

Teleios Ministries (Volume 5)

Teachings
for
The Mature Members
of the
Body of the Christ

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

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Understanding Yahweh's Sabbaths

(Today, Do any of them Apply to us?)

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

Yahweh introduced us to his seventh day in Genesis 2:3, by stating, "And Elohim blessed the Seventh day, and hallowed [qadash]¹ it,—because, therein, rested [shabath]² he from all his work which Elohim, by creating, had made." Yahweh has presented to us many days of shabath (rest), as will be unfolded in this article. Colossians 2:16-17 declares to the Body of the Christ, "Let no one, therefore, be judging, you,—in eating and in drinking, or in respect of feast, or new moon, or sabbath,—Which are a shadow of the things to come, whereas, the body, is of the Christ," but Exodus 35:2 declares, "Six days, shall work be done, but, on the seventh day, shall there be to you a holy sabbath-keeping, unto Yahweh,—whosoever doeth work therein, shall be put to death." The fourth Commandment commanded the Israelites to, "Remember the Sabbath day, to hallow it: Six days, shalt thou labour, and do all thy work; but, the seventh day, is a Sabbath, unto Yahweh thy God,—thou shalt do no work, thou, nor thy son, nor thy daughter, nor thy servant, nor thy handmaid, nor thy beast, nor thy sojourner who is within thy gates. For, in six days, did Yahweh make the heavens and the earth, and the sea—and all that in them is, and rested on the seventh day,—for this cause, Yahweh blessed the Sabbath day and hallowed it " (Ex. 20:8-11). Christ told us in Mark 2:27, "...The Sabbath, for man, was made, and not, man, for, the Sabbath." We have a very important puzzle before us, concerning the rest Yahweh desires for us or may I say, commands, of us. The above verses cover many different ages; ages when commandments did not exist, then existed, then did not exist, such as was with the eating of swine. It is our duty, to put together this puzzle, to the best of our ability, thereby obeying our Father's will.

(I will be quoting many verses with their context instead of leaving footnotes, because this topic needs to be fully read to be understood; multiple meanings and lessons are unveiled in these verses, which need to be ingested.)

Shabath, Shabbath & Shabbathown

Shabath (#07673) is a verb, used seventy-one times, meaning to cease, desist, rest; first usage being in Genesis 2:2. Shabbath (#07676) is a noun used one hundred and eight times; first usage is Exodus 16:23. Shabbathown (#07677) is a noun, meaning Sabbath observance, sabbatism, used eleven times; first usage is Exodus 16:23. Leviticus 23:32, speaking of the Day of Propitiation (seventh month, tenth day)³ contains all three words,

¹ 06942 קדש qadash kaw-dash' (Piel) 1) to set apart as sacred, consecrate, dedicate (1st usage Gen. 2:3)

² 07673 שבת shabath shaw-bath' verb; 1) to cease, desist, rest

³ And Yahweh spake unto Moses, saying, Surely, on the tenth of this seventh month, is, the Day of Propitiation, a holy convocation, shall it be to you, therefore shall ye humble your souls,—and bring near an altar-flame unto Yahweh. And, no

which states, "A Sabbath [Shabbath] of sacred rest [shabbathown], shall it be unto you, so shall ye humble your souls,—on the ninth of the month, in the evening, from evening to evening, shall ye keep [shabath] your Sabbath [Shabbath]. This day has nothing to do with the seventh day of the week; the weekly Sabbath.

The Seventh Day

In the USA, the seventh day begins on Friday night, at midnight and goes to Saturday midnight. The seventh day is not Sunday, Sunday being the first day of the week, which can be seen on any calendar. Yahweh began his days at sunset (between the evenings)⁴ and not at midnight; "So it was evening—and it was morning, one day" (Gen. 1:5). The seventh day, the weekly Sabbath, begins on Friday at sunset and ends on Saturday at sunset. The word, Sabbath, is in the Old Covenant, the Gospels, book of Acts and Hebrews but is not in Paul's seven epistles, except in Colossians 2:16, which states, "Let no one, therefore, be judging, you,—in eating and in drinking, or in respect of feast, or new moon, or Sabbath." Throughout Genesis, there are no listed penalties for not keeping the Sabbath. The figures, such as Adam, Eve, Noah, Abraham, Isaac, Jacob and Joseph make no reference to resting on the seventh day. This time period is, approximately, 2,500 years. Genesis 2:3, states, "And Elohim blessed the seventh day, and hallowed it,—because, therein, rested [shabath] he from all his work which Elohim, by creating, had made," is the only notice of the seventh day until 2,500 years later, when Yahweh was feeding the Israelites manna in the wilderness. The first usage of, Sabbath, is in Exodus 16:23.

They were commanded to only gather a day's worth of manna, but on the sixth day, they could collect two days of manna and it would not spoil. The account states, "And it came to pass, on the sixth day, that they gathered food twice as much, two omers for each one,—so all the princes of the assembly came in, and told Moses. And he said unto them—That, is what Yahweh spake. The observance of a holy Sabbath to Yahweh, is tomorrow,—what ye would bake, bake, and, what ye would boil, boil, and, all that is left over, put by you, to keep until the morning. So they put it by until the morning, as Moses had commanded,—and it gave no unpleasant odour, neither was there, a worm, therein. Then said Moses—Eat ye it today, for, a Sabbath, is today, unto Yahweh,—today, ye shall not find it in the field. Six days, shall ye gather it,—but, on the seventh day, a Sabbath, it shall not be therein" (Ex. 16:22-26). Moses states Yahweh's purpose for this feeding method by proclaiming, "So he humbled thee, and suffered thee to hunger, and fed thee with manna which thou hadst not known, neither had thy fathers, known,—that he might lead thee to consider that,

work, shall ye do, on this selfsame day,—for, a day of propitiation, it is, to put a propitiatory-covering over you before Yahweh your God. For, whosoever be the person that shall not be humbled on this selfsame day, then shall he be cut off from among his kinsfolk. And, whosoever be the person that shall do any work on this selfsame day, then will I destroy that person from the midst of his people. No work, shall ye do,—an age-abiding statute, to your generations, in all your dwellings. A sabbath of sacred rest, shall it be unto you, so shall ye humble your souls,—on the ninth of the month, in the evening, from evening to evening, shall ye keep your sabbath. (Lev. 23:26-32)

⁴ Lev. 23:32 A sabbath of sacred rest, shall it be unto you, so shall ye humble your souls,—on the ninth of the month, in the evening, from evening to evening, shall ye keep your sabbath. Ex 30:8 and, when Aaron lighteth the lamps, between the evenings, shall he burn it,—a continual incense before Yahweh, to your generations.

not on bread alone, shall the son of earth live, but, on whatsoever cometh from the mouth of Yahweh, shall the son of earth live" (Deu. 8:3). This first application of resting on the seventh day is very significant. Yahweh illustrated that he would supply their food, one day at a time, offering them a day of rest without suffering lack. As slaves in Egypt, they probably worked seven days a week, but under this new covenant, Yahweh's raham and hesed would take care of their needs (Ex. 34:6). At this time the Ten Commandments had not been given. The people who searched for manna on the seventh day were not put to death. This account states, "And it came to pass, on the seventh day, that there went forth some of the people to gather,—but they found not. Then said Yahweh unto Moses,—How long have ye refused to keep my commandments and my laws? See, because, Yahweh, hath given you the Sabbath, for this cause, is, he, giving you, on the sixth day, food for two days,—abide ye every man in his place, let no man go forth from his dwelling, on the seventh day. So the people rested on the seventh day" Ex. 16:27-30).

The Fourth Commandment

Yahweh, from Mount Sinai proclaimed, "Remember the Sabbath day, to hallow it: Six days, shalt thou labour, and do all thy work; but, the seventh day, is a Sabbath, unto Yahweh thy God,—thou shalt do no work, thou, nor thy son, nor thy daughter, nor thy servant, nor thy handmaid, nor thy beast, nor thy sojourner who is within thy gates. For, in six days, did Yahweh make the heavens and the earth, and the sea—and all that in them is, and rested on the seventh day,—for this cause, Yahweh blessed the Sabbath day and hallowed it" (Ex. 20:8-11). The Israelites entered into a covenant with Yahweh. Yahweh, now, presents the penalties for not following his laws, one of which, was death if you worked on the Sabbath; "Then spake Yahweh unto Moses, saying—Thou thyself, therefore, speak unto the sons of Israel, saying,—Surely, my Sabbaths, shall ye keep,—for, a sign, it is betwixt me and you, to your generations, that ye may know that, I—Yahweh, do hallow you. Therefore shall ye keep the Sabbath, for, holy, it is unto you,—he that profaneth it, shall be, surely put to death; verily, whosoever doeth, therein, any work, that soul shall be cut off, from the midst of its people: Six days, shall work be done, but, on the seventh day, is a holy Sabbath-keeping of rest, unto Yahweh,—whosoever doeth work on the Sabbath day, shall be, surely put to death. Therefore shall the sons of Israel keep the Sabbath,—by making it a Day of Rest to your generations, as an age-abiding covenant: between me and the sons of Israel, a sign, it is, unto times age-abiding,—for, in six days, did Yahweh make the heavens and the earth, and, on the seventh day, he rested, and was refreshed. Then gave he unto Moses, as he finished speaking with him in Mount Sinai, the two tables of the testimony,—tables of stone, written with the finger of God" (Ex. 31:12-18).⁵ It appears, that the first death penalty, for this offense, occurred over one year later in Numbers 15:32-36, because a man was picking up sticks on the Sabbath day. Even in the seasons of planting and harvesting, people were commanded to rest on the seventh day (Ex 34:21).

⁵ Ex. 35:2-3, Num. 15:32,

Weekly Sabbaths (Physical Rest for All)

In Exodus 31:17, Yahweh states, that he rested [shabath] and was refreshed [naphash] by resting on the seventh day. Naphash meaning is to take a breath. Exodus 23:12, states, "Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest [shabath], and the son of thy handmaid, and the stranger, may be refreshed [naphash]." Deuteronomy 5: 12-15 commands that all of your household including your animals, will receive rest; "Observe the Sabbath day, to hallow it,—as Yahweh thy God, hath commanded thee: six days, shalt thou labour, and do all thy work; but, the seventh day, is a Sabbath unto Yahweh thy God,—thou shalt do no work—thou, nor thy son nor thy daughter, nor thy servant nor thy handmaid, nor thine ox nor thine ass, nor any of thy cattle, nor thy sojourner who is within thy gates, that, thy servant and thy handmaid, may rest, as well as thou. So shalt thou remember that, a servant, wast thou, in the land of Egypt, and that Yahweh thy God brought thee forth from thence, with a firm hand, and with a stretched-out arm,—for this cause, hath Yahweh thy God commanded thee to keep the Sabbath day [Rest]."

The theme of shabath (rest) is also for the land to rest. (The land resting on the seventh year will be addressed later.) The context of Leviticus 26:34-35, is a prophesy of what will happen if the people disobey Yahweh by not letting their land rest every seven years: "Then, shall the land be paid her Sabbaths, All the days she lieth desolate, While, ye, are in the land of your foes,—Then, shall the land keep rest [shabath], And pay off her Sabbaths: All the days she lieth desolate, shall she keep rest [shabath],—the which she kept not as your Sabbaths, while ye dwelt thereupon." This prophesy was fulfilled when Judah was carried away to Babylon. Jeremiah prophesied that the land would rest for 70 years (10 Sabbaths (7 X 10) for the Land), because Judah planted and harvested on the seventh year, disobeying Yahweh's commandment.⁶

Sabbaths an Age-Abiding Covenant

Exodus 31:6 proclaims, "Therefore shall the sons of Israel keep the Sabbath,—by making it a Day of Rest [Sabbath] to your generations, as an age-abiding [owlam] covenant." What is the meaning of, age-abiding [‘owlam’]⁷? The first usage of owlam is Genesis 3:22, which states, "Then said Yahweh Elohim—Lo! man, hath become like one of us, in respect of knowing good and evil,—Now, therefore, lest he thrust forth his hand, and take even of the tree of life, and eat, and live to times age-abiding [owlam]." This usage appears to be

⁶ Jer 25:11 So shall all this land become, a desolation, an astonishment, And these nations shall serve the king of Babylon, seventy years.

Jer 25:12 And it shall come to pass—When the seventy years are fulfilled, I will visit upon the king of Babylon and upon that nation, Declareth Yahweh, their iniquity, and upon the land of the Chaldeans,—and I will turn it into age-abiding desolations.

⁷ 05769 עולם ‘owlam o-lawm’ or עולם ‘olam o-lawm’ The LXX generally translates ‘olam by aion which has essentially the same range of meaning. That neither the Hebrew (Ibri) nor the Greek word in itself contains the idea of endlessness is shown both by the fact that they sometimes refer to events or conditions that occurred at a definite point in the past, and also by the fact that sometimes it is thought desirable to repeat the word, not merely saying ‘forever,’ but ‘forever and ever.’ Both words came to be used to refer to a long age or period—an idea that is sometimes expressed in English by ‘world.’ [TWOT]

infinite. The last usage is in Malachi 3:4, which states, "Then shall the gift of Judah and Jerusalem, be pleasant to Yahweh,—as in the days of age-past times [owlam], and as in the ancient years." This usage is finite. Owlam can mean, infinite, such as is the case when it is dealing with Yahweh; "Yahweh, will reign, to times age-abiding [owlam]... (Ps 146:10)! Owlam can also mean a finite period of time, such as in the case of circumcision; "He must surely be circumcised, born of thy house, or bought with thy silver,—So shall my covenant be in your flesh, for an age-abiding [owlam] covenant" (Gen. 17:13). Why I say, finite, is because the Apostles state, in Acts 15, that circumcision is no longer necessary. Paul declares in Galatians 5:2, "See! I, Paul, say unto you—if ye be getting circumcised, Christ will profit you, nothing." Owlam is used 439 times. In order to receive a proper perspective of it's meaning, a person should do a further study on it's usages, keeping in mind it's context.

Other Sabbaths

Shabath means to cease, desist, rest.⁸ These additional Sabbaths are not the seventh day (the weekly Sabbath). There is no record of the following Sabbaths with Noah, Abraham and Jacob. The covenant people, beginning with Moses, were commanded not to work on certain feast days, of which there were three; the first and seventh day of Unleavened Bread (Lev. 23:7-8); the one day of the Feast of Weeks (Lev. 23:21); the seventh month, first day (Tishri 1) (Lev. 23:24-25); the Day of Propitiation (Lev. 23:30); the first and the eighth day of the Festival of Booths (Lev. 23:35-36).

The land was to rest on the seventh year. Leviticus 25:1-7, 20-22 declares, "And Yahweh spake unto Moses in Mount Sinai, saying— Speak unto the sons of Israel, and thou shalt say unto them:—When ye enter into the land which, I, am giving you, then shall the land keep a Sabbath unto Yahweh. Six years, shalt thou sow thy field, and, six years, shalt thou prune thy vineyard,—and gather the increase thereof; but, in the seventh year—a Sabbath of sacred rest, shall there be unto the land, a Sabbath unto Yahweh: thy field, shalt thou not sow, and, thy vineyard, shalt thou not prune; that which groweth of itself of thy harvest, shalt thou not reap; and, the grapes of thine unpruned vines, shalt thou not cut off: a year of sacred rest, shall there be to the land. So shall the Sabbath of the land be unto you for food: unto thee, and unto thy servant and unto thy handmaid,—and unto thy hireling, and unto thy settlers that are sojourning with thee; and unto thy tame-beasts, and unto the wild-beasts that are in thy land, shall belong all the increase thereof, for food...And, since ye may say, What shall we eat in the seventh year? Lo! we are not to sow, neither are we to gather our increase! Therefore will I command my blessing upon you, in the sixth year,— and it shall make the increase of three years; and ye shall sow, the eighth year, and eat of old store,—until the ninth year, until the coming in of the increase thereof, shall ye eat old store." This promise to supply their needs when the land on the seventh year laid fallow is

⁸ 07673 שבת shabath shaw-bath'

similar to their days of receiving manna in six days, getting a double portion on the sixth day. Full dependence on Yahweh's Word, was the lesson to be learned.

It appears that these Israelites would be very vulnerable to their enemies on their Sabbaths and Feast days. All men were required to appear in Jerusalem on the three required feast days. If an enemy knew this, then they would attack the villages during these days but Yahweh promised them protection concerning this concern, by stating, "three times in the year, shall every one of thy males see the face of the Lord, Yahweh, the God of Israel. For I will root out nations from before thee, and will enlarge thy borders,—and no man shall covet thy land, when thou goes up to see the face of Yahweh thy God, three times in the year" (Ex. 34:24).

Faith in Yahweh Exhibited in Obeying His Sabbaths

Hebrew (Ibri) 11:6 declares, "But, apart from faith, it is impossible to be well-pleasing; for he that approacheth unto Yahweh—must needs have faith, that he is, and that, to them who seek him out, a rewarder he becometh." Yahweh's people, such as Noah,, Abram, Sarai, Isaac and Jacob were different than the rest of the inhabitants of the world. They rested upon Yahweh's promises, which was a sign to the world's inhabitants. These people were protected and provided for, even though they only worked six days of each week. (52 days of rest, each year, is equivalent to 7 plus weeks off each year.) Beginning with Moses, Yahweh's protection and provision expanded unto the men traveling to Jerusalem three times a year; these men spending over two weeks in Jerusalem, leaving their cities and villages (women and children) in Yahweh's protection; these families, whose men did not work for over two weeks, did not suffer lack. These same families would allow their fields to rest on the seventh year. This farming practice was unheard of in the world. Yahweh gave them a triple portion of food in the sixth year, enabling them to let their fields rest in the seventh year.⁹ Yahweh's people were very different.

Beginning with Moses, Yahweh gave the people a sign, which enabled them to believe for his protection and provision, if they followed his words. Exodus 19:9, states, "Then said Yahweh unto Moses: Lo! I, am coming unto thee in the veiling of cloud, in order that the people may hear when I speak with thee, moreover also, that, in thee, they may believe [aman]¹⁰ to times age-abiding." Believe is the Hebrew (Ibri) word, aman, meaning more than trust but certainty. The inhabitants of the world never had the Hebrew's certainty. Yahweh was a living God, while their god's protections and provisions were uncertain.

⁹ Therefore will I command my blessing upon you, in the sixth year,—and it shall make the increase of three years; (Lev. 25:21)

¹⁰ 0539 אָמַן 'aman aw-man' This very important concept in biblical doctrine gives clear evidence of the biblical meaning of 'faith' in contradistinction to the many popular concepts of the term. At the heart of the meaning of the root is the idea of certainty. And this is borne out by the NT definition of faith found in #Heb 11:1.

The basic root idea is firmness or certainty. In the Qal it expresses the basic concept of support and is used in the sense of the strong arms of the parent supporting the helpless infant. The constancy involved in the verbal idea is further seen in that it occurs in the Qal only as a participle (expressing continuance). The idea of support is also seen in #2Ki 18:16, where it refers to pillars of support. (TWOT)

Sabbaths are Blessed, Holy and a Sign

"And God blessed [barak]¹¹ the seventh day, and hallowed [qadash]¹² it..." To bless [barak] in the Old Covenant means, 'to endue with power for success, prosperity, fecundity, longevity, etc.' It is frequently contrasted with qalal, 'to esteem lightly, curse.' (TWOT)¹³ "The ethical connotations of the concepts of holiness [qadash] find their basis in the proscriptions against diffusing the realms of the sacred and the profane [chalal]" (TWOT).¹⁴ Sometimes the best way to understand the meaning of a word is to reflect on it's antonym. Leviticus 22:32-33, is an example of qadash and chalal, being in the same sentence, which states, "So shall ye not profane [chalal] my holy [qodesh] name, So shall I be hallowed [qadash] in the midst of the sons of Israel,—I, am Yahweh, who am hallowing [qadash] you; Who brought you forth out of the land of Egypt, that I might become your, God,—I, am Yahweh."

Exodus 31:13, 17, unveils a revelation in the days of Moses, when it states, "Thou thyself [Moses], therefore, speak unto the sons of Israel, saying,—Surely, my Sabbaths, shall ye keep,—for, a sign, it is betwixt me and you, to your generations, that ye may know that, I—Yahweh, do hallow you [Israelites]...between me and the sons of Israel, a sign, it is, unto times age-abiding,—for, in six days, did Yahweh make the heavens and the earth, and, on the seventh day, he rested, and was refreshed." Other signs, which Yahweh mentioned, were the rainbow (Yahweh & Noah) and circumcision (Yahweh & Abraham). Over 1,000 years later, Ezekiel is quoting Moses concerning the Sabbaths being a sign from Yahweh.¹⁵

The seven day week came from Yahweh's Word. Our seven day week is a sign to the world that we follow the Word of Yahweh. A seven day week has been a problem with communists and Yahweh haters. People went to church on Saturday or Sunday, which these governments despised, being atheists. The French revolution changed the seven day calendar to a ten day week for twelve years, erasing religious holidays (1793-1805). The Soviet Union's calendar was changed to a five day week, changing the customs of Christians.¹⁶

¹¹ 01288 בָּרַךְ barak baw-rak'

¹² 06942 קָדַשׁ qadash kaw-dash'

¹³ De 30:1,19

¹⁴ Le 22:32 So shall ye not profane [chalal] my holy name, So shall I be hallowed [qadash] in the midst of the sons of Israel,—I, am Yahweh, who am hallowing you;

¹⁵ Eze 20:12 Moreover also, my Sabbaths, gave I unto them, to become a sign betwixt me and them,—that it might be known, that, I, Yahweh, was hallowing them.

Eze 20:20 My Sabbaths also, hallow ye,—And they shall become a sign betwixt me and you, That it may be known, that, I, Yahweh, am your God.

¹⁶ For the urban workforce of the Soviet Union, September 29, 1929, was a Sunday like any other—a day of rest after six days of labor. Sunday was the prize at the finish line: a day's holiday, where people might see family, attend church or clean their homes. But in the eyes of the Soviet government led by Joseph Stalin, Sundays represented a genuine threat to the whirr and hum of industrial progress. For one day in seven, after all, machines sat silent, productivity slumped to zero and people retreated to comforts thought to be contrary to the revolutionary ideal, like family life or religious practice.

Circumcision & the Sabbath

Circumcision, which was a work, took precedent over all the Sabbaths. Circumcision was to be performed on the 8th day, regardless, even if the day was a weekly or festival Sabbath day.¹⁷ Christ confirmed this by stating, "For this cause, Moses, hath given you, circumcision,—not that, of Moses, it is, but of the fathers; and, on Sabbath, ye circumcise a man. If, circumcision, a man receiveth, on Sabbath, that the law of Moses may not be broken, with me, are ye bitter as gall, because, a whole man, I made, well, on Sabbath" (Jn. 7:22-23)? Circumcision was a requirement for all males; an age-abiding covenant for 1,900 plus years until it ended at the house of Cornelius (Gen. 17:13, Acts 10, 15). Peter addressed the circumcision question in Acts 15, by stating, "Now, therefore, why are ye proving Yahweh, that ye should put a yoke upon the neck of the disciples, which, neither our fathers, nor we, have been able to bear. But, through the favour of the Lord Yehoshua, we believe we shall be saved, in like manner as, even they."

What Happened to the Fourth Commandment?

We are fully aware that the death penalty has been rescinded for not keeping Yahweh's Sabbaths. The question is, 'Does Yahweh desire us to keep the weekly Sabbath or at least set one day aside to hallow it and rest, showing this evil world a sign from Yahweh?' Yahweh, from Mount Sinai proclaimed, "Remember the Sabbath day, to hallow it: Six days, shalt thou labour, and do all thy work; but, the seventh day, is a Sabbath, unto Yahweh thy God,—thou shalt do no work, thou, nor thy son, nor thy daughter, nor thy servant, nor thy handmaid, nor thy beast, nor thy sojourner who is within thy gates. For, in six days, did Yahweh make the heavens and the earth, and the sea—and all that in them is, and rested on the seventh day,—for this cause, Yahweh blessed the Sabbath day and hallowed it" (Ex. 20:8-11). According to the Word of Yahweh, Yahweh, from Mount Sinai, issued, through Moses, a criminal penalty upon those who did not follow the weekly Sabbath and all the Mosaic Law, from that time period, through Christ to the time of Cornelius, as recorded in Acts 10-11, which is approximately, 1,520 years. Many of the Mosaic Laws, such as circumcision, eating of pork, observance of feast days etc. etc. were rescinded.

I believe the fourth Commandment, has been rescinded, according to the Church epistles, which establishes the Age of the Sacred Secret but the seventh day, according to Genesis 2:3, is still a holy, set apart day for rest, being a sign to the world, that Yahweh, the

On the following Sunday, no such collective pause for breath took place. Eighty percent of the workforce were told to go to work; 20 percent to stay home. The ordinary seven-day week now had a new bedfellow: the nepreryvka, or "continuous working week." It was five days long, with days of rest staggered across the week. Now, the Soviet economist and politician Yuri Larin proposed, the machines need never be idle. <https://www.history.com/news/soviet-union-stalin-weekend-labor-policy>

¹⁷ Gen. 17: 10-12 This, is my covenant, which ye shall keep, betwixt me and you, and thy seed after thee,—To circumcise to you, every male: So shall ye be circumcised, in the flesh of your foreskin,—So shall it become a sign of a covenant, betwixt me and you. And, he that is eight days old, shall be circumcised to you, every male to your generations,—he that is born of the house, and he that is bought with silver, of any son of a stranger, who is, not of thy seed, Lev. 12: 3 And, on the eighth day, shall the flesh of his foreskin be circumcised.

Creator of everything, completed his work in six days, thereby resting on the seventh day, to be emulated by his children, not by law but according to a profound deep respect for our Father.

The Age of the Sacred Secret

Christ, after his resurrection, taught his disciples for another forty days. Did he tell them Yahweh was going to rescind circumcision, the priesthood and allow them to eat things unclean, like pork? No! Christ did not know of this coming age, or otherwise he would have given these new instructions, which began to be received by Peter, in Acts chapter ten.

I have divided the Word of Yahweh into ten different periods (ages) of time.¹⁸ As can be observed, the people who lived before Moses could not have known the requirements of Yahweh's Sabbaths. These requirements came through Moses and were followed through Christ's ministry and the Apostles until Acts 10, when the nations were cleansed¹⁹ by Yahweh. Our present time period is the age of the Sacred Secret, as is presented in Ephesians. Yahweh began this age through Peter, at the house of Cornelius, when Peter proclaimed, "Of a truth, I find that Yahweh is no respecter of persons; But, in every nation, he that feareth him and worketh righteousness, is acceptable unto him" (Acts 10:34-35). Ephesians 3:3-6 declares, "...by way of revelation, was made known unto me the sacred secret...Which, in other generations, had not been made known unto the sons of men, as it hath, now, been revealed by his holy apostles and prophets, in spirit; That they who are of the nations [uncircumcised] should be joint heirs, and a joint body, and joint partakers of the promise in Christ Yehoshua through means of the glad-message."

Circumcision, which was an age-abiding covenant was now optional. Pork, feast days, Jerusalem, new moons, etc. etc. were now optional. Paul came to Jerusalem and the temple in the book of Acts but he did not require it as being necessary according to the law. Paul instructs us in Colossians 2:16, "Let no one, therefore, be judging, you,—in eating and in drinking, or in respect of feast, or new moon, or Sabbath." Paul did not say, you are not supposed to attend the feast days, new moon, Sabbath but rather, let no one be judging you concerning these events. Yahweh's nine Commandments are still in effect, as they are reiterated throughout the epistles but Yahweh's weekly Sabbath is not mentioned in the epistles, neither has it been done away with, as has been circumcision. (See Appendix A) It appears, whether to keep a day of rest, or whether to be circumcised or eat pork is up to each individual.

¹⁸ 1) Age of Adam & Eve 2) Age of Cain 3) Age of Noah 4) Age of Abraham 5) Age of Moses 6) Age of Yehoshua 7) Age of the Christ, the Sacred Secret 8) Age of the Beast 9) Age of Christ as King 10) Age of Yahweh as King (Read the article Ages, Periods or Epochs of Mankind in the Word of Yahweh)

¹⁹ And said unto the—Ye, well know, how unlawful it is, for, a Jew, to be joining himself or coming in unto one of another race. And yet, unto me, hath Yahweh pointed out that I should be calling no man, common or unclean. (Acts 10:28)

Why is the Weekly Sabbath Different?

The weekly Sabbath did not begin as a commandment from Yahweh. The seventh day began as a day of blessing and holiness, resulting in rest. It was not a day of going to Church or reading Yahweh's Word. Rest (shabath) was its purpose! It was not a covenant, an agreement between two parties, which has ramifications if the covenant is broken. It appears, that Yahweh, as Father, desires his children to emulate him by doing as he has done. Genesis 2:3 states, "And God blessed the seventh day, and hallowed it,—because, therein, rested he from all his work which God, by creating, had made." Two additional times, Yahweh repeats Genesis 2:3, which occurs in Exodus 20:11 and 31:17. Yahweh's statement and request is something to prayerfully consider. A day of resting was not supposed to be a law, when broken to be punished. It appears to be considered as a holy family tradition. Its purpose appears to be solely for our benefit, such as a paid holiday (holy day). What we did on that paid holiday would be ours for the choosing but our children, spouse and employees etc. need a day of rest. As we are all aware, Yahweh did not need physical rest after creating but by way of a figure of speech, he has told his creation to do as he has done, which was resting. Is resting a foundation that mankind must build on?

Two thousand five hundred years later, the Sabbath was inscribed on the covenant tablets as the fourth commandment; penalties were imposed, up to death, by the breaking of this commandment. This commandment is different from the other nine commandments. In Matthew 22:36-40, Christ was asked, "...Which commandment, is greatest in the law? And, he, said unto him—Thou shalt love Yahweh thy God—with all thy heart, and with all thy soul, and with all thy mind: This, is the great and first commandment. The second, like it, is, this: Thou shalt love thy neighbour as thyself. In these two commandments, all the law, is contained, and the prophets." Commandments one through three fall into loving Yahweh, while commandments five through ten fall into loving thy neighbor. The fourth commandment does not affect one's neighbor, unless he works for you, neither does it affect Yahweh being one's God.

The weekly Sabbath, over time, began to be a time for the people to go to the synagogue and hear the Word of Yahweh. (Synagogues²⁰ were never recorded in the Old Covenant, neither did Yahweh prescribe them for the people.) I do not believe Yahweh ever made any commandment, requiring one to attend a synagogue on the Sabbath or to listen to the

²⁰ The Jewish Synagogue.

1. Origin. The origin, date, and development of the synagogue are all obscure. It probably arises during the exile or under Ezra due to isolation from the temple and the establishment of the law as the exclusive norm of national life. Testimony to a synagogue outside Israel comes from Egypt in 247-221 B.C. Josephus refers to a synagogue at Antioch under Antiochus Epiphanes, and remains of a synagogue at Delos seem to go back to the first century B.C., to which the oldest inscription in Palestine also belongs.

2. Spread. As the Jews spread into many lands, so synagogues are attested for some 150 places throughout the Roman world and into Babylonia and Mesopotamia. Every significant community in Palestine has a synagogue, and larger cities have more than one. Swollen figures say that there are 480 in Jerusalem alone just before its fall. The great number involves strong decentralization. (TWOT)

Word of Yahweh, at a synagogue on the Sabbath. The Sabbath was a day of rest and not a day to go to Church and read Yahweh's Word, unless one chose to engage in these endeavors.

The Hebrew (Ibri) weekly Sabbath was definitely a sign to the nations, as can be witnessed in Nehemiah 13:15-22, which states, " In those days, saw I [Nehemaih] in Judah—some treading winepresses on the Sabbath, and bringing in sheaves and lading asses, moreover also wine, grapes, and figs, and every kind of burden, which they were bringing into Jerusalem on the Sabbath day,—so I protested against it, as a day for them to sell provisions. And, men of Tyre, dwelt therein, who were bringing in fish—and every kind of ware for sale,—and were selling, on the Sabbath, to the sons of Judah, and in Jerusalem; so I contended with the nobles of Judah,—and said unto them, What is this wicked thing which, ye, are doing, and profaning the Sabbath day? Was it not, thus, your fathers did, and our God brought upon us all this calamity, and upon this city?—and, ye, would add indignation against Israel, by profaning the Sabbath! And it came to pass, when the gates of Jerusalem made a shadow before the Sabbath, then gave I word, and they shut the doors, and I gave word, that they should not open them, until after the Sabbath,—and, some of my young men, set I near the gates, so that no burden should be brought in, on the Sabbath day. But the traders and sellers of all kinds of wares lodged outside Jerusalem once or twice. Therefore I testified against them, and said unto them, Wherefore are ye lodging against the wall? if ye do it again, a hand, will I thrust upon you,—From that time, they came not on the Sabbath. And I gave word to the Levites, that they should be purifying themselves and coming in, as keepers of the gates, to hallow the Sabbath day. This also, remember to me, O my God, and have pity upon me, according to the abundance of thy lovingkindness."

Conclusion

The Hebrews then and today know when the seventh day begins and ends. The nations, not knowing Hebrew, at sometime, changed the Sabbath to Sunday, the first day of the week. Today pastors make up reasons why Sunday is for Christians and the Sabbath is for Hebrews, the scriptures make no such statement. Yahweh understands this error. In my opinion, Yahweh sees his children setting aside Sunday as a holy day of rest and Church service, which should please him; it not being a law we are under but a day of reverence to Yahweh.

Festival Sabbath days, including the Sabbath for the land is gone because the festivals are gone. In the United States, the average work week is 40 hours, leaving Saturday and Sunday for days of rest; Sunday being the day the majority of people go to Church. We have three large Christian retail companies²¹ that close each Sunday, contrary to the standard business practices, because most retail customers are making purchases on

²¹ Hobby Lobby, Chick-fil-A and Ashley HomeStore

Sunday. These companies are resting in Yahweh's promise that he will bless their business, which he has, they being signs to the nations.

Yahweh's shabath (rest) is a holy gift and a recommendation to mankind. Yahweh set aside the seventh day (Friday sunset to Saturday sunset) as a holy day of rest for all laborers, not as a law but as a holy gift to his children. This practice is a sign to the unbelievers, unveiling Yahweh's provisions for his children. Yahweh's desire is that there is a seven day week, which there is. He desires that all have a day of rest, within a seven day period. Since the Sabbath is no longer a law, people get to choose whether to rest or not rest, choosing what day to rest on and choosing what is rest for them might not be rest for another. All believers, each week, should be instructed on Yahweh's Sabbath, reflecting upon Yahweh's holy seventh day (Friday sunset to Saturday sunset), thanking him for his rest and provisions. We have been commanded, in Colossians 2:16-17, "...let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ."

Appendix A

The Nine Commandments in the Church Epistles

- 1.) Yahweh is the only God. 1 Cor. 8:6, 1 Tim. 2:5
 - a.) Idolatry forbidden. Eph. 5:5, 1 Cor. 5:10-11, 6:9, 10:7

Loving neighbor fulfills all the Law. (Rm. 13:8-10, Gal. 5:14)

- 2.) Murder. Rm. 1:29
- 3.) Adultery. 1 Cor. 6:9, Eph. 5:3
- 4.) Stealing. Eph. 4:28
- 5.) Bear false witness. Eph. 5:25, 5:6
- 6.) Coveting. Rm. 13:9, Eph. 4:22, 5:3

Where Sabbath Keeping is not Mentioned.

"Or know ye not that, wrong-doers, shall not inherit, Yahweh's kingdom? Be not deceiving yourselves:—neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners— shall inherit, Yahweh's kingdom" (1 Cor. 6:9-10) (Gal. 5:19-21, Eph. 5:5, Rev. 21:8)

Yahweh named his Only-Begotten Son

YEHOSHUA

(yeh-ho-shoo'-ah)

A name is a proper noun, which is to be transliterated and not translated. The United States of America is a proper noun and is not translated into Russian but is transliterated. The Hebrew (Ibri) language is the foundation of Yahweh's Word. The name, David (daw-veed, Strong's #1732) is David in Greek, English, Italian etc. etc. The problem is that the Greek and then English translators started translating proper names instead of transliterating them. For example, Miriam (meer-yawm, Strong's #4813, Ex. 15:20) was changed by the Greeks, who translated the Hebrew (Ibri) Old Covenant into Greek, which is known as the Septuagint, written around 250 B.C. changed her name to, Maria (Strong's #3137), then an English translator changed Maria to Mary, when all along, our Lord's mother's name is Miriam and not Maria (Song Ave Maria) or Mary.

The prophet Joshua's name is actually, Yehoshua (yeh-ho-shoo'-ah, Strong's #3091, Josh. 1:1), meaning, Yah (Strong's #3068) is salvation (yasha Strong's # 3467) The Greeks changed his name to, Iesous (ee-ay-sooce, Strong's #2424) in the Septuagint. The Greek text of the New Testament, in Acts 7:45 and Hebrew (Ibri) 4:8, calls Yehoshua (Joshua) Iesous (#2424). English translators, in 1611 KJV, changed his name to Iesus (Acts 7:45, Hebrews 4:8), later on this name being changed to our present day Jesus (Jee-zus).

The Greek New Covenant Text, in Matthew 1:1, states, "The book of the generation of Iesous Christ...", Iesous (Strong's #24240) is the same name used in Acts 7:45 and Hebrew (Ibri) 4:8, which was representing Joshua, who we know his true name to be, Yehoshua. Matthew 1:21 now makes sense, which states, "...thou shalt call his name Yehoshua,— for, he [Yahweh], will save [yasha] his people from their sins. Moses changed Joshua's name from Hoshea (ho-shay-ah, Strong's #1954, Num. 13:16), meaning, salvation (Strong's #3467) to Yeh-oshua (Strong's # 3091), meaning Yahweh is Salvation (Num. 13:16).

Bible commentators and translators have known this for hundred's of years. For example, Adam Clarke's commentary, written around the 1830's, stated, under Matthew 1:21, "*Jesus, The same as Joshua (Yehoshua) from yasha, he saved, delivered, put in a state of safety. See on Exodus 13:9; Num. 13:16.*" E. W. Bullinger, in his Companion Bible, written in the early 1900's, stated under Numbers 13:16, "*Jehoshua. Name occurs over 250 times; see the first, Ex. 17:9. Sometimes Jeshua (Neh. 8:17). Greek, Jesus (Mat. 1:21, Acts 7:45, Heb. 4:8). In Deu. 32:44 called Hoshea again: Hoshea = saviour, or salvation. Je, prefixed = he by whom Jehovah will save.*"

(An error that has occurred, is that people are calling our Lord, Yeshua, which is incorrect. The Hebrew (Ibri) word, yeshua, (yesh-oo-aw, Strong's # 3444) is a feminine common noun, meaning, salvation, first used in Genesis 49:18; "For thy salvation [yeshua], have I waited, O Yahweh!")

Conclusion: A great percentage of the proper names in our English translations are completely wrong! Isaiah is Yeshayah (yesh-ah-yaw, Strong's #3470), Jeremiah is Yirmeyah (yir-meh-yaw, Strong's # 3414) etc. etc. but the name of YEHOSHUA, is the name Yahweh gave his only-begotten Son!

To here Yehoshua's name and learn Hebrew (Ibri) & Greek words, go to
<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H3091&t=KJV>

Chronological Events of Moses' Life

- 1.) Moses birth plus 3 months (Ex. 2:1-7)
(Aaron 3 years (Ex. 7:7) older, while Miriam must be 5-10 years older than Moses (Ex. 2:1-7))
- 2.) Moses 40 years old leaves Egypt (Acts 7:23)
- 3.) Moses 80 years old goes back to Egypt (Ex. 7:7)
(Aaron 83 years old)

1st Year

- 4.) Calendar begins: **1st month 14th day; Passover** Abid (Nisan) 14th (Ex. 12:2, (Num. 33:3)
(Left Egypt on the 15th of Nisan, Feast of Unleavened Bread.)
(Tishri moved from the 1st month to the 7th month.)
- 5.) **2nd month, 15th day**, entered desert of Sin (Ex. 16:1)
(Manna comes (Ex. 16:4)) (Water from Rock at Rephidim & war with Amalek (Ex. 17)
(Moses' father-in-law Jethro (Ex. 18)
- 6.) **3rd month** entered the desert of Sinai (Ex. 19:1)
(10 Commandments Ex. 20))

Moses going up to Mount Sinai

| <u>Ascents Exodus</u> | <u>Descents Exodus</u> | <u>Ascents Deut.</u> | <u>40 Days & Nights</u> |
|-----------------------|------------------------|----------------------|-----------------------------|
| 1st 19:3-6 | 19:7-8 | | |
| 2nd 19:8-13 | 19:14-19 | | |
| 3rd 19:20-24 | 19:25 | | |
| 4th 20:21-24:2 | 24:3-8 | | |
| 5th 24:9-32:14 | 32:15-30 | Deu. 9:8-17 | Ex. 24:18; Deu. 9:9-11 |
| 6th 32:31-33 | 32:34-34:3 | Deu. 9:18-29 | Deu. 9:18, 25 |
| 7th 34:4-28 | 34:29-35 | Deu. 10:1-5 | Ex. 34:28; Deu. 10:10 |

2nd Year

- 7.) **1st month, 1st day** (Ex. 40:2, 17)
(Rear the Tent of Meetings) (*Then did the cloud cover the tent of meeting,—and, the glory of Yahweh, filled the habitation;* (Ex. 40:34)
- 8.) **1st month** (Num. 9:1-5)
(1st Passover in the wilderness (Nisan 14th).) (Guiding Cloud (Num. 9:15-23))
- 9.) **2nd month, 1st day** (Num. 1:1)
(*Then spake Yahweh unto Moses, in the desert of Sinai, in the tent of meeting...*) (Numbering the men (Num. 1:18))
- 10.) [Leviticus comes between the 1st day of 1st month & 20th day of 2nd month (Priesthood) (Num. 3:4, 10:12; Lev. 10:1)]
- 11.) **2nd month, 20th day** (Num. 10:11)
(*The Cloud lifted itself up...left wilderness of Sinai...3 day journey* (Num. 10:11, 33)
- 12.) Events up to Miriam's death, the 40th year: (Murmuring of the People, quail. (Num. 11)) (Miriam & Aaron slander Moses (Num. 12)) (Spies sent to the land of Canaan (Num. 13)) (Land of Canaan rejected, 40 year wandering, spies cursed (Num. 14)) (Korah and others judged (Num. 16)) (Aaron's staff budded (Num. 18)) (All men die by the 38th year from leaving Kadesh-barnea (2nd year to the 40th year) (Deu. 2:14))

40th Year

- 13.) **1st month** (Num. 20:1)
(Miriam dies, desert of Zin (Num. 20:1)) (Waters of Meribah (Num. 20:7-13))
- 14.) **5th month, 1st day** (Num. 20:22-29, 33:38)
(Aaron dies on Mount Hor (Num. 20:25) (Deu. 10:6, 32:50)) (The seraph serpents (Num. 21)) Balaam & Balak (Num. 22)) Daughters of Moab, Balaam dies (Num. 25)) (Moses warned of his death, anoints Yehoshua (Num. 27:12-23)) (Killed Sihon and Og (Deu. 1:4))
- 15.) **11th Month, 1st day** (Deu. 1:3)
(Retrospect of their journey) (*Forty years, loathed I that generation, So I said—A people going astray in heart, they are, Even they, have not known my ways! And I swear in mine anger,—Verily they shall not enter into my rest.* (Ps. 95:10-11, 106:6-33)) (Moses dies 120 yr. old (Deu. 34:7))
- 16.) **The Itinerary of the Israelites for their 40 years in the wilderness** (Num. 33:1-49)

SHEOL & GEHENNA

(Word Study)

*"For thou wilt not abandon my soul to Sheol,
Neither wilt thou suffer thy man of lovingkindness [hesed], to see corruption"
(Ps. 16:10, Acts 2:27).*

The first occurrence of Sheol is in Genesis 37:35, when Jacob, learning of Joseph's death, states, "And all his sons and all his daughters rose up to console him, but he refused to be consoled, and said—Surely I will go down unto my son [Joseph], mourning, to Sheol! And his father [Jacob] wept for him." Sheol (Strong's #07585) occurs sixty-five times in the Hebrew (Ibri) Old Covenant and eleven times in the Greek New Covenant, translated as Hades (Strong's #86).

(Note: People have translated, 'Sheol,' as, 'Grave,' but grave is the Hebrew (Ibri) word, qeber (Strong's #06913). Ge 35:20 And Jacob set up a pillar, over her grave [qeburâ 06900],—the same, is—The Pillar of the Grave [qebura 06900] of Rachel, until this day.)"

E. W. Bullinger stated in his Critical Lexicon, under Hell (Hades), "If we enquire of it in the list of the occurrences, it will teach: 1.) That as to direction it is down. 2.) That as to place it is in the earth. 3.) that as to nature it is put for the state of death. Not the act of dying, for which we have no English word, but the state or duration of death. Sheol therefore means the state of death; or the state of the dead, of which the grave is tangible evidence. It has to do only with the dead. It may sometimes be personified and represented as speaking, as other inanimate things are. It may be represented by a coined word, Grave-dom, as meaning the dominion of power of the grave. 3.) As to relation it stands in contrast with the state of the living (Deu. 30:15,19; 1 Sam. 2:6-8). 4.) As to association, it is used in connection with mourning (Gen. 37:34-35), sorrow (Gen. 42:38, 2 Sam. 22:6, Ps. 18:5, 116:3), fright and terror (Num. 16:27, 34), weeping (Is. 38:3, 10, 15, 20), silence (Ps. 31:17, 6:5, Ecc. 9:10), no knowledge (Ecc. 9:5, 6, 10), punishment (Num. 16:27, 34, 1 Kg. 2:6, 9, Job 24:19, Ps. 9:17) and finally as to duration, the dominion of Sheol will continue until and end only with resurrection, which is the only exist from it (Hos. 13:14 and compare Ps. 16:10 with Acts 2:27, 31; 13:35)."

Sheol's sixty-five usages are: Gen. 37:35, Gen. 42:38, Gen. 44:29, 31, Num. 16:30, 33, Deut. 32:22, 1 Sam. 2:6, 2 Sam. 22:6, 1 Ki. 2:6, 9, Job 7:9, Job 11:8, Job 14:13, Job 17:13, 16, Job 21:13, Job 24:19, Job 26:6, Ps. 6:5, Ps. 9:17, Ps. 16:10, Ps. 18:5, Ps. 30:3, Ps. 31:17, Ps. 49:14f, Ps. 55:15, Ps. 86:13, Ps. 88:3, Ps. 89:48, Ps. 116:3, Ps. 139:8, Ps. 141:7, Prov. 1:12, Prov. 5:5, Prov. 7:27 Prov. 9:18, Prov. 15:11, 24, Prov. 23:14, Prov. 27:20, Prov. 30:16, Eccl. 9:10, Cant. 8:6, Isa. 5:14, Isa. 14:9, 11, 15, Isa. 28:15, 18, Isa. 38:10, 18, Isa. 57:9, Ezek. 31:15ff, Ezek. 32:21, 27, Hos. 13:14, Amos 9:2, Jon. 2:2, Hab. 2:5

The err of people being alive after dying, those who were evil being tortured (Hell), was inserted into Yahweh's Word by the Greeks. The Greek Septuagint, approximately written 250 BC, is the Greek translation of the Hebrew (Ibri) text. These translators use the Greek word, Hades, for the Hebrew (Ibri) word, Sheol, they having no other word, in their language, to represent Sheol. Sheol, being a place where all the dead go until their resurrection, became Hades, a place where people are alive being tortured. Hades also known as Pluto is a Greek god who is the god of the lower regions. " Hades was a son of the Titans, Cronus and Rhea, and brother of the deities Zeus, Poseidon, Demeter, Heres and Hestia. After Cronus was overthrown by his sons, his kingdom was divided among them, and the underworld fell by lot to Hades. There he ruled with his queen, Persephone, over the infernal powers and over the dead in what was often called "the house of Hades," or simply Hades. He was aided by the dog Cerberus. Though

Hades supervised the trial and punishment of the wicked after death, he was not normally one of the judges in the underworld, nor did he personally torture the guilty, a task assigned to the Furies (Erinyes). Hades was depicted as stern and pitiless, unmoved by prayer or sacrifice (like death itself). Forbidding and aloof, he never quite emerges as a distinct personality from the shadowy darkness of his realm, not even in the myth of his abduction of Persephone."²² Hades usages, in the New Covenant, are Matt. 11:23, Matt. 16:18, Lk. 10:15, Lk. 16:23, Acts 2:27, 31, 1 Co. 15:55, Rev. 1:18, Rev. 6:8, Rev. 20:13f.

The KJV, of 1611, translated, Sheol: Hell, thirty-one times, Grave, thirty-one times and Pit, three times. The NKJV of 1982, translated Sheol as Hell, nineteen times instead of thirty-one times. Robert Young's Bible, written in the 1880's, translated, Sheol, as Sheol, sixty-five times. Rotherham's Emphasized Bible translated, Sheol, as Hades, in the Old Covenant and the New Covenant, thereby showing the reader, Sheol's usages in the Old and New Covenant. The ASV of 1901 translated Sheol, as Sheol as does the NASV. The word, Hell, is not in Young's or Rotherham's Bible.

There are many Bibles (NIV, ESV etc.) today that do not translate Sheol as Hell, meaning there is no Hell in the Old Covenant!

Ge-henna (Strong's #1067), used twelve times. Ge²³ is Hebrew (Ibri) for valley and henna is the name for hinnom. It is the Valley of Ben-hinnom, which is a valley (deep and narrow ravine) with steep, rocky sides located southwest of Jerusalem, separating Mount Zion to the north from the 'hill of evil counsel' and the sloping rocky plateau of the 'plain of Rephaim' to the south. Hinnom means, "lamentation." Yahweh in Jeremiah 7:31-32, declares, "And they have built the high places of Topheth, which is in the valley of the son of Hinnom, To burn up their sons and their daughters, in the fire,—Which I commanded not, Neither came it up on my heart. Therefore, lo! days are coming, Declareth Yahweh, When it shall not be called any more—The Topheth, nor, The valley of Ben-hinnom, but, The valley of Slaughter,—And they shall bury in Topheth, for want of place." Usages are in Jos. 15:8, Jos. 18:16, 2 Ki. 23:10, 2 Chr. 28:3, 2 Chr. 33:6, Neh. 11:30, Jer. 7:31f, Jer. 19:2, 6, Jer. 32:35. Gehenna, in the New Covenant, is being used figuratively as the Lake of Fire in the book of Revelation, where all those who are not written in the Book of Life are cast into, including death and Sheol.

(Note of interest: The word used in the Parable of the Rich Man and Lazarus, is not Gehenna but rather Hades.)

'Does Hell exist in the Word of Yahweh,' can be read at

http://www.teleiosministries.com/pdfs/Hell_the_adversary_and_Death/does_hell_exist.pdf

'The Rich man and Lazarus or the Intermediate State,' can be read at

http://www.teleiosministries.com/pdfs/E_W_Bullinger_Writings/rich_man_and_lazarus.pdf

²² Britannica Hades (Greek Mythology)

²³ 01516 גַּי' gah'- ee or (shortened) גַּי' gah'- ee 1) valley, a steep valley, narrow gorge

English Bibles Are Seriously Defective

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

"If the King James Bible is good enough for the Apostle Paul, then it is good enough for me!" Funny, but many people believe this in some degree. English Bible translations have always been defective; some far worst than others, some even to the point of being blasphemous. Our discussion will place the errors of the English translations into one of three categories: Defective, Deceptive and Corrupt. Hebrew (Ibri) is Yahweh's language. All of his prophets were Hebrews, who thought in Hebrew. The Septuagint, the Greek translation of the Hebrew (Ibri) Old Covenant, written around 250 B. C., began the process of altering and in many cases, corrupting Yahweh's words; this continues unto this present day in all of our English translations. Are you aware that there are five Greek gods in the Greek translation of your Bible? Our seminaries do not study, 'Yahology,' the study of Yahweh, but rather, they study, 'Theology,' the study of Theos,²⁴ the Greek word for gods! The Words of Yahweh, being in Hebrew, are True but, as will be illustrated, the changing of Hebrew (Ibri) words into Greek words, begins the diluting, if not the deceptive or corrupting process, being diluted even further and/or corrupted when translated into English. For example, the Hebrew (Ibri) word, 'Sheol,' (the place of dead humans) got translated into Greek as, 'Hades,' (the abode of the Greek god Hades), which then got translated into English as, 'Hell,' (the fiery everlasting torture chamber). (Read Appendix A) This example is an illustration of absolute corruption and not defectiveness. Who is behind this corruption? The parable of Matthew 13:27-28 explains, "And the servants of the householder, coming near, said to him,—Sir! was it not, good seed, thou didst sow in thy field? Whence then hath it, darnel? And he said unto them—An enemy, hath, done this." The Good News is that you do not have to learn Hebrew (Ibri) because we live in an age where Yahweh's Sacred Royal Hebrew (Ibri) Words are, 'Retrievable,' for English readers, especially by Rotherham's Emphasized Bible, in connection with three books: Strong's numbering system, Theological Wordbook of the Old Testament (TWOT) and Theological Dictionary of the New Testament (TDNT). Bible software is also a must. I use The Online Bible (Official Web Site)²⁵ and Blue Letter Bible.²⁶ The purpose of this article is: to expose defective, deceptive and corrupt Bible translations; to illustrate examples of

²⁴ Theos in the Usage of Secular Greek. The word theos is used in both singular and plural, definite and indefinite, often with little distinction of sense between the gods, god, the god, and the godhead. The term does not denote a specific personality but the unity of the religious world in spite of its multiplicity. The Greek concept is essentially polytheistic in the sense of belief in an ordered totality of gods. Zeus as the father of gods and men brings this to expression. Since he has the first and last word, piety often associates him quite simply with god. Out of the plurality a hierarchy develops with families of gods and a pantheon. Zeus, Apollo, etc. are called gods, but so is the cosmos, and elemental forces may also be given the name. The deepest reality is god (the Greeks would have to reverse #1Jo 4:16 and say that love is God). But reality is manifold; hence the plural theoi. Heroes, unusual people, and outstanding rulers are also gods, so that in the emperor cult theoi is a designation of office. Finally, philosophers use the word for metaphysical forces, so that often they use as equivalents the divine, the good, the existent, and destiny. We see here a spiritualizing and moralizing of mythical figures which enhances their dignity but robs them of proximity. Through every change of form, however, the inner structure of the concept remains constant. (TDNT)

²⁵ <https://onlinebible.net/>

²⁶ <https://www.blueletterbible.org/search.cfm>

Hebrew (Ibri) words, whose meanings have been changed by the Greek and English language, retrieving the original Hebrew (Ibri) meanings, thereby recovering Yahweh's true communications to his children; also to equip others on how to retrieve Yahweh's truths through the study tools we have at our disposal.

Why are our English Bibles defective, deceptive and corrupt? Bible publishers produce books that people will purchase. If the people desire an accurate translation, the publishers will produce one. History has shown us that the majority of people do not want truth but rather they desire confirmation that what they believe is truth. An example of which is the account of the woman caught in adultery, which was a creation of men, remains in the majority of English Bible translations, pleasing the people. Robert Young's Bible, produced in the 1880's, surpassed all other translations in accuracy but the people did not want Jehovah and other inaccuracies in their Bibles. Joseph Rotherham produced an even more accurate translation, late 1880's, but the majority of people did not purchase it. Even today, the above two Bibles are not desired, meaning publishers will not publish them because people will not purchase them. Today, the most popular Bibles are the NIV, NLT and the NKJV. The NASB, which is the fourth most accurate translation, is not even on the list of the top 25 Bibles being purchased. Most pastors, who are supposed to be shepherds, seek to please their members, submitting to their preferences, following the traditions of men rather than truths of Yahweh. The six most accurate English Bible translations, beginning with the most accurate is: 1.) Rotherham's Emphasized Bible 2.) Robert Young's Bible 3.) ASV Bible (1901) & New World Bible 4.) NASB Bible 5.) ESV Bible.

Today, the Church speaks of the Church Fathers, who were Greeks and not Hebrews. The majority of them were converted Greek pagans (polytheists), never learning Hebrew, reading the Septuagint rather than the Hebrew (Ibri) text. Their teachings reflected their ignorance of Yahweh's truths. The Church Fathers are actually the Hebrew (Ibri) Apostles chosen by Christ, knowing Yahweh, Yah, Elohim, El and Eloah not Theos and Kurios. The Apostles knew Yahweh, the Law of Moses, the Prophets and the Psalms, as recorded in Hebrew, by dedicated professional scribes. Paul declares in Philippians 3:5, "Circumcised, the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew (Ibri) of Hebrews,—regarding law, a Pharisee." Yehoshua spoke to the Apostle Paul in Hebrew.²⁷ In contrast, the Greek Church Fathers created the Trinity, Miriam (Mary) the God-bearer, Hell and other false doctrines. Today's pastors are taught their teachings, of which, many are defective, deceptive and corrupt.

Yahweh's words are not ambivalent. Ambiguity is derived from the Latin, *ambiguus*, meaning, doubtful. Robert Young, in his Bible, published in the 1880's, showed that the KJV Bible used the English verb, 'destroy,' to represent forty-nine different Hebrew (Ibri)

²⁷ Ac 26:14 and, when we were all fallen to the ground, I heard a voice, saying unto me, in the Hebrew (Ibri) language—Saul! Saul! why, me, art thou persecuting? It is hard for thee, against goads, to be kicking!

words.²⁸ The only Hebrew (Ibri) word that is translated, soul, is nephesh (#05315). The NIV Bible translates nephesh in Genesis as creatures, being, lifeblood, life, people and 171 usages later in Deuteronomy 4:29, it translates nephesh, for the first time, as, 'soul';²⁹ the English word, soul, according to Church doctrine, being an immortal substance.³⁰ (According to Yahweh's usage, nephesh is not an immortal substance.) Do any of the readers of the NIV realize that nephesh has been translated into these different words? Some additional usages of nephesh, as translated by the NIV are in the book of Leviticus: Le 21:11 "He must not enter a place where there is a dead body [soul nephesh]." Le 17:14 "because the life [soul nephesh] of every creature is its blood." The NIV translators realize that translating nephesh, as soul, in these verses would go against the Churches teaching on the soul, as being immortal, therefore they disassociate nephesh's usages when it contradicts the Churches teaching, corrupting Yahweh's usage of nephesh; the first usage is in Genesis 1:20, which states, "And God said—Let the waters swarm with an abundance of living soul [nephesh], and, birds..." Yahweh uses nephesh 753 times in the Old Covenant. The NIV translates it soul, 110 times, while the NLT translates it soul, 40 times out of 753 usages. This is an illustration of how readers can be led to believe a false doctrine by selectively translating a Hebrew (Ibri) word, with the English word, 'soul,' when it validates the false doctrine and translating it differently when the usage would contradict the Church's doctrine.

A Criminal Investigation

Let us examine some of the evidence of the crime scene, being the English Bible:

1.) The word, 'Bible,' Latin for, 'book,' is no where to be found in Yahweh's Book. Yahweh speaks of his Book as the Book of the Covenant;³¹ the Word of Yahweh;³² the Word of Elohim.³³ 2.) Have you ever wondered how the first Hebrew (Ibri) book of the Torah, B'reshit, (In the Beginning) got a Greek name, Genesis? 3.) Are you aware that there are twenty-four books in the Old Covenant and not thirty-six?³⁴ Also, are you aware

²⁸ Young's Literal Translation of the Holy Bible, Confused Renderings of the King James Revisers.

²⁹ Gen. 1:20, 2:7, 19, 9:4, 5, 12:5, Deu. 4:29

³⁰ "The spiritual principle of human beings. The soul is the subject of human consciousness and freedom; soul and body together form one unique human nature. Each human soul is individual and immortal, immediately created by God. The soul does not die with the body, from which it is separated by death, and with which it will be reunited in the final resurrection." <https://www.catholic.com/qa/what-exactly-is-a-soul>

³¹ Ex 24:7 then took he the book of the covenant, and read in the ears of the people. And they said, All that Yahweh hath spoken, will we do, and will hearken.

³² Ge 15:1 After these things, came the word of Yahweh unto Abram, in a vision, saying,—Do not fear, Abram, I, am a shield to thee, thine exceeding great reward.

³³ 1Ki 12:22 Then came the word of God unto Shemaiah, the man of God, saying:

³⁴ Lu 24:44 And he [Yehoshua] said unto them—These, are my words, which I spake unto you yet being with you: That all the things that are written in the Law of Moses and the Prophets and Psalms, concerning me, must needs be fulfilled." The Hebrew (Ibri) Bible is divided into The Law, Prophets and Psalms. The Torah (Law) contains; 1) Genesis, 2) Exodus, 3) Leviticus, 4) Numbers and 5) Deuteronomy. The books of the Nevi'im (Prophets) are categorized among either the Former Prophets; 6) Joshua, 7) Judges, 8) Samuel and 9) Kings or the Latter Prophets; 10) Isaiah, 11) Jeremiah, 12) Ezekiel. Together in one book are the 12 Minor Prophets; 13) Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. The last of the three divisions, the Ketuvim (Psalms), contains poetry and drama in 14) Psalms, 15) Proverbs, 16) Job, 17) Song of Songs, 18) Ruth, 19) Lamentations, 20) Ecclesiastes, 21) Esther, 22) Daniel, 23) Ezra-Nehemiah and 24) Chronicles.

that last book of the Old Covenant is 2 Chronicles and not Malachi? 4.) We were raised to refer to Yahweh's Word as the Old and New Testament but the word, 'Testament,' is not in Yahweh's Word, but rather the word is, 'Covenant.' 5.) The narrative of the woman caught in the act of adultery (Jn. 7:53-8:11) was added by man to Yahweh's Book. 6.) Yahweh is used 6,831 times in the Old Covenant, although hidden in the majority of Bibles, it's never used in the Greek New Covenant. 7.) Yahweh did not name his Only-Begotten Son, 'Jesus;' the name, Jesus, being a man-made invention. The origin of many of these crimes began approximately 250 years before Yehoshua's birth, by way of the Septuagint.

The Septuagint

The Septuagint, the Greek translation of the Hebrew (Ibri) text, was a defective translation, which, in many cases, began a downward process of corrupting many of Yahweh's words and thoughts. This Greek corruption has been carried on for thousand's of years, even to this present day, where seminaries teach pastors Greek rather than Hebrew, thereby propagating the exact same errors done 250 years before Yehoshua's birth. Our present day pastors carry on the wicked tradition where Yahweh's very name is removed from his Word and replaced with the Greek name, Theos (God) or Kurios (Lord). For example, the very first time Yahweh unveils his name is in Genesis 2:4, which states, "These, are the geneses of the heavens and the earth, when they were created,—in the day when Yahweh God [Elohim] made earth and heavens." The Septuagint translated this verse as, "This is the book of the generation of heaven and earth, when they were made, in the day in which the Lord [Kurios] God [Theos] made the heaven and the earth;" the KJV and other English translations following the Septuagint.

Yahweh refers to himself as Elohim, El and Eloah, while the Septuagint translates all three words as, Theos (God). Psalm 18:29-32 illustrates this point; "For, by thee, I [David] ran through a troop, and, by my Elohim, I leapt over a wall. As for El, blameless is his way, The speech of Yahweh hath been proved, A shield, he is to all who seek refuge in him. For who is a Eloah, save Yahweh? And who is a Rock, save our Elohim? The El who girded me with strength, and set forth, as blameless, my way." The Septuagint translates the three words, Elohim, El and Eloah as the one word, Theo, and translate Yahweh as Kurios, as also does the KJV and the majority of other English Translations.

Yahweh Removed from His Word

The Septuagint removed Yahweh (#03068) and Yah (#03050) from Yahweh's Word and it appears, that they also removed it from peoples names, yah (jah) being part of the name, such as Elijah. Yahweh was used 6,831 times in the Old Covenant; these were all changed to the Greek word, Kurios (Lord), and it is still being done today in our English Bibles. Isaiah 26:4 declares, "Trust ye in Yahweh, unto futurity,—For, in Yah, Yahweh, is a rock of ages," but the NIV changed this verse to "Trust in the LORD for ever, for the LORD, the LORD, is the Rock eternal."

The Septuagint changed Elijah (#0452), meaning, Yah is El, to Helios (#2246), meaning, Sun God (Greek God) (1 Kg. 17:1). In the New Covenant, the KJV kept to the Greek by using, Elias (#2243, Helias, Sun God) (Mt. 11;14); Yah being removed from his name. (In the New Covenant, the KJV transliterated the Greek names but the Bibles today, including the NKJV, change the names back to the names they used in the Old Covenant, although those names are not correct.) Jeremiah's name is, Yirmeyah (#03414), meaning Yahweh has appointed, was changed to Ieremias (#2408), also being used in the New Covenant (Mt. 2:17), Yahweh being removed. Isaiah's name is Yesha Yah (#03470), meaning, Yahweh's help, was changed to Esaias (#2268) (Mt. 3:3), Yahweh's name being removed. Zachariah name is Zekaryah (#02148), meaning, Yahweh remembers was changed to Zacharias (#2197) (Mt. 23:35), Yahweh being removed. Joshua (#03091, Yehoshua), meaning, Yah is salvation was changed to Iesous (#2424), removing Yah from the name. (Read Appendix B) Yahweh named his Only-begotten Son, Yehoshua, not Jesus, in Matthew 1:21, because Yahweh would save his people through him, as he did with Joshua (Yehoshua) when Moses changed his name from Hoshea, meaning salvation, to Yehoshua, meaning Yahweh is salvation, in Numbers 13:16. We can view the pattern now of a corruption to Yahweh's language, whether it was done by the Hebrews, who produced the Septuagint, in order to hide Yahweh and Yah from the Greek unbelievers, we will never know. This same corruption, which I believe is from the adversary, is very apparent in our present day English Bibles. The Septuagint stayed somewhat faithful to names, which did not have Yah in them, such as Adam,³⁵ David,³⁶ Aaron³⁷ and Moses,³⁸ which makes my point that the removal of, 'Yah,' must have been their purpose.

Yahweh does not have Greek gods in his Word. The Septuagint and the Greek New Covenant have five Greek gods in Yahweh's Word: 1.) Hades (#86 King of the underworld, Rev. 20:14) 2.) Thanatos (#2288 God of death, Rev. 20:14) 3.) Helios (#2246 Sun God, 1 Kg. 17:1; Helias (Elias) (#2243) Mt. 11:14) 4.) Dike (#1348 God of Justice, Acts 28:4) and 5.) Tartarus (#5020 God of Tartaros, 2 Pe. 2:4).

Retrieving Yahweh's Truth from the Greek Text

The Old Covenant is in Hebrew. Transforming English words back to Greek and then to Hebrew, the Hebrew (Ibri) word being it's true meaning, is a simple process. For example, the Great Commandment is Deuteronomy 6:4-5, which declares, "Hear, O Israel: Yahweh, is our God [Elohim],—Yahweh alone. Thou shalt therefore love [ahab] Yahweh thy God [Elohim],—with all thy heart, and with all thy soul [nephesh], and with all thy might." The New Covenant is in Greek. Yehoshua was asked what is the Great Commandment, by which he quoted Deuteronomy 6:4-5, "And, he, said unto him—Thou shalt love [agapao] the Lord [kurios] thy God [theos]—with all thy heart, and with all thy soul [psyche], and

³⁵ 76 Ἀδάμ Adam ad-am'

³⁶ 1138 Δαβίδ Dabid dab-eed'

³⁷ 2 Ἀαρών Aaron ah-ar-ohn'

³⁸ 3475 Μωσῆς Moseus moce-yoos'

with all thy mind." Transferring the Greek to Hebrew (Ibri) we have: 1.) kurios represents Yahweh 2.) theos represents Elohim 3.) agapao represents ahab 4.) psyuche represents nephesh. These Greek words are not equivalent to Yahweh's Hebrew (Ibri) meanings, so we replace the meanings of the Greek words with Yahweh's Hebrew (Ibri) meanings. For example, we replace the Greek word, agape, and it's meaning, with the Hebrew (Ibri) word, ahab, and it's meaning; agape representing ahab.

Yahweh is not in the Greek New Covenant but when kurios and theos are used to represent him, as a proper name, we replace kurios and theos with Yahweh. Yehoshua was being tempted in the wilderness, in Luke 4:12, where he responded, "And Jesus [Iesus], answering, said to him—It is said: Thou shalt not put to the test the Lord [kurios] thy God [theos]," which should be read as, "And Yehoshua, answering, said to him—It is said: Thou shalt not put to the test Yahweh thy Elohim."

The New Covenant Greek text is defective in many places. Psalm 110:1 declares, "The declaration of Yahweh to my Lord [adon]—Sit thou at my right hand, Until I make thy foes thy footstool." This verse is quoted, incorrectly, in Matthew 22:44, Mark 12:36, Luke 20:43 and Acts 2:34. Matthew 22:44 states, "The Lord [kurios], hath said unto, my Lord [kurios],—Sit thou on my right hand, until I make thy foes thy footstool," which makes no sense. We correct the above verses with "Yahweh hath said unto, my Lord...," which now makes sense. Another example is Luke 4:17-19, where Yehoshua read from the scroll of Isaiah. Compare the Hebrew (Ibri) text with the Greek text. Our Greek New Covenant text states,

"And there was handed to him a scroll of the prophet Isaiah [Hesaias]; and unfolding the scroll, he found the place where it was written: The Spirit [pneuma] of the Lord [kurios], is upon me, because he hath anointed me—to tell glad tidings unto the destitute; He hath sent me forth,—To proclaim, to captives, a release, and, to the blind, a recovering of sight,—to send away the crushed, with a release; To proclaim the welcome year of the Lord [kurios]."

The Hebrew (Ibri) text, actually states,

"The spirit [ruah] of My Lord [‘Adonay] Yahweh, is upon me,—Because Yahweh, Hath anointed me, to tell good tidings to the oppressed, Hath sent me to bind up the broken-hearted, To proclaim, To captives, liberty, To them who are bound, the opening of the prison; To proclaim—The year of acceptance of Yahweh" (Is. 61:1-2). [Isaiah name is actually, Y^esha‘yah ("Yah has saved" (Yah yasha‘) yasha‘is, #03467, to save.)

Yahweh's Hebrew (Ibri) truths are retrieved from the Greek and English language, thereby correcting the defects in the Greek and English Bibles.

Corrupting Words, Psyche

As was illustrated above, Hell, is a corrupting word and should not be in any Bible. Another example is our misunderstanding of the Hebrew (Ibri) word, nephesh, which has been selectively translated into the English word, soul. Nephesh has nothing to do with something being immortal or everlasting but on the contrary, we see dead souls and the soul being in the blood. Nephesh was translated into Greek, by the Septuagint, as, psyche (#5590).³⁹ The Greeks, psyche,⁴⁰ does not mean, nephesh, but rather it is immortal, separate from the body, leaving the body after death (Read the footnote below). This Greek false religion is part of Christianity today. It is proclaimed at every funeral; "absent from the body is to be present with the Lord." This is what people want to believe! Psyche is selectively translated, soul, when it meets the Churches teaching, but when it does not, it will be translated, life. For example, the NIV translates, Matthew 2:20, psyche's first usage, "and said, "Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child's life [psyche] are dead." You can see why they did not translate psyche as soul, in it's first usage, because, then it would read, "...for those who were trying to take the child's soul are dead." Another example is 1 John 3:16, which states, "This is how we know what love is: Jesus Christ laid down his life [psyche] for us. And we ought to lay down our lives [psyche] for our brothers." You can see why they did not translate, psyche, as soul, because then it would read, "This is how we know what love is: Jesus Christ laid down his soul for us. And we ought to lay down our souls for our brothers." All people with English Bibles are completely unaware of this deception. The

³⁹ A. The Greek World.

1. Homer. In Homer soma is the dead body, words like melea are used for the living organism, and psyche is the vital force that resides in the members and finds expression in the breath. Hazardous in battle, the psyche leaves a person at death, goes to the underworld, leads a shadowy existence there, and may appear in dreams. The real self becomes food for beasts or in a few cases goes to the gods. The psyche has nothing to do with mental or spiritual functions. Terms like noos, kardia, or thymos are used to denote such functions. Bodily parts are their agents, But the noos, which one bears in the breast or which a god has put there, becomes a permanent and integral part of the person. A varied psychological vocabulary develops, but there is no master concept of soul.

2. Older and Classical Usage. psyche becomes a master concept in the sixth century B.C. The idea of retribution helps to bring this about. The psyche in the underworld assures continuity between this world and the next. The psyche, then is the epitome of the individual, The soma (body) comes to be seen as the sema (tomb) of the soul. Transmigration of the soul also finds supporters (Pythagoras). After 500 B.C. the psyche represents the essential core embracing thought, will, and emotion and not sharing the body's dissolution. The soul is not limited by space. It has a self-expanding logos. Communication between souls is possible. The soul's autonomy and higher worth are taken for granted. Moral instruction is a training of the soul for virtue. Medicine accepts the division of body and soul: the psyche is the self, or the seat of moral and spiritual qualities.

3. Plato.

a. Plato starts with the position of Socrates that we are to be judged by the state of the soul. But there may be conflict between resolve based on insight and spontaneous impulses that also originate in the soul.

b. Different parts of the soul have different ontological value. The aim is to insure for logistikon, its due control over other parts. Moral struggle is a flight from the world of sense and an approximation to intelligible being.

c. In its dominant part the soul is preexistent and immortal: it belongs to transcendent being.

d. The state is a larger model of the soul. So, too, is the cosmos. As life means movement, movement is proper to the soul as it is to the living organism of the cosmos. (TDNT)

⁴⁰ 5590 ψυχή psuche psou-khay' from 5594; n f; TDNT-9:608,1342; {See TDNT 854 }

Rotherham will translate nephesh and psyche as soul but when it translates it as, life, it will footnote the change, unveiling the true way Yahweh is using his word, nephesh.

Changing Pronouns is Deception!

The Rotherham Bible is the only Bible that I know of, that is faithful to the text, such as keeping pronouns the way Yahweh had them recorded. When a translation changes pronouns, without notifying the reader, for whatever noble reason, then that translation can not be trusted! Pronouns are either, neuter, masculine or feminine, depending on the Hebrew (Ibri) or Greek noun. Ruah,⁴¹ the Hebrew (Ibri) word, translated, spirit, is feminine, while the Greek word, pneuma,⁴² which is translated, spirit, is neuter. English Bibles deceive it's readers by calling holy spirit a he (masculine) when it is a it (neuter), thereby keeping holy spirit as a God, the third person of the Trinity. In many cases, they will change the pronoun to an, it, when the spirit is a impure spirit.⁴³ The Rotherham Bible is faithful on pronouns, as will be illustrated below. Compare your English translation with these verses and you will discover their deceptions.

Rotherham Bible

Joh 1:32 And John bare witness, saying—I have gazed upon the Spirit, descending like a dove, out of heaven,—and it abode upon him.

Joh 3:8 The spirit, where it pleaseth, doth breathe, and, the sound thereof, thou hearest; but knowest not, whence it cometh and whither it goeth: Thus, is every one who hath been born of the spirit.

Rom. 8:16 The Spirit itself, beareth witness together with our spirit that we are children of God;

Rom. 8:26 ¶ In the selfsame way moreover, even the Spirit, helpeth together in our weakness,—for, what we should pray for as we ought, we know not, but, the Spirit itself, maketh intercession with sighings unutterable,

1Co 12:11 But, all these, energiseth the one and the same Spirit, distributing unto each one, peculiarly, even as it is disposed.

Arrangement of Words, Emphasized by Yahweh

All of the English Bibles, that I am aware of, except for Young's Literal Translation of the Holy Bible and Joseph Rotherham's Emphasized Bible, rearrange Yahweh's words to make it easier to read, thereby losing Yahweh's emphasis, in order that their Bibles would be purchased. (The customer gets what they want.) I will present a short explanation, with examples. Rotherham's Bible gives a detail explanation on Yahweh's emphasizes but I will only present an excerpt:

⁴¹ 07307 רוּחַ ruwach roo'- akh from 07306; noun feminine; [BDB-924b] {See TWOT on 2131 @@ "2131a" }

⁴² 4151 πνεῦμα pneuma pnyoo'-mah from 4154; noun neuter; TDNT-6:332,876; {See TDNT 643 }

⁴³ NIV Bible Mt 12:43 "When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it. Lu 11:24 "When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it. Then it says, 'I will return to the house I left.'

"Yet, varied as is the Emphatic Idiom of our Public Versions and numerous as are the examples which meet us in which that indication of stress has been turned to most admirable account, the pity is that it has not been resorted to ten times more frequently than is the case. For, be it observed, the Emphatic Idiom of the English is but a faint and fitful reflex of the Emphatic Idiom of the Hebrew (Ibri) and Greek! This fact is well known to scholars, though scarcely dreamt of by the general Bible reading public. A fact however it is, and one which can be substantiated just as conclusively as any law which governs language. The great point at present is that all this accession of force and guide to the sense is, in the Sacred Originals, secured simply by Idiom order of words, fullness of expression, repetitions and the like and is therefore both pervading and authoritative. It is "pervading": not, of course, as though all Scripture needed to be formally emphasized to the same degree. To imagine such a thing would be absurd; some styles of Sacred composition, instead of bristling with points, calmly flow on, keeping the even tenor of their way but "pervading" in the satisfactory sense of being ever available when required. Whenever a point has to be made, a quiet contrast to be rather hinted at than expressed, a sharp and sudden home thrust to be delivered, Idiom is at hand to accomplish it. From which, when the numberless living interests enshrined in the Bible are considered, it will be expected to follow and follow it does that a very large amount of indicated stress underlies almost every page of the Sacred Volume. And does it need to be repeated? Emphasis so conveyed is surely "authoritative:" which is not the same thing as saying there is no room for misapprehension in this place or in that; nor is it the same as affirming that all scholars are absolutely agreed about every little point. But the emphasis is "authoritative," inasmuch as it is in the original, is a part of the original--is of the very spirit and essence of the original. And being in this way "authoritative," it is in all its main indications worthy of unspeakably more diligent heed in exposition than the most brilliant fancies of men who dream they may make what they please of Holy Writ. Sober students are bound by the laws of Grammar: they are equally bound by the laws of Emphasis."⁴⁴ An example of adding emphasis to a sentence, which normally would be written, "I love you," would be to rearrange the sentence by stating, "You I love," or "Love I you."

Yahweh's emphasize will be illustrated in Psalm 23 in the Bibles of Rotherham and Young's. The NIV and NKJV Bibles, today's most purchased Bibles, will be used to illustrate the removable of Yahweh's emphasize.

⁴⁴ Rotherham's Emphasized Bible, pg. 9-10.

Rotherham's Bible

(< > shows a Grammatical Inversion⁴⁵)

Yahweh, is my shepherd—I shall not want:

<In pastures of tender grass,> he maketh me lie down,

<Unto restful waters,> he leadeth me;

< My life,> he restoreth,

Young's Bible

(Young does not use symbols but the word order is maintained.)

Jehovah is my shepherd, I do not lack,

In pastures of tender grass He causeth me to lie down,

By quiet waters He doth lead me.

My soul He refresheth,

NIV Bible

The LORD is my shepherd, I shall not be in want.

He makes me lie down in green pastures, (Emphasize removed.)

he leads me beside quiet waters, (Emphasize removed.)

he restores my soul. (Emphasize removed.)

NKJV Bible

The LORD is my shepherd; I shall not want.

He makes me to lie down in green pastures; (Emphasize removed.)

He leads me beside the still waters. (Emphasize removed.)

He restores my soul; (Emphasize removed.)

A person can only see Yahweh's emphasis, by markings, in Rotherham's Emphasized Bible. Young's Literal translation of the Holy Bible maintains Yahweh's word order but without markings.

Robert Young's Literal Translation of the Holy Bible

Young's Bible is the only Bible that maintains the Hebrew (Ibri) verb's structure. The Hebrew (Ibri) language does not have verbs being in the past, present and future tenses but rather it's verbs are either complete or incomplete (perfect or imperfect). Our past tense is perfect (complete), while our present and future tenses are imperfect (incomplete). The Hebrew (Ibri) text does not have a future tense, the future tense, shalt, being an example. In the Hebrew (Ibri) Old Covenant, the KJV Bible uses the word, shalt, 1,510 times; Rotherham's Bible uses the word, shalt, 1,644 times while Young's Bible uses the word, shalt, 0 times. I will use Exodus 20:13-15 for an illustration, where the verbs are in the imperfect state (future tense does not exist in Hebrew):

⁴⁵ In linguistics, inversion is any of several grammatical constructions where two expressions switch their canonical order of appearance, that is, they invert, which brings emphasize.

Young's Bible

*'Thou dost not murder.
'Thou dost not commit adultery.
'Thou dost not steal.*

Rotherham Bible

*Thou shalt not commit murder.
Thou shalt not commit adultery.
Thou shalt not steal.*

Young's Bible also unveils, in the Old Covenant, two additional Hebrew (Ibri) communications. 1.) "That the Hebrews were in the habit of using the perfect state (past tense) to express the certainty of an action taking place, even though the action might not really be performed for some time. And, 2.) That the Hebrews, in referring to events which might be either past or future, were accustomed to act on the principle of transferring themselves mentally to the period and place of the events themselves, and were not content with coldly viewing them as a bygone or still coming time; hence the very frequent use of the imperfect state (present tense)."⁴⁶ For example, David speaking to Goliath declares, in 1 Samuel 17:46,

This day doth [imperfect] Jehovah shut thee up into my hand — and I have [perfect] smitten thee, and turned aside thy head from off thee, and given [perfect] the carcass of the camp of the Philistines this day to the fowl of the heavens, and to the beast of the earth, and all the earth do [imperfect] know that God is for Israel.

While the NIV states,

This day the LORD will hand you over to me, and I'll strike you down and cut off your head. Today I will give the carcasses of the Philistine army to the birds of the air and the beasts of the earth, and the whole world will know that there is a God in Israel.

Two additional, very important, examples will be the Ten Commandments (Ex. 20:1-17) and the Great Commandment (Deu. 6:4-9). Nine of the commandments are in the imperfect state, while the first commandment is the only commandment given in the perfect state:

'Thou hast no other Gods before Me.

The Great Commandment is in the perfect state:

⁴⁶ Young's Bible, Preface to the First Edition.

'Hear, O Israel, Jehovah our God is one Jehovah; and thou hast loved Jehovah thy God with all thy heart, and with all thy soul, and with all thy might, and these words which I am commanding thee to-day have been on thine heart, and thou hast repeated them to thy sons, and spoken of them in thy sitting in thine house, and in thy walking in the way, and in thy lying down, and in thy rising up, and hast bound them for a sign upon thy hand, and they have been for frontlets between thine eyes, and thou hast written them on door-posts of thy house, and on thy gates.

English Bibles will translate the above verses into the future tense (thou shalt, you shall), rather than the perfect state (past tense), as the Hebrew (Ibri) text does. Yahweh has expressed, by using the perfect state, rather than the imperfect state, that there are no options but only obedience to the First commandment and the Great commandment! These truths can not be observed in the other English Bibles. We must remember there is no future tense in Hebrew. (Also, there is no, a, or, an, in the Hebrew (Ibri) or Greek languages. All a's and an's have been added to our English Bibles; they having no textual authority.)

Conclusion

The words of Yahweh "...only extend to the original text, as it came from the pens of the writers, not to any translations ever made by man, however aged, venerable, or good; and only in so far as any of these adhere to the original, neither adding to or omitting from it one particle, are they of any real value, for, to the extent that they vary from the original, the doctrine of verbal inspiration is lost, so far as that version is concerned."⁴⁷ When a person speaks of, 'Hell,' or, 'Soul,' or, 'The Lord,' ask them what Hebrew (Ibri) word are they referring to? Sheol, nephesh and Yahweh can only be their answer, meaning, these Hebrew (Ibri) words do not have the meaning of their English usages. The Hebrew (Ibri) language is Yahweh's foundation and not Greek or English. Our English popular Bibles are defective, deceptive and corrupt; even the names of our Creator and Father (Yahweh) and his Only-begotten Son (Yehoshua) are not in these Bibles; the Rotherham and Young Bible's being the exceptions, even though they also have their flaws, as they themselves have reported to their readers. For additional Hebrew (Ibri) word studies, that will elevate your understanding of Yahweh's promises, read the articles in our Teleios Books.

Appendix A

SHEOL & GEHENNA (Word Study)

"For thou wilt not abandon my soul to Sheol.

⁴⁷ Robert Young's Bible, Preface to the revised edition, 1862.

Neither wilt thou suffer thy man of lovingkindness [hesed], to see corruption"
(Ps. 16:10, Acts 2:27).

The first occurrence of Sheol is in Genesis 37:35, when Jacob, learning of Joseph's death, states, "And all his sons and all his daughters rose up to console him, but he refused to be consoled, and said—Surely I will go down unto my son [Joseph], mourning, to Sheol! And his father [Jacob] wept for him." Sheol (Strong's #07585) occurs sixty-five times in the Hebrew (Ibri) Old Covenant and eleven times in the Greek New Covenant, translated as Hades (Strong's #86).

(Note: People have translated, 'Sheol,' as, 'Grave,' but grave is the Hebrew (Ibri) word, qeber (Strong's #06913). Ge 35:20 And Jacob set up a pillar, over her grave [qeburâ 06900],—the same, is—The Pillar of the Grave [qebura 06900] of Rachel, until this day.")

E. W. Bullinger stated in his Critical Lexicon, under Hell (Hades), "If we enquire of it in the list of the occurrences, it will teach: 1.) That as to direction it is down. 2.) That as to place it is in the earth. 3.) that as to nature it is put for the state of death. Not the act of dying, for which we have no English word, but the state or duration of death. Sheol therefore means the state of death; or the state of the dead, of which the grave is tangible evidence. It has to do only with the dead. It may sometimes be personified and represented as speaking, as other inanimate things are. It may be represented by a coined word, Grave-*dom*, as meaning the dominion of power of the grave. 3.) As to relation it stands in contrast with the state of the living (Deu. 30:15,19; 1 Sam. 2:6-8). 4.) As to association, it is used in connection with mourning (Gen. 37:34-35), sorrow (Gen. 42:38, 2 Sam. 22:6, Ps. 18:5, 116:3), fright and terror (Num. 16:27, 34), weeping (Is. 38:3, 10, 15, 20), silence (Ps. 31:17, 6:5, Ecc. 9:10), no knowledge (Ecc. 9:5, 6, 10), punishment (Num. 16:27, 34, 1 Kg. 2:6, 9, Job 24:19, Ps. 9:17) and finally as to duration, the dominion of Sheol will continue until and end only with resurrection, which is the only exist from it (Hos. 13:14 and compare Ps. 16:10 with Acts 2:27, 31; 13:35)."

Sheol's sixty-five usages are: Gen. 37:35, Gen. 42:38, Gen. 44:29, 31, Num. 16:30, 33, Deut. 32:22, 1 Sam. 2:6, 2 Sam. 22:6, 1 Ki. 2:6, 9, Job 7:9, Job 11:8, Job 14:13, Job 17:13, 16, Job 21:13, Job 24:19, Job 26:6, Ps. 6:5, Ps. 9:17, Ps. 16:10, Ps. 18:5, Ps. 30:3, Ps. 31:17, Ps. 49:14f, Ps. 55:15, Ps. 86:13, Ps. 88:3, Ps. 89:48, Ps. 116:3, Ps. 139:8, Ps. 141:7, Prov. 1:12, Prov. 5:5, Prov. 7:27 Prov. 9:18, Prov. 15:11, 24, Prov. 23:14, Prov. 27:20, Prov. 30:16, Eccl. 9:10, Cant. 8:6, Isa. 5:14, Isa. 14:9, 11, 15, Isa. 28:15, 18, Isa. 38:10, 18, Isa. 57:9, Ezek. 31:15ff, Ezek. 32:21, 27, Hos. 13:14, Amos 9:2, Jon. 2:2, Hab. 2:5

The err of people being alive after dying, those who were evil being tortured (Hell), was inserted into Yahweh's Word by the Greeks. The Greek Septuagint, approximately written 250 BC, is the Greek translation of the Hebrew (Ibri) text. These translators use the Greek word, Hades, for the Hebrew (Ibri) word, Sheol, they having no other word, in their language, to represent Sheol. Sheol, being a place where all the dead go until their resurrection, became Hades, a place where people are alive being tortured. Hades also known as Pluto is a Greek god who is the god of the lower regions. " Hades was a son of the Titans, Cronus and Rhea, and brother of the deities Zeus, Poseidon, Demeter, Heres and Hestia. After Cronus was overthrown by his sons, his kingdom was divided among them, and the underworld fell by lot to Hades. There he ruled with his queen, Persephone, over the infernal powers and over the dead in what was often called "the house of Hades," or simply Hades. He was aided by the dog Cerberus. Though Hades supervised the trial and punishment of the wicked after death, he was not normally one of the judges in the underworld, nor did he personally torture the guilty, a task assigned to the Furies (Erinyes). Hades was depicted as stern and pitiless, unmoved by prayer or sacrifice (like death itself). Forbidding and aloof, he never quite emerges as a distinct personality from the shadowy darkness of his realm, not

even in the myth of his abduction of Persephone."⁴⁸ Hades usages, in the New Covenant, are Matt. 11:23, Matt. 16:18, Lk. 10:15, Lk. 16:23, Acts 2:27, 31, 1 Co. 15:55, Rev. 1:18, Rev. 6:8, Rev. 20:13f.

The KJV, of 1611, translated, Sheol: Hell, thirty-one times, Grave, thirty-one times and Pit, three times. The NKJV of 1982, translated Sheol as Hell, nineteen times instead of thirty-one times. Robert Young's Bible, written in the 1880's, translated, Sheol, as Sheol, sixty-five times. Rotherham's Emphasized Bible translated, Sheol, as Hades, in the Old Covenant and the New Covenant, thereby showing the reader, Sheol's usages in the Old and New Covenant. The ASV of 1901 translated Sheol, as Sheol as does the NASV. The word, Hell, is not in Young's or Rotherham's Bible.

There are many Bibles (NIV, ESV etc.) today that do not translate Sheol as Hell, meaning there is no Hell in the Old Covenant!

Ge-henna (Strong's #1067), used twelve times. Ge is Greek for valley and henna is the name for hinnom. It is the Valley of Ben-hinnom, which is a valley (deep and narrow ravine) with steep, rocky sides located southwest of Jerusalem, separating Mount Zion to the north from the 'hill of evil counsel' and the sloping rocky plateau of the 'plain of Rephaim' to the south. Hinnom mean is, "lamentation." Yahweh in Jeremiah 7:31-32, declares, "And they have built the high places of Topheth, which is in the valley of the son of Hinnom, To burn up their sons and their daughters, in the fire,—Which I commanded not, Neither came it up on my heart. Therefore, lo! days are coming, Declareth Yahweh, When it shall not be called any more—The Topheth, nor, The valley of Ben-hinnom, but, The valley of Slaughter,—And they shall bury in Topheth, for want of place." Usages are in Jos. 15:8, Jos. 18:16, 2 Ki. 23:10, 2 Chr. 28:3, 2 Chr. 33:6, Neh. 11:30, Jer. 7:31f, Jer. 19:2, 6, Jer. 32:35. Gehenna, in the New Covenant, is being used figuratively as the Lake of Fire in the book of Revelation, where all those who are not written in the Book of Life are cast into, including death and Sheol.

(Note of interest: The word used in the Parable of the Rich Man and Lazarus, is not Gehenna but rather Hades.)

'Does Hell exist in the Word of Yahweh,' can be read at

http://www.teleiosministries.com/pdfs/Hell_the_adversary_and_Death/does_hell_exist.pdf

'The Rich man and Lazarus or the Intermediate State,' can be read at

http://www.teleiosministries.com/pdfs/E_W_Bullinger_Writings/rich_man_and_lazarus.pdf

Appendix B

Yahweh named his Only-Begotten Son

YEHOSHUA

(yeh-ho-shoo'-ah)

A name is a proper noun, which is to be transliterated and not translated. The United States of America is a proper noun and is not translated into Russian but is transliterated. The Hebrew (Ibri) language is the foundation of Yahweh's Word. The name, David (daw-veed, Strong's #1732) is David in Greek, English,

⁴⁸ Britannica Hades (Greek Mythology)

Italian etc. etc. The problem is that the Greek and then English translators started translating proper names instead of transliterating them. For example, Miriam (meer-yawm, Strong's #4813, Ex. 15:20) was changed by the Greeks, who translated the Hebrew (Ibri) Old Covenant into Greek, which is known as the Septuagint, written around 250 B.C. changed her name to, Maria (Strong's #3137), then an English translator changed Maria to Mary, when all along, our Lord's mother's name is Miriam and not Maria (Song Ave Maria) or Mary.

The prophet Joshua's name is actually, Yehoshua (yeh-ho-shoo'-ah, Strong's #3091, Josh. 1:1), meaning, Yah (Strong's #3068) is salvation (yasha Strong's # 3467) The Greeks changed his name to, Iesous (ee-ay-sooce, Strong's #2424) in the Septuagint. The Greek text of the New Testament, in Acts 7:45 and Hebrew (Ibri) 4:8, calls Yehoshua (Joshua) Iesous (#2424). English translators, in 1611 KJV, changed his name to Jesus (Acts 7:45, Hebrews 4:8), later on this name being changed to our present day Jesus (Jee-zus).

The Greek New Covenant Text, in Matthew 1:1, states, "The book of the generation of Iesous Christ...", Iesous (Strong's #24240) is the same name used in Acts 7:45 and Hebrew (Ibri) 4:8, which was representing Joshua, who we know his true name to be, Yehoshua. Matthew 1:21 now makes sense, which states, "...thou shalt call his name Yehoshua,— for, he [Yahweh], will save [yasha] his people from their sins. Moses changed Joshua's name from Hoshea (ho-shay-ah, Strong's #1954, Num. 13:16), meaning, salvation (Strong's #3467) to Yeh-oshua (Strong's # 3091), meaning Yahweh is Salvation (Num. 13:16).

Bible commentators and translators have known this for hundred's of years. For example, Adam Clarke's commentary, written around the 1830's, stated, under Matthew 1:21, "*Jesus, The same as Joshua (Yehoshua) from yasha, he saved, delivered, put in a state of safety. See on Exodus 13:9; Num. 13:16.*" E. W. Bullinger, in his Companion Bible, written in the early 1900's, stated under Numbers 13:16, "*Jehoshua. Name occurs over 250 times; see the first, Ex. 17:9. Sometimes Jeshua (Neh. 8:17). Greek, Jesus (Mat. 1:21, Acts 7:45, Heb. 4:8). In Deu. 32:44 called Hoshea again: Hoshea = saviour, or salvation. Je, prefixed = he by whom Jehovah will save.*"

(An error that has occurred, is that people are calling our Lord, Yeshua, which is incorrect. The Hebrew (Ibri) word, yeshua, (yesh-oo-aw, Strong's # 3444) is a feminine common noun, meaning, salvation, first used in Genesis 49:18; "For thy salvation [yeshua], have I waited, O Yahweh!")

Conclusion: A great percentage of the proper names in our English translations are completely wrong! Isaiah is Yeshayah (yesh-ah-yaw, Strong's #3470), Jeremiah is Yirmeyah (yir-meh-yaw, Strong's # 3414) etc. etc. but the name of YEHOSHUA, is the name Yahweh gave his only-begotten Son!

For advanced Bible teachings, go to www.teleiosministries.com

To here Yehoshua's name and learn Hebrew (Ibri) & Greek words, go to <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H3091&t=KJV>

Mountain of God (Sinai), Moses' Seven Ascents

*Now, Moses came in unto the Mountain of God, to Horeb, so God called unto him, Moses! Moses! Do not draw nigh hither,—
put off thy sandals from thy feet, for, the place whereon thou art standing, is, Holy Ground. (Ex. 3:1-5)*

*"My servant Moses,—In all my house, trusty, is he: Mouth to Mouth, do I speak with him, And plainly—not in dark sayings,
And, the form of Yahweh, doth he discern" (Num. 12:7-8)*

COVENANT AGREEMENT

1st

1.) [Ascent] Ex. 19:3-6 (**Yahweh's Covenant**); "And, when, Moses, had gone up unto God, then called Yahweh unto him, out of the mountain, If ye will, indeed hearken, to my voice, And keep my covenant, Then shall, As a kingdom of priests, And a holy nation. These, are the words, which thou shalt speak unto the sons of Israel."

[Descent] Ex. 19:7-8 (**Peoples Agree to the Covenant**); "Then came Moses, and called for the elders of the people,—and put before them all these words, which Yahweh had commanded him. And all the people responded together, and said, All that Yahweh hath spoken, will we do."

2nd

2.) [Ascent] Ex. 19:8-13 (**Moses as Mediator of the Covenant**); "And Moses took back the words of the people, unto Yahweh. Lo! I, am coming unto thee in the veiling of cloud, in order that the people may hear when I speak with thee... Moses—Go unto the people, and thou shalt hallow them today, and tomorrow,—and they shall wash their clothes; and shall be ready, by the third day,—for, on the third day, will Yahweh come down in the sight of all the people, upon Mount Sinai."

[Descent] Ex. 19:14-19 (**Yahweh's 1st Manifestation to the People**); "Then Moses went down out of the mount, unto the people,—and hallowed the people, and they washed their clothes... And it came to pass, on the third day, when the morning had come, that there were thunderings and lightnings, and a heavy cloud upon the mount, and the sound of a horn, loud exceedingly,—and all the people who were in the camp trembled. And Moses brought forth the people, to meet God... Moses, spake and, God, responded to him with a voice."

3rd

3.) [Ascent] Ex. 19:20-24 (**Yahweh warning the people**); "Thus came Yahweh down upon Mount Sinai, unto the top of the mount,—and Yahweh called Moses unto the top of the mount, and Moses, went up. Then said Yahweh unto Moses, Go down, adjure the people,—lest they press through unto Yahweh, to see, and so there fall from among them a multitude; come up, thou and Aaron with thee."

[Descent] Ex. 19:25-20:20 (**10 Commandments of the Covenant Given**); Moses went down unto the people...And God spake all these words, saying: I, am Yahweh thy God...Thou shalt not have other gods, besides me....And they said unto Moses, Speak, thou, with us, and we will hear,—but let not God speak, with us, lest we die."

4th

4.) [Ascent] Ex. 20:21-24:2 (**Yahweh's Covenant Regulations Given**); "Moses, approached unto the thick gloom, where God was...Now, these, are the regulations [Regulations Ch. 21-23] which thou shalt put before them...Thou shalt not make, with them or with their gods, a covenant, etc etc...to Come up unto Yahweh—thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel,—so shall ye bow yourselves down, from afar."

[Descent] Ex. 24:3-8 (**People Agree to the Covenant**); "So Moses came, and recounted to the people all the words of Yahweh, and all the regulations,—and all the people responded with one voice, and said, All the words which Yahweh hath spoken, will we do...Then wrote Moses all the words of Yahweh...then took he the book of the covenant, and read in the ears of the people. And they said, All that Yahweh hath spoken, will we do, and will hearken. Then Moses took the blood, and dashed over the people,—and said, Lo! the blood of the covenant which Yahweh hath solemnised with you, over all these words."

5th

(Israel on Probation, 40 days and 40 nights)

5.) [Ascent] Ex. 24:9-32:14, Deu. 9:9-11 (**Yahweh Gives Instructions for His Tent of Meetings; Two Tablets Given**); "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel...And, the appearance of the glory of Yahweh, was like a consuming fire, on the top of the mountain,—in the sight of the sons of Israel...then abode I in the mountain, forty days and forty nights, food, did I not eat, and, water, did I not drink... Then said Yahweh unto Moses—Come thou up unto me, in the mountain, and remain thou there,—for I must give thee tables of stone, and the law, and the commandment, which I have written, to direct them...[Designing the Tent of Meetings; Ch. 25-31]...so shall they make all that I have commanded thee:—the tent of meeting, and the ark of the testimony; and the propitiatory...Then gave he unto Moses, as he finished speaking with him in Mount Sinai, the two tables of the testimony,—tables of stone, written with the finger of God."

[Descent] Ex. 32:15-30 (**Covenant Broken, Failed Probation**); "The people said, Up, make for us gods...And Moses turned, and went down out of the mount, with the two tables of testimony in his hand,—tables written upon, on both sides of them, on this and on that, were they written...[Moses] saw the calf, and the dancings, the anger of Moses kindled, and he cast out of his hands the tables, and brake them in pieces, at the foot of the mountain."

6th

(Israel on Probation, 40 days and 40 nights)

6.) [Ascent] Ex. 32:31-33, Deu. 9:18, 25 (**Moses Bows to Yahweh for the People's Sin**); "So Moses returned unto Yahweh, and said,—Oh now! this people hath sinned a great sin, and they have made for themselves—gods of gold. Then lay I prostrate before Yahweh, as at the first, forty days and forty nights, food, did I not eat, and, water, did I not drink,—because of all your sin which ye had sinned, in doing the thing that was wicked in the eyes of Yahweh, to provoke him to anger.

[Descent] Ex. 32:34-34:3 (**Yahweh plagued the People**); "Now, therefore, go lead the people to the place of which I spake to thee, lo! my messenger, shall go before thee,—But, in the day when I do visit, then will I visit upon them, their sin...Him who hath sinned against me, must I blot out of my book. And Yahweh plagued the people,—for what they had done with the calf, which Aaron made...And Yahweh said unto Moses—Hew thee two tables of stone, like the first,—and I will write upon the tables, the words which were upon the first tables, which thou didst break in pieces;"

7th

(Israel on Probation, 40 days and 40 nights)

7.) [Ascent] 34:4-28, Deu. 10:1-5, 10 (**Covenant Reestablished, Two Tablets Given**); "So Yahweh passed before him, and proclaimed,—Yahweh, Yahweh, An El of raham, and hannun,—Slow to anger, and abundant in hesed and emet...Yahweh said—Lo! I, am about to solemnise a covenant,—in presence of all thy people, will I do marvelous things, which have not been created in any part of the earth, nor among any of the nations,—so shall all the people in whose midst, thou, art, see the work of Yahweh, for, a fearful thing, it is, which, I, am doing with thee...I, stayed in the mountain according to the former days, forty days, and forty nights,—and Yahweh hearkened unto me, at that time also, Yahweh, was not willing, to destroy thee."

[Descent] Ex. 34:29-35 (**Covenant Ratified**); "And it came to pass, when Moses came down out of Mount Sinai, with the two tables of testimony in the hand of Moses, when he came down out of the mount, that, Moses, knew not that the skin of his face shone...And Moses called together all the assembly of the sons of Israel, and said unto them,—These, are the things which Yahweh hath commanded, to do them."

Conclusion

Now, therefore, O Israel, what is, Yahweh thy God, asking of thee,—but to revere Yahweh thy God, to walk in all his ways, and to love him, and to serve Yahweh thy God, with all thy heart, and with all thy soul...(Deu. 10:12-22)

The Trinity is not Believed by Anyone Who has read the Word of Yahweh!

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

Do people, who have read Yahweh's Word, including pastors, confess the Trinity? Absolutely! But do they believe it? No! Trinitarians are similar to atheists and agnostics, who say they question or reject a Creator but they do not believe what they openly confess. Both groups confess one thing but do not believe what they confess. Atheists and agnostics know there is a Creator (Rm. 1:19-32) and people who read Yahweh's Word, know that there is One God and one Mediator between God and man, a man, Christ Yehoshua, Yahweh's Only-begotten Son (1 Tim. 2:5, 1 Cor. 8:6, Ex. 20, Deu. 6:4-9). Then why do Bible reading Christians accept the Trinity, when they know it is false? What moves them to lie to the public, in front of Yahweh and Christ, while inwardly, they justify their actions?

(This article only deals with people who have read the Word of Yahweh. Christians who have not read the Bible, as children, only repeat what they have heard, having no foundation. They believe only what they have been told, placing their reasoning ability aside. These people believe the nightly news, without question. They are simpletons. Also, the adversary, the deceiver of the whole world, who is very much involved in the Trinity, will not be discussed in this article.)

Lying to Avoid the Consequences

“If you tell a lie big enough and keep repeating it, people will eventually come to believe it. The lie can be maintained only for such time as the State can shield the people from the political, economic and/or military consequences of the lie. It thus becomes vitally important for the State to use all of its powers to repress dissent, for the truth is the mortal enemy of the lie, and thus by extension, the truth is the greatest enemy of the State.”⁴⁹

An example of public lying is when our school text books declare that life and matter came into existence without a Creator. All scientists, teachers and Yahweh rejecters must profess

⁴⁹The original description of the big lie appeared in Mein Kampf. Adolf Hitler applied it to the behavior of Jews rather than as a tactic he advocated. Specifically, he accused Viennese Jews of trying to discredit the Germans' activities during World War I. Hitler wrote of the Jews' "unqualified capacity for falsehood" and "that in the big lie there is always a certain force of credibility; because the broad masses of a nation are always more easily corrupted in the deeper strata of their emotional nature than consciously or voluntarily; and thus in the primitive simplicity of their minds they more readily fall victims to the big lie than the small lie, since they themselves often tell small lies in little matters but would be ashamed to resort to large-scale falsehoods. It would never come into their heads to fabricate colossal untruths, and they would not believe that others could have the impudence to distort the truth so infamously. Even though the facts which prove this to be so may be brought clearly to their minds, they will still doubt and waver and will continue to think that there may be some other explanation.... From time immemorial, however, the Jews have known better than any others how falsehood and calumny can be exploited." <https://www.jewishvirtuallibrary.org/joseph-goebbels-on-the-quot-big-lie-quot>

this lie, even though they are fully aware that there is a Creator. They will go to their death bed proclaiming this lie. Why? Speaking the truth will make them accountable to the Judge of all the Earth, who they despise. Our government, including scientists, lie about abortion, transgender men, homosexuality, etc. etc.

Another example of people who lie to the public are Roman Catholics. Any Roman Catholic, who has read the Bible, knows that Miriam (Mary) had children in addition to Yehoshua, thereby she can not be a virgin; knowing also that the Bible never states that she did not die; knowing also that nowhere does the Bible ever direct anyone to pray to her. They are also aware that the Fourteen Stations of the Cross and Purgatory are not in the Bible. They are aware that these doctrines must be confessed in order to be a Roman Catholic. Why do Bible reading Roman Catholics behave in this manner? By doing so, they become members of the Catholic Church, receiving all of it's benefits, which is what they desire.

Bible reading Christians, who profess to be Trinitarians, are fully aware that their terms, such as Trinity, God the Son, God the Holy Spirit, God-man etc. etc. are not in Yahweh's Book. They are fully aware that all of the Pauline Epistles begin with greetings from two, not one, neither three, entities, always being in the same order. These greetings are, "Favour unto you, and peace, from God our Father, and Lord Jesus Christ." They are fully aware that no epistle ever began with, "Greetings from the Father, Son and Holy Spirit." They are fully aware that Yehoshua has a God (Eph. 1:3, 17). What exceedingly strong motivations are these people following, where they betray even their own God and Father, Yahweh of Hosts, and their own Lord and Savior Christ Yehoshua by confessing the Trinity, which is nowhere present in Yahweh's Book? These people are willing to be accursed, for Paul declared, in Galatians 1:6-9, "I marvel that, thus quickly, ye are moving away from him that called you in the favour of Christ, unto a different glad-message,— Which is not, another, only there are, some, that are troubling you, and wishing to change the glad-message of the Christ. But, even if, we, or, a messenger out of heaven, announce a glad-message aside from that which we announced unto you, accursed, let him be! As we have said before, even now, again, I say: If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed, let him be!"

One motivation, for confessing the Trinity, can be peer pressure. Moses was not affected by peer pressure but Aaron was; a pressure so overwhelming that Aaron could have been put to death by Yahweh for his sin, but, it appears that he feared man more than Yahweh. "And Moses said unto Aaron, What had this people done to thee,—that thou shouldst have brought upon them a great sin (Ex. 32:21)?" We can ask pastors today this same question. The Apostle Peter was manipulated by peer pressure, when Paul stated in Galatians 2:11-13, "But, when Cephas [Peter] came unto Antioch, to the face, *even*, him, I resisted, because he stood condemned; For, before that certain came from James, with them of the nations, used he to eat; whereas, when they came, he used to withdraw, and keep himself

separate, fearing them of the circumcision; And the rest of the Jews used hypocrisy with him, so that, even Barnabas, was carried away by their hypocrisy.” “Peer pressure is a strong motivating force; the willingness to please people who mean something to them is often a stronger motivating force than financial rewards.” They believe it will benefit them and it does. They are accepted, with open arms, into the Christian community. Other motivations for confessing the Trinity can be fear of rejection, financial gain, acceptance, power etc. etc. Attempting to discuss truths with these people will not affect them because they already know the doctrine of the Trinity is false. They fear the consequences of denying the Trinity. The fact still remains that their acceptance of the Trinity, when they know it is false, is lying to the public.

Why Do People Lie?

1. To avoid being punished.
2. To obtain a reward not otherwise readily obtainable.
3. To protect another person from being punished.
4. To protect oneself from the threat of physical harm.
5. To win the admiration of others.
6. To get out of an awkward social situation.
7. To avoid embarrassment.
8. To maintain privacy without notifying others of that intention.
9. To exercise power over others by controlling the information the target has.⁵⁰

Consequences of Denying the Trinity in History (Nicene Creed 325 AD and Constantinople Creed 553 AD)

The question we could ask Trinitarians is, “What would be the consequences of them denying the Trinity?” Let us begin with the Nicene Creed (325 AD), which declares the punishment to those who reject what they proclaim, which is, “The catholic and apostolic church condemns those who say concerning the Son of God that “there was a time when he was not” or “he did not exist before he was begotten” or “he came to be from nothing” or who claim that he is of another subsistence (*hypostasis*) or essence (*ousia*), or a creation (*ktistos*), or changeable (*aloi&omacron;tos*), or alterable (*treptos*).” (See the Anathemas of the Second Council of Constantinople (553 AD) in Appendix A.) The consequence of denying the Trinity, in this time period, would be punishment, even unto death; excommunication from your community; a private business suffering loss of customers; unable to be hired for work, etc. etc.

⁵⁰ <https://www.paulekman.com/blog/why-do-people-lie-motives/>

William III, 1697-8: An Act for the more effectual Suppressing of Blasphemy and Profaneness.

“That if any Person or Persons having been educated in or at any time having made Profession of the Christian Religion within this Realm shall by writing printing teaching or advised speaking deny any one of the Persons in the Holy Trinity to be God or shall assert or maintain there are more Gods than One or shall deny the Christian Religion to be true or the Holy Scriptures of the Old and New Testament to be of Divine Authority and shall upon Indictment or Information in any of His Majesties Courts at Westminster or at the Assizes be thereof lawfully convicted by the Oath of Two or more credible Witnesses such Person or Persons for the First Offence shall be adjudged incapable and disabled in Law to all Intents and Purposes whatsoever to have or enjoy any Office or Offices Employment or Employments. Ecclesiastical Civil or Military or any Part in them or any Profit or Advantage appertaining to them or any of them And if any Person or Persons so convicted as aforesaid shall at the Time of his or their Conviction enjoy or possess any Office Place or Employment such Office Place or Employment shall be void and is hereby declared void And if such Person or Persons shall be a Second Time lawfully convicted as aforesaid of all or any the aforesaid Crime or Crimes that then he or they shall from thenceforth be disabled to sue prosecute plead or use any Action or Information in any Court of Law or Equity or to be Guardian of any Child or Executor or Administrator of any Person or capable of any Legacies or Deed of Gift or to bear any Office Civil or Military or Benefice Ecclesiastical for ever within this Realm and shall also suffer Imprisonment for the Space of Three Years without Bail from the Time of such Conviction.”⁵¹ The consequences of denying the Trinity are spelled out in this law. As recent as 24 May 1966, the Law Commission said that the offence created by this statute was obsolete and recommended that the whole Act be repealed, which it was.

Consequences in the USA as of Today

As of today, a person denying the Trinity results in one being called a heretic, an Anti-Christ, a Mormon, a Jehovah Witness etc. etc.; one will be isolated and shunned from the Christian community, being unable to be wed by a denominational pastor or priest. The majority of Bible reading Christians will not accept these consequences; rather they consent unto the Trinity, being under peer pressure and fear, even though they do not believe this doctrine. What do they gain?

1. They obtain a reward not otherwise readily obtainable.
2. They protect other persons from being punished.
3. They win the admiration of others.
4. They get out of an awkward social situation.
5. They avoid embarrassment

⁵¹ <https://www.british-history.ac.uk/statutes-realm/vol7/p409>

Conclusion

Bible reading Christians know there is no Trinity. By confronting them, you are asking them to give up their standing in their community, which they will not do. They have chosen not to suffer hardship for Christ's sake. They have chosen not to be hated (Luke 21:17). Yahweh declares in Titus 3:9-11, "But, foolish questionings, and genealogies, and strife, and contentions about matters of law, avoid, for they are unprofitable and vain. From a party-man [hairetikos]⁵², after a first and second admonition, excuse thyself; Knowing that such a one is perverted, and sinneth, being self-condemned." We must leave them alone. We must accept being a minority, suffering hardship for Christ's sake. "Keep in mind Yehoshua Christ—raised from among the dead, of the seed of David,—according to my joyful message: In which I am suffering hardship, even unto bonds, as an evil-doer; but, the word of Yahweh, is not bound" (2 Tim. 2:9).

Note of Interest:

Exalting Jesus to be God (A God that can be Seen)

People have always desired a God that can be seen, where you can place his painting over the mantle or have his statue in your home. You can not do this with Yahweh, who has no images. All scripture is a testimony to Yahweh! The name, Yahweh, is used 6,831 times in the Old Covenant. What do seminaries teach their students? All scripture is not about Yahweh but rather it is all about Jesus. Dallas Theological Seminary declares, in their first Statement of Beliefs, "We believe that all the Scriptures center about the Lord Jesus Christ in His person and work in His first and second coming, and hence that no portion, even of the Old Testament, is properly read, or understood, until it leads to Him."⁵³ The Southern Baptist state in their first Statement of Beliefs, All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.⁵⁴ What happened to Yahweh? It appears to be the same story that occurred with the Israelites, when Moses was upon Mount Sinai, where the people created a god that they could see. They declared, "These, are thy gods, O Israel, [not Yahweh] who brought thee up, out of the land of Egypt (Ex. 32:4)." They replaced Yahweh with the works of their hands, an image which could be seen. Today, Yahweh,

⁵² 141 airetikov hairetikos *hahee-ret-ee-kos*' schismatic, factious, a follower of a false doctrine

⁵³ Article I—The Scriptures

We believe that "all Scripture is given by inspiration of God," by which we understand the whole Bible is inspired in the sense that holy men of God "were moved by the Holy Spirit" to write the very words of Scripture. We believe that this divine inspiration extends equally and fully to all parts of the writings—historical, poetical, doctrinal, and prophetic—as appeared in the original manuscripts. We believe that the whole Bible in the originals is therefore without error. We believe that all the Scriptures center about the Lord Jesus Christ in His person and work in His first and second coming, and hence that no portion, even of the Old Testament, is properly read, or understood, until it leads to Him. We also believe that all the Scriptures were designed for our practical instruction (Dallas Theological Seminary)

⁵⁴ I. The Scriptures The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation. (SBC.NET - <http://www.sbc.net/bfm/bfm2000.asp> - Southern Baptist Convention)

Creator of the heavens, has been replaced with Jesus, his only-begotten Son. Today, God the Father is not the focus of divine revelation, neither is God the Holy Spirit but rather it is God the Son who is the focus of divine revelation, as stated above by the above institutions. Google, Jesus is God, to validate these statements.

Appendix A

THE ANATHEMAS OF THE SECOND COUNCIL OF CONSTANTINOPLE (553 AD)

The Second Council of Constantinople was called to resolve certain questions that were raised by the Definition of Chalcedon, the most important of which had to do with the unity of the two natures, God and man, in Jesus Christ. The Second Council of Constantinople confirmed the Definition of Chalcedon, while emphasizing that Jesus Christ does not just embody God the Son, He is God the Son.

I. If anyone does not confess that the Father and the Son and the Holy Spirit are one nature or essence, one power or authority, worshipped as a trinity of the same essence, one deity in three hypostases or persons, let him be anathema. For there is one God and Father, of whom are all things, and one Lord Jesus Christ, through whom are all things, and one Holy Spirit, in whom are all things.

II. If anyone does not confess that God the Word was twice begotten, the first before all time from the Father, non-temporal and bodiless, the other in the last days when he came down from the heavens and was incarnate by the holy, glorious, God-bearer, ever-virgin Mary, and born of her, let him be anathema.

III. If anyone says that God the Word who performed miracles is one and Christ who suffered is another, or says that God the Word was together with Christ who came from woman, or that the Word was in him as one person is in another, but is not one and the same, our Lord Jesus Christ, the Word of God, incarnate and become human, and that the wonders and the suffering which he voluntarily endured in flesh were not of the same person, let him be anathema.

IV. If anyone says that the union of the Word of God with man was only according to grace or function or dignity or equality of honor or authority or relation or effect or power or according to his good pleasure, as though God the Word was pleased with man, or approved of him, as the raving Theodosius says; or that the union exists according to similarity of name, by which the Nestorians call God the Word Jesus and Christ, designating the man separately as Christ and as Son, speaking thus clearly of two persons, but when it comes to his honor, dignity, and worship, pretend to say that there is one person, one Son and one Christ, by a single designation; and if he does not acknowledge, as the holy Fathers have taught, that the union of God is made with the flesh animated by a reasonable and intelligent soul, and that such union is according to synthesis or hypostasis, and that therefore there is only one person, the Lord Jesus Christ one of the holy Trinity -- let him be anathema. As the word "union" has many meanings, the followers of the impiety of Apollinaris and Eutyches, assuming the disappearance of the natures, affirm a union by confusion. On the other hand the followers of Theodore and of Nestorius rejoicing in the division of the natures, introduce only a union of relation. But the holy Church of God, rejecting equally the impiety of both heresies, recognizes the union of God the Word with the flesh according to synthesis, that is according to hypostasis. For in the mystery of Christ the union according to synthesis preserves the two natures which have combined without confusion and without separation.

V. If anyone understands the expression -- one hypostasis of our Lord Jesus Christ -- so that it means the union of many hypostases, and if he attempts thus to introduce into the mystery of Christ two hypostases, or two persons, and, after having introduced two persons, speaks of one person according to dignity, honor or worship, as Theodore and Nestorius insanely have written; and if anyone slanders the holy synod of Chalcedon, as though it had used this expression in this impious sense, and does not confess that the Word of God is united with the flesh hypostatically, and that therefore there is but one hypostasis or one

person, and that the holy synod of Chalcedon has professed in this sense the one hypostasis of our Lord Jesus Christ; let him be anathema. For the Holy Trinity, when God the Word was incarnate, was not increased by the addition of a person or hypostasis.

VI. If anyone says that the holy, glorious, and ever-virgin Miriam (Mary) is called God-bearer by misuse of language and not truly, or by analogy, believing that only a mere man was born of her and that God the Word was not incarnate of her, but that the incarnation of God the Word resulted only from the fact that he united himself to that man who was born of her; if anyone slanders the Holy Synod of Chalcedon as though it had asserted the Virgin to be God-bearer according to the impious sense of Theodore; or if anyone shall call her manbearer or Christbearer, as if Christ were not God, and shall not confess that she is truly God-bearer, because God the Word who before all time was begotten of the Father was in these last days incarnate of her, and if anyone shall not confess that in this pious sense the holy Synod of Chalcedon confessed her to be God-bearer: let him be anathema.

VII. If anyone using the expression, "in two natures," does not confess that our one Lord Jesus Christ is made known in the deity and in the manhood, in order to indicate by that expression a difference of the natures of which the ineffable union took place without confusion, a union in which neither the nature of the Word has changed into that of the flesh, nor that of the flesh into that of the Word (for each remained what it was by nature, even when the union by hypostasis had taken place); but shall take the expression with regard to the mystery of Christ in a sense so as to divide the parties, let him be anathema. Or if anyone recognizing the number of natures in the same our one Lord Jesus Christ, God the Word incarnate, does not take in contemplation only the difference of the natures which compose him, which difference is not destroyed by the union between them -- for one is composed of the two and the two are in one -- but shall make use of the number two to divide the natures or to make of them persons properly so called, let him be anathema.

VIII. If anyone confesses that the union took place out of two natures or speaks of the one incarnate nature of God the Word and does not understand those expressions as the holy Fathers have taught, that out of the divine and human natures, when union by hypostasis took place, one Christ was formed; but from these expressions tries to introduce one nature or essence of the Godhead and manhood of Christ; let him be anathema. For in saying that the only-begotten Word was united by hypostasis personally we do not mean that there was a mutual confusion of natures, but rather we understand that the Word was united to the flesh, each nature remaining what it was. Therefore there is one Christ, God and man, of the same essence with the Father as touching his Godhead, and of the same essence with us as touching his manhood. Therefore the Church of God equally rejects and anathematizes those who divide or cut apart or who introduce confusion into the mystery of the divine dispensation of Christ.

IX. If anyone says that Christ ought to be worshipped in his two natures, in the sense that he introduces two adorations, the one peculiar to God the Word and the other peculiar to the man; or if anyone by destroying the flesh, or by confusing the Godhead and the humanity, or by contriving one nature or essence of those which were united and so worships Christ, and does not with one adoration worship God the Word incarnate with his own flesh, as the Church of God has received from the beginning; let him be anathema.

X. If anyone does not confess that our Lord Jesus Christ who was crucified in the flesh is true God and the Lord of Glory and one of the Holy Trinity; let him be anathema.

XI. If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinaris, Nestorius, Eutyches and Origen, together with their impious, godless writings, and all the other heretics already condemned and anathematized by the holy catholic and apostolic Church, and by the aforementioned four Holy Synods and all those who have held and hold or who in their godlessness persist in holding to the end the same opinion as those heretics just mentioned; let him be anathema.

Confirmation Bias in Christianity

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

Confirmation bias, explained below, is embedded in what is called, 'Christianity.' The god of this age labors continually in the societies of men, imputing false teachings, through his agents, which are men, contrary to the teachings of Yahweh. We have all been born into a culture, which had existing established beliefs, being taught to us from childhood, whether true or false; for example, the false teaching being, "That the universe (matter) was created from a vacuum (no atoms) by an explosion." Rejecting false beliefs incurs the wrath of the society; a society which has been heavily influenced for thousands of years by the adversary and traditions of men. These false beliefs must have a thread of evidence to give them some validity, such as a single scripture taken out of context; for example, "judge not lest ye be judged." Warnings, concerning these never ending bias', was given to Timothy, by Paul, when he wrote, "For there will be a season—when, the healthful teaching, they will not endure, but, according to their own covetings, will, unto themselves, heap up teachers, because they have an itching ear, And, from the truth, indeed, their ear, will they turn away, while, unto stories, they will turn themselves aside" (2 Tim. 4:3-4). We have been reared with stories, coveted doctrines, which have been labeled, 'Orthodox Christianity.' Our foundation is an upside down pyramid,⁵⁵ teetering from every wind of doctrine.

The majority of, 'Bible,' teachers, for thousands of years, have disseminated false stories, by way of confirmation bias, as can be examined throughout history. The majority of our Bible translations were translated with confirmation bias. "Confirmation bias is the tendency to search for, interpret, favor, and recall information in a way that confirms or supports one's prior beliefs or values. People display this bias when they select information that supports their views, ignoring contrary information, or when they interpret ambiguous evidence that supports their existing attitudes. The effect is strongest for desired outcomes, for emotionally charged issues, and for deeply entrenched beliefs.

This bias can lead us to make poor decisions because it distorts the reality from which we draw evidence. Under experimental conditions, decision-makers have a tendency to actively seek information and assign greater value to evidence confirming their existing beliefs rather than entertaining new ones. This can be considered a form of bias in evidence collection. Conclusions we draw from biased evidence are more likely to be false than those that consider evidence from a more objective standpoint.

Another reason why we sometimes show confirmation bias is that it protects our self-esteem. No one likes feeling bad about themselves — and realizing that a belief we valued is false can have this effect. Deeply held views often form our identities, and so disproving them can sometimes be deeply painful. Other times, it can suggest that we lack intelligence. As a result, we often look for information that supports rather than disproves our existing beliefs."

The 1611 King James Version of the Bible was the foundation of our English Bibles and traditions. The confirmation bias in this translation is clearly apparent. This Bible translation must agree with the established major Anglican Church doctrines, requiring the translation of Hebrew (Ibri) and Greek words into the correct English words, such as soul, Hell, etc., when they agree with the Church's teachings, but to translating the same words differently when they do not agree with established Church doctrines. Such is the example of, 'Confirmation Bias.' (The below verses will be quoted from the KJV of the Bible.)

⁵⁵ The point of the pyramid being one single scripture we build our massive foundation upon.

For example, the Church teaches that man has a, ‘soul,’ which is immortal. The only Hebrew (Ibri) word they sometimes translate soul is, nephesh.⁵⁶ Nephesh’s first usage is in Genesis 1:20, which states, “And God said, Let the waters bring forth abundantly the moving creature [nephesh] that hath life, and fowl that may fly above the earth in the open firmament of heaven.” Why did they not translated nephesh, soul, in it’s first usage? Confirmation bias; “The tendency to search for, interpret, favor, and recall information in a way that confirms or supports one’s prior beliefs or values.” The Church will not accept animals being called, ‘living souls.’ The NIV Bible does not translate, nephesh, as, soul, until it had been used 171 times.⁵⁷ Why? Confirmation bias! The NLT only translates nephesh, which is used 753 times, as soul, 61 times, illustrating the translator’s confirmation bias.’ Leviticus 17:11 states, For the life [nephesh] of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls [nephesh]: for it is the blood that maketh an atonement for the soul [nephesh]. This verse contradicts the Church’s teaching on the immortality of the soul [nephesh] because it states that the soul is in the blood, which necessitates the translators to translate nephesh as, life.⁵⁸

What is wrong with Matthew 19:16 if all mankind have immortal souls, also known as all of mankind having a never ending life; “And, behold, one came and said unto him, Good Master [Yehoshua], what good thing shall I do, that I may have eternal⁵⁹ life?” Yehoshua should have responded, “Everybody has eternal life (immortal souls), either spending their eternal life in Hell or Heaven. Your question should be, “What good thing shall I do, that I may live in Heaven.” Christ did not correct this man, as was illustrated above, but rather, answered his question by giving him the requirements. The pagan doctrine that all men have souls, which are immortal, has then been compounded into other errors throughout the scriptures. The Church teaches today, “People do not die; only their body dies, while their immortal soul is released from the body to live with Jesus?”

The teaching of the immortal soul now leads to a problem with the resurrection, because people do not die, only their body dies. The Apostle’s Creed proclaims, “I believe in the resurrection of the body?” not the dead! The phrase, resurrection of the body, is never used in scriptures but the resurrection of the dead is used seven times. Another problem is now causing confirmation bias in the translators, which is the phrase, “raised from among [ek]⁶⁰ the dead [nekros]⁶¹.”⁶² Bible translators will not translate the phrase,

⁵⁶ 05315 נפש nephesh neh’- fesh used 753 times.

⁵⁷ De 4:29 But if from there you seek the LORD your God, you will find him if you look for him with all your heart and with all your soul.

⁵⁸ NIV Bible Le 17:11 For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life.

NLT Bible Le 17:11 for the life of the body is in its blood. I have given you the blood on the altar to purify you, making you right with the LORD. It is the blood, given in exchange for a life, that makes purification possible.

⁵⁹ Eternal is incorrect. Eternal means no beginning and no end while everlasting has a beginning but no end.

⁶⁰ 1537 εκ ek ek or εξ ex ex 1) out of

⁶¹ 3498 νεκρός nekros nek-ros’ In Greek nekros is a common noun for “dead person or body” and a common adjective for “dead.”

⁶² Joh 2:22 When, therefore, he had been raised from among the dead, his disciples remembered, that, this, he had been saying; and they believed in the Scripture, and in the word which Jesus had spoken.

Joh 12:1 Jesus, therefore, six days before the passover, came unto Bethany, where Lazarus was, whom Jesus had raised from among the dead.

Joh 12:9 The great multitude of the Jews, therefore, got to know that he was, there, and came, not on account of Jesus only, but that, Lazarus also, they might see, whom he had raised from among the dead.

Joh 21:14 This, already, is the third time Jesus was manifested unto the disciples, after he was raised from among the dead.

Ac 3:15 But, the Princely Leader of Life, ye slew:—whom, God, raised from among the dead, whereof, we, are witnesses.

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

Ro 6:4 We were, therefore, buried together with him through our immersion into his death, in order that—just as Christ was raised from among the dead through the glory of the Father, so, we also, in newness of life should walk.

from among the dead because this means that other people are still dead, which to them, can not be possible, because the soul is immortal, so they translate, ek nekros, from the dead. The phrase, from [apo]⁶³ the dead [nekros], does occur, such as in Matthew 14:2, which states, “and he said unto his servants—This, is John the Immerser,—he hath arisen from [apo] the dead [nekros], for this cause, are the powers working mightily within him.”

The immortal soul teaching poses another snowballing effect, which is, Christ did not die, only his body died. This means, Christ did not die for our sins but rather, his body died for our sins. Christ was not resurrected but rather, his body was resurrected because Christ never died! Christ was not in Sheol awaiting his resurrection by his Father, as the prophets foretold, but rather, Christ was sitting in Heaven for three days and three nights, reentering his body, which would be his reincarnation (reentering his body); his incarnation (when he entered his body) and excarnation (when he left his body) preceding his reincarnation.

Confirmation bias is automatically read into the scriptures. For example, the infamous, John 3:16 is now read, with confirmation bias, to mean, “For Jesus so unconditionally loved the world, that he gave his eternally begotten self, that whosoever believeth in him should not spend everlasting life in Hell, but should spend everlasting life in Heaven.” The word, ‘perish,’ contradicts the Church’s teaching on the immortal soul, because nobody perishes. The word, ‘everlasting,’ also causes a problem, because everybody has everlasting life; some living in a good place (Heaven), while others live in a bad place (Hell).

The confirmation bias, of the Bible translators, changes Yahweh’s words to maintain the Church’s teachings. For example, the Greek text of John 1:18 read, “No one, hath seen, God, at any time: An Only Begotten God, The One existing within the bosom of the Father, He, hath interpreted him (Rotherham). (Only Begotten (monogenes⁶⁴) God (Theos)) The confirmation bias translations change John 1:18 to:

No-one has ever seen God, but God the One and Only, who is at the Father’s side, has made him known. (NIV)

No one has ever seen God. But the one and only Son is himself God and is near to the Father’s heart. He has revealed God to us. (NLT)

No one has ever seen God; the only God, who is at the Father’s side, he has made him known. (ESV)

No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him. (NKJV)

Ro 6:9 Knowing that, Christ having been raised from among the dead, no more dieth,—death, over him, no more, hath lordship,—

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

Ro 8:34 Who is he that condemneth? Christ [[Jesus]] who died?—Nay! rather was raised [[from among the dead]], -who is on the right hand of God, who also is making intercession in our behalf?

1Co 15:20 But, now, hath Christ been raised from among the dead,—a firstfruit of them who have fallen asleep;

1Th 1:10 And awaiting his Son out of the heavens—whom he raised from among the dead,—Jesus: Who is to rescue us out of the anger that is coming.

2Ti 2:8 Keep in mind Jesus Christ—raised from among the dead, of the seed of David,—according to my joyful message:

⁶³ 575 ἀπό apo apo’ 1) of separation

⁶⁴ 3439 μονογενής monogenes mon-og-en-ace’ usages are Lu 7:12, 8:42, 9:38 Joh 1:14, 18, 3:16, 3:18, Heb 11:17, 1Jo 4:9

Philippians 2:6, according to the text, reads, “Who [Christ], in form of God, subsisting, not, a thing to be seized, accounted the being equal with God.” The confirmation bias translations write:

Who, being in very nature God, did not consider equality with God something to be grasped, (NIV)

Though he was God, he did not think of equality with God as something to cling to. (NLT)

Who, being in very nature God, did not consider equality with God something to be used to his own advantage; (NRSV)

For he, who had always been God by nature, did not cling to his prerogatives as God's equal, but stripped himself of all privilege by consenting to be a slave by nature and being born as mortal man. (J B Phillips, (Billy Grahams Bible))

Confirmation bias is, “The tendency to search for, interpret, favor, and recall information in a way that confirms or supports one's prior beliefs or values.” Today, the confirmation bias is, man made, ‘Global Warming,’ then this was changed to, ‘Climate Change’ but in the 1970’s we had, ‘Global Cooling,’ which are illustrated by, quote, Science! For example, the average temperature in Wichita, Kansas in June is 88 being the high and 66 being the low, but in June 1980 the high temperature was 110 and on in June 1969 the low temperature was 43. These highs and lows would be used to confirm the planet is either heating up, if they are chanting, ‘Global Warming,’ or cooling down, if they are chanting, ‘Climate Change,’ disregarding the actual data.

People who pray to Miriam (Mary), who proclaim that she was a virgin all of her life⁶⁵ do not desire truth. People, who love the narrative of the Woman caught in Adultery⁶⁶ (Jn. 7), even though it was added to the text, will teach this false narrative to their children. People, who desire the Trinity, will cherry pick verses to prove the existence of the Trinity, while suppressing verses that contradict their belief. For example, they will say, Elohim⁶⁷ (God), is plural, which it is, meaning to them the Trinity (many Gods), but translators translate it in the singular. They will disregard the word, panim (face)⁶⁸, always being plural but also being translated in the singular. They will proclaim Genesis 1:26, which states, “And God said— Let us make man in our image...;” us, to them, is used to confirm the existence of the Triune God, while disregarding 1 Corinthians 8:6 and 1 Timothy 2:5, which contradicts the doctrine of the Trinity. People who want to be in Heaven, after they die, use 2 Corinthians 5:8, which states, in the KJV, “We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord,” all the while disregarding the whole word of Yahweh, especially, 1 Corinthians 15. If the soul is immortal and to be absent from the body is to be present with the Lord, then when Lazarus died, in John 11, he had to be in Heaven or Hell. He then was made to return to the earth when Yehoshua rose him from the dead? That would not be very nice!

⁶⁵ Lk. 2:7 and she gave birth to her firstborn son... Mr 3:32 And there was sitting around him a multitude, and they say unto him—Lo! thy mother and thy brethren, outside, are seeking thee! Mr 6:3 Is not, this, the carpenter? the son of Mary, the brother of James and Joses and Judas and Simon? And are not his sisters here with us?—and they were finding cause of stumbling in him.

⁶⁶ John 7: 53-8:11 Pericope (pe-ric-o-pe)of the Adulteress (A Textual Commentary on the Greek New Testament, 2nd Edition, by Bruce M. Metzger) The evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as P 66, 75, Sinaitic, B, L, N, T, W,X,Y, 0141, 0211, 22, 33,124, 157, 209, 788, 828, 1230, 1241, 1242, 1253, 2193. Codices A and C are defective in this part of John, but it is highly probable that neither contained the pericope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text...

⁶⁷ 0430 אלהים ‘elohiym el-o-heem’ plural of 0433; noun masculine plural;

⁶⁸ 06440 פנים panim paw-neem’ plural. (but always as sing.)

Confirmation bias people will disregard scriptures which do not agree with what their itching ears desire. The Church's teaching on the immortality of the soul necessitates a place for the bad people to go, which they call Hell. Bible translators must selectively translate words, Hell, when it confirms their bias. For example, the first usage of Hell, in the KJV, is Deuteronomy 32:22, which states, "For a fire is kindled in mine anger, and shall burn unto the lowest hell...", while the NIV states, "For a fire has been kindled by my wrath, one that burns to the realm of death below..." and the NLT states, "For my anger blazes forth like fire and burns to the depths of the grave." Need I say more? Their foundation for Hell is also based upon a parable Yehoshua spoke to the Pharisees, who were lovers of money, which is the Rich Man and Lazarus. Bible translators know that Hades, the word used in this parable, which represents, Sheol, is not their Hell, which they call, Gehenna,⁶⁹ the Greek name for the Valley of Ben Hinnom, which was a valley outside of Jerusalem. Some translate Hades as Hell while others translated it as Hades. (Rotherham Emphasized Bible and Young's Bible do not have the word, Hell, in their translations.)

The teachings of the Christian Church, for thousands of years, are laced with confirmation bias. It is very evident, to the Protestants, in the Roman Catholic Church. The Protestant Church is blinded to its own confirmation bias. Itching ears draws the teachers, who will give the crowds what they desire, as did the prophet Aaron and King Jeroboam; "you desire new gods, no problem;" "you want to go to Heaven upon death, no problem; consider it done!" Correction and reproof are not desired by the crowds but rather they desire the validation of their prior beliefs or desired values. 2 Timothy 4:4-5, states, "And, from the truth, indeed, their ear, will they turn away, while, unto stories, they will turn themselves aside. But, thou [Timothy],—be sober in all things..." "What the human being is best at doing is interpreting all new information so that their prior conclusions remain intact." Failing to interpret information in an unbiased way can lead to serious misjudgments. By understanding this, we can learn to identify it in ourselves and others. We can be cautious of data that seems to immediately support our desired views. From birth, we have all been imprinted with false information. We must all reexamine our beliefs according to the Hebrew (Ibri) and Greek text and reason, treating with suspect English Bible translations, which are laced with confirmation bias. We must be willing, however loved, to discard false teachings, while incorporating actual truths from our Father's Word, regardless of the negative peer pressure and persecution from the Christian Church. We must teach our children how to identify confirmation bias in the world around them and in their own lives. Truths from the Word of Yahweh will set us free. The traditions of men, which are in conflict with the Word of Yahweh, are very possibly derived from the god of this age.

⁶⁹ 1067 γέεννα geenna gheh'-en-nah This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned;

Personification of Spirit (Ruah)

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

Is there a being or entity called, 'Spirit,' or 'Holy Spirit?' Is Yahweh aware of this being or is he this being, or have we made a personification (figure of speech) of, 'ruah,' into a literal being by changing a common noun into a proper noun? Isaiah 45:5 clearly states, "I, am Yahweh, and there is none else, Besides me, there is no, God..." This declaration is very simple and emphatic. If a statement appears to contradict this foundational statement, then it must be a figure of speech. For example, Revelation 12:15-16 states, "And the serpent cast out of his mouth, after the woman, water as a river, that he might cause her to be carried away by the stream. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth." The Earth is not a god that helped the woman but rather the Earth has been personified. Who delivered the woman? Yahweh! Which we all implicitly understand! This article addresses the misunderstanding, over thousands of years, of a personification of ruah (spirit). Mankind's lust for multiple gods is nothing new but has occurred since the Garden of Eden.⁷⁰ The statement in Acts 1:16, which states, "Brethren! It was needful for the Scripture to be fulfilled which the Holy Spirit (Ruah)⁷¹ spake beforehand through the mouth of David, concerning Judas..." is a personification of ruah. Why can we say this? Because Yahweh was the one who spoke unto David, as expressed in 2 Chronicles 6:4, which states, "...Blessed be Yahweh, God of Israel, who spake with his mouth, unto David my father..." We must understand that Yahweh (used 6,831 times) is never mentioned in the Greek Text (Septuagint, New Testament), never-the-less, he is present throughout the books. Yahweh, the Creator, is omitted from the vocabulary of the majority of Christians. These Christians have been taught to call the Creator, Father, Son and Holy Spirit; a phrase not in the Old Covenant, Mark, Luke, John, Acts, Church Epistles nor in Revelations.

Foundational Truths

(This article is not for babes in Christ or for those who would rather be the servants of men, pleasing men than being the servants of Yahweh, enduring hardship from their brethren. The foundational truths are as follows: 1.) There are no capitalizations in the Hebrew and Greek text. All capitalization and punctuation are man made. Capitalizing a

⁷⁰ "We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets." (Council of Constantinople Creed 381 AD) "We believe that the one God eternally exists in three Persons: the Father, the Son, and the Holy Spirit; and that these three are one God, co-equal and co-eternal, having precisely the same nature and attributes, and worthy of precisely the same worship, confidence, and obedience...All Christians believe in the doctrine of the Trinity. If you do not believe this—that is, if you have come to a settled conclusion that the doctrine of the Trinity is not true—you are not a Christian at all. You are in fact a heretic." (<https://www.christianity.com/god/trinity/god-in-three-persons-a-doctrine-we-barely-understand-11634405.html>)

⁷¹ 07307 רוּחַ ruah roo'- akh wind, breath, mind, spirit (common noun, feminine) used 378 times.

common noun⁷² does not make it a proper noun.⁷³ 2.) The Greek Text (Septuagint and New Covenant) are inferior or subject to the Hebrew (Ibri)⁷⁴ Text. For example, Psalm 110:1, in the Hebrew reads, “The declaration of Yahweh to my Lord—Sit thou at my right hand...,” but the New Covenant, in Acts 2:34, states, “...Said the Lord [kurios]⁷⁵ unto my Lord [kurios], Sit thou at my right hand...” Yahweh, used 6,831 times, the name of our Creator, has been removed from the Septuagint (250 BC Greek Text of the Hebrew Old Covenant) and from the Greek New Covenant. Yahweh is nonexistent but rather he is referred to as Theos and Kurios but never Yahweh; Sheol became Hades; Yehoshua became Iesus etc. etc. Why? Yahweh knows, but we are intelligent enough to put together the pieces. The Greek Fathers, who could not read Hebrew (Ibri), produced the Nicene Creed (325 AD), which states, “We believe in the holy spirit” but in the Constantinople Creed (381 AD) things had changed to, “We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets.” A new being was created by these men when they transformed a personified common noun (pneuma) to a proper name, changing its gender from, ‘it,’ to masculine, ‘he.’ Hebrews (Ibri) were shocked that Yahweh, who is one, was erased and replaced with Theos as being three persons in one Theos; the Triune God. 3.) The word spirit comes from the Latin word, spīritus, meaning, ‘breath.’ The English language uses this Latin word in the words, inspire (breath into), aspire (breath on) and expire (breath out), all of which deal with breath. The basic idea of ruah, the Hebrew word that is sometimes translated, spirit, and the Greek word, pneuma⁷⁶ is ‘air in motion.’ From pneuma we have the English words pneumonia, pneumatic etc. Spirit, today, does not mean breath, to the majority of people, but is a metaphysical substance or person, which is not the meaning of ruah or pneuma. What was metaphysical to the Greeks was not pneuma but psuche.⁷⁷ 4.) There is One God, Yahweh and One Lord, Yehoshua. Deuteronomy 6:4 states, “Hear, O Israel: Yahweh, is our God,—Yahweh is one.” 1 Corinthians 8:6 declares, “to us, there is one God the Father, of whom are all things, and, we, for him; and one Lord Yehoshua Christ, through whom are all things, and, we, through him. 1 Timothy 2:5 declares, “For there is, one, God, one, mediator also, between God and men,—a man—Christ Yehoshua.”)

Ruah

Ruah is the sacred word we are discussing and not spirit, which is a Latin word that is used, sometimes, to translate ruah. Ruah is Yahweh’s word, of which there is not a Greek or English equivalent, thereby necessitating the need of transliterating it rather than

⁷² “A common noun is the generic name for a person, place, or thing in a class or group. Unlike proper nouns, a common noun is not capitalized unless it either begins a sentence or appears in a title.”

⁷³ “A proper noun is a noun that designates a particular being or thing, does not take a limiting modifier, and is usually capitalized in English.”

⁷⁴ 05680 עברי ‘Ibri ib-ree’ “one from beyond” (Hebrew is actually a Greek word for the Ibri) Abram was an Ibri not a Hebrew.

⁷⁵ 2962 κύριος kurios koo’-ree-os he to whom a person or thing belongs, about which he has power of deciding; master, lord

⁷⁶ 4151 πνεῦμα pneuma pnyoo’-mah

⁷⁷ 5590 ψυχή psuche psoo-khay’

translating it into thirty different English words. Ruah must be understood in its usage and context. Ruah (7307), is a feminine common noun, in the majority of cases, derived from the verb, riah⁷⁸ (7306), meaning to, smell. Riah's first usage is in Genesis 8:21, which states, "And Yahweh smelled [riah] a satisfying odour..." Ruah is not a proper noun (name), requiring it to be a being or entity.

As mentioned above, spīritus, means breath. Can we then say in Genesis 1:2, ...the Breath of God, was brooding on the face of the waters?⁷⁹ Or can we say, ...the Wind of God, was brooding on the face of the waters?⁸⁰ Or can we say, ...the Blast of God, was brooding on the face of the waters?⁸¹ Can we say, the Holy Breath said, or the Holy Wind said, or the Father, Son and Holy Breath? If not then, 'spirit,' has taken on a different meaning in our Bibles, which is not based on the Greek (pneuma) or Latin languages, from which it came. Ruah, which was used 378 times in the Hebrew Text, must be transliterated because of its different meanings, as is illustrated below in the book of Genesis.

Ge 1:2 Now, the earth, had become waste and wild, and, darkness, was on the face of the roaring deep,—but, the ruah of God, was brooding on the face of the waters.

Ge 3:8 Then heard they the sound of Yahweh God, walking to and fro in the garden, at the ruah of the day,—so he hid himself—the man with his wife, from the face of Yahweh God, amid the trees of the garden.

Ge 6:3 ¶ And Yahweh said—My ruah shall not rule in man to times age—abiding, for that, he also, is flesh,—Yet his days shall be a hundred and twenty years.

Ge 6:17 And, I, behold me! bringing in the flood—even waters, upon the earth, to destroy all flesh, wherein is the ruah of life, from under the heavens,—everything that is in the earth, shall cease to breathe:

Ge 7:15 So they entered in unto Noah, into the ark,—two and two of all flesh, wherein was the ruah of life.

Ge 7:22 All in whose nostrils was the breath of the ruah of life, of all that were on the dry ground, died.

Ge 8:1 ¶ And God remembered Noah, and all the wild-beasts, and all the tame-beasts that were with him in the ark,—and God caused a ruah to pass over the earth, and the waters subsided;

Ge 26:34-35 And, when Esau was forty years old, he took to wife Judith, daughter of Beeri, the Hittite; and Basemath, daughter of Elon, the Hittite; and they became a bitterness of ruah,—to Isaac and to Rebekah.

Ge 41:8 And it came to pass, in the morning, that his ruah became restless, so he sent and called for all the sacred scribes of Egypt, and all her wise men,—and Pharaoh related to them his dreams, but there was no one that could interpret them, to Pharaoh.

Ge 41:38 and Pharaoh said unto his servants,—Can we find such a one, a man in whom is the ruah of God?

⁷⁸ 07306 ריח riah roo' - akh (Hiphil) to smell, scent, perceive odour, accept

⁷⁹ 2Sa 22:16 Then appeared the channels of the sea, were uncovered the foundations of the world,—at the rebuke of Yahweh, the blast of the breath [ruah] of his nostrils;

⁸⁰ Ge 8:1 And God remembered Noah, and all the wild-beasts, and all the tame-beasts that were with him in the ark,—and God caused a wind [ruah] to pass over the earth, and the waters subsided;

⁸¹ Ho 13:15 Though, he, among brethren, be fruitful, there shall come in an east wind, the blast [ruah] of Yahweh out of the desert coming up, that his spring, may dry up, and his fountain, be exhausted, he, will rob the treasure-house of all the vessels of delight.

Ge 45:27 So they spake unto him all the words of Joseph, which he had spoken unto, them, then saw he the waggons, which Joseph had sent to carry him,—and the ruah of Jacob their father revived.

(This article will not present ruah, that is to say, ‘power,’⁸² which is presented in the article, ‘Spirit and Soul Recognizing Inherent flaws in our Bible Translations.’⁸³)

Personification

Personification is a figure by which things are represented or spoken of as persons: or, by which we attribute intelligence, by words of actions, to inanimate objects or abstract ideas. Some examples of personifications are:

Leviticus 18:25 “Therefore hath the land become unclean, and I have visited the iniquity thereof upon it,—and the land hath vomited her inhabitants.”

Joshua 24:27 “And Joshua said unto all the people—Lo! this stone, shall serve against us as a witness, for, it, hath heard all the sayings of Yahweh, which he hath spoken with us,—so shall it serve against you as a witness, lest ye should act deceptively against your God.”

Ex. 33: 9 “And it came to pass that, when Moses entered the tent, the pillar of cloud came down, and stood at the opening of the tent,—and spake with Moses.”

Proverbs 7:4 “Say unto wisdom, My sister, thou! and, an acquaintance, call thou, understanding;”
Proverbs 8:1 “Doth not, wisdom, cry aloud? and, understanding, send forth her voice?”

E. W. Bullinger wrote in his book, ‘Figures of Speech used in the Bible,’ “FIGURE is simply a word or a sentence thrown into a peculiar form, different from its original or simplest meaning or use. These forms are constantly used by every speaker and writer. It is impossible to hold the simplest conversation, or to write a few sentences without, it may be unconsciously, making use of figures. We may say, "the ground needs rain " : that is a plain, cold, matter of-fact statement; but if we say " the ground is thirsty," we immediately use a figure. It is not true to fact, and therefore it must be a figure. But how true to feeling it is! how full of warmth and life! Hence, we say, "the crops suffer" ; we speak of "a hard heart," "a rough man," "an iron will." In all these cases we take a word which has a certain, definite meaning, and apply the name, or the quality, or the act, to some other thing with which it is associated, by time or place, cause or effect, relation or resemblance...

⁸² Lu 1:35 And answering, the messenger said unto her—The Holy Spirit, shall come upon thee, and, the power of the Most High, shall overshadow thee; wherefore, even that which is to be born, Holy, shall be called, Son of God.

Lu 4:14 And Jesus returned, in the power of the Spirit, into Galilee; and, a report, went out along the whole of the region, concerning him;

Ac 1:8 But ye shall receive power when the Holy Spirit cometh upon you, and ye shall be my witnesses, both in Jerusalem and all Judaea and Samaria and as far as the uttermost part of the land.

Ac 10:38 How God anointed him with Holy Spirit and with power, who went about doing good and healing all that were oppressed by the adversary, because, God, was with him.

Ro 1:4 Who was distinguished as the Son of God—by power, according to a Holy Spirit, through means of a resurrection of the dead,—Jesus Christ our Lord;

Ro 15:13 Now, the God of the hope, fill you with all joy and peace in believing, so that ye may surpass in the hope, in the power of Holy Spirit.

⁸³ http://www.teleiosministries.com/pdfs/Doctrines_of_Men/spirit_and_soul.pdf

From non-attention to these Figures, translators have made blunders as serious as they are foolish. Sometimes they have translated the figure literally, totally ignoring its existence; sometimes they have taken it fully into account, and have translated, not according to the letter, but according to the spirit; sometimes they have taken literal words and translated them figuratively. Commentators and interpreters, from inattention to the figures, have been led astray from the real meaning of many important passages of God's Word; while ignorance of them has been the fruitful parent of error and false doctrine. It may be truly said that most of the gigantic errors of Rome, as well as the erroneous and conflicting views of the Lord's People, have their root and source, either in figuratively explaining away passages which should be taken literally, or in taking literally what has been thrown into a peculiar form or Figure of language: thus, not only falling into error, but losing the express teaching, and missing the special emphasis which the particular Figure was designed to impart to them. This is an additional reason for using greater exactitude and care when we are dealing with the words of God. Man's words are scarcely worthy of such study. Man uses figures, but often at random and often in ignorance or in error. But "the words of the Lord are pure words." All His works are perfect, and when the Holy Spirit takes up and uses human words, we may be sure, he does so with unerring accuracy, infinite wisdom, and perfect beauty. We may well, therefore, give all our attention to "the words which the Holy Ghost teacheth."

E. W. Bullinger, in his explanation, committed the same error that he was condemning others, when he stated, "...translators have made blunders as serious as they are foolish. Sometimes they have translated the figure literally, totally ignoring its existence." He made literal, the figure, the personification of the holy ruah (spirit), being a, 'He,' rather than an, 'It,' and that this Holy Spirit has the ability to teach. Bullinger, being a Hebrew and Greek scholar, knows that ruah is feminine (she) in Hebrew and neuter (pneuma, it) in Greek. In his above explanation, he refers to Yahweh (Yahweh being absent from his vocabulary), as God and the Lord and then credits a being (a personification), who is separate from Yahweh, this being, being the Holy Spirit, as being the teacher for mankind, using human words. He would then justify his writings by quoting 2 Peter 1:21, which states, "For not, by will of man, was prophecy brought in, at any time, but, as, by Holy Spirit, they were borne along, spake, men, from God," totally ignoring the hundreds of places where it is written in Numbers 12:4-8, "Then said Yahweh...Mouth to mouth, do I speak with him [Moses], And plainly—not in dark sayings, And, the form of Yahweh, doth he discern..." The phrase, "said Yahweh,"⁸⁴ is used ninety-seven times and the

⁸⁴ Ge 3:13 Then said Yahweh God to the woman, What is this that thou hast done? And the woman said, the serpent, deceived me, so I did eat.

Ge 3:14 Then said Yahweh God unto the serpent—Because thou hast done this, Accursed, art thou above every tame-beast, and above every wild-beast of the field,—on thy belly, shalt thou go, and, dust, shalt thou eat, all the days of thy life.

Ge 3:22 Then said Yahweh God—Lo! man, hath become like one of us, in respect of knowing good and evil,—Now, therefore, lest he thrust forth his hand, and take even of the tree of life, and eat, and live to times age-abiding,——

Ge 4:9 Then said Yahweh unto Cain, Where is Abel thy brother? And he said, I know not, the keeper of my brother, am, I?

Ge 11:6 Then said Yahweh: Lo! one people, and, one manner of speech, have they all, this, then is what they have begun to do,—now, therefore, nothing will be withholden from them, which they may plan to do.

phrase, “Yahweh said,”⁸⁵ is used one hundred-eleven times. The phrase, “Yahweh spake,”⁸⁶ is used eighty-two times. None of these phrases will be in the Greek text (Septuagint (Old Testament) or New Testament), which will be explained in a different section of this article.

Characters in the Word of Yahweh

The Word of Yahweh, which I have divided into three parts, is a story that has three main characters, who are Yahweh, Yehoshua and the followers of Yahweh. The ruah (spirit) is not a being or entity or person⁸⁷ in Yahweh’s Story. Part one of the story consist of the Old Covenant, whose characters are Yahweh (name, proper noun, masculine, used 6,831x), Adam (proper noun, masculine, used 25x), Noah (proper noun, masculine, used 58x), Abraham (proper noun, masculine, used 249x), Moses (proper noun, masculine, used 848x) and David (proper noun, masculine, used 1135x); part two consist of the New Covenant, whose main characters are Yahweh and Yehoshua (proper noun, masculine, used 913x, “The Lineage Roll of Yehoshua Christ,—Son of David, Son of Abraham...of Seth,—of Adam; of Yahweh” Mt. 1:1, Lk. 3:38.); part three consists of the Day of Yahweh (Book of Revelation), whose main characters are Yahweh (chapter 4), the seven ruahs (spirits, messangers)⁸⁸ and Yehoshua (chapter 5) (the Lamb used 29x) and the beast. The story ends with, “And, sanctuary, saw I none therein; for, the Lord, God, the Almighty [Yahweh Elohim of Host]⁸⁹, is the sanctuary thereof, and the Lamb [Yehoshua] (Rev. 21:22).

Also, 1 Corinthians 15: 20-28 sums up the story of the three characters by stating, “But, now, hath Christ been awakened [egerio]⁹⁰ from among the dead,—a firstfruit of them who have fallen asleep; For, since indeed, through a man [Adam], came death, through a man

Ge 31:3 Then said Yahweh unto Jacob, Return unto the land of thy fathers, and to thy kindred,—that I may be with thee...

⁸⁵ Ge 4:6 So then Yahweh said unto Cain,—Wherefore hath it angered thee, and wherefore hath thy countenance fallen?

Ge 4:15 And Yahweh said to him—Not so! whosoever slayeth Cain, sevenfold, shall it be avenged. So Yahweh set, for Cain, a sign, that none finding him should smite him.

Ge 6:3 And Yahweh said—My spirit shall not rule in man to times age—abiding, for that, he also, is flesh,—Yet his days shall be a hundred and twenty years.

Ge 6:7 And Yahweh said—I must wipe off man whom I created, from off the face of the ground, from man unto beast, unto creeping thing, and unto the bird of the heavens,—for I am grieved that I made them.

Ge 7:1 And Yahweh said to Noah, Enter, thou and all thy house, into the ark,—for, thee, have I seen righteous before me, in this generation...

⁸⁶ Ex 6:10 And Yahweh spake unto Moses—saying:

Ex 6:28 Thus came it to pass, that, on a certain day, Yahweh spake unto Moses in the land of Egypt.

Ex 6:29 So then Yahweh spake unto Moses, saying—I, am Yahweh: Speak thou unto Pharaoh king of Egypt, all that, I, am speaking unto thee.

Ex 7:8 And Yahweh spake unto Moses and unto Aaron, saying:

Ex 13:1 And Yahweh spake unto Moses, saying:

⁸⁷ Middle English: from Old French persone, from Latin persona ‘actor’s mask, character in a play’, later ‘human being’.

⁸⁸ Re 1:4 John, unto the Seven Assemblies which are in Asia, Favour to you, and peace, from—Him who Is, and who Was, and who is Coming, and from—The Seven [Ruahs] Spirits which are before his throne,

Re 21:9 And there came one of the seven messengers which had the seven bowls, that were full of the seven last plagues, and spake with me, saying—Hither! I will point out to thee the bride, the wife of the Lamb.

⁸⁹ Am 5:27 Therefore will I carry you into exile beyond Damascus,—saith Yahweh, God [Elohim] of hosts, is his name.

⁹⁰ 1453 ἐγείρω egeiro eg-i’-ro to arouse from sleep, to awake

[Yehoshua], also cometh the raising of the dead; For, just as, in the Adam, all die, so, also, in the Christ, shall all be made alive. But, each, in his own rank:—A firstfruit, Christ, after that, they who are the Christ's, in his presence, Afterwards, the end—whensoever he [Yehoshua] delivereth up the kingdom unto his Elohim and Father, whensoever he [Yehoshua] shall bring to nought all rule and all authority and power; For he [Yehoshua] must needs reign, until he [Yahweh] shall put all his enemies under his feet: As a last enemy, death, is to be destroyed [Rev. 20:14]; For—He [Yahweh] put, all things, in subjection under his [Yehoshua] feet. But, whensoever it shall be said—all things are in subjection!—it is evident that it means,—Except him [Yahweh] who did put into subjection, unto him [Yehoshua], the all things—But whensoever have been put into subjection, unto him [Yehoshua], the all things, then, the Son himself, shall be put in subjection unto him [Yahweh] who put in subjection, unto him [Yehoshua], the all things,—that, YAHWEH, may be, all things in all.”

The story, presented in the book of Acts, by the Apostle Peter, contains the three main characters, as listed above. Acts 2:22-33 states, “Ye men of Israel! hear these words:—Yehoshua the Nazarene, a man pointed out of Yahweh unto you by mighty works and wonders and signs, which Yahweh did through him in your midst, just as ye yourselves know, The same, by the marked out counsel and foreknowledge of Yahweh given up, through the hands of lawless men, suspending, ye slew, Whom, Yahweh, raised up, loosing the pangs of death...[David] Being then, a prophet, and knowing that, with an oath, Yahweh had sworn unto him, of the fruit of his loins, to seat on his throne, With foresight, spake he concerning the resurrection of the Christ—that neither was he abandoned unto Sheol, nor did his flesh see corruption. The same Yehoshua, hath Yahweh raised up, whereof, all we, are witnesses! By the right hand of Yahweh, therefore, having been exalted, also, the promise of the holy ruah (spirit), having received from the Father, He hath poured out this which, yourselves, do see and hear.” The same story is presented in Acts 10:34-43 to the house of Cornelius!

The same story with the same three chapters is also presented by the Apostle Paul to the Hellenists on Mars Hill. Acts 17:22-31 declares, “And Paul taking his stand in the midst of the Hill of Mars, said—Ye men of Athens! In every way, how unusually reverent of the demons⁹¹ ye are, I perceive For, passing through, and carefully observing your objects of devotion, I found an altar also, in which was inscribed—Unto an Unknown Theos.⁹² What, therefore, not knowing, ye reverence, the same, do, I, declare unto you. The Theos that made the world and all things that are therein, the same, being, Lord, of heaven and earth, not in hand-made shrines, doth dwell...For, in him, we live and move and are: as, even some of your own poets, have said—For, his offspring also, we are. Being, then, offspring, of Theos, we ought not to be supposing that, unto gold or silver or stone, graven by art and

⁹¹ 1174 δεισιδαιμονέστερος deisidaimonesteros dice-ee-dahee-mon-es'-ter-os (1142 δαίμων daimon dah'-ee-mown an inferior deity, whether good or bad)

⁹² 2316 θεός theos theh'-os a god or goddess, a general name of deities or divinities

device of man, the Divine, is like. The times of ignorance, therefore, overlooking, Theos, as things now are, is charging all men everywhere to repent, inasmuch as he hath appointed a day, in which he is about to be judging the habitable earth in righteousness, by a man [Yehoshua] whom he hath pointed out,—offering faith unto all, by raising him from among the dead?”

As is very apparent, Yahweh’s Story is not about a character or being or entity or person called the, ‘Spirit,’ or, ‘Holy Spirit,’ but rather it is about Yahweh, Yehoshua and the followers of Yahweh, as can be seen in Paul’s introduction of his epistles. The Old Covenant, covering 4,000 years, refers to Yahweh 6,831 times, while there is no mention of an entity called, Ruah, neither is Yehoshua mentioned, although his coming is prophesied by the prophets. The New Covenant introduces Yahweh’s Only-Begotten Son, Yehoshua but a character or being called ruah is absent. Yahweh’s Story ends, in Revelation 22, on the New Earth, Yahweh being present along with Yehoshua (the Lamb that was slain) and the followers of Yahweh.

The Word of Yahweh came Saying...

Yahweh’s phrase, “the word [dabar]⁹³ of Yahweh came saying...”⁹⁴ is used fifty-six times, which is a personification of the word, ‘dabar,’ which is a common noun. “The word,” is not capitalized by any Bible translations, which would make it a proper noun (entity or being). These same Bible translations will capitalize, ‘ruah,’ also a common noun, when it is attached to Yahweh or Elohim. For example, in Genesis 1:2, their translations will capitalize, ‘the Spirit [ruah, common noun] of God,’ but in ruah’s second usage, they translate it as so, “cool or breeze,” (Gen. 3:8) not being capitalized.

Ruah is not a proper noun (name) neither is it a being or entity or God, neither is dabar (word) a proper noun (name). In Ezekiel 2:2, it is written, “Then the Spirit [ruah] entered into me, as soon as he spake unto me, and it caused me to stand upon my feet,—and I heard one speaking unto me.” The Bible translations will capitalize, ruah, in this verse, making it a being rather than a personification but in contrast, in Ezekiel 3:16-17, they do not capitalize, dabar, but keep it a personification; “And it came to pass, at the end of seven days, that the word [dabar] of Yahweh came unto me, saying: Son of man...”

⁹³ 01697 דבר dabar daw-baw’ speech, word, speaking, thing

⁹⁴ Ge 15:4 And lo! the word of Yahweh came unto him, saying, This one, shall not be thine heir; But, one who cometh forth of thy body—he, shall be thine heir.

1Ki 19:9 And he entered, there, into a cave, and lodged there,—and lo! the word of Yahweh came unto him, and said to him, What doest thou here, Elijah?

Jer 34:12 So then the word of Yahweh came unto Jeremiah. from Yahweh, saying:

Eze 3:16 And it came to pass, at the end of seven days, that the word of Yahweh came unto me, saying:

Jon 1:1 And the word of Yahweh came unto Jonah son of Amittai, saying:

Zec 7:8 And the word of Yahweh came unto Zechariah, saying:

Personification of Ruah (Spirit)

Eze 3:24 Then the Spirit, entered into me, and caused me to stand upon my feet,—and he spake with me, and said unto me, Go in, shut thyself up, in the midst of thine own house.

Eze 3:12 Then the Spirit, lifted me up, and I heard behind me the sound of a great rushing,—Blessed be the glory of Yahweh, From his place!

Eze 3:14 So, the Spirit, lifted me up, and took me away,—and I went bitterly, in the rage of my spirit, but, the hand of Yahweh upon me, was, strong.

Eze 11: 5 Then fell upon me the Spirit of Yahweh, and he said unto me, Say—Thus, saith Yahweh...

Eze 43:5 So then the spirit, lifted me up, and brought me into the inner court,—and lo! the glory of Yahweh filled, the house.

Joh 14:26 But, the Advocate⁹⁵ [masculine], The Holy Spirit⁹⁶ [neuter], which the Father will send in my name, He [advocate], will teach you all things, and will put you in mind, of all things which, I, told you.

Joh 15:26 Whensoever the Advocate [masculine] shall come, Whom, I, will send unto you from the Father, The Spirit [neuter] of truth, which, from the Father, cometh forth, He [advocate], will bear witness concerning me;

Joh 16:13 Howbeit, as soon as, he [advocate], hath come—The Spirit of truth, he [advocate] will guide you into all truth; for he [advocate] will not speak from himself, but, whatsoever he [advocate] heareth, he [advocate] will speak, and, the coming things, will he [advocate] announce unto you.

(1Jo 2:1 ¶ My dear children! these things, am I writing unto you, in order that ye may not be committing sin. And, if anyone should commit sin, an Advocate, have we, with the Father, Jesus Christ, the Righteous;)

Ac 1:16 Brethren! It was needful for the Scripture to be fulfilled which the Holy Spirit spake beforehand through the mouth of David, concerning Judas,—who became guide unto them who apprehended Jesus;

Ac 8:29 And the Spirit said unto Philip—Go near, and join thyself unto this chariot!

Ac 10:19 And, as Peter was pondering over the vision, the Spirit said—Lo! two men, seeking thee.

Ac 13:2 And, as they were publicly ministering unto the Lord and fasting, the Holy Spirit said—Separate forthwith unto me, Barnabas and Saul, unto the work whereunto I have called them.

Ac 21:11 and, coming unto us, and taking Paul's girdle, he bound his own feet and hands, and said—Thus, saith the Holy Spirit, the man whose this girdle is, shall the Jews thus bind in Jerusalem, and deliver up into the hands of Gentiles.

Ac 28:25 and, not being, agreed, among themselves, they began to leave,—Paul having said one thing—Well, did, the Holy Spirit, speak through Isaiah the prophet, unto your fathers,

Heb 10:15 But even the Holy Spirit beareth us witness; for, after having said—

Heb 3 :7 Wherefore,—according as saith the Holy Spirit—Today, if, unto his voice ye would hearken, do not

Rev 2:7 He that hath an ear, let him hear what, the Spirit, is saying unto the assemblies. Unto him that overcometh—I will give, unto him, to eat of the tree of life, which is in the paradise of God.

⁹⁵ 3875 παράκλητος parakletos par-ak'-lay-tos a root word; noun masculine ; summoned, called to one's side, esp. called to one's aid

⁹⁶ 4151 πνεῦμα pneuma pnyoo'-mah from 4154; noun neuter; 1. Wind. From a root denoting vital force acting as a stream of air, pneuma first means wind both in its movement and its rarefied materiality. The wind may be stormy, or a normal wind, or a breeze, or even a vapour. It has an effect on climate, health, and character, and is seen as both natural and divine. 2. Breath. A second sense of pneuma is breath, inhaled and exhaled in breathing, and ranging from snorting to the fading breath. Poetically pneuma denotes the sound that human breath produces by blowing on flutes etc.

Rev 2:11 He that hath an ear, let him hear what, the Spirit, is saying unto the assemblies. He that overcometh, shall in nowise be injured by reason of the second death.
Rev 14:13 And I heard a voice out of heaven, saying—Write! Happy, the dead who, in the Lord, do die, from henceforth. Yea! (saith the Spirit) that they may rest from their toils, for, their works, do follow with them.

Conclusion

Yahweh's Story consists of Yahweh, Yehoshua and followers of Yahweh. Personifications are figures of speech, used by Yahweh, to enlighten our attention, such as occurs in Numbers 16:31-33, which states, "And it came to pass, as he made an end of speaking all these words, that the ground which was under them, clave asunder; and the earth opened, her mouth, and swallowed up them, and their households,—and all the human beings who pertained unto Korah, with all their goods: so, they, and all that pertained unto them, went down, alive, unto Sheol,—and the earth, closed upon them, and they perished out of the midst of the convocation." Yahweh and not, 'the Earth,' opened the earth. David demonstrates, in 2 Samuel 23:1-3, his hearing from Yahweh by stating it in three different ways; "Now, these, are the last words of David,—The oracle of David, son of Jesse, Yea the oracle of The man raised up on high, The Anointed of the God of Jacob, the Delight of the Songs of Israel: The Spirit of Yahweh, spake in me,—And, his word, was on my tongue; Said the God of Israel, Unto me, spake the Rock of Israel:—One Ruling over Men, A Righteous One, ruling in the reverence of God." The Rock of Israel and the God of Israel and the Spirit of Yahweh all represent Yahweh speaking and not three different Gods. Jeremiah 1:12-14 demonstrates that, 'the word of Yahweh,' represents, 'Yahweh,' when it states, "Then said Yahweh unto me—Thou hast rightly seen,—for, keeping watch, am I, over my word, to perform it. And the word of Yahweh came unto me, a second time, saying, What canst thou see? And I said, A boiling caldron, can I see, with, the front thereof, on the North. Then said Yahweh unto me,—Out of the North, shall break forth calamity, against all the inhabitants of the land." In the Old Covenant, Yahweh spoke unto Isaiah⁹⁷ and not the Holy Spirit. Isaiah 7:3 states, "Then said Yahweh, unto Isaiah..." but in Acts 28:25, Paul declares, "Well, did, the Holy Spirit, speak through Isaiah the prophet, unto your fathers..." meaning "Well, did, Yahweh, speak through Isaiah the prophet..." When ruah speaks it is Yahweh doing the speaking and not a being called, 'Holy Spirit.'

⁹⁷ Isa 8:1 And Yahweh said unto me...Isa 8:3 ...and Yahweh said unto me...Isa 31:4 For, Thus, hath Yahweh said unto me...
Isa 8:5 And again, Yahweh spake unto me, yet further, saying...Isa 16:13 This, is the word which Yahweh spake concerning Moab in, time past... Isa 5:9 In mine ears, said Yahweh of hosts...Isa 7:3 Then said Yahweh, unto Isaiah...Isa 18:4 For, thus, said Yahweh unto me...Isa 20:3 Then said Yahweh...Isa 49:5 Now, therefore, said Yahweh...

Elohim (God) is Plural in Genesis 1:1?

“In the beginning, Gods created the heavens and the earth?”

“In the beginning God [Elohim, plural] created [bara, singular] the heavens and the earth” (Gen. 1:1).
“Heb.: elohim, It should be carefully observed that is plural in form, yet when, as here, it is construed with a verb in the singular, it is naturally singular in sense; especially since the “plural of quality” or “excellence” abounds in Hebrew in cases where the reference is undeniably to something which must be understood in the singular number.” (Joseph Rotherham’s Emphasized Bible, footnote b.)
(http://www.teleiosministries.com/rotherham_bible/The-Emphasised-Bible-Black-Edition.pdf)

Example of a singular noun and a singular verb: I am proud.

Example of a plural noun and a plural verb: We are proud.

Example of a plural noun with a singular verb: We am proud. This is Genesis 1:1; plural noun, Elohim, with a singular verb, bara.

Blue letter Bible

Created, in Genesis 1:1, is the Hebrew word, ‘bara’ (1254) which is a Verb (Speech), Qal (Stem), Perfect (State), Third Person (Person), Masculine (Gender), Singular (Number).
(https://www.blueletterbible.org/kjv/gen/1/1/t_conc_1001)

Hebrew for the Rest of Us

“Honorific Plural. “The plural in Hebrew can be used to indicate majesty or some kind of intensive idea. Numerous examples exist, especially terms for God, but also terms for humans. For example, in Isaiah 1:3, “the trough of its master,’ the word for “its master,” is a grammatical plural, “its masters,” but refers to one master...”

The common word for God in the OT is Elohim. It is clear that the ending on this noun is masculine plural. Many Christians from the second century onward have argued that the plural form proves the doctrine of the Trinity.

Number, however, is a grammatical quality. We must still interpret its function. When Elohim is used in passages referring to the one creator God, Jews and Christians are agreed that, since Scripture clearly teaches against polytheism, this is not a numeric plural. Nor is it an abstract. This is an example of an honorific plural, or the so-called, “plural of majesty.” This is even more clear when the verbs used with Elohim are verbs used with a singular subject. This conclusion rules out the possibility that the form Elohim teaches the Trinity simply because it is grammatically plural.

Arguments for the Trinity must be made on bases other than the fact that Elohim is a grammatical plural form. Responsible Bible students and teachers never take a shortcut by using inappropriate evidence to get to a desired conclusion, even if the conclusion is correct.” (Hebrew for the Rest of Us, Lee M. Fields, pg. 103 and 105) An example of confirmation bias, concerning Elohim being a Trinity, is presented below by Adam Clarke who died in 1832.

Adam Clarke's Commentary on the Old Testament

<http://www.teleiosministries.com/pdfs/Bible-Commentary-Adam-Clarke/OldCovenantVol1Genesis-Numbers.pdf>

Deuteronomy 6:4. Hear, O Israel: The Lord our God is one Lord. (Footnote) "These words may be variously rendered into English; but almost all possible verbal varieties in the translation (and there can be none other) amount to the same sense: " Israel, hear! Jehovah, our God, is one Jehovah ;" or, " Jehovah is our God, Jehovah is one ;" or, " Jehovah is our God, Jehovah alone ;" or, " Jehovah is our God, Jehovah who is one ;" or, " Jehovah, who is our God, is the one Being." On this verse the Jews lay great stress; it is one of the four passages which they write on their phylacteries, and they write the last letter in the first and last words very large, for the purpose of exciting attention to the weighty truth it contains. It is perhaps in reference to this custom of the Jews that our blessed Lord alludes, Matt. xxii. 38; Mark xii. 29, 30, where he says, this is the first and great commandment; and this is nearly the comment that Maimonides gives on this place: " Hear, O Israel; because in these words the property, the love, and the doctrine of God are contained."

Many think that Moses teaches in these words the doctrine of the Trinity in Unity. It may be so; but if so, it is not more clearly done than in the first verse of Genesis, to which the reader is referred. When this passage occurs in the Sabbath readings in the synagogue, the whole congregation repeat the last word [one] achad for several minutes together with the loudest vociferations : this I suppose they do to vent a little of their spleen against the Christians, for they suppose the latter hold three Gods, because of their doctrine of the Trinity; but all their skill and cunning can never prove that there is not a plurality expressed in the word Eloheinu, which is translated our God; and were the Christians, when reading this verse, to vociferate Eloheinu for several minutes the Jews do [one] achad, it would apply more forcibly in the way of conviction to the Jews of the plurality of persons in the Godhead, than the word [one] achad, of one, against any pretended false tenet of Christianity, as every Christian receives the doctrine of the unity of God in the most conscientious manner. It is because of their rejection of this doctrine that the wrath of God continues to rest on them; for the doctrine of the atonement cannot be received, unless the doctrine of the Godhead of Christ is received too. Some Christians have joined the Jews against this doctrine, and some have even outdone them, and have put themselves to extraordinary pains to prove that Elohim is a noun of the singular number! This has not yet been proved. It would be as easy to prove that there is no plural in language." (Adam Clarke Commentary on the Old Testament, 1843, Vol. 1, Deu. 6:4, pgs. 752-753)

Genesis 1:1. "The original word Elohim, God, is certainly the plural form of El, or Eloah, and has long been supposed, by the most eminently learned and pious men, to imply a plurality of Persons in the Divine nature. As this plurality appears in many parts of the sacred writings to be confined to three Persons, hence the doctrine of the Trinity, which has formed a part of the creed of all those who have been deemed sound in the faith, from the earliest ages of Christianity. Nor are the Christians singular in receiving this doctrine, and in deriving it from the first words of Divine revelation. An eminent Jewish rabbin, Simeon ben Joachi, in his comment on the sixth section of Leviticus, has these remarkable words: "Come and see the mystery of the word Elohim; there are three degrees, and each degree by itself alone, and yet not withstanding they are all one, and joined together in one, and are not divided from each other." See Ainsworth. He must be strangely prejudiced indeed who cannot see that the doctrine of a Trinity, and of a Trinity in unity, is expressed in the above words. The verb bara, he created, being joined in the singular number with this plural noun, has been considered as pointing out, and not obscurely, the unity of the Divine Persons in this work of creation. In the ever-blessed Trinity, from the infinite and indivisible unity of the persons, there can be but one will, one purpose, and one infinite and uncontrollable energy." (Adam Clarke Commentary on the Old Testament, 1843, Vol. 1, Genesis 1:1, pgs. 25-26)

Examples of Plural Hebrew Nouns that are Translates as Singular

Genesis 1:2. Face, panîm (6440), always plural but translated as singular; “Now, the earth, had become waste and wild, and, darkness, was on the face [panîm, faces] of the roaring deep...” “This particular word always occurs in the plural, perhaps indicative of the fact that the face is a combination of a number of features. As we shall see below, the face identifies the person and reflects the attitude and sentiments of the person. As such, *panîm* can be a substitute for the self or the feelings of the self.” (TWOT)

“Hebrew contains a feature which, to my knowledge, is unique among both Semitic and non-Semitic languages. That is, there is a small but significant class of nouns which are plural in form but singular in concept. The nature of this handful of Hebrew words is telling not only about the beauty of the language of holiness but also about the way we understand God.

There are four commonly cited examples of these grammatical phenomena:

mayim – ‘water’

shamayim – ‘sky, Heaven’

panim – ‘face’

hayyim – ‘life’

Notably, the English translations for each of these are firmly singular (water, sky, face, life), yet the Hebrew form possesses a plural ending (-im) and is treated as plural when put into agreement with an adjective (for example, ‘good life’ is hayyim tovim, both of which are plural). Why do we use plural words for these concepts which are singular? ‘Face’ is just a face, right? ‘Waters’ sounds more King James than King David. Why these things in particular? What connects them?” (<https://stateofformation.org/2015/05/but-not-in-number-one-and-many-in-hebrew-grammar/>)

Genesis 2:7. “So then Yahweh God formed man, *of the* dust of the ground, and breathed in his nostrils the breath of life [hayyim, lives (2416)]...” (Hebrew Noun: Common, Masculine Plural Absolute) (https://www.blueletterbible.org/kjv/gen/2/7/t_concf_2007)

When Elohim is Translated Plural, ‘Gods’

When Elohim is used in a sentence where the verb is also plural, then it is translated in its plural form, gods. For example: Ex 32:23 So they said to me — Make for us gods [elohim, plural], who shall go [yalak, plural] before us...

Nosism

The royal we, majestic plural (pluralis majestatis), or royal plural, is the use of a plural pronoun (or corresponding plural-inflected verb forms) used by a single person who is a monarch or holds a high office to refer to themselves. A more general term for the use of a we, us, or our to refer to oneself is nosism. (https://en.wikipedia.org/wiki/Royal_we)

Conclusion

Trinitarians will not translate, Elohim, Gods as in Genesis 1:1, “In the beginning, Gods created the heavens and the earth,” but, nevertheless, they will always stated that Elohim is plural, meaning, the Trinity, as illustrated above, all the while knowing that plural of quality abounds in the Hebrew language.

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The Two Future Kingdoms on Earth

(Chapter 4 of *The Christians Hope, The Anchor of the Soul*, by John W. Schoenheit.
The book can be purchased at Amazon.)

The Millennial and Eternal Kingdoms

The Bible indicates that there will be two kingdoms on earth in the future, one following the other. The first kingdom will last 1,000 years and is therefore referred to as the "Millennial Kingdom" (from mil one thousand, and annus, year). The second kingdom is referred to by the author as the "Everlasting Kingdom." In the Millennial Kingdom, Yehoshua⁹⁸ Christ will rule as King after he fights and wins the battle of Armageddon at the close of the Tribulation (Rev. 19). The Everlasting Kingdom will begin after the close of the Millennial Kingdom when the Devil and his demons are destroyed and the Final Judgment has taken place (Rev. 21). The sequential order of these two kingdoms is apparent through a reading of Revelation 19-22. Following is a brief summary of the events recorded in these chapters.

At the end of the seven-year Tribulation period, Yehoshua Christ, followed by his armies, rides a white horse down out of heaven to fight the battle of Armageddon. He wins the battle and conquers the earth (Rev. 19). After the battle, the Devil is "chained" and the "First Resurrection" occurs (Rev. 20). The First Resurrection includes the following people: a) believers, saved individuals, who lived in Old Testament times and died before the Day of Pentecost recorded in Acts 2; and b) believers, saved individuals, who lived and died during the seven-year period of the Tribulation. The people in both these categories are brought back to life and reign with Christ for 1,000 years (Rev. 20:4-7) together with the previously caught up Christians. After the 1,000-year reign of Christ, the Devil is loosed from his "chains" and gathers another army to fight against Yahweh's⁹⁹ people. This time, instead of Christ fighting and winning the battle, the Devil's army is destroyed by fire from heaven (Rev. 20:7-10). Following the victory, the Second Resurrection and the Final Judgment take place. After the Final Judgment, Yahweh sets up the Kingdom that will last forever, the Everlasting Kingdom.

Throughout the Bible there are prophecies concerning both kingdoms, but Yahweh does not label the prophecies as "Millennial Kingdom" or "Everlasting Kingdom." The only way to determine which kingdom is the subject of the prophecy is by studying the prophecy in detail, keeping in mind that the Bible cannot contradict itself. For example, some prophecies concerning a future kingdom refer to a temple (Ezek. 40-48), while other prophecies concerning a future kingdom indicate that there will not be a temple (Rev. 21:22). In regard to the Temple, it is relatively easy because Revelation 21, which indicates there will not be a temple, is describing a kingdom that exists after the 1,000-year reign of Christ. The only kingdom after the 1,000-year reign of Christ is the Everlasting Kingdom. So, the prophecy in Revelation 21 applies to the Everlasting Kingdom. Ezekiel's prophecy, which describes the Temple in great detail, applies to the Millennial Kingdom.

Another example of an apparent contradiction involves prophecies concerning death. According to some prophecies, there is death in a future kingdom (Isa. 65:20, "... he who dies at a hundred will be thought a mere youth ...") while other prophecies indicate there will be no death (Rev. 21 :4, "... There will be no more death ..."). One key to resolving the apparent contradiction is knowing that "death" and "Hades" (Sheol) are destroyed after the Millennial Kingdom ends and shortly before the Everlasting Kingdom

⁹⁸ I have substituted Yehoshua for Jesus.

⁹⁹ I have substituted Yahweh for God and the Lord

begins (Rev. 20: 14). Another key to resolving the apparent contradiction is determining who is present in each kingdom.

The Millennial Kingdom will be populated by three "groups" of people: a) Christians who were transformed and made immortal at the Parousia¹⁰⁰ of the Lord; b) believers who were resurrected and made immortal during the First Resurrection, and c) believers who survive the Tribulation and are allowed to enter the kingdom because they are judged righteous. The last "group" will enter the kingdom as mortals and will, therefore, eventually die. Furthermore, they will have children who, like all mortals, will be subject to death. In contrast, the Everlasting Kingdom will be populated only by immortals, namely: a) those who were already immortals during the Millennial Kingdom; b) believers brought back to life and transformed into immortals during the Second Resurrection, which occurs at the conclusion of the Millennial Kingdom; and c) mortal believers who are alive at the beginning of the Everlasting Kingdom who are judged righteous and who will be transformed into immortals. Therefore, because mortals will be present in the Millennial Kingdom, there will be death, but because only immortals will be present in the Everlasting Kingdom, there will be no death.

Attributes of the Millennial Kingdom The 1,000-Year Reign of Christ

The Millennial Kingdom is described in great detail throughout the Bible. This should not be surprising because many of the promises made to Israel will be fulfilled during that time. Some of the significant attributes of the Millennial Kingdom are described below.

The Millennial Kingdom takes place in the new heavens and a new earth (Isa. 65:17; 66:22).

The fact that the Millennial Kingdom is called "a new heaven and a new earth" can be confusing because the Everlasting Kingdom also takes place in " ... a new heaven and a new earth ... " (Rev. 21: 1). Upon reflection, it is easy to see why both kingdoms will require a new heaven and earth. Mankind has polluted and ruined much of the earth. In many places the water is not fit to drink nor the air fit to breathe. Many species of plants and animals are now extinct and more are dying off every day. During the Tribulation and the battle of Armageddon, even more of the wildlife and habitat will be destroyed and the world will generally be unfit for life. Therefore, after the battle of Armageddon, the earth will be anything but "Paradise." The fact that the Millennial Kingdom is also called "Paradise" indicates that a renewal will take place. This is why Christ spoke of " ... the renewal of all things ... " (Matt. 19:28). Christ will not set up his Kingdom on a wasted planet but will restore the earth. The deserts will bloom, thirsty ground will become bubbling springs (Isa. 35), polluted water will be healed (Ezek. 47), and the air will be fresh and clean. After this renewal there will be Paradise- " ... a new heaven and a new earth " "At the end of the Millennial Kingdom, this renewed world will be completely destroyed by fire and then the heavens and earth will be totally re-created. Thus, the Everlasting Kingdom is also called " ... a new heaven and a new earth ... " (Rev. 21: 1).

The Millennial Kingdom will be a Kingdom and Christ will reign as King.

Old Testament prophecies foretold that the Messiah would be a king (Gen. 49:10; Num. 24:17-19; Ps. 2; Ps. 110; Dan. 2:44; 7:14) and a descendant of King David (Isa. 9:6-7; Ps. 132:11; Isa. 16:5). While he was on earth 2,000 years ago, Christ, the King himself, spoke of his coming Kingdom (Matt. 16:28; John

¹⁰⁰ 1Co 15:23 But, each, in his own rank: — A firstfruit, Christ, after that, they who are the Christ's, in his presence [Parousia],

1Th 4:15 For, this, unto you, do we say, by a word of the Lord, — that, we, the living who are left unto the Presence [Parousia] of the Lord, shall in nowise get before them who have fallen asleep;

18:33-38, etc.). The Book of Revelation also says that Christ will rule over a kingdom (Rev. 11: 15). It is clear that the future government will be a kingdom-not a democracy, republic, dictatorship, oligarchy, etc.

Christ will rule his Kingdom with the help of those who were faithful to Yahweh in their first life. Ruling with Christ is part of the believer's reward and should "anchor" each believer to righteousness in his day-to-day living. Not every believer will receive the same reward. Believers who have been faithful to Yahweh and Christ will receive a greater reward, including greater authority to help Christ rule. Judges and counselors will be restored (Isa. 1 :26); " ... rulers will rule with justice" (Isa. 32: 1); and shepherds with the heart of the Lord will lead the people with knowledge and understanding (Jer, 3:15). Ruling with Christ is promised to both Israel and the Church.

The following promise in the book of Revelation is to both the people of Israel and to the believers who will be alive during the Tribulation.

Revelation 2:26-27 To him who overcomes and does my will to the end, I will give authority over the nations- 'He will rule them with an iron scepter; he will dash them to pieces like pottery- just as I have received authority from my Father.

The same promise is made to the Christian Church, i.e., any Christian who stays faithful and obedient will reign with Christ.

2 Timothy 2:11-12 Here is a trustworthy saying: If we died with him, we will also live with him; if we endure, we will also reign with him. If we disown him, he will also disown us.

Not every believer will have the same standing in the future Kingdom. Those who endure now and remain faithful and obedient in their Christian walk will reign over the nations with Christ. Any one who disowns him (many versions have "deny him") by acting like an unbeliever will be denied the privilege of reigning with him and will have lesser assignments in the Kingdom. This is very sobering and should help every believer stay "anchored" to Christ and to a Christian lifestyle.

The Millennial Kingdom will be populated by three "categories" or "types" of people.

a) Christians caught up into the air at the close of the Church Age who then return to earth with Christ during his Second Coming to fight the battle of Armageddon. They will remain on earth and enter the Millennial Kingdom. Each Christian will have a glorious new body fashioned after Yehoshua' resurrected body (Phil. 3:21).

b) Believers (both Jew and Gentile) who died before the day of Pentecost (Acts 2) and believers who will die during the Tribulation. These believers will be resurrected and transformed into immortals during the First Resurrection, which occurs after the battle of Armageddon (Ezek. 3 7: 12-14; Rev. 20:4-6). This category includes believers such as Abraham and Sarah, Moses and Miriam, Joshua, Ruth, Samuel, David, Esther, Daniel, and those murdered during the Tribulation for their refusal to worship the Beast.

c) "Natural" or mortal believers who survive the Tribulation and the battle of Armageddon and are judged "righteous" (Matt. 25:31-46). This category will include both Jews and Gentiles. The term "natural" is used to provide a distinction between these people, who are mortals, and the people who are no longer "natural" but immortal, namely, those in categories a and b. These "natural "people will experience the same life cycle of all mortals. They will grow, mature, marry, procreate, age, and die (Isa. 65:20-25).

The Bible makes it dear that there will be survivors after the Tribulation and the battle of Armageddon, and some of them will be judged righteous and allowed to enter Christ's Kingdom. This point must be understood · because some Christians teach that after the battle of Armageddon no one will be alive on earth. This is dearly not the case. Yes, the majority of the people of earth will be dead, but as Isaiah 13: 12 and 24:6 say, there will be survivors, "very few," but there will be survivors. There are more than six billion people on earth at this time, so "very few" could easily mean a few million or more. Matthew 25:31-46 implies that there will be a significant number because the "nations" will be brought before Christ at the start of his 1,000-year reign.

Because there will be no war and plenty of food, these survivors will multiply rapidly and will repopulate the earth. In fact, they will multiply to such a degree that by the end of the 1,000 years they will be as numerous as " ... the sand on the seashore" (Rev. 20:8). This growth in population should not be surprising. In the Old Testament, Israel entered Egypt as a group of seventy people (Gen. 46:27). When they came out they numbered about three million. This significant increase in population occurred under horrible conditions. If a few million are present at the beginning of the Millennial Kingdom, imagine the growth potential when the prevailing conditions are peace and prosperity!

As mentioned earlier, it will be the "natural" people who will make up the nations. Because they will still be "natural," they will be subject to the weaknesses of a mortal body and will still be prone to sin. Therefore, even though they are living in Paradise, they will need to be ruled with an "iron scepter." Christ will not be cruel or mean, but he will rule with an iron scepter by enforcing the laws so that there is no crime, and people can live in safety and security. In the King James Version, these words are translated as the familiar phrase, "rod of iron." The phrase "iron scepter," or "rod of iron," occurs in four verses: Psalm 2:9; Revelation 2:27; 12:5; and 19: 15. The application of the iron scepter can be seen in the following verses: Isaiah 11:4; 14:2; 49:22 and 23; 60:10-14; 61:5 and 6; 66:12; Micah 7:14-17; and Zechariah 14:16-19.

Prophecies of Christ ruling with an iron scepter are strong evidence that there will be a Millennial Kingdom populated at least in part by unsaved, mortal people. In addition, it should be obvious that these prophecies must apply to the future because they were not fulfilled during Christ's first coming. In spite of the many clear verses on this subject, there are some people who do not believe that the 1,000-year reign of Christ on earth is literal, and others who do not believe the Kingdom is coming in the future. 9 If either of these beliefs were correct, then the only people available for Christ to rule with an iron scepter would be the saved believers in the Everlasting Kingdom. Being ruled with an iron scepter is not the way most Christians envision everlasting life. Thankfully, that is not how the Bible portrays it either. It is the unregenerate, "natural" people alive during the Millennial Kingdom who will need to be ruled with an iron scepter.

The need for the iron scepter is due to the fact that these "natural people" still have a sin nature and are therefore prone to be selfish and sinful. Although they will live in Paradise, surrounded by bounty, many of them will still find reasons to complain. That is not unusual. Both history and the Bible teach that there are many times when people who should be happy because they are healthy, well fed, and financially secure still are unhappy and find reasons to complain constantly. The presence of these "natural" people in the Millennial Kingdom explains in large part why there will be disputes in the Millennial Kingdom (Isa. 2:4; Mic. 4:3). The Book of Zechariah says that if any nation selfishly decides not to go and worship in Jerusalem, then that nation will have no rain (Zech. 14: 17). This is an example of the natural selfishness and "can't be bothered" attitude prevalent among "natural" people. It is also an example of how Christ will wield the iron scepter. At the end of the 1,000-year period Satan is loosed, and he will deceive many of these "natural" people and incite them to rebel against Yahweh and His people. Their rebellion will fail when they are destroyed by fire from heaven (Rev. 20:7-9).

The presence of these natural people in the Millennial Kingdom also helps explain why there will be priests (Ezek. 42:13 and 14; 44:15-31; Rev. 5:10). A priest, by definition, is someone who intercedes or mediates between Yahweh and another person. Aaron was a priest because he stood between Yahweh and Israel. If everyone in the Millennial Kingdom has a new, everlasting, regenerated body and an intimate relationship with Yahweh, there would be no need for priests. Since there will be many "natural" people in the Millennial Kingdom, priests will be important.

Some Christians do not believe there will be two literal and distinct kingdoms in the future because, to them, it does not seem possible to have "natural" people (mortals) and immortals alive on the earth at the same time. So they take verses like those cited above and "spiritualize" them by saying they are figurative and not literal. There is no justification for handling these verses in that manner. They are written very clearly and do not have any of the aspects of figurative language. Just because something Yahweh says about the future is hard to believe or hard to understand does not mean it is not literal and true.

The Millennial Kingdom will last 1,000 years (Rev. 20:1-4).

Revelation 20:1-4 And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time. I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Yehoshua and because of the word of Yahweh. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.

The Millennial Kingdom will start after Christ fights the battle of Armageddon and conquers the earth at his Second Coming and will end when the earth is destroyed by fire from heaven, after which Yahweh again creates " ... a new heaven and a new earth ... " as described in Revelation 21.

The Millennial Kingdom will be a time of unprecedented joy, peace, and prosperity.

The people will " ... be glad and rejoice forever ... " (Isa. 65: 18) because of the wonderful life in the Kingdom. There are many reasons why this will be a time of great joy, including the fact that the Devil will be chained the entire time and not free to afflict people (Isa. 24:21 and 22; Dan. 7:12; Rev. 20:2).

Christ will be both the King and the High Priest during the Millennial Kingdom, fulfilling the prophecies of the Old Testament.

One clear scripture that says that Christ will be both King and High Priest is in Zechariah:

Zechariah 6:12-13(NASB) Then say to him, "Thus says Yahweh of hosts, 'Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of Yahweh. Yes, it is He who will build the temple of Yahweh, and He who will bear the honor and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices.'"

It is typical of the character of the Millennial Kingdom that the Word says there will be "peace" between the office of Priest and King. Historians know how rare that is. The rivalry between the political sector and the religious sector is well known and has been almost continuous throughout history. For example, the rivalry between the Roman Catholic Church (represented by Cardinal Richelieu) and the Crown

(represented by Louis XIII) is the background for The Three Musketeers. The political versus religious rivalry has had a profound impact on society. In the Millennial Kingdom, that rivalry will cease, and there will be "Shalom" (peace, prosperity, well-being) between the Crown and the Priesthood.

Because of the reference to a temple, these verses further document that there will be two separate and distinct kingdoms in the future. As previously mentioned, there is no temple in the Everlasting Kingdom. Therefore, this prophecy must apply to a kingdom that has a temple, i.e., the Millennial Kingdom. It is interesting to note that while many Christians would say that the throne in the above verses is literal, they do not support the idea of a literal temple. According to their view, the Temple is "spiritual" (meaning figurative) and represents the Church. This view is based on scriptures in the New Testament in which the Church, a body of believers, is called a temple. The fact that a group of people is referred to as a temple is no reason to conclude that Ezekiel's Temple is spiritual and not literal any more than it would be a reason to conclude that Solomon's Temple was spiritual simply because it was called a temple. Other scriptural evidence clearly shows that Christ will build a literal temple in the Millennial Kingdom and that he will literally be both King and High Priest.

In the Millennial Kingdom, the tribes of Israel will each receive a special land area just as they did when Joshua divided up the land.

In the Old Testament, Joshua divided the Promised Land among the tribes of Israel. In the Millennial Kingdom, the land will again be divided among the tribes, but with some important differences. When Joshua divided up the land, the tribal areas were uneven in size and shape. In contrast, the Promised Land in the Millennial Kingdom will be divided into strips of land going lengthwise from east to west with the width of each strip being equal (Ezek. 47: 14-48:29). The exact width of the tribal areas is not given in Scripture, but based on the overall boundaries of Israel an estimate can be made. Appendix D contains a map depicting the divisions by Joshua, as well as a map depicting the divisions in the Millennial Kingdom.

In the Millennial Kingdom there will be a rectangular shaped area of land between the tribal areas of Judah and Benjamin that Yahweh calls His "special gift" and in the center of this area there will be a "sacred portion" (Ezek. 48:8-10).

This "special gift" land area will run lengthwise from east to west just as will the other tribal areas, but it is specifically said to be 25,000 cubits "wide" (i.e., from north to south).

This "special gift" area will have specific areas for the priests, the Levites, the Temple, Jerusalem, and the Messiah himself (Ezek. 45:1-7; 48:8-22). Inside the "special gift" area is a "sacred portion" of land that is laid out in a square, 25,000 cubits wide by 25,000 cubits long-about 8 miles square (Ezek. 45:1-6, 48:8-15). This "sacred portion" will be divided into three parts. The Levites will receive the northern portion measuring 25,000 cubits east to west by 10,000 cubits north to south-about 8 miles by 3 miles (Ezek. 45:5; 48:13 and 14). The priests will receive the middle portion, which will also measure 25,000 cubits by 10,000 cubits. The Temple will be situated in this area (Ezek. 45:5; 48:13 and 14). The city of Jerusalem will be situated in the southern portion, which will measure 25,000 cubits by 5,000 cubits-just over 8 miles by 1.5 miles (Ezek. 45:6). The city itself will measure 4,500 cubits square-about 1 ½ miles square (Ezek. 48:16).

The relative position of these areas can be determined from the fact that the Temple, the sanctuary, will be in the middle of the "sacred portion" (Ezek. 48:8) and that it is in the section belonging to the priests (Ezek. 48: 10). Since the city is on the south side (Ezek. 40:2), the Levites must have the portion on the north side. The land in the "special gift" area that is east and west of this 25,000 cubits square "sacred

portion" will be given to "the Prince," who is the Messiah, Yehoshua Christ (Ezek. 45:7 and 8; 48:21 and 22).

That Yahweh would allot special areas for the priests, the Levites, and the Prince is reminiscent of what happened in the days of Joshua. When Joshua divided the land, the tribe of Levi did not receive a tribal area of its own. They ministered to Israel from forty-eight Levitical sites (Num. 35:1-8; Josh. 21). In the Millennial Kingdom, part of the "sacred portion" will be set aside for the Levites. Once again, they will not have a tribal area like the other tribes but will have a designated area from which they can minister to Yahweh and to the people (Ezek. 45:5). The priests will also have their own section of the "sacred portion," just as under Joshua, when they were given their own cities Gosh. 21:19, Ezek. 45:3 and 4; 48:9-12). When Canaan was conquered by Israel, the conquering general (Joshua) was given his own inheritance Gosh. 19:49 and 50). Similarly, the conquering general, i.e., "the Prince," Yehoshua Christ, will receive his own portion (Ezek. 45:7; 48:21-22).

By the beginning of the Millennial Kingdom, the physical features of the country of Israel and of the earth in general will be radically altered.

In the Millennial Kingdom, many of the physical features of the earth will be altered from what they are today. In Israel, an earthquake will split the Mount of Olives in two. The northern half will move north, the southern half will move south, resulting in an east-west valley leading down from Jerusalem to the Dead Sea. At the same time, the area of Jerusalem will be lifted up and will become a high mountain the highest in Israel and perhaps the highest in the world (Isa. 2:2; Ezek. 20:40; 40:2; Mic. 4: 1). At first this would seem both unlikely and undesirable. Who would want the highest mountain in the world in Palestine? Who would enjoy climbing it, even to visit the Temple of Yahweh? What about oxygen (Mount Everest is more than 29,000 feet and most people cannot survive at the top without supplemental oxygen)? These concerns, however, are not actually valid. Scripture says that during the Tribulation there will be earthquakes and disasters that level (or reduce the height of) the high mountains existing today (Isa. 40:4; 54: 10; Rev. 6: 14; 16: 18-20). Thus the Mountain of Yahweh in Jerusalem could be the highest in the world and still be of very modest height by today's standards. In any case, the height of the Mountain of Yahweh will not deter people from climbing it.

Isaiah 2:3a Many peoples will come and say, "Come, let us go up to the mountain of Yahweh, to the house of the Yahweh of Jacob ...

The Mountain of Yahweh will be in the "sacred portion" of Israel. The Temple will sit on top of the Mountain of Yahweh, and the city of Jerusalem will be situated on the south side of the mountain (Ezek. 40:2). The river of life will flow out of the Temple of Yahweh and down the mountain to the Dead Sea on the east and to the Mediterranean Sea on the west (Ezek. 47:1; Zech. 14:8).

In the Millennial Kingdom, the Temple will be on the top of the Mountain of Yahweh (Ezek. 40--44).

The Temple will measure 500 cubits square-about 850 feet square (Ezek. 42: 15-20; 45:2). As has been stated before, the presence of a temple in the Millennial Kingdom is proof that there will be two separate and distinct kingdoms in the future because, according to Revelation 21:22, no temple will be present in the Everlasting Kingdom. The detailed description of the Temple provided in Ezekiel makes it evident that it is, in fact, a literal temple. It is true that at times the Church is called a "temple," but in these instances the figure of speech Metaphor, a comparison by representation, is being employed. The Church can metaphorically be called a temple because both the Church and the literal Temple are the dwelling place of Yahweh. Ezekiel, however, does not simply use the word "temple" as does the New Testament.

He describes it in great detail, including the people who will work there. The description of the Temple in Ezekiel is so detailed that many Study Bibles and Bible Dictionaries have drawings of what it will look like. It is so complete that it is difficult to see how any unbiased person who reads the chapters on the Temple (Ezek. 40-44 and 46) could say they refer to anything other than a literal building. The Temple in Ezekiel is not a Metaphor. It is a literal description of the future Temple that Christ will preside over as High Priest.

There is no teaching that this author is aware of propounding that the Tabernacle or Solomon's Temple are Metaphors. Everyone accepts without question that they are actual buildings, and with good reason. Beyond the fact that they were literal buildings, the Bible goes to great lengths to describe the physical details of the buildings and their services. Exodus has twelve chapters on the Tabernacle and its services (Exod. 25-31; 35-39). 2 Chronicles has three chapters on Solomon's Temple (2 Chron. 3-5). When it comes to the Millennial Temple, Ezekiel has six chapters on the Temple and its services (Ezek. 40-44 and 46). The volume and detail of these records is in stark contrast to the absence of detail in the verses in the New Testament where the Church is metaphorically called a temple. The detailed description of Ezekiel's Temple will someday be realized in a literal temple, built to the specifications and measurements given in Ezekiel, and Yehoshua Christ will minister there as the High Priest.

There are many conservative Christian scholars who recognize that the Temple in the book of Ezekiel is described in such a way that it must refer to a literal building. Nevertheless, they do not realize that it is a future temple and state that, for a variety of reasons, it was simply never built. Most of these scholars think that Ezekiel was writing to encourage the people of Judah who had been taken captive to Babylon. These captive Judeans were heartsick that Solomon's Temple had been burned to the ground. Some scholars propose that Ezekiel's vision of a new and grand temple was meant to encourage the captives. The New Bible Dictionary states this view well:

The exiles were heartened in their grief by the vision granted to Ezekiel. More details are given of this [temple] than of Solomon's structure, although it was never built.

Smith's Dictionary of the Bible agrees that the Temple was never built, but goes even further:

It is not a description of a Temple that ever was built or ever could be erected at Jerusalem.

The idea that Yahweh gave the captives in Babylon a vision of a temple that He knew would never be built is preposterous. In fact, the idea that Yahweh gave a false vision at all is a stab at the very character of Yahweh. The vision of Ezekiel covers nine chapters and gives many details. Can the Yahweh who "cannot lie" give such a vision and then it simply not come to pass? That would contradict the nature of Yahweh.

It is true that Ezekiel's Temple has not yet been built, but it will be, and it will be the centerpiece of the Millennial Kingdom. Therefore, the minute description of the Temple is very appropriate because it will be the center of attention of the entire world for a thousand years and will play a major role in the life of every single person on earth. The following aspects of the Temple are described in Scripture in detail: location (Ezek. 45:3 and 4; 48:9 and 10); size and shape (Ezek. 42:15-20; 45:2); walls, alcoves, rooms, doors, porticos, gates, steps, courtyards, decorations, slaughtering tables, the holy place, the most holy place, altars, and the clothing of the priests (Ezek. 40-44). Interestingly, there will not be an Ark of the Covenant in the Temple (Ger. 3: 16). This is understandable because in the Old Testament, the Ark of the Covenant, along with the mercy seat, was where Yahweh dwelt and where He met His people. In the Millennial Kingdom, Yahweh will meet His people through Yehoshua Christ.

The mention of sacrifices and offerings is one of the reasons that some Christians say that Ezekiel's Temple must be figurative and not literal. They say that the sacrifices have been done away and therefore will not be reinstated in the future. This position assumes that the "new" sacrifices would be identical and serve the same purposes as the "old" sacrifices. Note that nowhere does Scripture say that these "new" sacrifices will be a way to salvation. The book of Hebrews makes it clear that Yehoshua Christ is the one time sacrifice for sin. The future sacrifices may be memorial offerings similar to the Old Testament Jewish feasts such as Passover, which memorialized a past event. They may also be a means to prove the sincerity of people who are asking for forgiveness for their actions. In any case, the offerings will provide food for the priests and Levites just as they did in the Old Testament.

Ezekiel 44:28-30 I [Yahweh] am to be the only inheritance the priests have. You are to give them no possession in Israel; I will be their possession. They will eat the grain offerings, the sin offerings and the guilt offerings; and everything in Israel devoted to Yahweh will belong to them. The best of all the first fruits and of all your special gifts will belong to the priests. You are to give them the first portion of your ground meal so that a blessing may rest on your household.

Just because the book of Ezekiel mentions offerings and sacrifices is no reason to dismiss it as a "spiritual temple" or figure of speech. The prophecy that Christ will be both King and High Priest will be fulfilled literally.

In the Millennial Kingdom, Jerusalem will be the capital of the world (Isa. 62:1-7).

Jerusalem will be located in the southern part of the "sacred portion" between the tribe of Judah to the north and the tribe of Benjamin to the south (Ezek. 48:7-23). It will be situated on the southern slope of the Mountain of Yahweh (Ezek. 40:2) and will measure 4,500 cubits square- just less than 1 1/2 miles square (Ezek. 48: 16). It will be a beautiful city and will be the praise of the earth (Isa. 62:7).

The Millennial Kingdom is still future.

In what is known as "The Lord's Prayer," which is the best known prayer in Christendom, Yehoshua instructed people to pray, "'Thy Kingdom come" (Mace. 6:10; Luke 11:2 -KJV). He would not have prayed that prayer, or asked others to pray it, if the Kingdom were already here. Today, some 2,000 years after Christ gave that prayer to his disciples, people still recite it, asking for the Kingdom to come because it has not come yet.

After his resurrection, Yehoshua' disciples asked him if he was going to set up the Kingdom (Acts 1:6). They wanted the Kingdom to come, and probably not just because they wanted the pain and suffering of this life to come to an end. Yehoshua had told them that when he set up his Kingdom they would all sit on thrones and judge the tribes of Israel (Matt. 19:28). Yehoshua politely answered the disciples' question by saying that it was not for them to know the times or dates when the Father would set up the Kingdom (Acts 1: 7). As is evident, it was not set up during Christ's life on earth, nor between his resurrection and ascension, nor has it been set up since then.

Christ will set up his Kingdom when he comes back to earth and, when it is here, it will be very obvious. He will be ruling the earth from Jerusalem and " ... He will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth" (Zech. 9: 1 O). The prophecies and promises of joy, peace, food, and health will all be fulfilled. The blind and the lame will all be healed. There will be justice on earth. The deserts will bloom and a river of life will flow from Jerusalem down the Mountain of Yahweh into the Rift Valley and the Dead Sea will be healed. When the Kingdom finally comes, no one will miss it.

Occasionally, people become confused about whether the Kingdom is already here or if it is still future. This usually occurs for one of two reasons. First, they are confused by the verse that in some versions reads, " ... the kingdom of Yahweh is within you." Second, they are confused by verses that seem to say that believers are already part of the Kingdom. Each of these must be considered. In many versions, Luke 17:21 is translated, " ... the kingdom of Yahweh is within you," and it is often quoted as if it were the only clear verse on the subject of the Kingdom of Yahweh and absolutely self-explanatory. Ironically, it is perhaps the most obscure verse on the subject. The hundreds of other verses on the subject, including the Lord's Prayer, make it clear that the Kingdom of Yahweh is not "in" anyone, and both the Bible and personal experience testify to the fact that it has not yet been established on this earth. Furthermore, when Christ said, " ... the kingdom of Yahweh is within you," he was speaking to the Pharisees, who opposed both Yehoshua and his Father. It was to them that he said, " ... You do not know me or my Father ..." (John 8:19). The Kingdom was certainly not within them—they were even in danger of being excluded from it altogether (Matt. 21:23-31, especially verse 31).

It is important to note that the context of Luke 17:21 shows conclusively that the Kingdom is future, alerting the reader to the mistranslation.

Luke 17:20-21 Once, having been asked by the Pharisees when the kingdom of Yahweh would come, Yehoshua replied, "The kingdom of Yahweh does not come with your careful observation, nor will people say, 'Here it is,' or 'There it is,' because the kingdom of Yahweh is within you."

The Pharisees knew the Kingdom was future and were asking when it would come. Of course, one might contend that the Pharisees were wrong and the Kingdom was there at that time, but that possibility is excluded when the entire answer that Yehoshua gave is read and understood. Yehoshua told his audience that they would not need to search for the Kingdom (v. 23) because, when it does come, it will be like lightning that lights up the entire sky—everyone will see it (v. 24). Yehoshua went on to say that as it was (in the past) in the time of Noah, so it will be (in the future) in the " ... day the Son of Man is revealed" (vs. 26 and 30). This discourse by Christ clearly indicates that his Kingdom is future.

The word "within" in many versions is better translated as "among" or "in your midst." Sadly, much of orthodox Christianity takes this one mistranslated phrase, "... the kingdom of Yahweh is within you," and then asserts that each person has the Kingdom of Yahweh within himself. This teaching misses the mark because it fails to observe two key points of biblical interpretation: a) failure to identify to whom Christ was speaking and b) failure to consider the context of the verse. As previously noted, Yehoshua was speaking to the Pharisees, enemies of Yahweh, and the context clearly indicates that the Kingdom is still future.

Then what did Yehoshua mean when he said, "... the kingdom of Yahweh is within you"? Besides recognizing that he was speaking to the Pharisees, it is also important to recognize that the Pharisees were challenging him, testing him, trying to prove he was a fraud. They were arrogantly "demanding" (KJV) to know when the Kingdom of Yahweh would come. They were aware that some of the people believed Yehoshua was the Christ—the Messiah, the King—and they wanted to discredit him. Therefore, they brought up what they thought was a good challenge to his credibility, saying in essence, "If you are the King, where's your Kingdom." Of course, Yehoshua felt no obligation to respond to the challenge, at least not in the way the Pharisees were expecting. Yehoshua could have answered them plainly. He knew the answer to their question. He had plainly told his disciples that only Yahweh knows when the Kingdom will come.

Matthew 24:36 No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

Yehoshua told his disciples that he did not know when the Kingdom would come, but he did not answer the arrogant and unbelieving Pharisees as dearly. He answered them, as he often did, somewhat enigmatically. The Greek word translated "within" can also be translated "among" or, perhaps even better, "in your midst." Christ knew he was the King, even though his Kingdom would not be physically manifested until later, so he told the Pharisees, "The kingdom of Yahweh is among you," i.e., in the person of Christ himself. Although the translation "among" is represented in many versions, Christians generally do not recognize or quote it. This is a result of mainline Christian thinking that perceives the Kingdom as a figurative kingdom that is somehow inside each Christian and not as a literal kingdom. In making the Kingdom figurative, the force of Christ's powerful statement is lost. He subtly derided the arrogance of the Pharisees because they failed to acknowledge that the King was in their midst. They did not recognize him. They not only failed to understand that the King was in their midst, but they also had him crucified as a blasphemer.

In spite of the fact that most Christians quote the verse using "within" instead of "among," there is an impressive list of versions that read "among" or "in your midst." These include: the New American Standard Bible, International Standard Bible, The New English Bible, The Jerusalem Bible, The Revised Standard Version, The Emphasized Bible (by J. B. Rotherham), The Bible: James Moffatt Translation, Complete Jewish Bible (by David Stern), Yahweh's New Covenant (by Heinz Cassirer), and the acclaimed translation in contemporary idiom, The Message (by Eugene Peterson).

Another reason people believe that the Kingdom is here now is that there are a few verses that seem to say that Christians are already part of the Kingdom. For example, Colossians 1: 13 says Christians have been brought "... into the kingdom of the Son ...," making it sound like they are already part of it. The answer to this apparent contradiction lies in understanding a common Hebrew and Greek idiom called the "prophetic perfect." In the use of the prophetic perfect, when something is absolutely going to occur in the future, it is spoken of as having already happened. Thus, the Bible says that Christians are now part of Christ's Kingdom because they absolutely will be part of it when it does come. The "prophetic perfect" is an idiom used in both the Hebrew and Greek texts of the Bible. Because the impact of the prophetic perfect on both theology and the proper understanding of the Bible is very significant, this idiom is covered in detail in Appendix E.

Biblical Names of the Millennial Kingdom

The Millennial Kingdom is referred to by many different names in Scripture. This should not be considered unusual. Throughout Scripture, a person or place may be called by several different names. For example, Jerusalem is called "the city of David" (2 Sam. 5:7 and 9), "the city of Yahweh" (Ps. 46:4), "Salem" (Ps. 76:2), "Zion" (Ps. 76:2), "Yahweh our Righteousness" (Jer. 33:16), "Sodom" (Ezek. 16:46), "the city of the Great King" (Ps. 48:2; Matt. 5:35), "Ariel" (Isa. 29: 1,2 and 7, which means "Lion of Yahweh" or "Hearth of Yahweh"), "the City of Truth" (Zech. 8:3), and others. It is evident from the context of each name that it refers to the city of Jerusalem. The same practice is evident in our culture: New York City is called "the Big Apple" and Chicago is called "the Windy City." Although it can be very confusing to the new student of the Bible when a person or place has different names, this is something that every serious student of the Bible studies and eventually learns. "Likewise, the Millennial Kingdom is called by many names and people should not let that fact confuse them. Below are many of the names by which this future Kingdom is known in Scripture. A study of these names in their contexts shows that they all refer to the same Kingdom.

- The kingdom of Yahweh (Mark 1:15).
- The kingdom of heaven (Matt. 4:17).

Your [Yahweh's] kingdom (Matt. 6: 10 in "The Lord's Prayer").

- The kingdom of their Father (Matt. 13:43; "their" being the righteous who will live there).
- The kingdom of our father David (Mark 11: 10; Christ's Kingdom is recognized as an extension of David's Kingdom and as fulfilling the prophecies that Christ would reign on David's throne).
- My kingdom (Luke 22:30; spoken by Yehoshua who will be King).
- Paradise (Luke 23:43; 2 Cor. 12:4; Rev. 2:7; Christ's future Kingdom will be "paradise on earth").
- The kingdom of Christ and of Yahweh (Eph, 5:5).
- The kingdom of the Son He loves (Col. 1: 13).
- His heavenly kingdom (2 Tim. 4:18).
- The eternal kingdom of our Lord (2 Pet. 1: 11).

The Wonderful Qualities of Life Promised in the Millennial Kingdom

Most people who believe that they will live forever want to know what that life will be like. Thankfully, the Bible provides some answers to that question; in fact, many aspects of life in the Millennial Kingdom are described in clear detail. These promises and prophecies of the future are so wonderful that they almost seem "too good to be true." Remember that Yahweh cannot lie-these promises will indeed come to pass. The more clearly Christians understand these prophecies, the more each one should be salivating and "champing at the bit" for the Kingdom to come soon. Furthermore, every Christian should be excited enough about the future that he is eager to "spread the word" to those who do not yet know. Some of the wonderful qualities of the Millennial Kingdom are detailed below.

There will be justice on earth. (Isa. 2:4; 9:6 and 7; 11:1-5; 32:1, 2, 5, 16-17; 51:5; Jer. 23:5-6; 33:15)

Christ will reign, "establishing and upholding it [his Kingdom] with Justice" (Isa. 9:7). Bribery and corruption, bigotry and prejudice, hatred and intolerance have ruined judicial systems since the dawn of man. Through the centuries, the fallen nature of man, combined with self-interest, has often resulted in justice not being served in the courts. In the future Kingdom, there will be many reasons why justice will reign, not the least of which is that Christ, who knows the hearts of all men, will be the "Chief Justice."

There will be no war. (Isa. 2:4; 9:4-7; 60:18; Hos. 2:18; Mic. 4:3-4; Zech. 9:9-10)

War has been a scourge on mankind since Genesis. There is almost always a war (usually several) somewhere on earth. Furthermore, feuding and "cold wars" have often ruined lives even when there was no overt war. If the money invested in weapons, military training, and maintaining armies were invested in other areas, billions of people could experience a greater quality of life. In Christ's Kingdom, " ... nation will not take up sword against nation, nor will they train for war anymore." In fact, the weapons that are not destroyed during the Tribulation or the battle of Armageddon will be converted and used as farm implements: "... They will beat their swords into plow blades and their spears into pruning hooks ... "(Isa. 2:4; Mic. 4:3).

The resurrected believers and caught up Christians will enjoy perfect health.

(Isa. 29:18; 32:3-4; 33:24; 35:5-6; 57:19; Jer. 33:6; Mal. 4:2)

Sickness and disease have taken a terrible toll on human life and happiness. What a blessing to know that what medical science has tried and failed to do-cure human sickness-the Lord will do for the resurrected believers and the caught up Christians in his Kingdom. "No one living in Zion will say, 'I am ill' ... " (Isa. 33:24). At that time the "... eyes of the blind will be opened and the ears of the deaf unstopped. Then will the lame leap like a deer, and the mute tongue shout for joy ... "(Isa. 35:5 and 6).

Scripture is not as dear about the perfect health of the "natural" people who will be part of the Millennial Kingdom. They will die (Isa. 65:20; Ezek. 44:25), but whether they will get sick or be healthy until their bodies wear out from old age is not dear. Zechariah 8:4 mentions that people will grow old and need canes to help them walk, but that does not necessarily imply pain and suffering. Of course, since the Devil and his demons are chained during the Millennial Kingdom (Rev. 20:2; Dan. 7: 12), any disease that has a spiritual cause will not be present. Note that in the Everlasting Kingdom death and disease will be banished forever and everyone will be perfectly healthy (Rev. 21:4).

Mankind will live safely on the earth.

(Isa. 11:6-9; 32:18; 54:14-17; 60:11,17 and 18; 65:17-25; Jer. 23:4; 30:10; 33:6; Ezek. 28:26; 34:25-31; Mic. 5:4-5; Zeph. 3:13-17)

Since Adam and Eve were expelled from Paradise, mankind's existence has been a saga of grief and sorrow that is due in large part to a general lack of safety in the world. Unforeseen tragedies constantly ruin lives and destroy families, running the gamut from misfortunes that involve pain and discomfort to those involving broken bones, disfigurement, dismemberment, and even death. These tragedies can be purely accidental, caused by "nature," self-inflicted, or caused by other people. On a daily basis, newspapers record the diverse and seemingly endless array of calamities that plague mankind. Personal safety is a daily cause of concern. Things in the Millennial Kingdom will be different. The wolf will lie down with the lamb. Children will play close to cobras with no fear of harm (Isa. 11:6-8). Yahweh promises "abundant peace and security" (Jer, 33:6), a stark contrast from what we have today.

The land will be healed and the deserts will bloom.

(Isa. 32:15; 35:1, 2, 6-7; 41:18-20; 44:3; 51:3; Ezek. 47:8-9; Hos. 2:21-22; Joel 2:21-23)

Throughout history, deserts and other unusable land have limited mankind's ability to raise crops and to enjoy the earth. Farmers have often struggled just to get meager crops out of the soil. The problem continues to worsen as pollution makes otherwise good land less productive or even unusable. Much of the earth's topsoil has been washed away or depleted and severe weather ruins many crops. The Word of Yahweh promises that, in the Messiah's Kingdom, the land will produce bountifully. What a wonderful joy it will be to live when "... the desert becomes a fertile field, and the fertile field seems like a forest" (Isa. 32: 15). "... Water will gush forth in the wilderness and streams in the desert. The burning sand will become a pool, the thirsty ground bubbling springs ... "(Isa. 35:6 and 7).

There will be an abundance of food, so starvation and even hunger will be abolished.

(Isa. 25:6; 30:23-26; 32:15; 35:1,6 and 7; 51:3; Jer. 31:5,11- 14; Ezek. 47:1-2 and 7-12; Joel 2:18-26; 3:18; Amos 9:13)

In the Millennial Kingdom, the land will be healed and the weather will be perfect for farming, so there will be " ... a feast of rich food for all peoples, a banquet of aged wine the best of meats and the finest of wines" (Isa. 25:6). 26 Verses such as Jeremiah 31: 12 mention flocks and herds. That verse combined with Isaiah 25:6 clearly shows that people will eat meat in the Millennial Kingdom, not just vegetables. 27 Although most people in the United States have never faced starvation, throughout history worldwide hunger and starvation have been a terrible problem and the cause of untold misery. That misery will be abolished in the Messiah's Kingdom because there will be more than enough food produced for everyone. Even the animals will have so much food that they will eat "... fodder and mash, spread out with fork and shovel" (Isa. 30:24).

Theological arguments and bickering will come to an end.

Everyone "... sees through a glass, darkly ... "(KJV) today, and there is a lot about Yahweh and truth that is not generally agreed upon or known. History, sadly, has been full of religious disagreements and debates that have ended friendships, broken families, and even been the cause of persecution, torture, and religious wars. In the Millennial Kingdom, things will be different. When the Lord rules from Jerusalem, arguments will be easily resolved because people who have questions can go ask him. The house of Israel will know Yahweh (Isa. 29:23 and 24; Jer. 31:33 and 34; Ezek. 11:18-20), and Christians will "know fully"(1 Cor. 13:12). When Christ rules the earth from Jerusalem, it will be available to know Yahweh as never before. Isaiah 11:9 and Habakkuk 2: 14 will be fulfilled: "For the earth will be filled with the knowledge of the glory of Yahweh, as the waters cover the sea."

The people will be holy and blessed, and there will be joy.

(Isa. 4:2-5; 35:10; 51:3; 60:1-22; 61:4-11; 62:1-12; 65:17-25; Jer. 30:18-19; 31:4,12-14)

Many verses speak of the blessings and joy in the Millennial Kingdom in general terms. One can easily imagine how much fun life will be when people are healthy and well-fed and there is no fear of war, disaster, or danger of any type. Life will truly be a joy and a blessing to the people who live there. No wonder Scripture tells us that, "From them will come songs of thanksgiving and the sound of rejoicing ..."(Jer, 30: 19).

All believers in the Millennial Kingdom will be given Yahweh's promised gift of holy spirit.

(Isa. 32:15; 44:3-5; Ezek. 11:19; Joel 2:28-32; John 7:37-39; 14:16-17; Acts 1:8; 2:16-18, 38-39) In the Old Testament, Yahweh made his gift of holy spirit available only to a few people. However, He has promised that there will be a time coming when "all flesh" will receive the holy spirit (Joel 2:28 KJV). Peter understood this and quoted Joel on the Day of Pentecost when holy spirit was first poured out upon the Church (Acts 2: 17). Since Peter spoke about the outpouring of holy spirit to the Jews on the Day of Pentecost, it is clear that he did not think that someone had to be raised from the dead at the Resurrection of the Just in order to receive holy spirit from the Lord. This fact should set the standard for Christian thinking about holy spirit being poured out in the Millennial Kingdom. It is not only for those who have been raised from the dead, it is "upon all flesh." The word "all" should be qualified by the context and scope of Scripture to mean "all who believe." That is certainly what happened at Pentecost, and it is in line with what Christ taught about the coming gift of holy spirit:

John 7:37-39 On the last and greatest day of the Feast, Yehoshua stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Yehoshua had not yet been glorified."

As covered earlier, there will be "natural" people in the Millennial Kingdom. Initially, they will all believe to some degree. However, through the years people will be born who will not believe, and from what Scripture says, they will not receive holy spirit. There would be no point in Yehoshua saying that those who believed would later receive the spirit (v. 39) if in fact every person, whether he believed or not, were going to receive the spirit.

The Bible student should not be confused by the fact that there will be a need for the "rod of iron" (KJV) during the Kingdom even though many people will have the spirit of Yahweh. The gift of holy spirit does not force a person to obey Yahweh. The Old Testament has dozens of examples of people with holy spirit making mistakes, being disobedient, and even openly rebellious towards Yahweh. Joshua had holy spirit but made the mistake of making a covenant with the Gibeonites (josh, 9). Gideon had holy spirit but made

an ephod idol that the people of Israel worshipped (Judg. 8:27). King Saul had holy spirit, yet he repeatedly disobeyed Yahweh. 32 David had holy spirit, yet he committed adultery with Bathsheba and plotted the death of Uriah (2 Sam. 11). Solomon had holy spirit but "did evil in the eyes of Yahweh" (1 Kings 11:6). The New Testament continues the theme. Many Christians, all of whom have the gift of holy spirit, currently live in sin and disobedience. Through the gift of holy spirit the Lord can speak to us, but it is a still small voice, a gentle guiding. Anyone who makes up his mind to disobey is free to do so.

In the Grace Administration, every person who is saved (every Christian) has Yahweh's gift of holy spirit and so, having holy spirit is often equated with being saved. That is not the case however in other administrations. It was not the case in the Old Testament or the Gospels, and it will not be the case in the Millennial Kingdom. The gift of holy spirit enables believers to experience greater communion with Yahweh than would otherwise be possible, but it does not take over and control a person's thoughts or actions, nor does it keep a person from sinning. 33 The gift of holy spirit does not make a person obedient to Yahweh.

People from other nations will come to Jerusalem to worship, and foreigners will be allowed to sacrifice at the Temple.

(Isa. 2:2 and 3; 14:1; 19:18-25; 56:4-8; 60:3, 9 and 14; 66:21; Zech. 2:11; 8:20-23; 14:16)

The words of Isaiah, made famous by Christ, "my house will be called a house of prayer for all nations" (Isa. 56:7), will be fulfilled. It may even be the case that some foreigners are made priests and Levites (Isa. 66:21). The Jews thought that the Tabernacle and Temple were exclusively theirs. Foreigners who came into the Temple (and the Jews who brought them there) were executed (Acts 21:27-32). This will change when Christ sits on his throne as King and High Priest. All people will be welcome to worship and pray in the Temple.

Some nations that are destroyed during the Tribulation and at Armageddon (or before) will be restored.

The Bible foretells the destruction of many nations that have sinned against Yahweh. Yet, it also specifically foretells that there will be nations whose fortunes will be restored when Christ sets up his Kingdom. These nations include Egypt (Isa. 19:18-25; Jer. 46:26), Assyria (Isa. 19:23-25), Moab (Jer. 48:47), Ammon (Qer. 49:6), and Elam (Qer. 49:39). Many of the peoples of these nations will love Yahweh and will worship him. They may have been enemies of Yahweh and idolatrous nations in the past, but the prophecies reveal that they will have a change of heart. The Temple in Jerusalem will become a house of prayer for all nations.

Summary Remarks about the Millennial Kingdom

Several issues should now be clear. First and foremost is the issue of whether the Millennial Kingdom is in the future or the present. It should be clear that the Kingdom is still future because the promises of health, safety, justice, no war, no hunger, and great joy on earth are not yet fulfilled. The religious leaders of Christ's time wrongly assumed that when the Messiah came his Kingdom would come at the same time, and so, when Christ came and the Kingdom did not appear, they crucified him as a blasphemer and imposter. But Scripture indicates that his Kingdom will be established in the future, at his Second Coming, when he comes from heaven and conquers the earth.

The issue of whether the Kingdom is heavenly or earthly is also clear. There is no need to heal the land and have the deserts bloom if no one will be present to farm and to enjoy the land. Why heal the land if no

one will be here? Christ and the prophets of old have made it clear that the meek will "inherit the earth," not "go to heaven."

Understanding the Messiah's Kingdom should do another thing-it should produce in each believer a great desire to be a part of it. How could anyone really understand what the Messiah's Kingdom will be like and not want to be part of it? This book has pointed out that the Hope of a glorious future life is an anchor for the soul. But, the Hope is not only to anchor the life of the believer, the one who has already made a commitment to Yahweh; it is also to be a prime motivator for the unbeliever who is considering becoming a Christian. Too often Christians try to "scare people to Christ" by graphically portraying unbelievers suffering in "hell." Yahweh never does that. 34 There is absolutely no biblical basis for the descriptions found in classical literature of people being burned or tortured by demons, placed head-first in boiling mud pools, being stabbed by red-hot pitchforks, or any such thing.

It is very dear in Scripture that Yahweh motivates unbelievers with the wonderful attributes of Paradise rather than "scaring them into salvation" by the horrid features of "hell." Yahweh shows how wonderful the future life will be for people who believe. And since Christians are to be "imitators of Yahweh" (Eph. 5: 1), we should imitate how He reaches out to unbelievers with His goodness. Christians need to study and learn about the coming Kingdom of Christ and become experts in presenting it to others in order to bring them to Christ. Each and every Christian should be so excited about the wonderful qualities of the Kingdom and his personal part in it that he works to become knowledgeable to the end he has no difficulty communicating these great truths to others.

The End of the Millennial Kingdom

After 1,000 years, Christ's wonderful Kingdom will come to an end. This end is described in the Book of Revelation:

Revelation 20:7-10 When the thousand years are over, Satan will be released from his prison and will go out to deceive the nations in the four corners of the earth-Gog and Magog-to gather them for battle. In number they are like the sand on the seashore. They marched across the breadth of the earth and surrounded the camp of Yahweh's people, the city he loves. But fire came down from heaven and devoured them. And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night forever and ever.

As these scriptures state, at the end of the 1,000 years the Devil will be loosed. He will then deceive the "nations" so that they will come against Yahweh's people. The "nations" will be comprised of the "natural" people living in the Kingdom. These rebellious "natural" people will be descendants of the Tribulation survivors who were judged righteous and allowed to enter the Kingdom. Like the Israelites in the Old Testament who forgot the hard lessons learned by their ancestors, these people will have forgotten what their own ancestors had learned during the Tribulation and the battle of Armageddon. This is an interesting commentary on human beings. It seems that every generation needs to discover for itself that rebellion against Yahweh ends only in self-destruction.

Although the people in these nations will have a sin nature, the Eden-like conditions on earth and Christ's firm but just hand of rulership will maintain order until, at the end of the 1,000 years, "Satan," i.e., the Devil, and his hordes of demons, are released from prison (Rev. 20:2; Dan. 7:12). The Devil then sows his seeds of discontent, jealousy, greed, and hatred until finally millions of people from the nations band together to attack Israel. They will forge weapons and march on Israel with the intent of destroying it. Their weapons will be primitive by modern standards and will be similar to weapons that existed in biblical times, because the weapons of destruction that exist today will either have been converted for

useful purposes (Isa. 2:4; Mic. 4:3), or burned up and destroyed (Isa. 9:5). At the end of the Millennial Kingdom, the rebels will not have developed the weapons of mass destruction that nations have today. Nevertheless, a spear or sword will be as deadly then as it has always been. It is this attack on Yahweh's people that is one reason for the well-known verse in Isaiah, "no weapon that is formed against you shall prosper ..." (Isa. 54: 17, NASB). This unbelieving army does not prevail. Their weapons do not "prosper" and they do not win the war. In fact, there is no evidence that a war even begins. When Satan's army surrounds Yahweh's people, fire falls from heaven and kills all of them (Rev. 20:9).

It is common to hear Isaiah 54: 17 quoted by Christians as if it applied to them. It dearly does not, however, as is evidenced by the fact that Christians die every day by various weapons of unrighteousness. They are shot, stabbed, poisoned, etc., and have been since the inception of Christianity. This is true in wars, in crimes, and in specific acts of hatred against Christians. It is dear from the immediate and remote context that this verse in Isaiah applies to Yahweh's people in the Millennial Kingdom and is an absolute promise to those Christians and resurrected believers who will be there. No Christian or resurrected saint from Israel (like Moses or David) or from the Gentiles (like Noah or Abraham) will need to fear a weapon wielded by a malcontent. No weapon formed against them will prosper.

The fire from heaven not only destroys the enemies of Yahweh, it destroys the earth as well. This fact is elaborated on in the following verses:

2 Peter 3:10-12 But the day of Yahweh will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and Godly lives as you look forward to the day of Yahweh and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat.

Because the world is destroyed by fire at the end of the Millennial Kingdom, in order for Yahweh to put His people back on the earth in the New Jerusalem, He will have to create a new heaven and new earth. This is exactly what Revelation 21: 1 says: "Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away ..."

Between the Millennial Kingdom and the Everlasting Kingdom

Before the Everlasting Kingdom can start, the "business" of the Millennial Kingdom must be concluded. For one thing, millions of people must be judged. It is between the two Kingdoms that what is known as the "Second Resurrection" or "Resurrection of the Unjust" occurs. It is called the "Second" Resurrection because the "First" Resurrection will have already occurred at the start of the Millennial Kingdom (Rev. 20:4). It is called the "Resurrection of the Unjust" because the vast majority of people who get up will be unjust. This is explained by the fact that all of the righteous people from the time of Adam until the start of the Millennial Kingdom will have already gotten up at either the Parousia of the Lord or the "... resurrection of the just" (KJV-Luke 14:14). The only righteous people remaining to be resurrected are those who died during the Millennial Kingdom. The rest of the people who will be resurrected consist of all the unjust and unsaved people who have ever lived. The "Resurrection of the Unjust" is the only time when unbelievers will be raised from the dead. At that time, every unbeliever who ever lived will be raised for judgment.

The judgment associated with the Second Resurrection is known as the "Final Judgment" because it is chronologically the last judgment in Scripture. It is also known as the "White Throne Judgment" because Yehoshua Christ will be sitting on a "great white throne."

Revelation 20:11-15 Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and death and Hades [Sheol] gave up the dead that were in them, and each person was judged according to what he had done. Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

The White Throne Judgment clears the way for Yahweh's Everlasting Kingdom to begin. Those people whose names are in the Book of Life will be given everlasting life, while those people who are not listed there will be thrown into the lake of fire and incinerated, thus experiencing a "second death." 36 After the White Throne Judgment, death is abolished. In the Everlasting Kingdom, there will be no more death.

The Everlasting Kingdom

After the Final Judgment, Yahweh will create a new heaven and new earth and set up a new Kingdom. He will rule this Kingdom from a throne in the New Jerusalem along with His Son, Yehoshua Christ. Although the Bible has no specific name for this kingdom, the "Everlasting Kingdom" is appropriate because this kingdom will last forever. There are many similarities between the Millennial Kingdom and the Everlasting Kingdom, but there are also significant differences—evidence that there are in fact two different kingdoms.

Attributes of the Everlasting Kingdom

Although Scripture provides less detail about the Everlasting Kingdom than the Millennial Kingdom, what is provided is both enlightening and encouraging. The following are some of the distinctive attributes and characteristics of the Everlasting Kingdom.

- 1) The Kingdom will begin after fire from heaven destroys the earth (2 Pet. 3:10-12; Rev. 20:7-10) and Yahweh creates " ... a new heaven and a new earth ... " (Rev. 21:1).
- 2) The Kingdom will last forever (Rev. 22:5).
- 3) The Devil and his demons will not be present. At the close of the Millennial Kingdom, they are all cast into the lake of burning sulfur (Rev. 20:10). 37
- 4) Only believers, the saved, will populate the Kingdom. All unbelievers will have been judged and cast into the lake of fire to be incinerated (Rev. 20:11-15).
- 5) There will be no death in this Kingdom. This is in direct contrast to every other kingdom or time period recorded in the Bible from the time Adam and Eve were expelled from the Garden of Eden through the Millennial Kingdom. (Rev. 21:4). The absence of death may also mean that animals will not die either. In the Original Paradise both man and animals ate plants only (Gen. 1:28-30). This may well be the case in the Everlasting Kingdom, but the Bible does not speak specifically about it.
- 6) Yahweh and Christ will live in and rule from the "New Jerusalem" (Rev. 21:2), which will be by far the largest city the world has ever seen. The apostle John saw the city in a vision and described its dimensions: "The city was laid out like a square, as long as it was wide ... " (Rev. 21:16). The Greek text gives the measurements of the city as "12,000 stadia"; the length and the width and the height of it are the same (Rev. 21:16). A Roman stadia was 625 Roman feet, or 606 3/4 American feet, which makes the city roughly 1,400 miles on each side. 38 The city is so large that it is quite possible that every saved person from all of time could live in it comfortably.
- 7) There will not be a temple in the New Jerusalem (Rev. 21:22). This is a key difference between the Everlasting Kingdom and the Millennial Kingdom. Although this may seem to be a minor point, it is very

significant. The reason given in Revelation 21 :22 for the absence of a temple in the Everlasting Kingdom is that, " ... the Lord Yahweh Almighty and the Lamb are its temple." Understanding the word "temple" is the key to unlocking the significance of this verse. In the first Paradise, Eden, there was no building called a temple that Adam and Eve visited regularly to worship Yahweh. Instead, Yahweh would appear "in person" to Adam and Eve. He came in a human form so He could fellowship with them intimately. When Adam and Eve disobeyed Yahweh, sin entered the world and, therefore, Yahweh no longer chose to "reside" in the world. He did on occasion appear in a human form to people throughout the Old Testament, including Abraham (Gen. 12:7; 15:1; 17:1; 18:1), Moses and some elders (Exod. 24:9-11), Samuel (1 Sam. 3:10), Isaiah (Isa. 6:1-5), and Daniel {Dan. 7:9-14}. 39 Nevertheless, His personal presence was represented to the people through the temple building.

In the Church Age, there is no temple building. Yahweh's gift of holy spirit gives each believer personal access to Him, which is also why the Church is figuratively referred to as a "temple." In the Millennial Kingdom, a temple building will again be present to represent Yahweh's presence to the people. He will not be personally present because there will still be sin in the world via the "natural" people inhabiting the Kingdom. But in the Everlasting Kingdom, Yahweh Himself will be personally present just as He was in Eden because there will be no more sin in the world. Therefore, there is no need for a temple building " ... because the Lord Yahweh Almighty and the Lamb are its temple." Scripture says of the Everlasting Kingdom, " the dwelling of Yahweh is with men, and he will live with them " (Rev. 21:3).

The fact that Yahweh will not be personally present in the Millennial Kingdom the same way He will be personally present in the Everlasting Kingdom explains I Corinthians 15:24, which says that when the end comes, Christ will hand over the Kingdom to Yahweh. During the Millennial Kingdom, Christ will reign in Jerusalem as High Priest and King, and he will worship Yahweh in the Temple described in Ezekiel. There will be no throne for Yahweh because He will not be personally present yet. But when the Everlasting Kingdom begins, Yahweh will take His place on His throne in the presence of all people, and Christ will present Him the Kingdom. There will be no need for a temple because Yahweh Himself will be tangibly present.

8) The Tree of Life will grow in the city (Rev. 22:2). This is the first specific mention of the Tree of Life since the Garden of Eden. Ezekiel 47:12, in the context of the Millennial Kingdom, refers to trees with similar qualities and may in fact be the same type of tree, but they are not specifically called "the tree of life."

9) In the Everlasting Kingdom, there will be no sun and no moon, so day and night as they are known today will not exist. Also, there will be no night because Yahweh will give the city light (Rev. 21:23 and 25; 22:5). In the Millennial Kingdom, there will be day and night (Isa. 60: 11)...

There are literally hundreds of verses in the Bible describing these magnificent future kingdoms. It is obvious that Yahweh wants to convince people to "choose life" (Deut. 30: 19) by showing them how wonderful the future will be. Furthermore, once someone is saved, Yahweh wants to "anchor" that person in his or her commitment by promising wonderful rewards to those who are faithful to Him. Because Christians are "ambassadors" for the Lord (2 Cor. 5:20), we should be knowledgeable about the coming kingdoms so we can communicate these truths to others. Christians cannot promise people a problem-free life in the here and now, but each and every one of us can confidently speak the "Good News" and promise people a wonderful life in the future Kingdoms.

The Full Book, The Christian's Hope, The Anchor of the Soul can be purchased at Amazon at <https://www.amazon.com/Christians-Hope-Anchor-Soul/dp/0985367490>

Christianity

A Covenant of Marriage to Christ

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

Our present teachings on How to Become a Christian or “What Must I do to be Saved,” are very vague, incomplete, if not outright wrong. Do people enter into a Covenant of Marriage more seriously than becoming a Christian? I believe the majority do. The majority of people today do not understand the meaning of a covenant with Yahweh. Marriage used to be a covenant that the majority of people kept, but today, fifty percent of Christian marriages, in the USA, end in divorce, meaning the vowing of promises, by at least one party, are not taken seriously. Yahweh is a Covenant God! Christianity is, in a figure, a Marriage Covenant to Christ as one’s Lord, that is to say, Master, that is to say, Owner, not to be broken in one’s lifetime, as the marriage covenant was originally designed. A person entering into this covenant demands, from that person, total fidelity; priority over your father, mother, brother, sister, wife, husband and your citizenship.¹⁰¹ Yehoshua proclaimed, in Matthew 10:37, “He that loveth father or mother above me, is not, worthy, of me, — and, he that loveth son or daughter above me, is not, worthy, of me.” We must apply all of Yahweh’s Words in our lives and not just a few verses. Can a person enter into a covenant without reading his responsibilities? One can read from Genesis to Revelation, in selected readings, in thirty hours, thereby knowing what he is obligated to conform to Christ. The message of salvation today, in the Protestant Church, has been so simplified, in order, I believe, to save everyone, resulting in the very good possibility, according to today’s Protestant message, that Hitler and Stalin are with God and Jesus in Heaven at this moment. Is this the message Yahweh is proclaiming in his Word; Free passage to Heaven for all, regardless of what you have done or are going to do? This article is for the Teleios (Mature) members in Christ and not for babes.

It appears from Romans 10:9 that I am required to do only two things to become a Christian (Be saved):

- 1.) Confess with my mouth that Jesus is Lord.
- 2.) Believe in my heart that God raised him from the dead.

Is a person saved if he meets the above two requirements but only for one day? One month? One year? Ten years? Hitler was confirmed as a Christian.¹⁰² Stalin was also a Christian, attending a seminary.¹⁰³ Can a person accomplish the above two requirements but refuse to obey the Ten Commandments and be saved, salvation being a Gift? Without reading the rest of Yahweh’s Word, thereby relying solely on this verse it would appear that I am not entering into a life long covenant; Christ not being my Master for the rest of my life. It appears that after completing the above requirements, there are no more responsibilities required by me throughout my life; once saved, always saved; eternal salvation? Billy Graham promises,

¹⁰¹ Lk. 14:26-27 If anyone cometh unto me, and hateth not his own father, and mother, and wife, and children, and brothers, and sisters, further also, even his own life, he cannot be my disciple. Whoever beareth not his own cross, and cometh after me, cannot be my disciple. Mt. 10:37-39 He that loveth father or mother above me, is not, worthy, of me, — and, he that loveth son or daughter above me, is not, worthy, of me; And, he that doth not take his cross and follow after me, is not, worthy, of me.

He that hath found his life, shall lose it, — and, he that hath lost his life, for my sake, shall find it.

¹⁰² Hitler was born to a practicing Catholic mother, Klara Hitler, and was baptized in the Roman Catholic Church; his father, Alois Hitler, was a free-thinker and skeptical of the Catholic Church. In 1904, he was confirmed at the Roman Catholic Cathedral in Linz, Austria, where the family lived.

¹⁰³ Stalin had a complex relationship with the Orthodox Church. He attended an Orthodox seminary in his youth but was expelled for reasons that remain unclear.

“Salvation isn’t ours until we reach out and accept it.” It would appear that this is a unilateral covenant¹⁰⁴ and not a bilateral covenant¹⁰⁵, a promise by Yahweh that I will be saved regardless of my future actions; salvation being a free gift, not of works? The above ceremony would be likened to a marriage where a man would confess with his mouth that he takes this woman to be his wife, she requiring nothing more from him, while his wife’s requirements would be to take care of him the rest of his life; would this arrangement be similar to entering into Christianity? She has an obligation to him but he is not obligated to serve her? Does Christ have obligations to you but you do not have an obligation to him because you did not enter into a bilateral covenant with Christ but rather you received a free gift from Yahweh to use however you please? You are allowed to commit adultery against Christ, your Head, but he can not commit adultery against you? You can divorce Christ, choosing another but he can not divorce you. According to the below testimonies, you can because you have been given, “Eternal Security!” Are Hitler and Stalin with God and Jesus in Heaven, because they confessed and believed Romans 10:9 in their youth, thereby being promised, “Eternal Security?” Yes, according to Billy Graham and others, such as Dallas Theological Seminary!¹⁰⁶ Billy Graham instructs people how to go to Heaven in the following statements.

How Can I Know for Sure I’ll Go to Heaven?

By Billy Graham

“Wondering whether you’ll go to heaven? Worried your sin will keep you out? These questions weigh heavily on people, even without the added stress of a pandemic.

The Bible says you can know for sure that you’ll be with God after you die. Romans 10:9 says, “If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.”

“Salvation isn’t ours until we reach out and accept it.” – Billy Graham

Billy Graham, an evangelist who spent his life sharing the hope of Christ with people of all religions said this: “Your salvation depends on what [Christ] has done for you, not on what you do for Him. It isn’t your hold on God that saves you; it’s His hold on you.”

¹⁰⁴ A unilateral contracts only involve one person making a promise or agreeing to a specific thing. In a unilateral contract, the offer is made generally to a group of people or a specific person.

¹⁰⁵ A bilateral contract is a contract in which both parties exchange promises to perform. One party's promise serves as consideration for the promise of the other. As a result, each party is an obligor on that party's own promise and an obligee on the other's promise.

¹⁰⁶ Article X—Eternal Security (Dallas Theological Seminary)

We believe that, because of the eternal purpose of God toward the objects of His love, because of His freedom to exercise grace toward the meritless on the ground of the propitiatory blood of Christ, because of the very nature of the divine gift of eternal life, because of the present and unending intercession and advocacy of Christ in heaven, because of the immutability of the unchangeable covenants of God, because of the regenerating, abiding presence of the Holy Spirit in the hearts of all who are saved, we and all true believers everywhere, once saved shall be kept saved forever. We believe, however, that God is a holy and righteous Father and that, since He cannot overlook the sin of His children, He will, when they persistently sin, chasten them and correct them in infinite love; but having undertaken to save them and keep them forever, apart from all human merit, He, who cannot fail, will in the end present every one of them faultless before the presence of His glory and conformed to the image of His Son (John 5:24; 10:28; 13:1; 14:16–17; 17:11; Rom. 8:29; 1 Cor. 6:19; Heb. 7:25; 1 John 2:1–2; 5:13; Jude 24). <https://www.dts.edu/2022-dts-doctrinal-statement-strengthening/>

“Salvation is free!” Graham said. “God puts no price tag on the Gift of gifts.” But like any other gift, he wrote, “salvation isn’t ours until we reach out and accept it.” But what does that mean, especially for people whose faith traditions teach that attaining eternity is based on a person’s merits?

For one thing, salvation cannot be earned. Ephesians 2:8-9 states: “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.”

God’s gift was sending His Son, Jesus Christ, to die on a cross for our sins. God’s grace covers our sin. You can be a loving person, a good person and even volunteer of the year, but it’ll never be good enough; we were all born with a sinful nature. That’s why Jesus’ sacrifice was the only solution to wipe our sins away so we can be in heaven with a holy God.

This doesn’t mean we never need to ask for God’s forgiveness – quite the contrary. We need to, and can go directly to Jesus Christ in prayer.

“Asking God to forgive you at the end of each day is both commendable and wise (and it’s a practice I’ve always tried to follow in my own life),” wrote Billy Graham.

Can you live guilt-free after asking for forgiveness? Absolutely, if you have a personal relationship with Christ.

He is freedom.

“It is not the cleansing of the conscience that saves you; it is faith in Christ that saves,” Graham explained. “A cleansed conscience is the result of having come into the right relationship with God.”

How does that happen? It means asking God’s Son, Jesus Christ, to come and live in your heart. “You must individually receive Christ as your Lord and your Saviour,” said Billy Graham. “You and you alone, in the quiet arena of your heart will have to make that decision.”

If you’re searching for forgiveness and for peace with God, you can walk through these steps and use the prayer below as a guide:

Admit you are a sinner.

Repent (turn away from sin and let go of past sin).

Believe that Jesus Christ died on the cross for you.

Ask Jesus Christ into your heart and life.

How You Can Pray:

“Dear God, I know I’m a sinner, and I ask for your forgiveness. I believe Jesus Christ is Your Son. I believe that He died for my sin and that you raised Him to life. I want to trust Him as my Saviour and

follow Him as Lord, from this day forward. Guide my life and help me to do your will. I pray this in the name of Jesus. Amen.”¹⁰⁷

The Highlight of His Message

We must examine some of his statements, according to the total Words of Yahweh and not just in verses in Romans, Galatians and Ephesians; statements such as, “Salvation is free!” “God puts no price tag on the Gift of gifts.” “Can you live guilt-free after asking for forgiveness? Absolutely, if you have a personal relationship with Christ.” The books of Romans, Galatians and Ephesians do not stand alone but must be reconciled to the rest of Yahweh Word. For example, in Luke 18:18-20, a person asked Yehoshua, “...by doing what, shall I inherit life age-abiding? But Yehoshua said to him...The commandments, thou knowest: — Do not commit adultery, Do not commit murder, Do not steal, Do not bear false witness, — Honour thy father and mother...” Yehoshua instructed this man that he could receive life age abiding if he kept the Ten Commandments, which is a bilateral covenant;¹⁰⁸ Yahweh gives you life if you obey his commandments. Billy Graham states that there are only two requirements but Paul states, in 1 Corinthians 6:20, and 7:23, “For ye have been bought with a price! Therefore glorify Yahweh in your body, “With a price, have ye been bought, — do not become bond-servants of men.” How and when were you purchased? What obligations are your responsibility? Are these commands optional? Can I dishonor Yahweh in my body and also become the bond-servant of men and still receive life age-abiding, living with Christ on the New Earth? We have been purchased, which are words of obligation of the covenant we have entered into, being to glorify Yahweh in our bodies by obeying his will, which is written in his Word.

Billy Graham does not mention Luke 14:26-27, which states, “If anyone cometh unto me, and hateth not his own father, and mother, and wife, and children, and brothers, and sisters, further also, even his own life, he cannot be my disciple. Whoever beareth not his own cross, and cometh after me, cannot be my disciple.” Billy Graham does not warn people of 2 Corinthians 5:10, which states, “For, we all, must needs be made manifest before the judgment seat of the Christ, that each one may get back the things done by means of the body, according to the things which he practised, whether good or corrupt.” Is our future judgment based on our merit? Yes! He also states, “But what does that mean, especially for people whose faith traditions teach that attaining eternity is based on a person’s merits¹⁰⁹ ... God’s grace covers our sin?” Is this statement a contradiction of 2 Corinthians 5:10? Revelation 20:11-12 states, “And I saw a great white throne, and him that was sitting thereon, from whose face fled the earth and heaven, and, place, was not found for them. And I saw the dead, the great and the small, standing before the throne; and, books, were opened, and, another book, was opened, which is, the book, of life; and the dead, were judged, out of the things written in the books, according to their works.” The instructions in the Pauline Epistles, which appear that the works of the law have been rescinded and life age-abiding is a free gift, not to be ever rescinded by my future wicked works, must be understood in the rest of the Words of Yahweh, as has been presented, in only a few verses, above. Colossians 3:23-25 state, “Whatsoever ye may be doing, from the soul, be working at it, as unto the Lord, and not unto men, — Knowing that, from the Lord, ye shall duly receive the recompense of the inheritance, — unto the Lord Christ, are ye in

¹⁰⁷ <https://billygraham.org.au/how-can-i-know-for-sure-ill-go-to-heaven/>

¹⁰⁸ Ex. 24:3-8 So Moses came, and recounted to the people all the words of Yahweh, and all the regulations, — and all the people responded with one voice, and said spoken, will we do. Then wrote Moses all the words of Yahweh...And they said, All that Yahweh hath spoken, will we do, and will hearken. Then Moses took the blood, and dashed over the people, — and said, Lo! the blood of the covenant which Yahweh hath solemnised with you, over all these words., All the words which Yahweh hath solemnised with you, over all these words.

¹⁰⁹ Merit = Middle English (originally in the sense ‘deserved reward or punishment’): via Old French from Latin meritum ‘due reward’, from mereri ‘earn, deserve’.

service; For, he that acteth unrighteously, shall get back what he had unrighteously done, and there is no respect of persons.”

Are we beholden to Christ? Do we owe him anything, as a covenant would require, he being our Savior and Redeemer? Yes! “For, the love of the Christ, constraineth us; — Having judged this, — that, one, in behalf of all, died, hence, they all, died; and, in behalf of all, died he, — in order that, they who live, no longer for themselves, should live, but for him who, in their behalf, died and rose again” (2 Cor. 5:14-15). Our covenant with Christ is that we no longer for ourselves should live but should live for him. 1 Corinthians 6:9-11 states, “Or know ye not that, wrong-doers, shall not inherit, Yahweh’s kingdom? Be not deceiving yourselves: — neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners — shall inherit, Yahweh’s kingdom. And, these things, were some of you; but ye bathed them away, — but ye were sanctified, but ye were justified, in the name of Lord Yehoshua Christ, and in the ruah (spirit) of our God.” If salvation is a free gift and God’s grace covers my sins, in the broadest sense of the words, can I return to fornicating, sodomy etc. etc. because I have, “Eternal Security?” Yes, according to Billy Graham and DTS.

Persecuted for Christ Sake

Does Billy Graham inform the masses that if they choose to be Christians, that they must be willing to be persecuted for Christ sake? Luke 9:23-26 states, “And he was saying, unto all — If any one intendeth after me to come, Let him deny himself, and take up his cross daily, — and be following me. For, whosoever intendeth, his life, to save, shall lose it; but, whosoever shall lose his life for my sake, the same, shall save it? For what doth a man profit, who hath gained the whole world, but hath lost, or been made to forfeit, himself? For, whosoever shall be ashamed of me, and of my words, of him, the Son of Man, will be ashamed, whensoever he shall come in his glory, and that of the Father, and of the holy messengers.” Have these people been told that becoming a Christian they have placed Christ above all of their relationships; “he that loveth father or mother above me, is not, worthy, of me, — and, he that loveth son or daughter above me, is not, worthy, of me; And, he that doth not take his cross and follow after me, is not, worthy, of me. He that hath found his life, shall lose it, — and, he that hath lost his life, for my sake, shall find it” (Mt. 10:37-39)? Have they been told that they will be hated for Christ sake; “If, the world, is hating, you, ye are getting to know that, me, before you, it hath hated. If, of the world, ye had been, the world, of its own, had been fond; but, because, of the world, ye are not, on the contrary, I, chose you out of the world, therefore, the world, doth hate you” (Jn. 15:18-19)? People entering into the covenant of Christianity must be fully informed of the above scriptures and sacrifices they will be required to give if they enter into this Holy Covenant, thereby becoming the Body of the Christ.

We Have Entered into a Marriage Covenant with Christ

Yahweh has always based his relationship with his people as a marriage covenant, he being the Jealous Husband and Israel being the bride. Isaiah 54:1-5 illustrates this relationship by stating, “Shout in triumph, O barren one, Who hadst not borne, — Break forth into shouts of triumph — and trill thy voice...For, thy husband, is, thy Maker, Yahweh of hosts, is his Name, — And, thy redeemer, the Holy One of Israel, The God of all the earth, shall he be called.” Jeremiah 3:1 states, “He hath said, If a man send away his wife, and she go from him, and become another man’s, will he return unto her, again? would not that land be, utterly defiled? And, thou, hast been unchaste with many neighbours, and yet thinkest to return unto me! Declareth Yahweh.” Yahweh divorced Israel for breaking the marriage covenant, which was adultery, when he states in Jeremiah 3:8, “Though she saw that, for all this, apostate Israel having committed adultery, I had sent her away, and had given a scroll of divorcement unto her, yet her treacherous sister Judah feared not, but, she also, went and committed unchastity.”

Yehoshua in the Gospels is portrayed as the bridegroom to Israel, exhibiting the marriage covenant to Israel, when John the Immerser states, in John 3: 29 “He that hath the bride, is, bridegroom; but, the friend of the bridegroom, who standeth by and hearkeneth unto him, greatly, rejoiceth, by reason of the voice of the bridegroom. This, my joy, therefore, is fulfilled.” In the Church epistles Christ and the Bride have through consummation become One Body or Flesh. Ephesians 5: 22-32 declares, “Ye wives, unto your own husbands, as unto the Lord, Because, a husband, is the head of his wife, as, the Christ also, is the head of the assembly, he, being the saviour of the body...Because, members, are we of his body; — For this cause, will a man leave his father and his mother, and will cleave unto his wife, and, they two, shall become, one flesh. This sacred secret, is, great, — I, however, am speaking as to Christ and the assembly.” The Book of Revelation communicates the same truth, when it states, in Revelation 21:9, “And there came one of the seven messengers which had the seven bowls, that were full of the seven last plagues, and spake with me, saying — Hither! I will point out to thee the bride, the wife of the Lamb.”

There is no scripture that makes a direct statement that we have entered into a marriage covenant with Christ but the evidence of this covenant is throughout the Word of Yahweh. People may state, “Well, that is the Old Covenant, but we have been saved, “...through means of faith, and this hath come to pass — not from you, of God, the free-gift! Not from works, lest anyone should boast” (Eph. 2:8-9). “We are not under the works of the Law” (Rom. 3). Does this mean that I am not required to obey Leviticus 18: 22-23 because it is not in the New Covenant; “And, with mankind, shalt thou not lie, as with womankind, — an abomination, it is. And, of no beast, shalt thou have carnal knowledge, to commit uncleanness therewith, — neither shall, a woman, present herself to a beast to couch down thereto, — confusion, it is?”

Can believers, who have been given freedom of will be allowed to divorce (cut off) Yahweh and or Christ, after pledging fidelity to them, thereby breaking the marriage covenant? Yes! Cain did; King Saul and King Solomon did even though they were anointed by Yahweh; the Apostle Judas also had freedom of will to divorce Yehoshua. How about a saint in the Corinthian Church? Paul, in 1 Corinthians five, condemned a man by delivering him to satan for the destruction of the flesh. Peter wrote, in 2 Peter 2, “For — if, Yahweh, spared not, messengers, when they sinned, but, to pits of gloom, consigning them, in the lowest hades, delivered them up to be kept, unto judgment, — And, an ancient world, spared not, but, with seven others, preserved, Noah, a proclaimer, of righteousness, a flood, upon a world of ungodly persons, letting loose, — And, the cities of Sodom and Gomorrah, reducing to ashes, he condemned, an example of such as should be ungodly, having set forth...For, if, having escaped from the defilements of the world by a personal knowledge of the Lord and Saviour Yehoshua Christ, but, by the same having again become entangled, they are defeated, the, last, state hath become, for them, worse than, the first; For, better, had it been for them — not to have obtained a personal knowledge of the way of righteousness, than, having obtained such knowledge, to turn back out of the holy commandment delivered unto them. There hath befallen them the thing spoken of in the true proverb — A dog, turning back unto his own vomit, and — A sow, as soon as washed, unto wallowing in mire.” Yahweh states, “If, at least, it is a, righteous thing with God, to recompense, affliction, unto them that afflict you, And, unto you that are afflicted, release, with us, — by the revealing of the Lord Jesus from heaven, with his messengers of power, In a fiery flame; holding forth vengeance — against them that refuse to know God, and them who decline to hearken unto the glad-message of our Lord Jesus, Who, indeed, a penalty, shall pay — age-abiding destruction from the face of Yahweh and from the glory of his might” (2 Thes. 1:6-9).

Conclusion

Life age-abiding will be lived in a place where righteousness abounds; where Christ is King for 1,000 (Rev. 20) years and then where Yahweh will be King (Rev. 21-22) from then on. If persons do not want to bow to Yahweh and Christ in deeds, throughout their lives but only in word, living a life of rebellion, they would never seek a life on the New Earth with Christ, as their Husband. If they did, it would only be to keep them out of Hell, which is a manmade place that does not exist.¹¹⁰ Christ is not a fire escape from Hell. A single verse of scripture does not stand by its self. For example, impure spirits believe John 3:16, which declares, “For Yahweh, so loved, the world, that, his Only Begotten Son, he gave, — that, whosoever believeth on him, might not perish, but have life age-abiding;” “and the impure spirits, as soon as they beheld him, were falling down to him, and crying aloud, while he was speaking, Thou, art the Son of God” (Mk. 3:11)!” Does this mean impure spirits have received life age—abiding because they believe on him? No! Do impure spirits love Yahweh & Christ by doing their will according to Yahweh’s Word? Absolutely not! The rest of the scriptures unfold to us the other requirements to receive life age-abiding, which is hinged on two laws, Love Yahweh by doing his will and Love your neighbor as yourself.¹¹¹

Becoming a Christian is entering into a life long marriage covenant to love (action verb) Yahweh and Christ, by doing their wills, for the rest of our lives, thereby receiving, in return, fellowship and protection from them, in this life and receiving an age-abiding life, with them upon their New Earth. When we break the fellowship, we return to them by confessing and correcting our sins, thereby being restored to their fellowship (1 John 1:9). If you divorce (cut off) them, never to return to them in deed, then you will be resurrected, pay for your unrighteousness and then be destroyed in the Lake of Fire, which is the Second Death, never to live again (Ez. 33). Love Yahweh by loving Christ, which is keeping Yahweh’s commandments, which are not burdensome.¹¹²

P.S. I would highly recommend that a required thirty hour reading of the selected words of Yahweh, listed below, be required before one elects to enter into a life long covenant with Christ.¹¹³ If a person declines to read these books, how sincere would their vow be to become a Christian, making Christ their Owner? Would a person enter into a lifetime marriage covenant with someone who they have not, at least, spent thirty hours fellowshiping with, learning to love with all their heart?

¹¹⁰ Read the article, Does Hell Exist in the Word of Yahweh, at https://www.teleiosministries.com/pdfs/Hell_the_adversary_and_Death/does_hell_exist.pdf

¹¹¹ Mark 12:29-31 Yehoshua answered — The chief is: Hear! O Israel, — Yahweh our God, is, one Yahweh; Therefore shalt thou love Yahweh thy God, with all thy heart, and with all thy soul, — and with all thy mind; and with all thy strength. The second, is, this Thou shalt love, thy neighbour, as thyself. Greater than these, other commandment, is there none. (Deu. 6:4-9)

¹¹² 1 John 5:1-5 “Whosoever believeth that, Yehoshua, is the Christ, of Yahweh, hath been born: and, whosoever loveth him that begat, loveth him that hath been begotten of him. Hereby, perceive we, that we love the children of Yahweh, as soon as, Yahweh, we love, and, his commandments, we are doing. For, this is the love of Yahweh — that, his commandments, we be keeping, and, his commandments, are not burdensome; Because, whatsoever hath been born of Yahweh, overcometh the world; and, this, is the victory that hath overcome the world — our faith. Who is he that overcometh the world, save he that believeth that, Yehoshua, is the Son of Yahweh?”

¹¹³ 1.) Genesis 2.) Exodus 1-20, 24, 32-34, 40 3.) Leviticus 8-10, 16, 23 4.) Numbers 9-14, 16-17, 20-21 5.) Joshua 1-12, 23-24 6.) Judges 7.) 1 & 2 Samuel 8.) 1 & 2 Kings 9.) 2 Chronicles 36 10.) Daniel 1-6 11.) Nehemiah 1-6, 8-9, 13 12.) Ezra 1, 3-10 13.) Malachi 4 14.) Luke 15.) Acts 16.) Revelation 1, 4-22

The Many Misleading Flaws In the Vocabulary of English Bible Translations

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

The King James Bible of 1611 was written, “that it may be understood even of the very vulgar¹¹⁴.”¹¹⁵ The common people, as is true today, speak many words incorrectly, meaning the original word’s meaning has been corrupted or lost all together. For example, the word, awesome today is defined as “extremely impressive or daunting; inspiring great admiration” but this definition has nothing to do with the word, awesome; awe meaning terror, dread. Communication is loss when words lose their meaning. The Bible translators of 1611 used the vulgar vocabulary, then in use, when translating their King James Bible of 1611. Bible translations today, except the Rotherham Emphasized Bible, also commit this same error even though our culture is literate. Instead of reclaiming the English language by correcting the readers they accommodate the readers, leaving them in the dark. Yahweh’s sacred words can not be treated this way. Yahweh’s communication to his children has to be exact, as is done in the sciences and legal disciplines.¹¹⁶ Are you aware that the words mercy, worship, grace, atonement, hell, compassion, etc., as used in Bible translations are incorrect usages of these words? When these words are used, are we to understand their vulgar meanings, if so, what generational vulgar usage (1600’s, 1700’s, 1800’s etc.), or their true etymology meanings? One generation can restore integrity to Yahweh’s Sacred Word (His Word that has been Magnified Above His Name), by reeducating the vulgar to these communication errors, thereby restoring lost truths, unknown to the vulgar, which today, is the majority of Christians. John Locke addresses the abuse of words in his writings, ‘Of the Abuse of Words.’

¹¹⁴ late Middle English: from Latin vulgaris, from vulgus ‘common people’. The original senses were ‘used in ordinary calculations’ in ordinary use, ‘used by the people’. Today, the vulgar usage of the word, vulgar, now means, “making explicit and offensive reference to sex or bodily functions; coarse and rude.”

¹¹⁵ King James 1611; THE TRANSLATORS TO THE READER; “We might also be charged (by scoffers) with some unequal dealing towards a great number of good English words. For as it is written of a certain great Philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behind the fire: so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible always; and to others of like quality, Get ye hence, be banished for ever; we might be taxed peradventure with St James his words, namely, To be partial in ourselves, and judges of evil thoughts. Add hereunto, that niceness in words was always counted the next step to trifling; and so was to be curious about names too: also that we cannot follow a better pattern for elocution than God himself; therefore he using divers words in his holy writ, and indifferently for one thing in nature; we, if we will not be superstitious, may use the same liberty in our English versions out of Hebrew and Greek, for that copy or store that he hath given us. Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and betake them to other, as when they put ‘washing’ for ‘baptism’, and ‘congregation’ instead of ‘church’: as also on the other side we have shunned the obscurity of the Papists, in their ‘azymes’, ‘tunik’, ‘rational’, ‘holocausts’, ‘prepuce’, ‘pasche’, and a number of such like, whereof their late translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even of the very vulgar.”

¹¹⁶ Most words that refer to science concepts come from Latin. Some of the Latin words originally came from Greek or from Arabic, but it is the more modern Latin forms that we use today. Science words tend to stay in Latin regardless of what language is used. For example, this text is written in English, but even if it was written in Spanish, the science words would stay the same because they are in Latin. <https://manoa.hawaii.edu/exploringourfluidearth/biological/what-alive/properties-life/practices-science-language-science>

Of the Abuse of Words

“This is necessary if language is to succeed—so necessary that in this respect ignorant people and learned ones all use words in the same ways. Meaningful words, in each man’s mouth, stand for the ideas that he has and wants to express by them. A child who has seen some metal and heard it called ‘gold’, and has noticed nothing in it but its bright shining yellow colour, will apply the word ‘gold’ only to his own idea of that colour and to nothing else; and so he will call that same colour in a peacock’s tail ‘gold’. Someone who has also noticed that the stuff is heavy will use the sound ‘gold’ to stand for a complex idea of a shining, yellow, and very heavy substance. Another adds fusibility to the list; and then for him the word ‘gold’ signifies a body that is bright, yellow, fusible, and very heavy. Another adds malleability, and so on. Each uses the word ‘gold’ when he has occasion to express the idea that he has associated with it; but obviously each can apply it only to his own idea, and can’t make it stand as a sign of a complex idea that he doesn’t have...

In addition to language’s natural imperfection, and the obscurity and confusion that it is so hard to avoid in the use of words, there are several willful faults and failures that men are guilty of, making words less clear and distinct in their meanings than they need to be...

...another great misuse of words is inconstancy in the use of them. It is hard to find a discourse on any subject, especially a controversial one, in which the same words—often ones that are crucial to the argument—are not used sometimes for one collection of simple ideas and sometimes for another. In arguments and learned disputes the same sort of proceeding is often mistaken for wit and learning...

...another misuse of language is intentional obscurity—either giving old words new and unusual meanings without explaining them, or introducing new and ambiguous terms without defining them, or combining words in such a way as to defeat their ordinary meanings...

Mankind’s business is to know things as they are, and to do what they ought, and not to spend their lives in talking about things or tossing words to and fro. So wouldn’t it be good for us if the use of words were made plain and direct, and if our language—which we were given for the improvement of knowledge and as a bond of society—were not employed to darken truth and unsettle people’s rights, to raise mists and make both morality and religion unintelligible? Or if these things do go on happening, wouldn’t it be good if they stopped being thought of as signs of learning or knowledge?

To conclude this consideration of the imperfection and misuse of language: the ends of language in our discourse with others are chiefly; 1) to make one man’s thoughts or ideas known to another, 2) to do that as easily and quickly as possible, and 3) thereby to convey knowledge of things. Language is either misused or deficient when it fails in any of these three purposes...

To provide some remedy for the defects of speech that I have mentioned, and to prevent the troubles that follow from them, I think it would be useful to conform to the following rules. First, a man should take care to use no word without a meaning, no name without an idea that he makes it stand for.”¹¹⁷

¹¹⁷ An Essay Concerning Human Understanding Book III: Words John Locke
<https://www.earlymoderntexts.com/assets/pdfs/locke1690book3.pdf>

‘Of the Abuse of Words’ in Yahweh’s Word

(For Thou hast Magnified, Above all thy Name, Thy Word! Ps. 138:2)

Mercy

Mercy is derived from the medieval Latin *merced* or *merces* meaning reward, wages, pay hire from which we get our words, merchandise, merchant and mercenary. The vulgar usage now means, “compassion (to suffer with?) or forgiveness shown toward someone whom it is within one's power to punish or harm.” In the Old Covenant, the KJV translators uses the word, ‘mercy,’ 217 times, to represent many different Hebrew (Ibri) words; the NKJV usage is 223 times; The ESV usage is 109 times; the ASV (1901) usage is 83 times; the NIV usage is 70 times; the Young’s Bible (1860’s) usage is 40 times while Rotherham’s Bible (1902) usage is 0 times. What are we to make of these obvious discrepancies? Joseph Rotherham knew the true meaning of mercy, meaning it is not part of the Old Covenant while the other translators used the vulgar meaning in different degrees to different Hebrew (Ibri) words.

Worship

Worship: Old English *worðscip*, *wurðscip* (Anglian), *weorðscipe* (West Saxon) "condition of being worthy, dignity, glory, distinction. The vulgar usage now means, “the feeling or expression of reverence and adoration for a deity. In the Old Covenant, the KJV translators uses the word, ‘worship,’ 64 times, to represent the Hebrew (Ibri) word, *shaha* (7812)¹¹⁸; the NKJV usage is 68 times; The ESV usage is 59 times; the ASV (1901) usage is 64 times; the NIV usage is 113 times; the Young’s Bible (1860’s) usage is 3 times while Rotherham’s Bible (1902) usage is 2 times. The KJV first usage is Ge 22:5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and **worship**, and come again to you, while the Rotherham Bible translation is And Abraham said unto his young men — Tarry by yourselves here, with the ass, but, I and the young man, must go yonder, — that we may bow ourselves down, and return unto you.. The word, worship, does not mean to **bow down**, but rather that someone is worthy, meaning, a family member, who is worthy, can and should be worshipped, which is the correct usage of the word.

Grace

Grace: Middle English: via Old French from Latin *gratia*, from *gratus* ‘pleasing, thankful’; related to grateful. The vulgar usage now means, “God's grace is usually defined as **undeserved favor**. Grace cannot be earned; it is something that is **freely given**.” In the Old Covenant, the KJV translators uses the word, ‘grace,’ 39 times; the NKJV usage is 20 times; The ESV usage is 7 times; the ASV (1901) usage is 12 times; the NIV usage is 8 times; the Young’s Bible (1860’s) usage is 73 times while Rotherham’s Bible (1902) usage is 7 times but in his case the word is used correctly, meaning pleasing.¹¹⁹

¹¹⁸ 07812 שָׁחָה *shachah shaw-khaw* 1) to bow down

¹¹⁹ Job 41:12 I will not pass by in silence his parts, or the matter of strength, or the **grace** of his armour.

Ps 84:11 For, a sun and shield, is Yahweh God, — **Grace** and glory, will Yahweh give, He will not withhold what is good, from them who walk without blame.

Pr 22:1 More choice, is a name, than great riches, beyond silver and gold, is pleasant **grace**.

Isa 40:6 A voice saying, Cry! And one said — What, should I cry? All flesh, is grass, And, all the **grace** thereof, like the flower of the field:

Na 3:4 Because of the multitude of the unchaste doings of the unchaste one, fair in **grace**, mistress of secret arts, — who hath been selling nations by her unchaste doings, families by her secret arts,

Zec 11:7 So I tended the flock doomed to slaughter, for the sheep-merchants, — and took unto me two staves, the one, I called **Grace**, and, the other, I called Union, thus I tended the sheep,

Zec 11:10 So I took my staff **Grace**, and cut it in two, — that I might set aside my covenant which I had solemnised with all the peoples.

Atonement

Atonement: English: at one + -ment, influenced by medieval Latin *adunamentum* ‘unity.’ The vulgar usage is now, “to atone is to suffer the penalty for sins, thereby removing the effects of sin from the repentant sinner and allowing him or her to be reconciled to God.” In the Old Covenant, the KJV translators uses the word, ‘atonement,’ 81 times, to represent the Hebrew (Ibri) word, *kaphar* (3722)¹²⁰; the NKJV usage is 99 times; The ESV usage is 90 times; the ASV (1901) usage is 88 times; the NIV usage is 102 times; the Young’s Bible (1860’s) usage is 97 times while Rotherham’s Bible (1902) usage is 0. Rotherham translates, *kaphar*, with the word, *propitiatory*, meaning, “late Middle English (as propitiation): from Latin *propitiat-* ‘made favorable’, from the verb *propitiare*, from *propitius* ‘favorable.’”

Hell

Hell: Old English *hel*, *hell*, of Germanic origin; related to Dutch *hel* and German *Hölle*, from an Indo-European root meaning ‘to cover or hide.’ The vulgar usage is now, “a place regarded in various religions as a spiritual realm of evil and suffering, often traditionally depicted as a place of perpetual fire beneath the earth where the wicked are punished after death.” In the Old Covenant, the KJV translators uses the word, ‘hell,’ 31 times; the NKJV usage is 19 times; The ESV usage is 0 times; the ASV (1901) usage is 0 times; the NIV usage is 0 times; the Young’s Bible (1860’s) usage is 0 times while Rotherham’s Bible (1902) usage is 0. The KJV sometimes translated, *Sheol*, *Hell*, while the other translations realized that *Sheol* is not a place where people are alive being punished. First usage of *Sheol* in Genesis 37: 35 “And all his [Jacob] sons and all his daughters rose up to console him, but he refused to be consoled, and said — Surely I will go down unto my son [Joseph], mourning, to *Sheol*! And his father wept for him.” In the New Covenant, the KJV translators have translated the Valley of Hinnom, southwest of Jerusalem, which is the Greek word, *Gehenna*, to *Hell*. *Hell* is not a translation of the Valley of Hinnom but is a manmade religious doctrine.

Compassion

Compassion: Middle English: via Old French from ecclesiastical Latin *compassio*(n-), from *compati* ‘suffer with.’ Passion: Old English *passion*, from Latin *passio*(n-) (chiefly a term in Christian theology), from *pati* ‘suffer’; subsequently reinforced by Old French. “The Passion (from latin *patior*, “to suffer, bear, endure”) is the short final period before the death of Jesus, described in the four canonical gospels. It is commemorated in Christianity every year during Holy Week.” The vulgar usage of compassion is now, “sympathetic, pity and concern for the sufferings or misfortunes of other,” while passion is now, “strong and barely controllable emotion,” making the two words, in the vulgar, completely unrelated. The KJV only uses the word, *passion*, once, which is in Acts 1:3 “To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God,” but it uses *com-passion* (suffer with) 41 times? The KJV’s first usage of *compassion* is in Exodus 2:6, “And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews’ children.” She did not suffer with the child but rather she spared [02550 *hamal*]¹²¹ the child. Rotherham translates the verse as, “And she opened, and beheld it — even the child, and lo! a boy weeping, — so she took pity on him, and said, Of the children of the Hebrews, is, this.” A true understanding of *passion* and

¹²⁰ קָפַר 03722 *kaphar kaw-far* 1) to cover, purge, make reconciliation, cover over with pitch

¹²¹ 02550 חָמַל *hamal khaw-mal* The idea of ‘sparing’ is clearly seen in Jer 50:14 where God instructs Cyrus’s armies to ‘spare no arrows.’ Obviously, there is no inward emotional element of compassion upon the arrows involved in this sparing. Job confesses that his pain spares not. {Job 6:10} On the other hand, the jealous man when taking revenge spares not, {Pr 6:34} i.e. holds nothing back, is merciless. The wicked takes delight in his evil and holds it in his mouth. {Job 20:13} He spares it and will not let it go (ASV).

compassion would be Yehoshua physically suffering (passion) on the cross, while Miriam (Mary) mentally suffered with (compassion) him.

Conclusion

Psalm 12:6 declares, “The words of Yahweh are Words, that are Pure, Silver Refined in a Crucible of Earth, Purified seven times!” If mercy does not mean reward and if Hell is the Valley of Hinnom and Grace does not mean favor and what does At-one-ment mean, anyway? Confusion is rampant in the majority of Bible translations, meaning they can not be trusted. The Rotherham Emphasized Bible is the World’s Most Accurate English Translation of the Hebrew & Greek Text, consistently using the same English word for the same Hebrew or Greek word, which other translations do not do. Other translations may use the word, mercy, its vulgar usage, to represent 5 different Hebrew and Greek words, never using its true (etymological) usage, which a reader will never realize. The other translations are vulgar translations, while the Rotherham Bible, in the majority of cases, is not.

THE TRINITY

THE SINS OF JEROBOAM

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

2King 17:22 declares, “And the sons of Israel walked in all the sins of Jeroboam which he had committed, — they turned not away therefrom.” What were the sins of the King Jeroboam and how are the majority of Christians committing these same sins today? King Jeroboam, a righteous man who was anointed by Yahweh, added two additional Gods to please the Israelites, thereby having three Gods; One God (Yahweh) in Jerusalem, One God in Bethel and One God in Dan. Sounds familiar? The sons of Adam, have always desired multiple gods as history has shown. Yahweh led Abram and Sarai into the wilderness, away from the gods of their father, becoming their One and Only Elohim. What do we have today? Yahweh has been erased from the scriptures replacing him with God the Father, God the Son and God the Holy Spirit; the Trinity, three in one.

The phrase, “the sins of Jeroboam,” is used thirteen times in the scriptures. Why did Jeroboam make two additional Gods? 1 Kings 12:26-33 tells the story; “And Jeroboam said in his heart, — Now, shall the kingdom return to the house of David: If this people go up to offer sacrifices in the house of Yahweh, in Jerusalem, then will the heart of this people return unto their lord, unto Rehoboam, king of Judah, — and they will slay me, and return unto Rehoboam, king of Judah. Whereupon the king took counsel, and made two calves of gold, — and said unto them — It is, too much for you, to go up to Jerusalem, Lo! thy gods, O Israel, that brought thee up out of the land of Egypt; And he set the one in Bethel, — and, the other, put he in Dan. And this thing became a sin, — and the people went before the one, as far as Dan. And he made a house of high-places, — and made priests from the whole compass of the people, who were not of the sons of Levi. And Jeroboam made a festival in the eighth month, on the fifteenth day of the month, like the festival which was held in Judah, and offered up on the altar, likewise, did he in Bethel, sacrificing to the calves which he had made, — and he kept in attendance in Bethel, the priests of the high-places which he had made. And he offered up on the altar which he had made in Bethel, on the fifteenth day in the eighth month, in the month which he had devised out of his own heart, — thus made he a festival for the sons of Israel, and offered up on the altar, to make a perfume.” Traveling to Jerusalem three times a year, as required by Yahweh,¹²² was a time consuming trip for the northern tribes. Nazareth to Jerusalem is a 90 mile trip; a three day journey; Dan was an additional 10 miles. Did the Israelites rebuke King Jeroboam for attempting to break the Laws of Yahweh, whereby the men were required to go to Jerusalem three times a year and the first Commandment was, “I, am Yahweh thy God, — who have brought thee forth out of the land of Egypt, out of the house of servants: — Thou shalt not have other gods, besides me. Thou shalt not make to thee an image, or any form, that is in the heavens above, — or that is in the earth beneath, — or that is in the waters, beneath the earth: thou shalt not bow thyself down to them, nor be led to serve them — For, I, Yahweh, thy God, am a jealous GOD...(Ex. 20:2-5)?” No! The Festival of Booths, which was in the seventh month, fifteenth day,¹²³ was a harvest festival of seven days of Rejoicing. Israelites wanted this festival so Jeroboam gave them one, but changed the date to the eighth month and changed the location from Jerusalem to Bethel and Dan, which pleased the Israelites. The sins

¹²² Ex 23:17 **Three times** in the **year**, shall all thy males see the face of the Lord Yahweh.

¹²³ De 16:15 Seven days, shalt thou keep festival unto Yahweh thy God, in the place which Yahweh shall choose, — for Yahweh thy God, will bless thee, in all thine increase, and in all the work of thy hands, — therefore shalt thou do **nothing but rejoice**.

of Jeroboam were so ingrained into their culture that when Jehu was anointed King, by Yahweh, that he destroyed the house of Ahab and destroyed the Baal worship but left the gods in Bethel and Dan.¹²⁴

2 Timothy 4:3-4 warns us that, "...there will be a season — when, the healthful teaching, they will not endure, but, according to their own covetings [images of gods], will, unto themselves, heap up teachers [Aaron, Jeroboam, Athanasius, Basil], because they have an itching ear, And, from the truth, indeed, their ear, will they turn away, while, unto stories, they will turn themselves aside." People desire images of gods, as history has shown. The Anointed Prophet Aaron made a calf to please the people. The Anointed King Jeroboam made two calves to please the people. In the fourth century AD the Ecumenical Councils also created two additional gods, which have images (Yahweh not having an image), Yehoshua and the Holy Spirit Dove.¹²⁵ The majority of all Christians have these two images in their home and Church. The Apostle Paul stayed true to the truth, "For there is, one, God, one, mediator also, between Yahweh and men, — a man — Christ Yehoshua" (1 Tim. 2:5). By doing so, he stated to Timothy, "Thou knowest this — that all they who are in Asia [Ephesians] have turned away from me, — of whom are Phygelus and Hermogenes" (2 Tim. 1:15). Let us not forget Acts 14:11-12, which illustrates this point, "And, the multitudes, seeing what Paul had done, lifted up their voice, in the speech of Lycaonia — The gods, made like unto men, have come down unto us! And they went on to call Barnabas, Jupiter, and Paul, Mercury, seeing that, he, was the leader of discourse."

¹²⁴ 2Ki 10:31 But, Jehu, took not heed to walk in the law of Yahweh God of Israel, with all his heart, — he turned not away from the sins of Jeroboam, which he caused, Israel, to commit.

¹²⁵ An ecumenical council, also called general council, is a meeting of bishops and other church authorities to consider and rule on questions of Christian doctrine, administration, discipline, and other matters in which those entitled to vote are convoked from the whole world and which secures the approbation of the whole Church.