

## Evil; the Argument Against or for the Existence of God

Evil can be illustrated in two terms; *moral evil*, and *sufferings due to evil* [1.]. The first is a result of a person's act or decision against themselves while the second can occur due to someone else's action or caused by a natural tragedy. Evil therefore can be synonymous with suffering and pain. Those who argue that, "A loving God that allows evil (*suffering and pain*) is not a loving God", or "If an all-powerful God can do all things, why does God allow evil to occur?" Consider the following synopsis, gather from the Word of God, to give to anyone struggling with this topic. Use the endnotes referencing the scriptures to grasp the context, otherwise this is just another man's opinion [2.].



The argument that, "God cannot exist," due to evil by the atheist, makes these two assumptions (i.e. An all-powerful God *would not create* a world that would allow evil and suffering, or stated another way, a loving God would *prefer* a world without suffering, so there must not be a God. I will briefly address the foolishness (*spiritual, not intellectual*) for an atheist to declare, "I know there is no God based on scientific proof", (*addressed later*). Or if one professed a God is conceivable, but apparently is not all powerful, he is an agnostic or he could be a deist [3.], but not an atheist. The atheist's, agnostic's or desists' assumptions can only be based on an emotional argument [4.] or false or incomplete data [5.]. The existence that God exist and allows evil can be reconciled if looked at with spiritual discernment [6.]. It is not up to the Christian to prove logically why God created evil (or did He?) [7.], or should He prevent evil from occurring. However, isn't this question intriguing for the Christian to be able to have understanding and a reasonable answer to those seeking, or wanting confirmation or hope that God exist for their benefit? Since atheists are claiming, "God cannot exist," it would be unrealistic, in my opinion, to ask them to "prove something doesn't exist." So the burden of proof that God exist, including within the compounds of evil, both moral and consequential suffering, is in the hands of the Christian. For the atheist, it still would be proper to ask him, "Why do you believe God doesn't exist? Is your declaration based on? Ask him if he can define his reasoning or support his conclusion, just as you must be willing to define your faith based on evidential reasoning and supported conclusion [8.]. Remember, even Jesus could not minister to two types of people, the wise and prudent [9.] (i.e. pretentious and prideful). Neither can we, for we struggle not against flesh and blood but principalities [10.] (i.e. spiritual powers unseen but controlling, or having effects in the physical realm; murders, thievery, lusts, etc.) .

"Where did evil come from? Did God create evil?" One can theorize that evil existed prior to the creation by the Creator [11.] and from the Angelic realm [12.] had a free will to worship God. There is scriptural evidence to support this by looking into conversations with God and Satan in the Book of Job [13.]. Another question proposed by atheists or agnostics, "If God created the World who then created God?" trying to diminish or reject God or the Divine Nature needed to create time, space, and matter from nothing by speaking creation into existence. Since all time, space, and matter is governed under the physics and chemical boundaries established by some supernatural event or condition, all of the credible scientific community must acknowledge a supernatural event, a start from nonexistence to an existence (Look for time, space and matter in various intellectual forms of the scientific but evolutionist explanations) [14.]. The problem evolutionist have is coming up with an explanation, without the supernatural, so the question becomes foolish to say, "Who created the God (another Creator) who created the Creator that created time, space and matter? A question that is attempting to reject a Creator, becomes foolish, for it never can end without a first Creator and has the assumption maybe a Creator, for some reason left to the comical imagination, needed other gods to accomplish the supernatural event.

It is not the purpose is this article to address Creation, other than to state the possibility that evil has been in existence prior to creation and the fall of Adam and Eve. Evil is first mention in Genesis 2 verses 9, &17 ...the tree of knowledge of good and evil [15.]. God created "the tree of knowledge." This does not indicate He created

evil to harm, but rather permitted the knowledge of evil to be accessible for a purpose. It's existence (evil) either created by God to distinguish between "good", and became a physical reality, coming into existence by the fall of Satan <sup>[16.]</sup>, probably is important to the intellect or to the theologians, but for myself, what effects mankind, is the fact evil exist and to understand the answer to the question, "Why does evil in the form of suffering and pain allowed by a loving God? <sup>[17.]</sup>" Since Adam and Eve had no knowledge of evil, but given a free will <sup>[18.]</sup>, the tree of knowledge was a form of worship, a way for them to outwardly make a thanksgiving offering of obedience to God. Without a consequence for disobedience <sup>[19.]</sup>, it would be a hollow form of worship. To the Christian it's imperative to understand with the scriptures must come the profit of faith. <sup>[20.]</sup> The two together is the catalyst to trusting in a loving God. Neither does God expect nor desires blind faith, but to come to this realization on evidential faith <sup>[21.]</sup>. This "faith based on evidence", or desire to know the truth one way or another, I would think would be natural desire for the agnostic or desist or for anyone that has ever contemplated "Is there life after death?" (For I was an agnostic in my belief at one time wanting evidence before making any type of commitment. I just didn't know the right questions and right person to speak to.) One of the problems I had was to place my faith (or trust) into a God that may exist, was the Christians' declaration, "God is love" <sup>[22.]</sup>, and yet if he was as loving as claimed <sup>[22.]</sup>, why didn't he just forgive all of mankind without sending his Son to the cross?" Can't God do all things? <sup>[23]</sup>

Hearing, "Allah is all loving" <sup>[24]</sup> recited to me by a Muslim acquaintance, I asked him just how many times is the word love used in the Quran? The back story is this: My friend initialized a conversation comparing the Bible to the Quran, in particular total uses of words "judgement" and "wrath" as found on his iPad. The totals were higher in the Bible. I caution him that totals cannot be compared without first dividing the total number of words contained in each Books into the numbers recited for a percentage. But this is still not acceptable without knowing how the words are used in context. (e.g. such as the words "fear not"; fear can be counted, but has the opposite meaning when used in context with the word not."). He agreed, so just out of curiosity, I asked, "So, how many times is the word "love" used in the Quran?" You may find this interesting, as I did. His answer was eight times. The meanings of love (*hubb and Mawadda*) in the Arabic, must be interpreted in context, just as it is in the English. May I suggest a research on this subject and you will discover the numbers vary from one expositor to another. One author addressed *hubb* a total 76 verses of as statements of human love or the love of things, with 20 of these reference Allah's love for man. All these verses contained conditional love based on human action. <sup>[25]</sup> I believe the contextual comparisons of the Quran's usage, to the Bible usage of love does contrast greatly and separate the two religions more than anything else. The Bible and the Quran are in conflict to one another. Which one is right? <sup>[26]</sup> At the same time it is only wise to interpreted love in the Hebrew and Greek) <sup>[27]</sup> to the English, for in the English it lacks in definitive meaning.

Since the Ten Commandments were given to show the holiness God expects, by defining evil as "thou shall not", knowing they would fail because of their self-righteousness, it was given to the Hebrews (by proxy, to all nations) to demonstrate obedience is demanded. Three thousand men died under the first day of the law <sup>[28.]</sup>. The suffering of the Mount Sinai Law Covenant falls under self-inflected disobedience of failed morality. Suffering, in this circumstance, is a result of the sin of self-righteousness which is a form of pride caused by the lack of understanding the Holiness of God <sup>[29]</sup>. No wonder the atheists do not want to believe in a God that judges the consequences of immorality <sup>[30.]</sup>, and perceived as a threat to their desires or conscientiously knowing their thoughts or actions are offensive conduct to God. I personally do not accept a proclaiming atheist truly doesn't believe in God, but wishes there wasn't a God.

To be judged under the law, anyone can come to the conclusion this is terrible. What many fail to understand is that the law does not allow for "little sins", "great sins" nor the misconception, "as long as my good outweighs my bad, certainly God (even some Christians have this view) would not send a good person to hell <sup>[31.]</sup>. This misconception is deception that ties to justify self-righteousness without a consequence. Question; at what point does a bad person become good, or answer this question, "If a good person can meet God's favor, "Why did Jesus died for the remission (acquittal) of our sins?" <sup>[32..]</sup>. Instead of the law helping us to become righteous,

it declares us unrighteous in need of forgiveness. [33.] Christianity can be separated from all other religions, including humanism, (and in some aspects some cults declaring themselves to be Christian), by knowing Jesus came down to us [34.] because man cannot meet the Holiness of God. All these, and I mean all religions external of true Christianity, and humanistic cults believe man must strive to meet the acceptance of a higher God, or state, for divine mortality. Jesus is the face of God while the law is allegory for the Hand of God [35.]. We see a glimpse of the “face of God” without comprising the “hand of God” when Jesus was asked what was the first (*greatest*) commandment by his answer “thou shall love” in place of “thou shall not”. His answer, <sup>Mark 12:29-31 KJV</sup> “The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: [36.] And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these He is indicating the Ten Commandments are contained within these two commandments. A self examination will come to the conclusion, no matter how we try or strive to obtain this goal, failure will come and some point, with rational reasoning, one should realize they are unattainable. Jesus is telling the hearer none are righteous (*and with forethought; sufferings will come of this failure*).

Suffering can be used by God for temporal purposes, one possible use is to place a desire to long for a better world than this fallen world [37.]. To understand the heart of God a study of the scriptures can come by no better revelation. The scriptures even revealed the extension of grace while the nation was under the law but always promising a better covenant [38] but it could only come in the appointed time. Jesus fulfilled all the types and shadows revealed in the Old Testament, the veiled prophecies, when he purchased as a ransom our self-righteousness, our sins our sickness and declared, “It is finished” [39.]. For the atheists this is foolishness, again unless he desires to know the truth. The suffering Jesus took upon the cross, God’s holy wrath imputed to His Son, forsaken by His Father [40.] that we may not be forsaken, allowed for a new covenant. [41.] The Grace Covenant [42.] that come upon the disciples at the temple where they answered the multitudes’ question, <sup>WMB\* Acts 2:38</sup> “Brothers, what must I do to be saved?” Peter said to them, “Repent, and be immersed, every one of you, in the name of Yeshua the Messiah for the forgiveness of sins, and you will receive the gift of the Holy Spirit. The scriptures state, about three thousand souls were saved that day [43.] My friend if you want to believe but are having a difficult time in reconciling a loving God would permit so much pain and suffering in this World, realize a loving God that forgives all your sins, past present and future~ grace (a gift of unmerited favor given to any one willing to receive) Salvation is a gift to be receive or rejected. In the above where it states to “repent” the Greek word is *metanoēō*: *to change one’s mind, repent. (In context; this means to change your thinking towards God, have a proper understanding does not necessarily has to come by sorrows.)* Never confuse “repent” with good actions to meet God’s favor. A man after receiving the gift of Salvation can not lose his salvation [44] but can fall from God’s unmerited favor, i.e.: undeserving grace. When someone tells me they believe a person can lose their salvation, I usually respond, “Although I’m not from Missouri, I could be a good citizen of this fine State. Without any malice, my question is, “Show me in the scriptures, “what book, chapter, and verse(s) do you get that from? If you don’t know right off-hand, please write or call me”.

The agnostic or deists cannot believe [45.] in the existence of a loving God when their perception of God is only a God of do’s and don’ts. They must come to the understanding the soul has a need to be free from guilt. (And this truth is, a man’s inner spirit (soul) must be awaken [46.]). How this desire is awaken is accomplished in a multitude of ways and may not be understood immediately but only comes by the Holy Spirit revelation of a need or sense of an emptiness or void in his or her life. In the life of a child it may simply be a sense of love by God and easily accepted because they have had evidential faith of loving parents or in a case of lack of this evidence, rejection may go for years (possibility a lifetime), until a longing for something better than experienced vanity of pleasures haven’t been able to fulfill. Because of God’s holiness, free will has given to all but continued suppression of the Holy Spirit’s revelation comes the dangers of hardness of the heart. This hardness may become an impossibility of salvation but is in the hands of Holy Spirit [47]. Salvation comes to anyone who in a sincere prayer of faith, faith given to you at the present, which usually is not much faith as we think is necessary, but always is sufficient to remove the deceptions that are designed to change the truth into

a lie coming from the Prince of this World <sup>[48.]</sup>, (satanic forces) that has produced false religions and beliefs of error. I do know one thing for sure, evil and all its sufferings are to end. Let me leave you with this from an angel revealing the meanings of the terrible four beasts and end time vision's conclusion in Daniel 7:27, 28 **And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter.** I like that, "the end of the matter"; that's all, end of the story, don't let your heart be troubled.

**\*Notes:**

Biblical quotations are King James Version (KJV). Deviations are otherwise denoted as; (YLT), Young's Literal Translation; (WMB), World Messianic Bible™, (AMP), Amplified Bible produced jointly by Zondervan/ Lockman Foundation. Their usage, the author deemed necessary where Hebrew and Greek clarification/comparison to the KJV, i.e. English language sometimes lacks, will be indicated. Strong's Concordance (e.g. <sup>Strong's Hebrew 1344 or Strong's Greek 2424</sup> or Thayer Concordance (*Greek only*) (e.g. <sup>G1347 Thayer</sup>) to indicate the reference source for the Hebrew (<sup>Hebrew.</sup>) and/or Greek (<sup>Greek.</sup>). Once a Strong's Hebrew or Greek reference is made, following references numbers may only have the number(s) in upper script shown but it is to be assumed and will be apparent, either the Hebrew or Greek is meant. **Old Testament quotations are in Matura M7 Script Capitals font.** New Testament quotations are in Papyrus font.

[1.] *[moral evil and sufferings due to evil]*

**COLD-CASE  
CHRISTIANITY**  
WITH J. WARNER WALLACE

<http://coldcasechristianity.com/2015/would-a-loving-god-allow-anything-bad-to-happen-to-his-creation/>

This and other similar works by J. Warner Wallace are well worth your review and attention. Much of this article defining the atheist's ideas of evil and definition of illustrated forms of evil are from this web site. Please give due honor to him. My design is to expound on his observations with Biblical references. He goes into great detail of evidence outside the Bible; <http://coldcasechristianity.com/2014/is-there-any-evidence-for-jesus-outside-the-bible/> **(Quote)** "...that actually if the Bible did not exist, but with these written historical accounts, one could come to the conclusion, "Jesus was born and lived in Palestine. He was born, supposedly, to a virgin and had an earthly father who was a carpenter. He was a teacher who taught that through repentance and belief, all followers would become brothers and sisters. He led the Jews away from their beliefs. He was a wise man who claimed to be God and the Messiah. He had unusual magical powers and performed miraculous deeds. He healed the lame. He accurately predicted the future. He was persecuted by the Jews for what He said, betrayed by Judah Iskarioto. He was beaten with rods, forced to drink vinegar and wear a crown of thorns. He was crucified on the eve of the Passover and this crucifixion occurred under the direction of Pontius Pilate, during the time of Tiberius. On the day of His crucifixion, the sky grew dark and there was an earthquake. Afterward, He was buried in a tomb and the tomb was later found to be empty. He appeared to His disciples resurrected from the grave and showed them His wounds. These disciples then told others Jesus was resurrected and ascended into heaven. Jesus' disciples and followers upheld a high moral code. One of them was named Matthai. The disciples were also persecuted for their faith but were martyred without changing their claims. They met regularly to worship Jesus, even after His death. Not bad, given this information is coming from ancient accounts hostile to the Biblical record." **(End quote)**

[2.] *[the Word of God .... referencing the scriptures to grasp the context, otherwise this is just another man's opinion]*

**The only act that man can perform that is pleasing to God is faith.** <sup>Hebrews11:6</sup> But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. **Two types of faith are available- blind faith and evidential faith [see also footnote [8.]]. To ask an atheist or a member of many defined religions outside of true Christianity to believe on blind faith is foolishness. Ask him to consider the evidence. But first, start with asking yourself this question, "Do I know why God raised his Son from the Dead?" The answer is found in** <sup>Romans 4:24, 25 & 5:1,2</sup> But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again

for our justification (*YLT for our righteousness.*) Rom.5:1, 2 Therefore being justified by faith, (*YLT declared righteous, then, by faith,*) we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Psalms 85:10, 11 **Mercy and truth are met together; righteousness and peace have kissed each other. <sup>11</sup>Truth shall spring out of the earth; and righteousness shall look down from heaven.** The peace that is in heaven shall come down to earth for salvation is to come, a hope given to the Jewish people just before or right after the Babylonian captivity but having the redemption, resurrection and ascension, and grace by Jesus intended by revelation of the Spirit of God; God's answer to psalm's prayer in the Psalm for the sons of Korah.

Such an important event as the resurrection and yet a simplistic statement or is it? The use of justification requires some research to the original Greek usage, we discover; justification <sup>Strong's Greek 1347</sup> **dikaiōsis**; for our acquittal (for Christ's sake), see <sup>1344</sup> **dikaioō**; to render (that is, show or regard as) just or innocent: - free, justify (-ier), be righteous. (**While another transliteration is**; <sup>G1347 Thayer 1</sup> **the act of God declaring men free from guilt and acceptable to him.** <sup>2</sup> **abjuring to be righteous, justification** <sup>G1344 Thayer 1</sup> **to render righteous or such he ought to be.** <sup>3</sup> **to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered.** <sup>3</sup> **to declare, pronounce, one to be just, righteous, or such as he ought to be.** <sup>Thayer G1342</sup>; to render (that is, show or regard as) just or innocent: - free, justify (-ier), be righteous. (i.e. I understand this verses to mean, since Jesus took upon himself my sins and yours (and all those willing to acknowledge their need for salvation, God raised his son, that we may know Jesus' sacrifice was totally and completely accepted by his father, (we need not to wonder if Jesus was a good man, that he did wonders and miracles by the hand of God but was just that, a man) but by the resurrection, was God incarnated and was raised that we may have assurance and know we are righteous before God the Father in Christ. <sup>1Peter 1:3-5 & 21</sup> **Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Who by him do believe in God that raised him up from the dead, and gave him glory; that your faith and hope might be in God.**

My salvation came to me at the age of thirty one. Prior to this time, life had been pretty good, three good boys, a wife that loved me, a very good job, etc. Except a circumstance that a landlady had refused to give back \$750 in a security deposit, knowing the difficulty of being six states away, apparently believing it would be impossible for me, or nearly impossible to obtain. I went as far to try to get a lawyer to get the monies even after he told me, Mr. Bradley it may cost you \$5,000 dollars to get your \$750. (I knew that was a little exaggerated, but true I was going to send a lot more over the \$750 for a considerable loss.) I said, "I don't care, it's not her money and she is a thief." He said, "Mr. Bradley we like clients like you", and my response, "I'm sure you do!" The end is that he sent a letter to the landlady. The landlady's lawyer sent a letter back, and this lawyer did nothing else. I, who always though, I could control outcomes by self preservation, was losing control and thoughts of harming her entered into my mind. I was becoming depressed by realizing the depravity and evilness of my thoughts. I also need to mention there was a Christian man at work that lived the life of Christ, was not ashamed to talk about Jesus and tried to share the gospel, may I add, with a joy that I never ever seen in others I had met that attended Church. I supposed the joy could be an act but there was something real that said otherwise. What happen shortly after not being able to obtain another lawyer or consider filing charges myself, was my wife asking if our children could attend Vacation Bible School (VBS).

I had respect for churches. After all, they taught children to not to steal, beat each other up and other good things, but I just didn't want any part of the church in my life. My wife and children had been attending this church and the reason my permission was needed was an event just previous that my wife probably felt she needed to ask and not assume it would be okay. She had been asking me to come go with her and the kids but I always refused. It didn't take much to figure out she even asked the Pastor to come talk to me. One day the Pastor a deacon came to the house and

said I had a beautiful house and God had blessed me. My response, I work hard, always have and God didn't buy this house, I did. I invited them to leave. I did feel some remorse after they left, after all, they, or least the Pastor was doing what he was being paid to do.

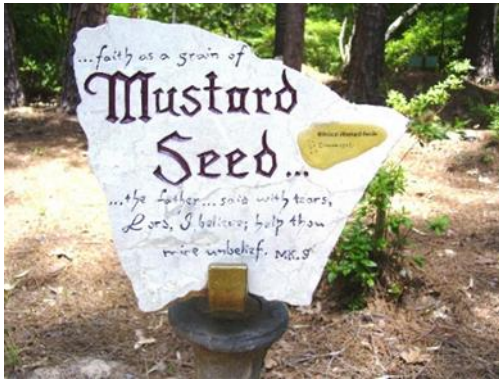
I allowed my children to attend VBS without any second thoughts. The first day of VBS, my eight old son hardly could wait to tell me when I got home from work, what he had learned in VBS. Do I remember the story or really wanted to know? No, and not wanting to hurt my son's feelings, I said, "Tell me David." I do still remembered the joy he had and his excitement. The same was for the next day, almost a carbon copy (probably this term has become archaic to those born after 1990) of the first day, "Daddy, Daddy, guess what I learned in VBS today?" But instead of waiting for my, "Okay David, tell me what you learn", he began to tell me of the new revelation that the Lord was allowing my son to experience. Actually I was very happy for my son in his joy and was receptive to his story, but I don't remember the story. The third day, I had to work late and my wife said, "David waited for you three hours, so I said for him to go play." This broke me with all the other things in play. I look back and see how God knew the final act towards my salvation was break my prideful, revengeful, stone cold heart was to be by my son, whom I love dearly, was to see evidential joy that was real. I said, "God if you are real, this joy will continue."

I also have come to realize this is the mold all Christians should consider when witnessing. First, realize God is in the details, he uses us when we are excited, he only reveals to us in his word that we need to witness (the day of your salvation you have been disciple trained enough, but keep that desire to learn more) additional revelations come after the initial revelation has been promulgated, and finally, we can only witness to those we have their permission (this permission can come in many ways, i.e. Daddy, Daddy, guess what ...?, although the question was rhetorical, it necessitated a response of permission. The fact visitors coming to Palestine Gardens, I take as permission to share. Now if someone wants to talk about the fish in the ponds or other unrelated subjects, I will talk about those subjects. I do try a second attempt, but I know in my spirit when permission is no longer there.) I try to teach children that they can teach an adult. I used my son many times as an example but another good example is using Jesus at the age of twelve.

**He was:** <sup>Luke 2:45b</sup> "...in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions."

The Jewish religious leaders were being asked questions by Jesus to bring them to understanding. Jesus knew the answers already and I believed if they answered wrong, he would bring another question to steer them right. I tell children, who are in the public school system, to ask their teachers at school, "Why did Jesus have to die on a cross?" If their answer is, "Oh, let me tell you and the answer is correct, you may have faith they are a Christian, but at the same time, if the response is, "I am not allow to talk about religious matters in the public school system", either they are not a Christian or just a babe in Christ. If they answer, "I not sure, or simply say, "for our sins." I encourage them to be prepared to continue the teaching in the form of questions, but they must be able to explain, and not just know how salvation comes to be able to do this. If you can't explain something, you haven't learn it. The Gardens are not designed to be this type of advance training, this is the parent's task. By sending your children among the wolves they have better be on a foundation built on a rock anyway.

So how important is faith to the believer? The scriptures state and I have experienced this as a testimony: Question: "How much faith is needed to come a point of believing God is able for salvation unto eternal life?" The answer is sincere faith at the present. For me, waiting for the traffic to clear to cross the road to go into the Ingalls Shipyard, I looked to Heaven and with a heavy heart, I said, "God if you are real, help me!" My friend that isn't much faith as we might have a perception of, but all I can say, it resulted in a knowledge (a rebirth I was to understand later being a gift from God) that "everything was okay from this point further" an unexplainable sense to my soul that I was aware a change had just taken place. I can relate to the father in this following event;



A father brings his son to Jesus who is possessed with a demon and Jesus disciples are unable to cast out the spirit <sup>Mark chpt.9</sup> (emphasis mine) "...but if thou canst do anything, have compassion on us, and help us. And Jesus said unto him, If thou canst! All things are possible to him that believeth. Straightway the father of the child cried out, and said, I believe; help thou mine unbelief. And when Jesus..., he rebuked the unclean spirit, ..., I command thee, come out of him, and enter no more into him. And having cried out, and torn him much, he came out: and *the*

*boy* became...." The father's faith to ask for faith, i.e. belief coming from the need of deliverance of his and his son's circumstances of despair was sincere in the eyes of God. Our own perceived level of faith does not cause success or failure for it is not a hindrance to God's grace for us. Viz. see below, endnote [8.], for more on this subject.

Just after my salvation experience, on a Friday, the next day, Saturday, I called my mother to tell her I had accepted Jesus as my savior (but hadn't yet told my wife). She said, "Don, you were baptize when you were twelve. (Baptism in the Church of Christ *is believed to be required* to wash away your sins, i.e. you are saved through the regenerative power of baptism. Sounds good, but you are saved by grace by the finish work of Jesus and the "*washing of the word of God, (italics mine)*: <sup>John 17:17</sup> "Sanctify them through thy truth: thy word is truth." <sup>Ephesians 1:13</sup> *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise. The gift of indwelling of the Holy Spirit comes to indwell in the believer, plain and simple. If you want to look into this, their claim, they recite Titus 3:5, Acts 2:38, John 3:5, & 1 Peter 3:20, 21) (The true washing of regeneration <sup>Strong's Gk. 3824</sup> (paliggenesia; a spiritual rebirth, a Messianic restoration) is not ceremonial or ritual; it has nothing to do with "works of righteousness" If you read Titus 3:5, 6, & 7 in reverse: *We should be made heirs according to the hope of eternal life, that being justified by his grace, our Saviour; Jesus Christ, which he shed on us abundantly through, (by) the washing of regeneration, and renewing of the Holy Ghost, he saved us according to his mercy; not by works of righteousness which we have done. <sup>Ephesians 5:26</sup> That he might sanctify and cleanse it (the church, i.e. saints) with the washing <sup>Strong's Gk. 3067</sup> (loutron; bath (figuratively) baptism- washing) of water by the word, (Salvation is by the Holy Spirit's revelation of Jesus, regeneration and justification by grace continually renewing your spirit unto eternal life by the Holy Spirit.6)**

"Mother, I'm trying to tell you I accepted Jesus into my life yesterday. I simply got wet at the age of twelve." She said, "But you answered the pastor all his questions." I told her, "I suppose a twelve year old boy could tell the right answers to a Pastor?" She said, "Well, okay." "I love you anyway Momma." That evening I ask God to reveal to me in a dream what I may do to repay him but also knowing and admitting in that prayer I could never be able to, just let me try. That night I had a dream with such clarity and vivid color showing the church my wife and children were attending. I remember even to this day the complete dream. What stood out in this dream was the fellowship hall, mainly constructed of bricks but having plywood soffits and facials were showing signs of paint peeling. I mentioned to my wife that Sunday morning I would like to go to church with her and the boys, (to her amazement is an understatement, but she best thought to just accept it without question, maybe in fear, I might change my mind). Arrival to the church I said I would join her in Sunday school but first wanted to walk around the building. She looked at me with "that look" I believe all women possess by the age of fourteen or sooner. It required this assurance to her, "I will be in Sunday school", and she told me how to find the room. After seeing the paint peeling, just as in the dream, I said, "Lord you want me to paint the Church? I thought you would have some great and mighty thing for me to do!" Now, I estimated since eighty percent was of sheet metal and fifteen percent brick, that leaves about five percent wood and I estimated approximately two weeks of prep and painting. That afternoon I told my wife of my salvation experience at the shipyard but not about the dream. Monday late afternoon after work, I had my ladder and scrappers and started work. Since the last time I had been in church was the age of twelve, parents divorced by age thirteen, and on my own by the age of fifteen (working and going to school as far as I could get away in Florida) I was not aware of Churches having a Building and Grounds Committee. I suppose I should have enquired first with them, but God did not direct me to get man's

approval first nor anyone say, "Did you get this approved? Just the opposite occurred, as the days past, each afternoon working, church members would say, "thank you, fine job, whatever... but no one ever offered to help. There was one exception, the Church's young Pastor stopped by and ask if I needed help. "Yes, certainly, there is a scrapper over there." As we were talking, about ten minutes, I looked down and saw he had been scrapping one of the two columns in the front of the building. Those columns had a special paint from the factory and were just fine, and I didn't plan to have to paint them, yet alone scrape them. I didn't say anything but the pastor sense something wrong. He asked me, Is everything was okay? You know when usually that question is asked, normally, you instinctively know it's not a question but a cordial greeting. I almost gave the standard answer, but stopped and said, "not really." I told him how a fellow worker had come to me a couple of days ago to explain that my Christianity (I had begun to share the joy of my salvation with my co-workers) was just a crutch and not real. He tried to give me a book that would explain what I had experienced. I finally said, "Bob I'll put your book in my drawer and if I get the time I will read through it." I never did read the book, but the damage was done. What if this is just a crutch? Just two weeks earlier, I had just said, "God if you are real..." My faith was in danger. My Christian friend at work that I spoke of earlier, I came to him about the book Bob had given me, and what he had said. He told me to just brush it off. What the young pastor did next I have never forgotten. He said, "Come down from the ladder and let me pray for you." As I write this, a tear is falling off my cheek remembering that low point. I learn the power of prayer is to be given to those in need at the moment it comes to your attention and saying, I will pray for you is nearly equal to saying, "I hope things work out for you." My friend, I could read that book today and of its criticisms of Christianity, no fear would come to me.

What I thought was a two week job had now become a two month job because I didn't like frontage or facade, after I used an orbital sander, that after priming, I could see the swirl marks. Totally unacceptable to my perfectionist character. The next day leaving the Shipyard knowing I would need to go into Pascagoula to get wooden siding planks to put over the plywood, I prayed, "God you will have to make the lanes open that I might be able to merge over those four lanes to be able to make that right turn." (You have to know the Ingalls Shipyard traffic to understand that prayer was needed.) I looked back and the traffic lights had failed to turn green and it was clear for one quarter mile. Starting on the sanding the columns, still not seeing an end and being mid August, the heat and humidity was extremely bad. The sweat had filled my shoes and they squeaked when I walked. My wife shows up to bring lunch and we sat down in the shade. Thinking about no one after all these days hadn't offered to help excluding the young pastor (the pastor's prayer outweighed any extra work put on me and I'm still very grateful for that day), I said to Cindy, Since no one at this church as ever offered to help these past months, and they not having any respect for the House of God, we are going to find another church when I finish this job." Just as those words finished out of my mouth, God literally spoke to me and said, I didn't tell them to paint the church, I told you." I said to my wife, "Cindy, God just spoke to me. He said, 'I didn't tell them to paint the church, I told you.' It doesn't matter if they help or not, we are not going to be looking for another church." I didn't realize the weight of the God's words had a much greater purpose than defending the congregation until a few days later. I remembered my prayer, "God, I thought you would give me some great and mighty thing to do?" I was humbled to realize, if I couldn't do what I thought was a little thing, why would God give me a great and mighty thing? A few more days and the job was finished, and I consider Cambridge Baptist Church as my Zacchaeus Tree, where God called me. My family remained there for the next three years before God calling me to the Gardens. In September 2020, this will make for twenty six years.

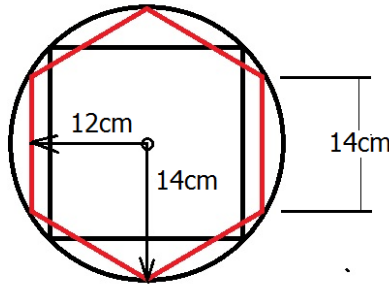
[3.] [Deist]-

**Webster's New World Dictionary**; a believer in deism-SYN. ATHEIST. Deism. *n.* belief in the existence of a God on purely rational grounds without reliance on revelation or authority; esp., the 17<sup>th</sup>-18<sup>th</sup>-century doctrine that God created the world and its natural laws, but takes no further part in its functioning.

[4.] [...emotional argument]



Attacks on the first chapter of Genesis are severe by the atheist. One must ask themselves, "If an atheist doesn't believe in a Divine Creator, why do some *adamantly* attack creation, consequentially the faith of Christians? Since the teaching of the scriptures promote <sup>Luke 2:14</sup> "peace and good will; to all men.", and true Christianity is harmless (*Activists atheists will disagree on this statement based on emotional argument.*), you would think true atheists (*pretending again atheists can exist*) would embrace much of the teachings contained in the scriptures while simply regarding God as fictitious. I cannot speak of all the reasoning of atheists, but a good explanation is a lack of understanding of grace, leads to rejection or denial the soul *or heart* has wicked nature, wanting or seeking acceptance some other way than Christianity [*see below, endnote [7.], Luke 6:43 for the motives of the heart*]. If the creation account in the Bible can be found false, then doubt can called into question of the entire scriptures as fanciful writings of men. To state , "It is impossible to create the universe, earth and it's waters, land and vegetation in six literal days", is to limit God's ability and placing yourself much wiser than you think you are. Ask yourself, "Could God make a one day old tree with thousand rings with the height of three hundred feet?" Why does the wasp, honey bee, and the yellow jacket build hexagon homes? Surely the instinct, being unmodifiable and automatic (as opposed to learned behavior) must be a mystery to those trying to understand, "Where did this ability come from? Or why not a square, round, or, for that matter, an octagon house?" The short answer; God in his great wisdom ingrains this instinct for the six sided house produces the greatest amount of area/volume (*compared to the square*), less building material (*compared to the circle*) and with no wasted space nor material (*the octagon would produce unusable triangles as the rooms join to the next, unlike the hexagon*) becoming the strongest form of a structure. I find that amazing but not surprising from our Creator!

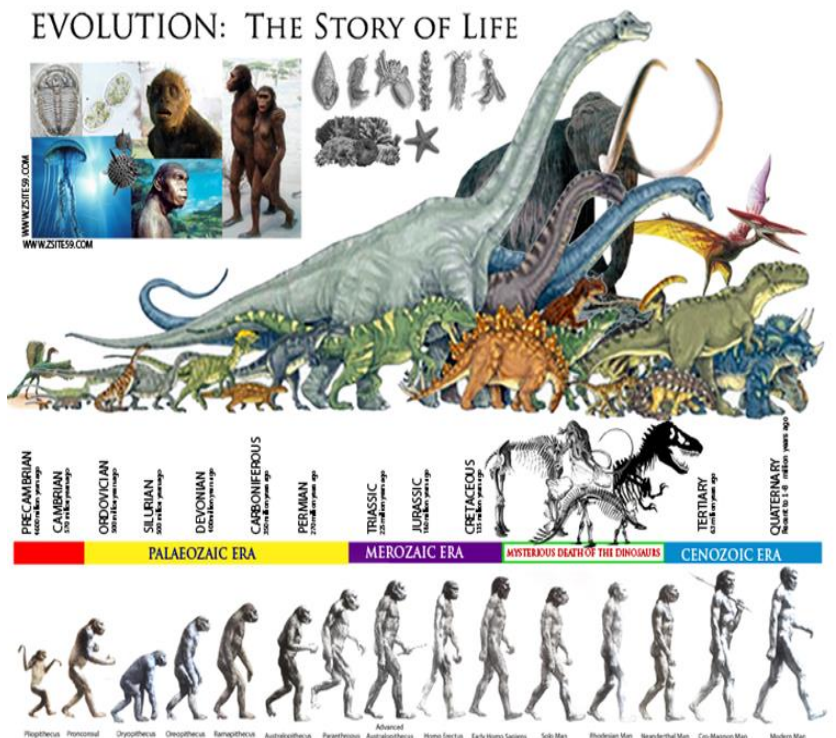


The square's area =  $d^2/2 = 14\text{cm}^2/2 = 98 \text{ sq. cm}$   
 The circle's area =  $\pi r^2 = 615.752 \text{ sq. cm}$   
 The hexagon's area =  $3\sqrt{3}/2 \times 14\text{cm}^2 = 2.59807 \times 14\text{cm}^2 = 509.222 \text{ sq. cm}$

[5.] [*false or incomplete data*]

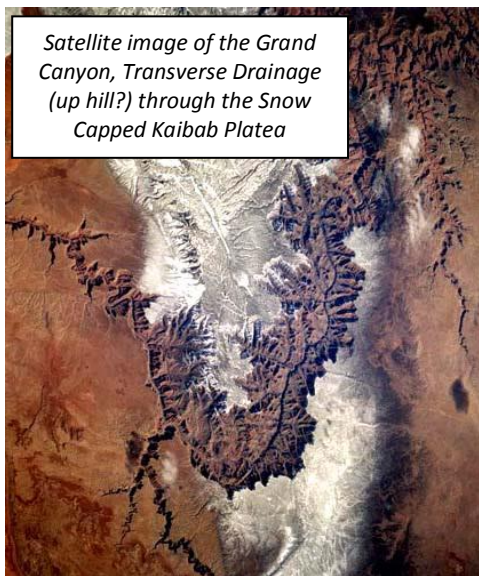
[https://en.wikipedia.org/wiki/Piltown\\_Man](https://en.wikipedia.org/wiki/Piltown_Man)

[Quote] "In November 1953, *Time* magazine published evidence gathered variously by Kenneth Page Oakley, Sir Wilfrid Edward, Le Gros Clark, and Joseph Weiner proving that the Piltown Man was a forgery and demonstrating that the fossil was a composite of three and distinct species. It consisted of a human skull of medieval age, the 500-year-old lower jaw of an orangutan and chimpanzee fossil teeth. Someone had created the appearance of age by staining the bones with an iron solution and chromic acid. Microscopic examination revealed file-marks on the teeth, and it was deduced from this that someone had modified the teeth to a shape more suited to a human diet". [End quote] The "missing link" was debunked. This and many more hoaxes have done great damages to children in the Public Education System but the truth, in the form of scientific research, is available. To be an "evolutionist", you must believe in just small amounts of water over a very, very long time. To be a "creationist" and explanations of this present age, one must look at a very large amount



of water over a short period of time (i.e. Noah's flood). What about Geologists confirming the earth is millions (or billions) years old? Thank you for asking. To answer this topic one has to question, "How do you measure the earth or rocks? Let me direct you to an exposition on this method used by Geologist, questioning their unprovable assumptions, then applying them to scientific testing claiming as proof. For details, see <https://answersingenesis.org/geology/radiometric-dating/radioactive-dating-of-rocks/> The following was taken that gives a good example in the dangers of making assumptions proven false by their own method. [Quote] "Yet many lava flows that have occurred in the present have been tested soon after they erupted, and they invariably contained much more argon-40 than expected. For example, when a sample of the lava in the Mount St. Helens crater (that had been observed to form and cool in 1986) was analyzed in 1996, it contained so much argon-40 that it had a calculated "age" of 350,000 years! Similarly, lava flows on the sides of Mt. Ngauruhoe, New Zealand, known to be less than 50 years old, yielded "ages" of up to 3.5 million years". [End quote] **Ask yourself, fossils found in rocks dated under this method, Are they millions year old? What then about the Grand Canyon? It would take 250 million years for the Colorado River to erode the landscape to its present form! Take a look at this image taken from space and explain to me how a river can flow uphill to cut through the snow capped Kaibab Plateau, it's lowest height of 6,000 feet (1,800 m). Let me direct my reader to;**

[https://www2.paradisevalley.edu/~douglass/v\\_trips/grand\\_canyon/introduction\\_files/where4.html](https://www2.paradisevalley.edu/~douglass/v_trips/grand_canyon/introduction_files/where4.html) which details interesting hypothesis from inductive reasoning and empirical observations. One such hypothesis is Lake Bidahochi, known also as Hopi Lake, over spilling the Kaibab Plateau. The Bidahochi Formation lies at 6,300 feet (1,920 m) to 6,600 feet (2,012 m) but is not thought to hold enough water to break through the Kaibab up warp. Answers in Genesis.org explains the Flood geologists don't rely on Lake Bidahochi for carving the Canyon. They rely on the very much bigger Canyonlands Lake." <https://answersingenesis.org/geology/grand-canyon-facts/what-carved-grand-canyon/>



Satellite image of the Grand Canyon, Transverse Drainage (up hill?) through the Snow Capped Kaibab Plateau



Parents this a good argument to Home School your children. In Proverbs chapter 22, reveals the blessings in raising your children properly and cautions the parents what to expect when this is neglected. **Proverbs 22:4-6** *By humility and the fear of the LORD are riches, and honour, and life. Thorns and snares are in the way of the froward: he that doth*

**keep his soul shall be far from them. Train up a child in the way he should go: and when he is old, he will not depart from it.** These verses go together in context for "train up a child" in the Hebrew <sup>Strong's 2596</sup> fig. to imitate or discipline, to dedicate, to train up is to reveal the dangers in forsaking the LORD and duties of a man as dictated in Proverbs (and for that matter) the whole "The Book of Life" from Genesis to Revelation ....Jesus had a lot to say about building your children's foundation, <sup>Matthew 7:24, 25</sup> ...a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. **and about "suffer (i.e. early English, to allow) the little children to come to me.** <sup>Matthew 18: 5,6</sup> And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me (Jesus speaking), it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. <sup>Matthew 19: 14</sup> But Jesus said, Suffer little children, and

forbid them not, to come unto me: for of such is the kingdom of heaven. **It is my prayer that your child will say to you. "Mommy, Daddy, I don't know when I accepted Jesus into my heart, for he has always been there."**

[6.] *[God exist and allows evil can be reconciled if looked at with spiritual discernment<sup>1</sup> also see endnote [8.]*

Proverbs 1:7<sup>7</sup> **WMB** **The fear of the LORD\* is the beginning of knowledge; but the foolish (<sup>KJV</sup>fools) despise wisdom and instruction.** <sup>1</sup>Corinthians 2:13, <sup>14</sup> Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. <sup>14</sup> But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. **Christian, don't fall into the snare set by those that are spiritually foolish (does not mean intellectually) but be willing to answer those desiring spiritual wisdom and sincerely wanting to know the truth. Fear of death can lead to wisdom in seeking the truth. The word of God can be believed because not only is truth for it is divinely inspired and taught.** <sup>John 14:16-18, 21-26</sup> Jesus saith unto him (Philip & unto his disciples) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; <sup>17</sup> *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. <sup>18</sup> I will not leave you comfortless: <sup>21</sup> He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. <sup>22</sup> Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, <sup>23</sup> If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. <sup>24</sup> He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. <sup>25</sup> These things have I spoken unto you, being *yet* present with you. <sup>26</sup> But the Comforter, *which is* the Holy Ghost (<sup>YLT</sup> Holy Spirit), whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

[7.] *[It is not up to the Christian to prove logically why God created evil (or did He?)]:*

**Did God create evil? See footnote [18.] that answers this question. God does not need us to prove anything, especially if in the defense of God, for resolve in your heart that truth is stubborn and will prevail. This is my philosophy to hold onto when wrongly accused.**

Proverbs 9:7-12 **He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. <sup>8</sup> Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. <sup>9</sup> Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. <sup>10</sup> The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding. <sup>11</sup> For by me thy days shall be multiplied, and the years of thy life shall be increased. <sup>12</sup> If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.**

Luke 6:45 **(Jesus teaching on motives behind the deeds of man)** A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. **And unto the believer, we are still not to trust in our emotions but faith in the One who first loved us and holds the truth:** <sup>1</sup> John 3:18-24 My little children, let us not love in word, neither in tongue; but in deed and in truth. <sup>19</sup> And hereby we know that we are of the truth, and shall assure our hearts before him. <sup>20</sup> For if our heart condemn us, God is greater than our heart, and knoweth all things. **(It is God who is the supreme judge of our conscience whether or not our conscience condemns or declares acquittal, as in the next verse, of the**

heart) We can also have that assurance that God changes the heart, even when the believer's emotions are preventing acts of love) <sup>21</sup>Beloved, if our heart condemn us not, then have we confidence toward God. <sup>22</sup>And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. **(Out of love, not obligation)** <sup>23</sup>And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. <sup>24</sup>And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. **Today, when I go to the grocery store, I don't steal because "thou shall not" but because I would be harming the store's owner, and employees, and breaking the heart of the one who died for me. What about the Christian man that has lost his job and has a family depending on him providing their needs? Some may try to justify the sin of stealing for the needs and love of the family. The answer:**

**Luke 11:5b-9** ....shall go unto him at midnight, and say unto him, Friend, lend me (*emphasis mine*) three loaves; <sup>6</sup>For a friend of mine in his journey is come to me, and I have nothing to set before him? <sup>7</sup>And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. **(It's late, I've locked the doors and windows, and will wake the children)** <sup>8</sup> I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity (**persistence**) he will rise and give him as many as he needeth. <sup>9</sup>And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. **A person in need is not unnoticed by God. In this verses, "Ask and it shall..." Jesus is expounding on the "model prayer" giving an example. He is not validating annoyance to obtain the bread, but rather trusting God for your needs. There is no need to be have importunity in your prayer neither, but prayer will open the door. Although the man without a job might be rejected by the Grocery store owner, (for any number of reasons, even if in man's perception, appears justified), we are to have faith the next store will be the one. Did you catch the words, "lend me"? How many people who are given food, having their electric bill paid, etc. by various organizations will never receive returned blessings from them when the crises is over. Christians are to give even knowing this human nature, but not without spiritual discernment.** **Mathew 5:42** Give to him that asketh thee, and from him that would borrow of thee turn not thou away. **(Emphasis mine) In context of this verse and the following, carefully read Jesus is not giving instructions to openly allow someone to steal from you, but should that person not repay the borrow loan, forgive the offense.** **Luke 6:30, 35-38** Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again. <sup>35</sup> But love ye your enemies, and do good, and lend, hoping for nothing again (**especially usury, i.e. as practiced by credit card, and title loan companies, placing additional burden and lend with the understanding you may not receive compensation for;**); and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil. **This is hard to do, I must confess. Next to the first commandment (that allows keeping the commandments of the other three dealing with man to God), I believe "thou shall not covet" is the hardest to maintain when we struggle with the flesh (out of the six commandments that deal with man to man) due to the consequences are of an ideological moral character danger when compared to the others that contain physical punishment.** <sup>36</sup>Be ye therefore merciful, as your Father also is merciful. <sup>37</sup>Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: **When we do loan, how are we to look at this need? For an example, if someone needs a bushel of green beans, this is what we are to do;** <sup>38</sup> Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. See: 2 Corinthians 9:6 (*cheerful giver*) & Galatians 6:7-9 (*being cautious & patient in what you reap is what you sow*) I address Judging in verse 37 in detail in footnotes [21.], [30.], & especially [48.].

May I add, this is not the government's role to do charity? Ancient Rome fell to the Barbarians and Vandals when the Senate began a policy of robbing the treasury to provide to the people's expectations of; "give us our Circuses and our free bread too!", to be reelected to the Senate. The military suffered especially when the tax base to the populace

became just over fifty percent. I had a young lady, with her parents, come out to the Gardens some years back. She had just graduated from college with expectations of getting a job. I tried to prepare her financially for a real world lesson that in Mississippi, our tax base (maybe the lowest in the country) was at fifty percent when you added up all the taxes. I said after six months you get to keep the rest. She said with distress, "Daddy is that right?" "I'm afraid so honey," was the father's answer.

[8.] *[faith based on evidential reasoning and supported conclusion]*

Romans 5:1-2 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: <sup>2</sup>By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: **Dear reader, faith comes from God's revelation by the Holy Spirit dictated by word of God, either preached or read. Understanding of God's grace leads to a change of mind, understanding of the precious gift of salvation offered to all, but only received by those confessing their need for salvation. Understanding we have no righteousness in our sinful nature (wrongdoings: yes, evil in our actions, by not keeping the commandments of God written either on tables of stone or in our consciousness)** Galatians 3:24-26 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified\* Strgs.1344, by faith. <sup>25</sup>But after that faith is come, we are no longer under a schoolmaster. <sup>26</sup>For ye are all the children of God by faith in Christ Jesus.

\* Strong's 1344, [δικαιωθωμεν] KJV; Justified by faith. YLT; that by faith we may be declared righteous. **A soul cannot be justified before the law unless that soul is declared righteous; faith believing we are justified by Christ's righteousness not by our own righteousness in obtaining God's acceptance. Dear reader, this knowledge should produce a desire to be obedient to the law not for "Thou shall not" but out of gratitude and understanding of God's love and grace. See 1Peter chapter 1.** <sup>1 Peter 1:13-15</sup> Wherefore having girded up the loins of your mind, being sober, hope perfectly upon the grace that is being brought to you in the revelation of Jesus Christ, as obedient children, not fashioning yourselves to the former desires in your ignorance, but according as He who did call you is holy, ye also, become holy in all behaviour,

**Every Christian should keep in mind just because some will refuse to admit a need for a Saviour, and they may want to destroy your faith, the faith that came to you was not your own but from God. Since Jesus is the** Hebrews 12:2 **"...author and finisher (perfecter YLT) of our (your) faith..." for the race set before you, you can have peace knowing suffering will one day give way to eternal life!** Romans 3:3 For what if some did not believe? shall their unbelief make the faith of God without effect? **Though God gives the power to believe, the righteousness of God will nowise force man to believe by this faith. My friend, the Spirit of truth comes only to those seeking the truth. This Spirit manifest Himself to all to receive the gospel but not all will and overcome the sin of unbelief. (See footnote [26.] below; \*Man can deceive and be deceived) But God's word is his revelation of His will \*\*to overcome the sin of unbelief for the salvation of all of mankind and \*\*\*a faith in God's word in its divine inspiration.** <sup>1 Thessalonians 2:4, 13</sup> But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts... <sup>13</sup>For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

<sup>1 John 5:6, 20</sup> Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? <sup>6</sup>This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth... <sup>20</sup>And we know that the Son of God is come,

and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. **Ephesians 6:11** So then beloved; Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. **As Apostle Paul amply summarizes evidential faith as the “shield of Faith”. May I encourage you, dear friend, for this faith to have an impact to oneself, internally as well as externally, one must understanding of the “whole amour of God”. I refer you to Ephesians Chapter 6. It is my prayer, dear reader, you will find evidential reasoning and supported conclusion leading to faith unto salvation is all through these footnotes.**

[9.] *[...wise and the prudent]*

**1 Corinthians 1:8, 19-31** For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. **19** For it is written, **(Isaiah 29:14)** I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. **20** Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? **21** For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. **22** For the Jews require a sign, and the Greeks seek after wisdom: **23** But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; **24** But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. **25** Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. **26** For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: **27** But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; **28** And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are: **29** That no flesh should glory in his presence. **30** But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: **31** That, according as it is written, He that glorieth, let him glory in the Lord. **And in Jesus’ prayer to His Father;** **Matthew 11:25** At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. **Revealed unto the disciples (those desiring words of life;** **John 6:68** Then Simon Peter answered him, **(Jesus asking if they too will depart because of misunderstanding of his teaching)** Lord, to whom shall we go? thou hast the words of eternal life. **Disciples those needing redemption or physician, the follows of Jesus, in spite of “the wise and prudent”, i.e. Scribes and Pharisees, the religious leaders, going about establishing and teaching their own righteousness and form of salvation rejecting God’s salvation through grace even after given evidential faith by the miracles accomplished throughout Jesus’ ministry”**

**Jesus** Strong’s Gk. 2424 - **Iesous i.e. Yeshuwa** Strong’s (from original Hebrew 3091(3068+3467)) *he will save-Jehovah’s saviour (deliverer).*

[10.] *[“...for we struggle not against flesh and blood but principalities.”]*

**Acts 26:15-18** ...] am Jesus whom thou persecutest. **16** But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; **17** Delivering thee from the people, and from the Gentiles, unto whom now I send thee, **18** To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. **Ephesians 6:11-13** Put on the whole armour of God, that ye may be able to stand

against the wiles of the devil. <sup>12</sup> For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. <sup>13</sup> Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. <sup>2</sup> Corinthians 11:3, <sup>4</sup> But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. <sup>4</sup> For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. **If this false apostle has preached a greater Saviour than Jesus, you have received a Sprit of greater gifts, grace or power or gospel containing greater privileges, you should prefer him over my teaching however...** <sup>2</sup> Corinthians 11:13-15 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. <sup>14</sup> And no marvel; for Satan himself is transformed into an angel of light. <sup>15</sup> Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

[11.] [*“...evil existed prior to the creation by the Creator.”*]  
See Job 38:7 below; footnote [13.], & footnote [16.]

[12.] [*“...from the Angelic realm.”*] Ibid.

[13.] [*“...conversations with God and Satan in the Book of Job.”*]

Job 38:1-9 & cont. **Then the LORD answered Job out of the whirlwind, and said, <sup>2</sup> Who is this that darkeneth counsel by words without knowledge? <sup>3</sup> Gird up now thy loins like a man; for I will demand of thee, and answer thou me. <sup>4</sup> Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. <sup>5</sup> Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? <sup>6</sup> Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; <sup>7</sup> When the morning stars sang together, and all the sons of God shouted for joy? Vs. <sup>8</sup> Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? <sup>9</sup> When I made the cloud the garment ... and continues to the end of the chapter, verse 41.** Besides questioning Job, “where was he when the earth was created?” could he explain the laws of creation, establishment of polar axis, and rotating orbit. God questions Job if he can explain the oceanic law of physics, been to depths of the seas, understanding of wind, rain, snow, lighting, dew, basically weather

$$\int_{-\infty}^{\infty} \exp(ax^4 + bx^3 + cx^2 + dx + f) dx = e^f \sum_{n,m,p=0}^{\infty} \frac{b^{4n}}{(4n)!} \frac{c^{2m}}{(2m)!} \frac{d^{4p}}{(4p)!} \frac{\Gamma(3n + m + p + \frac{1}{4})}{a^{3n+m+p+\frac{1}{4}}}$$

patterns, to nourish the land for plant life to continue. Asking him if he can unleash the planetary system to change course out of their orbits. Could he explain light and darkness, the shadows of death? Could God create the galaxies billions of light years apart? Astrophysicist are still trying to unlock the secrets of matter (or zero mass) that produces gravity. From Isaac Newton’s 1678 Law of Universal Gravitation to Einstein’s Theory of General Relativity, to low level energy quantum field theory (including multipliable sub theories; gravitons, superstring theory having space time into 10 dimensions, dark matter, etc.) Complicated, yes, to say the least, Black Holes and theory of relativity model begins to break-down and becomes to be known as a “singularity” a word cloaked as “we don’t know” but science continues to progress. In 2014, observations of gravitational waves, originating from a pair of merging black holes, using the Advanced LIGO detectors <https://simple.wikipedia.org/wiki/Gravity> confirming ripples in the fabric of space-time that Albert Einstein predicted a century ago. I only hope the astrophysicist would only ask me, What is the cause of gravity? Can you answer the question to the “Theory of Everything and the proposed fifth force?; <sup>Colossians 1:15-</sup>

<sup>17</sup> Who (Jesus, the son of God) is the image of the invisible God, the firstborn of every creature: For by him

were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. **God the Father, the Son, and the Holy Spirit (the trinity) all in one (one God) created the galaxies and holds them together. And just in the same way I can't explain how something was created out of nothing, (I encourage and believe they should keep trying), I can not explain the trinity, but I have been convinced by evidential truth this is true. Jesus came to us but has existed before creation and before time. Eternality: eternity defined as; before time began was eternity, eternity continuing through and beyond the creation of the world, sun, moon, giving us time, and this period will end at the new heaven and earth).** <sup>John 17:1a</sup> These things spake Jesus; and lifting up his eyes to heaven, he said, Father... <sup>John 17:5</sup>

And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was. <sup>John 17:24</sup> Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

[14.] [...time, space and matter in various intellectual forms of the scientific but evolutionist explanations.]

The universe or cosmos, the Greek word regarded as a complex and orderly system as opposed to chaos. <sup>Genesis 1:1, 2</sup>

<sup>WMB</sup> **In the beginning, God created the heavens and the earth. The earth was formless and empty.**

**Darkness was on the surface of the deep and God's Spirit was hovering over the surface of the waters.**

Two men having the distinction of being the smartest men in America (IQ test would have to be written by themselves) differ on creation of the universe C.M. Langan stated, on an interview by ABC's Good Morning America, "I can prove that God exist". In the interview, the ABC reporter hesitated for a moment and then proceeded to ask him about his house and motorcycle! I made a search some years later that lead to his paper, "The Cognitive-Theoretic Model of the Universe". It is an exhaustive written dissertation and beyond this author's full comprehension. I could decipher or rather recognize with existential difficulty that the universe came about through Divine design by a Divine Creator. (while L.M. Krause theory of creation comes from Chaos. See below for reference.)



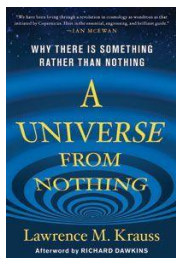
*The Cognitive-Theoretic Model of the Universe: A New Kind of Reality Theory By; Christopher Michael Langan* Paper Published September 2002 in *Progress in Complexity, Information and Design*, the journal of the International Society for Complexity, Information, and Design. <http://www.ctmu.org/Articles/IntroCTMU.htm>

Can God be proven? This web site by Chris M. Langan is probably the best answer obtainable by a mortal man anywhere. About 4/5 of the way through CTMU analogy, he answers, is God real?:

"...What does this say about **God**? First, if God is real, then God inheres in the comprehensive reality syntax, and this syntax inheres in matter. Ergo, God inheres in matter, and indeed in its spacetime substrate as defined on material and supramaterial levels. This amounts to *pantheism*, the thesis that God is omnipresent with respect to the material universe. ...."

This man's IQ exceeds the charts measuring. (>195). Unfortunately, although he may have the greatest evidence by intelligence, without faith he has no wisdom. (*I have no ideal if he claims to be a Christian or not.*)

**A Universe From Nothing: By Lawrence M. Krause** Astrophysics Lawrence M. Krause's belief of matter popping



in and out of existence.... *two quotes; from his book, "...among any sufficiently large number of events, something unusual is bound to happen just by accident." "Empty space is complicated. It is a boiling brew of virtual particles that pop in and out of existence in a time so short we cannot see them directly."*

Dear Reader, the question arises, "Dr. Krause, is your belief of particles popping in and out of existence based on scientific proof or a hypothesis (conjecture)?" Since he is a Theoretical Physicist, he does understand A. Einstein's special and general relativity and quantum mechanics (atomic and subatomic scale) are mutually incompatible mathematically and can not begin to explain nonexistence to existence (*see above footnote [13.]*). If an honest answer would be given, I would speculate a stumbling block of pride is in the way



of wanting to know the truth. Hopefully evidential faith will come to him by the future launching of the James Webb telescope planned for 2021. May God grant him scientific wisdom to change his unbelief and overcome any fear of ridicule that would be expected from like-minded colleagues, such as his friend Richard Dawkins and others involved in the Origins Project, ASU and recently wrote complimentary reviews of his new book "Greatest Story Ever Told...so far".

The continued evidence towards a Creator continues to emerge to the expanding universe to the submicron world viewed through electron and atomic force microscopes. Maybe once again the scientific world will see the complexity of creation did not come from chaos or random particles coming together and could see a Creator in their understanding of science. I haven't nor intend to read his new book. If he does give a mathematical explanation to the, "Theory of Everything" please let me know and then I will become highly interested, for he will have come to the knowledge "there is a Creator" but it appears to be mocking God. A dangerous place to remain. Galatians 6:3-5, 7, 8 For if a man think himself to be something, when he is nothing, he deceiveth himself. 4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. 5 For every man shall bear his own burden. 7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

[15.] [ "...tree of knowledge of good and evil." ]

Genesis 2:8, 9, 16, 17 **And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. 9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. Good was everywhere, evil was absent except in "the serpent" (The Samaritan copy, instead of nachash, "a serpent," reads cachash, "a liar or deceiver," for in John 8:44b refer to this event and states: ... the devil... He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.)(See Genesis 3: 1-7 for the devil's temptation of Adam and Eve and fall of mankind). To be able to describe a straight line, a crooked line is also needed. Did God expound to Adam on these two trees and their purpose of their existence? God's revelation that one tree contained life while the other was to cause death is sufficient to prove God wanted man to have a free will to make decisions; (God's instructions to watch and to name the animals is additional evidence of man's ability to reason and to make choices).The Bible is silent on this except to say in Genesis 3:3 **Eve said unto the serpent, '...But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. (YLT, Hebrew: "dying thou dost die" i.e. spiritual death immediately, then followed by a physical death (due to aging that otherwise neither would not have occurred). Genesis 2:7 **And the LORD God formed man of the dust of the ground, into his nostrils the breath of life, and man became a living soul** Strong's Hebrew 5315 . And in Gen 3:22 **And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:******

Strong's Hebrew 5397 **נְשָׁמָה** neshâmâh nesh-aw-maw<sup>from 5395</sup>; a puff, that is, wind, angry or vital breath, divine inspiration, intellect or (concretely) an animal: - blast, (that) breath (-eth), inspiration, soul, spirit. **And** Strong's Hebrew 2416 **נֶפֶשׁ** chay khah'ee<sup>from 2421</sup>; alive; hence raw (flesh); strong; also (as noun, especially in the feminine singular and masculine plural) life (or living thing), whether literally or figuratively: Strong's Hebrew 5315 **נְפֻשׁ** nephesh neh'-fesh<sup>from 5314</sup>; properly a breathing creature, Strong's Hebrew 5315 "breath of life; a living soul" i.e. breath of lives (a living body and a living spirit/soul

with reasoning, emotions and character uniqueness) **Brown-Driver-Briggs (BDB)** *soul, self, life, creature, person, appetite, mind, living being, desire, emotion, passion.*

(Why did Eve add, “**neither shall you touch it**?”), maybe Adam’s knowledge (i.e. perception) about death, coming from this tree, was revealed by God to the point of understanding that Adam (having a free will and without malice.) gave these added instructions to Eve. It is possible in God’s explanation to Adam to have added these instructions, just as a father might say to his five year old son, “This is Daddy’s shotgun and I want you to promise to me that you will never, never play with it. In fact, don’t even touch it and no harm will come to you!) Of course with the sinful flesh we inherited from our parents and going back to Adam, do more than just tell your five year this; make it inaccessible or lock the gun up. Leave a chocolate chip on the coffee table and tell a five year old not to eat that cookie nor touch it, and see what happens if you don’t believe we have an inherited sinful nature! What if the tree’s fruit was made inaccessible (the fruit only grew in the highest branches) Adam would have made a ladder! God knew the “*the fall of man*” was inevitable.

God’s plan for man’s salvation was foreordained <sup>1 Peter 1:20</sup> Who (Jesus) *verily was foreordained before the foundation of the world* Jesus was to be our propitiation for our sins (In His plan; not to taken as predestine some to be saved, while excluding others.). This was planned even before God created the world and breathe a living Spirit into Adam’s soul (having a consciousness to make decisions on his own, i.e. *free will*), God’s redemption’s plan was not an afterthought of the fall of man. It always existed for God is not bound to “time, space, and matter.” [See footnote 14.]

<sup>Ephesians 1:3-8</sup> Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: <sup>4</sup> 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: <sup>5</sup> Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, (**Predetermined by certain limits, boundaries the adoption of the Gentiles (not by any means of man’s design) but by his original design, by his own will and benevolence.**) <sup>6</sup> To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. (**spiritual blessings planned for the Jews are now available for the Gentiles**) <sup>7</sup> In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; <sup>8</sup> Wherein he hath abounded toward us in all wisdom and prudence; (**Spiritual wisdom and righteousness by redemption is revealed by God’s grace towards his adopted children, with understanding man’s perceived wisdom and prudence of one’s own righteousness obtained by good deed is a falsehood.**) <sup>John 17:1a</sup> These things spake Jesus; and lifting up his eyes to heaven, he said, Father,.... <sup>John 17:5</sup> And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was. <sup>John 17:24</sup> Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

[16.] [*“God created evil...or came into existence by the fall of Satan.”*]

For the origin of evil entering into angelic realm as a physical consequence, the Bible gives little information but enough insight to know, evil came into existence before the creation of the world as we know today. However, the Bible has a lot to say for the end of evil, sin and ultimate ending of the fallen angelic realm.

Isiah 14: 12-14 **How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the most High.**

**Jesus 'answer to the seventy;** <sup>Luke 10:17-20</sup> And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. **Also;** <sup>Jude vs.6</sup> And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. **And** <sup>2 Peter 2:4</sup> For if God spared not the angels that sinned, but cast them down to hell (**Tartarus** <sup>YLT</sup> *the deep abyss that is used as a dungeon of torment and suffering for the wicked*), and delivered them into chains of darkness, to be reserved unto judgment;

**One day, man (righteous man saved by grace) will judge the evil influences brought about the evil angelic realm. Since mortal man's sin nature is passed down, inherited from our parents, by their parents all the way back to Adam, we have the knowledge to distinguish the differences of good and evil. What we do with that knowledge is a matter of spiritual life and death. Not so with the evil angelic realm. Everlasting punishment was created originally for the devil and his angels but the unsaved man will join them ;** <sup>Matthew 25:41</sup> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

[17.] [*"...suffering and pain allowed by a loving God"*]

<sup>Habakkuk 1:13</sup> **Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?** The prophet Habakkuk is aware of the goodness and holiness' of God and will not them all perish under the Chaldeans preceding verse 12 *"... we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction."* Although he knows God is using the evil nation of the Babylonians to punish them in their iniquity, but still the question remains, "why does he not destroy the unrighteous man when they devour the righteous since he can not look on evil?" The answer is in the ineffable nature of God's mercy, long suffering, and takes no pleasure in the death of a sinner. God can and does use evil to bring good and righteousness. Only He can do this this.

**Sufferings allowed to unbelievers is different than sufferings allowed to Christians. Let's take the Christians first. In 1 Peter chapter 1 he tells the Christians we have "a living hope" through the resurrection,** <sup>1Peter 1:4</sup> to an inheritance incorruptible, and undefiled, and unfading, reserved in the heavens for you, <sup>1Peter 1:6, 7</sup> in which ye are glad, a little now, if it be necessary, being made to sorrow in manifold trials, <sup>7</sup> that the proof of your faith--much more precious than of gold that is perishing, and through fire being approved--may be found to praise, and honour, and glory, in the revelation of Jesus Christ, <sup>1Peter 2:19-21</sup> ...because of conscience toward God any one doth endure sorrows, suffering unrighteously; <sup>20</sup> for what renown *is it*, if sinning and being buffeted, ye do endure *it?* (**i.e. a person who commits sin should understand the consequences are to receive sorrow**) but if, doing good and suffering *for it*, ye do endure, this *is* gracious with God, <sup>21</sup> for to this ye were called, because Christ also did suffer for you, leaving to you an example, that ye may follow his steps,... <sup>1Peter 4:18, 19</sup> And if the righteous man

is scarcely saved, the ungodly and sinner—where shall he appear? <sup>19</sup> so that also those suffering according to the will of God, as to a steadfast Creator, let them commit their own souls in good doing. **(The souls of the ungodly will not appear in heaven and will be their undoing with sorrows everlasting.)** Sufferings to the ungodly contain warnings throughout the scriptures.

Isaiah 55:6 **Seek ye the LORD while he may be found, call ye upon him while he is near: <sup>7</sup> Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.**

1Corinthians 6:9 **Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, <sup>10</sup> Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.**

Revelation 21:8 **But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.**

[18.] [*“...Adam and Eve had no knowledge of evil, but given a free will by God*]

Genesis 1:31 **And God saw every thing that he had made, and, behold, it was very good And the evening and the morning were the sixth day (and the seventh day he rested).** Although “the tree of knowledge of good and evil” original creation was all good and only good. One could say evil was in the Garden in two distinct forms. In the influential form of the Serpent, apart from intellectual existence of the “forbidden fruit” (our description not the Bible’s). The intellectual evil had no effectual substance or entity. It existed but was benign. That in itself decrees God did not design evil for wrath or punishment but certainly allows its existence if all of his creation is “very good.” The intelligence of evil and sin is from God to serve the purpose to understand good, a method to worship God in obedience, and as a warning to it’s preservation to Adam and mankind.

Genesis 3:4-6 **And the serpent said unto the woman, Ye shall not surely die: <sup>5</sup> For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. <sup>6</sup> And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof.**

An evil thought is not sin until it has an influence to act upon, to what degree that I must leave up to reader, between you and your Creator. For Eve, I understand the temptation; God would not let you die but only said that for you will become just as He is and have greater knowledge that comes with knowing good and evil. She allowed Satan’s evil influence to plant a seed to come to the reasoning God was holding back something good, she could be like Him, something God didn’t want to happen.

Ultimately one must reason God’s nature allowed evil as an intangible thought, which allows a method of choice or free will: *see footnote [15.]*. Man has been given a free will that confirms God’s love for all (man and this includes angels). However, understand God did not want evil to be tangible (with physical consequences). If God created evil for suffering or pain, then God nature would be both good and evil, absolutely contrary to the message and teaching of the Bible. If evil was in his nature, God could not, nor would not, save us from evil. There never would be a plan for redemption nor any reason for salvation. When God created angels and God created humans, He gave them intelligence, He gave them reason, and He gave them the free will to choose. Since the wrong choice was made, evil became a physical source of warfare, tangible realization with sufferings and death to mankind because of man. The absence of light is darkness, the absence of Holiness and righteousness leaves evil in its place, not that God created evil. Here is a verse that appears to refute this statement; <sup>Isiah 45:7</sup> **Y form the light, and create darkness: Y make peace, and create evil: Y the LORD do all these things.** This verse in context does not mean God created evil for punishment but the absence of peace comes war and the distresses of calamities God will use for good to bring peace. My friend please do not place blame on God for evil influences, wrong doings made under evil influence lay at the feet of the man.

[19.] [“...a consequence for disobedience.”] Ibid. See footnote [15.]

Sin has consequences; death. See; Deuteronomy 24:16, Romans 5:12, Romans 6:23, James 1:12, & etc.

[20.] [“...with the scriptures must come the profit of faith.”]

Hebrews 4:1, 2 Let us therefore fear, lest, a promise being left us of entering into his rest, **(inward peace of salvation)** any of you should seem to come short of it. **(hearing the Gospel-the way to salvation, coming close to understanding but short of obtaining)** For unto us was the gospel preached, as well as unto them: **(them; a**



North Shore, Sea of Galilee  
Jesus enters into a ship, to teach the  
multitudes on land; Parable of the Sower

**good example, see Jesus' parable of the sower and explanation, i.e. ...some fell by the way side...and other fell on the rock; ...And other fell amidst the thorns... Luke 8: 4-8)** hearing but not with understanding but the word preached did not profit them, not being mixed with faith in them that heard it. **(Hearing the Gospel preached is unprofitable without belief through faith- and cannot be understood that mercy (forgiveness) comes by the "throne of grace". viz. vs. 16.)**

<sup>16</sup>Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Romans 10:8-17 ... the word of faith, which we preach; <sup>9</sup>That if thou

shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. <sup>10</sup>For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. <sup>11</sup>For the scripture saith, Whosoever believeth on him shall not be ashamed. <sup>12</sup>For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. <sup>13</sup>For whosoever **(that means you and me my friend)** shall call upon the name of the Lord shall be saved. <sup>14</sup>How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? <sup>15</sup>And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!... <sup>17</sup>So then faith cometh by hearing, and hearing by the word of God. <sup>18</sup>But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. **(Apostle Paul's reference is to the Jew and Gentile, the Gospel preached to all of Israel and the Roman Empire, but has been extended to whole world. Do you share the gospel at your work place, neighbors, and the grocery store, or is that what the preacher is paid to do?)**

[21.] [“...evidential faith.”]

**Wedding at Cana, Jesus turning the water into wine for what purpose? Answered in John 2:11, for it is stated,** This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. **That is, the disciples might believe. The evidential faith through miracles are numerous and are too many to list here but one more is particularly has interest to those (and myself included) who will admit their faith has wavered because of misunderstandings, our own interest or maybe we don't have control over or don't understand circumstances when evil (sufferings) seems to be prevailing. This recorded story, I believe brings encouragement when we realize we are not alone. (Again, there are many examples to choose from, this is just one). John the Baptist has sent two disciples to inquire if Jesus is the Messiah or is there another to come. Is it because of John's emotions are starting to cause doubt because of the perceived neglect by Jesus to his circumstances? John may be perplexed or wanting to know if Jesus**

will establish the Kingdom on earth soon. With equal weight there is a lack of faith on John's disciples and they have been sent for their own understanding. Regardless of the reason, John was wise to seek the author of truth having the words of life. <sup>Matthew 11:2-6</sup> Now when John had heard in the prison the works of Christ, he

sent two of his disciples, <sup>3</sup>And said unto him, Art thou he that should come, or do we look for another? <sup>4</sup>

Jesus answered and said unto them, **(Luke adds; And in that same hour he cured many...)** Go and shew John again those things which ye do hear and see: <sup>5</sup>The blind receive their sight, and the lame walk, the lepers are

cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. <sup>6</sup>And blessed is *he*, whosoever shall not be offended in me. **The addition by Luke "in that same hour" is there to**

**emphasize Jesus didn't immediately answer the disciples question with words (maybe even having the appearance of ignoring their question) but in that hour demonstrated his Divine authority coming down from the Father of Lights (James 1:17). The miracles (prophetically written and just performed; Isaiah 61:1) could not be debated, words yes. Jesus knew the proper way to judge is by works, as no mortal man can nor should judge the heart, except his own. If any man is offended by Jesus let's see as a warning to them as well as hearing the Divinity of Jesus from his own words;** <sup>John 10:23-25, 30-38 YLT</sup> and Jesus was walking in the

temple, in the porch of Solomon, <sup>24</sup>the Jews, therefore, came round about him, and said to him, Till when our soul dost thou hold in suspense? if thou art the Christ, tell us freely. **(pretentious skeptics looking to return**

**good for harm, refusing to believe, having been told the truth and having ample proof)** <sup>25</sup>Jesus answered them, I told you, and ye do not believe; the works that I do in the name of my Father, these testify concerning me; ....<sup>30</sup> and the Father are one. <sup>31</sup>Therefore, again, did the Jews take up stones that they may stone him;

<sup>32</sup>Jesus answered them, Many good works did I shew you from my Father; because of which work of them do ye stone me? <sup>33</sup>The Jews answered him, saying, For a good work we do not stone thee, but for evil speaking, and because thou, being a man, dost make thyself God. <sup>34</sup>Jesus answered them, Is it not having

been written in your law: I said, ye are gods? **(Psalms 82:6)** I have said, Ye are gods; **(Strong's 430 gods-elohim אֱלֹהִים**

**in this use not Divine but magistrates-judges)** and all of you are children of the most High **(Strong's 5945 elevation, lofty**

**-supreme title Elyon עֶלְיוֹן)**. <sup>35</sup>if them he did call gods unto whom the word of God came, (and the Writing is not able to be broken,) <sup>36</sup>of him whom the Father did sanctify, and send to the world, do ye say--Thou speakest

evil, because I said, Son of God I am? <sup>37</sup>if I do not the works of my Father, do not believe me; <sup>38</sup>and if I do, even if me ye may not believe, the works believe, that ye may know and may believe that in me is the Father,

and I in Him. **Jesus is quoting a portion of Psalms 82 for the Jewish leaders to remind them (or any person who makes themselves a judge) it is God who is and will be the final judge. God had given the princes-**

**magistrates, judges the title of "children of the most High" being sanctified as delegates to dispense righteous judgement, especially to be protectors of the poor and fatherless, until which time God will be the judge "of the congregation" Nations, people, those alive and those previously had perished (dying without salvation)**

**to occur in the Millennium. They, by judging Jesus as a blasphemer, will be judged as blasphemer themselves, because they are apostates to the truth.**

**The greatest testimony of the divinity of Jesus does not come from man but God himself;** <sup>Luke 3:21, 22</sup>...that Jesus also being baptized, and praying, the heaven was opened, <sup>22</sup>And the Holy Ghost descended in a

bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. **And then towards the end of Jesus ministry on the slopes of a great mountain (Mount**

**Hermon);** <sup>Matthew 17:2-8</sup> And **(Jesus)** was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. <sup>3</sup>And, behold, there appeared unto them Moses and Elias talking with him. <sup>4</sup>

Then answered Peter, and said unto Jesus,... <sup>5</sup>While he yet spake, behold, a bright cloud overshadowed

them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. <sup>6</sup> And when the disciples heard *it*, they fell on their face, and were sore afraid. <sup>7</sup> And Jesus came and touched them, and said, Arise, and be not afraid. <sup>8</sup> And when they had lifted up their eyes, they saw no man, save Jesus only.

[22.] *[God is love]*

<sup>1</sup> John 4:16-19 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. <sup>17</sup> Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. <sup>18</sup> There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. <sup>19</sup> We love him, because he first loved us.

[23.] *["Can't God do all things?"]*

Matthew 19:16-26 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? <sup>17</sup> And he said unto him, Why callest thou me good? *there is none good but one, that is, God*: but if thou wilt enter into life, keep the commandments. <sup>18</sup> He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, <sup>19</sup> Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself. <sup>20</sup> The young man saith unto him, All these things have I kept from my youth up: what lack I yet? <sup>21</sup> Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me. <sup>22</sup> But when the young man heard that saying, he went away sorrowful: for he had great possessions.

**Notice, the four commandments that deals with man to God were not mentioned. This was done on purpose. Jesus is conveying the point, "He allowed his possessions to possess him. Although he (we give the title; rich, young, ruler) truly believed in his own judicial prudence he had kept (all) the commandments, Jesus tells him to "go and sell" all he has only to allow him to come to his own conclusion he could not keep the first commandment, and that is, to have no other gods. His wealth had become his idol. His (Jesus') intention to the man, since you have not keep the first commandment, though you say you have, you truly have not kept any of the commandments. This apparently he realize. The sad part he missed; "...come and follow me." This is true to all, rich or poor, we cannot keep the first commandment no matter the intentions to want to, it is unattainable for all of us. I should note although it is not the subject matter, Jesus also tells him to use his wealth for good, but does not tell him to become destitute. He neither told him how much to give and you will never find in the scriptures God telling you how much to give. Yes, I know Abram gave a tithe of a tenth but that was Abram's choice. For you and me it may be three percent, ten percent or thirty, fifty percent for all that matters. God does give directions on how to give that becomes the most important. The famer is not to cut the corners of his field for the widows and animals. You could meet the letter of the law by leaving only five or ten feet at each corner but what does that say about a "giving with a cheerful heart"?**

<sup>23</sup> Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. <sup>24</sup> And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. <sup>25</sup> When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved? <sup>26</sup> But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

**Only God can save man. Jesus was using a colloquial saying of the time and region, meaning literally a camel going through a sewing needle** Strong's Greek 4476 ραφιδος , to sew- as a needle, to stress a rich man's wealth can become an

impediment to faith to teach salvation is a *miracle of God!* Not as many believe or taught Jesus is meaning a small needle gate (15th C.) next to the broad gate, opened in the daytime, closed at nightfall, (perceived, but no proof in Jerusalem any such gate existed), sometimes was a smaller gate, while affording protection from an army/enemies, it remained open/guarded through the night allowing late arrivals to enter the city, but not large enough in height to allow a laden or unladed camel to enter. The thought in this teaching wouldn't have greatly amazed the disciples for a camel could be unloaded, and crawl through (being a difficulty) but not impossible.

Trusting in ones own abilities of righteousness, or preoccupied with worldly things or your own reasoning of false beliefs to reject the predestine plan of God's gift of salvation by grace and in Christ, nowise will allow entrance into heaven, (see footnote [9.]) on man's wisdom and prudence; as opposed to God's wisdom and prudence below:

It's the blood of Jesus Christ that saves us and not our "good works" of faith that becomes righteous, but rather faith in God's perspective that the pouring out of Jesus' life giving blood (maybe during, but specially after his death when the spear piercing the heart) accomplished the atonement (acquittal of our sins, that is the wisdom and prudence from God).

Is Ron Wyatt's claim of seeing the blood on the left side of the "mercy seat of God, of the ark of the testimony, fact or fictional? I will not conjecture except to say: If it is true, I believe it will be a witness to the all the world. I have prayed (God if this be true) may this be equal or in-part of the 144,000 Jewish Christians sealed as recorded in Revelation Chapter 7 in the last days for Jesus tells us he will not return and says, <sup>Matthew 24:39</sup> For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (I said Jewish, not the cult Jehovah Witnesses, claim as their 144,000 witnesses that keeps being revised as to the meaning, once they surpassed that number) If it fictional and is a perpetrated hoax, Christians will suffer lost but Christianity will never suffer.

Ephesians 1: 8-13, 18-20 Wherein (... we have redemption through his blood, the forgiveness of sins, according to the riches of his grace verses 6, 7) ; he hath abounded toward us in all wisdom and prudence; <sup>9</sup> Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: <sup>10</sup> That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: <sup>11</sup> In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: <sup>12</sup> That we should be to the praise of his glory, who first trusted in Christ. <sup>13</sup> In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, ....<sup>18</sup> The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, <sup>19</sup> And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, <sup>20</sup> Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

On the subject, "we have redemption through his blood" I shall give an example of a scriptural verse that baffled me as to the meaning until I read a commentary that simply stated; James Vernon McGee speaking of Dr. Archibald Thomas Robertson (d. 1934), the best Greek expositor that I have ever come to learn and hear speak commented on the verse; <sup>1 John 5:7</sup> "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.", has been a scribal error that most likely creped into the body from a scribe who had placed his explanation in the margin. (Robertson based his comment, I believed, just as he sought a spiritual understanding, using textual criticism, agree with many other Greek scholars this was an interpolation. The conflict I had, was this verse is out of context with the chapter and the in the next verse <sup>1 John 5:8</sup> And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.



The verse 1 John 5:7 can stand on its own as truth and Christians do believe in the Trinity and certainly God's witness is greater than man's, but this verse causes confusion (at least to me, to give the impression there are six witnesses?) Since scripture defines and confirms scripture, verses <sup>John 19:33-37</sup> But when they came to Jesus, and saw that he was dead already, they brake not his legs: <sup>34</sup> But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. <sup>35</sup> And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. <sup>36</sup> For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. <sup>37</sup> And again another scripture saith, They shall look on him whom they pierced. **There is an apparent mystery to John when he witness the blood and water flowing from the wound by the spear, for how could he know: *The decreased oxygen (due to the difficulty in exhaling) causes damage to the tissues and the capillaries begin leaking watery fluid from the blood into the tissues. This results in a build-up of fluid around the heart (pericardial effusion) and lungs (pleural effusion).* (see <https://www.apu.edu/articles/the-science-of-the-crucifixion/> *The Science of the Crucifixion* by Cahleen Shrier, Ph.D (note: I disagree with the her statement; "Jesus most likely died of a heart attack." for the scriptures tells us exactly how he died; <sup>Luke 23:46-47</sup> And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. <sup>47</sup> Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. (& <sup>Mark 15:39</sup> ... he (centurion) said Truly this man was the Son of God.) I believe the centurion said, "Certainly this was a righteous (meaning innocent) man, truly the Son of God" or "Certainly and truly the Son of God this man, a righteous man."**

Now some people today believe it is sacrilegious to write in their bibles. If that's how you believe, who am I to criticize. I do write in my margins to help myself to remember or use synonyms for other words, e.g. usury, oblation, firkins, omer, ephah. Another example; <sup>Matthew 22:14</sup> For many are called, but few are chosen. (In the margin, I wrote "chosen= approved on God's terms"). My handwriting will not be confused with my printed bible but reader can you understand, since I am using my computer to type explanations to many biblical verses (although I am using different fonts, italics, and my opinions are in "bold" to distinguish between the two), I can see how a reader might add my explanation to a verse without malice.

I asked a deacon of my church one day, "Why do we put a white linen cloth over the covered brass communion ware?", after observing the relevancy of him and another deacon folding the cloth, as if it was a scared item of importance and having the appearance as an integral part of the communion observance. He said it represented the body of Christ. I questioned him, do you actually believe it looks like the body of Christ? He agreed it would be strange looking body if indeed that was the intention. "So, why do we do this?" His reply, "I don't know, we have done it this way every since I can remember". My thought, maybe at one time Christian churches having simple plates without a cover to cover the grape juice cups and crackers, and with the windows open, (because air conditioning hadn't been invented yet), a cloth was use to keep the flies off! We must be careful not to let traditions of men to get into teaching of spiritual discourses or doctrines. Just as we need to study the scriptures carefully and take not man's teaching always as factual.

Have you ever had a minister tell you, "the King James Bible is the inerrant word of God", and to go on to tell you all the other versions are an attempt to discredit God's Holy word. (Have you ever tried to read the "THE HOLY BIBLE, Conteyning the Old Testament, AND THE NEW: Newly Tranflated out of the Originall tongues: & with the former Tranflations diligently compared and reuifed, by his Maiesties speciall Comandement" in the 1611 old English? (the KJV is a compilation of the Textus Receptus use by Martin Luther to translate into German language, becoming the Luther Bible, and for Wycliffe Bible using also the Latin Vulgate translation into the English language with William Tyndale, translated the New testament (1525) and later the Old Testament. (Gutenberg Bible (in Latin) in 1452 was the first printed bible. Tyndale had the first English printed bible, the Bishops Bible of 1658, and etc. Prior to this all scriptures were manuscripts; meaning hand written).

All this is just barley touching the evolution of the KJV and not even mentioning other bible versions available today. As for myself, I enjoy the KJV but also realize due to linguistic changes over time (e.g. KJV's unicorn was referencing a wild ox) and especially due to the science of textual criticism (does not mean criticizing the bible, but by using the oldest

ancient manuscripts, although they must use copies of copies and sometimes fragments, the original intent of the author can be obtained). Another need of textual criticism is because of scribal mistakes that have crept into the text before the advent of printing. This being true with the New and with the Old Testament. To declare the complete inerrancy of the KJV scriptures is foolish, especially with a comparison of Hebrew and Greek transliterations, and is lacking common sense, but one can with full assurance, can proclaim it is totally able to save you from destruction and has the words of life only having miniscule errors of non importance.

[24] ["Allah is all loving" ]

Quran 85:14 **الْوَدُودُ الْغَفُورُ وَهُوَ** " and He is the Ever Forgiving, the Most Loving" . In the [Saudi Gazette Life](#) article dated; April 27, 2018, **7 Qualities that Allah loves:** by Bibi Zainab Dowlut: " We should seek out methods to attain Allah's love, because His love guarantees success, and abundant rewards. Here are some qualities favored by Allah.

1. Repentance: "Indeed Allah loves those who are constantly repentant." (Holy Qur'an 2:222). "... one should constantly turn back to Allah."
2. Purification: "Indeed, Allah loves those who are constantly repentant and loves those who purify themselves." (Holy Qur'an 2:222)...
3. God-consciousness: "Indeed, Allah loves the righteous [who fear Him]." (Holy Qur'an 09:04). "...taqwa is to protect oneself from the Hellfire by performing what has been commanded by Allah and abstaining from what has been prohibited."...
4. Goodness and perfecting our good deeds: "And Allah loves the doers of good." (Holy Qur'an 3:134) The complete verse reads, "Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good."...
5. Trust in Allah: "Indeed, Allah loves those who rely [upon Him]". (Holy Qur'an 3:159)...
6. Justice: "Indeed, Allah loves those who act justly." (Holy Qur'an 05:42) The principle of justice in Islam applies to everyone, regardless of race, ethnicity, age, gender, or status."...
7. Patience: "And Allah loves the steadfast." (Holy Qur'an 03:146)"...

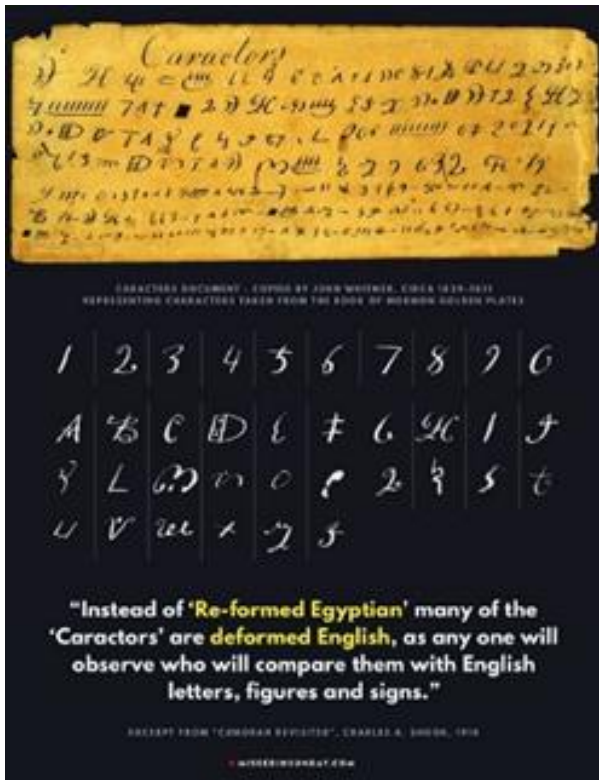
What characteristic will you develop within yourself to attain Allah's love? (end of article quotes). **The first and last sentences reveals the author's ideology to obtain Allah's love is dependent upon oneself to obtain through good deeds? The question arises, "at what point is righteousness obtained to receive successes and rewards? Beloved, consider this; The last ayat of the Quran ends with (*the one is the most agreed on*): (2:281) "And beware of a day in which you will be brought back to Allah. Then every soul shall be recompensed fully for what it has earned, and they will not be wronged." The bible ends in Revelation with this; <sup>Revelation 22:21</sup> The grace of our Lord Jesus Christ be with you all. Amen.**

[25] ["conditional love based on human action " ( found in the Quran)]

**A study of the word "love" in the Qur'an, Hubb Allah fi al-Qur'an** By Farid Mahally [genThemes/love.htm](#)  
**Quoting Farid Mahally** "While "God is great" [Allahu akbar] is a statement of faith, affirmation and expression, but "God is love" [Allahu muhibba] is absent from the attributes of God. Such a profound contrast between the two religions, Islam and Christianity, demands an inquiry as to why. **And in his conclusion:** ...So now we come to the crux of why we deemed it important to investigate the Qur'anic teaching on the love of God. What we have observed is that while the Qur'an tells of the love of God, in most cases it is expressed in a negative fashion, "God loves not ..." or it is based upon human conditions for its exercise. God loves the one who does good, the pure, the just, the trusting, the patient and persevering, the one who takes up arms to fight in God's cause, those who fear him. But where is there room for a God who initiates love in order to win over the lost and erring? Where is He who loved us while we were yet sinners? Where is there room for the one who was rich, yet for our sakes became poor so that we might be made rich? The contrast is too great to overlook.... **[End quote]. Dear reader, under the Quran you must meet Allah's conditions of his defined righteousness by exalting yourself. In the Bible, Christians must also meets God's requirements, in humility believe in a God who came down to us, trusting in Jesus and Jesus alone to exalt us before His and our Father. The Muslims belief is not any different than the numerous other religions that exist. What separates these religions such as Hinduisms, Confucianism, New Age (humanism),**

Scientology, Church of Latter Day Saints (Mormonism), Catholicism, Jehovah Witness, Judaism, and many others, is that emphasis is on righteous deeds, good works or even becoming like gods in your inter-self. True Christianity lies in the faith it is Jesus who is the author of your salvation, by the grace of God, and not of yourself. For it is truth; Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. **And Jesus said,** John 3:16-18 “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”

[26.] [The Bible and the Quran are in conflict to one another. Which one is right?]



Is the Holy Bible the only religious book claiming to be divinely inspired? From the ancient Greeks, Asiatic religions, to Mormonism and in the three monotheism religions; Judaism, Christianity, and Islam, all claim some level of divine inspiration.

The Book of Mormon supposedly was translated from “plates”....; leaves having the appearance of gold” given to him by the angle Moroni”, (*Having strange characters but having no paleographic evidence, unless deformed English is to be considered ancient and by a resurrected prophet –warrior recording battles fought in unsubstantiated geography without any archeological evidence of any sort.*) I cannot understand why this isn’t questioned more thoroughly. Moroni first identified in 1835, while Joseph Smith Jr. (JS) was preparing the first edition of the Doctrine and Covenants and again in 1838, Smith writing for the church periodical Elders’ Journal. He identified the angle Moroni both times. But just a few months prior to the Elders Journal, he identifies the plates were given to him by the angle "Nephi". When the Church history was published in 1842, JS own revision of “Nephi” remained. Concerning the three & the eight witnesses (The Eight Witnesses were all members of the

Whitmer or Smith families in close fellowship with JS & concerning the 116 lost pages in the Book of Mormon, where JS was forbidden by the Lord to retranslate that part of the record previously translated, because those who had stolen the manuscript planned to publish it in an altered form to discredit his ability to translate accurately. On these “witnesses” and their relationship to JS, the satirist, Mark Twain wrote in His book *“Roughing It”*, page 112-113; “When a man tells me....and come forward and tell me they have seen the plates too; and not only seen them but “hefted” them, I’m convinced. I could not feel more satisfied and at rest if the entire Whitmer family had testified.” Twain on page 121 “... and so I gave up on the Mormon idea that I could settle the “Mormon question in two days. Still I have seen newspaper correspondents do it in one.”

For the divine inspiration supporting evidence of the Holy Bible, visit Liberty University author, Gary Habermas' expository essay in pdf format. (Quote from this paper), "In short, the doctrine of the inspiration of Scripture is anchored to the teaching of Jesus Christ, and grounded in His resurrection. Scripture, in turn, serves as the grounds for our assurance, provides our theological primer, along with a basis for speaking to others who may not share our beliefs, as well as being a guide for living the Christian life" (end quote). What then is the Quran's claim to divine inspiration? Muhammad's revelation from Gabriel (Surah 2:97) in 610 A.D. until his proclamation of monotheism to the Quraysh, Islam was practiced

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## Jesus and the Inspiration of Scripture

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primarily in secret. The Quraysh, who traditionally accepted religious practices other than their own, became increasingly more intolerant of the Muslims during the thirteen years of personal attacks against the Meccans religions and gods. This escalated with small skirmishes until the Battle of Badr fought in March 624 CE. The battle has been passed down in Islamic history as attributable to divine intervention (Surah 3:123) (or rather creditable reasoning as "strategic planning of Muhammad"). The greatest claim is its *literary elegance*. (See; Sura 2:23, Sura 10:37-38 & Sura 17:88). The Muslim also claims the Bible has textual corruptions and the Quran (meaning "recitation") claims the resurrection of Jesus didn't occur (Sura 4:157-159 Arabic: **وَلَكِنْ شَكَّبُوا مَا كَانُوا يَقِينُوا مَا قَدَّ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتَّبَاعَ الظَّنِّ ۗ وَإِنَّ الَّذِينَ اٰخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ** And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah ." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Sura - 4:157 Arabic: **بَلْ رَفَعَهُ اللهُ إِلَيْهِ** Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise Sura - 4:158 Arabic: **وَيَوْمَ الْقِيَامَةِ يُكُونُ عَلَيْهِمْ شَهِيدًا ۗ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ** And there is none from the People of the Scripture but that he will surely believe in Jesus before his death. And on the Day of Resurrection he will be against them a witness- 4:159. ("People of the Scripture"; i.e. Torah and the Gospel, "...he will be against them a witness"; i.e. Jesus will judge then and be sent to hell-fire) See <https://www.answering-islam.org/> which has much to say about the rebuttal of the claims of Muslim's Islam's Holy Book. The Quran records the Taurat (& Zabur), and the Injil (Torah; *The Law, revealed to Musa (Moses)* (& Psalms, revealed to Dawud (David) excluding any Psalms not attributed to David ), and the Gospel; revealed to Isa (Jesus)) supposed promise to preserve it from corruption, however Muslims deny the Gospels of the Christian Bible and are taught it has been corrupted For more on this subject, see: [https://www3.nd.edu/~reynolds/index\\_files/scriptural%20falsification.pdf](https://www3.nd.edu/~reynolds/index_files/scriptural%20falsification.pdf).

When the Quran speaks of the Gospel, Muslims believe it refers to a single volume book called "The Gospel of Jesus" that single volume book is the divine revelation to Jesus Christ in spite of no paleographic evidence for such a book. Muslim scholars nevertheless cling to the fictitious past existence of a "Gospel of Jesus" book. It's on this belief that Muslim scholars reject the canonical Gospels from the Bible whom they assume not to be the original teachings of Jesus and which they claim has been corrupted over time. However in their relentless pursuit to destroy Christianity; one can find the teachers of Islam quoting and twisting the scriptures of the Bible to make it appear a falsehood. (e.g. <https://www.gainpeace.com/about-jesus/god-and-jesus-according-to-the-quran-new-and-old-testament> )

If space permitted, every one of these claimed falsehood are explainable as truth, especially in context using the verses before and after. For proper rebuttal to each of these erroneous claims, besides context and scripture itself (allowing scripture to reinforce scripture), a excellent source to the Christian is: <https://www.biblestudytools.com/commentaries/matthew-henry-complete/>

I would like to address one falsehood by this question; “Is Muhammad the greater witness?” My reasoning: The bones of Muhammad are in a grave. The risen and alive body of Jesus is at the right hand of the Father (Psalms 110:1, Mark 12:36,14:62,16:19, Hebrews 1:3,13, Colossians 3:1 & etc.) how convenient to take the truth of the gospel and declare it a lie. Inside the Dome of the Rock in Jerusalem, Arabic writings circling the Inner and outer octagonal arcade, one can realize Islam is a religion with the manifesto to destroy all others for it reads in the English; In the name of Allah,... There is no god but Allah. He is One. He has no associate. ... Muhammad is the servant of God and His Messenger. Lo! Allah and His angels shower blessings on the Prophet... ye who believe! Ask blessings on him and salute him with a worthy salutation. The blessing of Allah be on him and peace be on him... O People of the Book! Do not exaggerate in your religion utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a Messenger of God, and His Word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not 'Three' - Cease! (it is) better for you! - Allah is only One God. Far be it removed from His transcendent majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah...sufficient as Defender. The Messiah will never scorn to be a servant unto Allah,...Oh Allah, bless Your Messenger and Your servant Jesus... (and continues with the denial of the resurrection and Allah would “not take unto Himself a son”. The dictum ends with, “Lo! Allah is swift at reckoning!” and the reader begins the circle of lies again if he so chooses. Dear Reader, what does the Bible say about those who deny Jesus is the son of God; <sup>1 John 2:2</sup> Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

Maybe true Islam has dictations of kindness, but in modern times has taken as a whole new meaning, is not a peaceful religion when jihad is used in context of a war and as an Islamic State. Shaykh Usamah Bin-Muhammad Bin-Ladin (and four associates) issued his second fatwah to kill Jews and Crusaders (i.e. Christians) issued, 23 February 1998, quotes the Quran as his justification; see <https://fas.org/irp/world/para/docs/980223-fatwa.htm> .The Muslim Brotherhood is a Sunni Islamist movement that seeks to implement sharia (Islamic law) under a global caliphate\* and ISIS under the Caliph (It’s political leader) Abu Bakr al-Baghdadi and his radicalized teachings tried and failed to make a global Islamic State. The atrocities’ of his ISIS fighters was pure evil. One should ask the question, Why is the Quran antagonistic toward Judaism and Christianity while Hinduism, Confucianism and other “ism” religions is almost nonexistent? Christianity had spread into the eastern regions by the middle ages, per se; Abd al-Jabbâr's Critique of Christian Origins (a treatise in his Tathblt dalâ'il al-nubuwwa.



\*Muslim Brotherhood leader, Sayyid Qutb, in his book “Milestones” that jihad, `is but a permanent war ... cannot cease until the Satanic forces are put to an end and the religion is purified for God.

The real reason; the father of lies is against the truth, and those choosing to follow the lies are his children (i.e. his messenger) Jesus speaking to the Pharisees who have come to find fault to kill him, Jesus answers them;

<sup>John 8:37, 38, 44</sup> I know that ye are Abraham’s seed; but ye seek to kill me, because my word hath no place in you. <sup>38</sup> I speak that which I have seen with my Father: and ye do that which ye have seen with your father ... <sup>44</sup> Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Another verse the Muslims refer as prophetic declaration of future prophet Muhammad is Deuteronomy 18:18. To the Muslim, Moses (Musa) is addressing “from the brethren” as the brethren from Ishmael. <sup>Deuteronomy 18:18</sup> **Y will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that Y shall command him.** (“...from among the brethren” must mean a son of Abraham. The question now becomes Ismael or Isaac? Since scripture can confirm scripture, in Acts chapter 3 Peter is clearly

making known to ‘men of Israel’, that Jesus is this prophet, ...”the Holy One....”) Acts.3:12, 20, 22 ...he (Peter) answered unto the people, Ye men of Israel ...<sup>20</sup>And he (the LORD your God) shall send Jesus Christ, which before was preached unto you: <sup>22</sup>For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you

To the Muslim, who claim the preservation of Muhammad’s revelation to him by Allah became the written word of the Quran but deny the preservation of the Christian Gospel, because of this deception, Christians must show within the compounds the books of Moses, the Torah the context of the “children of Israel” has the same denotation as the “brethren” for “among their brethren” means the kindred people Moses is speaking to;

Exodus 3:15 **And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.** From the leaving of Egypt, the Exodus continuing to Deuteronomy the Israelite children are addressed. And in Deuteronomy 3:18 “children of Israel” as brethren are identified together (if further proof is needed) which should silence the critics.

Deuteronomy 3:18 **And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all that are meet for the war.** (The men of fighting age from the tribes of Reuben, Gad and half tribe of Manasseh where to cross over the Jordan river with the other tribes comprising “your brethren the children of Israel” as one entity, to possess the land of Canaan.)

The creditability for Ishmael apparently is needed for the “brethren” in Deuteronomy, otherwise identification of Isaac as the son to be sacrificed, instead of Ishmael (by the people of the book, Torah), apparently is a thorn-in-the-flesh to the Muslim Mullahs, especially if a Muslim has read Genesis chapter 22.

For the reader that may believe the Quran has Ishmael as the son to be offered (Ishmael from the Egyptian maid Hagar; Isaac from Sarah; Abram’s wife, or, for that matter, from Keturah, his concubine, (coming from rabbinical teaching claim is the true name for Hagar) as Surah 37:102 it is hard-pressed to imply Ishmael because the name of the son is not given, but in context, the following Surah verses, Isaac is blessed. In Genesis Chapter 22 the account of which son “...thine only son Isaac” is clearly addressed since Isaac is the covenant son of promise (Genesis 7:21). It is interesting to note the age of Isaac would not seem to have been a child, with bearing a bundle of wood, although being called a “lad”. A lad is someone that is younger the one speaking supposedly by some number of years but not readily defined. I believe the perception of a preteen comes from Christian artist who draw a scared little boy in various children’s Biblical literary works. Abraham had Isaac at one hundred years of age and lived to the age of one hundred and seventy five (Genesis 25:7). Sarah died at one hundred twenty seven years of age (Genesis 23:1). “And it came to pass after these things...”, chronological order makes the age of Isaac not more than 37 years of age with good assumption Sarah was still alive. The account of Abraham with his son Isaac, is recorded in the following and I’ve included the allegory contain within:

Genesis 22:1-12 **And it came to pass after these things, that God did tempt** Strong’s Hebrew 5254, *test, prove, adventure, tempt, ASV; prove, YLT; tried Abraham, and said unto him, Abraham: and he said, Behold, here I am. <sup>2</sup> **And he said, Take now thy son, thine only son Isaac, whom thou lovest,** (parallel John 3:16 **For God so loved the whole world that he gave his only begotten son... & Romans 8:32 He that spared not his own Son, but delivered him up for us all,...) and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains (possibility the temple mount) which I will tell thee of.** <sup>3</sup> **And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.** <sup>4</sup> **Then on the third day** (Mark 8:31 **And he (Jesus) began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three***

days rise again.) **Abraham lifted up his eyes, and saw the place afar off.** <sup>5</sup> **And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.** (“I and the lad...come again to you”; having faith God would raise his son from the dead, <sup>Hebrews 11:19</sup> Accounting that God was able to raise him (speaking of Isaac) up, even from the dead; from whence also he received him in a figure.) <sup>6</sup> **And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; (foreshadow of Jesus carrying the cross) and he took the fire in his hand (judgement of sins), and a knife; and they went both of them together.** <sup>7</sup> **And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? (foreshadow of the “lamb of God”;** <sup>John 1:29</sup> The next day John (son of Zacharias) seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.) <sup>8</sup> **And Abraham said, My son, God will provide himself a lamb (God does provides himself a lamb some 1,926 years later on a place called Calvary;** <sup>Luke 23:33</sup> And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. (Malefactors allegory representing you and I; all humanity that has come to the age of accountability, that is, realization and acceptance or rejection of the Saviour) **for a burnt offering: so they went both of them together.** <sup>9</sup> **And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood (Could not a young man (I believe the age of thirty three, Yeshua’s age) overpower a man of the age (of one hundred and thirty three?)) (The faith of Abraham was great but the obedience of Isaac was with the same evidential faith), (I cannot help to think the three days journey from Beersheba, 42 miles from ancient city of Salem; [Jerusalem] Abraham would have several conversations giving reflections of the times of the promises, visions, and the actual visitation of the LORD e.g., God and Holy Covenant intercession, visions of stars, victory over the four kings, the Ur of Chaldees, etc. This visitation in person, is alluded by Jesus: <sup>John 8:56-58</sup> Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Jesus telling the religious leaders when Abraham was told the destruction of the Sodom and the other wicked cities of the plains and even before Abraham, He was and is the “I Am”. Abraham would have know of the “angel of the LORD” (the pre-incarnated Messiah) first seen by Hagar and her telling to Abraham all these events and others, producing the evidential faith to bring a knife as follows). <sup>10</sup> **And Abraham stretched forth his hand, and took the knife to slay his son.** <sup>11</sup> **And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.** <sup>12</sup> **And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.** (“from me”, Yeshua ~Jesus, angel of the LORD; YHVH, I Am)**

The word Messiah (only used twice in the Old Testament and both in Daniel chapter 9 but there are many Messianic epithets. The word Messiah in Hebrew. ( מָשִׁיחַ, <sup>Strong's Hebrew 4899</sup> mashiach; *anointed; a savior and figure in Jewish eschatology.* The equivalent in the Greek: *χριστός*, (*khristós*, lit. 'anointed, covered in oil') is a saviour and figure in Christian eschatology, and is to be the future redeemer of the Jewish people as well.

<sup>Genesis 49:10</sup> **The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.** When I first read this verse where Jacob is blessing his children on his deathbed, it didn't make sense to me. I decided to study to decipher it's meaning beginning with the word Shiloh. I believe the word “Shiloh” is in reference to the Messiah. I have found references that the Jews believe this is a prophecy of a redeemer and liberator, yes, but they believe it is prophesizing Moses; but Moses' life doesn't fit the meaning of Shiloh in context: viz. “The scepter” (i.e. Kingship). For Apostle Paul, clearly writing to the Jews, would know this prophetic passage as the future coming of the Messiah for he writes; <sup>Hebrews 3:1</sup> Wherefore, holy

brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; **The term “apostle” meaning is to be sent, a messenger (If divinely sent, then is to give a message of peace; God’s grace in context with Paul’s writings) for the Hebrew** שִׁלּוֹה Shiloh; *He Whose It Is, from the verb שָׁלַח (shala), to extract or be at prosperous rest. i.e. He who gives rest or He who brings peace.* **Has Shiloh come and has brought peace to mankind, a resounding YES, the LORD has reconciled man to himself.** <sup>Hebrews 2:17</sup> Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

<sup>2 Corinthians 5:17-20</sup> Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. <sup>18</sup> And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; <sup>19</sup> To wit that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. <sup>20</sup> Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ’s stead, be ye reconciled to God.

**Jesus himself declares;** <sup>John 5:36</sup> But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. & <sup>John 6:35</sup> And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst... <sup>John 6:38</sup> For I came down from heaven, not to do mine own will, but the will of him that sent me.. <sup>John 6:40</sup> And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

**The theme of Hebrews chapter 3 and 4 exhorts the Christian to,** “Let us labour therefore to enter into that rest... & ... and to hold the beginning of our confidence stedfast unto the end” <sup>Hebrews 4:3</sup> For we which have believed do enter into rest... **i.e. Not meaning inactivity but a rest in the Spirit leading you in activity through the joy of salvation, a peace the world as a whole does not understand because, although hearing it, is not mixed with faith, for this rest never came to the those that exited from Egypt, all died in the wilderness except for those twenty and younger (and Joshua and Caleb), never reaching the promise land. The people had to find out the hard way that the majority, in this case, ten of the twelve spies, are not always right. But if we were to have the same trials, rest in knowing we have a High Priest preserving us through grace, that you within God’s will is a majority.**

**“The scepter shall not depart from Judea...”** is saying; Kings shall come from your descendants and Shiloh shall come from kingship of your descendants. This is a remarkable prophecy since the Hebrews consisted of seventy souls at the time of this event. Centuries later after the Judges of Israel, the first king, King Saul, anointed by the prophet Samuel comes from the tribe of Benjamin and is the first King of the United Kingdom that consist of the whole of Israel. <sup>1Samuel 15:26:</sup> **“And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.”** When Samuel anoints David, from the sons of Jesse and after the division of the two Kingdoms, the Southern Kingdom Judea (consisting of the tribe of Judea and eventually absorbing the tribes of Benjamin and Simeon) all the following kings come from the lineage of David by his sons Solomon (Jeddiah) The Kingship stops with Zedekiah (Mattaniah) (his eyes are “put out” after seeing his sons murdered by the King of Babylon, ending his legacy) and the curse upon King Jochichin (Coniah, or Jeconiah ) to be recorded as to be fatherless, although he had seven sons. <sup>Jeremiah 22:30</sup> **Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.** There are several dispositions as to how Jesus becomes the son of David, even with this curse and requires much explanations, so I will leave to the reader to search this for himself. I myself have satisfactory removed any doubt of any inaccuracies. Although Hasmonean Dynasty to the Herodian Dynasty; King Herod, who becomes King over the region of the Roma Provincia Syria (includes Judea) the



Jews never regarded any of these as legitimate rulers of Judea, especially since they were not from the Davidic line. Herod the Great, appointed by Caesar Augustus was the last King before Jesus, Jesus is whom is Davidic line to be "establish for ever" <sup>Psalms 8:4</sup> **Thy seed will establish for ever, and build up thy throne to all generations.**

**Selah.** Adding "all generations" not meaning "one of many" mortal kings from lineage of David, for all records of descendants of the Tribe of Judea were destroyed with the destruction of the Temple in 70 A.D. making it impossible to know if a modern day claim of Messiahship is legitimate. Common sense says the Messiah did come before the destruction. Archival records may exist up to the diaspora but stop at that point. Jesus' kingdom is presently in heaven, to one day come to earth. His protection to his children is present on this earth by the Holy Spirit for all generations until the appointed end times. <sup>Matthew 24:4</sup> And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (*Events leading to end times before the Millennium Kingdom.*)

**Psalms 89 "the King of Kings" that is to be rejected among his people: <sup>Isaiah 53:3</sup> He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.** (*See below for additional references to amazing prophecies of Jesus in Isaiah*)

The Jewish revolt of 130 A.D. the Jewish defenders against Titus probably cast his bones to the desert after destroying his sarcophagus and tomb, and taking his crown and scepter. (The bones and these items buried with him as Josephus recorded in his Antiquities of Jews were not found, although clear evidence was determined the stone sarcophagus was purposely broken up with hammers.)

Did Jesus come from the descendants of David and to have claim to the throne? When blind Bartimaeus cried out, <sup>Mark 10:47</sup> "...Jesus, thou Son of David, have mercy on me", was clearly has the meaning of "Messiah", though blind, he could see better than the multitude that were following Jesus for wrong reason, wanting prosperity without commitment mixed with faith. <sup>Mark 10:52</sup> And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way. **Matthew 29: 29-34** is the same account but two blind men are recorded, so then why does Mark record only the name of one? Matthew does state, "they followed him." I believe the Holy Spirit when naming individuals deserving of honor, the writer is inspired to do so, for Mark records Bartimaeus doing something that gives insight as to why he is named, <sup>Mark.10.50</sup> "... And he, casting away his garment, rose, and came to Jesus." He demonstrated his faith by casting away an item that was important to him in his state of blindness, but he had loath during the years of blindness, but now was to be worthless in his newness of life and soon to be healing of sight. Both men may have had evidential faith, for Jesus fame had gone through the land by many other healings of the lame, lepers, many other reports of the blind receiving sight, and miraculous raising of the dead. But could all these miracles be brought upon by a prophet of God but not necessarily by the "Son of David"? Not far from Jericho by the pool of Siloam in Jerusalem a blind man, from birth, is healed. This account, being questioned thoroughly by the religious leaders, I can assume with high probability, certainly has reached the ears of these blind men at Jericho, occurring five months prior, giving them hope realizing this is a far greater miracle that can only be performed by the Messiah. It becomes marvelous in that account how a simple man can give great theological truths. In that conversation to Jewish leaders, who claim righteousness in their judicial prudence but are blind because they reject the evidential truth: <sup>John 9:27-38</sup> He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? <sup>28</sup>Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. <sup>29</sup>We know that God spake unto Moses: as for this fellow, we know not from whence he is. <sup>30</sup>The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. <sup>31</sup>Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. <sup>32</sup>Since the world began was it not heard that any man opened the eyes of one that was born blind. <sup>33</sup>If this man were not of God, he could do

nothing. <sup>34</sup>They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. <sup>35</sup>Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? <sup>36</sup>He answered and said, Who is he, Lord, that I might believe on him? <sup>37</sup>And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. <sup>38</sup>And he said, Lord, I believe. And he worshipped him.

**That is why Jesus tells them their sin remains (sin of unbelief even with the greatest proof before their eyes). Next we have, "...lawgiver from between his feet..."** Because of this, not only is a prophetic reference to the future Mount Sini covenant giving of the law but is a Messianic reference all evil shall be judge by the lawgiver (the LORD) at some appointed time, but not until Shiloh has come first. <sup>A Psalm of David; 110:1</sup> **The LORD said unto my Lord, Sit**

**thou at my right hand, until I make thine enemies thy footstool.** <sup>Matthew 22:41-46</sup> While the Pharisees were gathered together, Jesus asked them, <sup>42</sup> Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. <sup>43</sup> He saith unto them, How then doth David in spirit call him Lord, saying, <sup>44</sup> The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? <sup>45</sup> If David then call him Lord, how is he his son? <sup>46</sup> And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. **The pretentious Pharisees are utterly confounded by Jesus quoting a clear Messianic Psalms by David; where in revelation by the Holy Spirit, David sees the Messiah at the right hand of the LORD to one day placing evil under subjection, "thy enemies thy footstool," and is to be a son from the flesh (descendant of his) but is also Lord to him because of his divinity. Ending in a prophecy to be fulfilled; "... and unto him gathering of the people be."** For John the Baptist speaking of God the Father of his son Jesus, <sup>John 3:35</sup> The Father loveth the Son, and hath given all things into his hand. & <sup>1 Thessalonians 4:16-18</sup> For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: <sup>17</sup> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. <sup>18</sup> Wherefore comfort one another with these words.

<sup>1 Thessalonians 5:23</sup> And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. **This has been a prophecy beginning around 1,689 B.C. to giving of the law, approximately 1446 B.C. (243 years later), to the "son of David", the ministry of Jesus and resurrection in 29-30 A.D. (1,720 years later) and awaiting the second coming and final judgement of evil, and end of the "time of the Gentiles" of 2000 years (possibility coming to the year 2029 earliest, to 2030 depending upon the actual birth of Jesus to year of the crucifixion-beginning or starting date of the "times of the Gentiles".) making this approximately becoming a 3,720 year old prophecy. The events of the world today are unfolding and for those watching for the season:**

<sup>2 Thessalonians 2:1</sup> Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, <sup>2</sup> That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. **(Paul is cautioning the church at Thessalonica that the coming of the Lord is not imminent, a mistaken belief possible by his first letter, or by various other means just mentioned or could come by some other deceptive means to the church.)** <sup>3</sup> Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; <sup>4</sup> Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God....**(The third Temple at Jerusalem, and to include "falling away", i.e. apostasy of the Church)** <sup>8</sup> And then shall that Wicked be revealed, whom the Lord shall

consume with the spirit of his mouth, and shall destroy with the brightness of his coming: **There is so much to say on the second coming of the Lord. Book of Isiah, chapter 65 beginning with verse 17 to the end of chapter 65, gives an account that God will, "create new heavens and a new earth: and the former shall not be remembered, nor come into mind"**, Does this mean a whole new earth and heaven or a regeneration of the existing one as to be a new earth and heaven? I believe a restoration for a thousand years then a whole new earth and heaven to follow. You only have to see pollutions we have committed to recognize the complete restoration by fire, but my opinion means nothing unless scripture can support this conclusion; <sup>2Peter 3:7-11</sup> But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. <sup>8</sup> But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. <sup>10</sup> But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. <sup>11</sup> Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, <sup>2Peter 3: 12, 13</sup> Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? **& At Pentecost; Peter declaring the prophet Joel's prophecy;** <sup>Acts 2:20, 21</sup> The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: <sup>21</sup> And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. **(A Jewish remnant is to be saved, <sup>Isiah 65:15</sup> And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name: This Jewish remnant will no longer be called Jews but Christians or another name, not as a nation.)** Above, **2 Peter 3:7** where it says "by the same word are kept in store" means the God's promise from Noah's time that the ungodly was destroyed to the present are as only a few passing years (thousand years as one day) <sup>2 Peter 3:8, 9</sup> But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. **Previous verses** <sup>2 Peter 3:3-6</sup> ...there shall come in the last days scoffers, walking after their own lusts, <sup>4</sup> And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. <sup>5</sup> For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. <sup>6</sup> Whereby the world that then was, being overflowed with water, perished: **(Word of God in the source of life, as water is life to the earth. The earth being destroyed by the very life giving water because of lusts of man. God's covenant with Noah will never again be destroyed by water will be destroyed by a final way, fire; final judgement, and cleansing of what man has polluted.)** So then why not a new created heaven and earth at the end of the Tribulation Week instead must wait until the end of the millennium reign of Christ? I'm not willing to comment on this answer, for it is speculation, but I do have my opinion based on scripture; <sup>2 Peter 3:13</sup> Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

I was asked by a fifth or sixth grader, which was one of about seventy children, that had come out with five or six teachers from a public school not far from here. This was in the mid nineties and was not uncommon for public schools to schedule field trips, unlike it is today. Actually I can't remember the last time, maybe before 2005. I had just finished the Christmas story and ask the children if they had any questions (realizing that might be a mistake with so many kids, but too late). To my surprise and relief only one child raised his hand. He question, "Mr. Don, I know God is going to destroy the heavens and earth one day. How is he going to do that?" What a question! I prayed a silent prayer, "Lord I think I know, but I don't think he will be able to understand." The Holy Spirit's response to my spirit, "tell him what you know." "But Lord." Again, "tell him what you know." "Okay" (with no self confidence I should precede) "Children there are three things in life we must have, food, clothing, and shelter. Let's take food, in particular, water. Water is called H<sub>2</sub>O. The little 2 means two hydrogen atoms, the O an oxygen atom". Now I do know something about sign language. Those five teachers began to fold their arms and a least a couple of them lifted their heads and rolled their eyes. If the Holy Spirit had not told me to "tell them," I think I would have stopped there. What happen next was not surprising but it always is a joy or amazing when the Holy Spirit provides confirmation you are being led by the Spirit. In this situation he is about to provide two witnesses to confirm truth to those not having understanding. "Now let's take just one of those atoms and split it into. Do you know what you would have?" Two students raised their hands, one boy, and one girl. The girl, seeing the boy also with a raised hand, began to wave her hand with excitement. Just as I was to call on her, she blurts out, "YOU WOULD HAVE A HYDROGEN BOMB!" "That's right children." I went on to explain that God holds all things together and created all things by his spoken word and only has to say, "let go or something to this effect" and all the atoms will split causing fervent heat. He then will make a new heaven and earth." Now I didn't want these children going away believing a nuclear war will be earth's end or the misconception they will be destroyed too. So I asked them another question. Do any of you know the story of the three Hebrew men thrown in the fiery furnace? About three quarters of them raised their hands indicating they knew this story. Many said out loud, "Shadrach, Meshach, and Abed-nego." Children do you know in the furnace was a fourth man and King Nebuchadnezzar said, "He is the Son of God"? It appeared to me though many knew of this story they haven't comprehended that was Jesus.

*Daniel 3:24* **Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.** <sup>25</sup> **He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.** Telling the kids, just as Jesus did not let the fire burn them up, not even their hair was singed nor their clothes smelled of smoke, but the ropes were burned off, so will he protect us as he destroys the old heavens and earth. Looking at the boy who asked the question, "does that answer your question?" "Uh huh." I looked over at the teachers to see their reaction, the arms were no longer folded but their mouths were wide open. Was it because of the answer or the fact two fifth or sixth graders would know what a Hydrogen bomb was, I do not know.

Some Muslim scholars have argued that the Greek words *paraklytos* (comforter) and *periklytos* (famous/illustrious) were used interchangeably, and therefore, these verses constitute Jesus prophesying (John 14:16) the coming of Muhammad; Surah 61:6 "... whose name is Ahmad"; (They claim is another name of Muhammad and the Greek *paraklytos* is corrupted in the Bible). According, if the gospels are corrupted, it appears some Muslims pick and chose verses that are convenient to support their prophet Muhammad, just as some so-called Christian religions corrupt the scriptures or take out of context as well (see below; "The Book of Mormon as one example). In John 15:26 Jesus refers the comforter as "...the Spirit of truth, which proceedeth from the Father, he shall testify of me: (Okay, this verse taken out of context, maybe a prophet to come, but... previously in <sup>John 14:16</sup> And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; (Muhammad died!) & in <sup>John 14:26</sup> But the Comforter, which is the Holy Ghost, whom the Father will send in my name,... (i.e. the Holy Spirit, but since Muhammad recited the Quran and tells his followers that the words are from Allah and are not revealed directly (Surah 42:51, under a veil, His angels, etc.) And Muhammad said he is Allah's prophet, Surah 47 and others), especially it has been preserved since it's collection from parchments, palm-leaf stalks, thin stones, and from men who had memorized portions. My friend are we to accept this as proof of divine inspiration? The Spirit of Truth reveals to me the Allah of the Quran is the angel Satan and Muhammad is his messenger; <sup>2</sup>John 1:2-3, 8-11 For the truth's sake, which dwelleth in us, and shall be with us for ever. <sup>3</sup>Grace be with you, mercy, and peace, from God the Father, and from the

Lord Jesus Christ, the Son of the Father, in truth and love. & For many deceivers are entered into the world, who confess not that Jesus Christ <sup>Strong's 5547</sup>, [Χριστον] *Christos* <sup>from Strong's 5548</sup>; **anointed, (i.e. Messiah, an epithet of Jesus)** is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. <sup>9</sup> Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. <sup>10</sup> If there come any unto you, and bring not this doctrine, receive him not into *your* house (my belief; meaning the house church, saints coming together to teach/learn, worship, not literally forbidding discussions in your home. e.g. Mormons or Jehovah Witnesses, Muslims, as it be, that knock on your door.), neither bid him God speed: <sup>11</sup> For he that biddeth him God speed is partaker of his evil deeds.

Although in a limited capacity to refute Muslim's claims that Musa (Moses) prophesized the coming of a greater prophet (Muhammad) the Christian should be able to answer the question; "Is Jesus coming prophesized in the Old Testament?"

Numbers 24:17 *¶* **Thou shalt see him, but not now: Thou shalt behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.** A prophecy of the coming birth of Jesus as a sign; "out of Jacob," "the land", Israel "the brethren" and scepter "a King" (and may I add, priest "Holy one of Israel" and prophet: viz. Daniel 9, & Hebrews chapters 5, 6, and 7).

Isiah 9:6,7 *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. <sup>7</sup> Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.* Should there be any doubt that Isaiah is given a vision of Messiah's coming to become the Saviour of all mankind, chapter 53, is not as the Jews claim, a vision of suffering in captivity is disingenuous, especially with the numerous Messianic prophetic declarations just in the Book of Isiah. To the Christian it is absolutely clear this is the manifestation of Jesus Christ and that, "...**arm of the LORD revealed.**" (See John 12:38, Romans 10:16). If only they would want to know the truth their blindness would be removed in their study of the New Testament, their minds could come to understanding.

Isiah 53:1-12 *Who hath believed our report? and to whom is the arm of the LORD revealed? <sup>2</sup> For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. <sup>3</sup> He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. <sup>4</sup> Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. <sup>5</sup> But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. <sup>6</sup> All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all <sup>7</sup> He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. <sup>8</sup> He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. <sup>9</sup> And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither*

*was any deceit in his mouth.* <sup>10</sup> Yet it pleased the **LORD** to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the **LORD** shall prosper in his hand. <sup>11</sup> He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. <sup>12</sup> Therefore will **J** divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

**The most amazing prayer and prophecy of the Old Testament can be found in Daniel Chapter 9 verses 20 through 27!** Daniel is in prayer and fasting giving supplications for the people and their sins calling upon the LORD for his great mercies. Daniel's prayer was not without understanding of the time of the captivity by Nebuchadnezzar, the king of Babylon, (Daniel 2:37 & Ezekiel 26:7 given the title "a king of kings", but also one should read how God put the prideful king eating grass, like an oxen for seven years, outside the city; Daniel chapters 4-5, whom LORD God calls; Jeremiah 25:9 "my servant") was coming to an end, for he was aware by "the word of the LORD" by Jeremiah, the sins of Israel would not be accomplished until end of seventy years

Daniel 9:2b **J** Daniel understood by books the number of the years, whereof the word of the **LORD** came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.)

Daniel 9:20 **And** whiles **J** was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the **LORD** my God for the holy mountain of my God;

Daniel 9:21 **Yea**, whiles **J** was speaking in prayer, even the man Gabriel, whom **J** had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation....

Daniel 9:24 **Seventy** weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy (<sup>YLT</sup> Holy of Holies).

Daniel 9:25 **Know** therefore and understand, that from the going forth of the commandment (<sup>YLT</sup> word).

to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

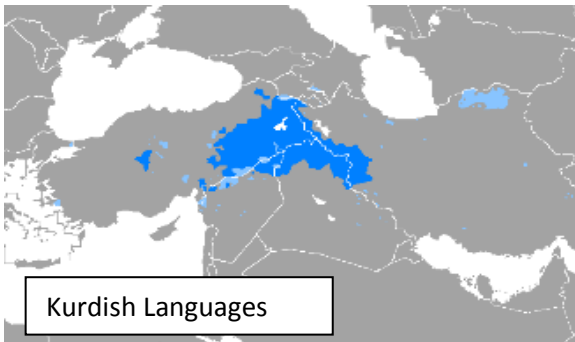
Daniel 9:26 **And** after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Daniel 9:27 **And** he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading

**of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.**

To understand the above prophecy, explanation of the usage of weeks must first be understood not as literal week of seven days but as “week of sevens” which makes these weeks multiples of seven years. I shall explain: These seventy years of captivity were the years of accumulation of Israel idolatry that has cumulated in iniquities never seen before  
Jeremiah 2:12 **“be astonished, O ye heavens”** (Jerusalem’s great sins, exceeding all the other nations, their apostasies, abominations, the temple’s defilement worshipping of beast, whoredoms and wretchedness, etc. prior to and even after the captivity, and seeing the Glory of the LORD, i.e. Holy Spirit’s departure from the Mt. Olives, all given in the visions to Ezekiel (in captivity) and in response in not keeping of the “sabbath (rest) of the land” as commanded in  
Leviticus 25:5-11. The consequences are made clear in <sup>2 Chronicles 36:21</sup> viz. **To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years** (70 years). And also to announce the fate of ungodly nations coming against God’s holy city will not be comprised by his promise to his chosen people regardless of their unrighteous. <sup>Jeremiah</sup>

<sup>25:12</sup> **And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. &** <sup>Jeremiah 51:11</sup> **Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes.**



(Iran is ancient Persia. The Medes are the modern Kurds, who are the only Muslim nation that are friends of Israel and the U.S.A.; most, 85-90% Muslims are of the Sunni Islam. Shia Islam (twelvers) are the ethnic majority found in Iran and Iraq. Iraqis are the ancient Chaldees (Babylonians). **for his device is against Babylon, (Babylon, to this day is desolate ruins) to destroy it; because it is the vengeance of the LORD, the vengeance of his temple.** And his promise is against any nation from the beginning of the Abrahamic covenant to even to the end of the ages; For God’s

promise to Abram was; <sup>Genesis 12: 3</sup> **“...And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. viz. And continues the promise even to the end times;**  
<sup>Zechariah 12:9, 10</sup> **And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem,**

**the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn”.** (The second coming of Yeshua, Jesus the Messiah, and in offering of incense, “and of supplications” i.e. prayer in behalf of the Messianic Christian Jews and Christian Gentiles; Blindness will eventually be removed from the curse by the religious leaders viz; <sup>Matthew 27:24, 25</sup> When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, (a Jewish custom not Roman) saying, I am innocent of the blood of this just person (Jesus): see ye to it. Then answered all the people, and said, His blood be on us, and on our children. & <sup>Luke 13:34-35</sup> O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! <sup>35</sup> Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.)

Although Jerusalem's Priest and leaders still would not listen to the plea of Jeremiah to become repentant, the LORD sends six of his destroying angles; controlling the actions of princes of Babylon (see Jeremiah 39:3 the princes are named, but reader these evil men are 'servants' of God without knowledge of their servitude.) to cause swift wrath to the wickedness, but to those who were laminating and having understanding of the abominations, mercy is extended unto them; God will not destroy the righteous with the wicket. <sup>Ezekiel 9:3b, 4</sup> *...one man among them (of the angles)*

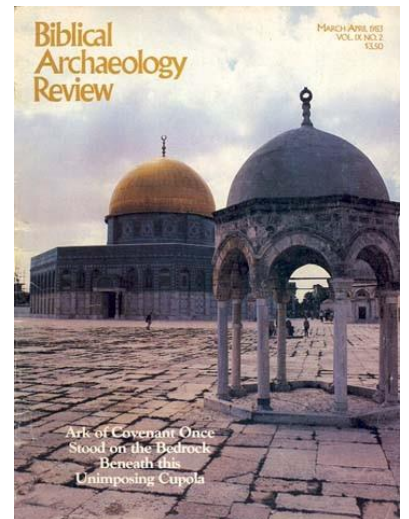
**was clothed with linen, with a writer's inkhorn by his side: And the LORD said unto him, set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.** Should any men be found sorrowful and become wise from past mistakes: Two destroying angels were sent

against the five wicket cities of the plain, Sodom, Gomorrah, etc. Now we see six angels above, and for the future; seven destroying angles shall come at the end times; Will these angles be controlling evil nation(s) rising against nations?

Revelation 8:2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

Revelation 9:4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. **(read on; a far worst punishment than death "to them" without the seal as opposed to "the mark" of the antichrist; (i.e. Revelation 13:16-17 "...a mark in their right hand, or in their foreheads, ...or the name of the beast, or the number of his name..")**

Back to Daniel's vision. To understand the narrative, it takes some thought to see vs. 24-27 becomes a ring composition, starting with the captivity's ending to the time for the end of sins (*evil*) (seventh week of sevens) working back that the Messiah's "day of visitation" the first coming (sixty ninth week of sevens), continuing in reverse to the restoration completion of second temple's (sixty two weeks of sevens) to Jesus' death (by subtraction, giving seven weeks of sevens to build the temple, answering Daniel's prayer). And then "back to the future" forward to the second temple's destruction; and again, the third temple being built just before or within the seventieth week with the sacrificial laws and prayers ceasing by the one (*"emissary of Satan, the antichrist"*) who is to "confirm the covenant" in the middle of the week (i.e. 3½ years of this Tribulation Week of seven years). Verse 26a gives the method **...to be cut off** (going to die) **but not for himself;** by which the way the end of sins must come to accomplish the seventh week verse 24; **...to bring in everlasting righteousness,**



**Supporting scriptures:** Ezra Chapter 3; Zerubbabel laying the foundation stones, to replace the destroyed Solomon's Temple, the first temple. Chapter 4: frustration of the rebuilding by the Samaritans, Chapter 5; letter to Darius requesting the rebuilding to resumed, Chapter 6; temple's completion: <sup>Ezra 6:15</sup> **And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king..** (The second temple's destruction is prophesied. Zerubbabel temple is to be replaced by King Herod, but retains the second temple categorization.)(Luke chapter 21; Jesus' prophetic destruction of Herod's temple & coming events; <sup>Luke 21:24</sup> "...until the times of the Gentiles be fulfilled;),

The coming of the Messiah is apparent the same reference by Jesus as the "day of visitation". Jesus' foretelling Jerusalem's destruction (occurring under Titus in 70 A.D.). This second mentioning the coming of the Messiah in sixty two weeks of sevens gives Daniel an answer to his prayer (**...cause thy face to shine upon thy sanctuary that is desolate... and the city which is called by thy name:**) an understanding the length of years (initial, but not including Herod's restoration four hundred plus years later) for the temple's restoration will take. By knowing the "day of visitation" by the Messiah in verse 25 encompasses the era before the rebuilding of Jerusalem's walls and streets (the sanctuary is not mentioned until after the Messiah's death, second part of vs. 26), while verse 26a encompasses the era after the restoration to the day of visitation and the Messiah's death. Now it becomes a simple matter of



subtraction to answer Daniel's prayer of restoration of Jerusalem will take 49 years (i.e.  $(69 \times 7) \text{ minus } (62 \times 7) = 483 - 434 = 49$ ). These events have taken place and plainly can see Jesus' fulfillment occurred just as prophesied. The commandment to restore Jerusalem occurred 483 years prior to his entry into Jerusalem riding upon the donkey. To know the actual date the commandment (*word; not necessarily a decree nor an edict*) we can look in hind sight when, to whom and whom by, this commandment was given too. Cyrus the Great, king of Persia, was the monarch under whom the Babylonian captivity ended. In the first year of his reign he was prompted by God to decree that the Temple in Jerusalem should be rebuilt and that such Jews as cared to might return to their land for this purpose. However the work of the temple's restoration wasn't until the sixth year of Darius the King as mentioned above in Ezra 6:15. The events leading to the completion of the temple and to the "day of visitation" of 483 years will be explained, but first let's get an understanding at the kings in this period after the captivity:

Ezra 1:1, 2a **Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia,....**

Ezra 2:64,65 **The whole congregation together was forty and two thousand three hundred and threescore, <sup>65</sup>Beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven:** However the task was frustrated by the Samaritans whom had intermarriage with Assyrians who had entered into the land and previously conquered the Northern Kingdom; <sup>Ezra 4:5b</sup> **... to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.** <sup>Ezra 4:23</sup> **Now when the copy of king Artaxerxes' letter was read... they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. <sup>24</sup>Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.** <sup>Ezra 6:1, 2</sup> **Then Darius the king made a decree, and they sought in the house of the books of the treasures placed there in Babylon, <sup>2</sup>and there hath been found at Achmetha (Ecbatana\*, a summer palace 1½ miles from the foot of Mt. Orontes (Mt. Alvandinin), today modern Iran; as opposed to the winter palace of Shushan\*\*foot of the Zagros Mountains in the Khuzestan region of Iran.) the province of Media, a roll, and a record thus written within it is:** <sup>Ezra 6:3</sup> **In the first year of Cyrus the king, Cyrus the king hath made a decree concerning the house of God in Jerusalem: <sup>Ezra 6:14</sup> and the elders of the Jews are building and prospering through the prophecy of Haggai the prophet, and Zechariah son of Iddo, and they have built and finished by the decree of the God of Israel, and by the decree of Cyrus\*\*\*, and Darius\*\*\*\*, and Artaxerxes\*\*\*\*\* king of Persia (Artaxerxes's decree in the seventh year of his reign to Ezra: Ezra chapter 7.)**

\* 5th century BC, Herodotus wrote of Shushan <sup>Greek</sup> Ecbatana: "The Medes built the city now called Ecbatana, the walls of which are of great size and strength, rising in circles one within the other. The plan of the place is, that each of the walls should out-top the one beyond it by the battlements. The nature of the ground, which is a gentle hill, favors this arrangements in some degree but it is mainly effected by art. The number of the circles is seven, the royal palace and the treasures standing within the last. The circuit of the outer wall is very nearly the same with that of Athens. On this wall the battlements are white, of the next black, of the third scarlet, of the fourth blue, the fifth orange; all these colors with paint. The last two have their battlements coated respectively with silver and gold. All these fortifications Deioces (founder and first Median king to have gained independence from the Assyrians) had caused to be raised for himself and his own palace."

\*\* Daniel 8:2 **And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.** And in; <sup>Nehemiah 1:1</sup> **The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,....** Shushan, i.e. Susa, in the Achaemenid empire in 540 and 539 BCE was captured by Cyrus the Great during his conquest of Elam, of which Susa was the capital.

\*\*\* Cyrus II of Persia, commonly known as Cyrus the Great, was the **first** Persian King of Kings and founder of the Achaemenid Empire (r. 550 – 530 BC). *As of note:* Cambyses II was the **second** King of Kings of the Achaemenid Empire (r. 530 to 522 BC). He was the son and successor of Cyrus the Great

\*\*\*\* Darius the Great, was the **third** Persian King of Kings of the Achaemenid Empire (r. 522-486 BC), *As of note:* Ahasuerus (Xerxes I or Xerxes the Great), was the **fourth** King of Kings of the Achaemenid Empire, (r. 486 to 465 BC.) He was the son and successor of Darius the Great. The Biblical Book of Esther is set in <sup>Hebrew</sup> Shushan (Susa), where king (Xerxes) threatened the Jews with genocide.

\*\*\*\*\* Artaxerxes I [4]) was the **fifth** King of Kings of the Achaemenid Empire, (r.465-424 BC. *Or beginning reign; 474/473 see below*) He was the third son of Xerxes I.

**Luke chapter 19, verses 41-44 which references Jesus' entrance into Jerusalem, "the time (day) of visitation" and the future destruction of the city and sanctuary (Temple), "under troublesome times"(In hindsight; Roman occupation) all this prophesized in Daniel 9 viz. <sup>Luke 19:41-44</sup> And when he (Jesus) was come near, he beheld the city, (Jerusalem) and wept over it, Saying, If thou hadst known, even thou, at least in **this thy day**, the things *which belong* unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the **time of thy visitation. (Emphasis mine; time (this thy day) of thy visitation)****

**Since the time of Cyrus reign (c. 600 – 530 BC) and Darius the Great (c. 522-486) (nor <sup>Hebrew</sup> Ahasuerus (known as <sup>Greek</sup> Xerxes I or Xerxes the Great c. reign 486 – 465 BC) is impossible to calculate a forward date to Jesus' triumphal entrance into Jerusalem of 483 years later. Another possibility must be sought and it's reasoning with spiritual discernment. The Bible identifies King Artaxerxes (Artaxerxes Longimius, aka; Artaxerxes (I.)) in the twentieth year of his reign. Since the death of Herod occurred in 4 B.C. while Joseph, Mary and Jesus were in Egypt correction of the calendar is required (see the following for an exhaustive dissertation of this reasoning: [Reign of Herod the Great](#)) additionally: Anno Domini (A.D.) era was introduced in 525 by a Scythian monk Dionysius Exiguus but did not become in use for historical dating until 725 with the Northumbrian monk Bede's treatise, "The Reckoning of Time <sup>Latin</sup> *temporum ratione*" describes the principal ancient calendars, including those of the Hebrews, the Egyptians, the Romans, the Greeks, and the Anglo-Saxons. The focus of the treatise were on calculation of the date of Easter, for which Bede described the method (developed by Dionysius Exiguus) and also gave instructions for calculating the motion of the Sun and Moon through the zodiac, and for many other calculations related to the calendar. His (Herod's) death would make the time of his ministry, being anointed by the Holy Spirit at his Baptism no earlier than 24 A.D. and no later than 26 A.D. Jesus ministry was for the next three years bringing the time of visitation and death to 27 A.D to 29 A.D. Subtraction of 483 from 27/29 A.D.= 456/454 B.C. The question becomes since Cyrus (and Darius) was dead before 456 B.C. was there a commandment or decree in this time period? Although the initial commandment came from Cyrus, the proclamation of Cyrus' decreed is reasserted from King Artaxerxes I having confirmation from the scriptures with astrological evidence (explained below).**

A near-total eclipse of the sun on August 3rd, 431 BC, at the very beginning of the Peloponnesian War reported by Thucydides A general and historian of the Peloponnesian War between Athens and Sparta. Thucydides chronicles the "the flight of Themistocles." (473 B.C.) from Greece He was given temporarily sanctuary at Pydna before he traveled to Asia Minor, where he entered the service of the Persian king Artaxerxes I at the beginning of his reign. The eclipse of the sun is important for they can be corroborated as historical events with precise accuracy both past and in the future. To know the eclipse is to know the flight of Themistocles is to know the beginning reign of Artaxerxes I as 474 or 473 BC (If a reign started sometimes that year, it may have been counted as full year or sometimes the reign's year one is only counted when a full year has elapsed, giving the one year uncertainty). To know the commandment to leave given to Nehemiah was in the twentieth year of Artaxerxes' reign Nehemiah 2:1 and following; <sup>Nehemiah 2:1</sup> **And it**

came to pass in the month *Nisan*, in the twentieth year of *Artaxerxes* the king... the date of the commandment can be ascertained at 454 or 453 B.C. (Begins reign 474/473 B.C -20 years = 454/453 B.C. month of Nisan) With the 454 B.C. date counting down to 483 years = 29A.D. the time (*day*) of visitation (*see above Luke19:41-44*). Darius and Artaxerxe would not have made a search Without a possible decree from Cyrus. The Samartians write a letter:

Ezra 4:6 **And in the reign of Ahasuerus( Xerxes I or Xerxes the Great c. reign 486 – 465 BC assassinated), was the fourth King of Kings of the Achaemenid Empire, ruling from 486 to 465 BC. He was the son and successor of Darius the Great , in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem**

Ezra 4:15 **That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.** Ezra 4:16

**We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.**

Ezra 5:17 **Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.** Ezra 6:12 **And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy his house of God which is at Jerusalem. ¶ Darius have made a decree; let it be done with speed.**

This brings us to another difficulty for the understanding of the seventy weeks of sevens, the end of sins! One who think sevens years after the “time of visitation” seven years later this would occur. One can just look around and see sins have not ceased. Does this make the prophecy in error or my interpretation wrong? Some expositors try to use various methods to explain this meaning but none to me are credible. Some will take the 490 years up to the destruction of the temple in 69- 70 A.D. but they do not give an answer to the 483 years. I believe there is only one true meaning that the prophecy to Daniel is to the Jews, that they may have understanding to be looking for the Messiah that in proper expectations to know seven years after the death of the Messiah the Kingdom of Heaven was to come to the earth, the end of sins, and the King of Glory would reign. The Jews were looking for a conquering King. A humble King came instead.

Psalms 24:7-10 **Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. <sup>8</sup>Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. <sup>9</sup>Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. <sup>10</sup>Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.** The “King of Glory does not come to conquer but comes unto the gates on a donkey and in humility. Zechariah 9:9 **Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly (“lowly; coming in humility), and riding upon an ass, and upon a colt the foal of an ass. (not as a conquering king on a white stallion)**

One part of the seventy weeks of sevens prophecy I have not addressed, end of verse 24 “...and to seal up the vision and prophecy, and to anoint the most Holy” (YLT “... anoint the holy of holies.”) There is only one Holy of Holies and this is the inner most sanctuary of the temple, “the House of God” on the Temple Mount in Jerusalem, at the present this temple does not exist.

CHICAGO TRIBUNE article dated; 19 October, 1989, [Knight-Ridder Newspapers: Alfonso Chardy](#); A third Temple must be built to be consecrated and anointed. Some Jews believe the Temple must be rebuilt before the



Messiah arrives. Others believe the Temple must not be built until after the Messiah comes. The Jews on During the Sukkot Festival (Feast of Tabernacles) parade every year on a flat bed truck a large rectangle stone. Quarried in the Negev Desert, the 3 1/2-ton stone was white with orange splotches around it.)

Temple Mount militants are among those who believe the Temple must be built before the Messiah's arrival. Former Chief Rabbi Shlomo Goren-the first Jewish religious leader to reach the Western Wall after Israeli troops seized the Old City in the 1967 Six Day War-condemned the attempt to lay a cornerstone for the Third Temple. *"The Third Temple can only be built by*

*God, not by humans,"* Goren told Israel Radio.

Are these events

Daniel 9:27 **And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.**

In this narrative, the Third Temple will be desecrated by the "the antichrist" at 1,260 days; mid point of Tribulation Week. <sup>2</sup> Thessalonians 2:1-4 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, <sup>2</sup>That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. <sup>3</sup>Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; <sup>4</sup>Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. To understand the "time of the end or end times",

Daniel is a very detailed prophetic course of events that records Daniel telling King Nebuchadnezzar is not from his wisdom or ability to reveal the King's forgotten dream, and it's meaning, but; <sup>Daniel 2:28, 47</sup> "... there is a God in heaven... and Nebuchadnezzar's answer after the revelation by Daniel, **Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.**" (The meaning of the dream of the golden headed statue.) <sup>Daniel 3:20</sup> **Shadrach, Meshach, and Abed-nego, having been "... cast into the midst of the burning fiery furnace.** (Their refusal to worship the statue set-up by the King, the coming of the second dream by prideful Nebuchadnezzar, interpreted by Daniel; <sup>Daniel 4:32</sup> **thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.** Daniel visions in Chapters 7 and 8 are prophetic visions occurring in the Babylonian captivity with Chapter 9 prophetic visions occurring at Shushan and these three chapters should precede Chapter 5, if desiring chronological ordering. The ending the Babylonian Kingdom occurs with Daniel chapter 5, the hand writing on the wall; <sup>Daniel 5:25, 30</sup> **And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.** <sup>30</sup> **In that night was Belshazzar the king of the Chaldeans slain".** Daniel's continued faithfulness to the worship of God against the Persian King Darius decree that he alone must be worshipped for thirty days resulting in; <sup>Daniel 6:16</sup> **"... the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee."** Concerning Chapters 7, 8, and 9. Chapter 7 is a second revelation of the four great global empires; i.e. Lion- *Babylonian*; Bear- *Median and Persian*; Leopard- *Macedonian or Greek under Alexander the Great* with four heads Kingdom to be divided into four; A fourth beast with iron teeth- *Roman Empire* with the ten horns, *ten nation confederations.* The fourth beast, futuristically will ultimately be destroyed by the son of man (Jesus) who comes from heaven and sets up the ever lasting

dominion. Before this occurs, the fourth kingdom, under the domination of the little horn, becomes a world empire described in the phrase: <sup>Daniel 7:23</sup> " **Shall devour the whole earth, and shall tread it down, and break it in pieces**". Comparing the vision in Daniel Chapter 2 (feet and ten toes of iron and clay) with Chapter 7 (Ten horns with three horns being subdued by the little horn (a ruler of one nation) and the other seven acquiescing.) one can see the same vision is intended with similitude of meaning but gives us additional details. Comparing the ten nation-confederations which are detailed in Revelation 13:1, 2 and 17:10-13 having the domination of a single ruler described in Revelation 13:3-8. More important is the fact that the forty-two months (Rev 13:5) culminate in the second coming of Christ when, according to Revelation 19, the beast of Revelation 13 is captured and cast into the lake of fire (Rev 19:20). This clearly identifies a future time factor as that immediately preceding the second coming of Christ. According to Revelation 17:3 the wicked woman depicting the apostate church is astride the beast having seven heads and ten horns. Because of the precise description, there should be little question that this is the same beast which has seven heads and ten horns found in Revelation 13:1, and represents, therefore, the political government to come. The position of the woman astride the beast describes her relationship, namely, one of dominance and yet supported by the political government indicating the ten horns are subservient to the one dictator.

Now Daniel Chapter 8 is a summary explanation of Daniel Chapter 11 verses 1-30; <sup>Daniel 8:20-23</sup> **The ram which thou sawest having two horns are the kings of Media and Persia.**<sup>21</sup> **And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. (Alexander)**<sup>22</sup> **Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. (Divide Kingdom into four parts by his generals)**<sup>23</sup> **And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, (This was Antiochus, surnamed Epiphanes - the Illustrious viz; Daniel 8:9-14 and cannot be in reference to the Romans destruction of the temple's desecration.) and understanding dark sentences, (evil flatteries) shall stand up.** <sup>Daniel 11:30</sup> **For the ships of Chittim (Rome) shall come against him: (Antiochus Epiphanes) therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.**<sup>31</sup> **And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.** Antiochus, being now in full march to besiege Alexandria, and within seven miles of that city, heard that ships were arrived there from Rome, with legates from the senate. He went to salute them. They delivered to him the letters of the senate, in which he was commanded, on pain of the displeasure of the Roman people, to put an end to the war against his nephews. Antiochus said he would go and consult his friends; on which Popilius, one of the legates, took his staff, and instantly drew a circle round Antiochus on the sand where he stood, and commanded him not to pass that circle till he had given a definitive answer. Antiochus, intimidated, said, he would do whatever the senate enjoined; and in a few days after began his march, and returned to Syria. .."therefore he shall be grieved" - "Grieving and groaning," says Polybius; both mortified, humbled, and disappointed. *To compound the humility, Antiochus Epiphanes returning learned of rejoicing in the false report he had died by the Jews. Antiochus Epiphanes vented his rage against the Jews; and he sent his general, Apollonius, with twenty-two thousand men against Jerusalem, plundered and set fire to the city, pulled down the houses round about it, slew much of the people, and built a castle on an eminence that commanded the temple, and slew multitudes of the poor people who had come up to worship, polluted every place, so that the temple service was totally abandoned, and all the people fled from the city. And when he returned to Antioch he published a decree that all should conform to the Grecian worship; and the Jewish worship was totally abrogated, and the temple itself consecrated to Jupiter Olympius.* [1825 Adam Clark quoting; Bishop Newton]

*Desolations of Zerubbabel's period temple in Daniel 8:10-14 and Daniel 11:31 by Antiochus Epiphanes is not the same vision/prophesy given in Daniel 12:11* <sup>Daniel 12:11</sup> " **And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.**" (3 1/2 years into the Tribulation week of seven years is the desolations of the future third Temple (or at the minimum taking away of the future reinstitution of the altar of sacrifices). This same desolation of the sanctuary is found in Daniel 9:27. What is addressed as prophesy of Jesus in the New Testament revealing the Roman military Power desecrating of the temple, which was fulfilled with the temple's destruction in 70 A.D, is only found in the Old Testament Daniel 9:26.

**Destruction of the Herod's period second Temple in Daniel 9:26** <sup>Matthew 24:15, 16</sup> **(Jesus speaking)** When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) <sup>16</sup> Then let them which be in Judæa flee into the mountains:

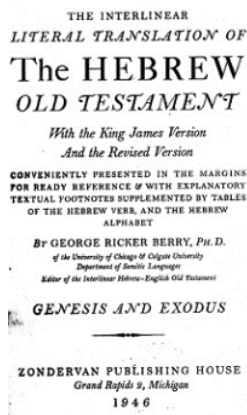
**Luke 21: 20-24** **(Jesus speaking)** And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh: <sup>21</sup> Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. <sup>22</sup> For these be the days of vengeance, that all things which are written may be fulfilled. <sup>23</sup> But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. <sup>24</sup> And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. <http://www.templemount.org/destruct2.html> "With four Legions, Titus the Roman General, later to become

Caesar, began the siege of Jerusalem in April, A.D. 70. He posted his 10th legion on the Mount of Olives, directly east of and overlooking the Temple Mount. The 12th and 15th legions were stationed on Mount Scopus, further to the east and commanding all ways to Jerusalem from east to north. The 5th legion was held in reserve. On the 10th of August, 70 A.D. Jewish; the 9th of Av, the very day when the Nebuchadnezzar of Babylon burned the Temple in 586 B.C., the Temple was destroyed once again. Jewish historian, Flavius Josephus was present in Jerusalem when the city was captured and the Temple was burnt. He described the event in this manner; "The Romans... to collect the timber, raised their platforms in twenty-one days... stripped the whole area in a circle round the town to a distance of ten miles. The countryside like the City was a pitiful sight; for where once there had been a lovely vista of woods and parks there was nothing but desert and stumps of trees. ... so terrible a change; for every trace of beauty had been blotted out by war, and nobody who had known it in the past and came upon it suddenly would have recognized the place." Titus tried to preserve the Temple by giving orders to his soldiers not to destroy it. But the anger of the soldiers against the Jews was so intense that, maddened by the resistance they encountered, they disobeyed the order of their general and set fire to the Temple. There were great quantities of gold and silver there which had been placed in the Temple for safekeeping. This melted and ran down between the rocks and into the cracks of the stones. When the soldiers captured the Temple area, in their greed to obtain this gold and silver they took long bars and pried apart the massive stones. Thus, quite literally, not one stone was left standing upon another. The Temple itself was totally destroyed... as Jesus had predicted - not one stone was left upon another.

When the Temple was set on fire the Roman soldiers tore apart the stone to get the melted gold. The Menorah and vessels were carried to Rome and the treasury was robbed." **Note; apparently the temple's menorah and other golden vessels survived and this plundered loot by the Romans is depicted on the Titus Arch of Triumph in ancient Roman. Reader, there is more of the Jesus' prophecy of "...flee to the mountains..." that is of interest but I will leave you to investigate. The**



**Seven Branched Menorah (center left of Triumph Arc of Titus; right image) branches are contributed by Jewish The Seven Branched Menorah (center left of Triumph Arc of Titus; right image) traditions give each branch to the seven Hebrew words of Genesis 1:1. ; "In the Beginning... etc." I found and interesting discovery when I was reading the introduction to "The Interlinear Literal Translation of The Hebrew Old Testament; Zondervan, 1946. Below is a screen shot of the Introduction**



**in English has been left untranslated. This has rarely been done, however, except with the sign of the definite object ׀. In the case of other words, which have an equivalent although not needed in English, it has usually been thought best to give the translation inclosed in parentheses.**

*Handwritten notes:* ׀. Aleph

identifying this unusual definite object ׀ (English L to R of the Hebrew R to L Aleph and Thav ). Notice Genesis 1:1 (below) Interlinear Translation leaves the ׀ untranslated and is attached

# GENESIS. בראשית

1

In the beginning God created the heaven

בראשית 1 : בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם (אֶת הָאָרֶץ) :  
earth the and heavens the God created [when] beginning the In

to Elohim that correlates to the center branch lamp stand. (The center oil lamp that faces before you and the other six face inward to give prominence to the center). The Hebrew Elohim (plural title of God as lofty, majestic in many ways but not as God's name YHWH. When we understand the Apostle John writing from the Isle of Patmos, the revelation and appearance of Jesus, He would be speaking in the Aramaic (1<sup>st</sup> C. Hebrew) language while John would write the letters to the Christian Jews in the distant Churches who had the Greek language, in Greek words. When Jesus states, <sup>Revelation 1:11a-</sup>

<sup>13</sup> Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; ... <sup>12</sup> And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; <sup>13</sup> And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. I believe Jesus' actual words would have been, "I am the Aleph and the Thav...." the first and last letter of the Jewish alphabet. My friend, Jesus is girted in his golden robe to serve his own, us from his majestic throne. Matthew 23:11: But he that is greatest among you shall be your servant <sup>Strong's Greek 1249 dee-ak'-on-os; probably from an obsolete διάκω (to run on errands; compare (1377) (διάκω)); an attendant, i.e. (genitive) a waiter (at table or in other menial duties); specially a Christian teacher and pastor (technically a deacon or deaconess): — deacon, minister, servant.</sup> This should be a humbling revelation the office of Minister or Deaconship equates to being a waiter. The man or lady that has been uncompliant for years, whom has been cleaning the restrooms will be the greatest in the Kingdom.

Back to Daniel 12:11 above: The "thousand and two hundred and ninety days" are 43 months or 3½ years, not prophetic years nor morning and evening sacrifices unlike Daniel 8:14 as the Hebrew interlinear translation renders burnt offerings were made the evening and morning sacrifices. The proper rendering should read; Daniel 8:14 "And he said to me, For two thousand three hundred sacrifices; evening - morning, then shall the sanctuary be cleansed." viz.

Daniel 8:10-14 **And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. <sup>11</sup> Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. <sup>12</sup> And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. <sup>13</sup> Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? <sup>14</sup> And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. (1,150 days from the desolation to restoring the sacrifices; rededication by Judas Maccabeus on 25th. Chislev (1 Maccabees 4:52) 165 B.C. Antiochus set up a pagan altar on 15th. Chislev (1 Maccabees 1:54) 168 BC, which is just over 3 years before, but the Lord's altar was removed some time before that, so the 1,150 days may be counted from the time of its removal. Apparently seventy days prior using the 360 Jewish lunar time of reckoning.)**

Daniel Chapter 11 verses 32 through 40 cover the time of the final Diaspora (132-136 A.D. Bar Kokhba led a rebellion) to the present age. Christians shall hold to the faith in the new covenant (grace), will be strong, some will not and go back to the old covenant (law) (vs.32). The gospel is to be preached with 300 years of persecution of the Church (vs. 33). The last and tenth persecution of Diocletian with the coming of Constantine, but is of little spiritual strength (vs.34). (History has proven the church grows under persecution but now Satan; i.e. pagan clergy, be converted and join or die, was decreed by Constantine, has entered into the ranks.) **The church disputes among themselves, a Papacy State Religion**

develops but some continue with the true doctrine and are tried and found pure and promised undefiled religion will prevail until the end (vs.35). The <sup>Daniel 8:19</sup> "last of the indignation" power of the Church of Rome will prosper but one day come to an end (vs. 36). The apostasies of the papacy continues in verses 37-39. Then we come to;

Daniel 11:40 **And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.** There seems to be a king of great strength that may consist of many nation confederations of governments of the South (Egypt and Israel and with the new Abrahamic Accord signing 2020 between Israel and the United Arab Emirates (UAE), additional Arab States are expected to join causing Iran, Turkey, Hamas, (allied with Russia) and Russia (maybe China with plans to be a World power usurping U.S.A.) to fear their strength and potential influence of a Global nature. However these verses are probably in reference to the Ottoman Empire (king of the north). In the zenith of this Empire, Selim I (Selim the Grim or Selim the Resolute) was the Sultan of the Ottoman Empire from 1512 to 1520. The Empire consisted of conquered European, Asiatic, Ethiopia (ancient Cushim) and other African nations as well as Egypt (in 1517 A.D.) He used muskets and artillery with the advent of black powder. The Ottoman Empire, officially ended in 1922 when the title of Ottoman Sultan was eliminated. Turkey was declared a republic on October 29, 1923, when Mustafa Kemal Atatürk (1881-1938), an army officer, founded the independent Republic of Turkey. In 1917 Jerusalem was taken from the Turks and the Balfour Declaration was declared by British General Allenby (*see below photos*).

Foreign Office,  
November 2nd, 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, The Cabinet

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country".

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

*Yours  
Arthur James Balfour*



Isaiah 11:11; **And it shall come to pass in that day (futuristic day to come), that the Lord shall set his hand again the second time (second time; i.e. Returning of his people the 1<sup>st</sup> being the Babylonian Captivity, 2<sup>nd</sup> the 132 A.D. Diaspora under Hadrian) to recover the remnant of his people, which shall be left, from Assyria <sup>YLT Assur</sup> (A City ruling a land comprising northern Iraq, north east Syria and south east Turkey), and from Egypt (Region of the Nile R. east, NE Egypt), and from Pathros (North Africa /Upper or Northern Egypt, west of the Nile R.), and from Cush (Ethiopia), and from Elam (Iran / Persia), and from Shinar (Babylon area in Iraq), and from Hamath (Lebanon &**



Syria), and from the islands of the sea (Isles of the Gentiles: Descendants of Noah's son Japheth; perfectly defined in Genesis 10:1-5, indicating the Jews shall also come from regions and people of China, Japan, Korea and Southeast Asia and the rest of the far east, the Indian subcontinent, Siberia and the Americas and the islands of the Pacific or other coastlands\*). <sup>Isaiah 11:12;</sup> **And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.**

**ONE FOR ISRAEL** Article: Mizrachi Jews, Jews of the East, (November, 2019?), Author; (not given);

As Islam spread, there was a point in history when almost all of the Jewish diaspora found themselves in Muslim countries, and the truth is that Muslims were often kinder to their Jewish communities than Christian countries had been. Over time, many Jews headed west to Europe and north to Russia, but some later headed back to Turkey, Greece and the Middle East after experiencing persecution and expulsions in Europe. Few people realize that over 50% of Israel's Jewish population did not come from Europe but from Middle Eastern countries (The expulsion and flight of the 850,000 Mizrachi Jews: see; Aharoni, Ada (2003). "The Forced Migration of Jews from Arab Countries". Peace Review, Volume 15, Issue 1; pgs. 53-60. <https://doi.org/10.1080/1040265032000059742>

\*Note: <sup>Matthew 12:17-21</sup> That it might be fulfilled which was spoken by Esaias (Isaiah 42:1-4) the prophet, saying, <sup>18</sup> Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. <sup>19</sup> He shall not strive, nor cry; neither shall any man hear his voice in the streets. <sup>20</sup> A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. <sup>21</sup> And in his name shall the Gentiles trust. Matthew is recording the present Jewish leaders rejection of Jesus' miracles, as the Messiah, was fulfillment of the prophecy but he left the portion of Isaiah 42:4 "**isles shall wait for his law**" out. Why may you ask? I find it quite amazing never does the Holy Spirit dictate to the Jews and mankind to be forced to accept God's son. Old Testament prophetic scripture is always written as if judgement of evil will follow when the Messiah comes. However, especially in hindsight, one can see Isiah includes the "times of the Gentiles" but without detail of the when was this to occur but does indicate certain events must occur first. While Matthew realized Jesus had fulfilled the prophecy of Isiah, but realized this portion of prophetic quote means the divine grace of the gospel is also to the Gentiles. Isiah's prophecy, including the words, "isles shall wait for his law" has the same delay to account for the "time of the Gentiles" just as Jesus' quoting Isaiah 61:1-2; but leaving out the ending, "**...the day of vengeance of our God; to comfort all that mourn.**" <sup>Luke 4:18</sup> The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, <sup>19</sup> To preach the acceptable year of the Lord. <sup>20</sup> And he (Jesus) closed the book,... <sup>21</sup> And he began to say unto them, This day is this scripture (Isiah 61:1-2) fulfilled in your ears. Again; by not quoting last portion of the end verse 19, is apparent it is reserved for after the "times of the Gentiles" when mankind on earth shall be judged, not by saving grace but by the law, only because of the rejection of the gift of salvation. The "time of the Gentiles" is ending, God has already started, "**to recover the remnant of his people**",

<sup>Zephaniah 3:10</sup> **From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.** <sup>Isaiah 60:66</sup> **The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.** The Arab nations; Dromedaries- single hump camels found in the Arab lands as opposed to dual hump camels of Africa; i.e Midian, part of Arabia E of the Gulf of Aqabah; Ephah, northern Arabia ;Sheba, modern Yemen. Frankincense is missing in the gifts to the Messiah, for he shall never be "cut off"- die again.

Psalms 107:3 **And gathered them out of the lands, from the east, and from the west, from the north, and from the south** Strong's Hebrew 3220, & YLT; the sea.

Isaiah 49:12 **Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.** Strong's Hebrew 5515, the sin; bush, sinim; plural bushes, Geneva Bible 1599 the south country Common English Bible southland, Amplified Bible Aswan (southern Egypt).

A diligent study of Book of Daniel also reveals he has been told not to write part of the remaining vision of the end times, for in Daniel; Daniel 12:1 **And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.** Daniel 12:2 **And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.** Daniel 12:3 **And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.** Daniel 12:4 **But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.**

, "...shut up the words, and seal the book, even to the time of the end: knowledge shall increase; my friend knowledge is increasing exponentially in this computer age." &

Daniel 12:9 **And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.** Daniel 12:10 **Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.** Daniel 12:11 **And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.** Daniel 12:12 **Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.** Daniel 12:13 **But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.**

Daniel's 1,290 days begins at the mid point of final week (1,260 days or 3½ years into the seven years of the Tribulation Week) ending 30 days after the completion of the Tribulation week. What is to occur in this 30 days may have to do with preparations of the Millennial Kingdom. Something else is to occur 1,335 days after the mid Tribulation (i.e. 45 days after the 1,290 days) which follows the sufficient event that took 30 days to accomplish. This is restoration of the world or possible the judgement of the nations, and/or the Great White Throne Judgment of the people. Matthew 25:31,

32, 46 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:... 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Gabriel is telling Daniel this prophecy will be the culmination of all mysteries of the promised Messiah given to the prophets (and to the angelic realm) that this revelation must occur for the end of sins by the anointing of the most Holy (that is the Holy Place) not the Priesthood of the Messiah. 1 Peter 1:10-12 Of which salvation the prophets have

enquired and searched diligently, who prophesied of the grace that should come unto you: 11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Peter is telling the Jews the preaching of the apostles are not of a new doctrine but their teaching is but the culmination of the prophecies revealed to the prophets of old by the Holy Spirit, by the same Spirit to them, the suffering of Jesus comes salvation by grace, even the angels looked diligently to the time of it's accomplishment. Anointing of Jesus as a Divine Priest and Divine King occurring at Jesus' baptism by a Divine Holy Spirit (for man is not worthy of such a righteous glorified sanctification): **Luke 3:22** And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. **And in John 1:32, 33b, 34** And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. ... the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. **34** And I saw, and bare record that this is the Son of God. **My brothers and sisters, your baptism is far more than a identification of Christ's burial and resurrection and confession of your faith in Jesus but is your covenant (your promise) to God to embrace new grace covenant as his child, to grow in spiritual wisdom, to know not only his will but knowing his heart, that is the meaning when John the Baptist declared,** **John.1:17, 18** For the law was given by Moses, *but* grace and truth came by Jesus Christ. **18** No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*. **As Jesus was anointed and his father declared him so shall God do for us and to receive the same power to "walk in the Spirit". Jesus's baptism was more than example for us;** **Luke 4:1** And Jesus being full of the Holy Ghost returned from Jordan (**his baptism just occurring**), and was led by the Spirit into the wilderness, **Galitians5:18, 22-25** But if ye be led of the Spirit, ye are not under the law.... **22** But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, **23** Meekness, temperance: against such there is no law. **24** And they that are Christ's have crucified the flesh with the affections and lusts. **25** If we live in the Spirit, let us also walk in the Spirit.

**Returning to understanding Daniel chapter 12;** **Revelation 11:2b, 3** ...the holy city (**Jerusalem**) shall they (**Gentiles**) tread under foot forty and two months (**1,260 days i.e. Jewish lunar year; 360/12=30 x 42= 1,260**) And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. **Revelation 11:7-14** And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. **8** And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. **9** And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

**(I believe John the Apostle is not speaking of people of many nations that have come to Jerusalem, but the nations of the world "shall see their dead bodies". Some fifty years ago, ham radio operators would be able to broadcast the news around the world but it only has been of recent history that technology has afforded the ability for the world to "see".)** **10** And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. **11** And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. **12** And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. **13** And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. **14** The second woe is past; *and*, behold, the third woe cometh quickly.

**Revelation 20:2** And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,<sup>3</sup> And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. **This is mentioned; "...loose for a season" I suppose to go to and fro looking for unrighteous or better, potentially to stir-up rebellion in the heart by temptations, among those born into the Millennium Kingdom, just as was his purpose during the angelic realm he was able to deceive one third of the created angels, having a freedom of self will. This free will did continued into the fall of Adam, seems to be apparently possible in the millennium age. I take Satan's purpose will once again to accuse humanity before God and may be successful to some extent to deceive some born in this millennium even though there will be no open evil permitted. As Christians being children of God, reigning with Jesus, our purpose may include telling those born in the millennium age to understand evil, for we being witnesses to it's terrible consequences, to those that will have experienced nothing but good without any understanding of the it's consequences. Maybe there will none that fall unto Satan's deceptions, we can only hope but appears above he may. The scars on the hands, feet and side should be the cumulative proof of our witness.**

**Daniel 9:1, 2** *In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; 2 In the first year of his reign ¶ Daniel*

**Lev.25.4** *But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.*

According to Antiquities of the Jews — Book XI Chapter 1-5 Flavius Josephus gives the account of return of the Babylonian captivity from the first year reign of Cyrus, the years between, to King Xerxes, *the son of Darius,...* also concerning Esdras and Nehemiah. Chpt. 1, Now the number of those that came out of captivity to Jerusalem, were forty-two thousand four hundred and sixty-two." **1John 5:14-18** And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: **15**And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. **16**If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. **17**All unrighteousness is sin: and there is a sin not unto death. **18**We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

Corinthians 2:5 That your faith should not stand in the wisdom of men, but in the power of God. <sup>1</sup>John 5:11-13 And this is the record, that God hath given to us eternal life, and this life is in his Son. <sup>12</sup>He that hath the Son hath life; and he that hath not the Son of God hath not life. <sup>13</sup>These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. **The word of God stands alone in my declaration and I hope is yours too. Try to prove the scriptures false by stating book, chapter and verse(s) and I will answer your skepticism or try to. Just as Rev. James Vernon McGee once stated, "It's not what I don't understand that bothers me, it's what I do." (i.e. in context, he doesn't claim to know all there is to know, of course; myself included, even to a greater extent, but is conveying to his audience the scriptures are boundless in truth (that's why it's correct to call it the "living word" from the "Word of God") and having enough understanding to know you can't or should not attempt to get to heaven by good deeds, this is fearful.**

Romans 8:35-39 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup>As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. <sup>37</sup>Nay, in all these things we are more than conquerors through him that loved us. <sup>38</sup>For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, <sup>39</sup>Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[27.] *[the meaning of love as define in the Hebrew and Greek]*

**Hebrew; 1. ahava** <sup>Hebrew</sup> אהבה, This entails words of affirmation, acts of service, giving gifts, physical touch, and the giving of quality time) **2. Chesed** <sup>Hebrew</sup> חֶסֶד, In its positive sense, the word is used of kindness or love between people, of piety of people towards God as well as of love or mercy of God towards humanity. It is frequently used in Psalms in the latter sense, where it is traditionally translated "lovingkindness" in English translations. **3. Ahavat Olam** (Eternal Love) **4. Ahava Raba** (Abundant Love) **5. Avodah** עֲבוּדָה (service to God) literally meaning "work, worship, and service" more traditionally, serving God.

**Greek; 1. [ἀγάπη] agape**, This term defines God's immeasurable, incomparable love for humankind. It is the divine love that comes from God. Agape love is perfect, unconditional, sacrificial, and pure. **2. philia** is the most general type of love in Scripture, encompassing love for fellow humans, care, respect, and compassion for people in need. The concept of brotherly love that unites believers is unique to Christianity, benevolence **3. storge** This Greek word describes family love, the affectionate bond that develops naturally between parents and children, and brothers and sisters. **4. "philostorgos,"** compound words found in Romans 12:10, which commands believers to "be devoted" to one another with brotherly affection.

[29.] *[the holiness of God]*

Psalms 103:1 **Bless the LORD, O my soul: and all that is within me, bless his holy name.**

Psalms 105:1-3 **O give thanks unto the LORD; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the LORD. Seek the LORD, and his strength: seek his face evermore.** <sup>Psalms 94:23</sup> **And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.** And <sup>Psalms 9:9-11</sup> **The LORD also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee. Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.** <sup>1Chronicles 16:35</sup> **And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise. And:** <sup>Psalms 62:-6-8</sup> **He only is my rock and my salvation: he is my defence; I**

shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.

### Cities of Refuge, their meanings in Hebrew Joshua Chapter 20

Joshua 20:1 **The LORD** also spake unto Joshua, saying, <sup>2</sup> Speak to the children of Israel, saying, **Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:** (see Deuteronomy 19 and Numbers 35) <sup>3</sup> That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. <sup>4</sup> And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. <sup>5</sup> And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime. <sup>6</sup> And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled. <sup>7</sup> And they appointed **Kedesh** (*holy, to set apart, consecration*) in Galilee in mount Naphtali, and **Shechem** (*portion, the back, shoulders*) in mount Ephraim, and **Kirjath-arba**, (*city of four; -giants*) which is Hebron, in the mountain of Judah. <sup>8</sup> And on the other side Jordan by Jericho eastward, they assigned **Bezer** (*to restrain, enclose, to encompass with a wall, hence a fortress or fortified place*) in the wilderness upon the plain out of the tribe of Reuben, and **Ramoth** (*to raise high, elevated, eminence*) in Gilead out of the tribe of Gad, and **Golan** (*passage, from galah- transmigration, gal- to rejoice, exultation*) in Bashan out of the tribe of Manasseh. <sup>9</sup> These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

Strong's' concordance with comparisons to Zondervan's' Biblical Pictorial Dictionary; **Kedesh** <sup>6943</sup> *a sanctum* from <sup>6942</sup> prim. root; *to be clean, consecrate, dedicate, hollow (be, kept) holy, sanctify (-ied one, self), x wholly* <sup>Zon.</sup> *be holy* **Shechem** <sup>7927</sup> *a ridge* same as <sup>7926</sup> *The neck, (between the shoulders) as a place of burdens; fig. the spur of a hill;- back x consent, portion, shoulder.* <sup>Zon.</sup> *shoulder* **Kirjath-arba** <sup>7153</sup> *city of Arba, a city of four* from 7151 and 704 or 702; *four, four square-sided.* <sup>Nehemiah 11:25</sup> <sup>Zon.</sup> *(giants) Kiriath, Kirjath- a city. (later known as Hebron)* <sup>2275</sup> <sup>Zon.</sup> *league, confederacy.* **Bezer** <sup>1222</sup> same as 1220 from 1219 *inaccessible height or fortification, a mighty thing,* <sup>Zon.</sup> *strong* **Ramoth** <sup>7216</sup> *heights. plur. of* 7215; 7215 from 7213; *something high in value.* 7213 a prim. root, *to rise:- be lifted up.* <sup>Zon.</sup> *height* **Golan** <sup>1474</sup> *captive,* from 1478 a prim. root; *to breathe out, to expire, die, be dead* **Bashan** <sup>1316</sup> *uncertain der. BRL. in the tooth, in the change or sleep.* <sup>Zon.</sup> *smooth, fertile land.*

*In this revelation of these ancient cities named by the architects or the City-State Kings at undoubtedly different times of their first habitations, and selected, six by Moses and six by Joshua based on their one day journey between each throughout the settled land of conquest, it is just cause to declare the LORD is amazing and is sovereign in all of man's affairs, even in the details to have the cities listed in order to develop our faith and trust in Him for in the sequence of the cities translation to the English they read;*

**God is your righteousness, for He has sanctified you, Rest on His shoulders, He will be your refuge and fortress, He will encompass you about on all four sides and lift you up, rejoice and give exultation. Death shall not come to you.**

Revelation 2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. (The white stone equates to "not guilty" for this is the symbolism of the Levical twelve elders in of the cities of refuge that would cast their secret vote in a clay pot (or one could assume an open hand vote as well not unlike our present day juries), either a black stone or white stone, a traditional method of casting that the Jews would be familiar with.)

1 John 5:4-5 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of

God? <sup>Romans 5:17</sup> For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

[30.] *[consequences of immorality]*

God will not clear the guilty under the law but will be merciful under his name; <sup>Exodus 24:3</sup> **And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.** <sup>4</sup> **And Moses wrote all the words of the LORD....** <sup>7</sup> **And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.** <sup>8</sup> **And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.** <sup>Exodus 31:18</sup> **And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.** After the people's worshipping the "golden calf", Moses' intercession prayer for the people not to be destroyed, and the breaking of the first two tables of the law covenant (<sup>Exodus chapter 33</sup>) <sup>Exodus 33:17, 19-</sup> **And the LORD said unto Moses, I will do this thing also that thou hast spoken: (his prayer for mercy to the nation) for thou hast found grace in my sight, and I know thee by name. ...** <sup>19</sup> **I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.** <sup>Exodus 34:1, 5-7</sup> **And the LORD said unto Moses, Sew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest.** <sup>5</sup> **And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.** <sup>6</sup> **And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,** <sup>7</sup> **Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.**

The words of the LORD, "*The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin*", appears to conflict with the rest of the proclamation "*by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation*". Jesus disciples had a problem with "**visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.**" This generational curse was presented to Jesus; <sup>John 9:1-3, 39</sup> **And as Jesus passed by, he saw a man which was blind from his birth.** <sup>2</sup> **And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?** <sup>3</sup> **Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. Later after the healing Jesus finds the man and asked him if the works done are from the Son of God, does he believes this?** <sup>John 9:38, 39</sup> **And he said, Lord, I believe. And he worshipped him.** <sup>39</sup> **And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. The blind man was freed of his physical blindness first, and by his belief in the one who healed him, was spiritually healed. His blindness was not because of sins committed by his sin nor by the generation curse but because of sin, in the fall of man, diseases and infirmities are in this world. Jesus simply used this opportunity, planned from the foundation of the World, to the glory of his father that others may believe.**

With this evidential faith the blind see but the self righteous in the law remain blind. This is what was proclaimed to Moses when the LORD passed by him and the people could not look upon the face of Moses because of the brightness to give proof grace had been extended to stiff neck people. Judgement under the law there is no salvation. God extends salvation to those whom have nothing to boast about in their own righteousness, making the way to cry out to the

Saviour. Jesus saying; <sup>Luke 5:32</sup> | came not to call the righteous, but sinners to repentance. Those not having salvation will be judged by their own righteousness at the Great White Throne Judgement; <sup>Revelation 20:11-15</sup> And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. <sup>12</sup> And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works. <sup>13</sup> And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. <sup>14</sup> And death and hell were cast into the lake of fire. This is the second death. <sup>15</sup> And whosoever was not found written in the book of life was cast into the lake of fire.

<sup>Matthew 8:11, 12</sup> And I say unto you, That many shall come from the east and west, (Gentiles) and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. Jesus having revealed the faith of the Centurion as; "I have not found so great faith, no, not in Israel." This is precursor of the "time of the Gentiles" and is about to give shame to the Jews for they were children of the kingdom, i.e. children of the promise covenant of "Abraham, Isaac, and Jacob" being Jew by birth and many, by their own unbelief, having ample proof, will not obtain salvation. See footnote [34.]; viz. <sup>12</sup> But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. Fire but no light, sorrows without comfort, sufferings, nothing good, hopelessness, My friend this miserable state applies to anyone Jew or Gentile regardless of status, rich or poor, good deeds or not. Pray the LORD will give you a Jew to witness to. <sup>Romans 11:8</sup> (According as it is written, God hath given them the

spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. <sup>Romans 11:25, 26</sup> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. <sup>26</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

<sup>Romans 11:38-41</sup> That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? <sup>39</sup> Therefore they could not believe, because that Esaias said again, <sup>40</sup> He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. <sup>41</sup> These things said Esaias, when he saw his glory, and spake of him.

[31.] [God does not send a good person to Hell]

This is a true statement if good equals to righteousness and justification, but if good means an ethical or "wishing this to be true" man, unfortunately, misses the mark of what God requires. The authority of the scriptures must be trustworthy if knowledge of what is holy and righteous is to be the standard to judge the heart of man.

<sup>Romans 3:1-22</sup> What advantage then hath the Jew? or what profit is there of circumcision? <sup>2</sup> Much every way: chiefly, because that unto them were committed the oracles of God. Apostle Paul is addressing Jews' knowledge of the "oracles of God\*" trustees of the Old Testament' for their use, and benefit having been entrusted by to them to maintain their purity. The Gentiles for the most part not having the same privileges. For us today some two thousand years later, to those that have studied the scriptures, it is apparent God wanted their preservation. (To additionally include the New Testament Church but there is a distinction.) in one sense that we may have confidence in their accuracy, prophecies, past and future that have or will be fulfilled, by a new better covenant\*\* that was promised had



come. <sup>3</sup>For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written<sup>\*\*\*</sup>, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. **If God's promises or covenants appear to be ineffectual or seem to have failed, resulting in unbelief, it is not due to a lack of faithfulness on God! Their (and our) unbelief is not justified. Each of us must examine our heart if a promise in God's word has not been fulfilled. It just may be fulfillment has nothing to do with you. God as a righteous king must judge, as a righteous judge his judgement will be pure. Paul is leading the reader to understand righteousness requires judgement.** <sup>5</sup> But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) <sup>6</sup> God forbid: for then how shall God judge the world? <sup>7</sup> For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? <sup>8</sup> And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. As Apostles, we should be under condemnation, if as reported by the Jews we preach works of evil (man's act of unrighteousness) are done to glorify forgiveness (to commend the righteousness of God). God forbid, if this was true, God could not or would not judge the world (mankind) for I am a sinner under the law and under the law, **God must take vengeance.** <sup>9</sup>What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; <sup>10</sup> As it is written<sup>\*\*\*\*</sup>, There is none righteous, no, not one: <sup>11</sup> There is none that understandeth, there is none that seeketh after God. <sup>12</sup> They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. <sup>13</sup> Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: <sup>14</sup>Whose mouth is full of cursing and bitterness: <sup>15</sup>Their feet are swift to shed blood: <sup>16</sup>Destruction and misery are in their ways: <sup>17</sup>And the way of peace have they not known: <sup>18</sup>There is no fear of God before their eyes. <sup>19</sup>Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. **Both the Jew and the Gentile, the former under the scriptures and the later under law written in the heart. We are all guilty when judged under the law.** <sup>20</sup> Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. **God's holiness and his law is the standard to judge what is righteous and holy. Only God can know the heart of man and none have been found to meet this holy moral standard.** <sup>21</sup>But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; **The "oracles of God" Abrahamic covenant, institution of the law, ceremonies, tabernacle, the prophecies of the prophets, all baring witness of God's plan of salvation from the foundation of the world to the present record.** <sup>22</sup> Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: **Salvation without condemnation comes to all that believe, having faith in Jesus. The following verses expound on the gospel of grace and ends with "the establishment of the law" but not continuant with one's self-righteousness.**

\* **oracles** Strong's Greek 3051 *logia*, (utterances, oracles, scriptures, plural of <sup>3051</sup>*logion*; as one statement; <sup>3056</sup>) **of God**: i.e. *the very words spoken from God, divinely inspired and recorded in the Tanakh (Hebrew Bible)*; Four times "oracles" are recorded in the New Testament, three times as "the oracles of God." Acts Chapter 6 and 7 (7:38 "lively oracles") Stephen is addressing certain Jews rejecting holy Spirit just as their father's rejected the law given to Moses. Romans Chapter 3 is reference to Old Testament promises and Israel has a future: Hebrews Chapter 5 refer to lack of understanding and unskilled in the word of God not even understanding the High Priesthood of Jesus; and 1 Peter Chapter 4 is in reference for the teacher to authenticate teaching of the Gospel and scriptures to the Holy scriptures- divine relation's revealed in the Old Testament concerning Christ for his

Glory. For Christianity; the Holy Bible. By proxy; The word of God- word <sup>3056</sup> *logos something said, topic, reasoning.*

**\*\* by a new better covenant** <sup>Hebrew 8:12b, 13</sup> ‘...will I remember no more’. In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away

**\*\*\* it is written,** <sup>Psalms 51: 4</sup> **Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. another translation <sup>YLT</sup> Against Thee, Thee only, I have sinned, And done the evil thing in Thine eyes, So that Thou art righteous in Thy words, Thou art pure in Thy judging.**

**\*\*\*\* as it is written** <sup>Romans 3:10-12, Psalms 14:1-3 KJV</sup> **The fool** <sup>Strong's Hebrew 5036</sup> **Nabal stupid, wicked (especially impious), fool (ish, ish man woman) vile person hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. <sup>2</sup> The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. <sup>3</sup> They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. <sup>4</sup> Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD. <sup>5</sup> There were they in great fear: for God is in the generation of the righteous. <sup>6</sup> Ye have shamed the counsel of the poor, because the LORD is his refuge.**

[32.] [...Jesus died for the remission (acquittal) of our sins ]

**Jesus said to his disciples,** <sup>Matthew 26:28</sup> “For this is my blood of the new testament, <sup>YLT</sup> (new covenant) which is shed for many for the remission of sins.” (Jesus is referencing a “new testament” covenant; see footnote [37.] for the writer of Hebrews, explanation of this “better covenant”,) & viz. <sup>Ephesians 1:6, 7</sup>. “...the glory of his grace.. <sup>7</sup> In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; The term “remission of sins” is best understood simply as, “Jesus took our sins that we may be forgiven of all our sins.” This simple statement has great underlying theological truths for evidential faith does not come to all but states, “*is shed for many*”. If you are not sure if remission of sins is available to you and if you want to know “...the riches of his grace” is available, continue reading the following footnotes.

[33.] [...the law... declares us unrighteous in need of forgiveness.]see footnote [8.]

<sup>1</sup> Corinthians 15:56 The sting of death is sin; and the strength of sin is the law.

[34.] [...Jesus came down to us]

**My statement, “Christianity can be separated from all other religions, including humanism, by knowing Jesus came down to us.”** is adequately shown Jesus came from heaven, being divinely sent by God, in my explanation of “Shiloh” in Genesis 49:10 and as the “bread of life” in John 6:35 (see footnote [8.]). Jesus as God is clearly shown in numerous scriptures already quoted but I will direct the reader to some examples as follows; 1 John 5:12 ‘Son of God’ (see footnote [43]), “the Christ” (see below & footnote [ ]), “The Messiah” Daniel 9; see footnote [ ], “Son of David” another Jewish term for Messiah (see footnote [ ]) Jesus as our “mediator between God and us this is the separation of the other religions from Christianity. <sup>1</sup> Timothy 2:2a-6 ...that we may lead a tranquil and quiet life in all godliness and gravity.

<sup>3</sup> This is good and acceptable in the sight of God our Saviour; <sup>4</sup> who would have all men to be saved, and come to the knowledge of the truth. <sup>5</sup> For there is one God, one mediator also between God and men, himself man, Christ Jesus, <sup>6</sup> who gave himself a ransom for all; the testimony *to be borne* in its own times.

<sup>Galatians 3:10-13a</sup> For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed <sup>Strong's Greek: 1805</sup> (ἐξαγοράζω (exagorazó)

From 1537 **ek or ex: a preposition, "out from and to" (the outcome); out from within** *and from* 59 **agorazó: to buy in the marketplace, purchase)** us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: **Jesus said, "to fulfil the law" i.e. judgement by one's sins by the law requires the proclamation, "a sinner is a transgressor and is to be cursed (see Deuteronomy .Chapters 27 and 28; Cursed be the man that....) Jesus fulfils the law, one might say by never committing a sin, which is true, however this is not what is meant by Jesus becoming a curse for us for he says,** <sup>Matthew 5:17</sup> "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. <sup>Matthew 5:18</sup> For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." **The Jewish leaders tried several occasions to stone Jesus, they tried many times but could not, but now their hatred had poisoned the mind to the point they wanted God to curse this evil-doer whom they despised out of envious (see Matthew 27:18) so blinded to the point but not realizing of Zechariah, the prophet's prophesying of the Messiah's (second) coming is also a revelation of his death (in the first coming); "... they shall look on me, on him whom they have pierced..." (Zechariah 12:10, John 19:37), if they had, they would not have pursue the matter any further; ("on me" Holy Spirit telling the prophet, "the Messiah". See also the amazing extant fulfillment of King David's Messianic prophecy of the crucifixion detailed in Psalms 22.)**

<sup>John 18:29</sup> Pilate then went out unto them, and said, What accusation bring ye against this man? <sup>John.18.30</sup> They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. <sup>John.18.31</sup> Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: **In a mocked nighttime trial in violation of their own judicial protocols, they had indicted (and judged) Jesus to die the worst possible means, to be cursed by God to be hung on a tree. Crucifixion could only be preformed by the Romans. Pilate having found no fault, tries many avenues to release Jesus** <sup>John 19:5</sup> Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! <sup>John 19:6</sup> When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. <sup>John.19.7</sup> The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. **Again the charge is blasphemy, death by stoning in the Mosaic law, (Leviticus 24:16). The Jewish leaders, fearing the people, needing the Roman seal of approval in their stratagem without any compunction and disregarding Pilate's pleas for mercy fall on blinded ears.**

**Jesus having been scourged at this point with great wounds, should now have satisfied their hatred, does not. One last attempt;** <sup>Matthew 27: 24, 25</sup> When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*. Then answered all the people, and said, His blood be on us, and on our children. **but Pilate's fear over the Jews prevails, and prophetically speaking, religious leaders didn't realize Jesus' death is to occur as prophesized and fulfillment of the law can only come by a curse.**

<sup>Deuteronomy 21:22, 23</sup> **And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: <sup>23</sup> His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed of God;) ....**

The religious leaders cursed themselves and their children from generation to generation per the law. (It is reasonable to assume even they unknowing did not comprehend the severity of this generational curse.) I believe this curse is still in effect and ushered in the "times of the Gentiles." also prophetically prophesied by Jesus and the prophets of the old Testament.

<sup>Luke 21:22,23b, 24b</sup> **(Jesus speaking of both the near and future)** For these be the days of vengeance, that all things which are written may be fulfilled.... for there shall be great distress in the land, and wrath upon this people....

shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. **Romans 11:1-2, 5, 7-11** | say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. <sup>2</sup> God hath not cast away his people which he foreknew. <sup>5</sup> Even so then at this present time also there is a remnant according to the election of grace. <sup>7</sup> What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded <sup>8</sup> (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. <sup>9</sup> And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: <sup>10</sup> Let their eyes be darkened, that they may not see, and bow down their back alway. <sup>11</sup> | say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. **The Gentiles now have the responsibility to show the way to salvation to the Jews, for then Paul quotes Jesus' statement in Luke above about the fulfillment of the times of the Gentiles. Another amazing revelation given by the Holy Spirit that foretells the same stumbling block; Joseph and Mary have just brought the baby Jesus to the Temple as the law requires;** **Luke 2:25-35** And, behold, there was a man in Jerusalem, whose name was Simeon; (a Levite assigned to the temple duties) and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. <sup>26</sup> And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. <sup>27</sup> And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, <sup>28</sup> Then took he him up in his arms, and blessed God, and said, <sup>29</sup> Lord, now lettest thou thy servant depart in peace, according to thy word: <sup>30</sup> For mine eyes have seen thy salvation, <sup>31</sup> Which thou hast prepared before the face of all people; <sup>32</sup> A light to lighten the Gentiles, and the glory of thy people Israel. <sup>33</sup> And Joseph and his mother marvelled at those things which were spoken of him. <sup>34</sup> And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; <sup>35</sup> (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. **(The kindest way to say, "Mary you shall see your son die, but by this salvation to Israel and the Gentiles shall come.)**

[35.] *[Hand of God/ Face of God-Jesus]*

**Jeremiah 32:17** **Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: And quoting Jesus,** **John 14:9b** "...he that hath seen me hath seen the Father; ..." **John 1:1-4, 14** ; In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things were made by him; and without him was not any thing made that was made. <sup>4</sup> In him was life; and the life was the light of men. <sup>5</sup> And the light shineth in darkness; and the darkness comprehended it not. <sup>14</sup> And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of **the only begotten of the Father,**) **full of grace and truth. The logic of man (many Christians and all unbelievers) sees God as the God on the Mount of fire, thundering and lighting and judgement is to come unless we keep the commandments to the letter. (See footnote [28.] 3000 die the first day of the law) My friend, Jesus places the commandments even more stringent and unattainable by insistence that not only the letter but "the spirit of the law" is to be kept; and until man sees God through the grace of Jesus Christ, the one who loved us while we yet sinners, man's logic will bring you to despondence or hopelessness.** **Matthew 5:48** Be ye therefore perfect, even as your Father which is in heaven is perfect. **The Sermon on the Mount is to give the Jews full assurance he (Jesus) has come to keep the law and cautions the people not to neglect nor have contempt of the law and you must exceed the righteousness**

of the Pharisees! Verse 20 ...ye shall in no case enter into the kingdom of heaven. **The people considered the Pharisees the most righteous, keepers of the law, and teachers of the law, deserving reverence as, summarily, Catholicism (man's logic) may look at the Pope as vicar; "who acts for Christ" or as the Vatican defines the Pope; "Vicar of Jesus Christ, Successor of the Prince of the Apostles, Supreme Pontiff of the Universal Church, Primate of Italy, Archbishop and Metropolitan of the Province of Rome, Sovereign of Vatican City State, Servant of the Servants of God."** Try to say that in one breath. **Jesus is teaching the Jews the spirit of the law that exceeds the law taught by the Torah, but the Pharisees through their Takanot, Talmud, and mishnah have polluted the Torah (Law of Moses).**

Mark 7:1, 8, 9, 13 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. <sup>8</sup> For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.... <sup>9</sup> And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. <sup>13</sup> Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. **Jesus goes on to say what defiles the man is not what he eats, but what comes from the heart (his words and deeds). The dietary laws was instituted by God to protect them in health. (Swine uncooked or not cooked thoroughly produces worms.) What is the worst, laws upon laws to justify their spiritual superiority or defilement?**

[36.] [...Hear, O Israel; The Lord our God is one Lord:]

[37.] [temporal sufferings having a purpose... to long for a better world than this fallen world]

Psalms 9:18 **For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.**

Romans 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. **There is a difficult passage where Jesus says in;** <sup>Matthew 10:34-39</sup> Think not that I am come to send peace on earth: I came not to send peace, but a sword. <sup>35</sup> For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. <sup>36</sup> And a man's foes shall be they of his own household. <sup>37</sup> He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. <sup>38</sup> And he that taketh not his cross, and followeth after me, is not worthy of me. <sup>39</sup> He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. **(My opinion, this means; "being a Christian isn't for sissies! Just ask the Nassarah ISIL (aka; ISIS, DASH) Radical Islam name for Christians, those who refused to pay their religious tax, and renounce their Christian faith, to pledge allegiance to Islam were crucified or their heads were cut off. Sixty three percent of persecuted Christian in the Top 50 Countries are women and girls. See Forbes article; <https://www.forbes.com/sites/ewelinaochab/2020/02/18/persecuted-christians-are-not-given-much-hope-in-2020/#1f07d9cd6889> &/or <https://www.opendoorsusa.org/christian-persecution/> Jesus is telling his followers, they persecuted me they will persecute you for my name sake (Matthew 24:9, Mark 13:13, etc.). Don't expect the Gospel to produce peace on earth or even temporal prosperity. Jesus is faithful to give the grace to go through tribulation should you or I experience enmity and hatred because we are Christ's children.**

**Sufferings do have a purpose;** I have come to see trials from without, can strengthen the family, your immediate family and including your Christian family. The Christian life is not "the easy street" when, not only the world will war against you and hate you, we have internal enemy, our flesh within. The persecuted Church has historically grown during these periods. The greatest dangers awaits from trials from within to your families. Adultery has destroyed many homes and I have witness Satan's does his best evil in the business meetings at the church houses of worship. Life's sorrows will not be with despair or times of hopelessness if the sufferings are due to our own wrongful decisions and we should expect despair with resulting regret. Even the unbelieving soul, or the believer not being lead by the Holy Spirit, can manage through trials on their own strength, and even succeed, but with an emptiness reaching their end. To combat this, we, "the saved" must look towards Jesus and not to the storm. Victory all depends on the source of faith the family draws strength from. The faith in the joy of your salvation, one can have contentment even in the trails. When trials come, don't

believe the lie, "God helps those that help themselves" and realize "God helps those who cannot help themselves." When in need of help, pray and then look to help someone else in a great need and your trail will become less important and hopefully lessen the hurt.

**1 Timothy 6:6-12** But godliness with contentment is great gain: <sup>7</sup>for we brought nothing into the world, for neither can we carry anything out; <sup>8</sup>but having food and covering we shall be therewith content <sup>9</sup>But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. <sup>10</sup>For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. <sup>11</sup>But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness <sup>12</sup>Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.

**1 Peter 2:9-24** But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: <sup>10</sup> Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy. <sup>11</sup> Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; <sup>12</sup> Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation. <sup>13</sup> Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; <sup>14</sup> Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. <sup>15</sup> For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: <sup>16</sup> As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God. <sup>17</sup> Honour all *men*. Love the brotherhood. Fear God. Honour the king. <sup>18</sup> Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward. <sup>19</sup> For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. <sup>20</sup> For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God. <sup>21</sup> For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: <sup>22</sup> Who did no sin, neither was guile found in his mouth: <sup>23</sup> Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously: <sup>24</sup> Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

[38.] [...promising a better covenant]

(new covenant- grace covenant) <sup>Exodus 19:5</sup> **Now therefore, if ye will obey my voice indeed, and keep my covenant (the Sinai covenant; The ten commandments and precepts to the Jewish people (see Exodus 34:27, Moses does write the precepts on the backside of the two tables but are dictated from God), then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: <sup>6</sup> And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. (Notice unto all the children of Israel, the twelve tribes, were to a royal priesthood to the whole earth, but was soon to be drastically altered. But God didn't destroy the nation, and the Lexical tribe became priesthood to Israel and to the earth. <sup>Exodus 32:26</sup> Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered**

themselves together unto him). For the results see footnote [28.] **and unto him shall the gathering of the people be.** (Shiloh will one day gather his people to himself, the second coming and these people will not stand judgement under the law but under the “better” covenant. I encourage to read Hebrews chapters 8 & 9) <sup>Hebrews 8:6</sup> But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises (<sup>Jeremiah31:31</sup> **Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah** (A Messianic prophecy- law of first mention, see Genesis) <sup>32</sup> **Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:** <sup>g</sup> <sup>33</sup> **But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; (same ten commandments) and will be their God, and they shall be my people.** <sup>34</sup> **And they shall teach no more every man his neighbour, and every man his brother, (Teaching by the Holy Spirit)saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them,(“least” the shepherds in the field, announced the birth of Christ by the angelic realm; “the greatest”; Herod the Great fulfilled by the Wise men) saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.** (“I will remember their sins no more “under the law the guilty will be judged and will suffer, under grace, your sins were forgiven two thousand years ago. Why do I keep the commandments of God, because “thou shalt not”, a resounding No! but because I want to, because Jesus first loved me and the harm that come to others by my actions. The same Ten Commandments (law) placed in the heart and no longer on stone or paper, no longer causing rebellion and consequential failure, God has now made obtainable when guided by the Spirit of God. When I do fail, sorrow comes, and my prayer to God is not one of asking for forgiveness but acknowledgement of my flesh winning over and grieving the Spirit of God. Yes, I do ask for forgiveness if I wronged a neighbor, family member or co-worker as should be done. The difference and true understanding of Christianity and grace is thanking God he has already forgiven you at the cross. Pastors and Deacons, teach your church family to thank God all sins past, present and future have been forgiven in the past tense, never to be remembered no more, and God will give you a double honor. <sup>1 Timothy 5:17</sup> Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

& <sup>Hebrews 12:24</sup> And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. **Paul explaining the new covenant to the Gentiles;** <sup>Romans 3:16</sup> Destruction and misery are in their ways: <sup>17</sup> And the way of peace have they not known: <sup>18</sup> There is no fear of God before their eyes. <sup>19</sup> Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. <sup>20</sup> Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. <sup>21</sup> But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; <sup>22</sup> Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: **(To the Jew or Gentile)** <sup>23</sup> For all have sinned, and come short of the glory of God; <sup>24</sup> Being justified freely by his grace through the redemption that is in Christ Jesus: <sup>25</sup> Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; <sup>26</sup> To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. <sup>27</sup> Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. **Now let us see if Jesus, himself, gives light he is the “Shiloh” and author of his promise of a new covenant?** <sup>John 6:35-40</sup> And Jesus said unto them, I am the bread of life: he that cometh to me shall never

hunger; and he that believeth on me shall never thirst. <sup>36</sup>But I said unto you, That ye also have seen me, and believe not. <sup>37</sup>All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. <sup>38</sup>For I came down from heaven, not to do mine own will, but the will of him that sent me. <sup>39</sup>And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. <sup>40</sup>And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

[39.] [*... "It is finished"*]

**John 19:30** When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. **How remarkable in this saying! God's plan for salvation from the foundation of the world was now finished. All that endured by Jesus sufferings for our benefit, long prophesied, the longing for redemption from the fall of Adam, was now fulfilled. Nothing more required of God to his son.**

[40.] [*God's holy wrath imputed to His Son, forsaken by His Father*]

**Psalms 22:1** **My God, my God, why hast thou forsaken me?** **Matthew 27:39-45** And they that passed by reviled him, wagging their heads, <sup>40</sup>And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. <sup>41</sup>Likewise also the chief priests mocking him, with the scribes and elders, said, <sup>42</sup>He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. <sup>43</sup>He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. <sup>44</sup>The thieves also, which were crucified with him, cast the same in his teeth. **(Mocking along with the religious leaders, somewhere in those three hours, one of the thieves having evidential faith to ask for salvation.)** <sup>45</sup>Now from the sixth hour there was darkness over all the land unto the ninth hour. **Luke 23:39-43** And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. <sup>40</sup>But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? <sup>41</sup>And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. <sup>42</sup>And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. **(Notice; "Lord" and "thy kingdom", not "a Kingdom."** <sup>43</sup>And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. **Matthew 27:46-49** And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? **(Jesus is not asking God a question, for he is well aware of the reason God has forsaken him and has turned his wrath upon him. The imputing the sins of mankind into his body must happen for God to impute the righteousness of his son into those that will receive the gift of salvation. Jesus quoting Psalms 22:1 is given for a sign the religious leaders that "...we will believe him". The sign they ask for was not to be done. Their ears were blinded; viz.** <sup>47</sup>Some of them that stood there, when they heard that, said, This man calleth for Elias. <sup>48</sup>And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. <sup>49</sup>The rest said, Let be, let us see whether Elias will come to save him.

[41.] [*...that we may not be forsaken, allowed for a new covenant.*]



**Acts 2:22- 25** Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: <sup>23</sup> Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: <sup>24</sup> Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. <sup>25</sup> For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: <sup>26</sup> Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: <sup>27</sup> Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. <sup>28</sup> Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

[42.] *[The Grace Covenant]*

**Acts 2:1, 37-41** And when the day of Pentecost was fully come, they were all with one accord in one place. (Temple Mount with probability at Solomon's Portico) Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? <sup>38</sup> Then Peter said unto them, Repent\*, and be baptized\* every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. <sup>39</sup> For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. <sup>40</sup> And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. <sup>41</sup> Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. \*The English word "repent" in the Greek is [metanoēō](#): to change one's mind. (In context; this means to change your thinking towards God, have a proper understanding does not necessarily has to come by sorrows.) To understand why "baptized" is part of this grace covenant one must understand baptism. So many opinions and misguided doctrine have come from this declaration. Ask yourself, "Why was Jesus baptized? Certainly not for the remission of sin who had no sins but became sin with our sins imputed into his body! I cover this in detail in *footnotes [2.], [21.] and [26.]*. However, the simple answer confessing before man (witness) a change of mind and understanding has occurred and you are embracing Jesus as your Saviour into His grace. Regeneration of the soul occurs at confession by mouth, baptism is your oath and allegiance to Him, and the Personhood of the Holy Spirit lives within and has sealed you for eternal life. I had a charismatic minister one time stressed to me, "See it states in "Jesus' name and Jesus name only!". My reply "okay". He was senior to me in many years and the Holy Spirit didn't lead me to begin a dialogue. Quite frankly, I didn't understand why he stressed this except to try to bring me to some type of doctrinal teaching he held. My conclusion to why Peter stated "in Jesus' name" (and many other same or similar reference scriptures as well) his bold sermon was directed to Jewish Orthodoxy, who would be aware of Davidic covenant of the Messiah. It would be simply confusing to teach the Holy Trinity at this juncture to men who were being asked to consider a doctrinal shift from salvation is obtained by keeping of the law to salvation is by grace alone by the name of Jesus in my simple analysis of the scriptures taken in context. Am I not saved because I don't believe the same way some denominations believe? I was never saved by traditions of men in the first place. **1Corinthians 6:11, 19, 20** And such were some of you: (Unbelieving sinners) but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. <sup>19</sup> What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? <sup>20</sup> For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

[43.] *[...about three thousand souls were saved that day] **ibid.***

Under the old covenant from Mount Sinai, three thousand died the first day. Under the New Covenant, under grace, three thousand were saved.

[44.] [...after receiving the gift of Salvation can not lose his salvation.]

Hebrews 9:27,28 And as it is appointed unto men once to die, but after this the judgment: <sup>28</sup> So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

[45.] [The agnostic or deists cannot believe....] see footnote [17.]

1 Corinthians 5:13, 6:9, <sup>10</sup> But them that are without (outside God's adoption by grace) God judgeth. Therefore put away from among yourselves that wicked person. (From within the church family causing harmful influence) <sup>9</sup> Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, <sup>10</sup> Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (Professing believers that are not and their actions reveal the true wickedness.)

[46.] [... a man's inner spirit (soul) must be awoken.]

Psalms 34:18 **The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.** Psalms 51:1-10 **Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. <sup>2</sup> Wash me thoroughly from mine iniquity, and cleanse me from my sin. <sup>3</sup> For I acknowledge my transgressions: and my sin is ever before me. <sup>4</sup> Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. <sup>5</sup> Behold, I was shapen in iniquity; and in sin did my mother conceive me. <sup>6</sup> Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. <sup>7</sup> Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. <sup>8</sup> Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. <sup>9</sup> Hide thy face from my sins, and blot out all mine iniquities. <sup>10</sup> Create in me a clean heart, O God: and renew a right spirit within me**

[47.] [...hardness of the heart. This hardness may become an impossibility of salvation but is in the hands of Holy Spirit]

Isaiah 5:20, 21 **Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!** Proverbs 16:4 **The LORD hath made all things for himself: yea, even the wicked for the day of evil.** Judgement or grace is in the hands of free will choice we make in this life. We can do nothing, since we are born in sin and suffer everlasting punishment or by the grace of God live eternally loved and blessed.

[48.] [...a lie coming from the Prince of this World ]

**Quoting from an author identified below;** "There is no doubt that miracles constitute authentic evidence, but miracles are not the only kind of evidence. Prophethood is claimed either by the most honest person or the most dishonest person. It is not difficult for anyone except the most ignorant to ascertain which is which. The situation and circumstances around them reveal who is who. There are many ways to distinguish between the truthful and the liars for people other than prophets; therefore, what about the case of those who claim to be prophets? (There must also be many ways to determine if they are truthful.).... "Had there been no other distinguishing signs in him, his face would have been sufficient to tell you about him." Whenever an imposter has claimed prophecy, his ignorance, lies, wickedness and servility to Satan have been exhibited to everyone who has the least bit of discernment. A messenger must tell people things, command them to do specific things and perform specific acts, all of which demonstrate his sincerity and truthfulness.

As for the imposter, the things he expounds, the rules he prescribes and the deeds that he performs all contain things that expose his falsehood in different ways. One is the opposite of the other. For every two people who claim the same thing, one will be truthful and the other a liar. It is inevitable that the veracity of the one and the falsehood of the other become clear to the people, even if only after some time. Truth leads to goodness and untruth must lead to evil.

**(And continues with the ending);** ... Pg. 147 Just as one discovers a truthful report from a deceitful report through circumstantial evidence, what about the case of one who claims to be a prophet? How can the truthfulness of such be hidden from his lies? How can it be that it is possible to distinguish between the truthful claimant to prophecy from the lying claimant through different evidence? **End Quote.**

**(Dear Reader, I completely agree with the author; Abu Ja'far al-Tahawi's (239-321 A.H. (854 - 943A.D.) treatise on the Islamic creed entitled al-'Aqidah al-Tahawiyah (The Creed of Imam al-Tahawi) statement above, only the difference being, he claims the truth lies with the prophet Muhammad and I, claim truth is from Jesus as a Prophet, Priest and King, is God and from God, and believe Muhammad is the emissary of Satan. Why this conclusion? The death and destruction, while he lived by his directions, speak to the evidence as stated above, "The situation and circumstances around them reveal who is who". Was vengeance ever on the heart and actions of Jesus? In the above, "Had there been no other distinguishing signs in him, his face would have been sufficient to tell you about him." This is their greatest claim next to the literary excellence and his pose and pretense! (So was Shakespeare consider a literary genus), in subtlety, Muhammad (a mortal man) has taken a truth and turned into a lie. I have gone into great detail about the deception of Islam; footnotes [24.], [25.], & [26.] and given ample evidential proof of the accuracy of the Biblical scriptures. The Mullahs have taken the words "son of God" to be understood as the equitant to Abraham as the "friend of God" denying Jesus' Godhead of the trinity. Although the Muslims acknowledge the belief he ascended to heaven (Surah 4:157-158, 5: 117 ... "You took me up, ...") (see 5:108-116 for context; Allah and Jesus talking together.) will die at the time of the resurrection (Surah 19: 33) and will return for the time of judgement (Surah 43: 61), but deny descending to earth by the virgin birth to be our propitiation, but acknowledges a virgin birth (Surah 3:47). Now compare:**

**The Quran has Jesus admitting his errors; he had no right to ask the people to worship he and Mary as gods, he after all is only a human, and is not equal Allah in wisdom and Allah knows all in his mind.** Surah (5:116) *And imagine when thereafter Allah will say: 'Jesus, son of Mary, did you say to people: "Take me and my mother for gods beside Allah?"'*<sup>130</sup> *and he will answer: "Glory to You! It was not for me to say what I had no right to. Had I said so, You would surely have known it. You know all what is within my mind whereas I do not know what is within Yours. You, indeed You, know fully all that is beyond the reach of human perception.* (Quoting: The Creed of Imam al-Tahawi, Page 145, That is why Jesus will say on the Day of Judgment, when the people come to him seeking his intercession on their behalf, "Go to Muhammad; he is the servant ( 'abd) who has had all of his early and later faults forgiven.")

**Judge for yourself, the cohesiveness of the Old Testament concerning, the numerous fulfilled prophetic scriptures of the many prophets, within their life and coming centuries later, that we can judge in hindsight. For something to be proven true, the agreeing testimony of two or more witnesses are needed. The New Testament Apostles martyrdom, ask your self, who would die for a lie, would some gain in wealth come from promotion of true Christianity? (I personally has seen the wealth of the Vatican City-State and have previously demonstrated my disdain of doctrines of Catholicism as not true Christianity, but have a love for those that call themselves Catholics. (See James 4:17- 5:9 concerning seeking the pleasure of riches for self gain.) Jesus speaking;**

**Matthew 7:15-16** Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. <sup>16</sup> Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

**My friend, many other organizations also fall under this same deception and actually do very good deeds, but lack any power given to bring man to the knowledge for the need of a savior. I can only testify to the**

fruits of the people I have met that are Shriners, Masonic Lodge Members(my father a thirty second degree Mason), Knights Templars, to name a few. Many Christian churches collectively and individuals are what I call, "busy about nothing" having no power as well, though they have been "Discipleship trained enough", i.e. not putting to practiced what has been given, only to believe they need to continuously be trained being "hearers only" James 1:22 I am quite aware of the most quoted scripture in Matthew 7 (*mainly by unbelievers*

*to silence a witnessing Christian that this witnessing is not being done in the spirit of love. It is an act or response "out of revenge" by both parties.):* Jesus speaking to the Jewish crowd having been taught the Pharisaical laws a person is to judge, but he tells the crowds; <sup>Matthew 7:1</sup> Judge not, that ye be not judged. **Note;**

**In context this is about judging a man who does not keep his word (see footnote [7.] applicable to all). I believe it would be considered malversation to take this one verse to produce a doctrine, for one must combine Matthew chapters. 5-7, selected verses in Mark chapters 3, 4, 9, & 11, and the same for Luke chapters 6, 8, 12, & 14 to gain the full teaching and intentions of the Lord's "Beatitudes" sermon on Mount Eremos, near Capernaum. Now proceeding with, and continuing the Apostle James declaring;** <sup>James 4:11-12</sup> Speak not evil

one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. <sup>12</sup>There is one

lawgiver, who is able to save and to destroy: who art thou that judgest another? **Something else that is easily overlooked is clearly, he is speaking to "brethren" & about "judgeth his brother" not judging unbelievers, who**

**are judged condemned already by the law. James is cautioning the believer to be humble in judging and slow to judge in context of the previous scriptures (see for yourself). This is my understanding, for there is a great danger in judging in error against your witness, your Christianity. It does not say Christians are "not to judge" rather to;**

**not judge the brethren (believers) to declare someone's salvation (under the law) but judge a person by their deeds, words, and actions, i.e. their fruits, based solely on the scriptures under the grace covenant; In the last two verses of the Book of James, if all that has been said is entreated, he encourages the brethren:** <sup>James 5:19, 20</sup> Brethren, if any of you do err from the truth, and one convert him; <sup>20</sup>Let him know, that

he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. **(Do you have the love for your brother or sister to the extent you will be willing to be judged by the**

**same measure, knowing the life of a saved believer, living continually in sin, maybe be shorten unless, by your intercession, that his life will not be shorten by the extension of mercy by God. Will God allow Christians to continue as a habitual sinner? viz.** <sup>1 Corinthians 11:30-32</sup> For this cause many are weak and sickly among you, and

many sleep **(have died).** <sup>31</sup>For if we would judge ourselves, we should not be judged. <sup>32</sup>But when we are judged, we are chastened of the Lord, that we should not be condemned with the world **(consequential sins that results in death of the body).**

**Paul is speaking to Christians of taking the Lord's supper as a meal to fill up the belly and not for it's true purpose, i.e. "for this cause" The previous verses;** <sup>1 Corinthians 11:28, 29</sup> But let a man examine himself, and so let him eat of that bread, and drink of that cup. <sup>29</sup>For he that eateth and drinketh

unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. **Study** <sup>Isiah 53:3</sup> **(Jesus)**

**A man of pains, and ...acquainted with sickness** (khol-ee' <sup>Hebrew</sup>, malady, anxiety, calamity: - (YLT disease, grief (is) sick (-ness)) <sup>Isiah 53:4</sup> **Surely our sicknesses he hath borne, ... Smitten of God, and afflicted.** <sup>Isiah</sup>

<sup>53:5</sup> **And he is pierced** (.khaw-lal' <sup>Hebrew</sup>, (to bore by wounding), (<sup>KJV</sup> wounded) for our transgressions, Bruised (daw-kaw' <sup>Hebrew</sup>; crush, destroy, smite) **for our iniquities, The chastisement of our peace is on him** (<sup>AMP</sup>;

*The punishment (required) for our well-being fell on Him), **And by his bruise (crushing) there is healing to us.** Communion when discerned properly with understanding, has the power to make us healthy both*

*spiritually and physically. And it is foolish to believe the wafer and wine becomes the flesh and blood of Jesus, transubstantiation as believed by so-called learned men, again the scriptures have been improperly interpreted, symbolism is meant, see vs. 63 below)*

**John 6:50-63** This is the bread which cometh down from heaven, that a man may eat thereof, and not die. <sup>51</sup> I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh **(Jesus says flesh, not his blood which would be eternal life, but rather** <sup>GK. Strong's 2222</sup> **Zoe, life, wholeness, health for the world lit. vitality in this lifetime. Even though eternal life is in this context, this verse is about present life. To get life eternal,** <sup>GK. zoe plus <sup>166</sup> aionios</sup>), which I will give for the life (*zoe*) of the world. <sup>52</sup> The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? <sup>53</sup> Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. <sup>54</sup> Whoso eateth (*feeds, trogo*) my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. <sup>55</sup> For my flesh is meat (<sup>GK. food</sup>) indeed (**is true**), and my blood is drink indeed (**is true**). <sup>56</sup> He that eateth (**feeds:** <sup>GK. 5176</sup> **trogo- to gnaw, to crunch**) my flesh, and drinketh my blood, dwelleth (<sup>NIV</sup> *remains*, <sup>NASB:</sup> *abide*, <sup>GK. 3306</sup> **meno, verb to abide, remain**) in me, and I in him. **(Communion is a manifestation of Jesus in your life, valility)** <sup>57</sup> As the living Father hath sent me, and I live by the Father: so he that eateth (*feeds, trogo*) me, even he shall live by me. <sup>58</sup> This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever (<sup>GK. will live until the age</sup>). <sup>59</sup> These things said he in the synagoge, as he taught in Capernaum. <sup>60</sup> Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? <sup>61</sup> When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? <sup>62</sup> What and if ye shall see the Son of man ascend up where he was before? <sup>63</sup> It is the spirit that quickeneth (<sup>GK. 2227</sup> **zoopoieo, make alive, give life, quicken**); the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. **(Jesus is now explaining, if you were to eat my flesh and drink my blood, it would profit you nothing, it is the Spirit that gives life eternal as well as vitality)**