

The Devil's Own Device



STEPHEN J BOVE

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by Stephen J Bove

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*Dedicated to my Master Jesus Christ,
and in memory of my father, Michael Bové, 11/26/1939--6/13/2015,
who demonstrated bodily upon the earth the Love of my Heavenly Father for me.*



Contents

<i>About the Author</i>	1
<i>Foreword</i>	2
Part One.....	4
Chapter 1 In the Beginning	5
Chapter 2 A New God.....	8
Chapter 3 A Pointless Kingdom	10
Part Two.....	13
Chapter 4 A Lovely Development	14
Chapter 5 A Picture of Beauty	17
Chapter 6 The Second Usurpation	19
Part Three.....	21
Chapter 7 More May Be Less	22
Chapter 8 The New Disorder	25
Part Four.....	28
Chapter 9 The Order for Believers.....	29
Chapter 10 Selfish Ambition	32
Chapter 11 The New Old Religion	34
Chapter 12 The Devil in the Details	36
Part Five.....	38
Chapter 13 Nothing New Under the Sun	39
Chapter 14 An Ecclesiastical Conspiracy	43
Part Six	46
Chapter 15 Functions Converted into Titles, Positions, and Offices.....	47
Chapter 16 Practical Wisdom Turned to Blind Obedience	61
Chapter 17 Conception or Adoption	70
Chapter 18 Man's Volition Converted to Destiny and Fate	75
Chapter 19 In Terms of Salvation and Justification	82
Part Seven	89
Chapter 20 Time for Rebellion	90

About the Author

As a young child Stephen Bove left the USA with his parents and siblings to live among primitive tribes in the jungles of Indonesian Borneo. His parents were missionaries in Borneo for a number of years. He became adept at speaking not only Indonesian, but also the local dialects of the tribal people. Returning to the USA in his late teens, he attended college, and became immersed in biblical studies, anthropology, Latin and biblical languages (Aramaic, Hebrew, and Greek). He then became a missionary in Venezuela.

Stephen and his family lived amongst the Joti tribe in the remote regions of the Amazon River for 20 years, adding not only Spanish, but also the native dialect to his repertoire of languages. During this time he devoted himself to meticulously and skillfully translating the Bible into the native language of the Joti people while retaining the integrity of the definitions and meanings from the original languages.

The contents of this book, "The Devil's Own Device," have been forged in the fires of testing, trial and experience. It reflects the years of his loving labor with others overseas, as well as many years of studying, translating, and searching the Bible in addition to searching his own heart. His unique insights result from being able to lay aside what other men have said in order to hear what one Man (Christ) has to say. He balances his knowledge of the original biblical languages with an open heart that listens to the original Author. In short, he writes with authority as a biblical scholar, a translation expert, and first and foremost, as a son of God.

FOREWORD

I wrote this book with a number of people in mind.

To Ye Olde Skeptic:

I wrote it for those of you who have been skeptical of the Bible, and distrustful of Christianity, and suspicious of the Church system, because of the rather obvious corruption, manipulation, and powermongering that seems to be part and parcel of the general nature of organized religion.

My purpose is not to destroy any hope that the Truth may be known, but to reveal exactly *why* your gut-feelings that all is far from well are correct. I believe that all who are truly skeptical because things don't add up, are the real Truth-Seekers of this world, and were meant to not only look for it, but to find it, and share it with the world, so that millions may be free of voluntary servitude to ungodly tyranny.

The Truth sets men free. If the use of the Bible results in bondage, the only reasonable conclusion is that either the Bible is false, the translations of it are false, the interpretations of it are false, or some combination of the above.

To The Church System Participant With Nagging Doubts:

I wrote this book for those of you who have remained within the Church System because of background and tradition, yet have wondered *why* things are the way they are. You have dared to ask questions, and to require reasonable answers, only to get your ears pinned back, and to be rebuffed soundly, resulting in a return to your position of quiet doubt and stifled curiosity, and wondering *why*.

Your doubts exist for a reason; your questions are legitimate. You sense that things are out of whack, because they are. Trust your instinct, and dare to find out the truth. Being free is your goal, but keeping you bound to a system whereby they milk you for money, and power is their goal.

To The Gentle Shepherd:

I am writing this book to you, kind servant, for I desire to strengthen you in your work to lead and nurture those who have believed the message of God's gift to mankind. You are reasonably mature, you have no desire for power, you want to see men freed from bondage to the world, and now at last, I hope you will see the Organized Church for what it is, and the System of Bondage it engenders as *policy*.

You have rejected the adulation of your church attendees, you have willingly invited the believers around you to participate and lead, you have regularly changed the form and tradition of the Church in order to promote the proper growth of the family and believer. You place little value upon the Church building, or the number of Church members, and you are willingly and humbly subject to other believers.

You are a prime example of the true leader who protects his brethren from harm no matter what the cost may be to you personally. You are a reformer in the making. You began within the Church System, and you are slowly realizing that it is largely unnecessary; that it is, in fact, a real hindrance to true godliness in many ways. But you lack some perspective. Here it is. Be not free alone, free many of the belief that they must be necessarily "under" someone's authority, other than God's. Become a promoter of strong men who lead their families themselves, who bravely and authoritatively protect their families from wolves, and who become a generation of Real Leaders and Models.

To Ye Old-Fashioned Religionist Sheeple:

I wrote this book for you too. I expect some protesting and denials from you. You like the Church System because it works for you. Sure, you realize there are a few things that need correcting, but you don't just believe the Bible, by some means of proof, you *know* the Bible is true, and you believe that the translation you carry to your Church is perfect, and you probably have a nice system in place to explain why you know you are right.

You probably promote evangelical outreach, you believe in heaven and hell, and you have a pat answer for the four or five main themes you have always heard and discussed within the Church. You are probably glad that you are not a Catholic or a Jehovah's Witness, and possibly you are a politically conservative, patriotic, Bible believing, born-again Christian who tries to get people to come to Church and hear the pastor's message, and you believe in obeying the law of the land, and obeying God, and being sanctified every day, so that you live a better and better life for God.

You have few questions, if any, and you have most of the answers. You aren't too interested in having your boat rocked, and you may decry this book as the work of Satan himself. Frankly, he could do outlandishly better than I.

To The Ecclesiastical Official:

I wrote this book for those Church ministers, pastors, and preachers who enjoy the Church and Organized Religion. You believe most of the critical fundamentals held by evangelicals. But you also believe in Powers. Some are appointed to be in charge, and others must fulfill their destiny of following. You like conferences, seminars, programs, and revivals, and you probably hold degrees in Biblical Studies or Theology.

You belong to a clique of other Church Officials. You have a specialized jargon, and labels for various theological viewpoints. You expect people to be impressed with the size of your building, the number of Church members, the amount of offerings and donations to missionary outreach, and the number of associate pastors and Church Ministries you have started.

You promote Church attendance, you have Church Services, and you are certain you are right, because your Bible tells you so. You have hardly ever asked an original question. You will be tempted sorely to write a severe denunciation of this book, claiming that it is a tool of Satan to lead men astray. But deep inside, when your restless and zealous energy wanes from time to time, you feel so... empty. Follow the example of Saul of Tarsus, and consider the Truth, face to face. It will stun you, it will blind you, but it will free you from operating as an agent of The Enemy. As for criticisms, write as many as you like, they are compliments to me.

PART ONE

But who prays for Satan? Who, in eighteen centuries, has had the common humanity to pray for the one sinner that needed it most? (Mark Twain)



Chapter One

In the Beginning

From the very beginning there has been a conspiracy to undermine the relationship of the man and his wife and to destroy the family. *This* is that story...

The Hebrew Scriptures, called the Tanakh, make it very clear that before the time of Adam and Eve in the Garden there was a previous world. The writings of Peter also help us to understand more about this pre-historic earth. There existed a heaven and earth in complete harmony, there was a beautiful garden in the Land of Eden, it was inhabited by spirit beings, and God's Glory and Presence were there.

The presence of God's Glory, called his 'Dwelling' or 'Shekinah' Glory, inhabited this place of heaven-on-earth, and a very powerful and beautiful spirit-being had been appointed Chief Protector of the presence of God and his Glory. He was called the Covering Cherub, meaning that he was the kind of angel who served as a soldier and protector.

But he was no common protector. In order for him to stand in the very presence of God's Glory, it was necessary that he be created and established a being of highest quality, most awe-inspiring beauty, and perfect purity. The Creator produced in him a mind-numbing work of art.

His body, though the body of a spirit, was visible to eyes which perceive spirit, in the realm of spirit, and his wings were broad and powerful, the very instruments which, when outstretched, covered the Glory of the Eternal One. His face was as the face of God, his entire body was beautiful beyond description and reflected light to a degree which exceeds the moon by millions of degrees.

He had also been created to be a musical instrument. Every part of him was able to make melody, and one imagines that with wings spanning the presence of God, there was a glorious song which emanated perfectly from him as the ages rolled by timelessly.

In the realm of the spirit-beings which had been created, there were three classes. The first class was made up of the Seraphim, followed by the Malakim, and the third class was the Cherubim. The Seraphim were the directing angels, appointed to lead and to organize the legions of spirit-beings created by the Great I AM. The Malakim class was the group of spirits who served as messengers and representatives. Finally, the Cherubim class, based upon the Hebrew word for sword, was comprised of the servant soldiers and workers of the Spirit Kingdom.

For the time being, we shall grant the Covering Cherub the name of Light Bearer. According to the structure that God established, and the rules of conduct, he who would be greatest in God's Kingdom must be the *least* of all. Light Bearer as such, though apparently the lowest class of all, had been granted the privilege and responsibility of guarding the very presence of God's Brightness. As great a privilege as this was, The Creator served all more than any one, according to his infinite capacity to give. He was, in fact, known as The Giver.

Now, Light Bearer's purity and suitability to serve in this capacity were unequalled and unchallenged. The Purity of God shone so brightly that the ground all around the Presence glowed with white-hot heat, yet Light Bearer walked there and his feet were not scorched. Only the impurities in precious metals burn. Pure, fine gold cannot smoke, and no slag floats upon its molten surface.

Even though in the proper order and arrangement of his organization Light Bearer had received his orders by means of the Malakim, who had been sent by the Seraphim, Light Bearer himself as a Cherub was of no lesser authority. His function and that of the other spirit classes was the consideration. As such, his authority was equal to that of the Malakim, and equal to that of the Seraphim, and all of the classes recognized the natural necessity of *mutual* respect and submission.

The only one in charge of anyone was the Eternal One. His Glory was incomprehensible, too amazing for description, and it goes without saying that only a very powerful, beautiful God could create such powerful, beautiful spirits. There was a massive energy which flowed endlessly throughout the Dwelling Presence like twin hurricanes spiraling vertically and vortex-like through the center of the All-Powerful One.

The Incomprehensible Glory knew no limitation. He did not exist everywhere, no, *everywhere* existed in him. He knew no distance, for as a size-less Spirit, in the spirit realm all of creation was found *within* him. All life emanated from him, within him, and it was within God that all existed. Therefore there was no space, therefore there was no distance, therefore there was no speed, therefore there was no time....

The speed of light to Him was an inconsequential thought, suitable perhaps for a future creation which might operate and be bound by the imagination, perception, and beliefs of inhabitants designed to operate within a space of perhaps three dimensions, maybe four.

The shape of this internal universe was as the shape and form of God. All energy emanated infinitely from within. It moved, it circled, it spiraled, and it returned endlessly to its source. No energy was ever lost, and no new energy could possibly be created. The energy in one brief thought created boundless galaxies. He was like a spinning wheel in the middle of a spinning wheel, the very geometry of toroidal symmetry, energy, harmony, and health.

It was a veritable universe of harmonious music which played eternally. It was a flowing ocean of love, joy, and peace. There in The Center was the Most Holy Place, there in The Center was joy, eternal joy... limitless joy.

All of the spirit beings, having been created with great beauty and precision, like their Creator had the ability to think, to imagine, to plan, and to create, just as God's primary enjoyment was the creation of ideas. So, in the fulfillment thereof, they worked in harmony with him and enjoyed watching the endless string of beautiful creations which He created endlessly. They streamed like glistening pearls from his fingertips to fill the void which he had thought into being for them to inhabit.

It was a beautiful thing. But just as we find within the realm of three dimensions and humanity, so also we discover that there may exist an insatiable desire within the heart of a living being to be more.... *More*. More than what he is, more than what he was designed to be... just more....

Chapter Two

A New God

They say that there is a first time for everything. While this applies very poorly to the Eternal God, who has neither beginning nor end and is infinite in all his character and quality, nonetheless it would be true, I suppose, for any of his creation. Light Bearer seems to be the first example of a real *first*, historically speaking. As Light Bearer faithfully carried out his duty of guarding the Holy Presence of Almighty God, time did not pass, for all was timeless in the dimensionless fabric of the Still Light of Eternity. He fulfilled his mission endlessly until a thought was conceived in his mind.

This thought which occurred to him was so contrary to the simple purity of his existence that his only response should have been to recoil in horror, dismayed that such a thought was even conceivable, let alone something to be pursued and developed. However, just like a virus first takes hold and then multiplies madly, so also Light Bearer gave significant consideration to this new idea. The end product was already created, already more of a final *reality* in the moment he thought of it than perhaps we are able to appreciate.

Energy, and forms of energy, exist in scales of increasing orders of magnitude, so that by comparison to the most powerful generators of energy today in the world, we find that they are of the lowest order on the scales, while the consciousness scale or the scale of ether, as it was known by the ancients, is millions of times more powerful, in fact, infinitely more powerful.

This thought which was conceived in the mind of Light Bearer had creative force. It was limited only by his imagination, and it was this - He would supplant God. God, who held full authority over all of his created spirit-beings would be displaced, and not only displaced, but demoted, so that Light Bearer would now be like the Most High, while the Most High would, at best, be demoted to the lowest position.

Perhaps Light Bearer did not understand that all of his beauty and power were but derived from the Source of All. Perhaps he did not understand how certain his demise was if he moved to cut off the True Light, attempting to take his place. Clearly he could not have understood that pushing the Light away and stifling it would cast him into darkness, and how he could have believed that his thoughts were unknown to The God of Thought, is difficult to understand.

Indeed, before the thought was even conceived, the Still Light had already known it - before he gave it a moment's consideration, it was already clearly manifest in the universe of Perfect Light. He likely intended to keep his thought secret, but in fact, it blared out a declaration of its conception like a fog-horn - it flashed brightly like a trillion suns popping into existence at once.

He first conceived of the thought, then he gave the thought consideration. At this point his attempt to usurp was already guaranteed. His next step was to form a plan by which his idea could be realized. Did he not perceive that he was imitating what God Himself had modeled? Then he clearly stated his plan to the other spirit beings, having

determined that he would be like the Most High. All would be subject to him alone, yet they were drawn by the promise they could be *more*.

Is it not significant that the *best* he could do was to state his intention to be *like* God? Somehow in spite of all of his glory and brilliance, he was able to get just so far as thinking he would be *like* God, yet not Very God. Surely we can see the humor in this and perhaps some of our respect for his intellect can be brought into perspective.

God did not need to wait for the rebellion to take place. At the very moment of decision he knew the full plan, who the leader was, and all of those who would follow Light Bearer. But he waited, angry, but as placid as a crystal lake. Ready, but as restful as a babe-in-arms. And when the revolution had matured, when the fullest expression of Light Bearer's outrageous creation was manifest, he instantly crushed the uprising, with much more ease than one might smash an ant underfoot.

Light Bearer had, in an instant, gone from protector of the Glory to the despiser of God's Goodness. He turned from humble service in the presence of the Almighty to impure, adulterated imaginations, and unceasing hatred of the Light. He was explosively cast from the presence of YHWH, and was forced to take up residence within the atmosphere of the earth itself, bringing with him his cohorts and sympathizers.

The Still Light and Glorious Presence withdrew, leaving the earth in darkness. Planets flew from their orbits and bombarded it, waters gushed out from within the crushed orb, it collapsed, and the entire earth was swallowed whole, drowning out and destroying every last vestige of life. Great creatures were crushed, and everything was entombed in a moment.

What was once orderly, complete, vibrant, and glorious, the very footstool of the throne of God, was now seemingly abandoned by Heaven, and Light Bearer had become full possessor of a dark, dead space, and ruler of lifeless, aimless spirit-beings, perhaps a full third of all those God had created.

Once, the earth had been awash with Life, Love, and Light. Once, it had glowed like a blue sapphire set in the midst of a necklace of diamonds. But the chaotic state into which it was cast left it in blackest darkness, a wandering black hole, an icy sphere wobbling in confusion.

The Enemy liked to think of it as his. He supposed that it was. He really didn't know what to do with it though, and so he was content to view it as a piece of undeveloped real estate.

Chapter Three

A Pointless Kingdom

Light Bearer now had become "The Enemy," and as God's enemy, he became known in the Hebrew language as "Satan." It was not so much his name, as his function. He now carried out the works of an enemy. He proposed to establish his own kingdom with all the frills, and one can only imagine that such an imitator was not finished imitating what he had known in the service of God.

No doubt he fabricated a holy place, and with the residue of light left to him by virtue of the Surpassing Glory which had bathed him, he had his own guard-spirit, and his own organization, and no doubt he was ever vigilant to ensure that no rebellion against him could be formed.

He had his armed forces, but oddly enough, there were now commanders and generals, and captains, and sergeants, and he maintained control through a system of his own proud creation, namely orders of ascending authority. The way it worked was thus - all who served and obeyed absolutely would be promoted. Each must prove his unquestioning loyalty at each level, then he would be promoted to a superior level of power. This is what fueled submissive performance: the promise and hope of being *more*.

He had his secret service units, who watched his back. As the Inventor of Revolution, he understood more about fomenting rebellion than anyone else save Rebellion-Crusher. Unfortunately he did not own the energetic realm of consciousness and thought. He participated in it, but only as a small part. He did not have the ability to know what his servant-spirits were thinking, unless they told him, so he used his great intellect and powers of observation to spot any tell-tale signs of waning devotion or conspiratorial whisperings.

His wisdom, once razor sharp, was now corrupted, and he became the first case of paranoia. One moment he was overwhelmed with suspicion, imagining an overthrow of his power to be imminent, only to shift quickly to the frame of mind wherein he found it difficult to imagine that anyone could *want* to depose him, for surely they served him out of a motive of love and admiration. He was so much like the Real Deal that he even believed it most of the time.

His means for maintaining control was arranged around the concept of mutual back-slapping. Whenever an inferior obeyed an order in exemplary and dutiful fashion, he was pointed out and praised. In turn, he would declare the praises of his superior officers and worship at their feet. In this way, all were taught that promotion to greatness was a certainty if one was willing to obey any command, and to credit one's success with the blessing and providence of those who were higher in authority.

The supreme commander was very impressed with this system for maintaining order and control. In fact, while training his officers, he coined an interesting phrase, "Keep your inferiors close, and your equals even closer." What he meant to teach was this - one must watch his inferiors for signs of insubordination, and correct it immediately, but

one must watch other officers of equal rank with extreme care, since the next promotion went to the one who out-performed all the rest.

It was here that the basis for the baser sort of leadership organization was born. First, in order for one to advance, it was necessary for him to crush disobedience mercilessly, for it threatened one's position, as well as the entire authority structure. One must not allow his advancement to greatness to be jeopardized. Secondly, in order to rise in the organization, one must praise and honor his superiors, for they promoted quickly all who worshiped. They called it "Paying it forward."

But the true genius in this was the ability for all to believe they were serving a greater good. There was a moral reward. Promoting the Institution of More felt good. It seemed to improve everyone. There was all about it the air of purpose and greatness. Advancement through the ranks was greatly to be desired, for at the top one could be...

Well, at the top one could be relatively *greater* than everyone else. Nobody was willing to complete the logical progression. It was unthinkable really, so no one ever said it. But they did think it, *quietly*. A system of advancement by its very nature declared that the very best performer could rise to the uppermost pinnacle of authority.

Therefore, even though his system led to a great deal of in-fighting, the competition within lent itself well to performance, and if his officers were busy worrying about each other, it was unlikely any would ever become a significant threat to their god.

He pursued the activity of creation, and basked in the servile devotion of his followers. He could not get at God directly, so he was forced to think of ways to undermine God's purpose. Like a king with a miniature kingdom, he lusted for more. He desired to enlarge his domain. Unfortunately, he was limited to working within the confines established for him, and the original problem, the desire to be more, was still unresolved and unsatisfied. He waited for a few eternities, patiently studying his arch-nemesis, and except for a few futile attempts to foul up God's system, he was, for the most part, a frustrated imitator without a future.

There were a few dozen wars, and his organization was extremely successful in terms of equalling the forces of the Supreme Commander of the Universe. It was a stand-off every time. As long as the All-Powerful One stayed out of it, the clash was invigorating. But the servant-spirits of God had an irritating habit of turning each confrontation over to their Master at the appropriate time, and once that happened, The Enemy's forces were sent home yelping with tattered wings and bruised egos.

He had his Ministry of Propaganda as well, the first one, actually. Every defeat, and every failure was, on the order of a miracle, turned into a resounding victory within seconds. By this means, the new god was able to maintain a perfect record of successes.

He had his kingdom of darkness, he had his coterie of envious servants, he had ideas, but they all led to imitation. If imitation is the sincerest form of flattery, then Satan was, by default, the most faithful worshipper of God. I am not suggesting, however, that he worshipped him in Spirit and in Truth. I would maintain the very opposite was true. He

worshipped him in terms of emulation, but on the basis of deception. His copies were never original, of course, they were just that - facsimiles. He worshiped God in anti-spirit and in anti-truth.

Do we understand the nature of the prefix "anti-"? It does not mean to oppose directly, as many believe. It is more subtle and effective than that. By being anti-spirit, he merely meant to simulate The Great Spirit; by promoting anti-truth, he intended to *appear* to be The Truth. The whole design behind being "anti" is to become the substitute. Therefore, the best way to take control, the most practical way to receive willing honor, is to seem to be The Ultimate One.

It is deception by displacement of The Genuine. However, no matter how diabolically clever it may be, it is unrewarding when one has no one to deceive, and no one to conquer. By necessity there must be territory or property which belongs to another - which may be acquired by means of the deception - otherwise it is all unrewarding.

To compete for a prize, to test his intellect against another's, that is what he hungered for. He was the Father of Competition, the first one who wanted to be *more* than others were. He was the first Model of Insecurity, deriving pleasure from the thought that he was better than others, though not necessarily the *best*.

PART TWO

After all these years, I see that I was mistaken about Eve in the beginning; it is better to live outside the Garden with her than inside it without her. (Mark Twain)



Chapter Four

A Lovely Development

In terms of human time, perhaps the enemy waited for three or four million years, it is really immaterial. However, the point came when it was evident the Creator was carrying out yet another plan. Though he was not privy to the Creator's thoughts, it was noteworthy that God's Spirit was hovering just over the dark, deep ocean, and this occurred right under Enemy's nose, since after all, it was but inches beneath Enemy's atmospheric kingdom.

Enemy gathered with his group of God-Haters to watch as God's plan unfolded before them. God's faithful servant-spirits also watched and engaged in service as was their proper duty. Suddenly God spoke and commanded light to appear. Instantly it became visible, flooding the earth and atmosphere with light. Clearly it was some light born from the Light, for the sun, moon, and stars were not yet created. Yet, as clear and pure as it was, it was gentle enough to survive and even to *thrive*. His Glorious Light, the Light of his Presence was so powerful that it would crush any living creature it met.

His Light did not bend in the presence of gravitational forces, for gravity and electricity were twins, born from the Light, subject to the Light, and the Light bent *them*. And perhaps now you will understand what the spinning, massive tornadoes of energy were, which roared like erupting volcanoes while emitting their symphony of Love.

The Creator's next move was to make a sky, a space for which he created by taking the huge ocean of water and splitting it apart from itself, hoisting it high into the sky and filling the space between the remaining lower water and the new upper-atmospheric water with sky. Satan's atmospheric kingdom flew away from the earth in an instant, newly separated by a few hundred miles. This enraged him, because his former close proximity had allowed him to believe his dominion included the earth, without question. This did not bode well. He had been shut away from heaven, and now he was clearly being pushed away from earth. He sensed that space was being made to be filled with *something* dangerous to him.

As much as he hated and envied the Creator, he could not resist. He watched with fascination as God continued the development of his plan. Enemy was also picking up on a number of principles by which God patiently and methodically operated. Soon a further string of events had come about, and there was now dry land, and plants, and birds, and fish, and animals, and a multitude of amazing, original creations, all breathing in their necessary air, the air he had just made for them. Clearly, what a creature needed - air, water, and food - was to be created first. But God was not finished. He spoke, and everyone heard it.

"Let us make man in our image," he said. Then he continued on to make the man. The man, naturally, was both male and female. As Enemy watched, God formed the man from the dust and dirt, with a perfect body which by his touch alone, no, by his thought alone, would have lived. Then, he bent down and breathed his Spirit of Life into the man, so that not only was the man alive with the physical life of electrical brain-waves and a beating heart, but he was full of the Very Life of God.

The body of the man was well enough for beauty in terms of physical life, but when God breathed his Life-Spirit into the man, he took on a glory and brilliance not at all unlike the Shekinah Glory which had once been the birthright of Satan. God was clearly creating LIFE, and imbuing it with *his* Life, and it was a very different kind, indeed.

It was obvious that God had planned well, just as he had for the animals and sea creatures, for before he made the man he had prepared a garden full of food, replete with every kind of nourishment necessary to endless, perfect health. He now instructed the man, telling him that within the borders of the garden there were many trees bearing fruit, all of which were edible, freely available for the man to eat.

All except for one, that is. There was one tree, the fruit of which was forbidden. He was not to eat it under any circumstance, for to eat it would result in certain death, complete death. There could be only one conclusion - what God had done in forming the man and giving him Life, must be reversed if the forbidden fruit was eaten. The man understood. He was a son of God. He understood the warning, but he was naive. He was ignorant of the fact that God had enemies.

The man was now placed in the garden and given the specific mission of taking care of the garden, and not the least of his responsibilities was to guard and protect the garden. This implied clearly that there was danger lurking, that an enemy must exist, and that he must be watchful, therefore, to protect against trespassers. He was given full authority over the garden, in fact, he was given full authority over the earth and was commanded to rule over it, and to fully subdue the earth. He was to build his family, multiply greatly, and fill the earth with his offspring. It was to be his kingdom, it was to be his domain, it was his right and privilege to take it, and own it, because God himself had granted him the right.

Did not the man understand that in order to subdue, it meant there was a resistance? Surely he had been given enough information to deduce an enemy who meant to withstand his bid for ruling the world. Surely he was moved to ask questions of his Maker.

And what of the Tree of Life? Why did he not immediately go and eat its fruit? It was no stretch for him to know that it was distinct and special, since it bore continually twelve different kinds of fruit simultaneously!

Soon after this, the man was given the responsibility of giving names to all of the creatures which God had made. So the man intelligently named each of the animals based upon obvious characteristics and behavior. It soon became obvious that all the animals came in pairs - they were alike, but different. One would be considered a male and the other would be a female. What one lacked, the other had. They were necessary to one another, and only in union were they whole, only in union could they create little versions of themselves. Wholeness was health, and life, and perpetuity.

It was noteworthy that none of the animals were remotely similar to the man. It is possible that he began to hope for one to come along that looked just like him, but

refreshingly different. He would have liked one to complement and complete him. But in all of this process, there was no one like him, no one was suitable for the man.

The Creator already had a plan, but he enjoyed teaching the man what he needed, and he delighted to see the man had conceived of the need for his own mate. Like a father delights in his child, Man-Maker would have liked to give everything to his man, but it was pleasing to give him what he wanted, rather than heap blessing upon the man which the man was not yet enlarged to want or manage.

Enemy continued to watch with great interest. The moment he had seen God give life to the man, he knew that he had his first candidate. At last he had someone upon whom he would work his deception, and finally he had the opportunity to gain an advantage over God. Where must one strike if not the apple of God's eye? Indeed, he would put out God's eyes, both of them, and he would find a way to hijack this situation for his own benefit.

It was really quite simple. All he had to do was get the man to eat the fruit which had been forbidden. If the man ate the fruit, he would die. Surely God would feel this acutely. And why not take over what the man had thrown away? There was another kingdom to be had, and booty in abundance. He would have the King-Man give it to him. This was even better! But he must catch him flat-footed. And there was the matter of a female, perhaps another useful advantage.

Chapter Five

A Picture of Beauty

It was clear that the Life-Giver loved the man, for he had provided for him a beautiful place, lovely food, and the best of opportunities. He had granted freely to him rights to an entire world full of beauty, one which he was welcome to develop and enjoy to the fullest. However, God also knew that the man alone was not complete. He knew that without a woman the man was at a disadvantage. Without the woman, the man could not multiply, and he would lack the necessary help in life. It was a bad thing for the man to be alone.

He had designed the man that way. The woman was within, but the beauty of a relationship is found in the harmony chosen by two creatures of disparate personality, and the love lived out by separate individuals who revel in their mutual differences, so that their interdependency is voluntary. So the man, who was male and female, and therefore one by nature, was to be given the opportunity to be one by choice.

Therefore God took the man and put him into a deep sleep, removing one of his ribs and forming from that very rib an entire woman. The woman was beautiful, so similar to the man in so many ways, she was literally made from his bone and his flesh. She consisted of and came from the very man that she was to marry. She was beautiful. She was adorable. She was perfect art from the perfect mind of an infinite Creator. She was stunning. She was fascinating. Clearly she was strong and smart, but somehow vulnerable. But her vulnerability was to call forth the strength of the man, and his was to call forth her gentle nurture.

When the man was ready to wake up, God brought the woman to him and gave her to the man. The man could not imagine waking up ever again without her peacefully nestled against him. The man had never spoken poetry before. He had never studied the masters, but when he saw her, prose was born. He said, "Bone of my bone and flesh of my flesh, you shall be called Out-of-Man because you were taken out of man."

It is here that Torah states the new order of things. "Therefore shall a man leave his mother and father, and shall be joined to his wife, and the two shall become one body." It was a statement of the future and it was a prophecy. As such, it had profound ramifications.

This prophecy teaches simply that the man and his woman, regardless of history and family, were to be their own family unit, on their own, with the man and woman as one body. The man was designed to be the new head of a new family, and the woman was to be subject to him alone and to no other man, not even her father.

This was to be the sacred order of Family. There was to be no interloper, nor usurper to come between a man and his wife. No other man, no other entity, was to have direct authority or control over the woman, nor was she to subject herself to anyone other than her own husband. This was his safety, and this was her safety, and it was the solemn duty of the man to protect her from all enemies, foreign and domestic. He alone would be her shepherd and guide, he alone would be her teacher, he alone would be her

confidante, for he was designed to be homeless without her, and she was designed to be directionless without him.

If the man dutifully and lovingly protected his wife at all costs, and if the woman faithfully and single-mindedly remained subject to her own husband, it guaranteed an integrity of relationship, and ensured a safe and happy future for the children.

It also was to be the very cornerstone of every necessary human community. As the integrity of the family, so was to be the integrity of society. All society. And all order. This was the Divine Order of the Family. This was the order which guaranteed absolute security and freedom to do what was best for the family. This was the order in which the wife answered to one, and the man answered to One, and there could be no doubt as to the rightness of the man submitting himself to God alone. All who would honor The Absolute Authority would utterly refuse to get between God and the man, or the man and his wife, or children.

The woman thought the man was so manly, therefore he was handsome. A real man would always be handsome. She thought that she would follow him gladly to the ends of the earth. And she loved him with all her heart. He was easy to love, and it felt as natural and necessary as breathing to love him. He was her life.

The man likewise found his woman to be enchanting and charming, and he nearly worshipped the ground where she walked. He loved to please her, and how exciting it was to take her throughout the garden, showing it all to her, and repeating over and over with pleasure, "It is all yours. Ask for anything and I will fetch it." The apples were perfect and brilliant and sweet, and he longed to pick one for her, hoping that her delicate hand might be spared such brutal use. And he could conceive of nothing more entertaining than watching her eat it.

He was at her beck and call. He watched eagerly to see what caught her attention. She had but to merely glance at something and he must get it for her, and he could not stop telling Life-Giver how grateful he was, and what a perfect match they were. Perhaps the man was so enamored of his lovely woman that he forgot the injunction to guard and protect the garden. Perhaps subduing the earth as a necessity had already begun to fade in his mind. He held absolute authority there, and he had the right to banish any troublemaker who entered. But as you have probably noticed, there may be a tendency in a man to become servile precisely at the moment he should be a warrior.

Chapter Six

The Second Usurpation

The Enemy had been watching the whole affair, and it was obvious the man lived to please his wife. It was love to a certain extent, true, but sooner or later the man, in the faithful execution of his duties, must mature and say and do whatever necessary for the woman's safety. It was time to act. The woman had been around since dawn, and it was now past noon, and the Life-Giver would arrive in the late afternoon. The man could not be given opportunity to converse with the Truth-Speaker. The woman was a veritable Achilles heel, for the man could not bear to refuse her anything, due to his delight in her.

The Enemy knew that to gain control over the woman guaranteed control over the man. I should say it again in a slightly different way. Satan realized that if he could get the woman to subject herself to the Enemy, then the man, like a bull with a ring through his nose, would likely become docile and domesticated, and would subject himself to her instead.

So he approached the couple, appearing in the form of a serpent, which was a beautiful creature indeed. His legs were not yet vestigial nubs, no, he walked like a little dragon, and he was every color of the rainbow. Among all the creatures, the serpent was quite beautiful, with the magnificent ability to exhale fire and smoke. He was also the wisest of all the creatures that God had created, and this is why the enemy chose to utilize his body and intellect in his approach.

His presence in the garden was no cause for alarm, but when he began to speak, he addressed the woman. The man who was standing there beside her failed to carry out his duty as was proper. The creature should have addressed him, after all they had not met before, and it didn't make sense that the creature would fail to speak first to the protector, rather than the woman, if indeed his intentions were honorable.

Nevertheless he spoke first to the woman, and the man in that moment, by refusing to step into the matter to establish a proper rule of conduct, shirked his responsibility as protector and leader, and by default became the follower of the woman and subject to her wishes and desires. In so doing, not only did he remove himself from his proper head and authority, Life-Giver, but he had now placed himself under the same head his wife was subject to. The man had just abdicated his throne and voluntarily turned his kingdom over to the enemy. He did not fully realize the extent of his decision, the ramifications of his laziness were not yet clear, but Man-King's fall from his lofty and privileged position as ruler of this world had been accomplished in a moment, and was it for the purpose of gaining power? Was it for money? Was it out of a desire to rebel against God?

It was none of the above. The man was not taken in by the lies which the Enemy told. The man simply wished to please his wife, to make her happy, and to do what seemed most convenient for their happiness. This apparently good desire and objective was the basis for his rebellion. It was on the grounds of devotion to his wife that he turned away from his Creator. This was the first occurrence of a man worshiping creation rather than the Creator.

It was not the first time something of the sort had happened. No, in fact it was a precise repeat of the Enemy's own choice, wherein he worshipped himself, a grand creature, but a creation nonetheless, rather than the Creator. Likewise now, the man had chosen to worship his wife, lovely creature that she was. He certainly did not have any intention of worshipping the serpent, but the end result of failing to protect his wife, and then furthermore proceeding to follow her lead in eating the fruit that was forbidden on pain of death, was submission to the Prince of Atmospheric Powers.

In this moment it can be well understood that death was to be the certain end of the man and probably the woman. It is generally well understood that the man and woman were to be confronted and corrected by God. It is well-known that they must be sent out of the garden, and draw a hard living from cursed ground. The woman would only be able now to conceive with great difficulty, and childbirth itself would be very painful and disagreeable. And, as necessary as it is to consider the nature of the Enemy's lie, for now it is most important to focus on this matter of the family.

As long as the man protected and watched for the safety of his wife, and as long as the woman found refuge and safety under her leader, the integrity of their family was certain, the future security of their children was sure, and the development of the human race was to be a beautiful one. All that God had commanded would certainly have come to be, and no doubt they would have enjoyed the fruit from the Tree of Life and been healthy and happy and full of joy. The Truth-Speaker himself, generation after generation, would have taught his special people the glorious nature of his character, and there would have been no limit to the advancements in human civilization. But this hope now laid trampled in the dust.

PART THREE

Get your facts first, then you can distort them as you please. (Mark Twain)



Chapter Seven

More May Be Less

It is at this point that we return to the device utilized by Enemy to bring the woman under his power. Simply put, he promised her more. That is really all there is to it; He promised her *more*. He did not promise that she would be God. He said only that she would be *like* God. He did not say that she would be like God in every way. Clearly he referred to only one character trait - that she would be like God in terms of her knowledge, knowing good and evil.

Please give careful consideration to what I just said. Meditate upon this for a few moments. He offered her more. More of God. More of God-likeness. This "More-of-being-like-God" idea, does it not sound familiar, perhaps? And I will warn you that brushing this away is dangerous, for it is unlikely that you and your loved ones have remained untouched by such offers. It is improbable that your lives have remained unaffected by this lovely deception. How? Just continue reading, for I wish to develop it more fully, for your sake, and mine.

Do you suppose that anything could possibly be more alluring or more attractive to the human being than the thought of being more like *God*? Do you think that the idea of being more godly is not of great interest to nearly every human being, especially those professing to be seekers of God? I assure you we are no different than the woman in the garden, unless, and this is critical, unless we have spotted the evil in it.

History is replete with people who worked and designed to do, and to be, *more*. That woman was already all she should be. The man was too.

After them, there was a man who thought he would improve upon the gift that the Lord God required, yet God rejected it as inappropriate. And Cain ended up murdering his own brother because he resented losing to someone who was less than he.

After him came a woman who deemed that her plan to have a child and heir by sending her concubine in to her husband would be better. But the child could never be the heir. Not only that, but he persecuted the true heir, and his descendants have continued the same practice for centuries.

Later on, a nation to whom God had given laws and ordinances decided to revise, improve, and add to those laws. But their traditions were held in higher honor than God's own Word. Ultimately, this nation rejected the one who had been sent to save them, they scorned their own flesh and blood, and they murdered him.

All of these people already had, or were to receive, all that was needed. They were all sucked in by the false belief that more is better. And in their pursuit of more, unintended consequences were more horrible than they could have predicted, and it led to ugly outcomes every time. God cannot be pleased by more of *anything* but faith.

When it comes to the Truth-Speaker, it is inadvisable to add or subtract from what he has said, or what he has provided, or asked for. Doing more than was asked for, and becoming more than we are designed to be, however attractive, is the rejection of God and his authority. It is not more dedicated, or godly, or humble, or obedient. No, not at all. It is rather earthly, sensual, and diabolical. Are you tempted to protest? To argue? To object? Don't.

When at last God came toward the end of the day to meet with the man and woman, he already knew what had happened. Just as he had known all about Light-Bearer's plot, so also he was already fully aware of their shame, and hiding, and secrecy. Their attempt to cover up their nakedness was futile, but he came to confront them, to correct them, and, not surprisingly, to offer them hope. At first the man and woman laid blame upon each other, and even upon God himself, but when God began to speak, the message was simple and clear.

He told them the woman was to have a child, and that he was going to defeat the offspring of the serpent. While there is some mystery, no doubt, as to the full meaning of what he said, the man still retained to a large degree the intelligence God had created him with. He was able to deduce that if the woman was to have a child, then it was certain they were going to live. He did not have to know how, but the fact of it was clear.

When God had finished speaking to the man, as yet unnamed, and his wife, yet nameless, the man turned to his wife who was standing there beside him, and he made a declaration. He called those things which were not as though they were, just like the God of Abraham, a man who was yet to be born. He said to her, "You are named Khaya, because all who live come from you." Khaya meant Life. The man, whom we will now call Adam, exhibited by his speech simple, genuine faith. He took what God had said and with full confidence, he concluded they would somehow live.

He did not tremble in fear, and he did not refuse to look the light of his life in the eye, terrified this might be their last day on earth. No, au contraire, in absolute certainty, he began to build a relationship with his wife, Life. He was taking the Truth-Speaker at his word, and there was no prevarication. It is the first known case of faith occurring as the result of hearing what God said.

Now the man who only minutes earlier had watched as the Enemy lied to his wife, the one who stood aside without offering any protest as she fell into the trap, the one who had followed his wife into death, and the very same man who had just blamed God for giving him the woman, was now behaving in a way which was shockingly distinct. What was the difference? The difference was hope in God's promise, faith regarding God's gift, and humility under mercy. Adam's growing understanding of God, based upon God's Word, had changed his response.

In spite of the damage done by this horrible choice to follow his wife, and despite the loss of life that had already occurred in Adam, he was acting more like a man than he had before there was any stain upon his soul. Adam was suddenly taking care of his wife as he should have, and I will show you the proof of it. For it was at this very moment, when he named his wife "Life," that the Lord God took skins and made clothing for them and personally put the clothes upon their naked bodies. Animals *died* that day. Do not suppose those skins came free. They required the lives of a few innocent creatures, I

imagine, and the shedding of their blood that day, the first blood ever shed upon the earth, was substitutionary. It was either them, or Adam and Eve. Adam followed Eve into death, but at last he behaved like a real man and followed the Lord God back into Life, and saved his wife.

Chapter Eight

The New Disorder

There were consequences to the choices that Adam and Eve had made. Of course there was the promise, and by means of faith Adam and Eve had entered safety, having survived the justice of The Judge of the Whole Earth, because innocent animals had not. But there is another matter which must be given careful consideration. There would be a bent or tendency in every man and woman that came into the world, both to marry and establish their own households, as well as to operate according to the flawed imprint of Adam and Eve's model of disorder.

The passage to which I refer is yet another prophetic statement, and had huge import for the entire world for ages to come. It said the woman's desire would be for the man, but the man was to rule over her. There can be no doubt as to the meaning of the Hebrew word translated "yearning" or "desire," nor is there any way to soften the Hebrew word meaning "rule" or "take charge."

Naturally there has been much debate over the meaning of this passage, but let the *Scriptures* decide the meaning. As is often the case, God has provided a means by which we may compare one passage to another and learn from it. It is remarkable that both the English translation and the Hebrew language are highly similar in the comparison verses. Therefore it is easy for those who do not read Hebrew to understand.

The other verse for comparison is the one in which God warned Cain not to persist in his foolish jealousy, but to simply offer the prescribed sacrifice. Cain was not inclined to listen, being an adherent of the Religion of *More*. So when he came up short, he decided to make Abel even shorter.

To prevent this, God warned him saying, "Sin is crouching like a lion just outside your door. And its desire is for you, but you must rule over it." It is easy to see what God meant with his word picture. Cain's refusal to listen, and the thought of reducing Abel to dust, was the Sin which awaited him. It was laying in wait, but God was exposing it. Cain was its focus and its desire, and it longed to envelop Cain in an inescapable hug and sample him thoroughly. It would be the end of Cain.

So Cain was not to go out the door until he was ready to take a basket of vegetables and make a trade with Abel, so that he might sacrifice an innocent animal, shedding its blood. You see, a blood sacrifice was a confession of one's sin, and the admission that one was guilty and deserved to die. But for the death of this innocent creature, he must die. Cain simply rejected this humility, and therefore offered rutabagas and cabbages.

Now that we have considered Cain's affair, it should be easy for us to draw the proper conclusion. The woman would yearn for the man indeed, but that didn't mean she would love him. If, in fact, it meant love, then we must define it as being the kind of devotion a cat has toward a mouse. The woman, having once been followed into death, now would bear the mark of it. She would be driven by an instinctive urge that was powerful,

disturbing, frustrating, damaging, and cyclical. The more she yielded to it, the greater the damage, and the result would provoke this internal drive all the more.

The man, on the other hand, refusing to face the truth - that he had thrown his responsibility to the wind and with foolish abandon had walked straight into death - would prefer to be captured and used. There could be no taming of the cat. The problem was found in the man's intention. Would he reject his shallow desire to make his woman happy, and protect her by leading her to safety? Or would he play the politician, and try to manipulate her into doing the right thing so that she would choose it, and not be displeased with him?

A true husband cannot allow his fear of losing his woman's approval to determine whether he will protect her or not. She may balk, she may protest, but the man was given authority to lead and protect. Had Adam simply said that day, "Sweetheart, that is a lie, this must be the enemy I was warned about, let's go," I have little doubt that she would have made the right decision.

But an immature man doesn't want to make his woman unhappy, does he? But if he refuses to dishonor *his* head, then she will have the kind of leader that takes her to life and health.

Before I waste another moment, let me say that it is the true nature of every real man and every real woman, it is their original nature; and it is God's nature to do precisely the opposite of what the new disorder provokes. No woman really wants to get everything she asks. She doesn't want her machinations or pouting to work on her protector. She does not really want what is not best for her and her husband and family.

Likewise, the man does not really want to yield to the woman and give her whatever she wants, even if it makes her happy and takes the pressure off him. He really doesn't want to allow what is detrimental to his wife and children. The original imprint of the Good One's image is still largely intact, and deep inside we all long for safety, stability, wholeness, and harmony.

But as long as we carry within us the damaged DNA of Adam's insubordination to God, and his willful choice to rebel for his own selfish peace of mind, we can expect to face the danger of the new disorder. Therefore it is imperative that we understand the nature of the threat and take the necessary precautions to be safe from it.

It is namely this - submission must be to our proper heads. No man is safe who foolishly submits himself to anyone, whether in the business world, or in the realm of civil authorities, or within Church Institutions. Every man has but one true head, and that is God. And no woman is safe who submits herself to anyone but her own husband as unto God. All other leaders, whether true ones, or self-proclaimed false ones, have no claim and never shall have any right to another man's own wife.

If any man chooses to submit himself to any other man, then it must be upon the grounds of *mutual* submission, that is to say, two or more men may submit themselves to one another, but their submission is to be equal and their authority is to be perfectly *equal*. Any man who submits himself to another and yields his authority unequally to

another is not leading and protecting his wife and family. He is allowing another to usurp his position; he may even be *inviting* another to do so, but this must never be.

Furthermore, and I will state this as bluntly as seems necessary: no man within the Church Institution carrying the title of pastor, preacher, minister, reverend, father, priest, bishop, deacon, or *any* other title is to be granted authority over any man, let alone a man's wife and children. Only to the extent that a mere man will toss his title in the dung heap, and submit himself to the head of the family, shall the family head ever think to submit to him.

Mark carefully my words, because for the sacred union between man and wife, this is life, and this is safety. God established the basis for marriage, and it is God who established the basis for family, therefore let no man deprive you of your authority, for to whomever you unequally submit, your wife and children are endangered thereby.

Do not suppose that going to Church places you within some superior order wherein God has suddenly dismantled the family and created a new order in which some mere man may now become the spiritual leader of you and your wife and family.

You see, those who claim authority over you and your family are usurpers and interlopers, and anyone who willingly yields his authority as head of his family to such a person is abdicating his responsibility as leader and protector of his own.

Men, you were meant to protect, and that means that you may have to fight. Be grateful that the Creator designed you for it, and step up and make sure that the powermongers among us are dealt with appropriately. Some may pressure and some may bully. Others will try to frighten you into giving up what they are too cowardly to take. They may even dare to misquote Scripture, wresting it from its context to deceive you into yielding to them. But you were meant to fight. *Fight* then.

It is important for us to understand that since the very beginning, the enemy has been employing the same device he used on Adam and Eve to destroy nuclear families, extended families, villages, communities, assemblies of believers, and entire nations. You will notice that I did not include Church Institutions. This is because it is there that they practice The Religion of More. And the entire philosophy behind The Religion is to destroy God's Divine Order.

Remember that the very first order which God established was the order of marriage and family. This order here upon earth shall never be superseded. It may be abandoned by man, but this will not change what God has established.

Absolutely no new order exists or shall ever exist upon earth which may nullify or subjugate the order of marriage and family. Ever.

PART FOUR

Honesty is the best policy - when there is money in it. (Mark Twain)



Chapter Nine

The Order for Believers

Now it is time for us to review the true nature of order established among the groups of believers which existed during and shortly after the time of Paul and Peter who served as messengers of revelation. In Greek it would be said that Paul and Peter had been "apostello-ed" to the "ekklesia."

The good news was delivered to people just like you and I who were married and had children, and who lived in both small and large villages together with brothers, and sisters, and uncles, and aunts, and fathers, and mothers, and grandfathers, and grandmothers. Grandparents were known in the Greek language as "presbuteroi."

In these villages it was well-known who was trustworthy, who was dependable, and who was of good reputation. If a man was a drunk or beat his wife, it was broadcast within the community. There were very few secrets. From village to town to city, if the citizens chose to meet with other believers, they always met in their own hometowns with friends and family with whom they were very familiar. Trusting, and therefore following someone's model was called "peitho-ing." Remember this.

Furthermore it was well-known what trade each man worked in, and it was natural for his sons or close relatives to be apprenticed to him and trained in the family business. The older a man or woman was, the greater their years of experience, wisdom, and "knack." The younger generation was always in training. From their earliest years they watched. Later on they were shown how to do the simpler things. But as the years passed, the older generation, the "presbuteroi," did less demonstrating, and less verbal instructing. Instead, they came back periodically to glance in on the trainees' progress. A little gesture, a short comment, a word of encouragement, and off they went again. They were just checking on the progress, or "episkopeo-ing." Remember this.

People met together with the people they had known all of their lives. Friendships were often of a minimum duration of twenty or thirty years. A man could be born, raised, work, and die while living within the same square mile. So when Paul came teaching the good news, believers met with believers they already knew. Believers were called the "ekklesia," or "called-out ones," since they were called out of their various backgrounds to be gathered to the Lord. This had nothing to do with meeting to worship, since this was a term of identity, not some activity.

Meeting together as a group was to "sunagogeo," or simply to gather together in a group. From this word came our word "synagogue." On a given meeting day, it was their practice to walk perhaps a half-mile at the most to meet with life-long friends in their very own homes. Those who had been called-out-to-the-Lord, "sunagogeo-ed" as a small group in one of their homes. Remember this.

Those citizens of the village that were known for their wisdom had often been sought out for advice in settling disputes and difficult situations. Typically, during this time, men known for their wisdom used to sit at certain times at the main entryway to the village. This was a natural gathering place for those who, due to years of experience and

advanced maturity, were able to be a help to the citizens of their area. They were well-known for their wisdom and their practical solutions to everyday problems. These men were "presbuteroi" who were proven and trusted. Villagers "peitho-ed" them as they guided or "hegemeneo-ed" them. A trustworthy "presbuteros" who "hegemeneo-ed" faithfully was not only "peitho-ed," but also followed, or "hupeiko-ed," and people recognized him as a "poimena," or shepherd. This same man in Latin was called a pastor. Remember this.

Naturally, within the context of the village the skills, talents, interests, and natural abilities of each villager were widely known by the others. It was no shame for a man to say that he did not know how to do a particular craft. However, he always knew who did have that skill. Each man had his own set of skills and together as a group each one of them was completed within the context of the village. The village was comprised of many members, and not all had the same talent. But interdependency was rewarding and met all their needs. Remember this.

It should be no surprise to you that within the village it was well-known who was merciful and kind. It was obvious who was looking out for the needs of those who were weak and in distress. Long before Paul's message of grace ever came to those areas, people were already functioning naturally and diligently in many different capacities. There were the merciful and compassionate who did not like to be noticed, who served others in a multitude of ways. They "diakoneo-ed" or served others. Remember this.

There were also the organizers, who ran successful businesses and knew how to manage resources. These men were known as good organizers, and the villagers looked to them for direction, so he led in this way, or "prohistemi-ed" them. Others were known for their fairness and reasonableness, and were trusted in matters of negotiations. Others were trusted to know which direction to take in matters of community development. These were known as good stewards or "kuberne-ers," which meant they piloted the ship. Remember this.

All in all, the community was self-sufficient, and everyone knew everyone. Paul, for instance, would come and teach. Believers would be the result, and soon small groups of families were meeting in each other's homes. Paul would give instructions and then leave, perhaps not returning for a year or more. Upon his return, or when he could send someone in his place, it would simply be noted who was functioning in what capacity. At this time he would take note of and recognize before the group their choices in choosing whom to follow. He would "tithemi" those trusted men, and it was an informal, practical approval of those who were already functioning as they should.

If a man was a mature and temperate village leader, a "presbuteros," and a "poimena" who gently "hegemeneo-ed" and faithfully taught the Word of God, leading within his group of believers like a kind and gentle shepherd, he was recognized as a gift to the group of believers there. In those pastoral times of sheep-herds, a gentle, wise shepherd of people was appreciated. However, his life and behavior had to evidence his goodness and tender care for others. He never argued or forced anything. He led. There was little danger in following him, since it was already obvious where he had been, and where he was going. He was, above all, meek and humble. They were to remember *him*, and follow his example of *faith*. This was actually a warning not to follow just anyone!

This man was older, he was known for his temperate behavior. He was therefore trusted and followed. His function was shepherding or pastoring. The function of shepherding had little to do with instruction or authority. It had to do with leading his own dear family into green pastures and beside still waters. It had to do with protecting his family from wolves in sheep's clothing, who only wanted mutton or veal for supper. He "poimeno-ed."

If a man was found to be a mature, trustworthy village servant, serving always, ministering to the physical needs of widows, orphans, homeless, or the sick, he was recognized as a servant within the group of believers. He "diakoneo-ed" among them. It was no surprise to find that men like this were engifted in the areas of helpfulness and mercy. His function was serving. He "diakoneo-ed."

It is important as well that I make mention of the mature women. They were called "presbuterai," the very same as their husbands, except for the feminine detail. They operated both as shepherdesses and as servants within the group of believers there. Women were in no way limited in their function, save leading the men. Paul personally felt it was wise for them to refrain from teaching the group. These kinds of women were recognized as having the function of modeling womanhood, of shepherding younger women, and serving others.

Within each group of believers, each individual had multiple talents and gifts. They were to freely exercise their areas of engiftment, and everyone was allowed to express themselves naturally and appropriately as many members having different gifts. Those with less prominent gifts were given more attention, and often the ones leading it were the ones with more prominent gifts. All of the body had respect and care for every member.

An older man or "presbuteros" who was balanced and of good reputation was approved of as a model to trust and follow. This was not his title, position, or office. This was his qualification for approval as a model. The same went for his wife. They could function in any number of ways, whether in shepherding, serving, teaching, or training, as was appropriate.

These who were approved of were recognized because they were older, experienced, and of good reputation. There were no Church Institutions, and there were no Church authorities. Remember this.

Chapter Ten

Selfish Ambition

So, just as the Father of Lies, that Deceiver from the Beginning, attempted to usurp the authority of the Most High God, and just as he overthrew King-Man by usurping his authority as Adam benignly watched him making moves on his lovely wife, so it has continued throughout world history. And to this very day, men who are insecure and unfulfilled, who hunger for power, recognition, or money, continue to gain and then maintain control over the minds of weak and ignorant men, and therefore women.

Perhaps you will recall the story of the Israelites who were moving the holy Ark of the Covenant to a new location. There were those who were ceremonially pure and suitable for taking hold of the poles, sliding them through the rings, hoisting, and then carrying it. At a certain point on the journey the ark began to tip and an unqualified man, with all the best intentions, reached out to steady it, and he was deadlier than Methuselah the moment his fingers brushed its surface. His mistake was that of thinking he could usurp the priests' authority. He reached out to do more, and became less instead.

On another occasion King Saul, who still retained a following of people, was nonetheless on the verge of becoming a King with no subjects. He wanted an offering to be made as part of a prayer that God would give them victory in the upcoming fight. Saul was instructed to wait for seven days until the prophet-priest Samuel could come to offer the necessary sacrifices. Seven days had barely passed and Saul, who was not ceremonially suitable for priestly duties, saw that his men were about to desert him. So, he usurped Samuel's authority and offered up the burnt sacrifice. His kingdom was given to David because of it. He attempted to be more, but ended up less.

Then there's the story of a foreigner, Micah, who wanted his own god, his own priest, and his own temple. So he hired a Levite priest, built a house for his god, and acquired by some means or another a number of idols, and a priest's ceremonial breastplate. Of course the true God of Israel had forbidden any such images, so it is certain that this was the worship of idols, over which a Levite willingly presided. The lesson here is self-evident, but I will elaborate.

Micah, desiring his own system for worshipping a god, and deriving blessing thereby - hired his own priest, acquired his own artifacts, and designed his own religion. This was probably moderately evil at the least, but what is really humorous, though sad, is that the Levite who belonged to God, was willing to abdicate his honorable service and subject himself to the vain service of idols. Micah wanted more, and if you know the rest of the story, he ended up with less. And the Levite wanted to be more, but ended up being less, even after he was kidnapped, for they kidnapped the idols along with him.

And so it continued throughout history until we come to the days of the students and messengers of Jesus. Paul, Peter, and John, amongst others, were given revelation from God, and so they wrote letters to different groups from time to time. John wrote a letter to Gaius once, in which he explained that a certain man by the name of Diotrophes had intercepted John's letter, written to a certain assembly, and had turned John's messengers away as well.

Furthermore, he had forbidden anyone to receive them, or show hospitality to them. John stated openly the nature of the problem. Diotrephes loved being preeminent. To put it another way, he liked to be in charge, and he loved being in the lime-light. Diotrephes had actively worked to usurp the authority of Christ the Head. He would not have been successful if it had not been for the various men in the group who voluntarily submitted themselves to him. They also were yielding up their wives and children to be manipulated by this miniature despot.

As you can see, the Devil's Tool-shop does not require a great many different kinds of implements. He has one tool in particular called Selfish Ambition, and it works just as well for prying open a gap, as it does for inserting wedges. The leverage he gains by the promise of "more" is substantial, since his targets are all the more willing to give him a hand in search of greater significance.

Do you see what the effect of Satan's lies has been throughout the history of man? Can you predict yet what the mortal consequence of the first couple's choice was to be, and who was to be corrupted, beyond other men and women?

Chapter Eleven

The New Old Religion

After the time of Paul, Peter, and others who had known the Lord personally, there was a gradual, but steady decay in the doctrine of believers everywhere. Perhaps as few as 200 years after the Lord's students had gone to be with him, the simplicity that was in Christ had been adulterated, corrupted, and forgotten by many. There were the faithful, who continued on in faith. Many were martyred, many suffered a persecution like that of the last days. Always, absolutely always, there was at least a small number of true believers who refused to let go of the form of doctrine which had once been delivered unto them and their fathers.

In 313 AD, Constantine legalized Christianity. It was a political and religious move to centralize power and to control the masses. With his Edict of Milan, and numerous other ecclesiastical arrangements, Constantine now made it popular to be what once had guaranteed martyrdom. By renaming many of the gods and goddesses of the ancient mystery religions, as well as calling common liturgical practices by certain contrived terms, the priestly orders had made doctrines of devils palatable to nominal Christians. Their doctrine was very weak. Their ability to identify falsehood was increasingly limited. True believers continued on underground, and refused to be sucked in, but they were a small remnant, a foreshadow of the remnant of Israel who would be rescued from slaughter at the end.

This was the beginning of an era of a hard-core deception leading to more than a millennium and a half of abject apostasy which continues to this very day. The mystery religions had always had their secret signs and symbols, their privileged and exclusive theological terminology, their complicated chants and liturgies, their ceremonies for purification and sacrifice, and not least of all, their ecclesiastical power structures, replete with offices, positions, titles, honorifics, and officials.

There was the Minister, and there was the common man. There was the Pastor, and there was the sheep. There was the Preacher, and there was the hearer. There was the High Priest, and there was the layman. There was the Father, and there was the child. There was the Confessor, and there was the sinner. There was the Intercessor, and there was the penitent. There was the Bishop, and there was the parishioner.

All of these contrived offices always promoted the idea that God had a select few whom the Almighty had ordained to be in charge of the commoners, some with greater authority who were to rule over the masses whom God also deemed to be inferior and, as such, were destined to follow these "leaders." Mixed up in the middle of all these offices was another special position. So, behold! There was the Theologian, the Very Master of Mysteries and Interpretations Thereof, and there was the mere mortal. The Theologian was a veritable warship of defense of the "faith" and "doctrine" of the Church, and he and his Fellow Theologians alone were considered to be of unquestionable Faith and Knowledge. They shared their insights on the Scriptures and the ignorant dutifully swooned. The Theologians quoted themselves and Church Fathers, and the unlearned assumed a quiet and reverent hush. No one dared disagree with such men, for they were Demigods.

This Religion of More had been around ever since The Enemy, The Father of Lies, had instituted it. Yes, it was his system. The rule of conduct was simple. Interpose anyone, anyone at all, between a human being and the Truth-Speaker, and control over the man was certain. What is more, it was as easy as eating pie to get a man to subject himself slavishly to another if you only promised him "more." All you had to do was tell a man he was less, offer more, and he would jump aboard the old train of Religiousness.

Consider for a moment just how The Enemy had interposed himself. He had come to reveal *more* about Truth-Speaker's statements. He just wanted to help the woman advance, so to speak, therefore he "clarified" the message. God was a petty god, you see, and jealous for supremacy. He didn't want any competitors, so he had withheld the whole truth from the man. But, heaven be thanked, the Revealer of Mysteries had come to deliver man; he would cast off the chains of the Tyrant God.

Man, in pursuit of more, was delighted to end up with less. It was lovely, really. The brilliance of it was found in its utter simplicity.

Now, chances are, some will have already predicted that I will talk about Catholicism and would like to reassure me that there is no danger here, since many don't believe in Catholicism. Well, perhaps many disagree with their central doctrine, but there is a very high probability that many fully approve of and even promote the core system by which it thrives.

Let me restate an important point, lest it be lost in the shuffle of details. The true believers in Christ have remained in existence ever since the doctrine of Christ was first delivered to them, and they survived the catacombs, and the plagues, and the dark ages, and the renaissance, and the industrial and post-industrial ages, and they are still here, alive, well, and... well, *inconsequential*. At least in the eyes of most people they are. They really go so unnoticed that their existence is a surprise to many. You can't find them where one might expect. They don't really sound, look, or act like Christians are expected to, according to the Religion of More. In fact, if they are noticed, the general view is of disapproval and they are marginalized. They are considered to be so... *less*.

But let us return to the time of Constantine. The letters, and copies of those letters, written by messengers of God, had been circulated all over the world. Unfortunately, the originals as well as their copies could, and did, wear out. But there were manuscripts which were revered, and trusted, and these were preserved to the very best of their abilities. Copies were made and secreted away in multiple locations, but for the average man to be able to own a copy, let alone be able to read it, was difficult. During a period of several years, the Holy Roman Catholic Church acquired and filed away Scriptural manuscripts in their vaults. Increasingly, the one entity which claimed to have the Scriptures in its possession was the Catholic Church.

Also, the Church continued to promote itself as the state Church and guardian of true religion; popular, desirable, and rewarding. If you or I had lived in those days, it might have been very attractive. You never know. Or is there perhaps a measuring stick, a standard by which we may determine such a thing?

Chapter Twelve

The Devil in the Details

The mother tongues spoken by Peter, Paul, and the other messengers that God had commissioned were Hebrew and Aramaic, and Greek was the trade language. Koine Greek, as it is known, was what they spoke; common everyday Greek, but though subtly influenced by the Hebrew language and culture, the effect was profound. All of these men spoke and wrote Greek very well, yet very creatively too. So it will be no surprise to you that our New Testament Scriptures were first of all written up as Greek manuscripts.

But where are the original letters? Perhaps some still exist. But there were also copies, and copies of copies. One need not fear that in the copying of these manuscripts there was any significant amount of addition or omission. The tradition of scribes was long, honorable, and dependable. A scribe's entire career rested upon his reputation for fidelity to the master manuscript.

As a translator myself, I kept a careful record over the years, and in spite of my very best efforts, I did indeed commit errors in the translation process. I was extremely cautious, and therefore unintentional mistranslation occurred only a few times.

But in spite of all the checking and cross-checking, I did err in the arena of additions and omissions. To be more precise, not once did I accidentally add a single word, to my knowledge, but occasionally I dropped one. These omissions were rare, and if I didn't catch it during my proofing, a colleague was sure to notice it. I would like to state, for the record, that the tradition of the scribes in this department so far exceeded my quality control as to be like the sun, while I correspond to a glow-worm. And furthermore, they were not translating these manuscripts into another language, they were copying only from Greek to Greek. No language barrier needed breaching.

You see, these messengers who were commissioned by the Lord Jesus actually received inspiration from God, and their hands moved with understanding, resulting in a written Greek manuscript. These Greek documents, or faithful reproductions thereof, are the absolute closest representation of God's Word we could have. If we could all just access those originals, and could read and comprehend them in Greek, wouldn't that be lovely?

But most of us will have to settle for a translation of the Greek Scriptures in our own language. I will assume, for the sake of practicality, that your mother tongue is English. So what we have to read is a translation of the Greek manuscripts in English. This seems simple enough.

There is something very important I need to share with you. No matter how diligently a translation is done, there will be errors, and there will be mistranslations. There is no perfect equivalent for each Greek word, phrase, clause, or thought in English. There are very close approximations, and there are sloppy ones. Translation is really a science and an art at the same time. And now I will make a statement; a paragraph all its own.

To the extent that a translation accurately and precisely conveys the author's original message, to that extent, and that extent only, is it the Word of God. This is why you want to know that the person who gave you your English translation was honorable, intellectually honest, bias-free, and meticulous.

My next point should go without saying, it should indeed, but it cannot afford to. The target language, English in this case, should be the first and only result of the direct translation of the source language, or Greek, in this case. Why would I say something so obvious? It is for this reason. A great many Bible translations in existence today were not translated from the Greek. I am sorry, but they weren't. Their heritage is clearly stamped upon their face, and no claim to the contrary can stand firm, for the evidence is clear even to common folk like ourselves.

Have you ever played the game "Telephone" or "Chinese Whispers"? The first player receives a short message on a piece of paper. He reads it, then turns to his left and whispers the message into the ear of the next person. This person in turn whispers it to the next one, and so on. Once the message has gone around the circle, the last person states the message as he received it. And the original message on the slip of paper is read. It is amazing to find how much the short message has been altered unintentionally by a string of only ten people.

Now imagine that the Greek manuscripts were first translated into Latin, the language of the Roman Empire that was also under the influence of the official Religion of More of the Universal Church. Further imagine that this Latin translation, promoted by the Catholic Church, was the official Bible for much more than a thousand years. And imagine that after that millennium plus, the first English Bibles were all translated from the Latin Vulgate, the officially approved Holy Roman Catholic Church Scriptures. And in addition, imagine that the rulers, financiers, committees, and individuals who commissioned, directed, financed, and had the Vulgate translated into the English language had a vested interest in promoting God's rule on earth through their own especially chosen, ordained representatives, and wanted *your* English translation to support it.

You may stop imagining now, because that is *exactly* what happened. Not only does history document my claim, but sadly, our English translations bear the indelible mark of the Latin Vulgate, the Roman Catholic Church, the Theocracy Calvin dreamed of, and the Divine Right and Manifest Destiny King James was so zealous to promote. And I can prove it to you. The original Greek, and the Latin Vulgate, and our English Translations will give testimony to this.

You may wonder how I will connect this with the Devil's tactics. I assure you, the trail of evidence is clear to see for anyone who dares to open their eyes.

PART FIVE

In religion and politics people's beliefs and convictions are in almost every case gotten at second-hand, and without examination... (Mark Twain)



Chapter Thirteen

Nothing New Under the Sun

As the Roman Catholic church gained prominence within the mainstream, they would promote their system of *ecclesiastical* order; as all mystery religions had throughout the centuries. Notice the word I just used. They stole the word "ekklesia" from the Greek and made it mean the Church and its hierarchical authority structure. Only the Church Fathers, only the Church Theologians, only the Great Traditions could mark out the true meaning of Scripture and basis for relationship with God. The Priest communed with God, and his knowledge of God transcended the common man's by far, so far as the heavens are above the earth. Therefore, the Revelator of Mysteries spoke to the earthlings from a parapet, a literal balcony, while common men craned their necks to look upward, and that word, slightly transmuted, is the word "pulpit" today.

But it was not necessary for the Church to promote this falsehood in order for man to continue his ancient pursuit of More. There were always the men who wished to advance in power to gain recognition and admiration of men, and the techniques they used were just the ones used by the First Liar. They promised more, and then they threatened to take it away, followed by more cycles of the same.

Correlating to these Power-Graspers were those who by nature were weak, dependent, and ignorant. They would not take, but they were more than willing to receive more. These were the Blessing-Seekers. It was a symbiosis made in hell. Those who wanted power offered more blessing and got more power, and those who wanted security received more benefit and gave away their authority.

This all came as the direct result of the fall of mankind's head, and the deformation that took place in man was a parallel to the twisting of the relationship between man and woman. She would want to be more, so with promises of more, and retractions to less, she would engineer a context wherein the man, hungry for more peace and desperate for approval, gave more, to receive more. It was really all about performing to receive.

The Enemy was the First Great Theologian, he was the First High Priest of Mysteries, he was the First Master of Esoteric Knowledge. He was the Father of New Religion. Really, he was the First Self-Made God. To those who by nature sought power, he offered his course: Power-Grabbing Made Easy. To those who by nature pursued blessing, he offered the counterpart: How to Get Blessing. And his pattern is evident to this day in the establishing and preservation of Church Institutions, named after mere men, and desperately grasping for prominence by putting the word "First" at the beginning of their name. As much of a self-insult as it is really, some even put in "Second" and "Third" as the first part of their names. All very silly, childish, and foolish.

So, the God of this World continued his ancient tradition of making disciples among men, and he patiently promoted his Church, the Church of More. Within his Church, his most devoted followers always honored the system of hierarchy, of officialdom, and of orders of authority. They saw to it that all of these were practiced within a context of much pomp and circumstance, rich tapestries of scarlet and gold, magnificent images and breathtaking architectural marvels, cathedrals with lofty ceilings and flying buttresses.

All that they promised, and seemed to promise, was defined by the glorious, physical stage props, the visual aids provided for poor commoners, so that they would bow gladly with racing hearts before mere men who wore expensive jewelry and rich caps and gowns.

The Enemy had found it quite unnecessary to create an entirely new revelation for man. Actually, God's Word slightly spun was quite effective in gaining power over the minds of men. A little commentary, a smidgen of redefinition, a slight adjustment here and there, an elimination of context and, of course, a large pinch of interpretation were all that were needed. Man would eagerly dive into doing more, convinced that God had required it.

But there were some particular alterations that would be helpful. The whole of God's Word taught that the head of the marriage and family could be subject lawfully to God alone. And Paul taught that all men were of equal authority, while reinforcing the supremacy of the man as head of his wife, just as Christ was the head of his body.

The order for believers in Christ, as members of his body, was uncomplicated. God was the head of Christ, and Christ was the head of the assembly, his body. That is all. That is the power and authority structure. God-Christ-Body. The Body is subject to Christ alone, who is subject to God alone. Body-Christ-God. Did I miss anything?

For the moment, save the niggling doubts and questions. Just agree, for the time being, with what you know is clearly true. Accept it. There are now two orders of authority I have brought forward which apply directly to you. These are the two orders applicable to you, the structure of which cannot be altered, voided, or superseded.

You are not Israel, so don't give God's Law for them any consideration. And you can, in an instant, change your membership from one religious institution to another, so disregard that as significant. And you can even change jurisdictions, so that your citizenship is changed from one state, province, or country, to a completely different one. It is true that you will likely be under civil government at every juncture, but this can never supersede the sanctity of the order of God-Christ-Body, and God-Christ-Man-Wife-Children.

I mean that no other order, no other authority, no institution, no government, no entity whatsoever can ever, ever supersede the order of God-Christ-Body, and God-Christ-Man-Wife-Children. Not even the crowbar of Hercules can pry open a space large enough to insert the smallest usurper in the matter of the Divine Order, which is irrevocable.

Theological Systems

Different theological systems are created for explaining how God works with man throughout time, and the systems themselves become the big dog, wagging the tail of Scripture. Dispensationalism, Calvinism, Right-Divisionism, Methodism, Catholicism, Presbyterianism, Cessationism, Creationism, Universalism and others are really just theories dressed up in fancy jargon.

They are theological-sounding versions of the same old esoteric mystery religions, going right back to the Tower of Babel and earlier. Each has its own special priesthood. They know the special terms and their meanings, and they are inductees by proof of their mastery of the system.

Theological systems are the territory of the ignorant, yet its purveyors believe themselves most knowledgeable. Incapable of "conquering" the Scriptures on the Scriptures' terms, they develop instead a system to explain a massively complex body of literature, and revel in their capacity to understand their systems' dumbed-down explanations of Scripture.

Take a step back and see how specialized the jargon is, how exclusive, how mysteriously complicated the systems' descriptions of themselves really are.

They are all just techniques for explaining how it all works. Many things that various "theologies" believe, I also believe. But I don't need the inane systems' help to do so. And, thankfully, remaining outside any system allows one to freely NOT believe a lot of things the systems think are necessary to believe.

Theological systems exist to serve as decoders. But in their quest to get inside the Bible treasure vault, they use a welder to illuminate the lock, and it all ends up fused together more tightly than ever. It's like using a sledgehammer to pick the lock. Progress is made, but the kind of progress made leads to a dead-end.

It is like giving an English-speaker a really bad translation of Chinese literature in Urdu. There is much noise and the appearance of scholarly endeavor, but understanding is less clear than before.

It is like using a machete to service a Rolex. You can get the watch open, and pry out the works, but the gears and spring-bars are hopelessly mangled and all hope for truly repairing the time-piece is destroyed.

Systems, like analogies, are of limited scope and application. One may manage to gain entry to the Scriptural maze, but one ends up circling endlessly down a dead-end corridor, and counts the cycles as progress, when it is nothing more than going in circles. But what refined circles!

Systems at first seem to set one free, but shortly they enslave instead, and the expert slave defends himself and his system from every emancipator as though freedom of thought is a threat to truth.

Theologians are but mere men, and they specialize in making rules by which to understand the Scriptures. They dream of designing a measuring stick that explains it all in twelve easy steps. The volumes of literature after that are for explaining and defending their system. To regurgitate their writings is to teach not the Scriptures, but a man's view of them, which in reality is a reflection of HIMSELF.

Why not approach the Scriptures freshly every day?

You may be committed to the interstate for now, but you can get off at the next exit. Systems don't encourage that. So one ends up in Chicago, though the Scriptural destination was elsewhere.

It is good to be comfortable not knowing how it all fits together. It is good to have nagging, unanswered questions for a lifetime. It is better not to know, and to know it, than to deceive one's self into confident positions taken upon the basis of stupid assumption.

It is hard for the ant to get perspective.

Chapter Fourteen

An Ecclesiastical Conspiracy

You will recall that there were certain alterations to God's Word that The Enemy would have found desirable. While his Church of More and its Hierarchical Authority Structure had long existed, serving as the operative system for all pretender religions, the Word of God as a whole taught liberty; it engendered freedom, it required autonomy - personal, familial, and within the Body of Christ.

The Enemy at last was presented with the opportunity he had been waiting for. In an era when God's Word in the form of Greek manuscripts was rare, in a time when very few could read, let alone own a copy, the Catholic Church became collector and possessor of all the manuscripts it possibly could. And the translation from the Greek manuscripts was first in Latin, the language of Rome, and the state-approved Church.

This was, at the beginning, a loose collection of translated portions known as the Vetus Latina. However, by 450 AD the Latin Vulgate had come upon the scene. And as the years passed, it gained acceptance as Scripture. Many copies were made, though they were not necessarily available to common folk like you or me. All Church programs and liturgies took place in Latin. This was fine for Latin speakers, but as the Church spread, Latin was used regardless of the language spoken locally.

The Latin Vulgate became the recognized Word of God, as I stated, and it was not only incomprehensible to most of the world, but those who did understand it were either the promoters of the pomp and splendor of Roman Catholicism and they were the devotees of it, or they were hiding in Catacombs, because they did not submit themselves to The Church or its Religion of More.

The real secret to getting the Greek manuscripts to say what Satan wanted them to say was in the Latin Vulgate. The principal areas of interest were the following:

Convey all natural functions and aspects of the Body of Christ as institutions, offices, positions, titles, honorifics, and authorities.

Define all relationships within the Body of Christ as either superior or inferior, removing equality of authority, as well as submission.

Render all key passages as necessary so as to promote the absolute will and power of God on earth through his chosen officials.

You will notice that thus far I have referred mainly to mistranslation as the menace. But there is another device that mystery-based religion relies upon more than any other, and that is... Mystery. Esoteric knowledge is the keystone in the archway of control. So, in translating the Latin Vulgate, rather than deliberately mistranslating the target words and concepts, Jerome did something that created less liability for The Church, while accomplishing the goal more thoroughly.

What Jerome did, more than anything else, was employ the *seemingly* benign technique of transliteration. Transliteration is the absolute contrary part to translation.

Transliteration is taking the word from the source document, and with minor spelling adjustments as necessary, copying the word directly into the target language. For example, the Greek word, ἐκκλησία, was taken directly into the Latin as Ecclesiam, with a capital "E," and later it was deliberately mistranslated from Latin into English as "church," and transliterated into a derivative, "ecclesiastical."

When the word was still in the Greek, it referred to "a gathering of people out of their former context." Once Roman Catholicism had a chance to work it over, it had been imbued with the meaning of "The Church as an Institution, House of God, and Hierarchical Order of Authority." And finally, the English took hold of it in its new form, and promoted it as "The Church as an Institution, House of God, and Source of Guidance."

Whereas Jerome was cautious, and preferred to mistranslate by not translating at all, later translators employed both transliteration, as well as mistranslation. Wycliffe and Tyndale meant well, and did their best to bring God's Word into the English language. If they had any other agendas, they are not apparent. But again, their work was, to an extreme degree, based upon the Vulgate.

However, The Bishop's Bible was intended to promote Church and Governmental authority. After this, there was the committee-based revision known as the Geneva Bible. It preserved most of the English translation precedents, and was to the greatest degree based upon the Latin Vulgate.

King James did not like many of the marginal notes in the Geneva Bible, which he felt undermined his power as a king, and so he commissioned men to revise the Geneva Bible. The marginal notes were eliminated, and the king's rules had to be followed. All positions, titles, and offices were to be retained. King James wanted to solidify his power by ensuring that the Bible itself made obedience to the king and Ecclesiastical authorities equal to obeying God. He also wanted the Bible to bless his endeavors, giving him carte blanche to expand his domain and control as he pleased. He wanted the Bible to support the Divine Right of Kings, as well as the concept of Manifest Destiny.

So, to summarize, whereas the Latin Vulgate resulted from translating and transliterating the Greek, the Bishop's Bible, the Geneva Bible, and the King James Version were translated from the Latin Vulgate, maintaining many of the transliterations, and then expanding their efforts to the point of deliberate mistranslation, as long as it made the king happy. If you are tempted to deny this, just remember whence their funding did arise, and who also had the ability to remove more than just money from a man's person.

Most of the necessary groundwork has been laid at this point, and I will now embark upon the tedious journey of showing you the Greek, the Latin, and the English. I will use the King James Version, since there is hardly a micron of difference between it and the Geneva Bible, most differences lying in the marginal notes.

The next three chapters will deal with the three main areas of sleight of hand and tongue mentioned a few paragraphs ago. Do not be discouraged by the foreign language. Focus rather upon the key words and my summaries. I will be far from exhaustive in my

treatment of these matters, but should your curiosity be piqued, there will be sufficient data at hand for you to quickly verify the factual nature of my statements.

PART SIX

The difference between the almost right word and the right word is really a large matter - it's the difference between the lightning bug and the lightning. (Mark Twain)



Chapter Fifteen
Functions Converted into Titles, Positions, and Offices

Several chapters ago (in chapter 9) I spoke of the communities to whom Paul and Peter served as messengers, and I laid out the arrangements by which they functioned naturally. I repeatedly asked you to remember those things. This is the time for it. Remember them now.

In quick summary:

Grandparents were known in the Greek language as "presbuteroi." The younger generation was always in training. From their earliest years they watched. Later on they were shown how to do the simpler things. But as the years passed, the older generation, the "presbuteroi," did less demonstrating, and less verbal instructing. Instead, they came back periodically to glance in on the trainees' progress. A little gesture, a short comment, a word of encouragement, and off they went again. They were just checking on the progress, or "episkopeo-ing."

Trusting, and therefore following someone's model was called "peitho-ing." Those citizens of the village that were known for their wisdom had often been sought out for advice in settling disputes and difficult situations. These men were "presbuteroi" who were proven and trusted. Villagers "peitho-ed" them as they guided or "hegemeneo-ed" them. A trustworthy "presbuteros" who "hegemeneo-ed" faithfully was not only "peitho-ed," but also followed, or "hupeiko-ed," and people recognized him as a "poimena," or shepherd.

There were the merciful and compassionate, who did not like to be noticed, who served others in a multitude of ways. They "diakoneo-ed" or served others. There were also the organizers, who ran successful businesses, and knew how to manage resources, the villagers looked to them for direction, so he led in this way, or "prohistemi-ed" them. Others were trusted to know which direction to take in matters of community development. These were known as good stewards or "kuberne-ers," which meant they piloted the ship.

Believers were called the "ekklesia," or "called-out ones," since they were called out of their various backgrounds to be gathered to the Lord. This had nothing to do with meeting to worship, since this was a term of identity, not some activity. Meeting together as a group was to "sunagogeo," or simply to gather together in a group. Those who had been called-out-to-the-Lord, "sunagogeo-ed" as a small group in one of their homes.

Now we will look at how these words were correctly or incorrectly translated.

ἐκκλησία-Ecclesiam-Church

Matthew 16:18

...καὶ γὰρ ὁ ἐγὼ σοὶ λέγω ὅτι σὺ εἶ πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗτου οὐ κατισχύσουσιν αὐτήν.

et ego dico tibi quia tu es Petrus et super hanc petram aedificabo **Ecclesiam** meam et portae inferi non praevalerunt adversum eam

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Analysis: The Greek conveys the simple idea that Jesus would build a household of those who had been **called out** of their contexts, upon the one whom Peter identified as the Son of God, namely, himself. The Latin tells us that either Jesus, or Peter is the rock, upon which Jesus will construct his "**Eccelesium**"; a transliteration, mysterious, and implying an institution. The English tells us that either Jesus or Peter is the rock, and that upon it Jesus will build his '**Church**,' which is a borrowed word from German. Both the Latin and English create mystery as well as an institution, out of a group of people who are related as family because they have been *gathered* unto their Lord.

This passage can be translated as:

And I'm also telling you that you are a stone (Peter), but on this rock (of myself) I will construct my living household and the doorway to the grave will not be more powerful.

ἐκκλησία-Ecclesiae-Church
διάκονον-ministerio-servant

Romans 16:1

Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὗσαν **διάκονον** τῆς **ἐκκλησίας** τῆς ἐν Κεγχρεαῖς:

commendo autem vobis Phoebe sororem nostram quae est in **ministerio** **ecclesiae** quae est Cenchris

*I commend unto you Phebe our sister, which is a **servant** of the **church** which is at Cenchrea.*

Analysis: The Greek says that Phoebe **serves** among those who have been **gathered** by the Lord, those who are in Cenchrea. The Latin tells us that Phoebe **serves** the **ecclesiae** that is in Cenchrea, another transliteration. The English tells us that Phoebe **serves** the **church** that is in Cenchrea. Both the Latin and English maintain the word '**ecclesia**' as the same, or as '**church**' so as to keep them a mystery, and to imply they are an institution through transliteration, one from the Greek and Latin, and one from the German word 'kirken.' However, it is *extremely* noteworthy that both treat the Greek word **διάκονον** (diakonos) as servant or server in this case, and why? Had she been a man, at the very least the English would have jumped at the chance to call her a minister or a deacon, but since their agenda did not include or accept women as holding an office, they granted her servant status only, and translated it honestly.

This passage can be translated as:

I recommend to you our sister Phoebe who serves among those who have been gathered by the Lord in Cenchrea.

ἐπισκόποις καὶ διακόνοις-episcopis et diaconis-bishops and deacons

Philippians 1:1

Παῦλος καὶ Τιμόθεος, δοῦλοι Ἰησοῦ Χριστοῦ, πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ διακόνοις:

Paulus et Timotheus servi Iesu Christi omnibus sanctis in Christo Iesu qui sunt Philippis cum episcopis et diaconis.

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

Analysis: The Greek says that Paul is writing to all the holy ones in Philippi, including the guides who watch for the welfare of the assembly and those who serve among them. The Latin transliterated the Greek as episcopis and diaconis. The English is the same, with the transliterated bishops and deacons. This is a good example of the functions of carefully watching for the welfare of the flock or family, and humbly serving amongst those whom the Lord is gathering to himself, being converted into titles, positions, and offices. Now that the individuals under consideration are men, the translators did not hesitate to grant them authoritative offices and titles. But had they been women, the terms would have been translated correctly to begin with, and honestly, as in the former passage with Phoebe and in the next passage that we will look at.

This passage can be translated as:

From Paul and Timothy, slaves of Jesus Christ, to all the holy ones in Christ Jesus who are in Philippi, including the guides who watch out for their welfare and serve among them.

διάκονος-minister-minister

Colossians 1:23

εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἐδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

si tamen permanetis in fide fundati et stabiles et immobiles ab spe evangelii quod audistis quod praedicatum est in universa creatura quae sub caelo est cuius factus sum ego Paulus minister

If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.

Analysis: The Greek clearly makes Paul a server of the good news, he is serving it up just as he would serve tables. The Latin maintains the meaning of diakonos well enough, but the English transliterated it as 'minister' in order to carry the built-in meaning of over

a millennium of Catholic pomp and tradition, which makes a minister an *officiator*. 1 Timothy 4:6 makes Timothy a "**minister** of Jesus Christ" yet again, implying he represents Jesus Christ as an official, instead of what is really meant by the Greek - Timothy serves Christ.

This passage can be translated as:

If you continue in faith, established and firm, not moving from the hope of the good news that you've heard and was proclaimed to all creation under heaven, and of which I, Paul, have become a server of...

Πρεσβυτέρω-seniolem-elder
πρεσβυτέρας-anus-elder women

1 Timothy 5:1-2

Πρεσβυτέρω μὴ ἐπιπλήξης, ἀλλὰ παρακάλει ὡς πατέρα: νεωτέρους, ὡς ἀδελφούς:
πρεσβυτέρας, ὡς μητέρας: νεωτέρας, ὡς ἀδελφάς, ἐν πάσῃ ἀγνείᾳ.

seniolem ne increpaveris sed obsecra ut patrem iuvenes ut fratres, **anus** ut matres iuenculas ut sorores in omni castitate...

*Rebuke not an **elder**, but intreat him as a father; and the younger men as brethren; The **elder women** as mothers; the younger as sisters, with all purity.*

Analysis: The Greek clearly refers to the **older men** and **older women** as deserving respect, being treated as fathers and mothers. The Latin says the same, but the English treats the older men as **elders**, a title and position, while treating the older women who are exactly the same class of people but female, as different, simply as **older women**. This is because the translators were grooming the word "presbuteros" as 'elder,' so as to develop it into a title and office. Notice that "elder" is an adjective as well, so it was truly an odd twist when they forced it into becoming a noun.

This passage can be translated as:

Don't reprimand older men, but appeal to them as you would to your father, and to younger men as your brothers, and to older women as your mother, and younger women as your sisters, in all purity.

πρεσβυτέρου-presbyterum-elder

1 Timothy 5:19

Κατὰ **πρεσβυτέρου** κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.

adversus **presbyterum** accusationem noli recipere nisi sub duobus et tribus testibus

*Against an **elder** receive not an accusation, but before two or three witnesses.*

Summary: The Greek clearly shows that an accusation against an **older man** amongst believers is not to be undertaken lightly. The Latin now, instead of "senoriam," transliterated the Greek word as "**presbyterum**," which not only carried zero meaning initially, but which they imbued with the splendor of the Church's officialdom. The English again handled it as "**elder**," with the intention of developing it not only as an authoritative position, but to further the idea that correcting a Church authority was a grave matter, and quite inadvisable, when in fact the original author and his speech merely made it a matter of respect, such as one would show his own father. One shows respect and honor to a father, not because he has authority, but because he is *worthy* of such consideration.

This passage can be translated as:

Don't accept an accusation against an older man, unless it is supported by two or three witnesses.

ἐκκλησία-Ecclesiae-Church
ἀποστόλους-apostolos-apostles
προφήτας-prophetas-prophets
διδασκάλους-doctores-teachers
κυβερνήσεις-gubernationes-governments

1 Corinthians 12:28

Καὶ οὗς μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν.

et quosdam quidem posuit Deus in **ecclesia** primum **apostolos** secundo **prophetas** tertio **doctores** deinde virtutes exin gratias curationum opitulationes **gubernationes** genera linguarum

*And God hath set some in the **church**, first **apostles**, secondarily **prophets**, thirdly **teachers**, after that miracles, then gifts of healings, helps, **governments**, diversities of tongues.*

Analysis: The Greek says that God placed within the group of those who were **called out** of their world; first **messengers**, then **proclaimers**, then **teachers**, and also **governments**. The Latin tells us God placed in the **Ecclesiae** first **apostolos**, **prophetas**, then **certified teachers**, and also **gubernationes**. The English says that God placed in the **church** first **apostles**, then **prophets**, then **teachers**, as well as **governments**. Both the Latin and English maintain the mystical, institutional "church" through transliteration, and practically every meaningful function expressed in the Greek is hidden by direct transliteration. The result is zero meaning until a new meaning has been built to fill the void, which once again the Church institution was zealous to do.

This passage can be translated as:

And God has placed some within the group of those who were called out of their world, first messengers, secondly proclaimers, thirdly teachers, then those with miraculous power and those freely given the means of healing, helping, supporting, governing, and speaking all kinds of languages.

πάντα τῇ ἐκκλησίᾳ-omnia ecclesiae-all things to the church

Ephesians 1:22

καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ

et omnia subiecit sub pedibus eius et ipsum dedit caput supra omnia ecclesiae

And hath put all things under his feet, and gave him to be the head over all things to the church.

Analysis: The Greek says that God gave [Christ] to be the head for all those who were called out unto the Lord. That a singular group of people is made up of different members which comprises his body makes sense, and the Greek allows for this sensible connection. The Latin tells us God gave [Christ] to be head over omnia ecclesiae. The English says that God gave [Christ] to be the head over all things to the church. Both the Latin and English maintain the church as as a mysterious institution, and obscure the organic nature of the head and multiple members of a single body. The same awkwardness occurs in Ephesians 1:23 as well. The Latin comes under no strain here by using the word "omnia" to modify "ekklesia" since the word is transliterated and not clearly singular without a plural quality. It is here in the English that the translators revealed their agenda to keep the meaning of the word "ekklesia" hidden, for whereas the word "panta" meaning "all" agreed perfectly well with a singular noun which is plural in nature, the English word "all" did not, at that time, apply to a singular noun with no plural nature. So the translators added the words "things to" so that "all" could describe a plural noun, "things," and added the preposition "to" in order to link "things" to "the church." This was outright deviousness, and inexcusable. Just like refusing only women titled positions of a "female deacon," or a "female elder," they also refused to reveal the true meaning of "ekklesia" as a group called unto their Lord, and instead forced an institutional identity upon it, even if they had to corrupt the translation to do so.

This passage can be translated as:

And has put all under his feet and gave him to be the head for all those who are called out to the Lord.

ἐπισκοπῆς-episcopatum-office of a bishop

1 Timothy 3:1-2

πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. Δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναϊκὸς ἄνδρα, νηφάλειον, σώφρονα, κόσμιον, φιλόξενον, διδασκτικόν:

fidelis sermo si quis **episcopatum** desiderat bonum opus desiderat. Oportet ergo **episcopum** inreprehensibilem esse unius uxoris virum sobrium prudentem ornatum hospitalem doctorem.

*This is a true saying, If a man desire the **office of a bishop**, he desireth a good work. A **bishop** then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach.*

Analysis: The Greek says that if a man would really like to be a **guide and trainer**, he is desiring a good activity. Remember that what is pictured is a father **guiding and training** his son in developing a trade. It would also apply reasonably to the shepherd who watches for the welfare of his flock. The Latin says that a man who desires the "**episcopatum**," that is, the "**office of the episcopos**," desires to do a good thing. The English tells us that a man who would really like to hold **the office of a Bishop** is desirous of a good function. Both the Latin and English turned a descriptive noun, a "guide and trainer," into a title, position, and office. Additionally, both transliterated the Greek word for "guide and trainer" to add mystery, then proceeded to *introduce* the non-existent word "office." Again, this was a deliberate move to create an authority figure, by whatever means they deemed necessary. Now the following verse 2 becomes a reference to the "official" English transliteration "Bishop," and reveals a further move on the part of the translators to solidify the superior authority of a so-called "bishop" by granting him the right to *rule*.

This passage can be translated as:

These are faithful and true words: If someone would really like to be a guide and trainer, they are desiring a good activity. A guide and trainer must be someone who is above reproach. Men must have only one wife. They must be vigilant, sensible, moderate, hospitable, and a teachable teacher.

προστῆναι-praeesse-rule

ἐπιμελήσεται-diligentiam habebit-take care

1 Timothy 3:5

Εἰ δέ τις τοῦ ἰδίου οἴκου **προστῆναι** οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ **ἐπιμελήσεται**;

si quis autem domui suae **praeesse** nescit quomodo ecclesiae Dei **diligentiam habebit**

*For if a man know not how to **rule** his own house, how shall he **take care** of the church of God?*

Analysis: The Greek says that a man who can't **manage or lead** his own family can't **take care** of those whom the Lord has gathered unto himself. It is clear the man is expected to know how to take care of and lead his family, since he must care for those the Lord has gathered in the same way. The Latin tells us the man must be able to **preside** over his family, but the English deliberately made a shepherd figure, a leader who leads from ahead, into a man-in-charge who "**rules**" his family, so that by association, the reader

would accept being ruled by a bishop as being normal. This is doubly important because the man being referred to is found in 1 Timothy 3:1-2, and the ramifications of this deliberate mistranslation are huge, since they are easily extended to include all other offices, no matter how contrived they may be.

This passage can be translated as:

If a man doesn't know how to manage or lead his own family, then how can he take care of those whom the Lord has gathered to himself?

Διάκονοι-diacones-deacons

προϊστάμενοι-praesunt-ruling

διακονήσαντες-ministraverint-office of a deacon

1 Timothy 3:12-13

Διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς **προϊστάμενοι** καὶ τῶν ἰδίων οἴκων. Οἱ γὰρ καλῶς **διακονήσαντες** βαθμὸν ἑαυτοῖς καλὸν περιποιῶνται, καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

diacones sint unius uxoris viri qui filiis suis bene **praesunt** et suis domibus, enim bene **ministraverint** gradum sibi bonum adquirent et multam fiduciam in fide quae est in Christo Iesu.

*Let the **deacons** be the husbands of one wife, **ruling** their children and their own houses well. For they that have used the **office of a deacon** well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.*

Analysis: The Greek shows clearly that he who would **serve** amongst those the Lord has called unto himself must **take the lead**, like a shepherd, watching over his family as he would protect a flock, and he who **serves** well in this way earns a level of respect and basis for boldness as a model of faith. The Latin rather emphasizes him being **in charge** of his family, and the word "**deacon**" first is transliterated for mystery, then translated the second time as "**minister**," thereby working to grant him an official position and charge of the Ecclesiae, and if he ministers well, he acquires a good qualification, and so on. The English says that a **deacon** (transliterated and treated as a title) rules his household, therefore implying he naturally **rules** the church, if he does well in filling his **office as a deacon**, he will receive a diploma and so on. The problem here should be obvious. A humble server in the Greek has now been transformed by the English into a ruler, rather than a model of practical nurture, and he has a title, position, and office. Additionally, the word "office" was created out of nothing, giving both the fake "bishop" and ludicrous "deacon" *offices* which they may occupy, as well as authority over the bogus "church."

This passage can be translated as:

Let those who serve others be the husband of one wife, protecting and guarding their children and household very well also, because those who serve others well, earn a level of respect and may speak boldly and fearlessly by their faith that's in Christ Jesus.

προϊστάμενος-praeest-ruleth

Romans 12:8

εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει: ὁ μεταδιδούς, ἐν ἀπλότῃ: ὁ **προϊστάμενος**, ἐν σπουδῇ: ὁ ἐλεῶν, ἐν ἰλαρότῃ.

qui exhortatur in exhortando qui tribuit in simplicitate qui **praeest** in sollicitudine qui miseretur in hilaritate

*Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that **ruleth**, with diligence; he that sheweth mercy, with cheerfulness.*

Analysis: In Greek it is clear that one who **leads at the front**, as a shepherd, is to do so diligently. In Latin it is saying that one who is in charge should **preside** diligently. In English it says that one is to **rule** diligently. In both Latin and English the concept of a shepherd was deliberately hidden, while substituting the idea that this man has authority to be vigorously in charge.

This passage can be translated as:

If you comfort others, be encouraging; if you give to others, give in sincerity; if you take care of others, do so diligently; if you help others, do so cheerfully and readily.

ἐπισκόπους-episcopos-overseers

Acts 20:28

Προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμεῖς τὸ πνεῦμα τὸ ἅγιον ἔθετο **ἐπισκόπους**, ποιμαίνειν τὴν ἐκκλησίαν τοῦ κυρίου καὶ θεοῦ, ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος.

adtendite vobis et universo gregi in quo vos Spiritus Sanctus posuit **episcopos** regere ecclesiam Dei quam adquisivit sanguine suo

*Take heed therefore unto yourselves, and to all the flock, **over** the which the Holy Ghost hath made you **overseers**, to feed the church of God, which he hath purchased with his own blood.*

Analysis: The Greek says they should be watchful regarding themselves and the entire flock, among which they have been made **guides to watch out for** them. The Latin says that they are to be attentive to themselves and the whole flock in which they have been placed as **episcopos**. The English says that they are to be mindful of themselves and the whole flock, **over** which they have been made **overseers**, which strongly implies authority over them. The same term was earlier transliterated "Bishop," in order to muddy further the concept of shepherding, training, guiding, protecting, and nurturing. Now that the context of a shepherd is all too clear, they approached it more cautiously, willing to do a better job, but holding back as much as possible. This brings the deliberate distortion in 1 Timothy 3:5 back to mind. It was the solemn duty of the translators to reveal the

meaning to us, as well as refrain from emphasizing the idea that some official boss would be "over" others, and also to utilize appropriate terminology to the specific context, that is, a shepherd who leads, protects, and feeds a group of people who are highly precious in the sight of their Redeemer. It is double damage that they placed an "overseer" "over" the flock.

This passage can be translated as:

So pay attention to yourselves and to the entire flock, among whom the Holy Spirit has made you guides to watch out for them and to feed those whom God has called out to Himself, those whom he got through his own blood.

πρεσβύτεροι-presbyteri-elders

προεστῶτες-praesunt-rule

1 Timothy 5:17

Οἱ καλῶς **προεστῶτες** **πρεσβύτεροι** διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.

qui bene **praesunt** **presbyteri** duplici honore digni habeantur maxime qui laborant in verbo et doctrina

*Let the **elders** that **rule** well be counted worthy of double honour, especially they who labour in the word and doctrine.*

Analysis: The Greek says simply that the **older men** who do well in **leading and watching for their well-being** should be honored. The Latin says that the **Presbyteri** that do well **being in charge** should be honored. The English says that **elders** who **rule** well should be honored. This is a deliberate mistranslation and transliteration designed to create a title and office with the authority to be in charge. Note that they returned to using an English adjective as a noun, and the usual push to give him power is alive and well.

This passage can be translated as:

I think it's good that the older men, who watch out for the well-being of others, are commendable and worthy of double honor, especially those who work tirelessly in what they say and teach.

καταστήσης πρεσβυτέρους-constituas presbyteros-ordain elders

Titus 1:5

Τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ, καὶ **καταστήσης** κατὰ πόλιν πρεσβυτέρους, ὥς ἐγὼ σοι διεταξάμην:

huius rei gratia reliqui te Cretae ut ea quae desunt corrigas et **constituas** per civitates presbyteros sicut ego tibi disposui

*For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and **ordain** elders in every city, as I had appointed thee.*

Analysis: The Greek word "**katasteses**" was a commonly used word meaning to make, deliver, appoint, **settle**, or decide. As such, it was not a term imbued with power and glory. Paul's instruction to Titus was simply that he was to **settle, or determine** the identity of those older men of good reputation. There is also included the element of **appointing** them, but it is no formality at all. There is no ceremony; there is merely a **recognition** made among the group of those who were worthy to serve as models, guides and servants. The group already knew them and followed them, and these older men were already functioning as they should.

Then why make any move to recognize them? The answer is simple and practical. There were little Diotrophes-like meddlers everywhere, and it made sense to publically approve of those who walked according to truth. The Latin, in this case, transliterated "**presbuteros**" since at this point it is the useful tool of zero meaning, continually being defined by the Church Institution's regal bearing, and they make a fair translation of "katasteses" by rendering it as "**appoint**" or "**settle**." The English, as usual, went over the top with the word "**elder**," whose faulty pedigree has been amply established, and they added to its power by translating the unassuming "**katasteses**" as "**ordain**," after repeatedly translating it as "**make**" in other passages of similar context. This English word "ordain" carries a lot of weight in the English-speaking world, since it has a history, a substantial one, wherein kings, ministers, and priests are vested with official authority, and its areas of meaning include "command" and "decree," a further travesty, and inexcusable.

This passage can be translated as:

The reason I left you in Crete was so that you could finish what needed doing there and decide which elderly men had good reputations throughout the city, just as I asked you to.

ποιμένα ἐπίσκοπον-pastorem episcopum-Shepherd Bishop

1 Peter 2:25

Ἦτε γὰρ ὡς πρόβατα πλανώμενα: ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν **ποιμένα καὶ ἐπίσκοπον** τῶν ψυχῶν ὑμῶν.

eratis enim sicut oves errantes sed conversi estis nunc ad **pastorem et episcopum** animarum vestrarum

*For ye were as sheep going astray; but are now returned unto the **Shepherd and Bishop** of your souls.*

Analysis: The Greek pairs these two words as naturally as salt and pepper. A **shepherd** **naturally watches out for** the safety of the sheep, defending them even to the loss of his own life. Herein we find the logical link to the Great **Shepherd and Protector** of souls, the

willingness to lay down one's life as Christ did. What a tremendous way to expose the wolves in camouflage! In one case, the sheep get eaten, and in the other, the wolves do. The Latin and English, as usual, hide the descriptive noun, "**episkopos**," desiring to impair the logical connection of **shepherd** with **sacrificial guardian**.

This passage can be translated as:

You were like sheep who wander off, but have now turned back to the Shepherd and Guardian of your life and soul.

At last we can begin to bring this chapter to a close. But the final passage is necessary, for it is the Holy Grail of all Power-Grabbers everywhere.

ιερέα μέγαν-sacerdotem magnum-high priest
μὴ ἐγκαταλείποντες-non deserentes-not forsaking
ἐπισυναγωγὴν-collectionem-assembling together

Hebrews 10:21-25

καὶ **ιερέα μέγαν** ἐπὶ τὸν οἶκον τοῦ θεοῦ, προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἔρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ: κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ, πιστὸς γὰρ ὁ ἐπαγγειλάμενος: καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, **μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν** ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες, καὶ τοσοῦτω μᾶλλον, ὅσῳ βλέπετε ἐγγίζουσιν τὴν ἡμέραν.

Et **sacerdotem magnum** super domum Dei, accedamus cum vero corde in plenitudine fidei aspersi corda a conscientia mala et abluti corpus aqua munda, teneamus spei nostrae confessionem indeclinabilem fidelis enim est qui repromisit, et consideremus invicem in provocationem caritatis et bonorum operum, **non deserentes collectionem nostram** sicut est consuetudinis quibusdam sed consolantes et tanto magis quanto videritis adpropinquantem diem

*And having an **high priest** over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: **Not forsaking the assembling** of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*

Analysis: We must begin with the context. This letter was written to the Hebrews and it assumes that one is capable of grasping the main point the author is making, rather than getting tied up in the details, most of which were self-evident to a native of Israel and of Jacob's heritage. First of all, the Greek describes the priest as *great*. This is very important to remember. A "high priest" was an "arch-priest," or "chief-priest," as it occurs in Hebrews 4:14. But here it is "**hieran megan**," meaning **Great Priest**, so as to show that he is greater than all others. In 4:14, however, they translated "megan" as great as they

should. Why did they now translate it here in chapter 10 as "high" instead of "great"?! Keep in mind that the adjective "great" is used to describe our God and Saviour, it is used to describe the Household of God, and it is used to describe the Shepherd and Protector of souls. Therefore, in this passage it is nothing less than devious to have rendered "great" as "high." The translators wanted to divorce the term from its greater context so that it could more easily be taken out of context and applied to anyone they pleased, instead of to Christ alone.

The **Great Priest** is none other than Christ, and though Israel had strayed far, they were now returning to the Great Shepherd and Protector, and as such, they were of the Great Household of God, where they were to steadfastly remain, loyal to their Great God and Savior, Jesus Christ. They were to exhort and encourage each other continually, to love each other and to act kindly toward one another, and increasingly so, as the day of their Savior's return got closer. This was not the love and works of goodness you might be imagining as an outsider. This was spoken in consideration of the last days, when many would betray their own kinsmen in order to save themselves.

But as they remained within the Household of God, they were not found within the encampment of Israel, nor in the Court of Assembly, but *outside* the camp, gathered round the one whom Israel rejected, the Scapegoat. They **were not to forsake the gathering of themselves together** under the **Great Priest**, for God was not willing that any should perish, but that all would come to repentance. But repentance from what? Repentance from dead works, from the keeping of the law for approval, and from dependence upon the earthly priesthood and sacrifices. Their **Great Priest** was also the Best Sacrifice, the True Heir of all things, the Son of God, and not only the Author, but the Finisher of their faith.

The word "**episunagoge**" was used only one other time, in 2 Thessalonians 2:1: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by **our gathering together unto him**". In that verse "**episunagoge**" was used in reference to the return of Jesus Christ. However, instead of using the same translation for the word when it came to Hebrews 10:25, the translators chose to say, "**assembling ourselves together**", which gives quite a different meaning, resulting in people today thinking that this means: "don't stop going to Church" when it meant nothing of the kind. In the book of Hebrews "**being gathered together into him**" was used in reference to going to him outside the campsite, leaving all those who have pitched their tents around a man, system or interpretation, and being one with him in both his disgrace (from the camper's perspective) and in his honor (from his Father's perspective) as well as related to the return of Christ, just like in 2 Thessalonians. In Hebrews the return of Christ was phrased as "the approaching day", but *both* uses of the word "**episunagoge**" referred to a *spiritual gathering in him*, not a physical gathering with each other, and both were in the context of the future return of Christ.

This entire passage is a picture of the refuge and wholeness which was to be for all of God's Israel, those who were not only of the bloodline of Israel, but of the faith of Abraham, and therefore unwilling to trust in any system built or operated by mere human hands. That such people would literally "**episunagoge**" is understandable and logical as well, for they are a nation, kinsmen, brethren, and they must gather together and care for one another.

Believe me, in that day of Jacob's Trouble, only those who have already determined to lose their lives for Christ's sake will find life. Only those who already have some, will receive more, only those who don't love their life to the point of death will receive the Crown of Life, and only this special group will dare to gather with others of like faith, for it will be a *death* wish.

Do not suppose that you are of this group. Do not apply a picture of the Israel of God sloppily to yourself. The intention of the Latin was to allow the visible Church Institution to define the concept of "great priest," as someone who was a minister of the sacraments in their "house/building/temple of God". But the English intended to keep the picture of Israel gathering to their Great Priest obscured so that the gathering together of people would be viewed more readily as attending Church. And so it is to this day, whether you are inclined to deny it or not, most Christians accept this as an injunction to attend Church, and it is often quoted as proof of a requirement which is placed upon every follower of Christ.

This passage can be translated as:

And having this Great Priest over the household of God, let's go right in with a true heart in the full confidence of faith and trust, having our hearts purified from a bad conscience and our bodies washed with pure water, holding on to our firm, hopeful expectation and confession because we know that God is faithful to do what He says He will do. And let's be perceptive of each other and encourage love and excellence in whatever we do, not giving up on the promise of being gathered together [unto Christ], like some have become accustomed to doing, but encouraging and instructing each other all the more as long as we see that day getting closer.

The truest and most apt application of such a picture to all who come by faith in Christ, is to recognize that not only has he gathered us together, but we are not *around* him, no, we are *in* him, *in* God, and seated *within* the Most Holy Place at the right hand of Almighty God *Himself*!

Tell me, what is better? To stand around the Rejected One, or to be seated with the Ruler of all the Earth?! Indeed, we are one in Christ, we are assembled perpetually in Spirit, and we are members one of another, comprising the Body of Christ, and *we are never apart*! If you would assemble together with others of like faith, let it be according to the nature of Christ, the one and only Head. Come out from among the Institutional Church, and be separate.

But this passage in Hebrews is the Grand Whip used by the purveyors and promoters of the Church Institution and the Religion of More, and has been found most useful in driving people into their little citadels of power, festooned with symbols of phallic prowess and fertility, and the eye and rays of Ra.

Chapter Sixteen
Practical Wisdom Turned to Blind Obedience

ἐπὶ ταύτῃ-super hanc-upon this

οἰκοδομήσω...ἐκκλησίαν-aedificabo ecclesiam-build...church

Matthew 16:18

18 κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς.

et ego dico tibi quia tu es Petrus et super hanc petram aedificabo ecclesiam meam et portae inferi non praevallebunt adversum eam

And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Analysis: This passage is particularly important to consider. The Greek makes it clear that Christ is not referring to Peter as the rock upon which he will build. Rather, the arrangement of words and the use of the demonstrative pronoun "taute" clearly refers to the aforementioned one, or the Son of God. Secondly, the Greek word "oikodomeso" carries the meaning of an organic household as much as any other idea of building, or construction. So, taken in context with the plural noun "ekklesia," it is to be understood that Christ was referring to the establishing of his living household, a family of people who were to be gathered unto himself. As he had promised, if he was lifted up upon a cross, he would draw all mankind to himself. The next clause is all the more meaningful when taken within this context.

A legitimate and much more preferable rendering of the second part would be, "And the doorway to the grave will not be more powerful..." This accords well with the Scriptural statements that no one could take his life, and that it was impossible for the grave to hold him in death. Christ is hereby stating that he will certainly build his household of those he is gathering to Himself, and that death and his subsequent entombment will not be able to stop him, for he was to rise again to life. The Latin, as usual, transliterated and ended up with Ecclesiam, and they were pleased to phrase their translation in such a way as to support the idea that Christ would build his Church Institution upon Peter, as well as giving him the keys to the Kingdom, which they wanted to interpret as Peter being the gatekeeper of the Church, and therefore making the Catholic Church the sole means of access to God. They fairly translated the Greek "adou" as "underworld." The English rendering, as usual, chose to treat the organic as institutional, therefore "church," and while knowing full well that "oikodomeso" was referring to a household or family, they used the word "build" even though they rendered it several times in other places as "edify," and rendered "odou" as "hell," though they rendered it "grave" in numerous locations. There are other translation flaws as well, but it is sufficient to say that they desired to promote the idea that the Church was an institution, rather than Christ's gathering together of believers being the building up and completion of his body.

This passage can be translated as:

And I'm also telling you that you are a stone (Peter), but on this rock (of myself) I will construct my living household and the doorway to the grave will not be more powerful.

ἐτέθην-positus-ordained

κῆρυξ...ἀπόστολος-praedicator...apostolus-preacher...apostle

1 Timothy 2:7

εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος: ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι:
διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

in quo **positus** sum ego **praedicator et apostolus** veritatem dico non mentior doctor
gentium in fide et veritate

*Whereunto I am **ordained** a **preacher, and an apostle**, (I speak the truth in Christ, and lie
not;) a teacher of the Gentiles in faith and verity.*

Analysis: The Greek is simple and unassuming in its statement that Paul was put in place to make publicly known a certain message, and this message had been given to him as a charge to deliver it. He was to serve as a **messenger** who publicly announced the information he had been given. The Latin fairly translates him as being put in place as an **announcer**, but maintains the mystery of position and office by transliterating "**apostolus**." The English created two official titles, imbued with mystery, by translating "**public announcer**" as "**preacher**," and transliterating "**apostle**." It is noteworthy that to this very day, a "preacher" is hardly viewed as being different from a "pastor," "minister," or "evangelist," and he is generally considered to have superior authority, and a more direct line of communication with God than the common church-goer. To add insult to injury, the English took the unofficial "**put in place**" and rendered it as "**ordained**," when on many other occasions they had translated it simply as "**made to be**." And to this very day, pastors, preachers, ministers, and such-like are qualified and ordained by pastors, preachers, ministers, and other officials, who were likewise chosen. Should any mere man ever have the right to determine who may publish the truth and who is not worthy to do so? Shouldn't God himself determine such things?

This passage can be translated as:

Among whom I was made to be an announcer and messenger (speaking the truth in Christ and not deceiving with lies) being a teacher of the Gentiles in faith and truth.

The "Ordinance" of βάπτισμα-baptisma-Baptism

Romans 6:4

Συνετάφημεν οὖν αὐτῷ διὰ τοῦ **βαπτίσματος** εἰς τὸν θάνατον: ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

consepulti enim sumus cum illo per **baptismum** in mortem ut quomodo surrexit Christus a mortuis per gloriam Patris ita et nos in novitate vitae ambulemus

*Therefore we are buried with him by **baptism** into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

Analysis: The Greek simply refers to **immersion** or **bathing**. Though it was typically referring to water as the agent, the word lent itself perfectly well to other mediums, such as fire, the Holy Spirit, and Christ. In this case, Christ's body is the means through which one is **immersed** in death, and then brought back up into life. The Latin and English desired to transliterate it so as to keep it mysterious, thereby limiting its meaning, and promoting the concept of baptism as being a holy ordinance regulated by ordained officials. And so to this day, **baptism** is officiated over by the chosen few, who proclaim the meaning for it they have crafted, and hardly a single gentile can give the actual meaning of this rite, let alone recognize that being baptized in water, even with understanding, is tantamount to eating potatoes and onions, when one could be dining upon the finest of foods.

This passage can be translated as:

Consequently we are buried together with him through immersion into death, so that just as Christ was raised up from the dead through the Father's glory, so we too can walk and live in this new life.

The "Ordinance" of βάπτισμα-baptisma-Baptism

Ephesians 4:5

εἷς κύριος, μία πίστις, ἓν βάπτισμα,

unus Dominus una fides unum **baptisma**

*One Lord, one faith, one **baptism**.*

Analysis: The Greek was direct in showing that just as there is one God, one Lord, one Spirit and so on, that there was but one **immersion**, and as such, it referred to **immersion** in Christ. Again, the Latin and English transliterated it "baptism" in their bid to control its use. Clearly the **immersion** of the Spirit superseded any **immersion** in water, but they didn't want this to be evident. Religion is indeed the opiate of the masses, and if you give people a ceremony to follow, they feel like they are doing more, being more, and getting more.

This passage can be translated as:

One Lord, one faith, one immersion.

The "Ordinance" of βάπτισμα-baptisma-Baptism

1 Peter 3:21

ὁ ἀντίτυπον νῦν καὶ ἡμᾶς σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

quod et vos nunc similis formae salvos facit **baptisma** non carnis depositio sordium sed conscientiae bonae interrogatio in Deum per resurrectionem Iesu Christi

*The like figure whereunto even **baptism** doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.*

Analysis: The Greek allowed for **immersion** to be in water. Historically, **immersion** signified a putting away of the former, and the acceptance of newness. It signified the letting go of a former leader, and subjection under a new one. It signified purification in the sense that one's old person was reborn new and clean. **Immersion** was a ceremonial purification rite in Judaism long before John the Immerser appeared on the scene. All converts to Judaism were required to be ceremonially cleansed by **immersing** themselves in a river or in a pool designed for this purpose in the temple.

For the nation of Israel, **immersion** in the fury of the time of Jacob's Trouble meant that all members who were impure in their faith, meaning that they did not treat Jesus as the Greater of All, would be on the outside of the ark, and therefore drowned and swept away, while all of True Israel will have put their complete confidence in Jesus as Messiah, and have therefore entered into the ark. As a result, their **immersion** in the waters of God's wrath, while hidden away in Jesus the Ark, will result in the purification of their Nation, and the very waters which destroy the faithless, lift the Faithful in Christ to the Presence of God. Peter was teaching here that **immersion** in water represents the saving of Israel who is immersed within the Ark. As usual, the Latin and English transliterated the word in their quest to secure **Baptism** as an ordinance managed under the Church's stewardship. They did not want men to know that physical **immersion** in water was superseded by **immersion** in the Spirit, which was superseded by **immersion** in Christ.

Tell me, what would you choose if you could: **immersion** in water, or **immersion** in the very person of Christ? We who have trusted in Christ have been granted something so far superior to water "Baptism," that to choose the physical display over the heavenly reality is tantamount to choosing a rock for a pillow.

This passage can be translated as:

This illustrates that immersion and bathing saves and restores us now too, not by washing away the dirt and grime of our bodies, but by desiring a pure conscience toward God through the resurrection of Jesus Christ.

The "Ordinance" of the Lord's Supper

1 Corinthians 11:23-24

Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδοτο ἔλαβεν ἄρτον, καὶ **εὐχαριστήσας** ἔκλασεν, καὶ εἶπεν, Λάβετε, φάγετε, Τοῦτό μού ἐστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλῶμενον: τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

ego enim accepi a Domino quod et tradidi vobis quoniam Dominus Iesus in qua nocte tradebatur accepit panem, et **gratias agens** fregit et dixit hoc est corpus meum pro vobis hoc facite in meam commemorationem

*For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had **given thanks**, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.*

Analysis: There are but a few references to this so-called ordinance, there being first of all, the historical event depicted in the gospels, after which we read the words of Paul to the Corinthians. It was from his words, and those of Christ, that the Church created and began to administer the Holy Eucharist, this being a transliteration of "**eucharisteo**," or "**to give thanks**." While this practice of the Eucharist is admittedly found more among the orthodox kinds of Church Institutions, it is noteworthy that the practice of administering it as a kind of sacramental and solemn ceremony has been retained, and its "attitude" is everywhere prominent among Church Institutions, however humble they may appear to be. The Greek, Latin, and English here all translate it fairly enough. Of course, I have no complaint concerning the practice of a man-made perversion in a man-made institution, but it is in the interpretation of a somewhat mysterious passage that Church Authorities have gained and retained power through confusion and fear.

First of all, Paul states that he had transmitted to the Corinthians the same thing the Lord had given to him. Most Church Authorities would like the masses to accept that this statement by Paul is equal to the Delivering of the Ordinance. However, there is nothing official here at all. Paul simply said, "I told you what he said," and why? Because the Corinthians had disregarded the whole point of commemorating Christ's death in this way. Why is Paul repeating himself? Because the core of Christ's teaching was that his body was being broken, and his blood shed, for the forgiveness of sin. His body and blood, broken and shed. His Body. The Body of Christ. What was Paul's goal in restating what he had told them before? It was expressly for the purpose of reminding them that the commemoration of Christ's Body Broken and Blood Shed, was the basis for the existence of the Body of Christ, that is to say, the Corinthians were members of the Body, and treating the Body of Christ with honor and love was a core necessity if Christ's Body was to be commemorated. Do you see *his* point?

Now that the context has been established, this "rite" should be examined further. Let us consider the cultural and historical context. The Corinthians had been pleased to observe the Remembrance, but they had done so in a way which was vile and corrupt. They gathered together in fairly small groups, and after singing and teaching each other, often ate their lunches which they had brought along. Some of them were very poor, and others wealthy. One of the things they did was to separate the group into cliques based upon their status. Now the normal observance of the Lord's Body took place while a group was already eating their normal food. They would decide to have a remembrance, and right then and there, they would eat bread and drink what they had, allowing their natural food to serve as a reminder in the natural setting of a meal.

The Corinthians were actually mistreating one another, however, and excluding each other. Those of humble means were still hungry, while the wealthy had an over-abundance, yet they did not share it! And in that very context, they proposed to

remember the Lord's death?! *This* was the matter of concern, and their abuse of one another was unthinkable. And so, as the wealthy one sneered in disdain at the pot of oatmeal and the poor family eating it without so much as salt to sprinkle on it, they pompously "remembered the Lord's death," while abusing the precious lambs he had died to redeem. The One who had died to remove all barriers between men, and between man and God, was being shown great disrespect, as his very own body abused itself.

The mistreatment of the Body was so severe and evident that it was inexcusable, and several had become sick, and some had even died, as the Lord demonstrated what their self-abuse was doing to one another.

Eating and drinking unworthily was the act I have described here. It had *nothing* whatsoever to do with taking part while having unconfessed sin remaining. It had *nothing* at all to do with soul-searching and the self-focus so prevalent within the Church Institution today. It had *nothing* to do with the emblems used. It was never a ceremony over which some official was to preside, and it was never meant to be an observance which, lightly undertaken, could result in death.

It was meant to be a simple, unassuming, informal, unceremonial and natural part of any meal taken with thanksgiving, with those who had been brought to the Lord. It was to occur as often as they pleased, as often as they ate. The most natural practice of it was when a small family sat together in their own home, and the father said, "Let us remember our Redeemer's sacrifice as we await his return." And then he, and his dear wife, and precious children would eat a bit, and drink a bit, and remember just how safe and healthy and whole he had made them, and was to make them, upon his return. There was no time for reflection, there was no sadness, nor sorrow, there was no confession of sins, but only love, joy, and peace, with the full assurance that because of Him, all was *well*. It was not ever meant to be the remembrance of *sin*, it was to be the celebration of the complete removal of sin, and the restoration of perfect innocence! A celebration! A celebration, by free men, at their own discretion.

But as the Founder of the Church of More, so also are the Administrators of Services, Rites, Ordinances, and Worship. And as the First Parishioners, so also are the Followers of Ceremony for Blessing.

And now we will bring this chapter to a close, by giving our attention to a passage which is a great favorite of all those who grasp for power, and all those who take security in being told what to do.

Μνημονεύετε-mementote-remember

ἡγουμένων-praepositorum-rule over

Πείθεσθε-oboedite-obey

μιμεῖσθε τὴν πίστιν-imitamini fidem-whose faith follow

ὑπαίκετε-subiacete-submit

Hebrews 13:7,17,24

Μνημονεύετε τῶν **ἡγουμένων** ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ· ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, **μιμεῖσθε τὴν πίστιν...** **Πείθεσθε** τοῖς **ἡγουμένοις** ὑμῶν, καὶ **ὑπαίκετε**· αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὥς λόγον ἀποδώσοντες· ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν, καὶ μὴ στενάζοντες· ἀλυσίτελές γὰρ

ὑμῖν τοῦτο...Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους.
Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

mementote praepositorum vestrorum qui vobis locuti sunt verbum Dei quorum intuentes exitum conversationis imitamini fidem...oboedite praepositis vestris et subiacete eis ipsi enim pervigilant quasi rationem pro animabus vestris reddituri ut cum gaudio hoc faciant et non gementes hoc enim non expedit obis...salutate omnes praepositos vestros et omnes sanctos salutant vos de Italia

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation...Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you...Salute all them that have the rule over you, and all the saints. They of Italy salute you.

Analysis: The Greek says to keep in mind those who lead, and then goes on to clarify that they are to be mindful of the faith exhibited by those who have faithfully led and nurtured God's flock, by feeding them the Word of God. At two other points, they are told to have confidence in those who lead in this manner, and then to greet those who lead them in that way.

To list all of the requirements, they were: Be mindful of those who lead and nurture you by feeding you from God's Word; Be mindful of their faith and follow it; Give consideration to the results of the life they are leading; Have confidence and rely upon those who lead you as shepherds; Be influenced by them, since it is to your benefit, and greet those who lead you as shepherds and protectors.

The Latin would have the reader remember, obey, and submit himself to the one who presides over him.

The English would have the reader remember, obey, and submit to the one who has the rule over him. This is a great injustice, because first of all, these directions were intended to protect the flock in question from being misled! "Remember" was translated fairly enough, however, "obey" is a gross misrepresentation of the Greek "peitho" which means to have confidence in, or to be persuaded by. Confidence and persuasion were never meant to be driven by virtue of another's supposed rank. They refer to the natural trust which develops in the heart of those who have been led, nurtured, and protected. It is the confidence that the shepherd will not lead one wrong.

Next, we consider the perversion of the Greek word "hupeiko," which was rendered as "submit." A much better choice would be "yield," and better yet, "be influenced by," for the meaning must be determined within context, and as I make clear, it refers to the picture of a Shepherd, the Great Shepherd, in fact, who gave his life for the sheep. A sheep should follow one who nurtures and protects, and a sheep should take his direction from the one who leads him through green pastures, and if in any degree the earthy man leads the flock through raging rivers, and thorny rocks, and to bitter waters, the sheep are not to continue to follow him. And at the last, when the supposed shepherd makes a meal out of the flock, and invites a pack of wolves to join in, will not

the sheep at long last abandon this false shepherd who uses them in order to advance himself?

But once again, it is necessary to establish the greater context, for this passage is the second most heavily used passage by Church Officials who desire to require your unquestioning obedience and submission to their wills. Unlike a shepherd who leads from ahead, looking forward to the Author and Finisher of Israel's faith, he would stand upon his parapet, looking back, and down at the sheep, and take his refreshment by trapping the sheep in a pen, and then fleecing them through brainwashing techniques and emotional manipulation. Mutton is the main course on the menu.

The context, once again, is an appeal written to the Hebrew people. Remember what I said in the last chapter concerning the nation of Israel? They had gone astray, but now they were to gather around their Great Priest, outside the encampment, and to continue gathering there. Likewise now, they were to return to the Shepherd and Protector of their lives. This is the very same context!

You see, throughout Israel's history there had always been the false prophets who gave false prophecies for gain. Peter, John, James, and Jude all made significant mention of these false teachers who would tell Israel whatever it wanted to hear. It was therefore imperative that the writer warn Israel to watch these men carefully, and to shrewdly follow only true shepherds, who led them to green pastures and still waters; shepherds who laid down their lives as teachers of God's Word and refused to be turncoats to save their own lives and put food on their table.

They were to follow only those shepherds who exhibited the faith of Abel, Abraham, Isaac, and many others who were torn to shreds because of their faith toward God. They were to trust and follow only those shepherds who were clearly following the Great Shepherd outside the encampment into the presence of the Great High Priest who stood in the very place of the "Shekinah Glory." If the final destination of the shepherd was not the Most Holy Place, if the result of following his faith and his life was failure to enter directly into the Household of God where the Heir of All Things lived, then they were not to follow that shepherd!

Far from a demand to follow whomever "God" had put in charge, this was a warning to follow only those, who by means of pure faith and the proper destination, would lead Israel into Safety, Health, Wholeness, and Eternal Life.

That the translators managed so deftly to transform "lead" into "rule" is nothing less than criminal, but they did not stop there, for they added a word to represent a non-existent idea there, namely "over." Then, adding further injury, they turned it to a higher degree of officiality by adding the words "have the" to "rule" so that it reads, "have the rule over." There can be little doubt as to the brazen agenda of the translators to teach with their false translation that some had been granted authority over them, and that they were to obey and submit without question.

And so it remains to this day, that pastors and preachers (so-called), manipulate the weak and ignorant using a passage which was written to someone else, to warn them of the very sort of people who would take advantage of them, and teach them how to identify the safe and true shepherd. What irony!

This passage can be translated as:

Remember those who, leading, go before you and who talk to you about what God has said. Emulate their faith and trust, observing the basis of their way of life. Have confidence in those who go on ahead of you, yield and be influenced by them, because they watch out for you like someone who will give an account of what they have said; so do it with gladness and not moaning and groaning, for that would be unhelpful for you. Greetings to all your leaders and guides, and to all holy ones; those who are from Italy greet you.

If there is any reasonable application to be made for us here, it would be this: there is one Head, there is one Great Shepherd, there is one Master, there is but one Great Priest, and those who have trusted in him are safe within his sheepfold, they are gathered to him already, they are seated in the Most Holy Place, and he alone shall dictate where, when, and how we graze, and drink, and lay down to rest forever.

Chapter Seventeen

Conception or Adoption

It is important to mention that every mistranslation has an immediate "domino" effect. There may be another passage which reveals the lack of accuracy in the mistranslated words, and it may become necessary to mistranslate other words as well in order to shroud the evil agenda or bias of the translator. So we shall begin by giving consideration to the Greek words "tekno" and "huios," meaning generally "child" and "son," in that order.

τέκνα θεοῦ-filios Dei-sons of God

John 1:12

...ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ...

quotquot autem receperunt eum dedit eis potestatem filios Dei fieri his qui credunt in nomine eius

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

Analysis: The Greek here is "teknoi," or "children," not "sons." Both the Latin and the English went for "sons." Why? Oh, they knew the difference alright, but they didn't want us to understand that believing resulted in rebirth to a child status in the family of God. They wanted us to think that we become "sons," or that becoming a son or a child was the same thing. They wanted to pervert the definition, and as we continue, I trust you will be able to grasp more clearly the reason for this.

The Greek language made as much difference between "tekno" and "huios" (son) as we make between "baby" and "young man." When John, who penned the words "You must be born again," wrote also, "God gives a believing man the right to be called a 'tekno' of God," he *meant* what he wrote. He spoke good Greek. He would never say that a "huios" (son) was born, but he *would* say that a "tekno" (child) was. He would be willing to say that a son was *given*. Sons can be given, but they are not born, not unless the point was being made that it wasn't a *girl*.

If you asked the authors of the Bible to tell you what a "huios" was, they would say, "He is male, not female, if that is your question; he is grown, not a child, if that's what you're asking; he is responsible rather than childish, if that is your concern; he has had his coming-of-age ceremony, after being a child in the care of a nanny, if that is your focus; then the son, having received his appointment to the status of a son, though previously as a child he was unqualified, may now exercise his rights and privileges as heir to his father, and ultimately receive the inheritance, if that is what you're wondering."

These Greek speakers knew exactly what they wrote, and meant it. Draw the distinctions *they* did.

This passage can be translated as:

But to however many accept and receive him, he gives the authority and right to become God's children, confidently trusting in his name.

δουλείας-servitutis-bondage
υιοθεσίας-adoptionis filiorum-adoption
τέκνα θεοῦ-filii Dei-children of God
κληρονόμοι-heredes-heirs
συγκληρονόμοι-coheredes-joint-heirs

Romans 8:15-17

Οὐ γὰρ ἐλάβετε πνεῦμα **δουλείας** πάλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα **υιοθεσίας**, ἐν ᾧ κρίζομεν, Ἀββᾶ, ὁ πατήρ. Αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν **τέκνα θεοῦ**; εἰ δὲ τέκνα, καὶ κληρονόμοι: **κληρονόμοι** μὲν θεοῦ, **συγκληρονόμοι** δὲ Χριστοῦ: εἵπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν.

non enim accepistis spiritum **servitutis** iterum in timore sed accepistis Spiritum **adoptionis filiorum** in quo clamamus Abba Pater, ipse Spiritus testimonium reddit spiritui nostro quod sumus **filii Dei**, si autem filii et **heredes** heredes quidem Dei **coheredes** autem Christi si tamen conpatimur ut et conglorificemur,

*For ye have not received the spirit of **bondage** again to fear; but ye have received the Spirit of **adoption**, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the **children of God**: And if children, then **heirs**; heirs of God, and **joint-heirs** with Christ; if so be that we suffer with him, that we may be also glorified together.*

Analysis: The Greek clearly says that we were not given a spirit which makes us **servants**, and subject to fear of a master, rather, we have received the spirit which settles our status as *sons*, thereby giving us the right to call God not only "daddy" but also "father."

It continues on to say that the spirit which we have received serves as testimony to the fact that we are **children of God**, and it follows that if we are his children, then we are his **heirs**, and **co-heirs** with his Son Christ, corresponding to suffering with Christ now, as children, but being glorified with Christ, as sons.

The Latin and the English translated the terms "**bondage**," "**children of God**," and "**heirs**" fairly enough, but this was one of those problems I mentioned earlier. Since Paul's point included a certain contrasting of "teknoi" (children) and "huioi" (sons) and their different relationships to servitude and inheritance, the translator's hand was forced, and they had to translate them correctly.

Where the deception really occurred was in their rendering of "**huiothesia**" as "**adoption**." There was a basis for it, but not in the Greek! The "basis" was their agenda: to pervert the message of God, and to make us ignorant of a great plan for privilege and blessing by replacing it with the rather questionable benefit of a natural born child being "adopted"

as a child. What possible value could there be in being adopted into a family you are already born into?!

In fact, in a case where adoption actually occurred, the Greek Septuagint (speaking of Moses) used the Greek word "anahetos" which meant to "adopt a child, not natural-born, into the family." Does Paul's word "huiothesia" look anything like "anahetos" to you? It doesn't, because they are not remotely related other than both being Greek words. The translators did not want you to know that you are, on the basis of faith, according to the blueprint of God, to be natural-born into his family, and to later be appointed as a son, and therefore an heir.

This passage can be translated as:

For you haven't received a spirit of bondage that terrorizes all over again, but you've received the Spirit that makes you a son, in whom we cry out: Daddy, Father! The Spirit himself confirms our spirit because we are God's children and if we're children, we're also heirs; truly God's heirs and joined as heirs together with Christ, since we suffer together with him, so that we'll also be approved and honored together.

υιοθεσίαν-adoptionem filiorum-adoption

Romans 8:23

Οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υιοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

non solum autem illa sed et nos ipsi primitias Spiritus habentes et ipsi intra nos gemimus adoptionem filiorum expectantes redemptionem corporis nostri

And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Analysis: The Greek tells us that we, who have received the first fruit of the Spirit who witnesses to our status as God's children, are also groaning inside as we wait for appointment as sons, and particularly, the purchase of our freedom from this bondage.

Again, the Latin introduced the false idea of adoption, and the English transliterated it as "adoption," without providing the other elements of either "sons" or "children." At best this is sloppy and inconsistent, but according to their agenda, they desired to keep us ignorant of the difference between children and sons of God, because they wanted God's "predetermination of destiny" to refer to membership in the family, and therefore salvation. Read on for a treatment of this false conception.

This passage can be translated as:

And not only them, but we too possess the first-fruits of the Spirit, we ourselves also groan in ourselves, patiently awaiting recognition as sons, our body's deliverance.

υιοθεσίαν-adoptionem filiorum-adoption of sons

Galatians 4:5

ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υιοθεσίαν ἀπολάβωμεν.

ut eos qui sub lege erant redimeret ut adoptionem filiorum reciperemus

To redeem them that were under the law, that we might receive the adoption of sons.

Analysis: The Greek tells us that Christ was sent to Israel, to those who were under the Mosaic Law, to purchase their freedom from servitude thereunto, so that they would receive appointment as sons. The words "huios" (son) and "thesia" (make) are compounded, because it was a common practice to have a ceremonial celebration on a pre-appointed day wherein a male child graduated from his nanny or tutor, and came into the status of a son. There were a few other rare uses of this word in the Greco-Roman culture, but this is the classic use of it, and Paul makes his theme abundantly clear in chapters three and four of Galatians.

Many have discussed this matter at length, many have written commentaries and explanations, many have attempted to explain why the word "adoption" is meaningful here, but it is a bunch of poppycock, laughable really, because Paul, a Roman citizen himself and a fluent speaker of Greek, said exactly what he meant. He referred to a child who by birth was *already* a member of the family, who was treated as having the status of a servant, being subject to a tutor, until the proper day upon which his son-status is settled; that is to say, the day he may rightfully inherit all that his father wills to him. It is upon this day that he enters into the enjoyment and exercise of all his rights and privileges as an heir.

It is here that the Latin and English both translated "son appointment" as "adoption of sons," the Latin creating an entirely different word with a deliberate mistranslation, and the English following suit by transliterating the Latin "adoptionis" as "adoption," as it does in every case where the word "huiiothesia" is found in the Greek.

It never meant adoption; the example given by Paul of God's Son denies the very idea of adoption, and the solution is not to be found by redefining "adoption," for it was nothing less than pure violence against God's Word that moved mere men to cover the true meaning.

This passage can be translated as:

In order to reclaim those under the law, so that we can receive appointment and recognition as sons.

προοπίσας-praedestinavit-predestinate

υιοθεσίαν-adoptionem filiorum-adoption of children

Ephesians 1:5

προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,

qui praeordinavit nos in adoptionem filiorum per Iesum Christum in ipsum secundum propositum voluntatis suae

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

Analysis: The Greek tells us that it was God's great pleasure to determine beforehand, that by means of Jesus Christ, we were to be appointed as sons of Father God himself, and therefore heirs.

The Latin rendered it as "adoption of sons," but the English did them one better and switched to "adoption of children," which not only continued the deception of this false "adoption," but now related it to children, rather than sons. They did not want us to know that it was appointment to a higher status, and they did not want us to understand that it was the promotion of an already-existing-family-member, a child, to a higher status, that of "son."

Do you see why they particularly forced the phrase "adoption of children" into the text? It is simple; they wanted our translation to teach us that it was God's good pleasure and will to pre-establish the destiny of some, some who were to become God's children by adoption.

Again, it begs this question, "If one is natural-born into the family, what good does being adopted into the family do?" The answer is, "There is a need to rephrase the question based upon the accurate translation, namely, If one is natural-born into the family, what good does it do him to be appointed to son-status?" And now the answer is simple and sensible, just like the question. "The benefit to the child is that once he is appointed to son-status, he can receive an inheritance!"

This passage can be translated as:

Having determined beforehand to appoint us as sons through Jesus Christ unto himself; this was what he desired and delighted to do.

We must learn the rule. A child is under a tutor and holds servant-status, and cannot, therefore, receive an inheritance, but once a child is promoted to son-status, this is the equivalent of stating that he, as an adult, is the heir of his Father. In our day and time, it is like turning 21; it is recognition that you have reached maturity and grown into an adult.

Chapter Eighteen
Man's Volition Converted to Destiny and Fate

At this juncture I will add a bit more to the picture. Paul writes that there are those who love God, and are "the called according to his purpose." Now, most folks have no idea what this means, but they quote the verse like a mantra of sorts. The purpose spoken of here is the very same "good pleasure and will" of God, to appoint those who enter into the family by faith and therefore are the natural-born children of God, as his sons and heirs. The Greek word translated as "called," both here, and in the verse where Paul writes, "those he predetermined to receive son-status, those he also *called*..." must be treated properly within context. The translators knew this perfectly well, but they wanted you to think that God only called some to come, and that he only determined the destiny of being in his family for some, and that unless he chose *you*, you were fated to hell.

Like the English word, it has two main uses, that of calling someone to come, and that of calling someone by name. This second area of meaning is the one in use here, for children call him "Papa," and sons call him "Father," but only because of the relationship which has been brought about by the Father's own work. Therefore, a Papa calls us Child, and the same one, as our Father, calls us... *WHAT?* That's right, he calls us "Son." That is our name, and that is our title, upon the day we are promoted to the status of Son. That is our "calling," and our title, Son, puts us in a superior relationship with God, superior to all other relationships, superior to all other titles, be they titles, positions, or offices, be they ever so lofty. We bow before none but our Head, and he bows himself to none but the Father.

Now we will look at some of the words associated with election and destiny.

ἐκλεκτῶν-electos-elect

Romans 8:33

Τίς ἐγκαλέσει κατὰ **ἐκλεκτῶν** θεοῦ; Θεὸς ὁ δικαίων:

quis accusabit adversus **electos** Dei Deus qui iustificat

*Who shall lay anything to the charge of God's **elect**? It is God that justifieth.*

Analysis: The Greek tells us that that no man's accusation against those who have been **chosen** to be "sons," and given the special title of "sons," can be successful, for it is God Himself who makes the declaration of righteousness.

The Latin and English rendered "**chosen**" as **elect**, the English as usual transliterating the Latin only. And such a term falls far short of being practical, but it left so much up in the air that many have imagined that being elect is the same as being chosen to be saved by God. Whatever happened to the context, wherein much is said of the special relationship God's children are to have upon the appointed day of promotion to son-status?

This passage can be translated as:

Who can bring an accusation against God's chosen ones? God declares them to be right and just.

ἐκλεκτὸν ἐν κυρίῳ-electum in Domino-chosen in the Lord

Romans 16:13

Ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.

salutate Rufum **electum in Domino** et matrem eius et meam

*Salute Rufus **chosen in the Lord**, and his mother and mine.*

Analysis: The Greek tells us that Rufus is **chosen** to be a son and heir in the Lord.

The Latin rendered it again as **elect**, and the English now rendered the Greek as "**chosen**." This was a nice turn for the better, it being English and not transliterated Latin. But what may we learn here? That there was a pre-condition in order for Rufus to be chosen for sonship, namely, that he be "in the Lord." Notice that it does not say that Rufus was chosen to be in the Lord; if that was Paul's intent, he was perfectly capable of saying it. But no, he was already in the Lord, and therefore chosen, because he had met the pre-condition of being in the Lord by means of faith.

This passage can be translated as:

*Greet Rufus, **chosen in the Lord** and his mother and mine.*

ἐξελέξατο ἡμᾶς ἐν αὐτῷ-elegit nos in ipso-chosen us in him

εἶναι-constitutionem ut essemus-that we should be

Ephesians 1:4

καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, **εἶναι** ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,

sicut **elegit nos in ipso** ante mundi **constitutionem ut essemus** sancti et immaculati in conspectu eius in caritate

*According as he **hath chosen us in him** before the foundation of the world, **that we should be** holy and without blame before him in love.*

Analysis: The Greek says that before the world was even made, God had **selected us in Him to be** holy and innocent. It is noteworthy that choosing us to be ceremonially suitable instruments of righteousness and wholly innocent, was predicated upon his predetermination that we would be appointed as his sons. He intended to grant to all who believed in Christ, the right to be called not only his children, but furthermore his sons and heirs, and in order to guarantee their suitability for service together with their first-born Brother, he also chose all who were found in Christ to be holy and blameless.

The Latin and the English translated it fairly, but since God's choice was based upon his predetermination for promotion to sonship, and because they had perverted it to "adoption of children" which was twisted further by the false translation of "predestination," this made it seemingly certain that readers would conclude that whether predestinated or chosen, it was all about God's decision as to who would be saved, and who could not be.

Again, we must recognize that Paul was perfectly capable of saying, if he meant to, that we were chosen *to be* in Christ, but he did not. Being *in Christ* was the pre-condition to being chosen to be holy and blameless. But again, some choose to ignore this, preferring to teach that only some are chosen for *salvation*.

This passage can be translated as:

As we have been chosen in him before the world was even made, we are holy and innocent in his sight...

ἐκλεκτοὶ τοῦ θεοῦ-electi Dei-elect of God

Colossians 3:12

Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ, ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν:

induite vos ergo sicut **electi Dei sancti** et dilecti viscera misericordiae benignitatem humilitatem modestiam patientiam

*Put on therefore, as the **elect of God**, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.*

Analysis: The Greek shows that those who were **chosen by God** are presumed to be holy and dearly loved. This defines then, what they *are* as his chosen ones - holy and dearly loved children.

At the risk of sounding tedious, I repeat, there is a huge difference between being chosen to be his children, and being chosen, as his children, to receive his full blessing, and an infinite inheritance.

This passage can be translated as:

So now clothe yourself as God's chosen, holy and dearly loved, with tender heartedness, compassion, kindness and goodness, humility, gentleness, and patience.

προέγνω-praescivit-foreknow

προώρισεν-praedestinavit-predestinate

υιοῦ-fieri-Son

Romans 8:29

Ὅτι οὖς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς:

nam quos praescivit et praedestinavit conformes fieri imaginis Filii eius ut sit ipse primogenitus in multis fratribus

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Analysis: The Greek says that God knew some beforehand, and planned ahead for these people to be formed into the same image as his Son. Both the Latin and English handled the "foreknowing" fairly, but when they got to the Greek "prohoriso" they committed treason. The Greek simply means to "look out toward the horizon," to "plan," to "pre-plan," or to "predetermine." Planning, by its very nature, is determining what one is going to do in the future. If an architect designs a building, establishing first upon paper the dimensions and details of the structure-to-be, it is not necessary for him to build the structure himself in order to predetermine its dimensions. His design does not guarantee that it will be built at all. But if a builder decides to build it, he is required to operate according to the blueprint. This is simply common sense and is the normal use of the Greek word "prohoriso."

The normal usage of such a word in a legal sense has in mind the terms and conditions to be met, in order for the objective to be realized. In this case, the objective was to bring those who were known beforehand, the direct objects, into compliance with the Son's image, the objective. Furthermore, we find here that the objective was to determine their quality, or character. This is far from predetermining *who* will be conformed to the Son's image, isn't it?

But the Latin rendered it as "praedestinavit" because they wanted the reader to believe that it was the act of predetermining the *destiny* or *fate* of those who were foreknown, that is, not *how* they would end up, but *what they would be*, and *where* they'd end up.

The English now transliterated the Latin into "predestinated," bringing with it mystery and the impression of a weighty pre-decision of God that certain men were to be given a certain destiny or fate. This led now to a reconsideration of the word translated as "foreknow," for it was supposed that if God had predetermined the fate of some for good, then by knowing them beforehand, this was not simply the ability of God, who is not bound by time, to know someone before they even existed, but rather it was supposed to mean, by the use of reverse logic, that the ones whose fate he had predetermined, had been foreknown, because he had "predestinated" them! This is circular reasoning, and foolish.

So, it is necessary to ask this question, "Whom did he foreknow?" The answer must be provided from the context, "Those who were called according to his plan." And *what* were these to be called? "Sons." And what is another description of these whom he calls "sons"? They love God. And what more may we know of a son from the context? That he is an heir, and a co-heir with Christ. And what pre-condition must be met in order for him to become a son who inherits? He must be a child of God. And what condition must be met for him to become a child of God? He must believe, for men are rightfully the children of God if they believe upon the name of Christ, which is Jesus.

This passage can be translated as:

For those whom he knew beforehand, he also planned to transform into the likeness of his Son, that he might be the firstborn among many brethren.

God knew beforehand who would believe and become children in his family. This is hardly the same as deciding who may believe! And he predetermined that every child born into the family by belief in Jesus would be fitted to the image of his son. So, what has any of this to do with the predetermination of a man's fate; whether he may believe in Christ or not?!

Our final passage for consideration is the defense used by many to defend God's supposed right to determine to the last detail the destiny of all. For those who do not believe that God could possibly choose to do such a thing, at the least their mouths are stopped by such a passage and the false claims made on the basis of it.

ἐλεεῖ-miseretur-mercy

Romans 9:18-24

Ἄρα οὖν ὃν θέλει ἐλεεῖ: ὃν δὲ θέλει σκληρύνει. Ἐρεῖς οὖν μοι, Τί ἐτι μέμφεται; Τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν; Μενοῦνγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ; Μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως; Ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦφυράματος ποιῆσαι ὁ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν; Εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργήν, καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν: καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν, οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν;

ergo cuius vult **miseretur** et quem vult indurat, dicis itaque mihi quid adhuc queritur voluntati enim eius quis resistit, o homo tu quis es qui respondeas Deo numquid dicit figmentum ei qui se finxit quid me fecisti sic, an non habet potestatem figulus luti ex eadem massa facere aliud quidem vas in honorem aliud vero in contumeliam quod si volens Deus ostendere iram et notam facere potentiam suam sustinuit in multa patientia vasa irae aptata in interitum ut ostenderet divitias gloriae suae in vasa misericordiae quae praeparavit in gloriam, quos et vocavit nos non solum ex iudaeis sed etiam ex gentibus

*Therefore hath he **mercy** on whom he will have **mercy**, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?*

Analysis: What is the context? What example has Paul just given? To whom does he make the application? Did he make his statement to everyone in the world, without any context whatsoever? And what examples did Paul use to show God's mercy, and to whom? And what means did He utilize to demonstrate the hardening God brought about, and upon whom?

Earlier in this chapter, we read that Israel had been given special status as God's people, they were given the law, the priesthood, and appointment to sonship so that they could receive the inheritance. Now, how did Israel come by this special opportunity? Well, they were descendants of Abraham, through the son of promise, Isaac.

Next, we come to Pharaoh, whom God placed in power, and whom God hardened so that at the appropriate time he could break his powerful rule, revealing God's immense strength and glory, and thereby freeing Israel from bondage in Egypt.

Now we must answer the question, "Whom did God harden?" Pharaoh. "And to whom did he show mercy?" Israel. It is quite simple. But now we must make application according to Paul's theme and direction.

Whom does Paul say God has the right to harden? John also wrote concerning this, saying that God had hardened Israel, so that Israel would be blind and deaf to the Messiah, so that the nation of Israel would not turn to him. The function of Israel had been to serve as the voice of God to all nations of the world. Israel had been chosen to be the conduit for God's message to all nations, yet Israel itself had not believed it as a nation. So Israel was hardened, and by means of this, God now demonstrated his mercy to all people of every nation, including any member of Israel, as long as they met the pre-condition of believing in Christ. Paul stated it clearly in Romans 9:24. God has called people from Israel as well as all nations. So I will ask again, "To whom has God shown mercy?" To people from every nation. "And who was hardened?" Israel. If God wanted to harden someone, he had the right, of course, and could show mercy to anyone he pleased.

However, the context establishes his meaning. The mercy he demonstrated was the opening of opportunity to all nations to be his mouthpiece by only believing. His mercy had nothing to do with deciding who could believe, in this context rather, it was deciding to offer the opportunity to bear his message to all who believed, without any additional work or qualifications.

You see, by hardening the nation of Israel, God demoted his chosen nation, Israel, to *equal* standing with all other nations. While this prevented Israel from turning to Christ as a nation, it limited *not one bit* the members of Israel, who were free to come to Christ by faith on an individual level. They now entered the Body of Christ, and far from a demotion to lower status, it was immediate promotion to heavenly citizenship.

It is also helpful to consider the identity of the man whom Paul rebuked for his high-mindedness. He was a Jew. Paul addressed the man this way three times in his letter to the Romans, in 2:1, 2:3, and here, in 9:20. In chapter two, Paul made it abundantly clear that the man was a Jew, for he said in verse 17, "Behold, thou art called a Jew, and

retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law."

The one complaining about Israel's reduction to the humble status of being equal to the other nations was a Jew, and he didn't want Israel to be demoted, So he protested the removal of Israel's special birthright and blessings. Therefore Paul told him, "Oh man, you are not worthy to dispute this with God." What had been the identity and function of Israel? Israel had been the chosen people of God, his special nation, and his messenger to the nations. The Jew hated to lose the special blessings and privileged function, but after all, God had made the "pot" called Israel, and had a glorious purpose for it, not only before, but during and after its downfall.

We have every right, however, to protest when we are told that God predestined and chose only certain people to be "saved," for the entire false doctrine is based upon deliberately false translations of key terms and phrases, so as to promote God's exercise of absolute control of everything, and to insist upon our utterly ignorant and servile devotion to such a manipulative, arbitrary, capricious God. As you can see, this passage is simply snatched out of context and used to quiet us by suggesting that anyone who protests this crazy injustice is out of line.

The term "sovereignty" was also developed and promoted within the authority structure, and the absolute ability of God to do whatever he pleases was redefined as the absolute, actual, control of *everything* by God. And *naturally* therefore, kings, rulers, monarchs, popes, vicars, bishops, preachers, elders, and pastors were all positioned in their respective offices by the hand of God, and obedient servitude to them was to be equated with true obedience to God. This was the Devil's device for usurping God's authority.

Chapter Nineteen
In Terms of Salvation and Justification

I formulate hypotheses constantly. I tentatively allow some to become theories, and generally 15 or 20 years later, if they have held up to the scrutiny of Scripture on a very broad level, I begin to accept them as correct and true. But I still remain suspicious. The key is to keep an open mind. If we never posit a theorem, it can be hard to test and to prove or disprove it. For those who are personally desirous of disproving their thinking at least as much as proving it, I do not think it is dangerous behavior. Most, however, have simply attached themselves to someone else's system *assuming* that there is a great foundation of scholarly support for it that they can trust, and they do not ever seem to seek to disprove it or discover its flaws for themselves.

Dispensationalists have a theory, but few have ever understood the problem which the theory was fashioned to resolve. The problem, in a nutshell, was the perception that there are at least two ways to "get saved," one being salvation by faith alone under grace, and the other by faith plus works under the law.

While a dispensationalist may claim that men have always been saved by faith, he nonetheless comes across passages in Scripture that indicate salvation requires work in addition to faith, and these passages puzzle and confound. This conundrum arose because Bible readers didn't know the difference between justification and salvation and so an entire system was created to explain why and how some are saved one way, and how some can justly be saved another way, and how there is no contradiction after all in regard to the character of God. One solution was to create an "Age of Grace," a termination to it, and the re-institution of the "Age of Law." Neither phrase is Scriptural.

This assessment is contrary, of course, to what dispensational advocates will claim, because they have made their own system an explanation of itself. As an anthropologist by training and experience, my conclusions are based upon an analysis of the claims that are made when emotions rule and define rather than the Scriptures.

Justification is being right with God. It affords:

1. Forgiveness of sin.
2. Imputation of righteousness.
3. It results in *Life*.

This is sufficient. More than enough. And available on the basis of faith. It is the rescue of a man from Sin's grip and penalty, and the freedom to live in righteousness. This is already enough. This has been the ruling principle since the garden of Eden.

The English word "salvation" is based upon the Greek word "soteria." The word "salvation" is misleading for most Bible readers, because they limit its meaning to "rescue from death, preservation from destruction," and that is *not* representative of the scope of meaning that Paul had, wrote, or thought. His words denoted:

1. Well-being.
2. Peace.

3. Health.
4. Wholeness.
5. Happiness.
6. Safe and sound.

The typical Bible reader, however, believes it means "rescue" only, and so concludes wrongly that "salvation" is to be rescued from bondage to, and the penalty of, sin. This is barely so, for that was already resolved under *justification*.

In times past, men received forgiveness, and were justified unto eternal life in God by faith, just as now, and just as it will continue to be until the end of time. Justification was, and is, focal. It is by faith, which has always pleased God. It has, and will always be, sufficient and has, and always will, result in justification unto life. So there is no "age" of grace or justification by faith, unless one means man has always been accepted and just before God purely by faith.

Something *did indeed* change during Paul's early ministry however, and that was the revelation of a mystery concerning blessing, inheritance, privilege, and wholeness.

In times past, men were given work to do, men who were *already* just by faith, and by carrying out the assignment, they did not only gain an immediate benefit, such as the physical preservation of their family or lineage, but they earned a *reward* which guaranteed an inheritance and citizenship in the heavenly city of God. Was this being made right with God as in "justification"? No. It was *extra blessing*. It was a heavenly citizenship. It was *extra*, and they received it as a *reward*.

Paul said: "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour" (Titus 3:4-6).

Abel, Noah, Abraham, Moses, and many others did works of righteousness that not only preserved their family lineages, but also granted citizenship and inheritance in God's heavenly city as their reward. This had nothing to do with justification, but with wholeness, health, peace, and well-being. Therefore it pertains to the word "salvation" which was the English translator's choice. It may be hard to switch one's thinking on this, but it is possible.

God determined to provide, on the basis of Christ's death and resurrection to life, bountiful additional blessings, inheritance, complete renewal as a new creation, status as sons with the Father, and a glorious future with him. This is what the English word "salvation" was supposed to communicate.

Justification was *already* offered on the basis of faith alone, and is the way it has always been. It had also always been the case that men performed a requirement by which they earned a reward of a bright and glorious future with God. But now, in accordance with the richness of Christ's person and perfection of his work, the mystery was revealed through Paul that mankind was to receive "salvation" (that is, extra blessing and a glorious future) not as a reward, not because of works of righteousness, but freely as a

gift. This is the word Paul refers to as "grace." The "dispensation of grace given" to him for the Gentiles was this free and bountiful gift, but it was not for justification, for that was already *done*.

When Paul said to the same Ephesian believers: "For by grace are ye saved through faith..." he was not telling them that they were justified by faith, for they knew this already. Paul was expressing the breadth and depth of the extra-special blessing made available to all men, yes, even to "sinners of the Gentiles" by which great and immeasurable blessing, inheritance, and opportunity for sacred service to God were made available in Christ Jesus, *as a gift*, not as a *reward*! This meant that the Gentiles and the people of Israel who came in Faith were not only justified, but additionally didn't need to *earn* any reward of inheritance and future glory by carrying out any assignment, *for in Christ all the inheritance and blessing was secured by his finished work*. By his death and resurrection he had won for them justification *and* "salvation," and was making them both available *free* of charge!

The message of justification by faith was good news indeed, but the shocking mystery revealed that there was even more which eclipsed the standing made possible by justification, and it was a glorious future full of richness and spiritual blessedness *in addition to* justification.

When you get justification clear and salvation straight, the misleading English translations notwithstanding, then your "need" for dispensations, or a "faith plus works gospel" will vanish.

The Term "Justify"

In his epistles Paul uses the terms just, justified, justification, and righteousness. These all derive from the Greek adjective root "dike" which simply means "right." Then we have the verb form "dikaio" and the noun "dikaiosis." Loosely defined, these terms speak of rightness, rectification, straightening out, putting right, certifying, vindicating, approving, and defending.

Its usage is closely related to the English word "justify," which has several areas of meaning. As a translator's choice, the word "justify" was a good one, but in some cases was too ambiguous, and requires clarification.

Let us look at some examples of our English usage.

1. I will *justify* (make straight and equal margins) the text later. This means that the alignment of the first and last letters in each line will be perpendicular to the beginning and last letters of each line above and below. So, it is to make straight, to line up.
2. He is a *just* judge. He is fair, right, impartial, and righteous in his judgment.
3. God *justifies* the man of faith. He makes the man acceptable and right in his eyes.
4. The police chief *justified* the degree of force used to apprehend the prison escapee. The chief showed how the degree of force used was right, appropriate, or proper.

5. His action *justified* his claim. His walk backed up his talk. He put his money where his mouth was. His behavior proved the sincerity of his assertion.

In James chapter 2 the use of the word "justified" aligns with number 5 above. Bible readers are so accustomed to Paul's common usage of "justify" as "to make righteous, to impute with righteousness, to make right with God," that few can conceive of any other area of meaning. Let us look at "justify" in the dictionary (capitals are mine for emphasis).

From Merriam-Webster:

jus·ti·fy

Transitive verb -

1 a : to PROVE or SHOW to be just, right, or reasonable

b (1) : to SHOW to have had a sufficient legal reason

(2) : to QUALIFY (oneself) as a surety by taking oath to the ownership of sufficient property

2 a archaic : to administer justice to

b archaic : ABSOLVE

c : to JUDGE, REGARD, or TREAT as righteous and worthy of salvation

3 a : to space (as lines of text) so that the lines come out even at the margin

b : to make even by justifying <justified margins>

Intransitive verb -

1 a : to SHOW a sufficient lawful reason for an act done

b : to QUALIFY as bail or surety

2 : to justify lines of text

"Justify" in its *primary* usage contains a very important element of meaning often overlooked, which is the "showing," the "open demonstration" or the "presenting of evidence."

If one returns now to the conclusion made by James in chapter two that Abraham was justified when he had offered his son Isaac upon the altar, and you consider the meaning of the word in light of the factor of demonstrating or proving evidentially that an assertion or claim is proven or certified, then we are on target.

"Was not Abraham our father justified by works (presenting the evidence), when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified (proved, shown, qualified), and not by faith only." (James 2:21-24).

The Term "Save"

Now we will look at James' use of the word "save." Justification and salvation are *not* the same thing.

In regard to man being acceptable in God's eyes, he is "just" or "righteous," not by any effort or performance he might offer, but by faith, and faith alone. Faith pleases God, and he accepts the man. He counts him as having right standing, and he squares his accounts.

He gives the man what he could never earn by his own merits, because the man recognizes it is hopeless, and turns to God alone for the resolution of his mountainous debt. He "rectifies" the man's account, seeing that Christ was made to be sin for him, and that Christ was also made to be righteousness for him, and sin is erased, and righteousness is credited, purely as a gift. It is much better to call it a gift. Most have believed "grace" is something beyond that. It is not. It is just a fancy Latin word we think we understand, but don't.

God now "finds" the man acceptable. His "justice" is satisfied, and Christ's work is credited to the man. God *sees* the man as "just," not because the *man* is, but because *Christ* is, and he is righteousness for the man, so that the man can be made the righteousness of God in Christ.

Justification erases the sin, simultaneously ledgers infinite righteousness, and the immediate result is *Life*. Life in Christ, in God. This is enough. Much, much more than enough.

Salvation is beyond that. "Saved" is not really the same. We have made it so, but it is a fabrication. Salvation has as its root, "salve" - to "soothe," to "heal," to "calm," to "salvage" or "restore."

"Save" is related to "safe." It connotes "safe and sound." It suggests "preservation," "survival," "restoration," and "life." Together, as a team, "saved" and "salvation" speak of the concept Paul had in mind, "Shalom veShalvah." The words speak of peace, health, wholeness, safety, happiness, blessedness, and a beautiful future. *This* was Paul's use and intent. It spoke of a blessed state of peace and health *in addition to* the squaring of accounts. In Paul's teaching, a man, once justified, received *also in addition* the promise of a blessed, privileged future, inheriting eternal life; an actual, literal spiritual BODY and a real, tangible inheritance as a son of the Father, and co-heir with Christ.

When James asked, "Can faith save him?" (James 2:14) he was referring to *preservation*, to *survival* of his real, literal, tangible, *physical* life. James was not referring to the forgiveness of sins, or the crediting of righteousness. James was not talking about people in general. James had a very specific kind of "salvation" in view, a very specific people in view, a very specific context in view, a very specific time in view, and a very specific test in view.

It is important to pause here and say that I am not advocating Universalism or Ultimate Reconciliation (the belief that all mankind is "saved" regardless of whether they believe

in Christ or not). God's mercy through justification for all mankind was established from day one; justification was complete and available to all and in that sense of completion and availability, it is true that all mankind are already justified. This is the good news, that this "settled account" is available to *all who believe*. Yet, although freely available, justification is not effective for the individual until they *believe and trust in Christ*, accepting what He has freely provided for them.

It is like a man who is very sick and also very poor, and can't pay for food or medical help. One day he receives an email saying he has received a huge inheritance that is waiting for him in a bank. But the money is from someone he doesn't know, and in a bank he has never heard of. So he doesn't believe it is true... he concludes that it is just a scam. Now, is the money in the bank of any use to him if he doesn't believe it is there? No, he is *not* saved or helped by it at all, it is ineffective; there needs to be some action on his part. It is only when he *believes* that his inheritance is real, and in faith makes contact with the bank that he is justified in doing so! It is only then that he can experience the benefits of the inheritance and be made whole (be saved) through the use of it. He is then restored to health because he believed and accepted what was his the whole time; he becomes the living proof of the existence of his inheritance.

Have you habitually referred to the day you had faith in Christ as "the day I got saved"? That is unfortunate, because the day your sins were forgiven, at that same moment that God credited you with righteousness and gave you life, was the instant when you were *justified*, not "saved."

It is true, nonetheless, that you were granted also at that time blessings galore on a silver platter, based upon works of righteousness completed by Christ. At another time and place, the requirement to carry out a work of righteousness in order to receive incredible blessing and inheritance might have been placed upon *you*.

However, Paul had revealed to him a mystery. Paul, Peter, and other apostles knew very well that a man was justified by faith alone and not by doing any work whatsoever. That was no mystery at all. They also knew that history was full of examples, as detailed in Hebrews chapter 11, that men had been granted the opportunity to ensure they inherited heavenly citizenship and a blessed and glorious future by means of carrying out works of righteousness. But, for the first time in history, Christ had carried out all necessary works of righteousness in order to secure a blessed and beautiful future for the children of God by faith, and it was offered for free. It was *salvation*, or restoration, not justification. It was *additional* to justification, it was not integral to justification. It was extra.

Until you have conceived of this difference, you will continue to refer to justification as salvation, and salvation as justification, because both are offered to us on the basis of faith alone, and so perhaps we assume that they are one and the same. Christ wants to rescue, fix, and repair (save) what is broken in us, to *restore* what was lost, to heal everything about us and make us whole, especially in terms of our relationship with Him.

If you can hear what I am clarifying, you will be able to understand that while man has always been just (made right in God's eyes), purely by faith, they have not always been "saved" by faith. Did you just hear the area of meaning that has to do with safety and survival and blessing when you read the word "saved"? If so you are ready to move forward. If not, you must go back and re-read what I have said.

Now that I have laid it out, it should be easy to understand that the believer has received by faith not only justification, but *all* spiritual blessings in Christ Jesus, which Paul viewed as completeness of peace, and well-being (translated as "salvation"). No work of righteousness had been required of them, for Jesus had done it all!

PART SEVEN

I am quite sure now that often, very often, in matters concerning religion and politics a man's reasoning powers are not above the monkey's. (Mark Twain)



Chapter Twenty

Time for Rebellion

Churches are Institutions and nearly always corporations, particularly when incorporated under the terms and conditions of the tax codes found in 503(c)(1) for a non-profit organization in the USA.

A group of believers should never be a Church. A Church by its very institutional nature has elements and props called steeples (a phallic symbol since ancient times,) stages, pulpits, pews, altars, tables of remembrance, ordinances, (once called "sacraments,") baptismals, officials with titles, organizational and financial systems, and monetary requirements, among other things. Just because "we" have supposedly gone through the Reformation and aren't Catholic, doesn't justify emulating their false system of pomp and splendor, even if on a much humbler scale.

The ἐκκλησία, or ekklesia in the Greek language had nothing whatsoever to do with a physical assembly of believers. It was the natural and spiritual result and identity of the Lord's work. He had been lifted up, and he was exerting a drawing influence upon all men, who were children of darkness. He had called them into his glorious light, and all who believed were gathered out of the darkness, and out of the world unto their Savior and only Head.

Individually each believer was given the title of "Child of God," and therefore he is Righteous, Holy, and Innocent. There is also the promise of a future Title by hope, or the same Title now by faith, namely, "Son," which is referred to as one's "Calling," since as a Son in the Household of God, and a Co-Heir with Christ, all of his responsibilities and functions are established thereby for the present, and for eternity.

The believers were given corporately the Title of "The Out-Calling" and "Christ's Body." A title wrongly assumed by many is that this group is also the Bride of Christ, but this is incorrect.

Corporately the identity we are to have, to know, and to accept, is that of "The Out-Calling," which shows that we are already corporately gathered unto the Lord, wherever he is, and as such, if we would continue in the footsteps of Abraham, who operated by faith, we must be here only as visitors, for we look for a dwelling place not built by human hands and so while upon the earth, we shall live in "tents."

We accept this truth, and believe it to be self-evident, that all believers individually are created as new creatures in Christ Jesus, and have already been granted full status as Children of the Living God, having taken up residence as Citizens of Heaven, and are seated in Christ at the Father's right hand in the Holiest of Holy places.

We furthermore recognize and believe it is an indisputable fact, based upon the immutable Word of God, that we are corporately already the Body of Christ, having been called unto him, and that we are One with Christ, he being the Head, and we being the Body, so that full and complete submission to him is natural, normal, automatic, and irresistible. So much so, that any operation undertaken by any individual, or any group of individuals, under fealty and loyalty to any man, organization, institution, system, or

incorporation, is the express and willful rejection of the one Head, and the one corporal entity, the Body, instituted by the death and resurrection of its sole testator, executor, trustee, benefactor, and beneficiary, Jesus Christ, The Lord of All.

Let no man divide what God has joined together! Propose not, and let no man or corporation propose to become the neck between the Head and the Body, for greedy men resist always the movement and direction of the Head, and you do not want to be part of a stiff-necked play-acting human organization.

The Body of Christ is not the Body from the neck down only! Prostitute yourself to human individuals and corporate lovers, and you are attempting to subject our Head to involvement in fornication and licentiousness. He will not have it, and in truth, The Body won't tolerate it either, so you are personally denying your true identity and citizenship, acting the traitor, and swearing allegiance to foreign kings and their gods.

The love of money is the root of all evil. Corporate prostitutes do it for money, and those who lie with them pay the money for the privileges of gratification. Those who attempt to pervert the True Body of Christ by attempting to place its members in a relationship with man's government for the privilege of not paying taxes on their income are reversing the deal. If they sleep with the prostitute, she charges them nothing, until the appointed time, when they are addicted to her, then she can charge whatsoever she pleases, and they will now change God's Word and reject all sound principle if need be, in order to continue the relationship.

And at the last, those who chose this convenient financial relationship, shall give her not only all they have, monetarily, but become her willing instruments of unrighteousness, to destroy the fatherless and destitute widows with nary a thought.

So, we either know who we are, and act it, or in ignorance or vanity we spurn it, but it can never stop the true work of the Lord. We can either enjoy the riches of Christ, or we can pursue plastic. The Lord's work here amongst his Out-Calling is fantastic, mind-blowing, unstoppable, indescribable, infinitely effective, and... Invisible to pretenders, while gloriously evident to those who submit to the Head alone, and none other.

Do you fear that Church finances or tax write-offs will be jeopardized? Ah, then your faith is vain; it is centered around tactic and technique, around games, and manipulation, and sleight-of-hand.

The finances thrown at Church Institutions in an attempt to pay the "preacher," the associates, the mortgage company or mortgagee, the telephone company, the babysitter, the baker, the government, the county, the insurance company, the furniture maker, the car dealer, the sign-maker and a myriad of other programs, diminishes resources in the pursuit of more, and the debtor is servant to the lender.

At the last, a corporate monster has been created, tithes must go up, because out-go so regularly grows to outpace income, and the truest nature of the Institutional Church, the one which was previously veiled, is revealed to be none other than a for-profit corporation, and then few will stop short of creating a myriad of additional entertainment

programs in order to draw in additional members who can contribute. And what is offered to them? The promise of God's blessing! The promise of more.

If true believers allow the Head to manage every member of the Body, instead of trying to create a system which guarantees a sense of Substantial Identity and Financial Security, I can guarantee, together with Paul, that the Lord's provision will be bountiful and sufficient to give abundantly to those who serve the Out-Calling as teachers and promoters of truth regarding the simplicity that is indeed in Christ Jesus.

The money thrown at a small Church Institution in a year is easily enough to support a faithful man and his family who handles well the Word of God, who is instant in season and out, and who cares for and nurtures the flock with gentleness and humility. And for shame, the ones who have served in this way have already been among us, and we ignore them, though they care nothing for money, or recognition, and we squander it on things, and men who love them.

Let us return then, to the fundamental design of God. The nuclear family; man, woman, and children, and their proper order, man, woman, and child.

Let us remember the rest of the Divine Order also. God, Christ, Man, Woman, and Child.

And we have God, Christ the Head, and the Body. No man or institution is allowed to serve as the neck.

Within the Body, there are diverse functions and gifts, but no authority structure but that of the Head, which is Christ, and God over Christ.

That is all there is to it. The Devil's tactic is to offer more, if only we would compromise our personal integrity and authority.

More will lead to less, so let us obey the Way, the Truth, and the Life, and reject all interlopers.



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