to bless themselves, notably those who are in their graves (Eccl 9:10).
279. *qa‘a,* #7065H.
280. ka‘ac, #7065H.
281. *am,* #5971/5972H.

See God’s Rest, page 71.
Ephesians 3: 6 That the Gentiles [the Church] should be fellowheirs [with Israel (2:19)], and of the same body, and partakers of his promise in Christ [anointed Jesus] by the gospel [unto Abraham] Limiting God to one people, Christendom argues Israel's day is past and declares itself guardian of a sole gateway to salvation (Replacement Theology). Judaism, on the other hand, not discerning Christendom's sophistry, rejects the teachings of the NT (Replacement Theology). Following Israel's release from Egyptian bondage, God began the development of Abraham's promised seed for the future ministry of the Gospel unto Abraham—the seed of Jacob (Israel), an elected, anointed, earthly seed. The Torah of the Adam reaffirmed the nature of that seed (Sand, Dust); however, as promised Abraham and Isaac, the seed that is to bless "all the nations of the earth" is not limited to the earthly. God vowed there is to be a second, heavenly, seed (Stars).

Psalms 147: 19 He [God (vs. 12)] sheweth his word unto Jacob, his statutes and his judgments unto Israel [the Torah of Moses].
20 He hath not [pre-First Advent] dealt so with any [other] nation: ....

Galatians 3: 24 ... the law [Torah of Moses] was our schoolmaster to bring us [Jews] unto [the purpose, goal of Christ] ... . The divinely ordained "schoolmaster" employed the "carrot and stick" instruction method. The "stick" included divine disfavor for national unfaithfulness (Diaspora/Jacob's Trouble). During that disfavor (post-First Advent) God began developing his second people; not from one family as the first (Israel), but called individuals, Jews and non-Jews, with faith like Abraham.

Torah of the Adam

Generations after Abraham, the prophet Nathan set forth God's purpose to David, king of Israel. David was anestoruced by the expansion of Israel's Torah of Moses. What had been limited to one people was to include all humankind—as first promised to Adam, then Abraham, Isaac, and Jacob David's response to this all-inclusive purpose is the sixth precept to be highlighted.

283. gowy, #1471H.
284. The appellation "saint"—one set apart for sacred service—may apply to the Church (Acts 26:10; 1 Cor 1:2) as well as to the faithful of Israel (Psa 79:2; Matt 27:52; Eph 2:19). In Eph 2:19 "saints" refers to the "set apart" people of Israel.
285. See Sinaitic, Vatican, Alexandrine, manuscripts (Tischendorf). See ASV, NASB, RSV, NIV.
289. See note 61, page 7.
290. See note 71, page 8.
291. Israel anointed to be God's earthly priesthood in the Age-to-Come was the glory Moses esteemed greater than "the treasures in Egypt." Ex 19:6; Deut 7:6; 1 Cor 16:22 ("anointed ones," word is plural); 1 Cor 10:1-4; Heb 11:24-26.
293. nomos, #5515G. See note 71, page 8.
294. christos, #5476G.
Elected and anointed⁵⁰⁷ to be heavenly servants of a new Torah, *Torah of The Adam*. A Torah for all offspring of Adam, not just an elect few. The “fulness” of that heavenly seed is near fruition, the earthly seed is now returning to its promised land.²⁹⁸ The time is near for the ministry of God’s anointed ones (High Priest, earthly and heavenly priesthoods) to bless Adam and his seed.

**HEBREWS 5:**

5 So also Christ [the Anointed One] glorified not himself to be made an high priest; but he [God] that said unto him, Thou [Angel of the LORD, Logos, Michael, Jesus] art my Son, to day [at Jordan] have I begotten thee [as a New Creature and anointed as High Priest].

6 As he saith also in another place,²⁹⁹ Thou [Logos, Jesus] art a priest for ever after the order of Melchisedec.

**EXODUS 19:**

5 … [when] ye [Israelites (vs. 3)] will obey [harken to] my voice indeed, and [freely] keep my covenant, then ye [plural] shall be a peculiar treasure unto me [God] above all people [promise specific and unique]; for all the earth is mine [promise earthly]:

6 And [in the Age-to-Come] ye [plural] shall be unto me [God] a kingdom of [earthly] priests [and Levites],³⁰² and an holy nation. …

**1 PETER 2:**

1 But ye [Church (vs. 5)] are a chosen generation, a royal priesthood, an holy nation, a peculiar³⁰³ [possessed] people [a people of God] (vs. 10); that ye should shew forth the praises of him [God] who hath called you out of darkness into his [God’s] marvellous light [as depicted by the Shekinah of the Most Holy]³⁰⁴:

**»MICAH’S PRECEPT (FUTURE KINGDOM)**

Deliverance of humankind under *Torah of The Adam* was detailed by prophet Micah—a benevolent kingdom overcoming the kingdoms of the world with truth (*word, light*) and thereby bringing about a free creation at peace with each other and with their Creator—*Micah’s Precept*, seventh of twenty-two noted.

**MICAH 4:**

1 But in the last days [of Present-Evil-Age] it shall come to pass, *that the mountain [nation (kingdom)]*³⁰⁵ of the house of the LORD shall be established in the top of the mountains [human nations], and it shall be exalted above the hills [false worship venues]³⁰⁵; and people³⁰⁶ [all humankind] shall flow unto it.

2 And many nations³⁰⁷ shall come, and say, Come, and let us go up to the mountain of the LORD [God’s future Kingdom], and to the house of the God of Jacob [Israel (earthly priests)]; and he [Jacob] shall judge among many people[s],³⁰⁶ and rebuke strong nations³⁰⁷ afar off; … a nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they [restored humankind] shall sit every man under his [God’s, vs. 2] vine [Church] and under his [God’s, vs. 2] fig tree [Israel]; and none shall make them afraid: …

**ISAIAH 49:**

6 …, It is a light [small thing … to raise up the tribes of Jacob, and to restore the preserved [faithful and unfaithful] of Israel [God serves Israel, so Israel may serve God]; 1 [God] will also [as a greater thing] give thee [Israel] for a light to the Gentiles, that [in the Age-to-Come] thou mayest be my salvation [for all humankind (Torah of The Adam)] unto the end of the earth.

**»ELDERS’ PRECEPT (SERVICE)**

God’s interaction with Israel, as cited by Isaiah,³¹⁰ makes manifest an eighth precept—“serve to be served.” A precept not only applicable for his creation, but for the Creator himself. The biblical use of Head³¹¹ not as a ruler, but as a leader who serves, is a direct outgrowth of this precept during the Present-Evil-Age, a precept seldom abided by humankind.

**1 KINGS 12:**

6 And king Rehoboam consulted with the old men [Elders], …?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever [counsel the king did not heed].
This precept—serve to be served—is the essence of the First Advent experience of Jesus. As Stephen validated in an encounter with the Sanhedrin, Jesus’ disciples learned from his example:

**ACTS 7:**
7 And the nation to whom they [the Jews] shall be in bondage will I judge, said God [God serving]; and after that shall they [the Jews] come forth, and serve me in this place [God being served].

**JEREMIAH’S PRECEPT (NEW COVENANT)**

Humanity’s predestined future and the satisfaction of Micah’s and the Elders’ Precepts will be the resultant of a “new covenant” (Jeremiah’s Precept, ninth of twenty-two set forth).

**JEREMIAH 31:**
31 ... I [God] will make [ratify] a new covenant [for humankind] with the house of Israel, and with the house of Judah [as covenant-victims (typified by “goats” of “calves and goats”)]
32 Not according to the covenant [Adamic] that I made with their fathers ...; which my covenant they [humanity] brake ...
33 But this shall be the [new (vs. 31)] covenant that I will make [ratify] with the house of Israel [synchronized with New Creation (calves)]; after those days [of covenant ratification], saith the LORD, [for Adam’s seed (vs. 27)] I will put my law in their inward parts, and write it in their hearts [circumcised hearts]; and will be their God, and they [humanity] shall be my people [God All-in-All].
34 And they shall teach no more every man ..., saying, Know the LORD: for they [humanity] shall all know me, ..., for I will ... remember their sin no more [no divine retribution].

**LIGHT & SALVATION**

With the Torah of Moses as schoolmaster, God has patiently prepared his earthly anointed people. His “new” covenant, the all-inclusive Torah of The Adam (David’s Precept), will soon replace that singular Torah.

EZEKIEL 37:
21 ... I [God] will take the children of Israel [from their Diaspora (Jacob’s Trouble)] ... , and bring them into their own land:

**ISAIAH 49:**
6 ... It is a light [small] thing that thou [Israel (vs. 3)] shouldst be my servant[,] to raise up the tribes of Jacob, and to restore the preserved [faithful and unfaithful] of Israel [from the Diaspora]: I [God] will also [as a greater thing in the Age-to-Come] give thee for a LIGHT to the Gentiles, that thou mayest be my SALVATION [for humankind (Torah of The Adam)] unto the end of the earth.

**JOHN 4:**
22 ...: we know what we worship: for SALVATION is of the Jews.

**ACTS 15:**
14 ... God at the first [before rebuilding the “tabernacle of David” (vs. 16)] did visit the Gentiles, to take out of them a people [Church, heavenly seed of Abraham] for his name [for the work of Age-to-Come].
15 ... 16 After this [after taking out this second people] I [God] will return, and will build again the tabernacle of David [David’s kingdom (Israel) is likened to the temporary shelter (booth) used in Feast Week], which is fallen down [gradual downfall brought about by Babylon, Medo-Persia, Greece, and Rome]; and I [God] will build again the ruins thereof, and I will set it [Israel, God’s earthly anointed people] up: 17 That [with Israel as a “light” and “salvation”] the residue of men might seek after the Lord [God] ... .

**NIGHT IS GONE, DAY IS DAWNING!**

There has been divine purpose in all that has transpired since the plague of death precipitated Israel’s deliverance from Egypt.

**ISAIAH 61:**
6 But ye [Israelites (vs. 7)] shall be named the Priests of the LORD: ... ye shall eat [astithes] the riches of the Gentiles, and in their glory [as a restored human creation] shall ye boast yourselves.

**ISAIAH 40:**
2 ... her [Jerusalem—Israel] iniquity is pardoned: for [as a condition of the “old” covenant] she hath received of the LORD’S hand [in the Diaspora] double [not eternal] for all her sins.

312. Vss. 27-30 indicate Jeremiah was addressing all humans; also, he used “Israel” for the ten tribes as well as the twelve (see note 81, page 8).
314. See note 308, page 41.
316. See Divine Purpose—The-All-in-All, page 68.
317. 2 Sam 7:4-19 (see note 61, page 7).
320. Quoted from Amos 9:11,12 where speaker is God.
321. skene, #633G: The text quoted (Amos 9:11) refers to the temporary shelter (booth) (zikkudah, #5521H) built for Feast of Booths (Lev 23:34-43) and is not to be confused with Tabernacle of Moses, nor the Temple of Solomon. The phrase “tabernacle of David” invokes the reverential and rejoicing attitude epitomized during that Week of Feast.
322. Deut 4:25-31; Jer 30:7-11; Ezek 7:7-27; Dan 2:36-40; 7:17; 8:20,21; Joel 1:2-7; Matt 21:19; 23:37,38.
324. Prefigured by Levites receiving tithes of the people (Num 18:24; Heb 7:5).
The forlorn question raised by Job has long been Israel’s.

**Job 7:**
4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

The time for resolution of the “tossings to and fro” has come.

**Ezekiel 14:**
22 ... a [faithful] remnant ... shall come forth unto you [unfaithful remainder of Israel], and ye [unfaithful] shall see their [the faithful’s] way and their doings: and ye shall be comforted concerning the evil [distress] [Diaspora/Jacob’s Trouble] that [as a condition of the “old” covenant] 1 [God] have brought upon Jerusalem [Israel] [by removing divine overruling protection] ... .

The day for Israel to have full recognition of the gracious privilege extended to it is “dawning.”

**Deuteronomy 32:**
21 ... ; I ... will provoke them to anger [arouse them] [the Jews] with a foolish nation [foolish to unfaithful Israel but not to God]. They are to “arouse” and “be comforted.” There has been glorious purpose for all they have experienced. Serving an augmented Torah, the Torah of The Adam, they are to be a “light” to God’s “salvation” so “the residue of men might seek after the Lord.”

**2 Corinthians 3:**
15 Nevertheless when it [even unto post-Diaspora], when Moses is read [Torah of Moses], the vail is upon their [national] heart.
16 Nevertheless when it [Jews’ national heart] shall turn [removed concerning the Torah of The Adam] shall be taken away. Paul’s message to the Church in his day is relevant for Israel now.

**Romans 13:**
12 The night [Present-Evil-Age] is far spent, the day is at hand: let us [firstborn (Church, Israel)] therefore cast off the works of darkness, and let us put on the armour of light.

For that “vail” upon Israel’s “heart” to be “taken away” many deceptions, half truths, false and misleading concepts, must be challenged. Because of the author’s personal history the challenges presented here are primarily directed at the sophistry of Christendom. This is not to say Judaism is above criticism; however, a notable number of Christendom’s erroneous teachings, from Hellenism to Higher Criticism to Evolution, have found accommodation within Judaism. Israel as a whole changed little during its Diaspora. It still heeds the “tradition of men.”

**Mark 7:**
6 ... , Well hath Esaias [Isaiah] prophesied of you hypocrites [Pharisees, scribes (vs. 5)], as it is written, This people [unfaithful Jews] honour me [god] with their [their] lips, but their heart is far from me. 7 ... 8 For laying aside the commandment of God, ye hold the tradition of men ... .

When Jeremiah’s Precept is fulfilled the Jews will at last lay aside their teachings of men and turn to the Word of their Creator. In accord with the “Gospel unto Abraham” Israel will be a LIGHT to the Gentiles,” and as promised, the earthly seed of Abraham will carry God’s “SALVATION unto the end of the earth.”

**PROPITIATION OF THE SIN**
A common ill-use of the word “propitiation” has largely contributed to a fear of divine judgment—particularly to be noted in Christendom’s commentaries on Romans. For example:

“...By a propitiation is meant that which appeaseth the wrath of God for sins and obtains His favor ... .”

In the Bible there is no thought of, nor requirement for, divine propitiation! God did not set forth Jesus to propitiate himself!

**Romans 3:**
25 Whom [Jesus (vs. 24)] God hath set forth to be a propitiation through faith in his blood [as God’s Passover lamb] ... ;
A change in God is not what is required! The offerings of Israel, of Jesus, and of the Church, are not to placate or appease the wrath of a God who is love.  

Their purpose is not to propitiate God, but that which is the crucial obstacle for a proper relationship with God—the SIN. The offerings testify of a requisite change in the creature, not the need for change in the Creator. They signify a maturation of human hearts by belief of God and a free-will pledge to propitiate the great monarch SIN.  

**Romans 3:**  
10 As it is written, There is none righteous, no, not one:  

Solomon wisely observed of humankind, “as he thinketh in his soul, so is he” (Solomon’s Precept). A mindset that is persuaded of a *god of wrath* will hold a greatly distorted view of divine purpose. The treatment found in biblical translations of the Greek *hilasterion* (#2435G), and related *hilaskomai* (#2433G) and *bilasmos* (#2434G), is a vivid illustration of such distortion. In every text where these words are used the SIN is the object of propitiation; yet, in many versions these texts are rendered as demands for the “reconciliation” and “propitiation” of divine wrath.

**Hebrews 2:**  
17 Wherefore in all things it behoved him as High Priest to make reconciliation for the sins of the people.  

**Hebrews 2 (NASB):**  
17 Therefore … He [Jesus (vs. 9)] might become a merciful and faithful high priest in things pertaining to God, in the Age-to-Come to make reconciliation  for the sins of the people.

**Hebrews 2 (KJV):**  
17 Wherefore in all things it behoved him [Jesus (vs. 9)] to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, in the Age-to-Come to make reconciliation for the sins of the people.

**Micah 6:**  
8 He [God] hath shewed thee, O man [a Jew (vs. 2)], what is good; and what doth the LORD require of thee, but to do justly, to love mercy, and to walk humbly with thy God [in God’s spirit of liberty and love]?

Offering of the Anointed (Israel, Jesus, Church) was not related to any need of divine justice, but was the means by which a loving God could occasion character transformation without violating free-will. That offering did not provide remission of mortality for a price (justice bought), but deliverance from death and an opportunity for moral metamorphosis through edification. Its purpose was not “satisfaction” of divine justice, but the bringing of an estranged creation into moral harmony with a God of love so the lost nonmortality may be restored. If justice, as the world understands it, was to be served none would be saved!
Propitiation of the SIN (Unbelief), resisted by humankind and seldom achieved in the Present-Evil-Age, will be the hallmark of the Age-to-Come.

**SAMUEL’S PRECEPT (HARKENING)**

The fundamental precept underlying propitiation, that which is God’s desire with respect to SIN, was set forth in simple and clear terms by Samuel—the last of Israel’s Judges and the first of its prophets (the tenth precept cited).

1 S AMUEL 15:

22 ... 7 Behold, to obey [hearken] is better than sacrifice, and to hearken [heed] than the fat of rams.

Often the world insists obedience requires a blind following of directives, be they of divine or human origin—a mindset that negates the wondrous gift of free-will given by a Creator who is love. The instruction given Israel through Moses is directly applicable. Humankind is to first learn, then freely keep and do.

**DEUTERONOMY 5:**

1 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

It is critical for all who desire to be of God’s kingdom of priests that they willingly learn, then freely keep and do.
DEUTERONOMY 17:
18 ... he [King of Israel] shall write him a copy of this law\(^{360}\) [Torah of Moses] in a book ...
19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear\(^{361}\) [be in awe of] the LORD his God, to keep all the words of this law\(^{360}\) [Torah] and these statutes, to do them:

PROVERBS 4:
20 My son, attend to my words; incline thine ear unto my [God's] sayings.
21 Let them not depart from thine eyes; keep them in the midst of thine heart.
22 For they are life unto those that find them, and health to all their flesh.
23 Keep thy heart [with God's words in its "midst" (vss. 21)] with all diligence; for out of it [a heart full of God's words] are the issues of life.

JOHN 4:
24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

JOHN 8:
32 And ye shall know the truth, and the truth shall make you free.

The psalmist set forth in clear and direct language the mindset to be maintained by all of God's created rational beings.

PSALMS 119:
12 Blessed art thou, O LORD: teach me thy statutes.
13 ... 25 My soul cleaveth unto the dust\(^{362}\) [things of the flesh]: quicken thou me [in the spirit] according to thy word.
26 I have declared my [fleshly] ways, and thou hearest me: teach me thy statutes.
27 ... 33 Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end.
34 ... 64 The earth, O LORD, is full of thy mercy: teach me thy statutes.
65 ... 66 Teach me good judgment and knowledge: for I have believed thy commandments\(^{363}\) [commissions].
67 ... 108 Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.

109 ... 124 Deal with thy servant according unto thy mercy, and teach me thy statutes.
125 ... 135 Make thy face to shine upon thy servant; and teach me thy statutes.
136 ... 165 Great peace have they which love thy law\(^{360}\) [Torah]: and [being in God's liberty and love]\(^{364}\) nothing shall offend them.

Jesus himself set the example to be followed.

JOHN 8:
28 Then said Jesus unto them [some unbelieving Jews], ... I do nothing of myself; but as my Father hath taught me, I speak these things.

First he was taught, then he freely acted—learn, then keep and do. Blind obedience, the negation of free-will, is not God's desire. Divine purpose is a free, motivated, creation living a way of love.

**SPIRIT/SPIRITUAL**

When humans overcome their myopic vision and include the Word of God in their search for truth, it becomes readily evident there are realms of existence beyond the physical (space+time)—extra-dimensional realms.\(^{365}\) Though the Bible provides little insight into these realms, or the natures that inhabit, it leaves no question concerning their existence. It reveals two realms separate and distinct from that experienced by humankind; a “spirit”\(^{366}\) realm and a divine realm. Realms that are invisible, not detectable by the five physical senses. Realms that existed before creation of the physical, therefore not of it.

JOHN 4:
24 God is a spirit\(^{367}\) [spirit as one who exists outside of the physical realm] and they that worship him must worship him in spirit [as one who exists outside of the physical realm] and in truth.

ROMANS 1:
20 For the invisible [spiritual] things of him [God (vs. 19)] ... are clearly seen [perceived], being understood by [reasoning upon] the [physical, visible] things that are made ... :

1 TIMOTHY 1:
17 Now unto the King eternal\(^{370}\) [of the ages], immortal, invisible [not of the physical realm], the only wise God ...

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360. **torah**, #08451H.
361. **yare’**, #3372/3373H.
363. **mitsvah**, #4687H, plural.
364. See God’s Rest, page 71.
365. Existing before creation of the four dimensional universe, these realms must be extra-dimensional. Not surprisingly, physicists have recently developed a “string theory” that requires such a realm.
366. This concrete use of “spirit” is not to be confused with its abstract, ethereal, use having to do with the spiritual aspects of life in the physical realm.
367. No indefinite article in biblical Greek.
368. Capitalization not inspired.
369. **kathorao**, #2529G.
370. **aion**, #0165G, plural with article.
HEBREWS 11: 27 By faith he [Moses (vs. 24)] forsook Egypt, not fearing [vs. 37] [in awe of] the wrath of the king [Pharaoh]: for he endured, as seeing [vs. 37] [perceiving] him [God (vs. 25)] who is invisible.

The Bible makes evident the nonphysical is God’s dwelling place. It also reveals God’s intent to fill his creation, physical and nonphysical, with multitudinous beings living in liberty and love.

PSALMS 104: 4 Who [God] maketh his angels spirits [spirit beings]; ...

ISAIAH 45: 18 Thus saith the LORD that created the heavens [spirit realm and four dimensional realm supporting planet Earth]: God himself that formed the [planet] Earth [made it] and made it; he hath established it [in its orbit], he created it not to be inhabited; ...

COLOSSIANS 1: 15 Who [the Son (vs. 13), being free] is the image [as Angel-of-the-LORD] of the invisible God, the firstborn of every creature [as Angel-of-the-LORD]; 16 For by him [him] all things [was the] all things created, that are in [the] heavens [spirit realm and physical cosmos], and that are in [the] Earth, visible [physical realm] and invisible [spirit realm], whether they be thrones, or dominions, or principalities, or powers [various natures in spirit realm]: [the] all things were [was] created by [through] him [firstborn Son (vs. 13), Angel-of-the-LORD], and for him [the Father (vs. 12)]:

SHEKINAH
The heavenly Creator made manifest the import of the difference between the visible and invisible by the arrangement he gave Israel with the Tabernacle, and later the Temple. God’s “glory,” indicating divine favor extended to the nation, “dwelled” in the inner sanctum (Most Holy) between the cherubim. Though not found in the Bible, Shekinah was used by later Jews and then borrowed by Christendom to denote that “glory,” a visible majesty of the invisible divine presence.

PSALMS 80: 1 Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou [God] that dwellest between the cherubims [the Shekinah], shine forth.

PSALMS 99: 1 The LORD reigneth; let the people tremble: he sitteth between the cherubims [the Shekinah], ...

ISAIAH 37: 16 O LORD of hosts, God of Israel, that dwellest between the cherubims [the Shekinah], thou art the God, even thou alone, ...

EZEKIEL 9: 3 And the glory of the LORD [the Shekinah] was gone up from the cherub [of the Mercyseat], whereupon he [the Shekinah] was, to the threshold of the house [the Temple]. ...

EZEKIEL 11: 23 And the glory of the LORD [the Shekinah] went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

EZEKIEL 43: 2 And, behold, the glory of the God of Israel [the Shekinah] came from the way of the east [the “mountain” east of the city]: ...

3 ... 4 And the glory of the LORD [Shekinah] came into the house by the way of the gate whose prospect is toward the east. Before a priest could enter into the presence of that “glory,” it was necessary that it be shrouded by a cloud of incense.

LEVITICUS 16: 13 And he [the priest] shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony [thereby shrouding the divine “glory”], that he die not:

371. &0776H.
371. Image---free; Likeness---loving.
See note 99, page 69.
372. &0776H.
373. &0776H.
374. &0776H.
375. &0776H.
376. &0776H.
377. &0776H.
378. &0776H.
380. The Greek text has the article.
381. &0776H.
382. &0776H.
383. &0776H.
384. &0776H.
Paul, “rightly dividing” the tutorial given by the divinely instituted rite, explained in simple and straightforward language there are limits for a four dimensional physical creature with respect to the spirit and divine realms of life.

1 Timothy 6:
16 Who [God (vs. 13)] only hath [holds] immortality [to give], dwelling in the [Shekinah] light which no man [four dimensional physical being, male or female] can approach unto; whom no man [human] hath seen, nor can see: …. 

Natures Separate and Distinct
The God-created natures, be they earthly or heavenly, are separate and distinct. Failure to appreciate this fundamental principle of creation makes biblical texts obscure that are otherwise clear and simple. Christendom’s unhappy view that humans, to overcome mortality, must exit the physical realm and become spirit beings, corrupts the harmony and beauty of God’s purpose. That view, a consequence of not “rightly dividing the word of truth,” demeans the character of the Creator.

Physical
God’s destiny for his human creation is for it to live in the four dimensional physical world he created for it.

Genesis 1:
28 And God blessed them [Adam and Eve], and God said unto them, Be fruitful, and multiply, and replenish [fill] the [Earth, and subdued it:…. 

Psalms 115:
16 The heaven, even the heavens, are the LORD’s: but the [Earth] hath he [God] given to the children of men. 

Psalms 119:
26 A spirit [beings] hath crowned him with glory and honour [life and dominion).

Psalms 8:
5 For thou [God] hast made him [human (physical being)] a little lower [fewer dimensions?] than the angels [spirit beings], and hast crowned him with glory and honour [life and dominion].

Normal habitat for spirit beings is the “heavens,” spirit realm, and they behold the face of the one invisible to humans, God.

Mark 12:
25 … angels [spirit brings] which are in [the] heaven[s].

Matthew 18:
10 Take heed that ye despise not one of these little ones [those receiving Jesus’ words like children eager to learn (vss. 3-6)]; for I say unto you, That in [the] heaven[s] their angels [do always behold the face of my Father which is in heaven[s].

Exodus 33:
20 And he [God] said, Thou [Moses] canst not see my face: for there shall no man [human] see me, and live [apparently, a human being cannot exist in the presence of the extra-dimensional nonphysical Creator].

Fallen of the Spirit Realm
There are, however, angels (Satan and others) who left their “own habitation” and are now in “chains.” Though restrained they have the ability to “possess” the body of a human. Their noncompliant ventures are uninhibited, except where consequences for others are irrecoverable. Biblically “air” is used to designate the invisible domain where the fallen are held. Peter apparently related “air” to Tartarus, the mythological abyss used to imprison the Titans.

Spiritual
Spirit beings, on the other hand, are unlike humans and are of a different form (more than four dimensions?).

Luke 24:
39 … a spirit [being] hath not flesh and bones [not physical]…. 

Deuteronomy 4:
39 … the LORD he is God in heaven[s] [nonphysical realms] above, and upon the earth [physical realm] beneath [the physical is of a form lower (fewer dimensions?) than the nonphysical]: there is none else.

Psalms 119:
10 Thy [God’s] faithfulness is unto all generations: thou hast established the [Earth, and it abideth. 

When humankind regains its nonmortality and learns to live with the natural laws in place (from gravity to love), the earthly, physical, and nonmortal life enjoyed will be everlasting.

THE IMPORT
In defense of his teaching on the resurrection, Paul gave the definitive statement concerning the realms of creation.

1 Corinthians 15:
40 There are also celestial bodies, and bodies terrestrial: ... 
41 ... 44 ... There is a natural physical, terrestrial] body, and there is a spiritual nonphysical, celestial] body.

The Hebrew and Greek words rendered “spirit” have a foundational reference to the invisible movement of air—wind, breath. In the Bible there are two broad categories of meaning given the words whether Hebrew or Greek: the nonphysical (invisible) aspect of human experience living in a physical world, and life in a nonphysical (invisible) realm of existence. These broad categories take on a number of related meanings:

- influence that emanates from God: holy spirit, spirit of Rest; (of liberty and love), spirit of power, spirit of sound mind;
- that which animates and controls a living creature, the inward urge or motivating force, the ego. It constitutes that which makes a rational being spiritual, with moral and ethical capacities. It is over and above instinctual behavior (the “flesh”). It is that which makes each creature unique. It is not of itself a living entity and must not be confused with “soul.” For humans it is reserved by God at death and will be given a new body at a future resurrection (spirit+body=living soul);
- the spirit (nonphysical) realm of existence, a realm beyond the four dimensional universe known by humans;
- a spirit (nonphysical) being (angel, New Creature, a being of the spirit or divine realms of existence).

BREATH OF LIFE/SPIRIT OF LIFE
The Hebrew phrase “breath of life” found in the Genesis account of creation has been generally misconstrued.

Genesis 2:
7 And the LORD God formed man [the Adam] of the dust of the ground [body], and breathed into his nostrils the breath of life; and man became a living soul [body+spirit].

The body divinely formed needed more than air, more than artificial respiration, to become a “living soul.” The “breath of life” breathed into Adam’s nostrils involved the “spirit of life.” It was this spirit that energized the body so Adam became a “living soul.” Without this spirit a body cannot live.

Psalm 104:
5 ...; he [God] that giveth breath unto the people upon it [the Earth], and [namely] spirit to them that walk therein:

James 2:
26 For as the body without the spirit is dead ...

HOLY SPIRIT
After the prophet Nathan came to him about his improper actions concerning the wife of Uriah the Hittite, David in a prayer to God set forth the meaning of a spirit that is holy.

Psalms 51:
10 Create in me a clean heart, O God; and renew a right spirit within me.
11 ... 12 Restore unto me the joy of thy salvation; and uphold me with thy free [a willing] spirit.

A “willing spirit” conforms with the spirit of the Father, the spirit exemplified by the earthly ministry of Jesus, the “seed of David.” “Clean heart” is analogous to “right spirit,” a “willing spirit.” With David’s “seed” for a guide, the apostles unfolded David’s plea. A right, willing spirit, a holy spirit, is the spirit of love.


**Romans 5:**

5 ... love of God is shed abroad in our hearts by [through] the [al] holy Ghost [spirit] which is given unto us.

1 Thessalonians 4:

8 ... God, who hath also given unto us his holy spirit, [spirit] for ye yourselves are taught of God to love one another.

2 Timothy 1:

7 For God hath not given us the spirit of fear [timidity]; but a spirit of power, and of love, and of a sound mind.

1 Peter 1:

22 Seeing ye have purified your souls in obeying [the] harkening to the truth through the spirit, seeing [that] ye love one another with a pure heart fervently [the holy spirit of love]:

**Unholy Spirit, Spirit of the Flesh**

The spirit exhibited by Satan is unholy, counter to the way of the spirit of love, the spirit of altruism. It is the spirit of egotism. It is vain, self-seeking, self-serving, self-obsessed—narcissistic.

**Ephesians 2:**

2 ... In time past ye walked ... according to the prince of the air, the [ego-centric] spirit that now worketh in the children of disobedience [the unbelief] of Satan & Adam:

3 Among whom also we all [as human beings] had our conversation [behavior] in times past [beginning at birth] in the [ego-centric] lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath [wraithful children], even as others.

The God-given instinctual behavior is essential for survival, but must be controlled. Unrestrained its egocentric focus is unholy.

**Galatians 5:**

16 This I [Paul] say then, Walk in the [altruistic] spirit [spirit] of God, and ye [Church] shall not fulfil the [ego-centric] lust of the flesh.

17 For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary ... : so that ye [when "walking" in flesh] cannot do the things [of spirit] that ye would.

18 ... 21 ... : ... they which do such things shall not inherit the kingdom of God.

**Spirit Beings**

Used as a descriptor of a being, “spirit” indicates that being is of the incorporeal, extra-dimensional, realms of existence, those outside of the physical realm experienced by the human race.

**Mark 13:**

32 But of that day and that hour knoweth no man, no, not the angels which are in heaven ... .

**Hebrews 1:**

7 ... he [God] saith, Who maketh his angels spirits ... .

**John 4:**

24 God is a [s]pirit [spirit being]; and they that worship him must worship him in spirit [mind, heart] and in truth.

**Angels**

The Hebrew and Greek words commonly rendered “angel” have a literal meaning of “messenger,” an apt term for the service performed by certain specific beings, human and angel.

**Luke 7:**

27 ... Behold, I send my messenger [John the Baptist] before thy face [as Michael (Jesus) did for Israel, so John did for Jesus], ... .

**Luke 9:**

52 And [Jesus] sent messengers [human beings] before his face: and they [his disciples] went ... .

Often, however, “angel” is the generic designation for creatures of the spirit realm of existence, nonphysical beings—beings used on occasion as God’s messengers to his physical creation.

**Psalms 104:**

4 Who [God] maketh his angels spirits [spirit beings]; ... :

**Matthew 18:**

10 Take heed that ye despise not one of these little ones [the hearing ones (vss. 3-6)]; ... in heaven[s] [their angels [spirit beings]] do always behold the face of my Father which is in heaven[s].

**Luke 2:**

10 And the angel [s]pirit being said unto them [Jewish shepherds], Fear not: [Be] not [in awe] [of “the glory of the Lord” (vs. 9)]; ... .

11 ... 13 And suddenly there was with the angel [s]pirit being a multitude of the heavenly host [spirit beings] praising God ... ,

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411. dia, #1223G.
412. Capitalization not inspired.
413. An unfortunate rendering of hagios pneuma, #s 0040G, 4151G. No article in the Greek.
414. deilia, #1167G.
415. psuche, #5590G.
416. hujakoe, #5218G, with article.
417. apestheia, #0543G, singular with article. Unbelief resulting in noncompliance.
418. anastrepho, #0390G.
419. orge, #3709G (genitive, without article).
420. Text has no indefinite article.
421. Capitalization not inspired.
422. aggelos, #0032G.
424. mal ak, #4397H.
425. ouranos, #3772G, plural.
426. phobeo, #5399G.
The Bible indicates angels were directly created. This suggests they are without gender and unable to procreate.

**Psalms 33:**
6 By the word of the LORD were the heavens made; and all the host of them [angelic host] by the breath of his mouth.

**Psalms 148:**
2 Praise ye him, all his angels: praise ye him, all his hosts.
3 ... 5 Let them praise the name of the LORD: for he [the LORD] commanded, and they [angels and hosts (vs. 2), etc.] were created [by “the breath of his mouth,” thus not by procreation, so gender not required].

**Angelic Orders**
There are different orders of angels. Little data is provided, however, to aid differentiation in form, hierarchy, power, authority.

**Genesis 3:**
24 ... he [God (vs. 23)] placed at the east of the garden of Eden Cherubims ... to keep the way of the tree of life.

**Isaiah 6:**
2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

**Colossians 1:**
16 For by him [God] were [was the] all things created, that are in [the] heaven[s], and that are in [the] earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: ... ;

**1 Peter 3:**
22 Who [Jesus (vs. 21)] is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

**Princes**
One order, or title, of special interest is that of “prince.” Both Hebrew and Greek words so rendered have the thought of ruler, commander, chief leader and are used for humans as well as angels. During his Rest, God has allowed certain ones, human and angel, to exercise their influence over nations, for good or evil. On occasion those who have performed this function are cited as “princes.” Care must be observed to determine if the being so cited is angel or human.

**Daniel 10:**
5 Then I [Daniel] lifted up mine eyes, and looked, and beheld a certain man clothed in linen, ... :
6 ... 12 ... said he unto me, Fear not [Be not in awe] [of him, his purpose], ... : ..., thy words were heard, and I am come ... .
13 But the prince of the kingdom of Persia [tutelary angel of Persia] withstood me [in the man in linen (vs. 5)] one and twenty days: but, lo, Michael, one [first] of the chief princes [Angel-of-the-LORD, as the tutelary angel of Israel (10:2; 12:1),] came to help me; ... .
14 ... 20 Then said he [the man in linen], ... now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia [tutelary angel of Greece] shall come.

Verse 13 makes evident the “man clothed in linen” of verse 5 was not Michael (Jesus), the one seen by Ezekiel. He may have been Gabriel, but in a form different from his prior visit.

**Ephesians 2:**
2 ... the prince of the power of the air [Satan], the [ego-centric] spirit [of whom] that now worketh in the children of disobedience [the unbelieving] [of Satan & Adam]:

**Revelation 1:**
5 And from Jesus Christ [anointed], who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth [land] [of Israel]. ... ,

The angels given the tutelary responsibility for God’s New Creation during the age of its maturation are not cited as Princes.

**Hebrews 1:**
14 Are they [angels (vs. 13)] not all ministering spirits, sent forth to minister for them [the New Creation (vs. 2)] who shall be heirs of salvation [not their personal salvation, but salvation of the human creation]?
HOLY ANGELS
There are myriad angels who freely follow in God’s way and who faithfully serve him and his creation—angels holy.

EXODUS 23:
20 Behold, I [God] send an Angel445 [Angel-of-the-LORD, Michael]446 before thee [Israel], to keep thee ....

PSALMS 91:
11 For he [God] shall give his angels445 [spirit beings] charge over thee [faithful humans (vs. 9)], to keep thee in all thy ways.

MATTHEW 24:
31 And he [Son of Man (vs. 30), Michael]446 shall send [in Age-to-Come] his [God’s] angels446 [messengers] with a great sound of a [Jubilee] trumpet,449 and they shall gather together his [God’s earthly] elect450 from the four winds,451 from one end of heaven452 to the other [from the ensnarement of secular (earthly, physical) and religious (heavenly, spiritual) activities engaging the Jews for centuries].

MATTHEW 26:
53 Thinkest thou [Peter] that I [Jesus] cannot now pray to my Father, and he shall presently give me more than twelve legions453 of angels448?

LUKE 15:
10 … I [Jesus] say unto you [Jewish crowd (vs. 1)], there is joy in the presence of the angels448 of God over one sinner that repenteth.

REVELATION 5:
11 And I [John] beheld [in vision], and I heard the voice of many angels448 round about the throne of God with beasts and elders (4:2-8) ... number of them was ten thousand times ten thousand ....

UNHOLY, FALLEN ANGELS/DEMONS
There are angels who in the exercise of their free-will oppose God and his spirit of Rest.445

MATTHEW 25:
41 Then [Second Advent] shall he [the Anointed, Messiah] say also unto them on the left hand ("goats," self-centered humans), Depart from me, ye cursed455 [disfavored by God], into everlasting456 fire457 [of the age] [fire of purification], prepared for the devil [Satan] and his [un holy] angels:

1 CORINTHIANS 6:
3 Know ye not that we [the Church (New Creation)] shall judge angels [holy and unholy]? ...

JUDE 1:
6 And the [un holy/fallen] angels which kept not their first estate, but left their own habitation [left spirit realm for physical], he hath reserved ... unto the judgment of the great day [Second Advent]. Frequently daimon,458 and daemonion,459 are inaptly rendered “devil,” making little distinction between them and diabolos.460 Used in connection with possessing spirits (fallen angels), and not their prince (Lucifer), they should be rendered “demon.”

LUKE 9:
42 … the devil459 [demon] threw him down, and tare him. And Jesus rebuked the unclean spirit [un holy angel], ... The word diabolos460 is applied only to the prince,461 never to the demons. This distinction is lost in many translations.

SATAN/DEVIL.
Scripture reveals there is a chief prince of the fallen angels—an anointed Cherub,462 variously called Lucifer,463 Satan,464 Devil,461 Serpent,465 prince of this world,466 prince of the power of the age,467 god of this world,468 Belial,469 and Beelzebub.470 Satan and Devil are most often used. Satan471 is a word transferred from Hebrew to Greek then to English. It is derived from a verb meaning “to lie in wait,” “to oppose,” “to be an adversary,” hence, the noun denotes an adversary or opposer. Devil is from the Greek diabolos460 which comes from a verb meaning “to thrust through,” and thence, “to inform against,” “to accuse.” Thus, the noun signifies an accuser, or slanderer.

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445. mal’ak, #4397H.
446. See note 377, page 47.
447. Inasmuch as “God” is the antecedent for the second “his,” it is probable it is also for the first.
Created with a nonmortal spirit body and given free-will, Lucifer (Morning Star) was a great and glorious being. Though little detail is given, by the exercise of his free-will he fell and became an adversary to, and slanderer of, God—Satan, Devil.

ISAIAH 14:
12 How art thou fallen from heaven[s] [deviated from the "narrow way" to life, became corrupt], 472 O Lucifer, son of the morning! how art thou cut down to the ground [restrained to Earth], which [in his corruption] didst weaken the nations [through great sophistries]!

In his fall Satan’s influence has been ubiquitous. He beguiled the first humans, 473 who as the first parents brought upon human creation bondage to the DEATH and the SIN. He moved David to number the people contrary to God’s guidance. 474 He resisted Joshua the high priest. 475 He tempted Jesus, 476 and entered into Judas to induce him to betray his master. 477 He provoked Ananias and Sapphira to lie, 478 and hindered Paul and Barnabas on their way to the Thessalonians. 479 By inciting an egocentric spirit he has long worked in the children of the unbelief. 480 Except for a small number, he has deceived the whole world.

REVELATION 12:
9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: …

As a created being Satan is neither omnipotent, omnipresent, nor omniscient. Deception is the foundation on which he established his dominion. The means he has used to accomplish his end is variously called “wiles,” “darts,” “depths,” “snares,” and “all deceivableness of unrighteousness.” 485 He has darkened the understandings of humankind to keep them in ignorance of God, the divine way and purpose.

1 CORINTHIANS 2:
7 But we speak the wisdom of God in a mystery … which God ordained before the worlds [ages] unto our glory:

8 Which none of the princes [tutelary angels] of this world [age] [Present-Evil-Age] knew: for had they known it, they would not have crucified the Lord of glory.

The Evil One has entered into a similar conflict with God’s elect peoples, Israel and the Church, deceiving many. God has permitted Satan’s deceptive seductions as the means of trial for his people, forewarning on the need for watchfulness and prayer.

LUKE 21:
34 And take heed to yourselves, lest at any time your hearts [minds, spirits] be overcharged with surfeiting, and drunkenness [overindulgence in food and drink], and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and [in the Age-to-Come] to stand before the Son of man.

EPHESIANS 6:
11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

488. aion, #0165G. 488. aion, #0165G.
1 Peter 5: 8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour [not physically, but spiritually]:

**Spirit Powers and Birds**

In English versions of the OT, where context seems to indicate Earth’s atmosphere is in view, the word “air” has been ill-used to translate *shamayim*.

**Genesis 2:**
19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air [heavens]; and brought them unto Adam to see what he would call them: … .

This inapt application of *shamayim* was carried over to the NT with the rendering of the Greek *ouranos*.

**Luke 9:**
58 … Foxes have holes, and birds of the air [heaven] have nests; but the Son of man hath not where to lay his head.

**Powers of the Air**

The ill-usage of “air” must not be allowed to confuse the special import of the Greek *aer* as employed in the Bible.

**Ephesians 2:**
2 … ye walked according to the course of this world, according to the prince of the power of the air [Satan], the spirit that now worketh in the children of disobedience [the unbelief] [the spirit resulting in failure to harken]:

“Air” (aer) in this context signifies a domain of existence inhabited by spirit beings, otherwise called Tartarus. It is an invisible domain under the control of its “prince,” Satan, and populated with legions of fallen angels.

9 And he [Jesus] asked him [an “unclean spirit” (vs. 8), unholy angel], What is thy name? And he answered, saying, My name is Legion; for we [fallen angels] are many.

2 Peter 2:
4 For if God spared not the angels that sinned, but cast them down to hell [Tartarus] [invisible domain of Satan], and delivered them into chains of darkness, to be reserved [in Tartarus, the “air”] unto judgment [in the Age-to-Come];

**Jude 1:**
6 And the [unholy/fallen] angels which kept not their first estate [spirit realm], but left their own habitation [for the physical], he hath reserved in everlasting chains [chains are “everlasting,” not the binding (there will be an opportunity for repentance)] under darkness unto the judgment of the great day [Age-to-Come].

It is this domain, the “air”–Satan’s realm of influence, his “palace,”—that Jesus entered and “divideth his [Satan’s] spoils.” Later in Jesus’ Second Advent it is where he gathers his Church.

**Luke 11:**
21 When a strong man [Satan, “prince of the power of the air”] armed keepeth his palace [the “air”], his goods are in peace: 22 But when a stronger than he shall come upon him, and overcome him, he [Jesus (First Advent)] taketh from him [Satan] all his armour wherein he trusted [his great deceptions].

The ones of the New Creation from First to Second Advent who made their “calling and election sure” (John 11:11; 2 Pet 1:10).
1 Thessalonians 4: (con't)
17 Then [Afterwards] we [the last members of the New Creation] which are alive and remain [into the Presence (vs. 15)] shall be caught up [after death] [to be] together with them [Jesus and the resurrected “sleeping saints” (vs. 14)] in the clouds, to meet the Lord into a meeting of the Lord in the air. [In Satan’s former domain to achieve the overthrow of the DEATH and the SIN]; and so shall we [the completed New Creation, the Body] ever be with the Lord [the Head].

Revelation 20:
2 And [in the Second Advent] he [Jesus] laid hold on [dragon, serpent, Devil]… Satan [“prince of the power of the air”], and bound him… , 3 … that he should deceive the nations no more … [The binding does not remove the deceptions in place, that is the work of God’s future Kingdom; it’s purpose is to ensure that as truth is revealed no new deceptions are brought forth as replacements].

Birds of the Heaven
Those spiritual leaders who propagate deceptive teachings, be they human or angel, are likened to “birds of the heaven.”

Matthew 13:
31 … The kingdom of heaven[s] is like to a grain of mustard seed, which a man [God] took, and sowed in his field [Earth]:
32 Which indeed is the least of all seeds [Israel began as the “fewest of all people” ]: but when it is grown, it is the greatest among herbs, and becometh a tree [Israel, like Babel before, desired to be an earthly kingdom], so that the birds of the air [Heaven] come and lodge in the branches thereof.

Historic Seductions
The severe lessons experienced by Adam, Cain,517 Cain, and by both angel and human in the Flood, affected little change in creature behavior. As humans “multiplied” many continued in their arrogant way of unbelief. In vanity they hardened not to God and, thus, were easily beguiled by two historic seductions: first, Babylon the Great arose shortly after the Flood (political/religious, State/Church); second, Man of the Sin came soon after the First Advent (religious/political, Church/State).

Romans 1:
20 For the invisible things of him [God] from the creation of the world are clearly seen [perceived], being understood by the things that are made, even his eternal [divinity]; so that they [humankind (vs. 18)] are without excuse: 21 Because that, when [at Eden, Ararat, Sinai, et al.] they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
22 Professing themselves to be wise, they became fools, 23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.
24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts [minds, spirits], … : 25 Who [fallen humanity] changed the truth of God into a lie, and worshipped and served the creature more than the Creator ….

502. epeita, #1899G.  
503. patrouria, #3952G (para, with; ouxia, being). The rendering “coming” in verse 15 is a poor translation that confuses many of the intent and purpose of the Second Advent.
504. In the Bible “clouds” are associated with the Lord’s return (Matt 24:30; 26:64; Rev 1:7). As carriers of water (truth), they are on occasion also used as a figure for the trouble they may effect (Joel 2:1-3).
505. Greek word rendered “to meet” is a noun, not a verb. Preposition eis; #1519G, is better rendered “into.” The Greek translated “the Lord” is genitive.
506. 1 Cor 12:12-27; Eph 1:22,23.
508. ouranos, #3772G, plural. At the First Advent Kingdom of Heavens, Kingdom of God (Mark 4:30), consisted only of Israel (Amos 3:2).
509. Greek verb is present indicative indicating action in progress in present time. Jesus described a condition of his day (First Advent), not one future.
510. Mustard, as an herb, was given by God to provide sustenance and healing to his creation (Gen 1:29; 3:18, Psa 104:14)—an appropriate symbol for Israel’s role in the Age-to-Come.
511. In Matt 13:38 Jesus defined the “field” as the kosmos, #2889G, the earthly order or arrangement. Earth is where God established his order, where he “sowed” his Kingdom (Israel).
513. God differentiated herb and tree (Gen 1:12,29). For an herb to become a tree is unnatural and abnormal. It pictures loftiness, pride, a desire for dominion (e.g., the “bramble” in Judg 9:8-15).
515. ouranos, #3772G (singular). See note 374, page 47.
516. Followers of the “prince of the power of the air.” Matt 13:14,19; Eph 2:2; Deut 13:1-5; Prov 27:8; Jer 5:26,27; 12:9; 14:14; Ezek 34:1-10.
518. Gen 4:11-16.
520. The entities of these historic seductions are today commonly cited as Church/State; however, to prevent confusion with the true Church, the more generic “religious/political” is used here.
521. kathorao, #2529G.
522. aiotos, #0126G.
523. theotes, #2305G.
BABEL/BABYLON THE GREAT

Divine intent for the human creation is for it to be free and “fill” the Earth; however, there have been some who purposefully oppose that intent. In defiance they refuse to be “scattered,” establishing kingdoms and, in opposition to the spirit of God’s Rest, humans take dominion over humans.

**GENESIS 11:**
4 And they [descendants of those who survived the Flood] said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

**GENESIS 10:**
9 He [Nimrod (vs. 8)] was a mighty hunter before the LORD [the “hunt” of subjects for his kingdom]: ….
10 And the beginning of his kingdom was Babel.

It was in Babel—no doubt, under the influence of Satan and the fallen angels—a great political/religious (State/Church) seduction had its beginning. Grounded on human dominion it led to spiritual idolatry quickly metastasized. Except for a faithful few it corrupted the whole of the human creation.

**GENESIS 11:**
6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now we will go down, and there confound their language, that they may not understand one another's speech.
7 Go to, let us [God and Angel-of-the-LORD] go down, and there confound their language, that they may not understand one another’s speech.
8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
9 Therefore is the name of it called Babel; ….

Though confounding the language accomplished the “filling” of Earth, it did not moderate the egocentric drive to dominate. As humankind proliferated, fleshly desire influenced every aspect of life, in particular those acquiring positions of power. Conceived in intentional rebellion at Babel, the heaven-defying practices of a despotic government spread across the Earth like a great infectious plague. Thus, the idolatrous political/religious (State/Church) invention of Babel was found later in Sodom, Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and even Israel—all nations then and now have drank of Babel’s cup, all defying the egocentric “lust of the flesh.”

**1 JOHN 2:**
16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

As John recorded, this great seduction that corrupted humankind was characterized in a vision as “the mother of harlots.”

**REVELATION 17:**
1 …; I [an angel will shew unto thee] the judgment of the great whore that sitteth upon many waters [myriads of people (vs. 15)];
2 With whom the kings [rulers] of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine [false teachings (vs. 4)] of her fornication.
3 …; I saw [in vision] a woman [the “great whore”] ….
4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls [greatly honored and rewarded by the fallen world], having a golden cup in her hand full of abominations and filthiness of her fornication [false teachings of oppression, idolatry (anti-Rest)]; ….
5 And upon her forehead was a name written, MYSTERY, BABEL/BABYLON THE GREAT, THE MOTHER OF HARLOTS ….
6 And I saw the woman drunken with the blood of the saints [Israel] and with the blood of the martyrs [Church] of Jesus [“woman” intoxicated with the “blood” (suffering of God’s chosen)]; ….

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524. Gen 1:28 (page 48); 9:1.
525. See God’s Rest, page 71.
526. As evinced with Israel, divine intent is not for human to have dominion over human (Judg 8:23; 17:6; 21:25; Eccl 8:9). Each free individual is to do what is “right in his own eyes.”
527. The use of “hunt” with respect to humans is frequent in scripture: Job 10:16; Prov 6:5,26; Jer 16:16; Lam 3:52; Ezk 13:18,20,21; Mic 7:2.
528. babel, #0894H. First mention of a kingdom in the Bible. A city kingdom whose name was Babel in Hebrew, Babylon in Greek. Some suggest Babel was derived from a Hebrew word meaning “to confuse”; thus, its use may be a word parody relating to the post-Flood confusion of languages.
530. See The Logos and Creation, page 86.
531. Rev 14:8; 17:2-5; 18:3.
532. Gen 1:28 (page 48); 9:1.
533. See note 520, page 55.
534. kosmos, #2889G.
536. hagios, #0040.

Revelation 17: (con’t)
7 … 15 And he [the angel] saith unto me [John], The waters which thou sawest, where the whore sitteth [as deceiver and oppressor], are peoples, and multitudes, and nations, and tongues.

Revelation 18:
1 And after these things [John] saw another angel . . .
2 And he cried mightily . . . Babylon the great [Babel, the source, underlying foundation, of humankind’s deceptive political/religious systems] is fallen [fallen morally, not in power], is fallen [a “fallen” woman], and is become the habitation of devils [demon], and is the hold [guardian] of every foul spirit [false teaching], and is a cage [guardian] of every unclean and hateful bird [false teachers (prophets)].
3 For all nations [all of the institutions of fallen humanity] have drunk of the wine of the wrath of her fornication [oppression and idolatry], and the kings of the earth [political leaders of the world] have committed fornication with her, and the merchants of the earth [traders of the world in products, services, and ideologies that support oppression] are waxed rich through the abundance of her delicacies [the anti-Rest way of fallen flesh expressed in political/religious cultures].

The “wine” of Babel/Babylon has been liberally imbibed and all human orchestrated creeds are intoxicated, political (autocracy to democracy) and religious (to include Judaism). Though many confess belief in God, they do not worship his way. Under the influence of the “wine,” deceived by Satan and his cohorts, institutions have been fashioned to appear highly diverse. The golden cup they share is one, spiritual prostitution—deification of the creature, negation of the Creator. A conclusion that inevitably leads to tyranny and oppression in opposition to the spirit of liberty and love, the spirit of Rest.

Man of the Sin
Some two millennia ago, following his lesson concerning the seduction of the people of Israel that led to national transgression and their ultimate fall, the prophet from Nazareth set forth yet another lesson from the natural world.

Matthew 13:
33 Another parable spake he [Jesus] . . . The kingdom of heaven[s] is like unto leaven [false teachings].

which a woman [the “mother of harlots,” Babylon the Great] took, and hid in three measures of meal [God’s earthly chosen people], till the whole was leavened.

Just as a humble mustard seed that becomes a prideful tree attracts “birds of the heaven,” false teaching that may appear to be as trivial as a speck of leaven can result in severe malformation, even mutation; it can “puffeth up”

Galatians 5:
9 A little leaven leaveneth the whole lump.

The NT is replete with warnings of this historic Trojan Horse and the deceptions that were to prevail. Over the two millennia since many have fallen prey.

Matthew 7:
15 Beware of false prophets, which come to you in sheep’s clothing [pseudo-followers of Jesus], but inwardly they are ravening wolves [acting in the egocentric spirit of a beast (survival instinct)].

Matthew 24:
5 For many shall come in my name, saying, I am [the] Christ [Anointed]; and shall deceive many.
6 . . . 11 And many false prophets [teaching of Jesus falsely] shall rise, and shall deceive many.

2 Peter 2:
1 But there were false prophets also among the people [of Israel], even as there shall be false teachers among you [the followers of Jesus], who privily shall bring in damnable heresies . . . .
2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

Following death of the apostles, fainthearted followers of the true prophet were quickly mislead and seduced by Satan’s deceptions. Drawing sustenance from Greek and Roman paganism, a corrupted religious system provided kings and merchants with an “abundance of her delicacies” and a dwelling for many “birds

537. pisto, #4098G.
538. daimon, #1142G.
539. phulake, #5438G. No article in the Greek text.
541. See God’s Rest, page 71.
543. oouranos, #3772G, plural.
544. Verb is present indicative. See note 509, page 55.
545. Matt 16:6-12; Luke 12:1; 1 Cor 5:8; Gal 5:7-9.
547. Col 2:18.
549. The Greek text has the article.
550. christos, #5547G.
of the heaven.” Just as leaven permeates a loaf, what began as a small error soon became pervasive.

2 Corinthians 11:
13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ [anointing].
14 ... ; for Satan himself [as “prince of the power of the air”]
15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; ... .

2 Thessalonians 2:
3 ... for that day [Age-to-Come (vss. 1,2)] shall not come, except there come a falling away first, and that man of [the] sin [Christendom (Church/State)] be revealed, the son of perdition;
4 ... 7 For the mystery of iniquity [“Man of the Sin”] doth already work [during days of the apostles]; only he [pagan Rome (State/Church)] who now letteth [restrains] will let [restrain] until he be taken out of the way [fulfilled when Constantine set aside pagan religions of Rome and made “Christianity” the religion of the nation].
8 And then shall that Wicked [Man of the Sin (vs. 3), Christendom] be revealed, whom the Lord [Jesus (vss. 14,16)] shall consume with the spirit of his mouth, and shall destroy with the brightness of his [the Lord’s] coming [Second Advent]:

Christendom is this “Mystery of Iniquity,” the “Man of the Sin,” an autocratic system that has its roots in both the religious and political spheres of influence (Church/State). Embedded in anti-Semitism, it is a multifaceted system which in the whole has been “leavened” and is “a dwelling of every hateful and unclean bird” from highly diverse flocks. Identifying itself as “Christ’s kingdom” and teaching in the name of Jesus, it declares its ministers to be the “apostles of Christ” and to be “ministers of righteousness.” No other system can be so identified.

The various “birds of the heaven” dwelling in this system called “Wicked” hold to a common doctrinal position asserting Christendom has replaced Israel in God’s arrangements. These “birds” dogmatically and fallaciously set forth an egocentric salvation and argue the world’s and Israel’s only hope is the acceptance of their communion.

Beast/Image
These historic seductions, Babylon the Great (State/Church) and Man of the Sin (Church/State), were set forth as a Beast and its Image in a vision given to John. Apt metaphors for these institutions of deception which have long blinded and dominated a notable number of humankind. In egocentric “lust of the flesh” (survival instinct) they set aside God’s Word and in pursuit of institutional survival are anti-Semitic and oppose God’s Rest.

Revelation 13:
15 And he [two-horned Beast (vs. 11), political/religious system (State/Church)] had power to give life unto the image of the beast [religious/political system functioning in same autocratic manner as “Beast”], that the image of the beast [Church/State] should both [also] speak [false teaching], and cause that as many [Israel, Church] as would not worship the image of the beast should be killed [in an attempt to thwart development of God’s two elect peoples].

The Way Separate
Those who faithfully follow the teachings of Jesus of Nazareth do not drink from Babylon’s “cup,” but choose a separate way—a “new and living way,” a way often “evil spoken of.”

2 Corinthians 6:
14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?
15 ... 16 And what agreement hath the temple of God with idols? for ye [Church, Israel] are the temple of the living God; as God hath said, I will dwell in [an attempt to thwart development of God’s two elect peoples].

557. katecho, #2722G.
58. parousia, #3952G. See note 100, page 26.
560. See God’s Rest, page 71.
561. kai, #2532G.
562. See note 25, page 5.
Prologue: “How Readest Thou?”


Revelation 14:
3 … the hundred and forty and four thousand,⁵⁶⁷ which were redeemed⁵⁶⁸ [purchased] from the earth [earthly creation (vs. 4)].
4 These [faithful Israelites (7:4)] are they which [in the Present-Evil-Age] were not defiled with women [world’s political/religious systems (Beast and Image)]⁵⁶⁹; for they [as faithful Israelites] are virgins. These are they which [in the Age-to-Come] [freely] follow the Lamb [Jesus] … .
These were redeemed⁵⁶⁸ [purchased] from among men [fallen humanity], being the [earthly] firstfruits unto God and to the Lamb [they will serve as earthly priests “before the throne” (7:15)], and as pictured by the Levites, be served by repentant Israel.

Revelation 20:
4 And I [John] saw thrones, and they⁵⁷⁰ [the Church] sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded [gave up their fleshly will] for the witness of Jesus [their new Head], and for the word of God, and which had not worshipped the [political/religious] beast [Babylon the Great], neither his [religious/political] image [Man of the SIN], neither had received his [the]⁵⁷² mark [of Beast or Image] upon their foreheads, or in their hands [not supported nor affiliated with them in head (intellectually) or hand (materially)]; … .

Those of the way “separate” do not support with head or hands the political/religious (State/Church) or religious/political (Church/State) systems of the world (Beast and Image). They take up the “cross of the anointed,” the cross that sets apart, and reject the non-biblical, anti-Semitic, anti-Rest, teachings and do not integrate with them.

Hebrews 4:
11 Let us [both Israel and Church] labour therefore to enter into that rest, lest in the Age-to-Come any man fall after the same example of [Israel’s] unbelief [national unbelief prior to Age-to-Come].

Psalms 14:
A Psalm of David

1 The fool hath said in his heart, There is no God.
They are corrupt, they have done abominable works, there is none that doeth good.
2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.
3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.
4 Have all the workers of iniquity no knowledge? who eat up my earthly people as they eat bread, and call not upon the LORD.
5 There were they in great fear [awe]: for God is in the generation of the righteous [awe is the pathway to love].
6 Ye have shamed the counsel of the poor [humble], because the LORD is his [the humble’s] refuge.
7 Oh that the salvation of Israel were come out of Zion!
when the LORD bringeth back the captivity of his [earthly] people, Jacob [the man] shall rejoice, and Israel [the nation] shall be glad.
Psalms 90:
A Prayer of Moses, the man of God.

1 LORD, thou hast been our [humankind’s] dwelling place in all generations [though recognized by few].
2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.
3 [Because of the SIN in Eden] Thou turnest [nonmortal] [hu]man to destruction [mortality];
and sayest, Return, ye children of man [Adam].
4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.
5 Thou carriest them [fallen humanity] away as with a flood;
in the grave [in the grave] they are as a sleep: in the morning [of birth] they are like grass which groweth up.
6 In the morning it flourisheth, and groweth up; in the evening [of death] it is cut down, and withereth.
7 For we are consumed by thine anger [indignation], and by thy wrath [displeasure] are we troubled.
8 Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.
9 For all our days are passed away in thy wrath [outpouring] [of instruction]; we spend our years as a tale that is told.
10 The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.
11 Who knoweth the power of thine anger [indignation]?
even according to thy fear [awesomeness], so is thy [instructive] wrath [outpouring].
12 So teach us to number our days, that we may apply our hearts unto wisdom.
13 Return, O LORD, how long? and let it repent thee concerning thy servants.
14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.
15 Make us glad according to the days wherein [with life] thou hast afflicted [occupied] us, and the years wherein we have seen evil [distress].
16 Let thy work appear unto thy servants, and thy glory unto their children.
17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalms 10:

17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:
18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.