

Contents

Chapter One	The Word
Chapter Two	Salvation & Appropriation
Chapter Three	Evolution & Science
Chapter Four	Suffering & The Law
Chapter Five	The Christian Life
Chapter Six	The Church
Chapter Seven	The Supernatural
Chapter Eight	Time, The Past & The Future
Chapter Nine	Further Revelations From The Third Heaven

THE REVELATION OF THE THIRD HEAVEN

and, THE MEAT OF THE WORD

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INTRODUCTION

This book contains the unspeakable doctrines, spoken of by the Word (2 Cor 12:4), that originate from the Third Heaven or Paradise (2 Cor 12:4). There is a single spiritual Heaven (Gen1:1, 2 Chron 2:6, 6:18, Neh 9:6, Mat 5:45, 6:9, 16:17, Rev 20:1), which has many heavens within it (2 Chron 2:6, 6:18, **Neh 9:6, John 14:2**, 2 Cor 12:2). These doctrines are not lawful for a Man to utter (2 Cor 12:4), that is they explain how Christians are not under the Law and the full implications of being under Grace (Rom 10:4, 2 Cor 12:4). Indeed to be a Christian is to be unlawful (Rom 10:4). These doctrines are not lawful for a Man under the Law (2 Cor 12:4), Mankind in general being under the Law (Rom 3:10, 19), but are appropriate for the Christian (Rom 10:4, Gal 5:4). This understanding has come from the interpretation of the Word, by the Word (1 Cor 2:14, Rev 22:18-19), with the guidance of the Holy Ghost (John 14:17, 26, 15:26,

16:13, 1 Cor 2:10-14). The Word is the *sole* Godly source of doctrine for Christians (Deut 4:2, Prov 30:5-6, 1 Cor 4:6, Rev 22:18-19). This book is not that Word (Rev 22:18-19). This book comes to meet the need of Christians for a correct interpretation of the Word, the strong meat of the Word (Psalms 145:14-15, Isaiah 28:9-10, 1 Cor 3:1-7, Heb 5:12-14). This is in accordance with God's process that leads over time to the correct interpretation and understanding in the minds of believers (Isaiah 28:9-10), as against the self-generated deceits of false interpretation attained through hermeneutics and exegesis (Isaiah 28:13) which together appear superficially similar to proper interpretation as all counterfeits do (Isaiah 28:9, 13).

I glory only in Christ (Gal 1:5). What I know, I know by Christ (1 Cor 8:2). I claim no infallibility (Job 9:20).

THE WORD:

Identity and Nature

The Word is ONE word (Deut 30:10, John 1:1, 10:35, 12:48, Gal 5:14), always indivisible (John 1:1, 10:35), discrete (Deut 4:2, 12:32, Rev 22:18-19), integrated (John 1:1). Every word of the text is to be understood in the context of the rest of the entire text and by the operation of the Holy Ghost within us (John 1:1, 1 Cor 2:10-11, Rev 22:18-19). The complete Word is the interpretation of every word (Isaiah 28:9-10, Rev 22:18-19), it is therefore holistic (John 1:1). We need to be delivered from erroneous doctrine by the operation of the key of knowledge and this an attainable objective (Luke 11:52, John 14:17, 26, 15:26, 16:13). The Word is the sole Godly source of doctrine for Christians (Deut 4:2, Prov 30:5-6, 1 Cor 4:6, Rev 22:18-19). Anecdote, habit and experience which lead onto Tradition, good or bad, are not to be compared with the Word and neither is man's logic (Mat 15:1-9, Mark 7:1-13, Col 2:8, 2 Thes 3:6, 1 Pet 1:18). The tradition in 2 Thessalonians 3:6 was only trustworthy as it was derived from, and in accordance with, the Word (2 Thes 3:1, 14) as defined in the Word (2 Tim 3:16, Rev 22:18-19).

The Word is God (John 1:1, 12:48, 1 Pet 1:23) and is therefore alive (1 Pet 1:23), Christ is the one Word (John 1:14, 12:48), and therefore shares all the attributes of God one of which is that His Mind can not be known (Romans 11:33-36, 1 Cor 13:9) except to the extent that the Holy Ghost reveals it (1 Cor 2:11-16). The mind of Christ is the necessary understanding that a Christian needs in order to obey Christ and is given by the Holy Ghost to the *spirit* of a Christian (1 Cor 2:16, 1 John 1:8, 3:6). The Word can never be fully understood (Job 36:26, 1 Cor 2:11). Since its message is Salvation (John 1:4), and this is a mystery (Eph 5:32, Col 4:3, 1 Tim 3:9), it too is a Mystery (Isaiah 40:28). Nonetheless Christians should have a sufficiently

detailed and coherent understanding of the Word, which provides the necessary understanding (1 Cor 2:14-16, 2 Pet 1:20), such that they know the right doctrine on all major issues (Jer 31:33-4, 1 Cor 2:14-15, 2 Cor 13:11, Heb 8:10-13). The Word, as God, judges all those who refuse Christ (John 12:48). The Word is active and interactive with its reader or hearer, analysing the reader along the way (Heb 4:12).

The Word is a Person (Rev 19:11-13). The Person concerned is Christ, God the Son (John 1:14, Rev 19:16), for the Word is infused with the blood of the Lamb (Rev 19:13). This is what is meant by the Word being with God and being God (John 1:1). That is God the Son, Christ, the Word, was *with* God as the three Persons of the Trinity are One and yet with each other, which is a mystery (Gen 1:26, 11:7, the word 'us'). It is God the Son, Christ, that is the Word and as the Word was made flesh (John 1:14). As a person the Word is a living being (1 Pet 1:23).

Whilst the Word is a Person, it is not a separate, distinct Person unlike the Father, Son and Holy Ghost which are three Persons in One. This is shown by the Word not being named, although it is its own name (Rev 19:13), in Matthew 28:19 conjoined with the statement that the Father, the Word and the Holy Ghost are three and yet one (1 John 5:7). The personal identity of the Word is as Christ (John 1:1, 14). The Word became human flesh to dwell among us and be tempted like us, the Word-in-the-flesh (John 1:14, Heb 4:15), with the Incarnation (John 1:14), but Christ has always been human, with flesh (Psalms 22:16-17 - which describes the future agony on the cross, whilst Phil 3:21 and 1 Timothy 2:5 make the point that Christ's flesh body is eternal and sinless), and Christ will always be human as well as God (Mal 3:6, 1 Cor 15:45, 47, Phil 3:21, 1 Tim 2:5, Heb 7:24) and in flesh (Mal 3:6, John 1:14, 1 Tim 3:16).

Christ the human exists in eternity, past, present and future as Melchisedec (Psalms 110:4, Heb 7: 3-4, 8, 10, 17, 21, 22-24). Whilst Jesus was on Earth he 'dwelt among us' in human flesh as human (John 1:14) and as Melchisedec he had appeared to Abraham but had not 'dwelt among us' as not yet incarnated. Jesus is both fully man and fully God in the Hypostatic Union in eternity (Heb 7:1-3), past (Gen 14:18-20, Psalms 110:4, John 8:56, Heb 7:21), present (Heb 7:17, 21) and future (Heb 7:17, 21).

Therefore before and after the resurrection Jesus had/has a fully physical, yet sinless body and flesh, as we will have when we are changed or resurrected (Phil 3:21), which is yet human flesh (Luke 24:30, 39, John 20:27, 21:12) and yet naturally perfect (Eph 5:27, Phil 3:21). Jesus' flesh did not sin despite the Incarnation even though this was the same sin-prone flesh as we have (John 1:14, Rom 7:18, Heb 4:15) which is a mystery. Christ's being conceived of the Holy Ghost in the Virgin birth and yet being flesh is a mystery (Mat 1:18). Jesus had not been born when Christ as Melchisedec met Abraham (John 8:56). The Word was (John 1:1) and is God (Mal 3:6, John 8:58). The Word's identity and nature is a mystery both as to God not changing and to the Word being a Person called the Word of God (Rev 19:13) and that Person being Christ. Both Christ and therefore the Word as well, embody all the fullness of the Godhead (Col 2:9, 1 John 5:7). The Word-written-in-the-material (i.e. physical, written text on Earth) is also a mystery to us beyond the comprehension of our logic but is rather to be accepted by faith (1 Cor 2:14). When Christ became sin on the cross (2 Cor 5:21) he was sin in both his flesh and Spirit (John 1:1, 14) and in his humanity and as God (John 1:1, 14), making God at that point both sin and righteousness (2 Cor 5:21) whilst, as a mystery, God and Christ yet remained completely

righteous (Mal 3:6). The infinity of God's righteousness when conjoined with all, finite, sin simply extinguished (and extinguishes) all the sin (Mal 3:6, 1 Cor 13:8, 1 John 2:2). Since God does not change (Mal 3:6) He was, is and will always be in this state of absorbing and encompassing all finite sin and evil (2 Cor 5:21), being thereby finite sin (2 Cor 5:21), and yet completely righteous in His infinite Holiness (Isaiah 45:5-6) and without sin by His antinomous nature (2 Cor 5:21). This is the will of God and the story of the First and Second Creation (Rev 22:13). It is also how and why God creates and performs evil as His secondary will (Judges 2:15, 2 Sam 24:15-16, Isaiah 45:7, Jer 19:15, Amos 9:4).

Regarding the Name of God it should be noted that the three names of the three Persons of the Trinity, or Godhead, form one single name for the one God (Mat 28:19) and yet one of Christ's names is unknown until the second resurrection (Rev 2:17, 19:12). God is also called I AM THAT I AM (Ex 3:14). Also, of course, each name for each Person of the Trinity is, itself, a name for the one God (Ex 3:14, Mat 28:19, John 1:1, Rev 19:13).

Everybody has access to the Word and the Word has access to them (Micah 6:8, Romans 1:19-20).

There can only be one version of the Word of God in English (or any other language) (Rev 22:18-19). The Word of God has, does and will always spiritually exist in every language that ever exists (Gen 11:7-9, Psalms 19:1-4, 139:7-17, Mark 16:15, John 1:1, Rom 10:17-18, Phil 2:10-11, Col 1:6, Rev 19:11-17) and is a language in its own right too (Zeph 3:9). It spiritually covers the Earth (Psalm 19:4). It has always existed as a book, in the spirit (Mal 3:6, John 1:1, Rev 22:18-19). It is a Person (Rev 19:13) and exists as a Person in the Personhood of the Son, it is not a 'fourth' addition to the Trinity but is rather the Son (John 1:14, Rev 19:11, 13, 15-16). This is a mystery. Its manifestation as a single (2 Tim 3:16, Rev 22:18-19) book-in-the-material i.e. the scripture is a *process* as foretold by Christ (John 14:26, 15:26, 16:7, 8, 13). It was not until the last edition of the authorized King James Bible appeared that made various proof-reading corrections and was printed as one book, not containing the Apocrypha, that the scripture existed as a written single text-in-the-material in any language. Of course *if any* printing or proof-reading errors *were to be* discovered, these to be discerned, by men, as being such *only* by the inspiration of the Holy Ghost (1 Cor 2:13), these would have to be corrected for the text to be the scripture (Rev 22:18-19). The 1611 text, nor the book, was not the scripture (Rev 22:18-19) as it contained the Apocrypha and proof-reading errors which were corrected in 1769. The scripture-as-text exists as the 1769 edition of the King James Bible *text* and is, obviously, in English. The Word is one book (Deut 30:10, 1 Kings 16:14, 2 Kings 14:28, 2 Chron 34:15, 21, Neh 8:1, 3, 8, 9:3, Isaiah 34: 16, Rev 22:18-19) to be interpreted as a single, indivisible, holistic, book (John 1:1, Rev 22:18-19). As all elements of the Word are critical to it and are to be understood by reference to the whole of the Word, the book can be described by reference to any sub-element (2 Kings 14:28, John 10:35, 15:25). There are print-setting mistakes in *some* versions of the Kings James Bible (e.g., the Oxford Self Pronouncing Bible on page 459 has in 1 Chronicles 11:8 the one word 'cityroundabout' which should read 'city round about', 'daysin' on page 571 in Job 20:13 and 'compassuponthefaceof' on page 688 in Proverbs 8:27. Also on page 742 there is 'andtheearth', (Isaiah 51:6)). However these inaccuracies do not appear in other versions.

The Word of God *will* exist as a *book-in-the-material* when the King James 'Bible' is printed but without the:

'The Holy Bible' Title, there should be no **Title** other than 'The Scripture' (John 10:35) and no other **name** other than 'The Word of God' (Rev 19:13, 22:18-19). The term 'Bible' is thoroughly pernicious and leads to the counterfeit, Christians should focus only on the 'Word' and 'Scripture'. The physical Scripture is referred to as 'The Scripture' (John 10:35), *singular*, comprised of scriptures i.e. sub-elements not 'versions' (2 Kings 14:28, 2 Tim 3:15-16), but the *name* in question is 'The Word of God' (Rev 19:13). The Scripture, which is not a person (2 Tim 3:16), bears witness to the Person (Psalm 82:1-8) of Christ who is The Word (John 1:1, 14, Rev 19:13).
Copyright (if any)

Quasi-Copyright restrictive comments referring to the Sovereign or Cambridge University Press etc.,.

Additional Prefaces and explanations

Version statements

Claims such as 'authorized' coming from Man or King

Additional Titles (such as Oxford Bible)

Preface to the King

Learned Preface to the Reader

Additional Notes, Margin Notes and Additional texts

Page Header Summaries

Chapter summaries and introductions e.g. before Psalm 52 'To the chief...etc.'

The Apocrypha (where present).

Titles of explanation such as 'The New Testament...special command.' and 'The Holy Bible..appointed to be read in churches'.

The 'Cum Privilegio' mark needs to be removed where present.

Press Statements e.g. Oxford University, Cambridge University

Any misprints, proof-reading errors *if* these exist (see above). For the scripture even proof-reading needs to be inspired (2 Tim 3:16).

There should be no purchase price (Job 28:13-19, Zech 11:13, Mat 27:6, 1 Cor 6:20, 7:23) or any other words in or on the book-in-the-material (Rev 22:18-19). The Word being God belongs to God (John 1:1) and the Scripture should be without price as God is without price given the close association between the Scripture and the Word (Zech 11:13, Mat 22:20, John 10:35, 19:33, Rev 22:18-19). The book-on-earth should be headed by title, as: The Scripture (John 10:35).

To produce a King James 'Bible' that contains page headers, margin notes and prefaces is a sin under the Law if such is presented as The Scripture (Mat 22:37-40) and the *book* ceases then to be the Word, although it would *contain* the Word-*as-text* (Rev 22:18-19).

The italicised portions are part of God's Word (Rev 22:18-19).

The division into the Old and New Testament occurs *precisely* at the chapters in the 4 gospels recounting the Last Supper (Matthew Chapter 26, Mark Chapter 14, Luke Chapter 22, John

Chapter 13). This is proved by: Matthew 26:28, Mark 14:24 and Luke 22:20. The punctuation and capitalisation are part of the Word *as a matter of detail* (Rev 22:18-19) as represented in the King James (there was no punctuation in the original texts). The division between “The Old Testament” and “The New Testament” should not be delineated other than by its introduction in the text at the correct point in the first three gospels and at the end of John 13:18 (Rev 22:18-19). Otherwise a wrong division of The Scripture is perpetrated which only aids the approach of hermeneutics and exegesis (2 Tim 2:15).

The default is that what is in the King James text is correct and therefore the 66 so-called 'Book' Titles and various Chapter numbers and verse numbers should appear as they do in the text (though not in the 'Books of the Bible' list which should be deleted). This is because the 66 'books' are books but as sub-books in the book-of-the-word (Deut 30:10, Rev 22:18-19) so the headings or names are correct. The 'book' referred to in 2 Kings 14:28, i.e. Chronicles (which is itself two such sub-'books'), is a book but the book concerned is the Word (not Chronicles) as the dual chapter of Chronicles is part of the book of the Word (Deut 28:58, 30:10, 31:26, 2 Kings 22:13, Rev 22:18-19). Where in Acts 1:20 it says "it is written in the book of Psalms" it is referring to the mystery by which part of Psalms appears not in Psalms but in Acts 1:20, this is explained later in this chapter. The Word is inerrant in this case but is referring to the one book of the Word (Rev 22:18-19) which contains a passage referred to as Psalms but which is yet only written in Acts 1:20. As stated this is explained later (see Inexact 'Quotations').

No point of doctrine however should rest on capitalisation however as it is the *words* that count (Rev 22:19). God is sometimes referred to with a small case 'h' in the word 'he' (Ex 3:5, 4:26, Zep 2:11 'he' and 'him', Rom 8:27, 1 John 3:9 'his') as is the Holy Ghost (1 Cor 12:11), 'holy Spirit' (Isaiah 63:10) and through the gospels Jesus is referred to as a minor case 'he'. It is not a question of whether by our rules of grammar God should be a 'He' not a 'he', whatever the King James text has is as God intends it, so God can be either (Rev 22:18-19). Since He is both God and Man in one hypostatic union He/he can be either (John 1:12, 14). The punctuation of the KJV is part of the Word but may not appear as we would imagine (1 Sam 9:17). All points of doctrine are also vital (Rev 22:18-19).

The 66 Book Titles, Chapter and verse numbers are part of the Word in accordance with the default principle of inclusion (Rev 22:18-19). Page numbering *by numbering alone* does not conflict with Revelation 22:18-19.

No other 'Bibles' represent the Word of God, they are instead to a greater or lesser extent, approximations to the Word of God (Rev 22:18-19).

The authorized King James Text, as printed in the last edition, is the Word in English. Should a *new* language or languages evolve out of English then this text should be 'translated'. The same applies to current translation into other languages in that the King James Text should be used (Rev 22:18-19). Only a translation, or even an 'updating', inspired by the Holy Ghost will produce the scripture in another language (Rev 22:18-19). The King James 'translation' was a miracle of the Holy Ghost (2 Tim 3:16-17). The choice of which texts, translations and which portions of those texts and translations to use and the resultant translation of them was a miraculous process mediated by Holy Ghost (2 Tim 3:16-17). Since the King James Text is *one*

complete text or Word it is this that should be used for further translations rather than the texts and other translations used by the King James translators themselves (John 1:1, Rev 22:18-19).

The *identification* by the majority of Christians of the Word as the in-the-material Canon of Scripture, a single, whole Scripture, was a *process* mediated by the Holy Ghost working through Christians, plural. For every verse there can only be one rendition in Greek, Hebrew, English or any other language (Rev 22:18-19) and the verse by verse awareness of the correct renditions contained in various texts has also been a process, culminating for English through its writing as the *inerrant* last edition of the King James text. The coming of the Word-in-the-flesh was also a process and an event (John 1:14). Christ, God the Son, exists in eternity as Melchisedec (Heb 7:21) and as a process of defined time appeared as Jesus in His first coming upon Earth (1 Cor 15:45-47), both have flesh, the same flesh (John 20:27, 1 Cor 11:27, 15:45-47, Phil 3:21). Nonetheless, as a mystery, The Word becoming flesh via the Virgin Birth, dwelling among us with the purpose of being tempted but not sinning (John 1:14, Heb 4:15) is a distinct process to the appearance of Melchisedec in Genesis (Gen 14:18, John 1:14) and as another mystery in all this God did not change (Mal 3:6). The flesh of risen Christians, still humans, and that of Christ in eternity (not when on Earth as Jesus) is the same in the sense of continuity but different in that the risen/eternal flesh does not naturally sin (Rom 7:18, 1 Cor 15:42-54, Phil 3:21).

Jesus, as a man, was subject to the changes of state that affect men (Heb 4:15) in that he obviously grew up, ate, slept, was baptised, transfigured and died. He also rose from the dead (Mark 16:6). In all this his flesh and spirit, whilst taking on our sins as a vicarious sacrifice on the cross, did not itself sin (2 Cor 5:21, 1 Pet 2:22) so in this, vital, sense God did not change. Despite this, and as a mystery, he also became sin on the cross (2 Cor 5:21). He was also forsaken which was a change of relationship *affecting God*, as forsaken, and effected by God as the forsaker, not a change to or of God (Mat 27:46, Mark 15:34). This was not God changing but rather God *staying the same* in that it was the sin that Jesus, God the Son, had actually *become* that was rejected by God, the Godhead (2 Cor 5:21). The non-vicarious, pre-passion, Jesus, not yet being sin for us, was not *forsaken* until the cross (John 16:32). Jesus is eternally both Man and God in one Person (1 Tim 2:5). Jesus had to become sin without sinning (2 Cor 5:21, 1 Pet 2:22).

If the Word of God is to exist as a book-in-the-material in any or all languages, then in all cases the production will be given by God and inspired by the Holy Ghost, and as the King James Text is the Word in English there must be inspiration involved in its translation, compilation and editing (2 Tim 3:16). The same prerequisite applies to any modern 'version' or translation (2 Tim 3:16). Scripture in 2 Timothy 3:16 refers only to that read as the Word-in-the-material, that is perfect and inspired, in any and all vernaculars as all men of God are included not just Greek or Hebrew speakers (2 Tim 3:17). It does **not** refer to any and/or all bible versions (Rev 22:18-19). In any event the original 'autograph' texts in total i.e. the 66 chapters, now lost, were written in more than one language by common consent - at least Hebrew and Greek and possibly Aramaic in parts. Thus the Word as a *complete-text-in-the-material-in-one-language* necessarily involved *inspired translation and compilation* (2 Tim 3:16, Rev 22:18-19).

Parts of the written Scripture, in-the-material, have been 'lost', though existent, before (2 Kings 22:8-11). The Word, as a book (Rev 22:18-19) and in-the-Spirit, and as God, can not be lost,

obviously, (Mark 13:31, Luke 21:33). The Word is God (Psalms 138:2, John 1:1), more specifically in the Personhood and name of Christ (Psalms 138:2, John 1:1, 14, Eph 1:21, Phil 2:9, Rev 19:11-16), one with the Holy Ghost as part of the triune Godhead (Mat 28:19), God (Mat 28:19, Rev 19:13, 16) and Christ (John 1:14, Rev 19:13, 16). It has always been eternal (John 1:1) and preserved of God (Psalms 12:6-7) by *being* God (John 1:1, 1 John 5:7). Verse by verse, once written-in-the-material in one language at least it is always existent (Psalms 12:7) although not necessarily recognised as such (2 Kings 22:8-11).

Only Holy Ghost *inspired* and *miraculous* translation can produce the Word of God in another language (2 Tim 3:16, Rev 22:18-19) as translation always otherwise involves the loss of meaning (Gen 11:7, 9). The work of Man, translation, can never perfectly undo the work of God in making languages mutually incomprehensible unless the Holy Ghost intervenes (Gen 11:7, Job 11:7). This was witnessed to in another way by Pentecost whereby there was no loss of meaning when each heard in his own language (Acts 2:6-12). The Word is another word and *name* for Christ (John 1:14, Rev 19:13, 16). Translation can produce a 'Bible' in another language but only a God-inspired, miraculous, translation can translate the Word-written-in-the-material-in-one-language into the Word-written-in-the-material-in another-language (Gen 11:7, Job 11:7, 2 Tim 3:16, Rev 22:18-19).

As regards translations of the King James text into other languages, or indeed an updated version in modern English, these may perform the purposes of God by His grace, as well as oppose His will (Rev 22:18-19) as an approximation to the Word-in-the-material is of value according to the mercies of God. However it is essential that such a 'Bible' is not confused with the Word or Scripture and does not masquerade as the Word or Scripture thereby becoming a counterfeit (Rev 22:18-19). Unfortunately this is not the case with most Christians believing that all or most Bible versions in one language are Scripture - an obvious nonsense (Rev 22:18-19)! Indeed at present we have the absurdity of many Christians believing that any and all versions of the Scripture in any one language are, together, separately and simultaneously the Scripture (Rev 22:18-19)! This error is then compounded by the hermeneutics and exegesis that follows whereby a selection-to-order is made, sometimes even from different Bible versions for different verses, of which verses are relevant in a given situation (fulfilling Isaiah 28:13) and of those verses which need to be re-translated anyway by the author/preacher for the particular interpretation being made (against Rev 22:18-19)! This is a counterfeit of proper interpretation (Isaiah 28:9-10).

Only by a miracle in every case can the Word be 'translated' into the English of the future or other languages as the Word and not merely a Bible (Rev 22:18-19). Christians speaking such other languages can potentially discern whether a translation is indeed the Word (Acts 2:11, 1 Cor 2:12-15), and not just a Bible, and obviously these would have to be translations of the King James text (Rev 22:18-19).

People committed to a task are quite prepared to assimilate 'jargon' to study or practise their profession, hobby, classic literature or sport. It is accessible, but with some effort, and we know that the Word is not easy to encounter or understand, so that some effort is required comes as no surprise (2 Pet 3:16). The accessibility of the Word is the Word's prerogative to determine, not ours, and can not be forced (Luke 8:10, 19:26). The Word is not intended to be an easy read for alleged 'accessibility' but the hardest read of one's life (Heb 4:12) as reading it is an interaction

between the reader and the Living God (John 1:1, Heb 4:12). The reader is dissected, examined and interrogated by God as he reads (Heb 4:12). Many of the so-called 'archaic' forms have meaning that no scholastic translation can convey into current English without Holy Ghost inspiration, for example the use of singular and plural pronouns (John 3:7). Using a glossary of 'archaic' terms with their modern equivalents or a dictionary is fine as neither violate the inviolate text itself (Rev 22:18-19). Likewise there should be no question of changing words to comply with 'derivative' copyright rules (Rev 22:18-19).

The Word of God in today's English is revealed to us as the King James Text by the same process of Holy Ghost revelation that took about 300 years for Christians to 'set' the Canon of Scripture, an even more basic revelation. No other Bible text is the Scripture (Rev 22:18-19) and this text must be the sole text for any inspired translation into other languages (Rev 22:18-19). This is an example of the continuance of discernment (1 Cor 2:13-15). This is by discernment of Spirit (1 Cor 2:13-15), which the Word is (John 1:1, 4:24), and by discernment of fruit (Mat 7:20). When the last word of Revelation was written, and not before (Rev 22:18-19), then the Word-in-the-material-as-separate-texts existed, the Word-as-book only exists today in Spirit. The Word-in-the-material-as-a-single-text-in-one-language exists only as the 1769 edition of the KJV.

The Word-in-the-material-as-book-in-the-original-autograph-texts has never existed and probably neither has the Word-in-the-material-as-separate-texts-in-the-original-autographs since by the time Revelation was finished the original Genesis autograph script was probably lost. Precision of terms is everything in this matter. The Word-in-the-material-as-book will only exist when a King James text is printed (see above) without the current titles, marginal notes, prefaces etc. (Rev 22:18-19).

Therefore we have:

The Word-as-Book-in-the-Spiritual (Mal 3:6, John 1:1, 14, Rev 22:18-19). (Always existing In Heaven).

The Word-as-Book-in-the-Spiritual-as-a-single-language, God's (Zeph 3:9). (Always existing in Heaven).

The Word-as-Book-in-the-Spiritual-in-all-languages-via-God's-Translation of the former (Psalm 19:3). (Always existing in Heaven).

The Word-in-the-material-embedded-in-various-texts (written in diverse languages). The raw material of various scriptures (2 Tim 3:15-16) used by the KJV 'translators' who were, in fact, also compilers (see Preface to KJV).

The Word-in-the-material-as-one-text-in-one-language (the 1769 KJV), **The Scripture-as-text** (singular).

Therefore we should have:

The Word-as-book-in-the-material-in-one-language, **The Scripture** (John 10:35), (reference the above list of extraneous items to be deleted) and then:

The Word-as-book-in-the-material-in-all-languages i.e the scripture-in-all-languages.

The fact that the Word is the eternal God, who 'preserves' Himself forever independent of Man's writing, printing, etc., is revealed in 1 John 5:7. This establishes the position of the Word in the triune Godhead of the Trinity in that it is the *Person (Rev 19:13)* of Christ (1 John 5:7). As Christ, The Word bears witness eternally in its entirety and is not dependent upon human preservation (1 John 5:7). As He (not It) is Christ (Phil 2:9, 1 John 5:7, Rev 19:13) the Word's name is above every name (Psalms 138:2) as is Christ's (Phil 2:9). The Word is eternal and *pre-dates* in our time the point at which the last word of Revelation as written-in-the-physical existed and the time at which the Canon was set (Mat 24:35). Although needing no preservation-in-the-Spirit the scripture does require preservation-in-the-material and this will always be provided by God (Psalms 12:6-7). Again every word counts in this process (Psalms 12:6, 119:140, Rev 22:18-19). The preserved Word-in-the-material was obviously available to the inspired translators of the King James text but this process of revelation was a verse by verse rendition into English drawn from inspired choices, word by word, selected from various texts (including varying editions of the Received Text) and *prior translations*. This process can not be re-created so argument as to which edition(s) of the Received Text should be used for future translations is pointless (2 Tim 3:16).

Christians must concentrate on the revealed Word, revealed necessarily as a complete, single language, holistic, text (1 John 5:7, Rev 22:18-19). Any and all of the materials, and *only* these, as used by the King James translators under the influence of the Holy Spirit were valid materials for the production of the King James translation (2 Tim 3:16). However since the King James is one *discrete and complete* text in *one* language this is what God dictates should be used hereafter for Holy Ghost-inspired translation or updating and this applies even to any modern attempt to produce a *contemporary* production of the Word (obviously *all* of it) in either ancient Greek or Hebrew *throughout* (John 1:1, 10:35, Rev 19:13, 22:18-19). The Word-written-in-the-material did *not* exist as a *single* discrete body of text prior to the 1769 edition of the King James text (*translated out of the original tongues; and with the former translations diligently compared - proving that translations were needed as valid materials as well as the original 'tongues'..and Rev 22:18-19*) but there were the parts of the Word available in-the-material-as-verses-in-different-languages, that is the correct verse in either Hebrew or Greek existed, somewhere, in one or more texts or *translations*, but not all the verses of any *one* complete text of the Bible were correct (Psalms 12:7, Rev 22:18-19). (I use the word 'verse' to mean a small, discrete, portion of the Word containing at least two words and a verb - the originals were not divided into verses). The process of inspired translation and compilation was mainly completed in the 1611 authorized King James text but was not completed until the 1769 edition (minus the Apocrypha where present).

Therefore before the first translations from the original tongues into other tongues such as English, notwithstanding that between the original tongues, the Word did not exist as a single text-in-the-material (Title Preface, Preface to the King and Preface to the Reader, Rev 22:18-19).

The prior translations also could have contained many correct verses in English but, obviously, without all of the verses in any one translation being correct. Once written-in-the-material a word of the Word, sentence, verse or passage always exists on Earth-in-the-material, somewhere (Psalms 12:7) even if unrecognised as such (2 Kings 22:8). It is the scripture, in the form of passages of scripture containing at least two words, that is divinely preserved *not the texts* or even and especially the *autograph texts* but every word, word for word, is materially preserved as portions of words making sense (Psalms 12:7, Mark 13:31, Luke 21:33). Therefore the Word-in-the-material could have existed as separate passages of words long enough to make sense (Psalms 12:7), with only one rendition of such passages being the correct one (Rev 22:18-19) embedded in multiple and conflicting overall texts. The problem faced by the King James translators is *not* our problem however, we have the Word in a single text so our emphasis should *not* be what was, was not or 'should have been' their raw materials (John 1:1, Rom 14:23, 2 Tim 3:16, Rev 19:13, 22:18-19).

Approximations to the Word-in-the-material such as Bibles or fragments of the Word are of course able, by God's blessing, to save people. God can use a partial witness to save (Acts 18:24-26). Nonetheless any addition or deletion is a corruption (2 Cor 2:17, Rev 22:18-19). Every word is crucial (Mat 4:4) and since it is Christ, the Word, who saves the whole Word, every word of it, is required *in Spirit* for salvation (Mat 4:4).

The original 'autograph' texts, which never covered all 66 books simultaneously in one book, are not the issue but rather that which has been written by the inspiration of the Holy Ghost and its accurate discernment and discrimination from non-inspired text (2 Tim 3:16). Only such inspired material is Scripture (2 Tim 3:16). The Holy Ghost has revealed to us that which has been written by inspiration of the Holy Ghost and has gradually, by battling with the resistant flesh of Christians, separated such text from the rest (Mat 13:24-30, John 14:26, 16:13). By faith and spiritual discernment the scripture (and the Word) in English is the King James Text. Since Christ is the Word a false Word is a false Christ so that if a 'Bible' with one word wrong claims to be the Word then it is a false Christ (Mat 24:23-24, Mark 13:21-22, Rev 22:18-19).

As the Scripture (which is the Word as a book-in-the-material) is made via Man's hand, in part, it is not *as a physical object* God or to be worshipped and if found to contain errors, man being fallible, then it is not the Scripture until so corrected (Ex 12:46, 20:4, Lev 26:1, Deut 5:8, Psalm 34:20, John 10:35, 19:36, Rom 15:4, 16:26, Gal 3:22, Jam 2:8, 2 Pet 1:20-21, 3:16). The Scripture must be inerrant and can only therefore exist as one text per language (Ex 12:46, Psalm 34:20, John 19:36, Rom 15:4, 16:26, Gal 3:22, 2 Tim 3:15-16, Jam 2:8, **2 Pet 1:20-21**, 3:16, Rev 22:18-19).

The written texts-in-the-material on Earth are not the issue and nor are the original 'autograph' texts, copies or translations, but rather that which is *written*, eternally, in the Word-written-in (or as)-the-Spirit, in only one 'version', which is eternally translated and represented, in Heaven, in every language that has ever or will ever exist (Psalm 19:3, Rev 19:11-16, 22:18-19), and that which is written-in-the-physical that is in accordance with such (John 14:26, 16:13). The Holy Ghost, which is the one God as is the Word, continues, now, to allow access to this Word, already written, by faith primarily and not by, primarily, detective work with manuscripts and the scholarly study of linguistics, archaeology and so on (Rom 14:23, Rev 19:13-16). This is the case

for the King James Text which was, as a work of scholarship, derived from copies and prior translations but which was both *compiled* and translated under the inspiration of the Holy Ghost (John 10:35, 2 Tim 3:16-17, Rev 22:18-19) as revealed by the Holy Ghost (John 14:26, 16:13) and is to be so discerned today (Mat 7:16-20, 1 Cor 2:14).

Obviously the process of a few years *translation* and the *incorporation* of prior translations leading up to 1611 (and through to 1769), as performed by the team of scholars and later editors, whilst a miracle and inspired of the Holy Ghost is distinct to the process of original Scripture writing under the inspiration of the Holy Ghost (2 Tim 3:16, 2 Pet 1:21). Inspired translation is not the exact same thing as the first inspired writing-in-the-material of the original autographs; but without the former the Word tells us that loss of meaning, which is an abomination utterly disqualifying the result from being God's Word (Rev 22:18-19), is inevitable even after the most scholarly translation (Gen 11:7, Job 11:7, 37:23, 40:8, Rom 14:23) and therefore no modern man could have access to the Word-in-the-material (Rev 22:18-19) which is not the case (Mark 16:15, John 10:35, Rom 10:12-18, 2 Tim 3:15-16, 1 Pet 2:6, Rev 22:18-19). There is and must be no loss of meaning in the Word from one language to another (Rev 22:18-19). Arguments about divine derivation or preservation as opposed to inspiration are futile, divine *intervention* is just that and working through the hearts and minds of 48-54 men over a period of about 6 years is inspiration in anybody's language. In fact there is no absolute distinction between inspired translation and the original inspired autograph writing-in-the-material as inspired translation is incorporated in the latter anyway (Gen 11:7, Ex 3:14, Psalms 19:3, Zeph 3:9, Mat 27:46, Mark 15:34, Luke 23:38, John 4:24, Acts 2:11, 9:40, Rev 19:13). God, being Spirit, translated perfectly (Psalms 19:3, Zeph 3:9, 2 Tim 3:16, Rev 22:18-19) whenever he spoke to man or inspired an autograph text (John 4:24, 2 Tim 3:16) just as He has done in eternity with the Word-as-book-in-the-Spirit (Psalms 19:3, Zeph 3:9). The book of the Word is one-language-(God's)-in-the-Spirit (Zeph 3:9) and required a perfect translation from that perfect language even for the autograph texts (Gen 11:7, Psalms 19:3, Zeph 3:9).

The translation of Jesus' words recorded in the Gospels prove that the original texts were not, substantially at least, written in that vernacular but rather a different language (Mat 27:46, Mark 5:41, 15:34, Luke 23:38). The Word in-the-material was first given to the Jews (Rom 3:2). Scripture is the Word-in-the-material (John 10:35, 2 Tim 3:15-16, 2 Pet 1:20) whilst the Word-written-in (or as)-the-Spirit is Christ Jesus (John 1:14), God (John 1:1) and was made the Word-in-the-flesh (John 1:14, 1 Tim 3:16). The Word is, as God, one with the Holy Ghost (Mat 28:19, 1 John 5:7).

The non-scriptural word 'Bible' should not be used by Christians as far as possible as it misleads Christians away from the scriptural terms Word and Scripture with the result of much confusion (Rev 22:18-19). There should be no copyright on the Word, this is a sin under the Law, and whenever the misprint-free document is present it must not be copyrighted as no man can own God (Gen 1:1, Zech 11:13, Mat 22:20-21, Mark 12:16-17, Luke 20:24-25, Eph 1:21). This means that as there is no ownership there can be no sale or purchase price (Zech 11:13), though a freewill offering is acceptable (1 Tim 5:18).

Whilst the labourer, translator, printer etc. is worthy of his hire (Luke 10:7) and could therefore be paid by the King or whoever; no purchase price can be levied upon the Word or the scripture

for it is without price (Job 28:12-13, 15, 18, Zech 11:12-13, Mat 27:4-6) and no man owns it to sell it (Mat 22:20-21, Mark 12:15-17, Luke 20:24-25, John 1:1, 14, 2 Cor 4:4, Col 1:15, Rev 19:13, 16). The Word-as-book-in-the-material (the Scripture), as opposed to as text-in-the-material contained in a book not representing as a whole God's Word, will *not* exist until the above conditions are met including *no* purchase price on the book and *no* copyright or 'license' being claimed (see above).

It was not necessary for the King or the translators to be perfect men, anymore than David's adultery or Peter's denial invalidates their contribution, unblemished by any sin (1 John 1:8) as the Word is given of God (2 Tim 3:16). Even though *other* factors will always be present given the sinful nature of Man, God will deal with this where he is minded to bless the result (2 Tim 3:16, 1 John 1:8, 2:20-21, 3:9).

The translators did not claim inspiration from the Holy Ghost but this does not invalidate the fact that they were so inspired as men of God do not always know at the time what God is doing (Mat 17:12-13, Luke 1:17, John 1:21, 3:8, 1 Cor 7:40).

Such factors, in some combination or other, as a genuine and Spirit-inspired concern for doctrine and the faithful, and an absence of copyright, purchase price and commercial concerns will need to be present if any future edition, version, updating or *translation* is to be inspired of God to be the Word as a book-in-the-material (in obviously other than King James English). An 'updating' is impossible in that there is still only one Word per language (Rev 22:18-19). A true 'updating' is only possible as a work of Holy Ghost-inspired *translation* into a *different* language, that is we shall have to wait until God decides that the English of the 'King James' text (which was anyway edited in 1769 so a better description is 'authorized') is a separate actual language to the English of the future (Gen 11:6-9), not just a dialect/version/old form etc., if the tongues diverge further over future centuries. The test for this is mutual intelligibility in a broad sense (Gen 11:6-9 - 'scattered' and 'confound'); not, obviously, the exact equivalence of vocabulary, idiom and grammar, not without effort (Heb 4:12) and under the supernatural help and guidance of the Holy Spirit (1 Cor 2:14). As regards the production of new language versions God's approach is to use the 'old' word and not change it for another 'updated' word but rather to instead explain it (1 Sam 9:9-11), this means that God will not allow that the people of God to produce a Holy Ghost-inspired *translation*, which is not an updating, of the authorized Text into a New or Modern English unless and until the latter has become a truly different language to the authorized Text (1769 version) language as God defines languages (Gen 11:6-9, Rev 22:18-19).

Faith to receive instruction in such tasks word by word from the Holy Ghost, rather than from *scholarship* is vital (Rom 14:23). It is no surprise if God communicates to Man in a relatively strange and unfamiliar way; thus differentiating and emphasising Himself and His Word, as He is God, not one of us (Isaiah 55:8-9, 11). Obviously God is committed to the wide availability and accessibility for his written Word-in-the-material (Mark 16:15, Rom 10:17) but neither has He compromised on the supernatural and Holy Ghost-inspired accuracy and integrity of the Word, word for word, across all languages (Rev 22:18-19).

The fact that there might be 'additional' verses in the King James text as compared to the Received Text or other source (in-the-material) texts as used by the King James translators, is not

a valid objection to the King James text being the Scripture or the-Word-of-God-in-the-material. Remember the real source text is the Word-in-the-spiritual (Rev 19:13), not the autograph texts which are themselves inspired, source, *translations* of the Word-in-the-spiritual which is eternally written (Rev 19:13, 22:18-19) and written *as* God in *one* book (John 1:1, Rev 19:13, 16, 22:18-19), and is as such, in a mystery, for all eternity translated-in-the-spirit into all languages (Psalms 19:3 'their', Matt 29:19 ref Psalm 19:3) of men or angels (1 Cor 13:1) but in the same single book and *Word* of God (Rev 19:13), and as this book-in-the-spirit containing all the translations (Psalms 19:3). As in the natural, in any large translation, meaning will be lost from the original text, it is no surprise that the perfect and inspired translation represented by the King James Text may not mirror exactly verse by verse the source in-the-material text(s). This is because to convey the exact same meaning a slightly different structure in the new language may be required. Remember it is One Word and it is the total meaning, singular, of the one, holistic, Word, taken as a complete and indivisible whole that God transfers in a perfect translation; this will contain miraculous 'changes' but, by a mystery, not so as to contradict Revelation 22:18-19 but rather so as to comply to it.

The dominion image of Christ is represented by the Word written-in-the-spiritual which further shows that it should not be sold (Zech 11:13, Mat 22:19-21, Mark 12:16-17, Luke 20:24-26, John 1:1, 14, Eph 1:21, Heb 1:3, Rev 19:13, 16).

The scriptures (that is the texts as was or, as now, the text-in-the-material) are holy (Rom 1:2, 2 Tim 3:15). Before the last words of the Word were written and there were various scrolls of text, there were scriptures (Psalms 12:7, Rom 1:2, 2 Tim 3:15). God is His Word and has, as God, included everything under sin so that salvation should be by the grace of Christ (Gal 3:22). The written Word-in-the-material is also called Scripture singular (John 10:35, Gal 3:22). The Word is God and the physical (not flesh but material) representation of the Word is The Scripture (Dan 10:21, John 10:35, Gal 3:8, 3:22). There can therefore be only one true and authentic scriptural base, i.e. the copy from the, now lost, original, texts (Rev 22:18-19). This means that there is only *one* scriptural text, one scripture in whole and per passage of the Word (Dan 10:21, Mark 12:10, 15:28, Luke 4:21, John 7:42, 10:35, Rom 10:11, 11:2, 2 Tim 3:16). Of such a text there can be many *copies* but all must agree absolutely and together. These copies of part of Scripture are the authentic text of that passage of the Word so covered (John 10:35).

The Scripture as the Word-in-the-material was not complete, in-the-material, when there were many scriptures but is now complete and single as the Word-in-the-material (John 1:1, 10:35, Gal 3:8, 22). Individual verses, passages or quotes of the single Scripture are variously described as either the scripture or the scriptures and the Word is a single Scripture (Gal 3:8, 22). The single scripture (2 Tim 3:16), composed of scriptures (2 Tim 3:15), is the Word-in-the-material (John 10:35). Jesus as the Word-in-the-flesh, partly for this reason, suffered no broken bone (John 19:36). Whilst the Word is God (1 John 5:7), and the Word-in-the-flesh was God (John 1:1, 14, 20:28), the Word-in-the-material i.e. the physical book, pages, print etc., as part of material Creation is not God (Rom 1:25). The conception by the Holy Ghost is not the same as the inspiration of a human writer of the Word (2 Tim 3:16). Jesus was conceived of, and by, Himself - the person of God (Ex 3:14), who is the Holy Ghost (Mat 1:18, 20), for the Holy Ghost and Jesus are both God (Mat 28:19, John 1:1, 14, 20:28, 1 John 5:7). The writer of the text is

inspired of God whilst he is not God (Num 23:19, Hos 11:9, Job 9:32, John 1:18, 2 Tim 3:15-16).

A translation can be and should be inspired by the Holy Ghost and thus be the Word in the translated language (Ex 3:14, Zeph 3:9, Mat 27:46, Mark 15:34, 2 Pet 1:20-21).

The Word exists as spoken and written and as a book, eternally in all languages in the Heavens (Mark 16:15, John 1:1, Rom 10:17-18, Phil 2:11, Heb 1:1, 1 John 5:7, Rev 1:16, 14:6, 15:4, 19:13-16, 22:18-19). After the original manuscripts were written inspired translation is still possible as all those confessing Jesus as Lord in non-Aramaic tongues at the second resurrection (Phil 2:11), after the event of the original manuscripts being written, are translating the Word into every tongue which furthermore can only be uttered when inspired by the Holy Ghost (1 Cor 12:3). Inspired translation is possible wherever the Holy Ghost deems it should be present, overcoming the natural tendency for distortion by translation as ordained by God (Gen 11:7 confound their language, singular). This is shown by, for example, the inscriptions on the cross (Mat 27:37, Mark 15:26, Luke 23:38, John 19:19-20). In this case the inspiration of perfect translation was even given to a non-Christian, namely Pilate (John 19:19).

The Word exists in the heavens eternally and simultaneously in every language and as a perfect, miraculous, simultaneous 'inspiration' and 'translation' of the Word into, for example, the Hebrew that God spoke on the mountain (Ex 3:14), the Aramaic that Jesus spoke and the original inspired autograph texts (Mark 13:31, Luke 21:33, 2 Tim 3:16, 1 John 5:7). The Incarnate Word spoke in the flesh (John 1:14) and became written in the material (2 Tim 3:16). This is a mystery. When God, through men, spoke or wrote the Scripture in the physical/material, that is audibly or visibly, He did so only in one language at a time, that of the writer (2 Pet 1:21), representing a translation of the Word (John 1:1, 4:24). The written-as-a-book-in-Heaven Word, as **He** (Rev 19:13) appears in all languages in Heaven, exists as an eternal God-inspired translation, and is not an *independent* rendition in every language (Gen 11:1, 6-7, Ex 31:18, Deut 9:10, Psalms 12:6-7, 19:3, 119:89, Dan 5:25-28, Rev 14:6, 19:13, 15-16), and is translated from God's single Spirit language (Zeph 3:9, Psalm 78:1, John 4:24). Otherwise there would be a multiplicity of tongues from which the Godhead does not suffer (Gen 11:6-7, Zeph 3:9, John 1:1, 4:24). There are tongues of men and angels (1 Cor 13:1) to which God speaks (Mark 16:15, Col 1:20, Rev 14:6) but not tongues of God (Rev 14:6) as He is one Spirit not many (John 1:1, 4:24, 1 Cor 13:1). He is one spirit (John 4:24) language (Zeph 3:9). As the Holy Ghost is One and of One purpose the gift of tongues was instituted at Pentecost (Acts 2:11) as a contrast to the parabolical false religion of Babel (Gen 11:1-7).

All of the words in the Word form the Word (John 12:48, Rev 22:18-19). The Word is eternal (Mark 13:31, Luke 21:33) and will judge mankind as He is God (John 1:1, 12:48, Rev 19:12, 15). Therefore as all the words of the Word have never passed away, and never will, they form an ever-present reality as God (Mark 13:31, Luke 21:33, John 1:1, 12:48).

The Word-in-the-material is called Scripture and is an 'it' not a 'He' (John 1:1, 1:14, 10:35, 12:48, 2 Tim 3:15-16, Gal 3:22).

God has used unsavoury people and beings to utter passages recorded in His Word including Satan, Goliath and Pilate to name but three. Herod was used to utter an unrecorded message from God, failed to give the glory to God, and died (Acts 12:23). A devil spirit, with the evil intent of causing confusion, spoke through a woman a true message recorded in the Word (Acts 16:17). Neither the woman, the devil spirit nor Pilate were Christians. Nebuchadnezzar speaks for virtually the whole of Daniel Chapter 4 and Darius' writing is recorded (Dan 6:25-27). Satan preaches a false doctrine in the Word (Gen 3:4).

All scripture to be so must be written as scripture (2 Tim 3:16) under the inspiration of the Holy Ghost. It may or may not be spoken under the Holy Ghost's inspiration (Gen 3:4, 2 Pet 1:21) but it is then written under the inspiration of the Holy Ghost (2 Tim 3:16). Pilate's writing and Satan's statements only became part of Scripture when an inspired-of-God person wrote it (2 Tim 3:16). An inspired translation is just that, a translation not a new or additional writing of or addition to the canon of scripture (Rev 22:18-19). The Word can not lie (Tit 1:2, 1 John 2:21) and must therefore be perfectly translated when translated (Mat 27:46, Mark 15:34, Rev 22:18) which is possible and to be appropriated by faith (John 14:26, Rom 14:23, 2 Cor 13:8). Otherwise it is not the Word or Scripture (Rev 22:18-19). Christians must focus on the Word, not 'Bibles' (Rev 22:18-19).

Whilst the point of original inspiration is when the 'author' of part of the Word first wrote it under the inspiration of the Holy Ghost, even this inspiration was additional and secondary in those cases where God has already first written the passage in-the-material as at Sinai (Ex 31:18, Deut 9:10). This also applies to the writing on the wall episode with Belshazzar. In this case a 'the fingers of a man's hand' perform the writing. This could have been either Christ as Melchisedec or an angel but in either case the hand was inspired by God (Dan 5:26). Interestingly this writing is translated and interpreted and in both cases this is inspired and perfect (Dan 5:26-28). This proves that there can be inspiration of both translation and interpretation as also occurs in the New Testament (Isaiah 28:9-10, Mark 15:34, Luke 23:38, John 19:19).

To rely on anything other than faith for us to discern the Word in English is wrong (Rom 14:23). 'Scholarship' is therefore not the issue (1 Cor 2:14). All non-miraculous translation of a large book will lose accuracy and meaning in the translation, therefore scholarship tells us that no one alive today can understand the Word. That the Word can exist in other languages, that is be translated perfectly, is however clear (Mat 27:46, Mark 13:10, 31, Luke 21:33, Rev 14:6, 19:15). The last two references establish that the perfect gospel will be preached, that is translated initially, in all tongues. The Gospel is the Word (Mark 13:10, Rom 10:17, 1 Cor 4:15, Rev 14:6) and is also sometimes used to refer to a particular 'book', from the 66 'books', of the Word (Mark 1:1). Christians are born of God that is of the Gospel (1 Cor 4:15). The Word and the Gospel represent the words of Jesus (Mark 13:10, 31, 16:15, Luke 21:33, Rev 19:15) which is yet, as a mystery, also Christ Himself (Rev 19:13, 16).

Christians have in the most part believed the Holy Ghost as it has led them into the Truth as regards the correct discernment of the 66 so-called 'books', which are Chapters really of *one* book (Deut 28:58, 29:20-21, 30:10, John 14:26, 16:13, Rev 22:18-19), of the Word but have been mistaken (Isaiah 28:13) in ignoring the prompts of the Holy Ghost towards the Word in

other respects (John 14:26, 16:13). The Word can not be discerned by any field of scholarship such as those of Linguistics, Archaeology, History, Science, Theology etc., but only by faith and the Spirit within (Rom 14:23, 1 Cor 2:14). The "book of Psalms" referred to in Acts 1:20 is two-fold: it is another name for the whole Word (Rev 22:18-19) and refers to a portion of Psalms only found, as a mystery, in Acts 1:20 (not in Psalms) - see later.

There is no dichotomy between the Holy Ghost and the Word they are the one God in Three Persons and the one and the same Spirit. That is why the Holy Ghost revealed over time to the Church what were the true texts of Scripture and the Word just as it is only by the Spirit that we can understand the Word. This in no way allows us to change the Word or claim that the Word does not exist in every language in the heavenlies as a spiritual fact (John 1:1, Rev 19:13-16, 22:18-19).

The Word is a single book (John 20:30, Rev 22:18-19) and can not ever be in any error (Revelation 22:18-19). If the King James Text contains a single misprint it is not the Scripture. The King James text is the Scripture, save only for misprints if they exist. It is shown as such to them who believe by revelation from the Holy Ghost, not scholarship (Mat 16:17) and by the Word (Rev 22:18-19). God is thus in summary both a Book (John 1:1, Rev 19:13, 22:18-19) and a spiritual Language (Zeph 3:9, Psalm 78:1).

God wrote (Ex 32:16) with His finger the two tablets of stone (Ex 31:18, 32:16, 34:1, Deut 9:10, 10:2-4). Indeed the process was repeated (Ex 34:1). This establishes that the physical in-the-material, written words of God (Deut 9:10) were perfectly rendered and re-rendered and since the Word is single, one and whole, the whole Word must be so rendered in its physical form (Rev 22:18-19). This is the case with that which was written by the disembodied fingers of a man in Daniel 5:5. This could have been an angel or Christ as Christ is a man as well as God for all time (1 Tim 2:5).

Whilst the Scripture can be unavailable in the material, hidden or lost to view (2 Kings 22:11), once in the material it can never cease to exist in the material (Mark 13:31, Luke 21:33). The spiritual Word, that is the Word Itself, can never be lost, hidden or disappear from view in the heavenlies (Mark 13:31, Luke 1:1-3, 21:33, John 1:1-14, 1 John 5:7, Rev 19:13-16, 22:18-19). The Word, being God, is eternal and shares all the characteristics of God (John 1:1, 1 John 5:7, Rev 19:13-16).

There are 66 so-called 'books' in the one book of the Word (Deut 28:58, 29:27, Rev 22:18-19).

The Word is power (Heb 1:3) as is the Holy Ghost (Acts 1:8, Rom 15:13) and performs the Creation (Gen 1:3, John 1:3, 14, Heb 1:2, Rev 19:13, 16).

Any one incorrect word invalidates a Bible as the Word (Mat 4:4, John 1:1, 2 Tim 3:16, Rev 22:18-19). The Word is interactive with believers not only as a text but also as a Spirit (John 14: 17, 26, 16: 13, 1 Cor 2: 11, 15-16, Heb 4:12) and the Word and the Spirit are one (Deut 12:32, 28:58, Mat 28:19, John 1:1, 14, 1 Cor 2:16, Rev 22: 18-19). Scripture is the Word made written in-the-material by the action of the Holy Ghost, it can not be in any error or exist in

multiple 'versions' in any one language at any one time (Deut 9:10, Mat 22:29, Mark 12:24, John 10:35, 1 Cor 14:8, 1 Tim 2:5, 2 Tim 3:16-17, 2 Pet 1:21, Rev 22:18-19).

Only scripture written throughout perfectly and by the inspiration of the Holy Ghost complies with the standard and stipulation of the Word, which is repeated even in flawed bibles (2 Tim 3:16) which are approximations to the Word and not the Word (2 Tim 3:16, Rev 22:18-19). The Word written, or scripture, is only ever perfectly written (Deut 12:32, Rev 19:9, 22:18-19). The word 'Bible' is an extra-scriptural term which deflects Christians from the truth that there can only be one 'version' of Scripture (or 'bible') per language (Gen 11:7, Rev 22:18-19). There can not be multiple and conflicting 'versions' all, together, constituting The Scripture as the Word is one Word, not many (John 1:1, 10:35, 1 Cor 14:8, Rev 22:18-19). The Scripture is singular not plural (John 10:35) and no two 'versions' can both be correct (1 Cor 14:8, Rev 22:18-19).

The Word exists in every language as a spiritual book (John 1:1, 4, 9, 2 Cor 3:3, Heb 4:12, Rev 14:6, 19:11-16, 22:18-19). He is God, not ink, print or paper (2 Cor 3:3). This is a spiritual mystery. Even a perfect material rendition of the Word, written in ink on physical paper and being a perfect 'Bible', would not be God and ought not to be worshipped as it is a physical creation made by the Creator and with human involvement as to its physical production (Deut 4:15-16, Rom 1:23, 25, 2 Cor 3:3). The physical book is not God but the spiritual book is (John 1:1, 1:14, Rev 19:11-16, 22:18-19). The word 'Epistle' (found in non-copyrighted, earlier KJVs) in the title to 2 Corinthians is part of the Word (2 Cor 3:2). The titles to the 'books' (sub-books) of the Word, as they appear in the King James text, are part of the book of the Word. The title of the book is 'The Scripture', not The Holy Bible (John 1:1, 14, 10:35, Rev 19:13). The Word of God is also the name of a Person, the Person being both God and Christ (John 1:1, 14, Rev 19:13, 16). We worship the Word, as we should, by obeying it (James 1:22). We too, by Christ within, are in that sense even now the Word made *to dwell in* flesh (Rom 8:11, 1 Cor 3:16, 2 Cor 3:2, Col 2:9-10, 2 Tim 1:14, 1 John 4:12-16). Clearly our flesh sins (1 John 1:8) unlike that of the pre-risen or risen Christ (2 Cor 5:21) and we are not God (Rev 22:9).

There are therefore no possible internal 'contradictions' or 'discrepancies' due to this integrated singularity and holistic structure (John 10:35). The bones of Jesus were not broken (John 19:36) even though he died, and was 'broken' in body in that sense only (1 Cor 11:24), and was thus fulfilling the stipulation that the Scripture could not be broken (John 10:35).

The Word is also God who is the Holy Ghost (Mark 3:29), and the Holy Ghost preaches itself in proportion to the readiness to accept it (Mark 4:24-25, 33-34, Luke 24:32, 45, 1 Cor 3:2, Heb 5:11-14). Someone can therefore receive the Word from the written Word or from the Holy Ghost, non-written, spirit form (John 14:16-17, 26, 16:13), both The Word and the Holy Ghost being the same God (John 1:1). The Word is not anything or everything that the Holy Ghost says but only that which is included in the closed canon of scripture (Rev 22:18-19). God is not anything and everything that God says but God's Word, as represented in the spiritual Word, is God (John 1:1). This means that, as a mystery, what appears to us as a finite material text is yet infinite as a spiritual book (John 1:1). The closed and finite spiritual text of the written-in-the-spirit (John 1:1) and spoken-in-the-spirit (Psalm 78:1, Isaiah 55:11) Word is, mysteriously, in nature and meaning actually infinite and sharing of all the other characteristics of the Personal and Triune Godhead (1 John 5:7, Rev 19:11-16, 22:18-19). It is a being, namely God (John 1:1-

4). The Word was made flesh in Jesus Christ (John 1:14) and this was God (John 20:28). The Word is not made material ink and paper, though it is-in-the-material, in The Scripture (or perfect 'Bible'), text or book as the hand of man is necessarily involved (Deut 4:15, Rom 1:23). The Word is inspired by the Holy Ghost and the text is therefore perfect but it is physically written (or printed) in the material by men via their hands and therefore can not be worshipped as a physical object (Micah 5:13). Such a book on earth is not God by reason of the default that God is spirit and distinct from His material, physical, Creation (John 4:24, Rom 1:20-25). Jesus in the flesh was an exception by virtue of being conceived by the Holy Ghost via the Virgin Birth (John 1:14). As God he is separate from the creation (Gen 1:1) and as Man he is part of the creation (1 Tim 2:5). A perfect 'Bible' is not to be worshipped as a 'form' of God or a physical thing as no such 'form' can exist (Deut 4:15). The written-in-the-spirit Word, the book, in Heaven and as spoken in Heaven is to be worshipped as God and is an **He** not an **it** (1 John 5:7, Rev 1:16, 19:11-17, 22:18-19). Everyone has always had access to the Word by means of the ministration of the Holy Ghost to the extent that they are willing to receive it (Rom 1:20, Titus 2:11-12). Only the spirit of Man, animals or spirits, e.g. angels, can receive the Word and the Word can only be properly understood by the operation of the Holy Ghost in a Man or by the witness of a Christian's own spirit, made perfect (1 John 3:9), or both (1 Cor 2:14-16).

The Word can not be discerned as a material and written text by means of scholarship or learning as represented by Archaeology, Linguistics, Ancient History, History, Theology, the study of Greek, Hebrew or Aramaic or academic qualifications but only the operation of faith (Rom 14:23) and the discernment of the Holy Ghost working in believers (1 Cor 2:14). No translation can give rise to the written Word unless it is inspired by the Holy Ghost by faith alone (Rom 14:23). We must appropriate by faith perfect and inspired translations of this text into all other languages (Rom 14:23).

There is a duality principle whereby the first, coming or being under the Law, was of the letter spawned in disobedience and the second, Salvation and the way of salvation, is by obedience to the Spirit (2 Cor 3:6). The Word, being God, is one with the Holy Ghost and also the Word-written-in-Spirit-in-the-hearts-of-Christians (Heb 8:10). This shows that the disparity of doctrine amongst Christians is deliberate and conscious error (Heb 8:10) as the perfect basic spirit of the Christian (1 John 3:9) and the Holy Ghost within (1 John 3:9) witness continually to the overall mind (1 John 2:20), thus battling with the mind of the flesh (Rom 8:7), as to the truth.

The Word is to be understood as in and beyond both time and space, as is God (2 Peter 3:8). It does NOT always follow a sequential order in either space or time. Changes in time period, location and topic can take place from one word to the next without introduction often separated by the one word 'and' (Genesis 1:1-2, 15-16, 2:7-8, Luke 13:32-33). Even a word such as 'then' normally meaning 'the next event in sequence' can in the Word take us backwards, as in the Creation episode 'following' the Psalmist's plight (Psalms 18:7-15) as this preceded David's life (Psalms 18:6). The correct time and place is to be discerned from the entire Word as is the meaning or definition of any one word (John 1:1, Rev 22:18-9). The Word is holistic (John 1:1, 10:35), covers the whole of Creation (Genesis 1:1), is written from God's point of view (John 1:1) and single designations can thus include multiple sub-categories e.g. Earth can refer to many planets (Genesis 1:1, Heb 1:2).

With the Word the 'past' and 'present' can be the future (Rev 20:10) and the 'future' the present (John 12:31) in other words an *eternal present*. Time periods such as 'days' (Luke 13:32) or 'watches' of the night are of uncertain time in our reckoning if God is the subject of the time, actor or time reference involved (Psalms 90:4, 2 Peter 3:8). This is vital in understanding the Creation period (2 Peter 3:5-8). The same applies to 'hours' (Luke 22:53, 58, 59).

The subject of reference can be described differently, figuratively or literally without any introduction, for example Satan is described as the King of Tyrus (Ezek 28:12-15).

The Word is not to be taken literally throughout as it itself declares very clearly (Psalm 78:2) so much so that the entire Word is all one parable (Gen 1:26, Psalm 78:2, Ezek 20:29, Mat 13:34, 22:44, Mark 4:34, John 1:14). The default is that it is factually true throughout (1 John 5:6) and where it is or is not factually true is to be discerned by interaction with the Holy Ghost within the believer (1 Cor 2:13). In fact no biblical literalists actually exist, to be such he/she would have to accept that Herod was fully a man and fully a, literal, fox with a tail, bushy hair, pointed ears - the lot (Luke 13:32), no such people exist. Therefore it is no good to say - "ah!", but this is just an 'obvious' expression. It would be easy to retort that Jesus walking on water is a mere expression or allegory, in the same way as was meant recently when a UK Labour MP attested that Tony Blair, the Prime Minister, 'walks on water'.

Furthermore religions prior to Christianity had myths about gods rising from the dead, so the expression 'coming back from the dead' is as old as Man. So, in fact, anything in the Word can, potentially, be held to be an expression. The Word tells us that God is not Man, or a Man, and Man is not God (Num 23:19, Job 9:32, Hos 11:9, John 1:18) and yet Christ is fully God (John 20:28) and fully Man and a man (1 Tim 2:5). This makes no more logical sense than Herod being fully a man and fully a fox and both therefore, at least from the perspective of logic, could be considered to be equivalent expressions. The fact is that the Holy Ghost *reveals* to us that the hypostatic union is a proper interpretation of the scripture whilst Herod being a fox is an allegory or parable, or, if you prefer, an expression or figure of speech. This understanding is not therefore 'obvious', or capable of being grammatically established, but revealed (1 Cor 2:14-16, 2 Pet 1:20). To compound the mystery all men under the Law are gods (Gen 3:5, Psalm 82:1-8, John 10:33-36) but not the God of gods (Deut 10:17, Josh 22:22). Under grace we are sons of the God of gods and still gods (Psalm 82:6, John 1:12, 10:35).

The many words form one eternal Word and all words are to be understood in that context (John 1:1, Rev 22:18-19). The subject of the Word is salvation (Matthew 4:4), it is as Christ eternal life (Mat 4:4, John 11:25) and the time period of relevance is the eternal (Matthew 8:22, 2 Peter 3:8, Rev 21:6) with the general perspective being that of God's (John 1:1). It is not written in the sequential sense but is instead inter-dependent and inter-linked like a spider's web or neural network with multiple cross references. It is infinite (John 1:1) and written rather like a jigsaw with the pieces deliberately mixed up in some measure to allow the reader to understand only at the level appropriate to his desire for the truth (Matthew 13:10-16, Mark 4:11-12, 1 Cor 2:14, Heb 4:12). This is why it is a Parable containing many parables (Psalm 78:2, Mat 13:10-16, Mark 4:13-14). The subject matter of focus is the spiritual (John 4:24) and the supernatural. Therefore what might seem obvious materialistic deductions will be incomplete or wrong (1 Cor

2:14). The most 'obvious' superficial interpretation is often at odds with other passages of the Word and is therefore incorrect (John 1:1, 10:35).

The Word, being God, is a living spirit Being, a Person (John 1:1, Rev 19:13-16) and is eternal and written from the eternal viewpoint with the 'tense sense' alien to us, for example future events are described as in the past (Psalms 22:16-18, Rev 20:4) or present (Psalms 22:14-15, 18) because to God they are (Rev 10:6). The timescales are therefore Godly which means mysterious to us (2 Peter 3:8) with days often representing many years or even longer (Luke 13:32, 2 Peter 3:8). When God is the actor or the subject of the story, as in the Creation account, then the default is that we are dealing with God's time. The fact that a 'day' can even be non-time is shown by the fact that the Son is begotten in a specific 'day' (Psalms 2:7, Acts 13:33, Heb 1:5, 5:5) but the Son has always existed, which is a mystery (Rev 22:13).

The Word is manifested in creation, particularly by the night sky, known and understood (Psalms 19:1-4, Micah 6:8-9, Romans 1:18-20, 10:18, Col 1:6), sufficient for salvation if accepted i.e. believed (Job 12:7-10, Micah 6:8-9, Romans 1:20, 10:18, Col 1:6, Titus 2:11), by all creations from the moment of their creation (Romans 1:20, 4:17). The fact of being part of Creation is sufficient communication from God for Salvation (Psalms 19:2-4). There is a distinction between understanding God (or the Word or the Holy Ghost) sufficient for salvation and for obedience to God, and understanding the Word in its infinite totality. The latter is impossible except for God (Romans 11:33-36, 1 Cor 2:11, 14-16). Christians have access to the mind of Christ which is the knowledge of God sufficient for their Godly purposes (1 Cor 2:16). The flesh mind does not have this understanding despite being surrounded by the evidence (Rom 1:21, 1 Cor 1:21, 2:7) and the overall mind may not either be consciously aware of it (Acts 17:23), but the mind of the spirit is fully aware of these things even in unbelievers (Rom 1:21, Eph 4:23). To *be* any one of the infinite powers of God, such as omniscience (John 21:17), is to be them all and to be God (John 1:3). Just as to be or try to be a God is to be or try to be the one God of All (Ezek 28:2). The status of the righteousness of God, which we have (Rom 3:22), means that we have access to all the power of God (Mat 21:22, Mark 11:24, John 14:13, Rom 8:32-39, Col 2:9-10) but that does not make us God (Num 23:19, 1 Cor 12:11). We *have* the righteousness of God (Rom 3:22, 2 Cor 5:21, Col 2:9-10, 2 Pet 1:3) but *are* not that righteousness. God is His own power and His righteousness is His power (Mark 5:30, Luke 6:19, 8:46, 2 Pet 1:3). We have the power of God (Rom 1:16, 8:32, 39, 1 Cor 1:18)

The New Testament begins during the Last Supper, not with the birth of Jesus (Matthew 26:28, Mark 14:24, Luke 22:20, 1 Cor 11:23, 25). Specifically this occurs at the drinking of the cup (Mat 26:28).

The Word-in-the-material and exposure to it is basic to the Christian life as it directly interfaces with the conscious mind of a Christian via the objective material text that exists in the natural as a fixed and discrete body of words; the text itself can not be imagined by the flesh and yet still exists as a material fact whilst being supernatural (Rom 1:21-22, 1 Cor 2:11, 2 Tim 3:15-17). In other words anybody can say, falsely, that the Holy Ghost has told them something but the Word as text-in-the-material is, manifestly, what it is (Rom 1:22, 2 Tim 3:15-17, Rev 22:18-19). Furthermore the flesh mind which is at enmity with the basic spirit of a Christian and the Holy Ghost within him or her (Rom 8:7) is overcome and forced to read by a fleshly,

biochemical process, the very Word of God as text-in-the-material. Even though the flesh mind itself can not understand it (1 Cor 2:14) it can read it which involves such an understanding as is necessary for proper reading, i.e. a natural understanding, but not a spiritual understanding (Acts 8:28-32, Eph 3:4). The unbelievers hearing parables understood the story in the natural but not spiritually (Luke 8:10) and the parables of God are very memorable (John 16:4). The mysterious miracle of faith is how God uses this process of overcoming the flesh, whilst simultaneously actually using it as it hears the Word (Rom 10:17), to start to increase spiritual understanding in the conscious mind (2 Cor 8:12).

Keys to Understanding by Right Division

The right division of the Word (2 Tim 2:15) is to discern the will of God on any matter as expressed by the whole Word (John 1:1, 14, Jam 1:18, Rev 22:18-19). As a mystery the indivisible and single Word (John 1:1), not Words, needs to be interpreted by understanding what is divided into the Law and the Law of Christ and where the correct point of division lies (2 Tim 2:15), as for example between the New (Mat 26:28, Luke 22:20) and the Old Testament, where the correct line of division is the Last Supper and not the birth of Jesus, or between a prophecy relating to the first (1 Cor 15:51) or second resurrection (Rev 20:12-15). Nonetheless there is only the one integrated Word (John 1:1), the Person of Christ (Rev 19:13) and of God (Jer 14:22, John 1:1, Rev 19:16) just as both the Law (Deut 30:10, John 1:1) and the Law of Christ (John 14:6, 20:28) are God. The following apply:

Mysteries

God is not to be understood by our logic or what makes sense to our flesh brains (1 Cor 2:14). Not surprisingly many of the truths of God can only be expressed in a form that our minds can understand, if at all, only in a mysterious way. Typically this takes the form of two alternatives, logically incompatible, being simultaneously true, an antinomy, which offends our way of thinking (1 Cor 2:14). Furthermore all the key truths pertaining to the faith are in fact mysteries and no truth about God is other than mysterious (Isaiah 40:28, 1 Cor 2:11, Eph 3:9, 1 Tim 3:9). Christians however know in their spirits all that is required for right conduct and righteousness, as do all men (Rom 1:20), and would do so in their conscious minds if they but chose to know it (1 Tim 3:9). To be pure and saved does not require of us the omniscience of God (1 Cor 2:11) as it is a mystery (1 Tim 3:9, 2 Tim 3:15). The Word does not obey Man's logic but is rather written in God's 'logic' of omniscience (John 1:1, 14, 21:17) being its own language (Zeph 3:9).

As a mystery God is both male (Mat 6:9, Luke 11:2) and female (Prov 3:13-15, 18, 8:2-4, Jer 23:6, 33:16, Rev 2:7, 22:2) whilst also Father, Son and Holy Ghost (Mat 28:19). Jesus is our brother as the Son of God (John 1:12, 34) and our sister (Prov 7:4). Wisdom is God (Prov 3:13-15, 18-19, 8:4, 7-8, 11-12, 14-15, 17, 20-21, 22-35, 36) in the Person of God and Christ (John 1:1, Prov 8:30). Therefore He created Man as a soul (Gen 2:7) both male and female (Gen 1:27) in his image (Gen 1:27). Indeed only under and by the Law is the man able to rule, or have dominion over, the wife (Gen 2:20, 3:16). Dominion is the other image of God and by this image or signature the ownership by God of all Creation is attested (Gen 1:26, Mal 3:8, Mat 22:20-21, Mark 12:16-17, Luke 20:24-25, John 1:3, Rom 9: 20-21, Rev 22:13). The soul has, in a mystery,

dual sexuality (Gen 1:27, 34:2, Luke 16:23). A soul exists either in Heaven, Hell or on Earth and is an image of God (Gen 1:26, Luke 16:22-24, Rev 20:12).

Illogical

The Word makes no logical sense to the human mind as we understand logic (1 Cor 2:11-16). God can not be reduced to our logic and thus controlled by us (Isaiah 55:9). Two key doctrines prove this point both of which are illogical.

Christ is a Man (1 Tim 2:5) and is God (Heb 1:8). Logically this means that a Man can be God and God can be a Man. This is not so (Gen 1:1, 26, Job 9:32), yet a Man is God and God is a Man (1 Tim 2:5). This is illogical to human thought and yet these truths are true and revealed mysteries (Mat 16:17, Heb 1:8), a valid contradiction or antinomy. The Word says that God is not a Man (Job 9:32) and that God is not Man, as the generic entity (Hos 11:9), in which case, by logic, Christ who is God (John 1:1, 14) can not be a Man. Yet he is (Isaiah 51:12, 1 Tim 2:5). By a mystery therefore God is a Man (1 Tim 2:5) and is not a Man (Job 9:32) or Man (Hos 11:9). God is fully God and fully a Man (Col 2:9, 1 Tim 2:5). This is, by Man's logic, utter nonsense and is yet absolutely true.

The Trinity establishes the total, absolute and precise equivalence of God with Christ (John 20:28), the Holy Ghost and God, the Father (Mat 28:19). Logically therefore these Three Persons are, as God (Mat 28:19) who is Himself a single Person (Ex 3:14, Mat 28:19), together all (correct) and **only** (incorrect) one and the same Person - there being no distinction between them. This again is not so. God is both I (Ex 3:14) and We (Gen 1:26, 3:22, Isaiah 41:22-23, Mat 28:19) whilst undergoing no change between these states (Mal 3:6), which is also itself illogical. The 'Three Persons in One' defies our logic. To our logic if A (God, the Father) and B (God, the Son) and C (God, the Holy Ghost) all, individually, equal D (God) then A is B and C and B is A and C and C is B and A. The Word however teaches that the Three Persons of the Trinity are, in fact, distinct Persons in One Person (Ex 3:14, Mat 28:19) who is yet also a community of Three, a We (Gen 1:26, 3:22, Isaiah 41:22-23, Mat 28:19). The Trinity is true but is a mathematical, logical, literary and grammatical nonsense to Man as is the hypostatic union of Christ. Each Person of the Trinity is fully the Person of God (Mat 28:19).

Non Literal

The Word is not always to be taken literally (Pslam 78:2, Mat 13:11-15, 34, Mark 4:34, John 1:1, 14, Rev 19:13-16). All this whilst being one inerrant Word (Deut 28:58, John 10:35, Gal 3:22, Rev 22:18-19). The scripture is the written Word (Dan 10:21, John 10:35, Gal 3:22, 2 Tim 3:15-17, 1 Pet 1:25, Rev 22:18-19). The Word is itself a parable (Psalm 78:1-2, Mat 13:11-15, 34, Mark 4:34, John 1:1, 14, Rev 19:13-16). This is further established by passages that read like parables but which are not introduced or announced as such (2 Kings 14:9). It is not literally, i.e. physically, true that a thistle spoke to a cedar (2 Chron 25:18, Psalm 78:1-2, Mat 13:11-15, 34, Mark 4:34, John 1:1, 14, Rev 19:13-16) or that the Assyrian was a cedar (Ezek 31:3) but an ass truly did speak to Balaam (Num 22:28-30), this is why the Word needs to be spiritually interpreted (1 Cor 2:11-16) and human rules of grammar, expression, figure of speech or idiom are of no help (1 Cor 2:11-16, Rev 22:18-19).

God issues a sarcastic command which is not to be taken literally when he commands the astrologers to save the people (Isaiah 47:13) and yet he uses exactly the same command 'let' here as when he commands physical light be created (Gen 1:3).

So when the Word says:

...The Cretians are always liars, evil beasts, slow bellies.

Titus 1:12

This witness is true.....

Titus 1:13

We, by the Holy Ghost within us, are able to discern that this is not factually correct (1 John 3:9). Indeed there were then, and are now, Christian Cretans (Tit 1:5, 13). The same applies when the Word refers to the unicorn (Num 23:22, Deut 33:17, Isaiah 34:7) or the sucking of honey out of a rock (Deut 32:13). When the Word speaks of a talking thistle it is not being literally and factually true (2 Kings 14:9, 2 Chron 25:18). However when the ass speaks to Balaam this is literally true (Num 22:28-30). It is impossible to discern these distinctions by any rule of grammar or other rule or by taking selective refuge by reference to expressions or figures of speech, only the Holy Ghost can discern when the Word is being literal and when it is not (1 Cor 2:11-16).

Likewise we can discern by the Holy Ghost within us that Herod was not actually a fox with pointed ears, brownish-red fur, and a bushy tail (Luke 13:32). There is no rule in the English language that allows any meaning, under a literal interpretation, other than that all Cretans are liars and that Herod was both a man (Luke 3:1, 19-20, 9:7, 13:31-32) and fox, as Jesus is both a man and God (John 20:28, 1 Tim 2:5). It is futile to take refuge by claiming that a statement is an expression or a figure of speech, indeed often people say that their boss 'is God' or that so-and-so 'walks on water' or has 'come back from the dead'. Once refuge is taken by reference to expression then all the miracles and mysteries of the Word can simply be held to be expressions or figures of speech. It is certainly futile to say that if something is obviously impossible or illogical then it is obviously a figure of speech, as then all the miracles and mysteries qualify. For example the Word establishes that God is not Man and Man is not God (Num 23:19, Job 9:32, Hos 11:9, John 1:18) so it can easily be claimed that when the Word says that Jesus is both a man and God it is simply an expression when, of course, this is in fact the truth (John 20:28, 1 Tim 2:5). It is illogical to our minds but true and the Word can not be interpreted simply by logic and the rules of grammar, syntax and vocabulary (1 Cor 2:11-16). God, that is Christ (1 Tim 2:5), is a man of war too (Ex 15:3) although he fights spiritually (2 Cor 10:4, Rev 12:7).

The Word allows only two categories: parable: spiritually true but factually, at least in part, possibly and often though not necessarily, inaccurate (Mat 13:34) or literally (i.e as described, factually) true: in fact and spirit (Psalm 119:160). The factual inaccuracy is so that God can start to reach those only initially able to understand parables (Mat 13:13) and to help us understand

and remember by using exaggeration, extreme imagery and dramatic license (Rom 10:17, 2 Tim 3:15-16).

Another example of the Word being not literally true is when God issues a prophecy that turns out to be a contingent prophecy but which is not originally announced as such (1 Sam 23:12-14, Jonah 3:4, 10).

There are four categories of understanding the Word:

The level of parables (Mat 13:3) which by itself means initially being unable to grasp the spiritual truth in the conscious mind but able to receive it in the basic spirit of the listener (Mat 13:3, Rom 10:17, Heb 4:12, 2 Tim 3:16).

Those first principles that form the milk of the Word (Heb 5:12-14, 1 Pet 2:2).

The doctrine that forms the meat of the Word (Isaiah 28:9, Heb 5:12-14).

Those doctrines of the Word that are revealed in/via the Third Heaven or Paradise (2 Cor 12:2-4).

All Christians have access to all this understanding, even the last category (Eph 1:3), according to their desire to receive it (Mat 7:7, 11, Mark 4:11-12, John 7:17).

Other examples of factually incorrect, non literal, but spiritually true, *parabolaical*, statements are: 1 Samuel 13:5 'as the sand which is on the sea shore' and 1 Kings 4:20 'as the sand which is by the sea in multitude' - which literally means all the sand on all the seashores in the world. Also, contrary to the facts of Nehemiah 13:1, but in accordance with the spiritual truth of Nehemiah 13:1 and the whole holistic Word, the Ammonites and Moabites, if saved, can indeed come into the congregation of the Lord (1 Cor 1:2). In factual terms there was also a number to the locusts and caterpillars sent to afflict the Egyptians, a number God would have known even as it changed (Mat 10:29-30, John 21:17), but in spiritual terms there were as so numerous that they seemed like an infinite plague (Psalm 105:34).

Parable(s)

The Word itself claims to be a parable (Psalm 78:1-2 ('a' singular), Mat 13:11-15, 13:34, Mark 4:34, John 1:1, 14, Rev 19:13-16), which means that only by the Holy Ghost can we discern what is factually and literally true as written (1 Cor 2:11-16). God is a parable (Psalm 78:1-2, Mat 13:11-15, 13:34, Mark 4:34, John 1:1, 14, Rev 19:13-16). There are also parables about the future (Isaiah 11:6-8).

Interpretation

There can only be one correct interpretation (Gen 40:8, 12, 18, Judges 7:15, Prov 1:6, Eccl 8:1, Dan 2:25, 45, 4:6, 5:15, 17, 7:16, 1 Cor 12:10, 14:26, 2Pet 1:20-21) of the one scripture (John 10:35) representing the one Word (John 1.1), which as prophecy (2Pet 1:20-21) must be God

inspired (Gen 40:8, Dan 2:10-11, 18-23, 2Pet 1:20-21) This is the interpretation by the interpreter (Job 33:23, Mal 3:1, 4:5).

Not everything stated in the Word is true - for example the Devil is quoted speaking lies (Genesis 3:4) - but everything stated **by** the Word, itself, is true (John 14:6, 1 John 5:7). Not everything spoken by Job was correct (Job 34:35). The Word is Truth, that is what it says is either spiritual truth or factual truth or both but not necessarily both in the same passage. Discernment of the Person, the Word that is Christ, by the Person, the Holy Ghost, is required as a process in the heart of the reader (1 Cor 2:11-16). What is allegory, parable or expression is to be discerned by this process (1 Cor 2:11-16). Truth and evidence are friends not foes and Truth is God (John 14:6, Jam 1:8, 1 John 5:6) therefore part of this discernment process is to take account of the scientific evidence of Nature all around us (Rom 1:20). It is natural and proper that the interpretation of Genesis should be different to that of the early Church just as the discernment process had not even advanced sufficiently for the early Christians to have in their material possession the Word-as-written-in-the-material.

Much of the Word is not factually true (Gen 6:3, 23:1, 47:28) but all of it is true and Truth (1 John 5:6, Rev 22:18-19). God's truth is above and beyond our facts (Isaiah 55:8). When the Word says God is light it is factually incorrect in stating that God is photons, light waves, the colour spectrum etc., but is correct in stating that God is spiritual light and that he created physical light. The Creator and the creation are however distinct (Gen 1:1, Rom 1:25). God is spiritual 'light' i.e. Truth (Mat 6:22, Luke 11:34, John 1:4, 14:6). Tyrus is not a Person and has not spoken as a matter of material fact, contrary to Ezekiel 26:2 but Ezekiel 26:2 is true as it making a valid spiritual point. Another fundamental, since it touches on the essence of life and death, factual inaccuracy is calling death sleep (Dan 12:2, Mat 9:24, Mark 5:39, Luke 8:52, John 11:11-14, 1 Cor 15:51-52).

Whilst Ezekiel 17:2 and the ensuing story reads like a fable and uses the terms 'parable' and 'riddle' the other Ezekiel stories, with the exception of Ezekiel 24:3-14, do not use these terms. Indeed this applies elsewhere too as 2 Kings 14:9 is not specifically heralded as a parable or fictitious story, so we are left with the plain fact that it is factually incorrect when it states that a thistle spoke. Likewise the story as it reads from Ezekiel 31:3-18 is factually incorrect, it reads in fact like a fable, myth or legend, but is yet spiritually true and a parable (1 John 5:6). The fact is that the Word is a parable and many accounts within the Word are parabolical (Psalm 78:2).

None of this is the least surprising. The Word is a mystery to all Creation (1 Cor 2:7, Eph 3:4, 9, 1 Tim 3:9, 16, Rev 10:7) and only by the discernment of the Holy Ghost can it be understood (1 Cor 2:13-14) and only by the ministration of the Holy Ghost in the basic spirit of a believer can a passage be understood as factually correct or incorrect (1 Cor 2:13-14). If indeed this was not the case then the Word would be like any normal, accurate, book with all its meaning comprehensible by the worldly rules of grammar and vocabulary. It is no such book but a Person (Rev 19:13) and not any person but God (John 1:1, 14, Rev 19:13) who is above our comprehension (Isaiah 55:9). As such the reader is immersed in an interactive process with the Holy Ghost (Heb 4:12) if he is understand the Word from a factual point of view, or any other (1 Cor 2:11-14, 2 Cor 2:14, Heb 5:13-14). It is necessary under the Prime Principle of free determination that God's creations should be able to doubt His Word, along with His existence

(Isaiah 45:4-5, Rom 1:20, 25, 31-32, 2:12, 14, 16, 10:14, 18, 1 John 3:6, 4:6), and this entails being able to dispute that which is factually true or not (Rom 1:18-22, 1 Cor 4:1). It is also the necessary that they should need His Holy Ghost to know what is and is not factually true in the text (1 Cor 2:14).

Elijah claims, erroneously and arrogantly, that he alone serves God (1 Kings 19:10, 18, Romans 11:2-4). So the statement of a prophet of God in, say, 1 Kings 19:10 is just plain wrong as the whole Word, the Word Itself, shows. Likewise Nebuchadnezzar says the spirits of the holy gods was in Daniel which is incorrect as it was the Holy God, singular (Dan 5:11). The reader must discern, by the Spirit (2 Pet 1:21) from all of the following to ascertain the truth of any passage: the author or quoted speaker's status with God, not that this is conclusive on its own (Acts 16:17), and what is said and its interpretation by the rest of the Word (John 10:35). Interpretation and understanding of any passage in the Word is by reference to the rest of the Word (Isaiah 28:9-10, John 1:1, 10:35, Rev 22:18-19) and by the spiritual discernment given at God's discretion to the reader (Isaiah 28:9-10, 1 Cor 2:14, 2 Pet 1:20-21). The whole single Word is addressed to Christians and to the Universe (Josh 1:8, Deut 30:10, Mat 5:18, Luke 4:4, John 1:1, 14, 14:15, Acts 24:14, Rom 10:18, Rev 19:13, 16, 22:18-19) but not all the words in it are applicable to Christians as commandment (Rom 10:4). The Word is the fulfilled Law to Christians (Mat 5:18, Rom 8:4, 10:4) but applies as the unfulfilled Law to all others (Josh 1:8, Deut 30:10, Rev 22:18-19). Given the universal addressibility of the Law and the ongoing validity of the Law as a secondary will (Mat 5:18, Acts 24:14), it is no surprise to see parts of it repeated or new parts added to it in the Gospels (Mat 5:18), Acts (15:20, 29), Epistles (1 Cor 5:9-13) and Revelation (Rev 2:15) even though it has no jurisdiction over the Christian (Rom 10:4). The ongoing *validity* of the Law as a secondary will does **not** constitute applicability to the Christian (Acts 15:24, Rom 10:4). To be a Christian and thereby under the light (Mat 11:29-30) obligation of the cross to obey the two great commandments (Mat 16:24, 22:40, Mark 8:34, Luke 9:23, Col 2:14), though not as pertaining to righteousness as righteousness is a given fact for the Christian by operation of grace (Rom 8:4, 10:4, Col 2:14), and fulfills the Law (Rom 8:4, 10:4) and the second great commandment requires the first to be obeyed first as God is Love (Mat 22:37-40, 1 John 4:8) which is why the second, *in the context of the Christian life only* (Rom 8:4, 10:4), fulfills the Law (Gal 5:14). A Christian's obedience to the two great commandments is perfect in his basic spirit (1 John 3:9) but is utterly imperfect in his flesh (Rom 7:18, 1 John 1:8).

The point of applicability is not determined by to whom it is addressed as the *whole* Word is addressed to every Man (Deut 30:10, Mat 4:4, 5:17-18, Luke 4:4, John 1:14, Rom 1:20, Heb 4:2, 1 Pet 4:6, Rev 22:18-19) but is instead determined by whether the statement applies to those under the Law and the prophets or not (Rom 10:4, Gal 5:18, Eph 5:6-8). The Word often needs to be taught (Acts 8:31, 17:3). The Word, and its Spirit-given interpretation (Isaiah 28:9-10), is the proof of any doctrine (Isaiah 28:9-10, 2 Pet 1:20-21) and nothing else (Rev 22:18-19), certainly not the thought processes of any one man and therefore group of men, comprised obviously from the thoughts of individuals but only the Spirit (1 Cor 2:14-16, 2 Pet 1:20-21).

In Acts 16:17 the devil spirit says a true statement (Acts 7:48) indicating a wish to repent and be saved (Acts 16:16, 18).

Apparent 'contradictions' are to be considered as two parts of a single mysterious truth and antinomy. For example the Word says that a Christian can not sin (1 Cor 2:6, 1 John 3:9, 5:18) and yet it teaches that Christians are sinners and sin against the commandments of Christ (Phil 2:21, 1 John 1:8, 10, 2:12). The answer to this apparent contradiction is that a Christian's spirit is perfect (Heb 4:10, 1 John 1:9, 2:12, 3:9) but the flesh of a Christian continues to sin (Romans 7:25). Also, a Christian is forgiven and righteous even as he sins (Romans 3:22, 8:1, 27, 1 John 5:17).

The Word can and does often switch in a passage, back and forth, from being both spiritually and factually true (Ezekiel 31:1-2) to being spiritually true and factually incorrect (Ezekiel 31:3-18, even within this passage there are times when it is factually correct as well as incorrect), the factually incorrect part being a story or expression designed to elucidate the spiritual truth (Mat 13:34, Mark 4:33-34). Jesus, who is the Word, used parables so it is no surprise that the Word uses them too (Mat 13:34, Mark 4:33-34). God uses such factually incorrect passages or stories as they can be the most eloquent and direct way of expressing the spiritual truth (Mark 4:33). God also uses them to hide truth in accordance with the Prime Principle and its necessary derivative that people only receive spiritual truth according to their desire for it (Mark 4:11-12, John 7:17). This is why many of the factually incorrect passages in the Word are not announced as such (Mark 4:34) i.e. as parables (Mat 13:3) or riddles (Ezekiel 17:2) to introduce the necessary element of uncertainty, that only the discernment of the Holy Ghost can de-construct the meaning for us, if we co-operate. Indeed a parable can even be factually true (Mat 13:3-7) just as the Word is usually factually and literally true (1 John 5:6). In one sense of course all factually incorrect passages are announced as parables as the whole Word is a Parable (Psalm 78:2, note use of the singular word 'parable'). The Word is quite deliberately a mystery and designed as such (Eph 3:4). Even as we understand more of God he will remain a mystery to us but not so as ever to prevent us from having perfect relationship with Him and being filled with the fullness of God (Eph 3:4, 18-19).

In addition if the Word were factually true throughout it could more easily and obviously be interpreted better by reasoning, grammatical analysis, human comprehension and scientific endeavour, in short by scholarship (Isaiah 55:8-9, 1 Cor 2:11-13). Instead the Word can not be properly understood, deliberately, by such human means but only by the work of the Holy Ghost (1 Cor 2:11-16), in interactive communication with the heart of the believer (Mat 13:11-15, Luke 24:32, 1 Cor 2:11-13, 2 Pet 1:20). The more obvious non-factual elements of the Word are there to act as a rebuke from the Word to those who seek to establish that it is factually true throughout and as a reminder that only by the Holy Ghost's work within us can we hope to interpret and understand it (Isaiah 55:8-9, 1 Cor 2:11-13). Of course human reasoning is involved in understanding the Word but it is not sufficient (Acts 17:2).

Cultural relativism is not a valid interpretative approach to the Word, so that those reading the King James text in English today can't qualify the commandments of God by reference to the culture of ancient Palestine or 17th century England (Mat 15:3, 6, Mark 7:9, 13, Rev 22:18-19). Otherwise we could say about anything in the Word that 'that was there and then and this is here and now and therefore is inapplicable to our lives'. What then of a tribe, say, that has no experience of, say, shepherds? How can they access or understand the Word? For the Scripture to be in their language then the whole idea, concept and meaning of a shepherd must be fully,

and with Holy Ghost inspiration, translated (2 Tim 3:16). This miraculous process might well use some other, supernaturally chosen, symbol of their culture. There is no distinction between Holy Ghost inspired, and therefore perfect, miraculous and supernatural, translation and the 'original' inspiration of the text as it is the same God, Spirit and Word in action communicating the same message through the medium of diverse languages (Gen 11:7, Mal 3:6). God is not bounded by language (Gen 11:7, Mal 3:6). The dependency on the ministration of the Holy Ghost as well as the written Word is attested to by the need for perfect translation. To access the Word-in-the-material takes the sense of hearing (Rom 10:17) or literacy (Rev 22:18-19) which not all men possess as it is. For these the Word-as-the-Spirit is available as appropriate to the particular person in question (Jer 31:33-34, John 14:26, 16:23, Rom 1:20, Heb 4:2, 1 Pet 4:6, 1 Cor 2:14-15).

As the Word is Christ it is both fully human and fully God (John 1:1, 1:14, Rev 19:13). However we can not then qualify the Word by the culture of the writer or the actor (Rev 22:18-19). A good example is fornication. The modern 'developed world' culture, with contraception, the welfare state, the decline in 'marriage'; could be taken to alter the moral position of fornication. This is a perfectly valid cultural point but utterly irrelevant to the interpretation of scripture (Mat 15:3, 6, Mark 7:9, 13, Rev 22:18-19). It is perfectly logical, if adopting a culturally relativistic approach, to then conclude that fornication is not always a sin under the Law. This contradicts the Word (Rev 22:18-19).

Christ, God, the Word, is fully human and He is eternally so (Rev 22:13), including by this humanity (John 8:58), all cultures, nations, times, peoples and tongues thus transcending any cultural, 'time and place' approach to interpreting the Word as regards action, belief or obedience (Rom 1:20, Rev 14:6, 22:18-19). He is also beyond and in our time and space (Mat 28:20, Rom 8:38-9, Rev 14:6, 22:13) and therefore outside of any one culture as well as being perfect, which no human culture is (Rom 3:10). Christ is not simply in the culture of Nazareth nor is Christ, the Word, fully human, limited in any sense by any or all cultures (Heb 7:3-4).

As the Word is Christ, God, fully human and fully God, so by the in-dwelling Spirit within us we are living epistles, embodying the Word (Jer 31:33, 2 Cor 3:3, Heb 8:10), which yet applies, as a mystery, even though our flesh sins (2 Cor 3:3).

Whole Context

A simple example of this whole context is Elihu saying that he was blameless and righteous without transgression (Job 33:9) which we know is wrong (Eccl 7:20, Isaiah 64:6, Rom 11:32, 1 John 1:8). However the correction follows in the following verse (Job 33:10) and thus Elihu shows that he was 'boasting' for the sake of argument to make a point by then demolishing the boast (Job chapters 33-37).

A more complex example would be that of Moses taking a census of the congregation at God's command (Num 1:1-3) which was a righteous thing to do, but David taking a census of the demographic strength (politico/military) in a worldly sense was doubting God (2 Sam 18:1, 24:1, 10) and done despite a warning (2 Samuel 24:3). The census-taking of 1 Samuel 11:8 and 1

Samuel 15:4 was not a sin. The difference in these activities was the obedience/faith versus fear/doubt prompting the action.

David is described as perfect (1 Kings 15:3) which we know from other verses is not true (1 Kings 8:46, 15:5, 2 Chron 6:36, Job 15:14-15, Psalms 14:3, Rom 3:10, 20, 11:32, Jam 2:10) but this is no contradiction, the Word interprets Itself and shows us that this is an expression of exaggeration for emphasis. He is described as without sin except in the matter of Uriah (1 Kings 15:5 being non-literal) which is an expression itself as it omits the census sin (2 Sam 24:1, 10-25). Asa is described as perfect (2 Chron 15:17) but he was not as is made clear later (2 Chron 16:7, 10, 12). He is described as perfect in one verse that also shows that he allowed idolatry (1 Kings 15:14). Likewise Caleb is incorrectly (Rom 3:10, 20) described as one who had 'wholly followed' the Lord (Joshua 14:9, 14) and Hezekiah incorrectly claims a 'perfect' heart (2 Kings 20:3, Isaiah 38:1-3). These statements (i.e. these statements not the whole and single, inclusive and indivisible Word) are therefore expressions (more accurately; parables or allegorical statements) to emphasise the point that God is making. It is not an error or a contradiction for the whole, integrated, Word as God could list many sins that anyone under the Law would have committed as the same Word tells us (Rom 11:32, Jam 2:10).

The default context is that what is said in a particular verse is true (John 14:6, 1 John 5:7). The Word is never spiritually untrue (Tit 1:2).

There are clearly Israelite religious writings which are not part of the Word (1 Kings 4:32, 11:41). These are not part of the Word (Rev 22:18-19).

Prophecies about the future are often explicitly or implicitly contingent and therefore do not 'come true', not as a failure of prophecy but because the right or wrong response has been made (2 Kings 20:1, 5, 6, Isaiah 38:1-7, Jer 27:18, 22, Jonah 3:2, 4, 10). Also the totality of the Word makes it one unified Prophecy anyway (Rev 22:19).

Absolute words can be absolute or relative as interpreted by and in their context i.e. by the Word itself. We see how words such as 'perfect' and 'all' can be made relative in the very same verse by a qualification stated at the start of the verse (2 Chron 15:17).

A good example of the Word interpreting itself, which it must do as the Word and via the Holy Ghost (2 Pet 1:20), is in Genesis 6:3 when human lifespan is set at 120 years. This is not however an absolute limit at all as is made clear by the subsequent exception of Aaron (Num 33:39) and Jehoiada (2 Chron 24:15). Again in Psalms 90:10 it says that man lives for 70 years but that is qualified in the same verse by acknowledging exceptions living to 80 and by the rest of the Word as above. Finally everything is resolved in Acts when it says that God has determined the lifespan of all men before their births (Acts 17:26). Every statement in the Word and every doctrine of the Word is to be understood, interpreted and explained by every other word in the whole Word - singular - (John 1:1). The Word contains the words of many stories and works (Luke 1:4) but it is a singular Word or whole message (John 1:1) and the Word is Christ (John 1:14) and therefore God (John 1:1). It is a parabolical expression, or exaggeration for emphasis (1 Cor 2:11), when Luke says he had a 'perfect understanding of all things' (Luke 1:3).

The words of the friends of Job are right as part of the Word as a default but they were inappropriate for Job, they were not right for Job or his situation (Job 42:7). Other parts of what Eliphaz says are untrue (Job 22:6-9, 29:12-13, 42:7). This establishes that untruths are uttered in the Word, though never by the Word.

Often a statement is not literally true but a form of shorthand which constitutes an expression for brevity, for example the reference to the 'gospel of circumcision' is not another gospel (Rom 10:16, Gal 1:8), or one of two gospels (Gal 2:7), but a way of saying the gospel of Christ sent to Israel, namely those circumcised (Gal 2:7).

Another example of the single, unified, and therefore non-contradictory by way of holism, context of the single Word is the varying descriptions of the armour of God in the New Testament (Eph 6:14-17, 1 Thes 5:8). Obviously the breastplate of righteousness (Eph 6:14) also involves faith and love which are both the cause and result of righteousness (1 Thes 5:8). Faith is both a precursor gift of God, corollary (Rom 10:8, 1 Cor 12:9, Eph 4:5) and fruit (Gal 5:22) of righteousness and love is both a fruit (Gal 5:22) and corollary (John 14:21, Rev 2:4) of righteousness.

Exegesis and Hermeneutics

Biblical exegesis and hermeneutics are errors both representing private interpretation and tradition (Mat 15:6, Mark 7:7-13, Col 2:8-9, 2 Pet 1:20). Hermeneutics and exegesis are both sins under the Law as together they result in interpretations of the the Word not by the Word or the Holy Ghost, that gives a proper interpretation (Isaiah 28:9-10, John 1:9), but rather by reference to what the meaning is for the 'here and now' i.e by reference to Man's tradition and culture (Mat 15:6, Mark 7:7-13, Col 2:9, 2 Pet 1:20). Only the Word which is God (John 1:1), Christ (John 1:14) and the Holy Ghost (Mat 28:19) can interpret the Word. It must interpret itself and we then chose to appropriate that interpretation (John 14:26, 1 Cor 2:13-16). References to 'the Greek meaning of this word' or 'the Hebrew meaning of this word' other than to the word or words that already appear translated in the text of the Word, is also an error (Gen 11:6-7, Psalm 19:3, Prov 30:5-6, Acts 2:6, 8, 2 Tim 3:16, Rev 22:18-19). Private interpretation, that is other than by the Holy Ghost (1 Cor 2:11-13), of the scripture and tradition that disobeys the Word are both a sin under the Law (Mat 15:6, Jam 2:10, Rev 22:18-19). Any tradition of Christians, that is compatible with the two Great commandments, is not sinful even though it may not accord with the Law (Rom 10:4). The Word is fully the Law (Deut 29:21, Rev 22:18-19) and fully the means to escape from the Law (Jer 7:21-23, John 1:1, 14, Rom 10:4).

Sin

All thought, word and deed that falls under the definition of a sin as described anywhere in the Word, is a sin under the Law (Deut 29:21, Luke 16:17, Rom 4:15, Jam 2:10). Only sins against the two great commandments are sins for Christians (Duet 28:58, 61, 29:21, Mat 22:37-40, Rom 10:4, Gal 5:18-21, Eph 5:3-6), so, for example, if a specific instance of any of these condemned acts: having a mortgage (Rom 13:8), fornication (Acts 15:20, 29, 21:25, 1 Cor 6:18-19), adultery (Rom 2:22), divorce and/or remarriage (Mat 19:6, Mark 10:9, Luke 16:18), genocide (Ex 20:13), not committing genocide and genocide (Deut 7:1-2, 13:15), ethnic cleansing (Ex 20:13, Luke

10:27, 33, 36-37), not committing ethnic cleansing (Ex 23:31-33, Deut 7:1-2), women speaking in the churches or being spiritual leaders (1 Cor 14:34-35, 1 Tim 2:11-12), women praying with uncovered heads (1 Cor 11:5), men praying with covered heads (1 Cor 11:4), homosexual sex (Rom 1:27), homosexuals *not* practising reciprocal sex (Mat 7:12), heterosexuals likewise (Mat 7:12), women wearing gold or pearl jewellery or having plaited ('broided') hair (1 Tim 2:9, 1 Pet 3:3), receiving interest (Deut 23:19, Prov 28:8), involvement in the occult (Lev 20:6, 27), exegesis or hermeneutics (Isaiah 28:13, Mat 15:6, Mark 7:13, 2 Pet 1:20, Rev 22:18-19), giving sworn evidence (Jam 5:12), etc.; is judged by God (John 8:50), who is Love (1 John 4:8), to be in accordance with the two Great Commandments of Love, it would not be a sin for the Christian (Mat 22:40, Rom 10:4, 14:4).

This is not saying that there has ever, or will ever, be a specific situation where any act of genocide, ethnic cleansing, having a mortgage, giving sworn evidence or the wearing of gold jewellery, or indeed a violation of any of the commandments of the Law and the Word (Deut 29:21, Mat 5:18, Jam 2:10, Rev 22:18-19), is judged by God to be (or not to be) an act of obedience to the two Great Commandments and therefore not sinful for the Christian (Mat 22:40) - only that these acts are not the definition of sin for Christians (Rom 10:4). For Christians, only the two Great Commandments are the definition of sin with God as the arbiter and judge, and the rightness of any thought, word or deed (from the standpoint of the two great commandments) is to be **discerned** by the operation of the Holy Ghost within the Christian (Mat 22:40, 1 Cor 2:15). God, who is Love (1 John 4:8), is the arbiter of what is love and whether any thought, word or deed is obedient to the two great commandments of Love (Rom 2:1).

God, alone, must judge (Rom 2:1) the nations that owe their existence to the genocide and ethnic cleansing of the indigenous inhabitants - just as in the case of biblical Israel (Num 31:15-18, 33:53, Deut 7:2-3, 13:15-17, Jos 6:21, 10:40, 20:1-9, 23:5, 24:13, 1 Sam 15:3, 19-22, 23:2). Indeed the early Christian settlers felt they had the same Godly justification as the Israelites for their genocide and ethnic cleansing. The taxpayers and democratic voters of the Western countries have arguably participated in the readiness and preparedness to commit genocide by nuclear weapons - the so-called Mutually Assured Destruction. Many of the nations of Earth have involved genocide in their formation. Genocide was a secondary will of the Law (Ex 15:3, 20:13, Deut 7:1-2, 13:15) whilst pacifism is the primary will of the Law (Mat 5:44, Luke 6:29, Rom 12:19, Jam 4:1, Rev 13:10). As a secondary will of the Law the genocide of non-Israelites in certain cities still exists **today** as a part of the Law for those Israelites under the Law (Deut 13:15, 20:16, Mat 5:18).

Having a mortgage is clearly condemned under the Law (Rom 13:8) but, again, the test for the Christian is whether this mortgage, now, for this person, at this time, in these circumstances is compatible with the Love of God, neighbour and self (Mat 22:40).

A woman in spiritual leadership or teaching the Word, or wearing gold or pearl jewellery, is clearly condemned under the Law (1 Cor 14:34-37, 1 Tim 2:9-15), but, again, the test for the Christian woman is whether in such a position or doing such things she is loving God, neighbour and self (Mat 22:40) We see that in the Word there have been such instances in the past that were not sinful even under the Law as those women involved, who were under the Law (Gal 3:22), had a specific command to spiritually lead and teach and were therefore under the Law

commanded to do so by specific command applicable to them as individuals (Judg 4:4, 6, 5:3-12, 2 Kings 22:14). The Law can be, as with killing (Ex 20:13, Deut 20:16, Rev 13:10) or divorce (Deut 24:1-3, Rom 7:1-3), must be (Mat 5:17-18, 2 Cor 5:21, 12:4, Rev 22:13), and often is, 'contradictory'.

As for that subject so dear to Christians, sex, Hosea is commanded, therefore it was the Law for him (Rev 22:18-19), to have a prostitute for a wife and then to have sex with another woman - an adulteress (Hosea 1:2, 3:1-2).

The bottom line is that the Christian must Love God, neighbour and self and God judges whether any thought, word or deed meets that test (Mat 22:40, John 8:50). No dictionary definition of a word such as genocide, fornication or mortgage can determine whether the act is right or not for the Christian (1 Cor 2:11-16). The total context of all the circumstances is key to God's decision (Eccl 3:1-9, Mat 22:40). No philosophical musings can determine the righteousness of any act for the Christian either, only God can (John 8:50, 1 Cor 2:11-16).

Time Displacement

God lives in eternity, a kind of eternal present, and His book is written from that perspective (Eccl 3:14-15). The time reference or tense of the Word can suddenly change from, say, the past to the present time of the author (John 4:9) and there are many other combinations of time displacement in the Word. A single verse can refer to two time periods (Jer 3:16) and switch between them by one word or even refer to two time periods in the very same passage (Jer 3:16-17, Mat 24:27-31).

Duality Principle & Antinomy

This is fundamental to understanding the Word and its truths which are often only describable in our terms by a seeming dual, logical contradiction or incompatibility of timing. These are fulfilled by holy antinomy. There are a number of key dualities:

First & Second Covenant

The first is the Law and the second is the escape from the Law (Jer 31: 32-33) as God does not change (Mal 3:6) these are in fact, as a mystery, the same God (Rev 22:13). Hence the, single, Tree of Life as a mystery appears twice on either side of the river in the second Creation (Rev 22:2) showing us that the Tree of Knowledge or the Law has remained but been subsumed by and become the Tree of Life through the fulfilment of Christ (Rev 22:2). God and Christ are the Law and the fulfilled Law, God as a Man, the Man Jesus Christ, was also the Unfulfilled Law (Heb 4:15). As Man, Christ, Jesus, that is God, was under the Law (Heb 4:15) and He was the Unfulfilled Law (Heb 4:15) and is its fulfilment (Acts 3:18, Rom 8:4). The Tree of Life, Jesus (Rev 2:7) was crucified upon the Tree of the Law or the curse (Gal 3:13), the tree of knowledge (Gen 2:17), just as the Law, the Tree of knowledge, also Jesus, was crucified upon the Tree of Life (Mat 22:40). **Jesus repeatedly sinned under the Law (Ex 20:13 vs Mat 26:17-18, Mark 11:21, Luke 5:4-6, Rom 12:14 vs Mark 11:21, Ex 20:10 vs Mark 2:23-26) but was righteous by means of his fulfillment (grace) of the Law so yet was, in a mystery of antinomy, without**

sin (Heb 4:15). He was also righteous for the same reason despite sinning the sin of becoming under the Law in the first place, done for our sakes but still a sin (Rom 3:19-21, 4:15).

Primary & Secondary Will of God

A secondary will of God is often enacted indirectly. The Law being a secondary will was given by the disposition of angels (Acts 7:53) and by Moses (John 7:19), that is indirectly from God. Secondary wills require a prior abomination to God, despite being, in a mystery, fully His will, in that they involve the primary sin that precedes them (Isaiah 1:13). The Law is entered into by rebellion against God (Gen 2:17, 3:3-6, Psalm 94:20 'a law', 105:10 'a law', Rom 3:20) and then becomes the perfect process that leads by Christ to the escape from it (Rom 10:4) unto salvation (Psalm 19:7, Gal 3:24). The Law is a Law (Gen 2:17, Psalm 105:10, 119:33-34) and a fruit (Gen 2:17).

God's will is always absolutely His will but if His primary will is not chosen by his creations then sometimes He allows a secondary will to take effect. This is no less His will but it does not establish that this course of action is without sin by some person somewhere along the line, there is always sin in a secondary will. A good example of this is divorce under the Law, which was a secondary will. Jesus establishes the distinction between the two forms of will (Mat 19:7-8). Divorce on the grounds of "some uncleanness in her" was the specific secondary referred to here (Deut 24:1, 3). Divorce as a permissible secondary will first involves the sin of divorce which is against the primary will of God (Mat 19:6, Mark 10:9) and the Law (Deut 30:10, Rev 22:18-19). The divorce of a consummated marriage followed by a consummated re-marriage also necessarily involves adultery (Mark 10:11-12, Luke 16:18). With an unconsummated marriage (Mat 19:4-6, Mark 10:6-8, 1 Cor 6:16, Eph 5:31) there is one exception allowed, in the context of adultery, which is if there is an instance of fornication prior to the marriage ceremony (Mat 5:32, 19:9). Any marriage ceremony, secular or religious, recognised as valid by Man is valid for God under the Law (Mark 10:5-12 'beginning' and 'whosoever', Luke 16:18 'whosoever'). The Law is therefore contradictory as it allows divorce (Deut 24:1, Mat 19:7-8) and yet it is also a sin (Mat 19:6, Mark 10:9). This contradiction is merely the inevitable result of Man attempting to be God by being under the Law (Gen 2:17, 3:5). In any case under grace we are married in a sense now, whilst on Earth, (though *not* under law or the law of marriage - Rom 10:4) to Christ (Mark 12:25-27, Luke 20:35-36, Rom 7:4, 1 Cor 7:29). Later we are not married to Christ individually or to anyone (Mark 12:25-27, Luke 20:35-36) but as part of the Bride (Rev 21:9). Christians are not under the law of marriage i.e. the Law or that part of it relating to marriage (Rom 10:4).

Adam, Individual and Parabolic, & Generic

The plural evolved men (Gen 1:27 - 'male and female' 'image', 28 - 'multiply', 5:2) evolved as male and female simultaneously and were distinct from the individual and parabolic Adam made directly by God from the soil and who received from God the breath of life (Gen 2:7). He was made male-only (Gen 2:21).

Adam, First & Second

The first Adam is the *generic, plural* Adam or *Homo sapiens* - male and female (Gen 5:1-2), not a parable (Gen 5:1-2), and Christ is the second (1 Cor 15:45-47).

Sons of God & Men

The men most directly descended from the people chosen by God were known as the sons of God and inter-bred with the other evolved men - the 'daughters of men', in the vicinity from the outset (Gen 6:2). Later one of these men, Abram, had travelled from Ur to Haran (Gen 11:31). God had selected a different area, Canaan (Gen 12:5), in the same general region of the Middle East, but a distinct area to where the Sons of God had originated (Gen 12:1), in which the sons of men had settled (Gen 15:19-21). This area God decided to give to Abram's descendants (Gen 15:18). These people became Israel (2 Kings 17:34) along with much inter-mixing (Gen 6:2). God chose a people who were therefore genetically not distinct from the rest of mankind in any significant way (Ezek 16:45, Acts 15:14). It was Gentile stock that became the Jews in other words (Ezek 16:45, Acts 15:14). The point of the Jews is that to them, under the Law, God entrusted the oracles of God (Rom 3:2).

Universal & local Flood

The flood of evil (Isaiah 30:25-26, Rev 12:15) is distinct to the allegorical flood of water around the area inhabited by the parabolical Noah (Gen 8:7). Whilst the latter has abated (Gen 8:13) the first is currently active and covers the earth (Eph 2:2), although overcome by Christ (John 16:33), and is finally ended at the judgement (Eph 2:2, Rev 20:10) and interrupted at the 1,000 year reign (Rev 20:2). Noah and his ark is a parable representing the escape, that is represented by Jesus, from the flood of evil (Isaiah 30:25-26, Rev 12:5, 15-17). Waters can refer to evil (Psalms 144:7) or good (John 4:14) and even God is the fountain of living waters (Jer 2:13). Flood can refer to the flood of evil (Psalms 32:6) or of righteousness (Isaiah 28:17, 45:8). Doctrine is associated with good or bad water (Isaiah 11:9, Jer 2:13, Rev 8:10).

Kings and armies are called floods that cover the earth (Jer 46:8) and the land (Jer 47:2)

First and Second Heaven and Earth and First and Second Creation

In Revelation 21:1 the first heaven and earth are replaced by the second heaven and earth. The first Creation was made with freedom of choice, which involves the flesh being ignorant (Isaiah 64:4), to a degree (Rom 1:18-20, 1 Cor 2:14), of God. It ends when the effects of this freedom are judged by God (Rev 20:11-15). The Second Creation is then eternally ongoing (Rev 22:5), unlike the first, and is built upon the free choices having been made in the first creation. Both the first and second Creations, an example of the duality principle, are a sub-set of the single Creation which covers, as a mystery, both (Gen 1:1, Rom 8:22, Rev 21:1).

First & Second Resurrection

This duality is essential to an understanding of the end times and Revelation. The first resurrection is when the dead saints rise up (Rev 20:4) and those that are alive are changed (1 Cor 15:51-54). It precedes the second resurrection which is the judgement of all those, including

the later Christians i.e. post-first resurrection, not included in the first resurrection (Isaiah 4:3-6, Rev 20:12-15). The first resurrection is for Christians only (1 Cor 15:51), unlike the second (Rev 20:12-15).

Abraham & Isaac & God & His Son

The event of Abraham's willingness to sacrifice Isaac was an appropriation for us and others (Heb 11:12), to receive the Son of God (Heb 11:17-19) who was actually sacrificed (Gal 3:13). This was also a precedent test (Heb 11:19). Abraham was father, i.e. ancestor by promise (Rom 9:8), of Christians by the specific righteousness stemming from his specific belief in this ancestry (Gen 15:6, Rom 4:3, 11-12, Gal 3:6-9, 14-16) for which Abrahams' faith was also a precedent test (Gen 15:6, Heb 11:8). Appropriation is also foreshadowed in that God suggests that returning to the youth of the flesh is not impossible for him (Gen 18:10, 14) as was indeed achieved by Sarah in one sense at least - the reproductive organs (Gen 17:17-19, 18: 12-14) and by Moses to a degree (Deut 34:7). The longevity of the early patriarchs of Genesis is also a parable about appropriation (Gen Chapter 5).

Israel & Jerusalem

These terms in prophecy often refer to Christians and the Church (Micah 4:2, Ezek 18:31, Rev 21:2).

Marriage Of Church & Men

Marriage between a man and a woman is a portent and reflection of that between Christ and his Church (Eph 5:31-32). The mystery of the latter is that before the marriage takes place (Mat 9:15, Rev 21:2) we are yet part of Christ's risen flesh (Eph 5:30) with Christ being permanently with us (Mat 28:20).

Holy Ghost Upon Prophets Of Old Testament & In Christians

In the Old Testament God put his Spirit upon individuals (Num 11:17, 25) or with individuals (Num 14:24) and placed it in certain people (Num 27:18, Ex 31:3). They were filled completely for a specific time or to a certain, variable, extent (Ex 31:3, Num 11:25, 24:2). This took place for specific empowerment for particular purposes (Ex 31:3-6, Num 24:2) and was only given *finitely*. The Christian has Christ within, the Holy Ghost is permanently and completely inside the Christian as part of the process of Salvation which is a distinct process to the Old Testament pattern (Acts 2:4) as it indwells by grace alone (Rom 3:24). The other key difference is that, in the Christian, the person's own basic spirit is transformed, made perfect and does not sin (1 John 3:9). Only the flesh of a Christian sins (Rom 7:18) and this can lead to loss of salvation (Heb 6:6), that is a simultaneous loss of Christian status and the return to having a sinning basic spirit, but the causative agent in the unforgivable sin is the Christian's flesh (Rom 7:18, 1 John 3:9).

Jesus, Sent To Israel & The Creation

Jesus was sent only to the house of Israel (Mat 15:24) and yet to everybody (Col 1:20).

Israel (&Judah) & Christians

There is the division and duality within Jewry (Jer 13:11) and the two bodies of circumcision, one physical and one spiritual (Col 2:11).

The Law & Christ

The Law is a curse (Gal 3:13) and the knowledge of good and evil (Gen 2:17, Rom 3:20, 5:12-14, 7:7) for the flesh (Rom 3:20, 7:18, 8:1, 3, 1 Cor 10:18) without the means to keep it (Rom 3:20, Gal 3:10-11). It is an attempt by the flesh to cure the flesh (Gen 3:11, Rom 8:1-5, 1 Cor 10:18). It is the curse of sin and death (Gen 2:17, 1 Cor 15:56). It appertains therefore to the temporal life of the flesh and not eternal life (Rom 8:1-5, Gal 3:12). Faith in Christ is Salvation (Rom 8:1), the Law of Christ (Gal 6:2) and the escape from the Law (Rom 3:21, Gal 3:13). The Law although forbidden by God (Gen 2:17), out of love (Gen 2:17), is always, in the natural, chosen by men (Rom 1:17-23, 2:12-15) whilst that which is offered to all men and commanded of God, the Tree of Life, is initially rejected (Gen 1:29, 2:16, Rom 1:17-20). The alternative to the Law, namely Salvation by Christ, was known in the conscious mind to various Old Testament characters (Job 19:25, Psalms 9:14,13:5, 17:7, 19:14, 20:5, 21:1, 4, Micah 7:7) and its applicability to all men not just the Jews was also revealed early on by God (Gen 15:4-5, Psalms 9:19-20, Rev 20:15). This includes reference to the Saviour in the present tense as the Saviour of the speaker e.g. Job (Job 19:25), David (Psalms 25:5, 26:11, 27:1, 62:1-2) and others (Psalms 28:8). Micah understood that it was God Himself who would be the Saviour (Micah 7:7).

Whilst some of David's statements seem to suggest that he was possibly even saved (Psalms 40:8-10), David is not saved in the Old Testament time as is proved by the sense of his sin overcoming him (Psalms 40:12) and his need for deliverance (Psalms 40:13) spoken just after the sentiments of verses 8-10. He acknowledges that he is yet continually in his sins (Psalms 51:3). David is aware that God could take His Holy Ghost (Psalms 51:11) from him which can not happen to a Christian, a Christian must deliberately reject it (1 John 2:12, 3:9). David describes 'our' salvation in the present tense but clearly those referred to were not saved, so this is an example of tense sense describing a future availability (for those who choose it) as a present day reality because the eternal is ever present even if it is in the 'future' from God's eternal present perspective (Psalms 65:5). David looks to the future to be saved (Psalms 80:19).

David looks forward to being saved and is not saved yet (Psalms 42:5). He talks to his soul, which shows how far apart the conscious mind is from the mind of the basic spirit of man which is part of the soul in life upon earth (Psalms 42:5). He claims erroneously that he will keep God's law continually for ever (Psalms 119:44).

Salvation in the Old Testament often means only the deliverance from danger in this world.

The Law of Christ is salvation (Rom 10:4) and is distinct to the Law which is to be fulfilled by being totally kept (Jam 2:10) and then by blood sacrifice (Gen 2:17, Lev 17:11, Rom 8:3-4) a process of which Christians vicariously partake (Rom 8:3-4). Those 'under the Law to Christ' (1 Cor 9:21) are non Jews who are still under the law unless Christians (Rom 3:10, 20, 10:4, 7:1, 1 Cor 9:21 'being not without law to God').

The unfulfilled Law, the Tree of Knowledge (Gen 3:22, Rom 3:20), is fulfilled (Mat 5:17-18, Rev 22:3) and eventually none are left under its jurisdiction but rather all are eventually under the Tree of Life (1 Cor 12:3, Phil 2:11, Rev 22:3), when the last being confesses Christ during the second Heaven and Earth (Mat 5:18, 1 Cor 12:3, Phil 2:11, Rev 20:15, 21:1, 22:3). The fulfilled Law (Deut 28:61, 30:10, John 1:1, 14, Mat 5:17), as God (Deut 28:61, 30:10, John 1:1), and as the Tree of Life is eternal (Rev 22:2). The Tree of Knowledge which is the Law (Rom 3:20), the curse and death (Gen 2:17, 1 Cor 15:56, Rev 22:3), also eternal (Mat 5:18), is no longer eaten and all instead partake of the Tree of Life (1 Cor 12:3, Phil 2:11, Rev 22:2), which is why the Tree of Life appears on either side of the river in the second Heaven and Earth (Rev 22:2), whilst in the first Creation it is contrasted to the tree of knowledge (Gen 2:17, 3:22). In summary the Unfulfilled Law, God / Christ (Deut 30:10, John 1:1, 14, 2 Cor 5:21, Rev 22:18-19), is fulfilled by He, God / Christ (Mat 5:17), who is both the Unfulfilled Law of commandment and the Fulfilled Law of salvation in eternal and perfect antinomy via the hypostatic union of Christ (2 Cor 5:21, 1 Tim 2:5).

Christ is the fulfilled Law (Mat 5:17), whereas the Law was previously unfulfilled by man (Jer 31:33-4, 2 Cor 3:6, Heb 8:10-11). The only, single and all-inclusive route to this fulfilled Law of salvation, the Law of Christ, is faith in Christ (Rom 3:22, James 1:25). The Law also contains all the commandments of Christ and the New Testament (Deut 30:10, Mat 5:18-19, 23:3, John 14:21, Heb 8:10-11, Rev 22:18-19). The indirect purpose of the Law, as with the Tree of Life or Law of Christ, was eternal life (Mat 19:16-17) as a converting teacher leading towards the Tree of Life i.e. Christ (Psalms 19:7, Gal 3:24).

As Christians are worthy (Rom 8:1) and are part of the Body of Christ (Eph 5:30) they are excluded from the condemnation attaching to those not discerning the Lord's body and blood (1 Cor 11:27-30). Those under the Law are under this condemnation of death both Earthly and Eternal (1 Cor 11:27) but as with all these default, generic condemnations of death (such as: Rom 1:29-32, 2:1-22, 3:10, 6:23, Eph 5:5, Rev 22:18-19) this is enacted or otherwise according to the operation of the Prime Principle for that unsaved individual (Rom 8:28, 1 Cor 12:7, 11). 1 Corinthians 12:7 & 11 refer to the totality of an individual's experience, Christian or otherwise, and not just their position in relation to the specific gifts (1 Cor 12:3, 7 11). All the commandments of the New and Old Testaments involve sin whenever they are not kept by those under the Law (Gen 2:17, Deut 30:10, Rom 4:15, 7:7, 10:4), all of them are included in the Law (Deut 31:26, 2 Kings 22:8, Rom 3:10, 20, Gal 3:10, Rev 22:18-19). Therefore all are excluded as commandments to those not under the Law (Rom 10:4) except the two great commandments which are the Tree of Life's commandments upon which the Law's applicability to Christians is ended by fulfilment (Prov 10:12, Mat 5:17, Mat 22:40, Rom 10:4). The two great commandments can be subsumed into one, once it is understood that God is our neighbour too (Gal 5:14) and that the Love referred to is perfect love (1 John 4:18) and that God is love (1 John 4:8) and that such a love will love God first of all (Mat 22:37-38). This is why the love of neighbour commandment fulfills **all** the Law (Gal 5:14).

The Law's Commandments & The Two Great Commandments

To be righteous there are two options:

1. To keep all of the commandments of the Law all of the time (Luke 16:17, Jam 2:10), which includes all the commandments of the Word, both New and Old Testament (Deut 18:18, 30:10, 31:26 ; “this book”, John 1:1, 14, 14:21, Rev 22:18-19 “this book”). This requires the simultaneous obedience of contradictory commandments, such as not killing (an unqualified commandment) and killing everyone (Ex 20:13, Deut 5:17, 20:16). This reflects God's ability to do this (Gen 6:3, Phil 2:11).

2. To become a Christian and thereby fulfil the Law in one act and then remain a Christian (Rom 8:1). Absolute righteousness is then guaranteed (Rom 8:1) and the only commandments that then apply, though not as a Law that confers either righteousness or condemnation, are the two great commandments (Mat 22:40, John 14:21). The unforgivable sin of **ceasing to be a Christian** initially sinned by the (still, at that point) Christian's flesh (Heb 6:6), and forgiven in that instance (1 John 1:7), but not experienced as a state of sin until **immediately after** (Ezek 28:15) ceasing to be a Christian which is its inevitable consequence and hence its unforgiven nature (Mark 16:16), or **not being one in the first place** (Mark 16:16, John 3:18, Rom 1:20, Heb 6:6, Rev 20:15), is covered by the two great commandments because, uniquely, it removes the sole applicability of the two great commandments and re-establishes the applicability of the Law to that person (Heb 6:4, 6). By covered I mean that to lose Christian status is inevitably a sin against the two great commandments as it removes their sole applicability. Such a loss can only ever be a deliberate, informed and considered choice which God then respects (Mark 16:16). Belief is a choice and signals what a man wishes to be (Heb 11:1). There are no other commandments or sins applicable to Christians whether in the Old or New Testament (Rom 10:4, 1 Cor 6:12, 10:23, Phil 4:13). The unforgivable sin is a sub-set of sin against the two great commandments as it is always a sin against them (1 John 5:16).

The Law

To become under the Law is a sin (Gen 2:17, Rom 3:20). Not to obey the Law once under it is a sin (Gen 2:17, Luke 16:17, Jam 2:10). For a Christian the Law is irrelevant and can therefore neither be obeyed or disobeyed, having already been fulfilled (Mat 5:17-20, Rom 3:31, 10:4). Every thought, word and deed for a Christian is to be examined, situation by situation, on merit and in the context of the circumstances prevailing at the time, by reference solely to the two great commandments (Mat 22:40). Whatever a Christian does or does not neither obeys or disobeys the Law (Rom 10:4, 1 Cor 6:12, 10:23, Phil 4:13).

The Law is to be completely obeyed (Deut 27:26) by every man (Lev 24:22, Romans 3:10, 20, 7:1, 1 Cor 9:21) or alternatively fulfilled (Mat 5:17-19). Once fulfilled it is no longer the standard or measurer of righteousness (Mat 5:17-19, Rom 10:4, Heb 9:8-9, 14). It is now fulfilled by Christ and belief in Christ so the prophecy of Matthew 5:18-19 is fulfilled. It can not be obeyed by man although it should be (Rom 3:10, 11:32). It has always been subsumed by (and subsumes) the two great commandments of loving God and one's neighbour (Mat 22:40, Mark 12:30-31, Rom 10:4) and actually is the 'Golden Rule' (Mat 7:12). All human society, still under the Law, will show some attempt to keep the Golden Rule which is the Law (Mat 7:12, Rom 2:14, Gal 5:14). It included the general instructions of the prophets (Mat 7:12, 22:40). The written Law is a Book (Joshua 1:82, Kings 22:11) just as the written Word is a Book (Rev 22:18-19), the same book (Deut 30:10, Rev 22:18-19). It comes from the Lord of all the earth (Joshua

3:11). Despite all this God does recognise in a mysterious way the concept of trying to keep the Law (2 Kings 14:3-4).

The Golden Rule in its single commandment is the Law, and this incorporates the so-called Judaic laws in their detail (Mat 7:12), and it is this that all Mankind has an urge to keep (Rom 2:14-15), as under the Law by universal choice as the default (Rom 3:19), and which all Mankind just as surely fails to keep (Rom 3:20). It is Mankind's attempt to define his own righteousness and then to keep it and thus become his own God (Gen 3:22, Phil 3:9), which is vanity (Eccl 1:2). Given that this Golden rule is fulfilled in both the flesh and spirit of Christians (Rom 3:20, 31, 4:15, 1 John 3:9) is inapplicable to Christians (Rom 10:4). Christians should follow instead the two great commandments of loving God, neighbour and oneself (Mat 22:40). By following the second commandment the whole Law is fulfilled (Rom 13:9, Gal 5:14, Jam 2:8) since as God is Love (1 John 4:8, 16) to obey the second necessitates the first (Mat 22:39, Rom 13:9, Gal 5:14, Jam 2:8). All love, whether recognised as such or not, comes from God and in loving ones neighbour as thyself one loves God (Mat 22:39, Rom 13:9, Gal 5:14, Jam 2:8, 1 John 4:8, 16). The Law and the Prophets, which is the Golden Rule and incorporates the Judaic Law, constitute a sub-component of the two great commandments (Rom 13:8-9) and yet in a mystery the two great commandments are a part of the Law (Lev 19:18, Deut 6:5, Mat 22:40). These two are fulfilled and yet applicable to Christians as commandments but not as judgmental Law conferring righteousness or condemnation according to obedience (John 15:14, Rom 3:31, 10:4). The Law and the Prophets, which is the Golden Rule, are fulfilled and inapplicable to Christians (Rom 3:31, 10:4). All the commandments of Christ are part of the Law (Deut 28:61, 30:10, Mat 5:18, Luke 16:17, John 1:1, 14, Rev 22:18-19) and, except for the two great commandments (Mat 22:40, John 14:21), are inapplicable to a Christian (Rom 10:4). The perfect spirit of a Christian has fulfilled the Law by the vicarious sacrifice of Jesus (1 John 3:9) but the flesh disobeys these commandments (Rom 7:18-25, 1 John 1:8, 3:9). They are fulfilled as well in the basic spirit of the Christian (Rom 3:31, 8:1, Jam 2:10, 1 John 3:9). As a mystery the single Golden Rule is the same thing (not just a summary or essence) as the full details of the Law and the Prophets (Mat 7:12). The Law prophesied, alone, until John the Baptist (Luke 16:16-17), after that it still applies (Luke 16:16-17) but is no longer prophesied alone as the Law of Christ is then preached (Rom 10:4, James 1:25).

The reason that the Law does not apply to Christians as commandment but the two great commandments do apply is that the former is fulfilled in the flesh (Rom 3:19-21) of the Christian, even as he sins, (1 John 1:8, 3:9), as well as fulfilled by the basic spirit of a Christian through Christ's sacrifice and the Holy Ghost within (Rom 3:31, 10:4). The two great commandments are fulfilled only in the perfect basic spirit of the Christian but the continual sin of the flesh against them is continually forgiven by intercession of the Holy Ghost within (Rom 8:27), such that the sinning flesh is, in a mystery, completely righteous in a Christian (Rom 7:25, 8:1). The flesh of a Christian does not sin against the Law but rather against the two great commandments (Rom 5:13, 10:4, 14:2-15).

The Word is Christ (Mat 11:13, Luke 16:16, John 1:1, 14, Rev 19:13). The Law is Vanity (Gen 3:5, Eccl 1:2, 14) and having Salvation is Charity (1 Cor 13:1-13). As a mystery, the two great commandments are also discrete commandments of the Law and so a sub-set of the Law (Lev 19:18, Deut 6:5, Mat 22:40). The Golden Rule is the Law and not just a part of it (Mat 7:12). To

keep the Law one has to escape it, i.e. fulfil it, by salvation in Jesus (Deut 28:61, 30:10, Mat 5:18, John 1:1, 14, Rom 10:4, 2 Cor 5:21, Jam 2:10)

Coming under the Law was initiated in sin and is practised under sin (Gen 2:17, Isaiah 48:1, 8, Rom 3:10, 20). It is the secondary will of God and is not therefore 'good' for men to be under (Ezek 20:25), unless kept (Rom 7:10-12, Jam 2:10), which as it can not be, therefore is not good (Ezek 20:25, Rom 3:10, 19-20). The commandment of the Law is good (Rom 7:12) but as a mystery the Law undertaken or accepted is not (Gen 2:17, Rom 3:10, 19-20, 7:12).

The Law of Christ

It is impossible to be under the Law and under Grace (Rom 10:4). The Law, which is the book of the Law (Deut 28:61, 30:10), and Grace, which is the book of life (Rev 20:15), are the same Master (Josh 1:8, Deut 30:10, John 1:1, Rom 10:4, Rev 20:15, 22:19). However, in a mystery, this same Master has given Man two alternative targets in response to Man's challenge to God, that he be God (Gen 3:5, 22). One target is the Law and to keep it (Mat 5:17-18, Rev 22:18-19) but the second is to escape it by Christ (Rom 10:4) by which the applicability of the Law is ended (Rom 10:4) through its fulfillment in the life of the Christian (Rom 8:4). Both targets are God (Deut 30:10, Psalm 138:2, John 1:1, Rev 22:19-19) and have always existed (Josh 1:8, Deut 30:10, Mal 3:6, John 1:1, 14, 11:25, 14:6, Rev 20:15, 22:19). To try and simultaneously keep the Law and obey Grace is like having two Masters (Mat 6:24, Rom 10:4).

The love of money is the root of all evil (1 Tim 6:10). Money here means dominion, the desire to be God and to stamp one's image on the world, as well as cash itself (Gen 1:26, Mat 22:20-21, Mark 12:16-17, Luke 22:24-25). Man, made in the image of God, wants to be God (Gen 2:17, 3:5, Rom 1:23, 25). The love of money is another set of words meaning to want to be God, this is established by the fall of Lucifer who had no need for money but did want to be God (Ezek 28:2-6, 15) and the fall of the individual Adam, an allegory for all mankind (Gen 5:1-2), who also wanted to be God (Gen 2:17, 3:5, 22). He was in Paradise and so also had no need of cash as such (Gen 1:28-29, 2:15). The dominion being sought by the love of money is the dominion of the Godhead (Gen 1:28-29, 2:17, 3:22) and not just that of being a god, contrary to the distortion of Satan (Gen 3:5, 22). To want to be a god is to want to be God (Gen 2:17, 3:5, 22, Ex 20:3, Psalm 97:7). The one necessarily involves the other (Gen 3:5, 22, Neh 9:6, Psalm 97:7). Obviously it is impossible to accept God as God and want to be God oneself (Mat 6:24, Luke 16:13). When money is loved it becomes Mammon (Mat 6:24, Luke 16:13, 1 Tim 6:10). To come under the Law which is to judge between good and evil (Gen 2:17, Rom 3:20) is not just the desire to be an independent god (Gen 2:17, 3:5) but to be the Godhead (Gen 3:22). It is the love of money and root of all evil (Gen 2:17, 3:5, 22, Mat 6:24, Luke 16:13, 1 Tim 6:10) and the curse (Gen 3:14, Gal 3:10). The first of the ten commandments actually redirects those under the Law from that state to the state of accepting that one is not God (Ex 20:2). To keep the Law one has to escape from the Law just as Christ kept it but is also the means to escape it (Rom 8:1-2).

Salvation is by faith and grace exclusively (Eph 2:7-9) and this commandment, to be saved, is the Law of Christ (Rom 6:6-7, 7:7-8, 10:4, 1 Cor 9:21). *Fulfillment* of this commandment is not the same as obedience (Gal 6:2) and instead describes the saved lifestyle of fellowship i.e. being saved (Gal 6:2), though not as law or commandment (Mat 22:40, Rom 10:4, Gal 6:2). As Christ

is God He is the end of the Law as regards the state of righteousness of a man (Rom 10:4). The various other commandments of Jesus Christ and the New Testament are part of the Law (Deut 30:10) and **not** therefore part of the Law of Christ which is Salvation (Mark 16:16, Rom 10:4). The two great commandments require a person to be saved (John 3:7) and its ongoing maintenance (Mat 12:31). These two great commandments, which are always right and applicable even in every circumstance and situation, and our obedience to them, will determine the level of our positive, only, reward (John 14:21, 1 Cor 3:14-15). The spirits of Christians do not allow them to ignore these commandments completely in a cavalier attitude (Romans 8:26, Gal 3:17-21, 1 John 3:19-21) although the flesh battles against them (Rom 6:6-7, 7:15-23, 25). Such a cavalier attitude, by the believer, left unchecked could lead to loss of faith by the deliberate renunciation of the Holy Ghost within (Hebrews 6:6, Rev 2:4-5). A Christian will, by the inevitable process and by-product of the outpouring of his spirit produce works but these do not constitute righteousness as an end in themselves (Romans 6:23, James 1:22, 25, 2:26, 1 Pet 1:10). (The Law of God in Romans 7:22 is the Law whilst the Law of Liberty in James 1:25 is the Law of Christ).

Christians, although not Jews, are referred to as the offspring of Abraham which is a kind of duality principle (Gen 22:17).

Proscription, Prescription and Contingent Commandment

Except, of course, for the two great commandments (Mat 22:40), it is inappropriate for the Christian (Rom 3:21-22) to consider himself under any command, pertaining to his righteousness, to do something, or not to do it or to possibly do it or not do it (Gen 1:29, 2:17, 3:5, 22, Rom 3:20). The 'do's' and 'don'ts' immediately re-introduce Law whilst a 'may be' simply re-introduces a double portion of Law as then it is necessary to define in what circumstances said thought, word or deed is righteous or is not (Col 2:20-22). The Law thus re-introduced comes, as always, as the full Law (Rom 1:29-32, 2:21-23, 1 Cor 5:9-13, Eph 5:3-6, Jam 2:10). Also, as always, it represents the desire to judge what is right or wrong and thereby attempt to be God (Gen 1:29, 2:17, 3:5, 22, Rom 3:20).

Where, in the Word, there are commandments other than the two great commandments, these are given as the Law or part of the Law (Acts 15:20, 24, 28-29, Rom 13:9, 1 Cor 5:9-13, Eph 5:3-6, 1 Thes 4:3, Jam 2:8) as part of the book of the Law (Josh 1:8, Deut 30:10) and sometimes these are *recorded* as being given to those who were Christians (Acts 15:20, 24, 28-29, Rom 13:9, 1 Thes 4:3, Jam 2:8). The fact remains that it is the same, indivisible, one Word and one God speaking (John 1:14, 2 Tim 3:16), Rev 22:18-19), whether and when we encounter a commandment of Deuteronomy (Deut 30:10, John 1:1, 14, Rev 19:13, 22:18-19), a commandment of Jesus in the Gospels (Mat 5:18-19, John 14:15), an commandment or commandments in the Epistles (1 Cor 5:1, 9-13, Eph 5:3-4, 2 Tim 3:16) or a commandment in Revelation (Rev 22:18-19). A commandment of Deuteronomy is a commandment of Jesus as He is the Word (Deut 30:10, John 1:1,14) and God (Mat 28:19). Since the whole Word is addressed to all readers or hearers (Deut 30:10, John 1:9, Rom 1:20, 10:18, Rev 22:18-19), then it is no surprise to see parts of the Law being addressed to certain Christians (Eph 5:3-6). This does **not** mean that those Christians were under the Law or that part of the Law, merely that for their general edification those parts of the Law were repeated or the Law was summarised so that

they would better keep the two great commandments (Rom 13:8, 10, Gal 5:14, Eph 5:3-6). They were not under an obligation to obey those laws or the Law but only to obey the two great commandments (Mat 22:40, Rom 7:4, 8:2, 10:4, 13:9, 10, Gal 5:13-14). The whole Word (Rev 22:18-19), as the Law (Josh 1:8, Deut 30:10) and as the means of liberty to escape from the Law (Rom 10:4, Gal 5:13) is addressed to the saved and the unsaved alike (Rom 1:20, 10:18, Rev 22:18-19). The address does not determine the applicability, that is determined by the blood of Jesus (John 11:25, Rev 20:12, 15). Any man under the law is automatically not righteous (Rom 3:10, 19-23), the word 'wicked' can however refer to a Christian and where it does so this refers not to the state of righteousness of the Christian, which is perfect (Rom 8:1, 10:4, 1 John 3:9), but to his failure to obey the two great commandments (Rom 10:4, 1 Cor 5:11-13, 1 John 1:8, 3:9).

Sometimes a false law of prescription is commanded and this is doubly inapplicable to Christian as it is a false law and, in any case, Christians are not under Law (Rev 2:14, 2:20).

Secular Law

Christians must decide whether to obey the secular Law or not under the terms of the two great commandments (Mat 22:40, Rom 13:8) and the consequences of such obedience or disobedience are clearly part of that decision (Mat 22:37-40). To obey the secular Law or an employer's rules is part of the Law (Rom 13:1-7, Col 3:22), although obedience to God takes precedence under the Law (Mat 4:10).

Seamless (dream-like or 'delirious') Transference of Subject, Person, Speaker, Name & Time

Without introduction the person talking can change between that person and God or Jesus. It is after all God's Word. There are many examples. Psalms 22:1-11 is David speaking and from Psalms 22:12-18 it is Jesus talking from the cross (before the event but in the present tense in accordance with the eternal tense sense of the Word and God) and in Psalms 22:19 it reverts back to David talking. The Word often, without introduction, can change or merge tense and author identity. In Isaiah 50:4-6 the identity suddenly switches from Isaiah to Jesus. The narrative can suddenly change from the third person to the collective plural subject or 'we' (Josh 5:1, 6).

David often switches suddenly from his identity to that of Christ whilst remaining in the first person (Psalms 69:20-21). This almost 'delirious' approach is to be expected, it is God's Word not ours so if David, in the Spirit, suddenly writes as Christ it is God, the Word, still talking (Psalms 18:42-43), the statement of one Being. In Psalms 22:1-6 it is David, then without introduction the person is Christ on the cross from verses 7-8, then David again from 9-12, then Christ on the cross from 13-18, then David again. David speaks as Jesus frequently in the Psalms (Psalms 22:14-18).

In Psalms 89, verse 20-26 God is talking about David and proceeds to talk about Jesus in verse 27-29 without introduction as God sees the connectivity between David (via his descendants) and Jesus. Even more remarkable the eternal only begotten Son, Christ (John 1:14, 18, 3:16, 18,

Heb 1:6, 1 John 4:9, 5:1, Rev 22:13) is spoken of as a future 'event' (Psalms 89:27) in accordance with tense sense. All things are connected to God and therefore often referred to as seamless entities even though to our perception there are firm boundaries between the events or persons involved. Thus the children of David, a people group (Psalms 89:30), are referred to as if they were a singular person - a 'him' in verse 33. God refers to an ancestor and a people as one which is perfectly logical to God as he sees the connection in the 'real time' of an eternal present and single space. In Lamentations 1:12-16 Jerusalem is described as 'my' and 'I' in the first person and later Zion is described in such words as 'my bowels', 'my heart' and 'my sighs' and as a 'her' which ascribe personal identity and bodily features to a people group. Zion is described as 'I' and 'my teeth' and 'my soul' in Lamentations 3:8-17. (Groups can have souls (Lam 3:17)). In Ezekiel 16:3-6 Jerusalem is described as a baby and with a body, the ancestors as individual persons (Ezek 16:3-6), and as a 'her' (Ezek 23:9). In Ezra the third person switches (Ezra 7:10-11) to the first person (Ezra 7:13) and to different first persons at that namely between the King (Ezra 7:21) and Ezra (Ezra 7:28, 8:15).

Time, tense and identity switch suddenly backwards and forwards from Jerusalem, the Church and Jesus and from the time 'before' Jesus, to 'after' in Isaiah 52:9-15. The future is described as the past in Isaiah 53:3, 8, 10 and in verse 12 the 'I' is God. Sometimes the time of writing is referred to as the applicable time period and not the time of the reader and in this sense the meaning is not literally true in the factual sense of today's time (Josh 8:29, 1 Kings 12:19, 2 Kings 17:34, 41, 2 Chron 5:9). In terms of meaning the time of writing is sometimes distinct to the time of the reader and sometimes not and this requires discernment (Josh 8:29, 1 Kings 12:19, 2 Kings 2:22, Mat 24:35). Sometimes both the time, place and culture of the speaker is the context, making the statement not literally true today (Mat 10:29). It is futile saying that such inaccuracy does not count as non-literal truth as other statements, spoken at a specific time and place and in a certain cultural context are applicable across all time, place and culture (John 3:3). Where the Word is factually wrong, it is deliberately and knowingly so in order to make a point (Psalm 78:1-2) and is also always spiritually correct (Psalm 78:1-2). **In this sense it is inerrant as the factual 'error' was intended (Psalm 12:6, 78:1-2).**

The seamless nature of transference and its suddenness is awesome and to our minds confuses the logical train of thought to such a degree as to appear to us a form of 'delirium' but remember God as Creator is unbounded by our dimensions of time, space and, in a sense, personal identity. For example in Jeremiah 11:18, the 'I' is Jeremiah whilst the second 'I' immediately after it (Jer 11:19) is Jesus as Jesus did know what people were conspiring against Him, as is made clear in the following verse when it says that God knows the heart and mind (Jer 11:20).

'This day' can refer to the time of writing (Jer 25:18). The present tense can also refer to the time alluded to in the narrative, rather than the reader's time (1 Sam 19:24).

In Hosea 6:2 there is transference between the identity of Jesus and the 'us'. The two days of reviving refer to the preaching in Prison and the third day of raising refers to Jesus' resurrection, which because it allows for the regeneration of the 'us' by the Christian faith is called a raising of the 'us'. (Hos 6:2).

In Nehemiah 4:4 the speaker (Nehemiah, a man of God) changes without introduction from the speaker in the previous verse (Tobiah the Ammonite ridiculing the work of a man of God). So the tone, message, spiritual source and speaker all change without identification or explanatory statement.

Another example of the out-of-time nature of God's perspective is when Jesus refers to his having finished his work (John 17:4) when only later on the cross does he say 'it is finished' (John 19:30). It was the Law that he had fulfilled and thereby ended the curse by becoming the curse (Gal 3:10). All this whilst not changing His nature (Mal 3:6) of being life (John 11:25, Rev 22:13).

The frequent referrals to Jesus in Zechariah illustrate the very rough timeline involved rather as a jigsaw with many but not all the pieces muddled up as regards the sequential order represented by our understanding of history. The following verses describe His passion in order (Zech: 9:9, 11:13, 12:10, 13:6) but the verse following Zechariah 13:6 refers to a time before. That is Zechariah 13:7 refers to a time before the Passion whilst Zechariah 13:6 refers to a time after it.

Only the gospel of Luke is written in the normal human fashion, i.e. in sequential order and can therefore usually be taken as a linear reference of the time order of events - the timeline (Luke 1:3). The description of Mary's anointing of Jesus is described in John 12:3 but is described as having been done in John 11:2.

Sometimes the Word makes a statement that is written in the present tense but refers not to an eternal present but only to a specific temporary phenomenon valid at the time of writing, for example Philippi is no longer a colony (Acts 16:12).

The Word uses transference in its use of names as shown above and also between David the King and Jesus the descendent (son of) David. Hosea 3:5 and Ezekiel 34:23-4 talk of Christ under the name of David establishing a linkage, so this use of names to mean more than one individual at the same time is not unusual in the Word. Remember it is written by an eternal being unbounded by space-time and able to make connections between people and events that may strike us as bizarre.

Transference occurs between Job and Jesus in Job 16:10, the surrounding verses refer to Job whilst that verse refers to Jesus (Mat 26:67, 27:30, Luke 22:64, John 18:22).

Duality of Reference

The Prince of Tyrus is just that at one point (Ezek 28:9) and is the Devil in the following verses whilst still also being the King of Tyrus (Ezek 28:2-8, 13-19).

Sometimes only the context make clear the meaning of a word, for example 'you' in Luke 13:24-27 refers to many men (Luke 13:23, - 'them', 26 - 'ye'), not specifically the questioner of Luke 13:23.

Understanding by Partaking

The Word, despite being God, has humbled **Himself** to *appear* as scripture a physical book of about 850,000 words in the hands of men (Rev 22:18). This can mislead men into thinking that they can control the book and the understanding thereof and be masters of the interpretation when in fact the Word is in control (Isaiah 29:14-16, 45:9-10, 1 Cor 2:14, Heb 4:12). Furthermore only by the Holy Ghost working in (Isaiah 28:9-10, 1 Cor 2:14) and interacting with the heart of a believer (Heb 4:12) can the believer understand the Word otherwise the doctrine is just human interpretation (Isaiah 28:13). The basic requirement for participation in developed understanding (Isaiah 28:9, Heb 5:12-14 - 'strong meat') is to be born again (Jer 31:33-34, 1 Cor 2:14, Heb 8:10-11) and this is always the status of those willing to speak in tongues by faith given of the Holy Ghost (Isaiah 28:11, 1 Cor 14:14-15).

The Word also humbled itself to *become* flesh (John 1:14) in Jesus Christ, to be crucified (Phil 2:8) and to become the body and blood of the risen Christ (Mark 14:24, 1 Cor 11:24-25), which is still the Word as God does not change (Mal 3:6, John 8:58, Rev 22:13), and is humbled for our sakes again today by being the food and drink that we Christians consume (Isaiah 51:14, 1 Cor 11:21-30, Heb 2:14). As a mystery the Book-in-the-Spirit in Heaven is infinite in meaning (John 1:1) and yet of finite words (Rev 22:18-19) exemplifying the contradictory yet unifying antinomy of God (Rev 19:13), just as Christ the eternal Man is at once finite and yet infinite in one hypostatic nature and union (1 Tim 2:5).

Discrete and Accurate Nature

The Word is word-for-word an exact document in any and all proper languages (Gen 11:6-7, Prov 30:5-6, Eccl 3:14, Mat 4:4, Mark 16:15, John 1:1, Rom 10:17-18, Phil 2:11, Heb 1:1, 1 John 5:7, Rev 1:16-19, 14:6, 15:4, 19:13-16, 22:18-19), not dialect (Gen 11:1). It is expressed in a rich and complex written language (Mat 4:4, 7, 10, 2 Tim 3:16, Rev 22:18-19).

Where a language is not written-in-the-material the Word still exists, supernaturally, with the necessarily complex words and in the written form, unbeknown consciously, in whole or in part, to the conscious minds of the speakers of that language (2 Tim 3:16). Once written, in the material, in a previously unwritten language then a language becomes by definition a written language. It is not surprising and to be expected that many words used may not be in common parlance and may be 'old', 'complex' or 'difficult' (Heb 4:12). It is God's Word not ours (Mat 4:4).

Precedents

Abram was chosen as he believed in the Lord in accordance, at least in part, with Romans 1:20. This meant that he had set a precedent that allowed for him to ultimately be the ancestor of Christians. Melchizadek, which is Christ, appears (Gen 14:18) and God sets a covenant that Abram will give rise to Christians and Abram then becomes Abraham (Gen 17:5-7). By being prepared to sacrifice Isaac a second precedent is established allowing for the sacrifice of Jesus (Gen 22:16-18, Heb 11:17-18).

The first three chapters of Hosea show a number of precedential appropriations that allowed for God's forgiveness of Israel by the Christian faith to which they will turn and, in a sense, 'return'

(Hos 1:11, 3:5). This is accomplished by Hosea having sex with different women, the first a prostitute (Hos 1:2) whom he marries and the second an adulteress whom he buys and with whom he commits adultery with (Hos 3:1) - all under the commandment of God (Hos 1:2, 3:1-2). The first appropriates mercy for Judah, via the birth of Loruhamah, and the second does so for the Israelite people. A precedential appropriation was accomplished allowing for the future redemption of Israel by Christ.

Idioms, expressions, figures of speech

The Word acknowledges these as 'proverbs' (Ezek 18:2) or 'parables' (Ezek 20:49) which can yet also be true events (Num 23:7, 18, Mat 13:3) thus establishing them as true events as the default (John 17:17). Parables can also be discourse (Job 29:1).

God himself uses figures of speech, more accurately parables (Psalm 78:2), for example telling Moses that he had made Moses a 'god' to Pharaoh (Exodus 7:1) or that Jerusalem has a 'navel' (Ezekiel 16:4). By using the past tense before any of the miracles were accomplished in front of Pharaoh, God also demonstrates the out-of-time nature of tense in the Word. Circumcising the foreskin of the heart is a figure of speech (Deut 10:16).

The Word is replete with expressions and is very expressive i.e. things are spoken which are not literally true as the Word tells us so by means of its total, unified and single context (John 1:1, Rev 22:18-19). For example the complete mind of God is unknown to Man (1 Cor 2:11) so God does not literally reveal the secret of His every action to his prophets (Amos 3:7, Eph 3:9, Col 1:26, Rev 2:17, 5:4). The Word contains figures of speech and difficult sayings i.e. things hard to understand (2 Pet 3:16).

The fact that the penalty of hell does not apply (Mat 5:29-30) to Christians, who are not under the Law, is pointed out by the fact that those, Christians, who do not keep Christ's two great commandments (Mat 5:19), which are yet part of the law (Mat 5:18-19), will not be in hell but the 'least in the kingdom of heaven' (Mat 5:19). Failure to keep the Law, for those under it (Gen 2:17, Jam 2:10, Rom 10:4), however results in condemnation as a default i.e. hell (Mat 5:29, 30) but this is over-ridden by the salvation prime principle of the unsaved, unpreached (or not properly preached) dead going to the spiritual 'Prison', or to Heaven whichever is appropriate (Luke 16:22-23), for exposure to the gospel (1 Pet 3:19, 4:6).

God sometimes uses the word 'shall' not as a prophecy but as a commandment to Israel (Ex 12:15, Judges 13:5).

In the Word there is no sensible distinction to be drawn between 'figures of speech' or 'expressions', or indeed between these and the rest of the Word for the whole Word is a parable (Psalm 78:2). An expression, which I use as the umbrella term, is something which, whilst it can be literally true, i.e. people do occasionally sleep with their fathers (1 Kings 2:10), is not literally true in the overall context of the Word. A much better term in the context of the Word is parable (Psalm 78:2). In the Word an ass speaks (Num 22:28), factually true, dry bones come alive (Ezekiel 37:10), factually true but in the context of the resurrection time (Ezek 37:12), a sea is parted (Ex 14:21), factually true, a woman is made from a rib (Gen 2:21), factually untrue, trees

clap hands (Isaiah 55:12), factually untrue, and so on. To impose our arbitrary rules of logic and thereby classify these events to determine which are expressions is not sensible (Isaiah 55:8, 1 Cor 2:13-14). The important point is that by the Spirit and the context of the Word we must discern whether the usage is literal, factual, truth or not (1 Cor 2:13-14). We must be bold and believe that God will guide us rather than, in fear, seek security in our grammatical or linguistic rules and or human logic (Rom 14:23).

Examples of 'expressions' or 'figures of speech' are the 'nostrils' of God (Ex 15:8), his 'right hand' (Ex 15:6) and the hearts melting (Joshua 7:5). Other examples include: (2 Sam 17:10 - 'lion', 'melt', 1 Kings 5:3 - 'soles of his feet'). An expression and a 'figure of speech' is used in 1 Kings 2:10 ('slept' instead of 'body laid'). Other expressions include referring to whether God's hand had 'waxed short' (Num 11:23), or men being swifter than eagles or stronger than lions (2 Sam 1:23). In the Word an expression can be literally impossible (2 Sam 17:13 - 'ropes..city..draw it') and can be a statement which is inaccurate, untrue, but used to emphasise or stress, a true point (2 Sam 17:13 - 'one small stone'). Sometimes these expressions are undefined in area or scope as with the terms 'sea side' (Judges 7:12, 1 Sam 13:5 - 'sea shore'). Abram was commanded to 'tell' the stars (count them) in Genesis 15:5 but later in the verse it is suggested he might be not able to do this 'if thou be able to number them' and indeed this is impossible for Man as is described in later verses such as Jeremiah 33:22, Hosea 1:10 and Hebrews 11:12. The word 'as' establishes only a rough equivalence (1 Sam 13:5).

Whilst Man can not measure accurately all the sand, stars and angels of the Universe, God can (Jer 33:22, John 21:17) and Christians shall multiply to be as these (Jer 33:22, Hos 1:10). So, the commandment of Genesis 15:5 here is parabolical and the statement literally untrue (John 21:17), indeed God recognises the impossibility in this instance in the same verse by the words 'if thou be able to number them'. One of the best examples of a pure expression without any figurative element is in Joel 1:6, in this verse an inaccurate statement says that a nation 'without number' attacks God's people. Any nation has a number, whether known to man or not, and therefore this is an expression for emphasis by exaggeration (Joel 1:6).

Other expressions include: (1 Kings 4:29, 1 Chron 16:6, Psalms 17:3, 22:6, Eccl 7:16-17, Isaiah 42:19, 43:24, Jer 4:13, 51:20, Ezek 20:6, 23:20, 31:6, Dan 1:17- 'all', 2:38-39, 5:19, Nahum 3:16, Zech 8:4-5, Zech 8:23). Cyrus utters a false claim as an expression (2 Chron 36:23), the same claim that Satan makes (Luke 4:6). Isaiah 55:12 refers to trees clapping their hands, a parable for the creation praising God (Psalm 19:1). Yet more expressions include: (2 Chron 10:11, 25:18, Ezra 5:5, Job 29:6, Psalms 11:4, 45:1, 98:8, Prov 26:6, Isaiah 7:20, 33:11, 35:1, 48:4, 59:5, Jer 4:4, 8:17, 31:29, Ezek 8:1, Zech 2:8).

A classic expression occurs in Luke 13:32 when Jesus calls Herod a fox. In the Word this man could be a fox just as the Devil is a spirit and a serpent. After all an ass can not normally speak. It is not impossible for God but in this instance Herod was a man, not a fox and the usage of the term fox is an expression. The Word is not factually accurate and truthful, but is spiritually true, when Samson's wife is called a 'heifer' with whom men had 'plowed' (Judges 14:18).

A good example of the words 'all' and 'whole' being used expressively as a parable for the purpose of emphasis is Matthew 3:5-6. We know that not everybody went contrary to the literal

statement as Herodias and Herod did not get baptised for starters and the following verse refers to only 'many' being baptised.

When Jesus refers to hypothetical Pharisees potentially having 'no sin' but in fact being in sin, he is saying that because like all men they are aware of God in their spirits, therefore they had the guilt that all the unsaved have (John 9:41). That is all can see and are not 'blind' in the sense of John 9:41 (John 9:41, Rom 1:20).

In John 15:22-4 the words 'had not had sin' means only the specific sin of rejecting the human Jesus before them which is a particular sin under the Law (John 15:24). The 'they' in question were obviously still unsaved and sinners.

Job 1:1, 8 is a parable when it describes Job as 'perfect' because we see that he sinned (Job 3:25, 22:4). Job 1:22 is a parable (or expression) when it says that Job 'sinned not' (Job 1:22). Job as with all non-Christians was not 'perfect' before God (2 Chron 6:36, Rom 3:10) but was a 'good' man and this is the sense of the statement, it is for emphasis by exaggeration (Job 1:1). I use 'good' here to refer to the human categorisation and not to the perfect goodness of God (Mat 19:17, Mark 10:18, Luke 18:19). 'No' can be an expression as in Eccl 1:9 when it says there is 'no new thing' under the sun as the Word says God's mercies are new every morning (Lam 3:23).

There is also an expression in Isaiah 41:24. God, as the triune 'We', says that if men could tell the future then they would be 'gods' which is an expression or parable and not correct (Isaiah 41:23, John 17:3). There can only be one God (Isaiah 43:10-13).

The story that begins in Judges 9:8 is not literally true and, in this instance, this is made easier to discern by the words 'on a time'.

Noah in Genesis 10:1 refers to both the individual and generic Adams, the generic, parabolical, Noah and Jesus Christ as does Rev 12:13-14 when it talks of the 'man child'. Noah is described as 'just..perfect in his generations' (Gen 6:9). However the parabolical man Noah was not perfect throughout his life (Gen 9:21-29). Furthermore every man is not innocent unless a Christian and Noah, the individual, was not (Isaiah 53:6). Joseph the Counsellor is described as 'a good man and a just' (Luke 23:50) but this is qualified in the whole Word context of Matthew 19:17 in which every man is described as not 'good'. Joseph was therefore only a better man than most. Simeon is also described as 'just' (Luke 2:25).

Likewise Paul describes himself as 'blameless', as an expression, before his conversion, by 'the righteousness which is in the law' (Phil 3:6). Actually on such a measure he could only be blamed, not blameless as the Word attests (Rom 3:20, Jam 2:10). Had he been righteous he would have needed no Salvation (Rom 3:10, 20, 23, 28). Apart from anything else he was not loving God when persecuting the Church and thus failed to meet God's single standard (James 2:10). Paul is expressive again when he refers to being taught in the 'perfect manner of the Law of the fathers' (Acts 22:3, Rom 3:10) as is shown in Hebrews 7:19.

One must, impossibly, keep all of the Law all of the time to be righteous by the law (James 2:10). Such failure is a sin under the Law and without excuse (Rom 3:10). No man is 'good' (Mat 19:17) and no man can save himself (Mat 19:25-26, Rom 8:1) and being perfect throughout an entire life would represent this. When Jesus talks of the righteous and sinners in Mark 2:17 he is saying that all men come into the latter category and are therefore called to salvation (Mark 2:17, John 3:3).

Job 1:1 is an expression of exaggeration for emphasis when it describes Job as follows: 'perfect and upright..eschewed evil' (Job 40:4). Zechariah and his wife are described as 'righteous' and walking in 'all the commandments and ordinances of the Lord blameless (Luke 1:6). 'All' here and the other statements are expressions and not strictly or literally true as we know from other scriptures especially those saying that no man can keep the Law (1 Kings 8:46, Rom 3:10, 20, 23, 4:15). The purpose of these statements is to make a point by exaggeration. These were 'good' people by a human standard in relation to keeping God's ways. Their fallibility is evident (Job 3:25, 40:3, Luke 1:20, Rom 3:10). No man is 'good' i.e. perfect (1 Kings 8:46, 2 Chron 6:36, Eccl 7:20, Luke 18:19, Rom 3:12). No man is wholly perfect, that is perfect (Eccl 7:20, Rom 3:10). No man is righteous other than by Christ (1 Kings 8:46, Rom 3:10) and all those under the Law are therefore uncircumcised in heart (Jer 9:24-26, Acts 7:51, **Rom 2:25**). All have sinned and fallen short of the glory of God (Eccl 7:20, Rom 3:23). Christians sin against the two great commandments in every component of their life in the flesh and at all times (1 John 1:8). It is therefore an expression when Paul claims a blameless life in one aspect of his life, his dealings with the Thessalonians (1 Thes 2:10). The use of the word 'blameless' in relation to deacons in 1 Timothy 3:10 is also an expression to emphasise that they must set an example, that is they were found of man to be blameless.

A very good example of an expression in the Word is made by Paul. This statement is a completely inaccurate description as it describes something that is impossible. Paul is not lying but describing the process as if it were real, that is he is using the parlance of the Jews that were listening. In Acts 24:18 Paul says how he was 'purified in the temple'. This is impossible for a Christian who is already purified and is impossible for those under the Law as well for that matter (Rom 3:20).

A classic expression is made in Titus 1:12-13 in which it is asserted that all Cretians are 'liars, evil beasts, slow bellies' and the Word agrees, expressively (Tit 1:13), with this.

Another example already mentioned would include trees clapping their hands (Isaiah 55:12) which is an expression or parable full of spiritual truth.

Uncertainty Statements

Remember not all the words written in the Word are truth only that spoken by the Word, that is the single, integrated and holistic, message, moral, point, punch-line or doctrine thereof. Not all words written are true but the *writer, and author, is always spiritually true* and inerrant (2 Tim 3:16). The Word itself is truth (John 1:1, 14, 14:6). The Word can record the error of its speakers for our edification and instruction, without Itself being in error. It is showing us the correct path by the use of contrast and in the whole context of the single Word it is stating only one, correct,

message. This is rather like a story with a moral where we see someone mistaken being corrected.

The Word shows us a further expression when Paul says ‘be ye followers of me’ (1 Cor 4:16), which is an expression, or parable, for emphasis and strictly speaking inaccurate and indeed forbidden (1 Cor 1:12-15, 3:4-6) but designed to emphasise that the Corinthians should follow his doctrine. As a parable however it is spiritually inerrant.

An example of a qualified statement is 1 Corinthians 7: 5-6 where what Paul says is ‘by permission, and not of commandment’. What Paul writes is part of the Word and the will of Christ therefore (1 Cor 14:37). As such it is the commandment of God (Deut 28:58, 61, John 1:1, 14, Rev 19:13, 16, 22:18-19).

Sometimes a statement such as ‘should’ is qualified. A good example is 1 Corinthians 9:14-15 when the statement that Paul ‘should live of’ the gospel in the context of financial support, i.e. not pay his own way, is qualified in the following verse when Paul describes how he has not used this privilege in order to further the gospel (1 Cor 9:16). Overall, therefore, in the one Word these two statements become reconciled.

When the Word, through Paul, says that it speaks, as it were, ‘foolishly’ or as a ‘fool’ (2 Cor 11:17, 23); it is showing us a, factual, literal error (1 Cor 14:37) and highlighting it by using an expressive device. This proves that the Word uses inaccuracy via expression and contains factual errors, whilst never being in error. It is spiritually inerrant in the single context of the one message or Word (2 Tim 3:15-17).

When Paul says “speak I, not the Lord” (1 Cor 7:12) he is referring to the fact that Jesus did not speak these words in his ministry on Earth. What he writes is, of course, the Word (1 Cor 7:12, 14:37, Rev 22:18-19) and therefore part of the totality of Jesus’ words expressed in the Word (John 1:1, 14, Rev 19:13, 16, 22:18-19).

The words “after my judgement: and I think also that I have the Spirit of God” (1 Cor 7:40) do not invalidate the doctrines being taught as applicable for those under the Law (Deut 28:58, 61, Rev 22:18-19). These phrases prove that it was possible to write, by the inspiration of the Holy Ghost, the Word whilst unaware at the time that this process was occurring. Paul was not sure that everything he wrote was from the Spirit of God at the time that he wrote it, only that he thought that this was the case (1 Cor 7:40). The inspiration of translation or interpretation is therefore independent of the precise state of mind of the translator or the interpreter as to his work (1 Cor 2:10-11, 14-16). John the Baptist did not publicly admit or even know in his conscious mind that his basic spirit was that of Elias come again (Mat 11:14, 17:12-13, Mark 9:13, Luke 1:17).

All, Every and Inclusive Statements

The default is that an ‘all’ or ‘nothing’ type statement, e.g. ‘whole’, is factually and spiritually true (John 1:1, 14, 7:17, 8:14). Being a parable, full of parables, it is not always factually true (Psalm 78:2). The Word, in context, does not ask of us that we believe that everyone (‘he’) who

digs a literal pit will fall into it (Eccl 10:8) and so this is an expression as the context makes this clear, as is the case with the rest of the verse which is another expression about hedge-removal. Neither does it ask us to believe that birds of the air carry our voice, literally speaking (Eccl 10:20). By Love which is the Holy Ghost which is Truth we must discern when the Word is being expressive, and when it is being 'literal'. No cultural or grammatical 'rule' can tell us, only the Spirit (1 Cor 2:13).

'Nothing' can be an expression in the Word as in Amos 3:7 where if the word were to be literally true, the sum total of God's eternal nature across all time and space would be known to the prophets, which would contradict the rest of the Word (Job 37:23). The reconciliation is not by both being true in this case, unlike the many antinomies in the Word, as the Word shows us that these are parables (or, expressions) used for emphasis.

'All' can be an expression/approximation as some rivers dry up or flow into land-locked lakes (Eccl 1:7). The word 'all' is established as a parable in verses 2 Kings 22:2 and 1 Chron 29:30, for we know that not 'all the way of David' was good (1 Kings 15:5). Even the true qualification within 1 Kings 15:5 is contained in an inaccurate parable as David sinned in another matter, contrary to 1 Kings 15:5, namely in the census he conducted (1 Chron 21:1, 8).

When the Word says that there is, 'is' referring to the time of the writer, 'no' dealings between Jews and Samaritans this is an expression (John 4:9) as there clearly were some, not the least being what ensued between Jesus and the Samaritan woman (John 4:9-30).

The Word says in Romans 1:8 that the faith of the Roman saints was heard of 'throughout the whole world'. Not all were exposed to the faith of the Roman church (Rom 10:14-15). In Romans 1:9 Paul stresses how he makes mention of them, 'without ceasing', in his prayers. Since it says 'makes mention' this is not referring to the constant prayer conducted by the Spirit within a Christian (Rom 8:26). These are both expressions for emphasis and make the point that not every statement in the Word is literally true although every statement by and of the Word is true and truth in the sense of what Man needs to understand God (John 1:1, 14:6, 17:17, 2 Tim 3:16, Rev 22:18-19).

Contingent Prophecies

Some prophecies are stated as absolute prophecies but are in fact contingent upon certain behaviour, i.e. they are conditional (1 Sam 23:12, 24, 27). Sometimes they are very limited and restricted to one cause (1 Kings 2:33) and other factors result in a different overall fate to that foretold (Deut 11:26-28). For example Jesus was cursed (for us) despite being in David's line (1 Kings 2:33, Gal 3:13). Jonah's prophecies to Nineveh are uttered as absolute (Jonah 3:4) and unconditional although in fact it was a conditional prophecy (Jonah 3:5-10) and Jonah knew this all along (Jonah 4:2). The whole context is necessary therefore to establish the category of prophecy (Rev 22:18-19). These contingent prophecies also show how the Word can be, in a specific verse or passage, not literally true in a factual sense (2 Kings 20:1 vs 2 Kings 20:6). In this instance the whole Word goes on to qualify the first statement with the latter, in other instances we have to discern the literal truth or untruth by the operation of the Holy Ghost within us (1 Cor 2:11-16).

False Prophecy

The Word contains factually false (i.e. contingent) prophecies and indeed Paul, no less, utters one in respect of the lives of his shipmates (Acts 27:10), embedded in an otherwise true prophecy, which he later corrects to a true one (Acts 27:22). Such prophecies, when uttered by godly men in the Word, are always spiritually correct and represent the true intention of God at the 'time' (Jonah 3:4), they are often secondary wills which God then changes into a primary will as new 'circumstances' unfold (Jonah 3:4, 4:2). The Word, itself, is a true prophecy throughout (John 8:14).

Sarcasm

Another example of God saying something for emphasis, as an expression, that is untrue is when he describes the valuation placed upon Him of 30 pieces of silver as a 'goodly price' (Zech 11:13). God is not to be valued at 30 pieces of silver so this statement, being untrue, is an expression for emphasis.

Inexact 'Quotations'

There are various examples where the Word appears to 'misquote' itself or 'misquotes' other parts (Gen 12:3 vs. Gal 3:8, Psalm 34:20 vs. John 19:36, Isaiah 7:14 vs. Mat 1:23, Isaiah 53:7-8 vs. Acts 8:32-33, Isaiah 61:1-2 vs. Luke 4:18-21, Jer 31:15 vs. Mat 2:18, Hos 11:1 vs. Mat 2:15).

Where a 'quote' is inexact it is the pre-existent, Heavenly and eternal, simultaneously written and spoken Word being quoted exactly whether previously revealed on Earth or not, (Mat 4:4, 2 Tim 3:16, 2 Pet 1:21, Rev 19:13, 22:18-19). Where the quote is exact then, as we understand it in our time, i.e. sequentially, the defined portion of the previously written or spoken-in-the-*physical* Word is being quoted (Rev 22:18-19).

Jesus' 'quotation' (Luke 4:4) of Deut 8:3 is inexact, i.e. not word-for-word, and whilst in Matthew 4:4 it is closer it is still inexact, ('only' and 'Lord' versus 'alone' and 'God'). However since the Word is one Word it actually quotes Itself throughout and the quote becomes a quote in its own right at the point of utterance or writing outside of a linear time sequence (John 1:1, 14, Rev 22:13) as the Word has always been 'written' (Ex 34:1, John 1:1, 10:35 - singular 'scripture', 2 Tim 3:16 - singular 'scripture', Rev 21:5, 22:18-19). This is unique to the Word and there is therefore no justification for the approximations to the Word represented by 'Bible' 'versions' which is in fact a contradiction in terms given that such 'Bibles' purport to be the Word of God (Rev 22:18-19). The best example of this is Acts 8:32-33. In these verses we are given a precise passage from the singular scripture, that is the Word. It has a defined starting and ending point - 'The place of the scripture which he read was this, He was led as a sheep to the slaughter; ...for his life is taken from the earth.' The 'quote' however is inexact (Isaiah 53:7, Rev 22:18-19) and absolutely not the same word for word. However both, different, passages are part of the one singular Word (John 1:1).

The eunuch was reading the Isaiah 53:7-8 passage, but the Word considers the rendition written in Acts as also part of the Word, that is what is written in Acts is a 'place of' the Word, not a

portion of Isaiah but of the pre-existent, in-the-Heavenly Acts 8:32-33 which has always existed independent of its written, material existence (John 1:1, 14, Rev 22:13). It does not say 'the place was Isaiah 53:7-8'. It says 'the place of the scripture'. All the Word (singular) is one Scripture (singular) composed of scriptures and scripture (John 10:35, 2 Tim 3:15-16, Rev 22:18-19). Remember the Word has always existed as a complete Word and can therefore be quoted even before a part of it was written at a point in our reckoning of time as a physical manuscript in the material on earth. The Word has always been completely spoken (Rev 1:16) and completely written in Heaven (Rev 22:18-19). The last two verses talk of a 'book' so the Word has always existed as a 'book' that is in written form (Rev 22:18-19) just as it is in spoken form (2 Pet 1:21, Rev 1:16).

Quotations by the Word of the Word that are inexact can be understood by the fact that something was said, and was then being exactly quoted, but was not part of the written Word-in-the-material as written up to the time in question. However the words that are quoted are part of the eternal Word-in-the-spiritual and that is now written in the Word-in-the-material. The Word is timeless (John 1:1, 14, Rev 22:13). An example is Matthew 2:18 which is not an exact repetition of Jeremiah 31:15. However what is now being quoted exactly are spoken words of Jeremiah but which were not part of the written-in-the-material Word 'until', in our time, Jesus spoke them. This would also apply to Matthew 4:14-15 with Isaiah 9:1-2 and Matthew 12:17-20 with Isaiah 42:1-4 both of which are inexact 'quotations'. Isaiah *said* what Jesus quotes exactly but a different expression of the same sentiments was what Isaiah *wrote* and is recorded in Isaiah. The same applies to Matthew 22:44 and Psalm 110:1 with its various differences (at versus on, until versus till). Where 'scripture' is referred to and is inexactly quoted, such as with Mark 12:10 versus Psalm 118:22 then the scripture being referred to is the out-of-time, eternal scripture-in-*Heaven*, a mysterious *material* manifestation but in Heaven, eternally complete (Rev 22:18-19) and God (Psalm 40:7, Isaiah 65:6, Heb 10:7). In this context the Word is quoting itself i.e. Mark 12:10 when first spoken by Jesus was Jesus quoting Mark 12:10 as written-in-heaven.

The same applies again to Matthew 2:23 paraphrasing Judges 13:5, 7, 16:17. This is also a classic instance of transference in time and person as the Judges reference is to Samson whilst Matthew is referring to Jesus.

The above principles apply to the 'quotes' of Jesus in Matthew 4:7 with Deuteronomy 6:16 (Ye - addressed to many; versus 'Thou' - Jesus is addressing one person only, the devil) and Matthew 4:10 with Deuteronomy 6:13 which has more substantial changes.

Psalm 78:2 is not re-'quoted' exactly in Matthew 13:35 but this refers to what the prophet 'said' not what is 'written' (and is not recorded in the Word-in-the-material until quoted by Jesus). Likewise Matthew 27:9-10 and Zechariah 11:12-13. Obviously whenever something was said that was the Word and therefore written in Heaven though not yet part of the materially written scriptures on-earth, and therefore revealed to Man in-the-material, that statement was made under the inspiration of the Holy Ghost (2 Pet 1:21). We see this in the inexact (Rev 22:18-19) 'quotation' of David made by Jesus ref Mark 12:36 (on, till) and Psalm 110:1 (at, until). The Word must and does pass its own test (Rev 22:18-19) by the interpretations given above which are themselves given by the Holy Ghost (2 Pet 1:21).

Peter's denials illustrate how much care is needed in understanding the Word. His exact words are recorded in the Word. Jesus' point was that he would deny Him a minimum of 3 times before the cock crew (Mat 26:34, Luke 22:34.. 'knowest'). Working from his exact denials that are recorded we know that the minimum is in fact more than 3 as the exact words of each denial differ more than three times. Four or more must contain three and Jesus chose to concentrate on that number, 3, as it is used throughout scripture to indicate spiritual completeness (1 John 5:7-8).

Testimony

There are, only, three witnesses in Earth to the status of Man before God and able to guide Man. These are the Spirit (the Holy Ghost - 1 John 5:7-8), the Water (the Word - Jer 2:13, John 4:14, 6:35) and the redeeming blood of Jesus (1 John 5:8).

Exact Speech and Writing

Whatever is written in the Word, including if it is recorded speech, is exactly what was written or spoken without addition, deletion or paraphrase (2 Tim 3:16, 2 Pet 1:21, Rev 22:18-19). So, as with the above example, the denials of Peter are different, discrete statements with their own beginning, middle and ends. One denial has not been spliced up and recorded as two or three *different* statements or summarised as a shorter statement in one place and recorded in full later if the words are different (Rev 22:18-19). Whatever is in the Word is full and complete and is as originally given in 'real-time' (2 Tim 3:16, 2 Pet 1:21, Rev 22:18-19). This applies only to what is actually in the Word, so a statement or written passage in the Word may be selected from a larger statement or written passage that is not recorded but once in the Word it is complete (John 21:25). The Word absolutely does not, ever, paraphrase itself, make deletions or additions (Psalm 12:6-7, 119:139-140, Rev 22:18-19), unlike the Enemy who does (Gen 3:3-4, 'lest').

The 'quotations' of John 12:13 referring to Psalms 118:26 and John 12:15 referring to Zechariah 9:9 are also inexact. John 12:38 ('hath') is different in tense to Isaiah 53:1 ('is'). The 'quotation' of Psalms 41:9 in John 13:18 is inexact, referring to the part about eating together, and the Psalm illustrates identity transfer as David switches into talking as Jesus. We know that the Psalm is referring to the gospel incident and not to David's experience as the Word tells us by saying; 'that the scripture may be fulfilled' (John 13:18).

Other examples include: John 19:28 is an inexact 'quote' referring to Psalms 69:21 when Jesus thirsts, thus involving transference with David. John 19:24 is not an exact rendition of Psalms 22:18 referring to the casting of lots for the robe of Jesus. Interestingly the Psalmist 'quotation' is in the present tense showing transference as David speaks as Jesus. The fact that as our Passover lamb the bones of Jesus were not broken is described in John 19:36 referring to Exodus 12:46, Num 9:12, and Psalms 34:20. Again these are not exactly identical word-for-word. Another inexact word-for-word 'quote' is the looking on at Jesus when he is pierced as described in John 19:37 referring to Zechariah 12:10. In this instance it says in John 19:37 'again another scripture saith'. What is written in Zechariah is not the same word-for-word and since the Word is a word-for-word book (Rev 22:18-19) this means that John 19:37 is quoting itself referring to the eternally spiritually spoken and written word of God (Mat 4:4, Rev 19:15).

In summary the default is this; wherever a 'quote' is 'inexact' then the Word is quoting itself, exactly, from the eternal spoken and written Word (Mat 4:4, Rev 19:15, 22:18-19). In other words the verse in question is quoting the very same verse.

Some further examples include: Acts 1:20 referring to Judah's death 'quotes' Psalms 69:25 and Psalms 109:8 fairly loosely. In this case Acts 1:20 refers to what "is written in the book of Psalms" except that it is not exactly what is written in Psalms and therefore fails the test of Revelation 22:18-19, the resolution being, as stated earlier and as a mystery, that part of Psalms actually appears in Acts (but not in Psalms) and yet is part of Psalms. This also makes sense given that the Word is one integrated and indivisible book thus making the book of Psalms the whole Word (Rev 22:18-19). The Acts 2:17-21 passage 'quoting' Joel 2:28-32 is also 'inexact', but remember it is not actually quoting Joel at all but is quoting itself, part of the Word (Rev 22:18-19).

Another example is Acts 13:41 which is an 'inexact quote' of Habakkuk 1:5. In this case in Acts 13:41 it refers to that which 'is spoken of *in* the prophets' (Acts 13:40). As it says 'in' the prophets it is referring to the Word, so again this is an instance of the Word quoting itself.

Furthermore Acts 23:5 is a very 'inexact quotation' of Exodus 22:28. In this case in Acts 23:5 it says 'for it is written.' So, what is written that is being inerrantly and exactly quoted? The answer is the supernatural Word-in-the-spiritual, pre-existent (John 1:1) to the Paul's time of writing, eternal (Rev 22:13), spoken (Rev 19:15), written (Rev 22:18-19), God the Word (John 1:1, Rev 19:13-16), and Christ (John 1:14).

Acts 2:25-28 'quotes' Psalms 16:8-11 inexactly. David is in both instances inerrantly speaking on behalf of mankind. Acts 2:25-28 is quoting exactly from words spoken by David but not the exact words that were recorded as Psalms 16:8-11. He is referring to the general state of the saved (i.e. those that will not go to hell at all, or to those who are saved by the preaching received in that part of hell known as 'prison' - 'wilt not leave'), as his soul was not in hell when he spoke (Acts 2:26).

Acts 3:22-23 'quotes' inexactly from Deuteronomy 18:15, 18-19.

Acts 4:25-26 is an inexact 'citation' of Psalm 2:1. Acts 3:25 is also an inexact 'quote' of Genesis 12:3, 22:18 and 26:4. However in all these instances the one Word is simply quoting itself (John 1:1, Rev 22:18-19).

Peter's 'quotation' of Psalm 2:7, he says "as it is also written in the second psalm", is accurate as to the words (Acts 13:33). The order of words is the same, any difference would make it an 'inexact' rendition (Rev 22:18-19). This is a direct quotation of the 'second psalm' as Peter says (Acts 13:33). The punctuation differs from a semi-colon in the Psalm to a comma in Acts but this does not contradict Revelation 22:18-19. Revelation 22:18-19 makes it clear that there can only ever be one correct word, word by word, word for every word, throughout the Word. The Word allows for multiple punctuations as well as no punctuation provided that the punctuation(s) or lack of it(them) is(are) inspired of God (2 Tim 3:16, Rev 22:18-19). The punctuation is inspired in both the above instances and indeed throughout the King James text (Rev 22:18-19).

As for the difference in punctuation, with both being inerrant, what we see here is a piece of the second psalm appearing in Acts. This is consistent as it is all One Word, one seamless body of text and every part of the Word is in every other part of the Word (John 1:1, 1 Cor 12:20, Rev 22:18-19). A part of the second psalm can be written elsewhere, even differently, provided that the Word says it is the second psalm. This would be illogical were it not for God and faith. Revealed truth allows for the simultaneous belief of apparently contradictory messages, this is called antinomy and is vital for an understanding of the Word that does not debase it. So there is a semi-colon meaning to the second psalm, appearing in Psalm 2:7, and there is a comma meaning, appearing in Acts, which is yet, as a mystery, part of the second Psalm too. This is an example of multiple and yet valid punctuations.

Any idea that the Word can be misquoted by the Word suggests either error or two, different versions of the Word in the same language at the same time. All such concepts conflict with the Word (Rev 22:18-19).

Acts 13:35 is an 'inaccurate quotation' of Psalm 16:10. The words from 'suffer' onwards are identical in both passages. However 'neither wilt thou' is not the same as 'Thou shalt not' set against the stricture of Revelation 22:18-19. In this case the 'quote' says 'he saith also in another psalm'. So here we have a situation where the words from suffer onwards in Acts 13:35 are quoted from Psalm 16:10 whilst the words before (Thou shalt not) that come after the introduction of the 'quote' in Acts 13:35 are still part of Psalm 16:10 but in Acts 13:35. This is therefore a quote by the Word of Itself, recorded in Acts 13:35 and which is also yet part of Psalm 16. This is a mystery. Part of Psalm 16 is thereby recorded in Acts and not in Psalm 16. There is that part of Psalm 16:10 which appears in Psalm 16:10 only and the part that is recorded in Acts 13:35 but which is also, as a mystery, part of Psalm 16:10 without appearing in that place. As both these parts of Psalm 16:10 are in the one book and canon of scripture, there is no conflict with Revelation 22:18-19. In other words those particular words of Acts are also part of Psalm 16:10, although not appearing there, as the Word says so in the one book of the Word (Deut 28:58, Rev 22:18-19).

Another example is 1 Cor 1:19 which is a very loose approximation to Isaiah 29:14.

We must also consider the strange case of the inscription upon the cross 'The King of the Jews'.

Matthew 27:37 'THIS IS **JESUS THE KING OF THE JEWS.**'

Mark 15:26 '**THE KING OF THE JEWS.**'

Luke 23:38 '**THIS IS THE KING OF THE JEWS.**'

John 19:19 '**JESUS OF NAZARETH THE KING OF THE JEWS.**'

As you can see all four agree as to the text here emboldened. There are three languages mentioned: Greek, Latin and Hebrew (Luke 23:38, John 19:20). Otherwise they 'disagree' as set against the standard of Revelation 22:18-19.

The answer is that the full accusation was "This is Jesus of Nazareth the King of the Jews", so all the accusations are accurate as far as they go but not all are complete where they are written but the one Word is *completely* accurate as a whole. Mark simply repeats the common element and

does not specifically claim to write it out in full (Mark 15:26). Mark refers to the 'active ingredient' which was the accusation, this related to the claim to be the King of the Jews (Mark 15:26). The relevant accusation was not that Jesus was Jesus or that he lived in Nazareth (Mark 15:26).

The quote of Matthew 21:5 is an 'inexact quote' of Zechariah 9:9 and refers therefore to what Zechariah said word-for-word, not what is written in Zechariah 9:9. In other words the quote is from speech that is only recorded in Matthew but is part of the one Word (John 1:1, Rev 22:18-19).

Punctuation

The punctuation is correct in the King James Text and must be wherever the Word is punctuated (Rev 22:18-19). The original autographs were not punctuated and this complies with Revelation 22:18-19. Any translation incorporating punctuation must have inspired and perfect punctuation to be the Word in a new language (2 Tim 3:16). In this case nothing will be added or subtracted to the satisfaction of God who is the arbiter in this matter (Rev 22:18-19). This is a supernatural matter. God does not add or subtract to His Word or indeed to Himself (Mal 3:6), as Revelation 22:18-19 makes clear by placing the emphasis on Man.

Punctuation can effect meaning in different ways to the more limited effects of capitalisation, for example the position of the comma in Luke 23:42-44 determines whether Jesus stated that the man on the cross would be in Paradise that particular day. Given the position of the comma that is what he meant, this addition to meaning is above that of capitalisation but still within the limits of Revelation 22:18-19 as no words have been added or deleted. The punctuation of the Word must be inerrant (Rev 22:18), where there is punctuation (Rev 22:19). The Word can exist without punctuation (Rev 22:19). However, unlike with the words which must be invariant (Rev 22:18-19), there can be multiple and yet inspired punctuations (Psalm 2:7, Acts 13:33, 2 Tim 3:16) or even no punctuation (Rev 22:18-19).

Capitalisation

This is not critical (Rev 22:18-19).

Plural / Singular Equivalence

Crucial to an understanding of Genesis and other passages is the fact that a name, without introduction, can suddenly switch from referring to a whole people group to that people group as one person (Deut 33:8-15, Hab 1:10-11). The generic Adam refers to all mankind (Gen 5:2) as distinct to the individual and parabolical Adam (Gen 2:7).

People groups can be referred to in the singular with a word such as 'his' (Micah 3:8, Hab 1:11) and as having a single soul (Jer 50:19). This means that people groups are individual persons with souls which is a mystery (Joshua 7:11, 1 Sam 30:6).

Defaults

These are crucial to understanding the Word. A good example is Gen 6:3 which states that man shall not live for over 120 years. However in Exodus 6:16 Levi is seen to live for 137 years. Aaron lived to be 123 years old (Num 33:39). Job lived for 140 years (Job 42:16). Kohath lived for 133 years (Exodus 6:18). Amran lived for 137 years (Exodus 6:20) and Jehoiada 130 years (2 Chron 24:15). This is not a contradiction, the Word being one Word can not contradict itself, as it is a seamless single and integrated message just as Christ's cloak was seamless also. By this interpretation from the Word we can see that the 120 years is a parable. The default applies generally unless counter-manded by the Word itself. (The much longer lives of Genesis 5 are parabolical (Psalm 78:2)).

The blessings and curses of the Law in general and particular apply as defaults to those under the Law but the prime principle takes precedence. This also applies to the laws with promise such as honouring parents (Ex 20:12, Deut 5:16, Mat 15:4, 19:19, Mark 7:10, 10:19, Luke 18:20, Eph 6:2) and specific curses (Lev 20:20-21). No curse can affect, as a curse, a Christian or has power over a Christian (Num 23:8, Prov 26:2, Isaiah 54:17, Gal 3:13-14, 1 John 3:9).

Plucking out eyes (Mat 5:29), cutting off hands (Mat 5:30) are examples of the Law (Deut 28:58, 61), along with Matthew 18:8-9. The fact is that all Christ's commandments are to be obeyed by those under the Law (Deut 28:58, 61, John 1:1, 14, Rom 10:4) and these are to be literally obeyed (Mat 18:8-9) as commandments under the Law (Deut 28:58, 61, Mat 5:19) - never mind that they are sometimes mutually contradictory (Ex 20:13 vs Deut 20:16). Being perfect is part of the Law, which should be kept and can be kept (Mat 5:48) but never has or will be kept by Man (Rom 3:10, 20) other than by the Man Christ (1 Tim 2:5).

Power & The Word

True doctrine has power (Luke 4:32) and the Holy Ghost is power (Acts 1:8). Knowledge makes for pride (1 Cor 8:1) and this inevitable tendency must be pro-actively counter-acted in those who seek after the truth. The love of Christ surpasses all knowledge (Eph 3:19). Truth comes from and belongs to God (1 Cor 8:1-2, 2 Cor 3:5) and the purpose of having it is to share it (2 Cor 3:6). Salvation, or 'Charity', is better than all knowledge without salvation (1 Cor 13:2). **Christians have the power of God** (Rom 1:16, 8:30-39, 1 Cor 1:24, 2 Cor 6:7, 13:4, Eph 6:10-11, Col 2:10, 2 Tim 1:7) and the glory of God (1 Pet 1:8), without being God.

Literality

The Word comprised of about 850,000 words interprets itself by a mysterious infinity (Psalm 147:5, John 1:1, 14, Eph 3:19) of interconnections by the Holy Ghost (1 Cor 2:14). Only by the Spirit of God can we understand it and it is a Mystery (1 Cor 2:12-16). So, it is natural to ask how can we be sure of anything? How do we know if a day is a normal day or a mysterious unit of time (2 Pet 3:8) or a parable (Psalm 78:2)? Or that 120 years means just that or not?

The answer is very simple, we will understand the truth according to our desire to receive and use it, this applies for all time (Isaiah 44:18, Mat 13:9-16, Luke 9:45, 10:21, John 7:17, Rom 1:20-21, 1 Cor 2:7, 9-16, Heb 5:11-14). This determines how explicit God is in reaching people (Mark 4:11-12). Hence the fate of those covered by Matthew 13:19 and the essential need to

understand the Word. This explains the use of parables (Mat 13:3, 11-15, 18-35) and the phrase 'He that hath ears to hear, let him hear' (Mark 4:9). God does not reveal Himself totally and immediately so that Man can respond in his own time with the maximum, individual and circumstantial chance of salvation by free choice - the prime principle (Eccl 9:11, Mark 5:43). Likewise God will not give understanding for conversion if they are not willing to be saved in accordance with the prime principle (Mat 13:15, Mark 4:12, Rom 1:20-21). A man is given the optimum level of understanding to encourage his salvation (John 6:44, 1 Cor 2:11) and its subsequent sustenance (Rom 8:27-30). God interacts with men through their basic spirit (Ezra 1:1, 5, Job 20:3, 32:8, Prov 16:32, Hag 1:14) as well as by the totality of their circumstances (Rom 8:28) and their souls (Ex 14:8 'hardened the heart').

Only by the revelation of Christ to us and not by deduction of the mind can we believe in Christ (Luke 10:21-22). God has chosen to reveal things more explicitly as time has progressed (Eph 3:5).

The Word interpreting Himself by Himself shows us that at certain points it is not being literal and at others it is. The default is literality (Psalm 119:140, Rev 22:18-19). There is however no hard and fast grammatical, textual or linguistic set of 'rules' that can objectively decide which it is, only the Spirit can discern this for us (1 Cor 2:14). God is in control of the interpretation not us by the operation of our rules and intelligence (John 14:26, 16:13, 1 Cor 2:12, 12:7-9, 11, 2 Pet 1:20). This takes faith and patience (John 16:12, Heb 5:14). As the Word is given, supernaturally and spiritually, so must it be understood (1 Cor 2:12, 2 Pet 1:20-21).

In summary and as pointed out earlier, it is no good saying that the Word is literal except for obvious 'figures of speech' or any other such rule of textual scholarship, as in certain circumstances the Word is being simultaneously literal and yet is expressed in a fashion that would normally be considered figurative i.e. the event is real but sounds like an Aesop Fable. A good example is the real event of the ass talking to Balaam (Num 22:28). By any linguistic or grammatical rule this is a 'figure of speech' or an 'expression' but it is not. However when the Lebanese thistle sends a verbal message to the Lebanese cedar (2 Kings 14:9, 2 Chron 25:18) this is an 'expression' or 'figure of speech'. No 'rule' of human understanding or grammar can distinguish between such instances and this transcendence over the norms of natural literality must therefore apply throughout the Word (John 1:1, 2 Pet 1:20, Rev 22:18-19).

When John the Baptist says that God could by the stones have children in Matthew 3:9 he is not uttering a figure of speech although by any rule of natural literary sense he is. The same applies to Luke 19:40 which is a literal statement, namely that the stones would immediately cry out in worship of God, although impossible to distinguish from a 'figure of speech' or 'idiom' by any rule of human understanding and logic. The physical creation does have a personal relationship with God that is mysterious (Mat 8:26) and it is itself judged with only some of the matter being saved (Eph 1: 9-10, Col 1:23, Rev 19:18, 21:1). Also the whole Word is required to understand any verse (John 1:1, Rev 22:18-19) so that for example it is not literally true that every man sins as stated in 1 Kings 8:46, as Christ, the Man, never has or will (1 Tim 2:5, 1 Pet 2:22). Likewise the words 'all the earth' are used in a non-literal sense, for example when referring to only a part of the world's population that 'sought to Solomon' to hear his wisdom (1 Kings 10:24).

Creation Praises

The Creation praises the Lord (Psalm 19:1, 148:3-6, Isaiah 49:13, 55:12).

Teaching

The Holy Ghost will teach Christians all things (John 14:26, 16:13, 1 John 2:27).

Evil

God is shown deceiving (Jer 4:10, 20:7, 2 Thes 2:11) although he can not lie (Tit 1:2, Heb 6:18) and is truth (John 14:6). God is shown as responsible for evil as a secondary will (2 sam 12:11, Job 2:6, John 12:40, Rom 1:24, 26, 28). This is entirely to be expected and compatible with His being Love as this is an inevitable corollary of the loving Prime Principle (Rom 8:28). The end result, after all, is that all are saved (Rom 11:32, 1 Cor 4:5, 12:3, Phil 2:11). All God's secondary wills form a sub-set of his one Primary Will (Rom 12:2).

Interpretation

There can only be **one** valid interpretation of the Word (Dan 2:45, 5:16-17, 7:16, 1 Cor 12:10, 2 Pet 1:20). The Word must be interpreted and interpreted by the Holy Ghost (1 Cor 2:11-14, 2 Pet 1:20) within the Christian. The interpretation of any passage in the Word begins in that passage and then ramifies outwards by discernment of the Holy Ghost to other passages in the Word (Isaiah 28:9-10, 2 Tim 2:15) indeed to every other word in the one Word (John 1:1, Rev 22:18-19) which is itself One Person, namely Christ (John 1:1, 14, Rev 19:13-16) or God, the Son (John 20:28).

The Word of God and Faith

The Word, as God, is omnipresent and as such ever engaged in trying to communicate to Man (Rom 1:20) and that is why there is faith (Rom 10:17). All righteous faith comes from this source (Rom 10:17) but faith can also come through exposure to approximations and derivatives of this one source according to the mercy of God (1 Cor 5:6, Gal 5:9). Likewise thoughts, words and deeds prompted, directly or indirectly, by this omnipresent Word will also engender faith (Rom 10:17). This is not to detract however from the fact that only this one exact Word, and not approximations to it or derivatives from it, is the Word (Rev 22:18-19). An inspired translation is the Word of God (Mat 27:46) but a paraphrase can only ever be, at best, teaching or preaching (Rev 22:18-19). Good teaching and preaching are necessary and lead to salvation (Rom 12:7, 1 Cor 1:21) and are often called by Christians "a word" or "the Word" (from the preacher) but can only be so to the extent that they are an exact recitation of, in the first instance, a portion of scripture or in the latter instance an exact recitation of all scripture (Rev 22:18-19). Acts 18:11 is an expression (or parable) for emphasis.

The Word is a Spirit (John 4:24), the Spirit of God (John 1:1), and a Person, the Person of Christ (John 1:14, Rev 19:13, 16) and as such is continually at work trying to reach the unsaved from the basic spirit within (Job 32:8, Prov 20:27, John 1:9, Rom 1:17-21) and the Word without

present in all languages and across all time (Psalm 19:1-4, Rom 1:17-21, 10:18). So when for example someone is converted or a Christian is strengthened in his faith by exposure to an approximation to the Word it is because this has tapped into the one perfect Word without it itself being that Word (Psalm 19:1-4, Rom 10:18, Rev 22:18-19). Meanwhile of course, for the Christian, the Word is itself present on the inside (John 1:12, 14, Col 2:9-10, Rev 19:13, 16).

Manuscripts

It is not the age or academic provenance of a manuscript that matters but its Godly inspiration or otherwise (2 Tim 3:16) and the Godly inspiration or otherwise of any subsequent translation (Gen 11:9, Mat 27:46).

Translation, Paraphrase and Scripture

The Word establishes its sole authority on an exact basis - not a paraphrase (Rev 22:18-19). It establishes that only this Word-in-the-material, that can not be paraphrased and still remain the Word (Rev 22:18-19), is scripture (Mat 4:4, John 10:35, 2 Tim 3:15-16). Scripture must be given supernaturally by God with inspiration from the Holy Ghost, not through a process of scholarship rather than faith and this applies to translation too (Mat 27:46, 2 Tim 3:15-16, Rev 22:18-19) if the translation is to be scripture or the Word (Mat 27:46, 2 Tim 3:15-16, Rev 22:18-19).

SALVATION AND APPROPRIATION

Judgement

After the final judgement all that are saved remain so for ever, including those that repent out of eternal torment, i.e. what would otherwise have been their eternal torment (Rev 14:11, 21:3-4). Eternal torment is a contingent prophecy (Phil 2:11). All are saved, either before or after the final judgement (Rom 11:32, 1 Cor 4:5, 12:3, Phil 2:11).

Angels, who are not flesh (Heb 1:7), remain saved once saved (Rom 7:24, 1 John 3:9). Man, once saved, always remains saved once out of the earthly flesh (Rom 6:7). Therefore those, devil spirits and men, that repent out of eternal torment, never sin again (Rev 21:3-4).

The unforgivable sin is that which can not be forgiven by the presence of Christ's blood, that is the absence of Christ's blood and it is the blasphemy against the Holy Ghost as it is the rejection of being the temple of the Holy Ghost (Mark 16:16, 1 Cor 3:16, Heb 6:1-8 ref: 'perfection' verse 1). Hence it is not being saved, irrespective of whether the individual has ever been previously saved or not (Rom 8:39). Losing salvation is the unforgivable sin, as is not being saved in the

first place (Mark 16:16, Heb 6:1-8). Both can be forgiven by becoming saved (Rom 8:39, Phil 2:11). God's grace is effectual even in the Lake of Fire (Rom 8:38-39, Phil 2:11). As a mystery regaining salvation, whilst impossible for Man (Heb 6:4), is yet made possible as God makes it so (Mat 19:26, Mark 10:27, Heb 6:6) even though the person needs a second (or *n*th) encounter with the blood of Jesus (Heb 6:6, 1 John 1:7). The previously saved are the actors in Hebrews 6:4 who are then saved again in Hebrews 6:6.

No specific sin can remove salvation status other than the decision by the saved to be saved no longer. This is not doubt but a, spiritual, decision by the basic spirit to reject salvation and the Holy Ghost within (Mark 16:16, Heb 6:1-8).

What Is Known

Every flesh being has a basic spirit (Num 16:22, 27:16). Every man has a spirit, his basic spirit (Gen 41:8, Eccl 3:21, 12:7, Luke 1:47), which is the identity of a man before God (Psalm 31:5, 1 Cor 2:11, 1 Pet 3:19) and which is therefore subsequently judged (Eccl 12:7, 1 Pet 3:19). It has its own motivation and can sin in the non-Christian (Isaiah 29:24). In addition to what a man knows consciously there is what his spirit knows which may or may not be consciously known to the flesh mind (Psalm 139:13-14, Mat 11:14, Luke 1:17, John 1:21, Rom 8:16, 1 Cor 2:11). Some of what a man knows is known only to the spirit of that man (Mat 11:14, Luke 1:17, John 1:21, Rom 1:20 ref 'invisible', 1 Cor 2:11). The more you are aware consciously of your spirit and what it knows the better (Prov 19:2, Rom 8:27-28 'hearts' here covers the basic spirit within). To a varying extent in different men what the spirit knows will be understood by the conscious mind, what the conscious mind knows from the spirit is the mind of the spirit (Job 20:2-3, Rom 8:5, 12:2, 1 Cor 2:16, Eph 4:23, 2 Tim 1:7). Everything else that the mind of man knows is the mind of the flesh (Rom 7:23 the 'law of my mind' referred to is the Law of Christ for Paul and the 'law of God' in the previous verse is the Law, 8:6-7, Eph 2:3, 4:17) and of Satan (Eph 2:2-3).

The flesh of man has a mind as does the spirit (Rom 8:5, Eph 4:23). To the extent that a man's consciousness expresses the mind of his basic spirit, to that extent he will be consciously aware of God (Rom 1:19-20, 8:5-8, 1 Cor 2:14). A man's mind before death is at any time the combination of both the mind of the flesh and the mind of the spirit which, for a Christian, are locked in a continual battle (Rom 7:25, Gal 5:16-17, Eph 4:23).

The spirit of every man knows sufficient about God for the purpose of Salvation and every man that has ever lived should therefore have been spontaneously and instantly born again at the inception of life (Psalm 51:5, 58:3, 139:13-14) so every individual sins on his/her own account in this matter (John 1:9, Acts 17:27, Rom 1:19-20, 8:18-22). This has always been so (John 1:9.. 'lighteth', Rom 8:18-22). Every man is under the Judgement of God (Psalm 26:1, Rom 14:10), a Christian starts the judgement process whilst in the flesh (1 Pet 4:17). Men are a mystery to themselves (Psalm 139:6, 1 Cor 2:11), the conscious mind being in part unaware of the basic spirit's mind and even the latter unable to fully grasp God (1 Cor 2:11). God will not reveal Himself beyond the standard, background, revelation (Rom 1:19-20) where there is no seeking after God (Mat 7:6, 13:10-16, Luke 8:10, 24:25, 32, Acts 16:6-7, 1 Cor 2:14, Heb 4:12, 5:11-14, 11:1, Rev 19:15) but rather reveals Himself, Christ, the Gospel and the Word according to the readiness of a man to receive and keep it (Jer 17:9-10, 32:19, 2 Cor 8:12). This process balances

out in fairness as, since there is revelation, the more given the more is then expected of the believer (Luke 12:48). This does not detract from the fact that the eternal Godhead is revealed both spiritually and physically (Rom 1:19-21) to all of Creation such that all of Creation, and this includes things which are themselves a collection of spirits (Rom 1:20), is aware of God sufficiently well to chose Salvation (Rom 1:18-20). This is a mystery.

A Christian's own basic spirit becomes perfect when the Christian is born again (Rom 7:15-20 - Paul continually flips between referring to the 'I' of his basic spirit and the 'I' of his flesh -, 22-25, 8:1, 10, 27, 2 Cor 5:21, Eph 3:16, 1 Thes 5:23-24, 1 John 3:6, 9), transformed by God's Spirit (Rom 8:14) and therefore the spirit mind also becomes perfect at salvation (Eph 4:23). Until this occurs a basic spirit is sinning continually as is the whole person even from the womb and the foetus-with-blood (Lev 17:11, Psalm 51:5, 58:3, 1 Cor 15:46). James 4:5 refers to mankind under the law, the "us" being mankind which as a default is unsaved and under the law (Jam 2:9-11). The sin of conception is the generic sin of the parents under-the-Law who all fail to keep the Law (Rom 3:20), not that of the foetus-without-blood (Lev 17:11, Psalm 51:5, 58:3, 1 Cor 15:46). Any thought, word or deed committed by Man under-the-Law is tainted by sin as the sin of being under the Law and then of failing to keep any part of it is all in all (Rom 3:10, 20, Jam 2:10). So the sexual act, however and with whomever performed, is included just as is the act of eating or anything else (Rom 3:10, 20, Jam 2:10). The foetus-without-blood is spiritually part of both of the (uncombined) spirits of its parents until it has blood at which point it has its own basic spirit (Lev 17:11, Psalm 51:5, 58:3, 1 Cor 15:46). The foetus-before-blood so resulting is not a judgeable entity in its own right or self (Lev 17:11, Psalm 51:5, 58:3, 1 Cor 15:46). Neither the sexual act nor marriage create for the parents or for the foetus-before-blood one spirit, the one flesh of the sexual act that applies under the Law does not create one spirit (Mat 19:6, 2 Cor 6:14, Rev 20:15). Married couples, sexual couples and the foetus-without-blood are not judgeable entities in their own right (1 Cor 15:46, Phil 2:11, Rev 20:12, 15). The one fleshness of the sexual act under the Law precedes the combined spirit entity of the foetus-with-blood (Gen 2:22-25, 5:2, Lev 17:11, Psalm 51:5, 58:3, 1 Cor 15:46).

The flesh, and its mind, continues to sin in a Christian (Rom 6:7, 8:23, 1 John 1:8). Despite this Christians should be perfect (2 Cor 13:11, 1 Thes 3:13, 5:23) although this does not happen to the flesh, as it should (Phil 3:12, 1 Pet 4:1) until the resurrection (1 Cor 13:10, 15:42-44, Phil 3:21). A Christian's overall mind, the combination of the flesh and spirit minds, will be embued with Christ and the perfect basic spirit's mind (Rom 8:5, 1 Cor 2:16, Eph 4:23). As a result the overall mind should become in net terms a powerful force for good (Rom 7:25, 8:5, Eph 4:23) and often indeed a reflection of the spirit such that it becomes almost indistinguishable from the mind of the spirit and is therefore spirit-like (Rom 8:5, Eph 4:23).

Paul did not sin when he was restless in his perfect basic spirit. This was not basic spirit sin as the basic spirit may have good cause to be restless (2 Cor 2:12-13). Jesus was 'troubled in spirit' and did not sin (John 13:21). Christians, because of Christ's sacrifice can not be troubled in spirit (Psalm 46:1, Prov 11:8). Jesus as a Man on Earth was 'troubled' in spirit (John 13:21) and indeed God who is a Spirit is shown as having 'fierce anger' (Num 25:4).

It is absolutely possible and available for Christians to know in their conscious minds all doctrine in sufficient accuracy and detail to behave correctly in every circumstance (Mat 10:19-20, Mark

13:11, John 14:26, 16:13, 2 Tim 3:16-17 'perfect'). Furthermore there should be unanimity of belief throughout the church and this is a default pre-requisite for really effective world evangelism (John 17:20-21) along with Christians loving one another (John 13:34-35). The primary default is that all has already been achieved that is necessary for belief by all (John 1:1, Rom 1:20, 10:18, Col 1:23). The stipulation that the Word must be preached to the whole world prior to Jesus' return is similarly, potentially, over-ridden by the primary default that everything that is necessary has been achieved already (John 1:1, Rom 1:20, 10:18, Col 1:23) and therefore the return of Christ now is not impossible as revealed by the whole Word (Mat 24:42, Mark 13:35).

God knows more about us than we know ourselves (1 Kings 8:39-40, 2 Chron 6:30, Job 23:10, Psalm 26:2, 139:1-16, Jer 12:3). This means that God is interacting with our own selves, a mystery to us, with the mystery of His Salvation (Job 9:21, 23:10, Psalm 26:2, 39:11, 139:7-8, Jer 12:3, Jer 17:9-10, 32:19). This explains all suffering and blessing that we can not explain as God is trying by this process of blessing and suffering to convert us such that we become alive from God's, correct, perspective, that is have eternal life (Gen 45:7-9, Deut 13:3, 27:26, 30:1, 2 Sam 14:14, 1 Kings 8:39-40, Job 23:6-17, 34:11, Psalm 22:24, 26, 25:8, 26:2, 66:10-12, 84:11, 116:13, 139:6, 145:9, Prov 3:11, Eccl 7:8, 8:11-14, 9:11, Isaiah 49:10, 57:1, Jer 17:10, 24:5, Ezek 14:22-23, 18:25, 33:10-11, Mat 5:3-12, Rom 8:28, 1 Cor 1:5, Jam 4:9). Especially as, eventually, and for some, not until after the second Heaven and Earth commence (Rev 20:15), all are saved (Psalm 22:27, 119:91, Isaiah 45:23, Ezek 18:4, Hos 2: 23, Mat 16:17, Rom 11:32, 14:11, 1 Cor 2:11, 3:16, 4:5, 12:3, 2 Cor 6:6, Phil 2:10-11, 1 Tim 2:4, 1 John 4:15). The saving confession of Christ as Lord under the influence of the Holy Ghost (1 Cor 12:3, Phil 2:11) is not the same action as the false, insincere or self-deceived salutation of 'Lord' directed at Christ (Mat 7:21-23, ref 'never', Luke 6:46). The former represents Christian status (1 Cor 12:3, Phil 2:11) whilst the latter does not (Mat 7:21-23). God only glories in the true, unforced, free-will (Gen 2:16), confession given by the Holy Ghost which is the Christian status (Rom 15:6, 9, 2 Cor 3:18, 4:13-15, Phil 1:11, 2:11, 2 Pet 1:3).

Some receive the sentence and judgement of eternal torment but this is rescinded when they eventually repent and are saved (Isaiah 66:24, 1 Cor 12:3, Phil 2:10-11, Rev 14:10-11, 20:15). Each person is blessed or afflicted under their own imperative under the prime principle (Ezek 18:20). The prime principle is the Godly imperative under which ultimately all souls (1 Cor 12:3, Rom 14:11, Phil 2:10) are saved (Ezek 18:25-32). It is the process by which God expunges from the hearts of his creations their desire to be God (Gen 2:17, 3:4-5, 22, Ezek 28:2, 6, 33:11, Rom 10:4).

Any and all suffering is worth it and a necessary requirement for personal salvation (Psalm 34:10, 18, 19, 60:3-5) given this process of Salvation. This is achieved by becoming and remaining a Christian (Ezek 18:31-32, 33:17-19, Rom 8:28, Jam 4:9, 1 Pet 1:6 'if need be', 1 Pet 3:14, 4:1, 4:12-14, 16-17, 19), if necessary after death for those eligible, either for the unpleasant exposure to the gospel in 'prison' or the pleasant exposure in Heaven (Luke 16:22-31), because they have never have heard the gospel to Christ's satisfaction (1 Pet 3:19, 4:6). Unmerited, by the recipient, blessing is another way God interacts with a person to try and interest them in their Salvation, whatever is most likely to succeed (Job 12:6), and God sometimes finds blessing a more likely route than suffering; the whole process of suffering and blessing being, overall, an

equal test for salvation that all can pass if they want to (Job 12:6, Psalm 92:7, Eccl 5:19-20, 8:12-14, 9:2-3, 11, Rom 8:28). Individually specific suffering, including death, is an expression of the will and purpose of God that men be saved (Psalm 44:21-22, Isaiah 48:10, Ezek 18:23). This principle requires that no suffering should be 'pointless' or without moral consequence through choice being exercised in some way and this is indeed what the Word teaches us is the case (1 Cor 10:13, Jam 4:8-10). God suffers in response to our sin (Isaiah 63:7-10).

The body has flesh life due to the blood and not the indwelling spirit which can leave the body, for a short while, without loss of flesh life (Lev 17:11, Josh 5:1, Judg 15:19, 1 Sam 30:12, 1 Kings 10:5).

The soul knows more about us, as it is the spirit as well as the body together, than our conscious minds (Psalm 139:6 vs. 139:14). The basic spirit of a Man is the prime mover in this process and the person may 'need' to suffer as a result as part of this interactive process with God in the furtherance of that soul's salvation (Prov 20:27). The prime principle of Salvation cuts across and is superordinate (Prov 3:11, Rom 2:7, 8:28) to that secondary causal chain of experience formed by God's other blessings in a life or the results of evil choices (Job 1:9-12, Psalm 25:8, Micah 7:9, Zech 5:3, Mat 10:28, 11:29-30, 16:24-26, Mark 8:34, 10:21, Luke 9:23, 14:27, John 14:6). Job's sufferings was not for his sins as such (Job 1:8, 22, 2:3), he had been rewarded by God for his goodness (Job 1:1, 10), but that he might be saved (Job 19:25), that was how the mystery worked out for him (Job 19:25). For this case the enabling agent in the process was his ungodly fear (Job 3:25) which is sinful (Job 22:3-5, Rom 14:23, 1 John 4:18). The presence or absence of faith for specific works is for the Spirit to control (1 Cor 12:7, 11) in such a way as to maximise the chances of the person choosing Salvation or remaining saved (1 Cor 13:7) and is one way God can control the workings of this mystery of salvation (Rom 12:3, 1 Cor 12:11). This process, when successful in that it leads someone to be and remain saved is called 'Charity' (1 Cor 13:1-13). Note that salvation involves faith but God never rations this particular faith, it is also always available as a spring-board for appropriation (Acts 2:21, Rom 1:18-20).

'Innocent' suffering, which is not innocent to God, (Psalm 51:5, 58:3), along with happiness appears as a mystery to man but is not a mystery to God, the purpose of both being their necessity for eternal salvation (Rom 8:28, Phil 2:10, Jam 4:9). Job was afraid for himself and his lifestyle. This was his basic spirit expressing its deficiency thereby prompting the intervention of God (Job 3:25, 22:4-5) and this process seems a mystery to the conscious mind (Job 3:3). Job did sin and was not sinless in any one compartment of his life (Job 3:25, 19:25, 22:4). Job 1:8, 22 'all', and 2:10 are parables of expressions and exaggerations for emphasis stressing that his life and subsequent reaction to disaster were much better than the human norm (Job 3:25, 22:4). Partial, compartmental or component righteousness (as described expressively in: Job 1:22, 2:10) is impossible (Rom 3:10-13, 12: 'doeth good', 13: 'throat ..open sepulchre').

The Lord is good to all (Psalm 145:9, 17, Rom 8:28, Jam 4:9) and whether we 'know' it or not we are receiving, to some extent, what we 'need' as our spirits interact with God in the context of salvation (Psalm 145:16-17). The soul of a man interacts with God and is examined by God through the basic spirit (Prov 20:27, Job 32:8). Not through the conscious awareness, which if involved is so indirectly and partially, such that everything about the person's ability to be or remain saved is revealed and worked through (Psalm 145:16-17, Prov 20:27, 24:12, Jer 17:9-10,

Rom 8:28, Jam 4:7-10). Exposure to prayer and the intervention of the Holy Ghost is restricted according to a man's willingness to believe and respond appropriately (Luke 4:25-27, 8:10, 10:21). The purpose of life is to be and remain saved and this is the primary determinant of someone's life (Mat 8:22, Luke 20:38). Only that which is alive forever is alive to the eternal God (Mat 8:22, Luke 20:38).

This entire process is summarised in Lamentations 3:26, 32-40 and is part of the Prime Principle. These verses establish that God is responsible for everything good and bad (Lam 3:32) but His primary will is good only (Lam 3:33, 38) and He endeavours only to lead men to salvation which is the 'cause' or purpose of life (Lam 3:36). God is working on every Man, including the unpreached dead in 'prison' or Heaven (Luke 16:22-23, 1 Pet 3:19, 4:6), by means of 'deserved' or 'undeserved' suffering and blessing in an attempt to reach that Man's soul for salvation (Lam 3:33-35, 39-40, 1 Cor 12:6, 11). This is an interaction between the Holy Ghost and the man, Christian or otherwise (1 Cor 12:7). The purpose of suffering under the prime principle is revealed by the Sermon on the Mount (Mat 5:1-13) and Jesus' teaching (Luke 6:20-23) in which the link between suffering and the eternal inheritance that makes it worthwhile is revealed, the latter necessitating the first by the nature of man (Rom 3:10). Only the eternal matters, thus justifying the necessary suffering, as only the eternal position of eternal damnation or eternal life is real (Mat 8:22). The question with suffering is not what occurs on this earth but how eternal damnation is to be avoided.

As regards the second, post second resurrection, or eternal death, this is explained as the active and eternal (as default unless/until repentent) choice of those involved for whom Heaven would be torment anyway (Rev 14:9-10 - "tormented...in the presence of the holy angels, and in the presence of the Lamb" - these tormented men are not 'separated' from God's presence, rather they are tormented by it!) and who must continue to experience this as that is their ongoing choice (Rev 14:10-11). These are not in Heaven (Rev 14:11) but are in the presence of God and His angels and are tormented just by this very presence itself alone such that Heaven would be as or more tormenting (Rev 14:9-11). Such experience and exposure to God's presence is their best chance of Salvation and because this is available (Col 1:20, 23, Phil 2:10) their experience continues in Hell in their best interests and on their behalf. The eternal condemnation is a default i.e. it continues eternally unless and until there is repentance, which there always is (1 Cor 12:3, Phil 2:11). This second death that involves awareness and consciousness also applies to devil spirits (2 Pet 2:4, Rev 20:15).

The process is also described in Luke 13:2-5 where the point is made that suffering on earth is a function, primarily, of someone's interaction with God's purpose of salvation (John 9:3, 30) and is not primarily a straight-forward function of the individual's sin or sins. This latter is the secondary and over-ruled component (Lam 3:39). Suffering in Hell or blessing in Heaven counter-balances what happens on earth and again only for the purpose of salvation in those blessed or afflicted during the process (Luke 13:2-5, 16:20-31).

If a Christian suffers this is not a function of the position of his flesh, it is righteous even as it sins (Rom 3:20-22). A Christian will suffer on account of both good and bad things (1 Peter 3:17) but at all times the suffering is not an expression of that Christian's sin but rather what is in the necessary and best interest of the maintenance of Salvation for that Christian (Rom 8:28, 1

Cor 1:5, 5:5, 2 Thes 1:5, 2 Tim 3:12, 1 Pet 3:14, 4:12-13, 16-19). This prime imperative of suffering applies to all men (Eccl 9:2), and for non-Christians the objective is for them to be saved (Eccl 9:2, 1 Pet 3:19), acting as the principal component and affected by lesser causative agents such as receiving due recompense in this lifetime (Deut 7:10, Jer 31:19 - which covers the primary and secondary causative components, 1 Pet 4:15). **Remember that this process has to future-proof the salvation against any (Rev 21:4-8, 27, 22:15) later sin for all eternity, including the period after the Last Judgement, in an eternity of free will (Rev 22:5, 17) so it appears thoroughly mysterious (Isaiah 55:8-9) to us as it covers far more than what we see in someone's lifetime or can imagine of their experiences up to the Last Judgement (Rev 21:27).** Specifically this means that those in the second Creation never wish to be God (Rev 21:7) thereby avoiding the Law (Gen 3:5).

A Christian's fellowship with other Christians is a protection (1 John 1:7 as is confession (1 John 1:9).

Non-Christians at the final judgement go to Hell for the second death of tormenting awareness (Rev 14:10-11, 20:10, 15) which is a mystery in that it is a true but logical inconsistency to our minds, an antinomy, as death usually means non-awareness and torment involves awareness (Rev 20:10). However we know that God can regard someone as dead who is yet sentient (Mat 8:22, Luke 9:60). We are left in the certain knowledge that Hell is both death and tormenting (Rev 14:9-10) for men as well as devil spirits (Rev 14:9-11, 20:10, 15) and is, by default, everlasting destruction (2 Thes 1:8-9). The fact that it is tormenting for men means that it is worse, for example, than being drowned and then dead and unaware of anything (Mark 9:42). Also the distinction is drawn between pain in this life and the worse fate of Hell which suggests an eternal, sentient torment in Hell (Mark 9:43-48). The devil, beast and false prophet are also to be tormented for eternity i.e. indefinitely (Rev 20:10) whilst in the lake of fire which is the second death and yet tormenting (Rev 14:9-13, 20:10, 14) until they are saved after which only the smoke of their torment ascends (Rev 14:11). Anyone in the second death is in the lake of fire (Rev 20:14) and all the damned are there including men (Rev 20:15-21:8). Once someone repents out of the second death then only the smoke of their torment ascends forever (Rev 14:11).

All those who die the first death and are left in the 'grave' (Eccl 9:10), i.e. the unsaved dead who do not respond to the gospel in Heaven or Hell, then return to their default status in the 'grave'. They are unaware (Eccl 9:10) and await the final judgement whereupon they will go to Hell for the second death (Rev 20:6, 15). Therefore the lake of fire is the second death (Rev 20:14) which is being in Hell forever, Hell itself eventually being inserted into it (Rev 20:14) and it is a place of eternal torment for all those within it (Rev 20:10) and there is no respect of persons (Acts 10:34) or distinction between the devil or men in this matter (Rev 14:9-11, 20:15). The false prophet is a man and he is tormented (Rev 20:10). As a further mystery the eternal state of torment allied to death, the second death, continues after death and Hell is itself destroyed by the second death (Rev 20:14). Hell is a generic term covering both 'Prison' (Luke 16:23, 1 Pet 3:19) and the Lake of Fire (Mark 9:43, Rev 20:14-15).

God reveals Himself interactively and progressively (Prov 1:23, 2:3-5, Heb 5:13-14, 8:10) and never absolutely (1 Cor 2:11, Eph 3:8). The mystery of salvation (1 Cor 4:1, Eph 3:9, 5:32, 1

Tim 3:9) which had been kept hidden of 'Christ in you' (Col 1:26-27) and the salvation of the Gentiles (Eph 3:6) was only hidden by the flesh and in the flesh because Man chose it to be so by the hardness of his heart (Rom 1:18-21). The other aspect of this mystery was the revelation of the gospel to the powers of heaven via the church (Eph 3:10). The knowledge of salvation was available always to all men, including Gentiles (Acts 15:14, 17, 19), and the spirit of man always has known it (Acts 15:18, Rom 1:18-21, 2 Pet 3:5-6). [The Jews were first Gentiles anyway (Acts 15:14, 17:26)]. The basic spirit of a man knows all that which the basic spirit knows (i.e. there is no basic spirit unconscious) and all that the flesh knows (1 Cor 2:11). God witnesses to the flesh via the material (Psalm 19:1, Acts 14:17, Rom 1:20). The overall mind can be very ignorant of key spiritual matters, especially if the flesh mind has become strong, for example Samson was not even aware that the Holy Ghost had left him (Judges 16:20) whereas before It had been upon him (Judges 14:6).

The conscious mind does not necessarily know any better (Num 15:29) e.g. as with children (Deut 1:39, Neh 8:2, Jonah 4:11) but this does not mean that the spirit of that person, or child, is unaware. Rather in all instances the contrary applies and so even the foetus sins (Gen 3:22, Psalm 51:5, 58:3, Isaiah 48:8, Rom 1:20).

Human attraction is partly spiritual, that is between the basic spirits involved, therefore to a greater or lesser extent being a mystery to the conscious minds of all concerned (Luke 1:41).

In the Second Creation, as the default, there will be no remembrance of the first and all its works (Isaiah 65:17). However there is the ongoing witness of the tormented (Rev 14:11). That which is not chosen for inclusion in the Second Creation is consumed by the coming of the Second Creation and by its participants, this includes all spirit and all matter (Col 1:20, Rev 19:18, 20:11-15, 21:1).

God's thinking is not as ours and therefore the Word is absolutely not structured in a 'logical' way in terms of the human way of thinking (Isaiah 55:8-9) and His ways are mysterious to us and yet loving.

Whilst the Law is known in the spirit to everyone as the urge of man for and receipt of the forbidden fruit, the details were only consciously revealed progressively to Israel (Psalm 147:19-20, Gal 3:17). As originally coming under (partaking of) the Law was not of faith it is of sin by origin (Gen 2:17, Rom 3:20, 5:12-14, 7:7, 14:23, Gal 3:13, Heb 10:1) and sets up Man as the judge of right and wrong (Gen 2:17, 3:6, Mat 7:12, Rom 10:3). Thereafter, all men having sinfully chosen it (Gen 6:3, Rom 3:10-20), as with Kings and Temples for Israel, all men are as the default bound by it by God's commandment as revealed in all its simple essence and equivalence by the 'Golden Rule' (Gen 2:17, Mat 7:12, Rom 3:19).

It remains the fact that mere exposure to the miraculous does not necessarily or even often convert those exposed (Mat 13:14, Mark 15:31, John 7:5, 12:37, Romans 1:18-21). Hence exposure to the miraculous does not invalidate a resultant faith (John 4:48, 11:15, 42, 48). Faith and what we know are distinct, even when we have been exposed to the reality of God it still takes faith to believe. It takes faith to believe what we know via our basic spirit within us (John 2:23, Rom 1:18-21). People can, and devil spirits do, know the power of God and yet not believe

in Christ (Mat 27:42, Luke 4:41, Jam 2:19) just as they can believe in God without being saved, that is being a Christian (Jam 2:19). God restricts such conscious knowledge in humans according to the level of faith (Luke 8:10, 19:26, 2 Cor 8:12) whilst for devil spirits they already know, consciously, such things (Luke 4:41, Acts 16:17). This is not the same as belief in Jesus as personal Saviour (Acts 16:17, Jam 2:19). Only sometimes does the miraculous have the desired effect (Luke 7:21-23). This is because the basic spirits of men know about God anyway already, belief *in* Christ, which is an active choice, is the issue (Rom 1:18-21, 2 Pet 3:5-6).

The miraculous is distributed in part according to the faith to receive it (Mat 13:58) which means that no doctrinal teaching or ministry can be established by lots of healings simply because this limiting factor or component in the lives of the hearers will effect the degree of miraculous exposure, without reference to the ministry or Godly status of the preacher (Mat 13:58). Just as with Elijah (Luke 4:25-27) when Jesus walked most people on planet earth or even in Israel were not healed, which is no adverse reflection of His ministry of course (Mat 13:57-58, Luke 4:24-27).

For this reason doctrines must in essence be miraculously substantiated by the preacher, himself appropriating the miraculous, as his faith alone is obviously the relevant issue in regard to his authority as in the proverb 'physician heal thyself' (Luke 4:23) which also refers to the depredations of old age and death (Psalm 39:11, Mat 9:12-13, Luke 4:23). This is the best witness as Jesus acknowledged (Mat 9:12-13, Luke 4:23) and of course he responded by the resurrection 'self-healing'. What he would not do was heal all the Israelites *en masse* as their faith did not allow for this under the Prime Principle (Luke 4:23) even though such healing was required to the maximum degree possible under the fulfilment of the prophecy (Luke 4:18-21). This is most important in the matter of appropriation - see Appropriation.

Human learning is of no substance in relation to the Word (Luke 21:14), only that which is established by revelation from God and discernment of the Spirit (Luke 21:14, 1 Cor 2:14). 'Study' of the Word is necessary (John 5:39, Rom 15:4, 2 Tim 2:15) but only achieves anything to the extent that it is God-inspired (Luke 21:14, 1 Cor 2:14).

Sin is partially independent of the conscious mind, that is not all sin is perceived as such in the conscious mind of a person (Luke 23:34).

The preaching of the gospel is to the basic spirit of a man rather than the conscious mind as such (Luke 24:32 - here called 'heart', 1 Cor 2:11, 14). Only by revelation does the conscious mind understand it (Luke 24:45, Acts 8:31, 35, 1 Cor 2:14).

Nothing that a man knows can be kept secret from Satan (Ezek 28:3). Satan is also a 'Man' in that he was made in the image of God (Gen 1:26, Ezek 28:2, Mat 16:23), see Dominion. Angels are often referred to as men (Ezek 9:2, 11) and sometimes this includes angels on the earth (Acts 1:10). Christ is also a Man (Rom 5:15). Angels are men as beings capable of Dominion and of desiring to be God (Gen 1:26-28, Isaiah 14:14, Dan 9:21, Luke 1:26). Christians, from the moment of salvation, are angels as the sons of God, only in the flesh - material angels (Mark 12:25, **Luke 20:36**, Rom 7:25). Once freed of the mortal flesh we are *manifestly* equal to angels (Luke 20:35-36 which refers to the present as well as the future: 'accounted worthy' and 'are the

children of God', John 8:51). As evidence of this we can speak with the tongues of angels (1 Cor 13:1). However Christians are also equal to angels now (Luke 20:34-38) and this means that they should manifest appropriation and not die in the flesh (Luke 20:34-38) but remain spotless until the Changing (Job 16:8, John 17:22, Rom 6:3-5, 8:10, 37-39, 9:23, 12:1-2, 1 Cor 15:47-57, 2 Cor 3:17-18, **4:6-7**, Eph 1:19, 5:27, Col 1:9-10, 22, 2:9-10, 1 Thes 2:12). God wants to be loved by the power of God from those with this power who are yet not God (Deut 6:5, Col 2:10). Meanwhile non-Christians are a "little lower than the angels" (Psalm 8:5). However Jesus Christ on earth before his resurrection was also in the same state (Heb 2:7-9) and he was and is God so we see that this state has no limitation of itself.

Satan also interacts with the basic spirits of non-Christians and the overall minds of all men, to the extent that he can (John 13:2). Possession by devil spirits, impossible with Christians, follows a period of heavy interaction and influence as we see in Judah who stole the gift money (John 12:6), was minded to betray Jesus (John 13:2) but was only possessed later, i.e. after the bread (John 13:27).

Since Pentecost the Gentiles have, by the gospel, been exposed via their conscious minds to the offer of Salvation (Acts 17:30-31).

Such is the self-security of God that He allows His creations to doubt in their flesh minds (only) His existence (Rom 1:28) and this is, paradoxically, excellent evidence that He is and is what He is, namely, Love (1 John 4:8). Whilst knowledge about natural processes can be gained by scientific endeavour, God has decreed that people shall be exposed to such prompts and 'evidence' to enable them to believe whatever they wish to believe as regards spiritual matters and the Creator (Jer 17:10, Luke 8:17-18, 19:26, 2 Tim 3:7). This is so that they can be given free choice under the prime principle and judged appropriately as regards inclusion in the eternal, second Heaven or Earth (Rom 1:17, 10:9). This requires the Word to be, without the correct spiritual discernment, capable of many different 'interpretations' (1 Cor 2:14) of infinitely differing degrees of accuracy (Jer 17:10, 32:19, Luke 8:17, 19:26).

Belief in God (Jam 2:19) and the acknowledgement of Jesus (Phil 2:11) will ultimately be universal and for devil spirits already is as regards the existence of God (Jam 2:19).

Salvation

All men are called sooner or later (Mat 20:16, 22:14, John 6:37, 44, 65) when dead if necessary (1 Pet 3:19), at the most opportune time for that person's salvation (Rom 8:28), that is exposed to the gospel in their own understanding and to God's satisfaction of completeness i.e. Jesus preaches the Word directly or indirectly (Mark 2:17, Rom 8:28, 1 Pet 3:19). This is part of the Prime Principle.

Salvation is the purpose of life and Creation (Rom 1:20, Col 1:20, 23). It is the message of the Word (John 1:4). Salvation is the perfecting of the spirit by the redemption of Christ (Psalm 103:12, 1 John 3:6, 9, 5:18). Whilst still in the flesh it is possible to lose Salvation once gained and this, along with not being saved in the first place, is the unforgivable sin, blasphemy against

the Holy spirit and the Abomination of Desolation (Mat: 12:31, Mark 13:14, 1 Cor 15:2, Heb 6:4-6, 1 John 5:16). No man can save himself (Luke 9:24). Any sin can be forgiven by God except that of not being saved (Mark 16:16). Everyone, in all time, receives an equal chance to be and remain saved despite the very individual and particular interaction between one basic spirit and God (Eccl 9:11, Luke 16:19-31, John 7:17, 1 Pet 3:19, 4:6). Failure to be saved or loss of salvation, once gained, is the unforgivable sin (Mark 16:16, Rom 3:10, Heb 6:8). This means that not being saved is a status that God does not forgive, as He does specific sins (Mat: 12:31, Mark 13:14). It is tantamount to claiming to be God (Gen 3:5, 22). A non-saved or a saved person can be forgiven, say, the sin of theft, indeed the Christian is already forgiven even as he sins (1 John 1:7), but neither person can be forgiven, respectively, not being saved or losing salvation status (Mat: 12:31, Mark 13:14). The only way back is to become saved or be saved again and Salvation is always available, even in Hell (Psalm 139:8). This is not only the forgiving of the former status, rather its complete removal (Mat: 12:31, Mark 13:14), which is why lack of salvation is unforgivable in that it has to be removed as an ongoing state, rather than forgiven (Heb 6:6). It can not be forgiven, whilst it remains. A person is forgiven their sins at the point of salvation (or re-salvation) and instantly and immediately thereafter their prior lack of salvation (Phil 2:11, Heb 6:6).

A Christian can not lose salvation unless this is the settled will of his own, it can not be forced upon him by Satan or anyone else (Rom 8:17, Heb 6:6). It does happen that Christians decide to cease to be Christians (Heb 6:6), although finally even they are all saved (1 Cor 12:3, Phil 2:11, Heb 6:6). Some are only saved out of the torment that is, without this change of heart, everlasting (Heb 6:8, Rev 14:11, 20:15).

Salvation is the acceptance of Christ, alone, as Saviour and mediator between a man and God (1 Tim 2:5) by his act of resurrection (Rom 10:9). Trust in Jesus as the personal source of an individual's eternal life and welfare is the absolute irreducible, necessary and sufficient condition for salvation, in short to 'call' upon the Lord (Luke 23:42-43, Acts 2:21, 16:31, Rom 10:13). Whilst the Trinity is a true doctrine and absolutely essential to an accurate understanding of the Word it is not the case that only believers in the Trinity can be Christians or that failure to believe in the Deity of Christ, which is indeed an error, disqualifies someone from being a Christian automatically and without exception (John 5:24, 8:19, 14:9-21, 23-31, 15:1-16, 26-27, 16:13-16, 27-28, Acts 2:21, 16:31, Rom 10:13). Believing, absolutely, that Jesus is the Son of God is sufficient for salvation (1 John 4:15). The foundation of our faith is Jesus, the author and finisher of our faith (Heb 12:2). He is the 'rock' as the Christ or Messiah (1 Cor 10:4) and as the Son of the Living God and that is the 'rock' upon which the Church is built by Christ (Psalm 42:9, 62:6-7, Mat 16:16-18 'this' refers to the body of Jesus, Mark 8:29, 1 Cor 10:4). The point of Jesus then describing His suffering body was that He was the seed rock and as such had to die (Mark 8:31, John 12:24). The denial of the need for this rock to, illogically, suffer and die was the essence of Peter's Satanic deception (Mat 16:21-23, Mark 8:31-33, John 12:24, 1 Cor 15:36). As the Word is Christ it also is the spring of faith (Rom 10:17). The doctrine of the 'Apostolic Succession' to justify the Papacy is therefore an error (Psalm 62:6-7, Mat 16:16-18, 21-23, Mark 8:31-33, John 12:24, 1 Cor 10:4, 15:36, Heb 12:2, Rev 22:13) and this is doubly confirmed by the Priesthood of all believers (1 Pet 2:5, 9), not just Peter (Mat 16:18), having the authority to bind and loose (Mat 18:18).

It is necessary to believe that salvation is by faith not works (Rom 11:5-6), given in grace and is from and in Christ. Salvation is mediated by God the Son who is God and is a perfect and risen Man (John 14:6, 1 Tim 2:5, 4:10), not God the Father or God the Holy Ghost, although of course all three Persons are God. This is a mystery (1 Tim 3:9, 16). Since the Saviour as Jesus is God incarnate and fully human, it is up to Christ to determine if he will accept someone as a Christian based on their faith in Him as Saviour rather than as God, which he is. We cannot stipulate that the belief that Christ is God is required for salvation as Jesus does not (Acts 2:21). Obviously in the eternal time perspective all those saved will understand and believe accurately (1 Cor 13:12) and this will include belief in the Trinity. Anyone who believes in the Trinity with all their heart is certainly a Christian. As for those who profess faith in Jesus but do not acknowledge His Deity and the Trinity and there are no doubt many non-Christians and Christians who are in this category, their status depends on whether their faith in Christ as Saviour and Lord is absolute and God-given (John 6:65, Acts 8:37, Rom 10:9). Only by discernment and by looking at the whole context and fruit of someone's life in love and mercy can we attempt to discern the spirit as to whether they are saved (1 Cor 2:11, 14-15).

The basic discernment of what is Christian is predicated upon whether there is faith that Jesus exists as a real person, was alive as a man on earth and is the Christ, the Saviour of the individual and of the world (Acts 2:21, 1 John 4:2-3). It is also manifested in the love which is of God by virtue of being born-again in the Spirit and found in the basic spirit of a Christian (1 John 4:7).

If someone believes, with all their heart, that Jesus is the Messiah, the Christ, and their personal Saviour and the Son of God; then they are a Christian (Mat 16:16-20, Acts 8:37). This is the mercy of God whereby faith in the Son means that the Father accepts the believer (2 John 1:9). This is God the Father's choice (John 6:44, 65). This total belief is a spiritual gift and a supernatural event (Mat 16:17). Christ is the beginning and the end of the Salvation process (Rev 22:13).

The default position is that the dead are without awareness in the 'Grave' (Job 7:9, 14:10, 12, 21, Psalm 6:5, 115:17, 146:4, Eccl 9:5, 10, Isaiah 38:18) until the second resurrection (Job 14:10, John 5:28-29) which starts with those in the grave becoming aware ready for the call to Judgement (John 5:28). However:

A man who has not experienced the gospel of Salvation to God's satisfaction (Rom 10:16-17, 18 - 'into') beyond that sufficient revelation that is received by all creations (Rom 1:20) and men (Tit 2:11, Heb 4:2, 6) and who then dies either goes to Hell, for an unpleasant experience of exposure to the gospel (Job 24: 19, Psalm 9:17, 139:8, Zech 9:11, Luke 16:23, Eph 4:9, 1 Pet 3:19-20, 4:6) which is like being in a fire (Deut 32:22, Luke 16:24), or to a part of heaven (Luke 16:22, Rev 2:7) - for a pleasant experience of exposure to the gospel (Luke 16:22-5). Those who respond by belief are then saved (John 5:25 - 'hear', 1 Pet 4:6). That which is not Heaven is either the Grave or Hell. David went to either Heaven or the Prison part of Hell to hear the gospel (Psalm 88:4, 6, 10) and is now saved (Acts 4:25 - reference the use of the present case). Being in Hell is no bar to calling upon God as the dead Jonah did so when his body was in the fish and his soul was in Hell (Jonah 2:2).

The process of salvation covers therefore those alive on Earth and the unsaved dead being preached to in Heaven or Hell and is alluded to in Psalm 88:10-12, 89:1 Amos 9:2, Zech 3:1-8, and Rev 14:6. Even in Hell, God's lovingkindness is shown and some at least respond (Psalm 3:2, 32:5, 88:10-12, 89:1). The Grave, and the spiritual unconsciousness that goes with it, is however the default destination of the dead (Psalm 88:3, 89:48, Eccl 3:20, 9:10). Furthermore it is not automatic or axiomatic that men respond positively to the preaching in Heaven or Hell (1 Pet 4:6). Those in the default status of the Grave can not respond as they are unaware of anything (Psalm 115:17, Isaiah 38:17-18). The preaching in Heaven and Hell is the only purpose and focus of the awareness given therein to the unsaved dead, there being no other activity, and this awareness ceases immediately the process is concluded with either acceptance or rejection (Eccl 7:14, 9:5- 6, 10, Psalm 143:3).

At least some have been converted after death this way and are now in Heaven as Christians via the preaching received in Hell or Heaven (Luke 11:31, 32, 1 Pet 4:6). Christians are 'adopted' until changed or resurrected (Rom 8:15, Gal 4:5, Eph 1:5) at which point they will have a perfect, supernatural, and yet fully physical, resurrected body just as Jesus has and had (1 John 3:2). This is the culmination of the adoptive process and is the final adoption (Rom 8:23).

Therefore, by the process described above, everybody across all time and place receives ample and *equal* opportunity to believe in Jesus including those dead that have never been explicitly exposed, by our way of thinking, to the gospel (Rom 1:20, 15:21, 1 Pet 4:6). This is part of the Prime Principle. Those who do not believe are returned to the default state of the Grave which is unconsciousness until the Judgement. Those dead who believe go to a particular part of Heaven, Paradise (Luke 23:43, Rev 2:7). You must therefore be saved forever to be in Paradise (Luke 23:43). Those in Heaven receiving their preaching are in a part of heaven of relevance and resonance to them in the context of their earthly lives (Luke 16:22). So, wherever someone has been exposed to God's satisfaction to the awareness of the Gospel they are judged by their reaction to it whether on this Earth or after life on this Earth (Mark 16:16, 1 Pet 4:6).

As Christ is Life and the Way (John 14:6) and is, as God (Heb 1:8), Love (1 John 4:8), Truth (John 14:6), and Light (John 1:9, 1 John 1:5), it is impossible for Man to judge Man or predict with absolute certainty whether an individual is saved in life or will go to Heaven or Hell after life and whether they will be saved by any applicable after-this-life preaching or not (Eccl 3:21, Mat 7:1). To the extent that someone has 'believed' in Love or Truth by being committed in life to these values then they have been following Christ to that extent whether they know or acknowledge this or not (Mat 25:37-40, John 14:6, 1 John 4:8). As such this is obviously a good preparation for the after-this-life preaching (Mat 25:37-40, 1 Pet 4:6) they will receive if entitled, that is if they have not been exposed to the Gospel to God's satisfaction - a mysterious concept involving the reality of absolute Love and Truth in the Person of Christ not exposure to mere 'Churchianity' as such (Mark 16:16, John 14:6, 1 Pet 4:6, 1 John 4: 8). This process is for God to judge not us (Rom 14:10, 2 Cor 5:10). This is still not Salvation however which always involves the presence of the Person of Christ and acknowledged as such and believed upon with this awareness (John 14:6, Rom 14:10, Phil 2:11, Rev 19:11-16). Not all who use the name of Christ are, or ever were, Christians and the power of the name is such that it can work miracles even when uttered by non-Christians (Mat 7:22-23).

The exact equivalence between Love and Christ is not at all to devalue the focus upon the specifically Christian expression in liturgy and theology since of course this principle works the other way round as well (Mat 12:30, Luke 9:50 - it was done in Christ's name, 11:23). That is Love and Truth are also the Person of Christ (John 14:6, 1 John 4:8). Truth and Love are a Person, not just a force or a set of values, the Person of God (John 14:6, Eph 4:13, 1 John 4:8). This is a mystery to us (Eph 3:19, 1 Tim 3:9).

Death itself, a form of suffering, is designed so as to bring people to God and is an example of the prime principle (Acts 17:27). Jesus says to Ananias about Paul that 'he must suffer for my name's sake' great things. This means that he would, inevitably as a by-product of the work (2 Tim 1:12, 2:9-12), suffer not that he should suffer as a primary will of God. This secondary will of Paul's sufferings as described in 2 Corinthians 11:23-33 is shown as a secondary will (Acts 18:10, 21:11-14) and therefore his sufferings were examples of the prime principle in operation and this included the 'thorn in the flesh' (not his spirit note), mediated by *oppression* from a devil spirit, which was necessary for his continued salvation (2 Cor 12:7-9) by the unique interaction of Paul with Christ. This was, in part, the agent behind the sufferings listed in 2 Corinthians 11:23-33. Otherwise Paul could have lost his salvation in a process initiated by spiritual pride (2 Cor 12:7, 9).

Christian suffering that is on behalf of others (2 Cor 1:6, Col 1:24, 2 Tim 2:9-10) has still to be justified and allowed by the prime principle in operation for that individual and represents therefore the secondary will of God (Rom 8:28, 1 Pet 3:14, 17). A Christian can not be oppressed or suffer on account of another person's sins or needs, unless it is also necessary in their own walk with God as they 'work out' their salvation (2 Cor 1:5, 7, 8).

The process above explains why Peter could say 'in every nation he that feareth him, and worketh righteousness, is accepted with him'. This verse does not refer to the saved (Acts 10:35, Rom 4:5) so the Word is alluding to the process whereby those who fear God will hear and respond to the message of salvation either on Earth, in Hell or in Heaven. 'Accepted' means called and, if a suitable response is made, eventually saved. This is shown in detail by the Word being 'sent', to 'whosoever among you feareth God' (Acts 13:26), which is not the same as being saved (Acts 10:4). God knows aforetime those who will be saved and when, but this does not mean that someone can't be saved, but rather that some, at any given time, won't- the choice is up to each person to make (Acts 13:48, Rom 8:29-30, Eph 1:5, 11). Not everybody who hears the gospel in a sufficient sense as judged from God's perspective, actually believes it at the time (Acts 13:48). The last verse is in real time and is referring to those who, having heard, believe or not at that specific time as may be the case; not those who will ever believe it (Acts 13:48). The word 'ordained' refers to those ordained there and then at that time.

What was still in the 'future' 2,000 odd years ago (John 5:25) and the past then (1 Peter 3:19, 4:6) balance out in the tense sense of the Word. These preachings mean that the Hell/Heaven preaching has always taken place so that everything is fair whether you live(d) before, during or after Christ and have fully heard the gospel in the natural sense or not (1 Peter 4:6). This merges in with the second resurrection (John 5:28-29). Remember that Christ's life and resurrection on Earth happened according to a human time-line in our sense and therefore the gospel preaching to the dead, although a past event (1 Pet 4:6), is described as still in the future in John 5:25. It is

also described as actually now present (1 Pet 4:6), as well as in the past (1 Pet 3:19) and the future as well, which is a logical contradiction to our minds, but God transcends our reckoning of time (John 5:25, 2 Pet 3:8). Time itself ends in eternity (Rev 10:6). This means that ultimately all existence is in eternity or not at all (Rev 10:6).

The reference to 'good' in John 5:29 means those good deeds that are the inevitable fruit of salvation faith (Jam 2:17), which is by grace and not works (Rom 11:6). The 'resurrection of damnation' refers to all those judged on their works and therefore condemned. Good works by themselves can not save as unless someone is saved by grace and faith, receiving the righteousness of God as a result (Rom 3:22), they simply have not done 'good' *in this sense* anyway (Isaiah 53:6, Luke 18:19, John 5:29, Rom 3:10, 11:6). The goodness of God can only be received by receiving Him, through Christ, into our hearts (John 3:5-7). A Christian will, by the inevitable process and by-product of the outpouring of his spirit produce works but these do not constitute righteousness as an end in themselves (John 3:6, Rom 6:23, 11:6, Jam 2:17-18, 24, 26).

The destination at death is determined by whatever is most likely to have the desired influence on that man for salvation (1 Pet 4:5-6). As such it is the default that the experiences of either Hell or Heaven respectively for the individual concerned will be the inverse of those experienced by said individual on Earth as God tries to reach the person (Psalm 9:17, 10:17, 22:24, Eccl 7:14, 9:2-3, 11, Mat 5:3-5, Luke 6:23-25, 16:19-31). This, to some extent, mirrors the 'slings and arrows of outrageous fortune' as a man goes 'up' and 'down' in life (Eccl 8:6, 11-14, 9:2-3, 11). Where this process is successful it is called Charity (Rom 8:28, 1 Cor 13:1-13) and where not it is called Vanity (Eccl 8:14) and is part of the Prime Principle.

A proper response, once dead, is no more easy or difficult than it is on Earth and therefore no more likely to occur, there is the same chance for all in either estate (Psalm 33:15, Eccl 9:2-3, 11, 1 Pet 3:19-21 - 'like' and 'us') although the preaching is perfect (Luke 16:23-31, 1 Pet 3:19, 4:6). During this process the man is in a spiritual body (Luke 16:23-24, 1 Cor 15:44) which is not the resurrected body (1 Cor 15:51-54). Until salvation the basic spirit is sinful whether in the body of flesh or spirit (John 9:24, Rom 3:10, Col 1:20). Blessings are as necessary as suffering to come to God (Deut 30:1-2). The resurrected body has a perfect flesh but is primarily a spiritual body (Job 19:26, 1 Cor 15:42-46, 52-53). The continuation of consciousness ceases, for those still unsaved, once the preaching by experience in Heaven or Hell has fully balanced the life and provided a sufficient exposure to the gospel (Eccl 7:14, 9:2-3, 11).

Just as on earth, this preaching to those not having heard the gospel to God's satisfaction can be accomplished by saved people doing the preaching on behalf of Christ e.g. Abraham (Luke 16:22-25) and moreover directed from outside Hell. With Abraham to the rich man it was conducted from Heaven to Hell (Luke 16:22-31). Alternatively it can be performed directly by Christ and from inside Hell, out of that part of Hell which is characterised by awareness namely 'Prison', by Christ (1 Pet 3:19, 4:6). The preaching can be by an angel (Zech 3:1-4). The rich man and beggar story is a real account (Luke 16:19). We see the perfection of the Hell preaching in Luke 16:31.

Once this preaching by exposure and experience in Heaven (Zech 3:1-4, Col 1:20) or Hell is concluded, if the person rejects the gospel, he is unconscious and dead in every respect (in Hell, part of the 'Grave' - see below) until the resurrection at which he will be judged and condemned (Eccl 9:5, 10, Mark 16:16). If however he believes thus becoming a Christian he goes to Paradise (Rev 2:7) and is perfect before God awaiting bodily resurrection. People who have been exposed to the Gospel, to God's satisfaction, in this life and reject it will at death go to Hell, the default area i.e. not 'Prison', (Mat 10:28, Mark 16:15-16, Rev 20:13), a part of the Grave (Eccl 9:5-10) where there is no body for men (Mat 10:28). It is a place of unconsciousness for men (Eccl 9:5-10) but not for devil spirits (Mat 8:29, 2 Pet 2:4), where they remain, dead in every respect (Eccl 9:5, 10), until they are resurrected with a spiritual, resurrected, and physical body, a resurrected soul (Rev 6:9, 20:12), as distinct to the spiritual (after death or out-of-the-body), non-resurrected (Job 14:12), soul (1 Sam 30:12, Mat 10:28, 18:8-9), for the Judgement at which they will be condemned for eternity (Psalm 143:2, Rev 20:12-15). A non-resurrected soul either has the physical body of biological life or the soul (non-resurrected) body (1 Sam 30:12, Luke 16:24).

For these men consciousness is only returned, whilst still in the Grave, at the start of the final Judgement (John 5:28). Everlasting Fire is the place of eternal, which is the second, death (Mat 18:8-9) also referred to as the Lake of Fire (Rev 20:15). All judgement appertaining to eternal life or otherwise, or even to the differential rewards for those saved, is by the gospel therefore (Rom 2:16). This is because the only alternative measure, someone's works, which is the operation of the Law, the Forbidden Fruit of Genesis and the Curse, means automatic damnation (Rom 3:20). The only deliverance, before the end of the Last Judgement, from the non-prison part of Hell, 'the lowest hell', is never to go there as with David (Psalm 86:13). What this means is that the people in this predicament go, at the Last Judgement, straight into the Lake of Fire to remain there, eternally, *unless and until* they repent which eventually all do (1 Cor 12:3, Phil 2:11, Rev 20:14-15). To be left in Hell until Judgement is the same fate as 'the lowest hell' (Acts 2:31).

No non-Christian man can know whether he will go to Hell, either the unaware part or the aware 'Prison', or to Heaven at death (Eccl 3:19-21, 12:7). The 'Grave' is the all-inclusive destination of the dead (Psalm 88:3, Mat 27:52).

A complacent dismissal of the average exposure to the Gospel in this world as not meeting God's criteria of sufficiency for personal evangelism would be a great mistake (Luke 16:31, Heb 4:12). This process is, by God's grace, **additional to the sufficient exposure to God, for salvation**, that all parts of Creation have always had which is the background generic preaching that leaves no excuse (Rom 1:20, **Col 1:23**). The default assumption must be that a simple preaching of God's Word by any Christian is a sufficient exposure (Mark 16:15-16, Luke 16:31, 1 Cor 1:20-25). Whether someone has received a sufficient exposure, for him or her, is to be spiritually discerned (Rom 10:16-18, 1 Cor 2:14). Certainly not all have received such an exposure (Rom 10:16-17) but all those never exposed to the gospel will be so exposed (Rom 15:21, Rev 14:6).

Spiritual belief or faith is not invalidated by knowledge neither does it necessarily require the lack of it (John 20:27-29, Jam 2:19). Thomas belatedly 'knew' that Jesus was resurrected but that

did not invalidate his faith (John 20:27-29). Contrast that to the devils, they know that God is Who He is but reject Him (Jam 2:19). Notice it says that they 'believe', but this belief is in the reality and power of God (Jam 2:19), it is not a saving belief in Jesus as their saviour (Acts 2:21, 2 Pet 2:4).

The devils believe in God and yet are not saved by this faith in God (Jam 2:19). It is faith in Christ as personal saviour that matters (John 14:1, 6). The devils believe in the reality of God and his power (Jam 2:19) and understand who and what Christ is as Saviour (Mat 8:29, Mark 5:7, Luke 8:28, Acts 16:16-17, Jam 2:19, 2 Pet 2:4). They *know* who Jesus is (Mark 1:24, Luke 4:34) as do all men in their basic spirits (Rom 1:19-21). They do not, however, want to accept Christ as their saviour and their faith is therefore deficient (Mat 8:29, Mark 5:7, Luke 8:28, Acts 16:16-17, Jam 2:19, 2 Pet 2:4). The devil spirits have the generic belief and the knowledge that Christ is the way of salvation but refuse to allow the generic belief to apply to themselves - in short they refuse be saved even though they know and believe that they can be (Mat 8:29, Mark 5:7, Luke 8:28, Acts 16:16-17, Jam 2:19, 2 Pet 2:4). They have faith in, and knowledge of, God but are not saved ((Mat 8:29, Mark 5:7, Luke 8:28, Acts 16:16-17, Jam 2:19, 2 Pet 2:4). In this we see that salvation is not only a matter of existential belief in, or knowledge of, the truth but requires a personal and freely given surrender to that truth (Acts 2:21). Thomas' faith was not invalidated by seeing Jesus (John 20:27, 29) and neither is that of anybody else that is exposed to the truth in that way (John 6:40).

In other words you must not just believe that Christ is generically saviour and potentially your saviour but that he *is* your personal saviour which is to *chose* to worship him as your Lord (Phil 2:10-11). The personal free-will invitation to the Lord to be your Lord is required (Acts 2:21). God's call (John 6:44) is not fulfilled until Man calls back in invitation and surrender (John 6:40, 14:6, Acts 2:21). It is impossible to have Christ as Saviour but not as Lord (Mat 22:43-45, 24:42, Mark 12:36-37, **Luke 2:11**, 20:41-42), or vice versa (1 Cor 12:3), the two are inseparable and continually co-existent for Christians. A Christian's is, through the operation of the Holy Ghost within him, continually acknowledging the Lordship of Christ (Luke 2:11, Rom 8:26, Phil 2:11, 1 John 3:9).

The minimal and sufficient act to become a Christian is to call upon the Lord (Mat 12:37, Acts 2:21, Rom 10:13).

Love & Faith & Salvation

Salvation can not be received by a person believing in Love as God as best they can (Jam 2:19, 1 John 4:10), rather the person must believe that his individual eternal life is *to* be provided to him by Love in the form of a specific person, Jesus Christ (John 14:1, 6, 1 John 4:8, 10). It can only be accessed by a specifically Christ-oriented act, that of faith in and confession of, or call upon, the person of Christ (John 14:1, 6, Acts 2:21, 36, Rom 10:9, Phil 2:10-11). The fact that Christ is, as God, Love does not alter the fact that to receive salvation from this God the faith and confession must be in and of the *name* of the Lord (Acts 2:21; Rom 10:9, Phil 2:10-11). In the context of what is necessary for salvation the name of this Lord is that of Jesus (Rom 10:9) or Christ (Acts 2:21, 36).

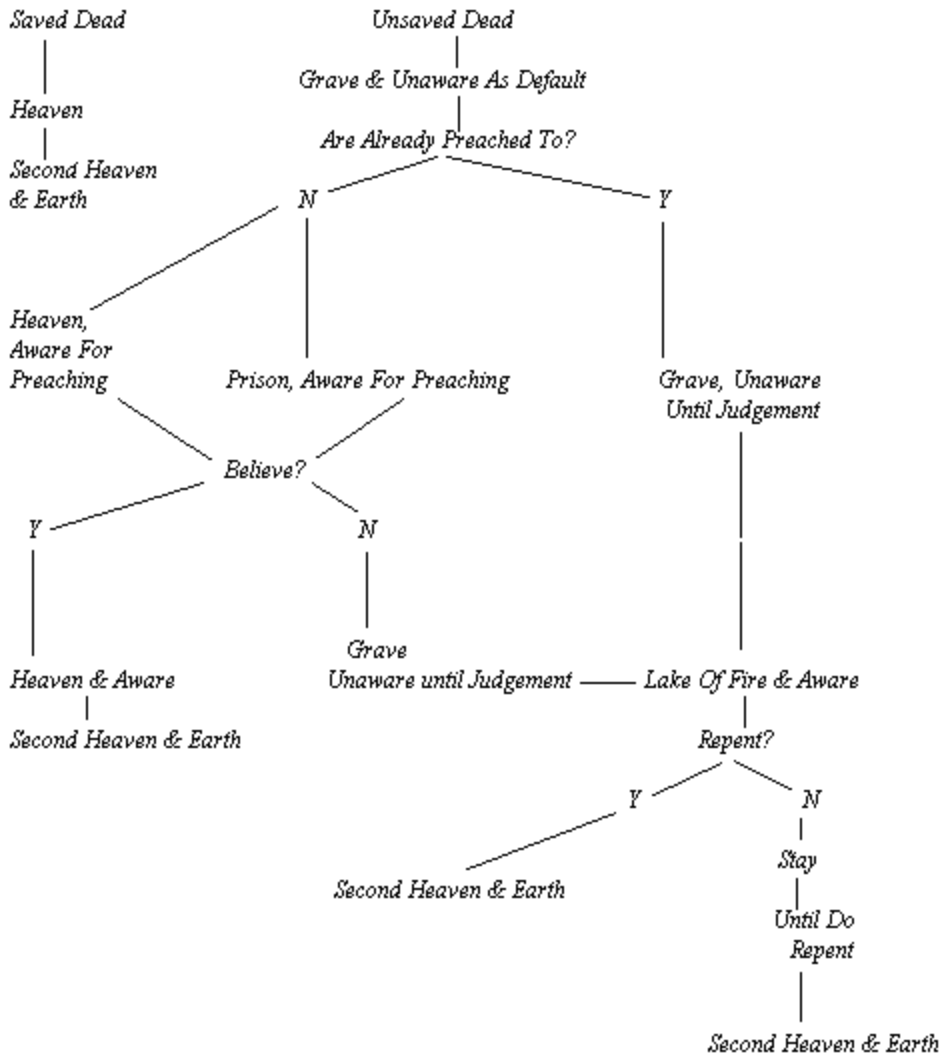
God has set Himself the task of bringing all recalcitrant spirits and souls (Rom 3:10) into an eternity of fellowship with Jesus Christ having Jesus Christ as their Lord (I Cor 12:3, Phil 2:11). He achieves this task by exposing each spirit and soul, as is necessary, to experiences of suffering and blessing (Rom 8:28). For example, a person can be born again into a different life (Mal 4:5, Mat 11:14, John3: 3, 7) on quite possibly a different world (Heb 1:2). He can experience the opposite of his life's experience for better or worse after death (Luke 16:19-31). As God is beyond time (Rev 10:6) he can even make it so that, say, the torturer and the tortured are the same person at the same time unbeknown to their conscious minds at the time and only revealed to both of "them" (i.e. in fact the same person) after death in a kind of simultaneous reincarnation or duo-incarnation (PSALM 37:15, Eccl 3:15, 8:9). None of these things are necessarily a given or required for any individual spirit or soul, they are simply some examples of what God has in His infinite toolbox as the perfect Potter (Isaiah: 64:8, Rom 9:17-23).

Inclusivity Order:

The Grave contains Hell, which contains Prison and, after the Judgement, the Lake of Fire.

Heaven contains Paradise

Flow Chart:



Knowing the truth is not the same thing as believing the truth (Rom 1:18-21). Believing in some aspects of the truth is not the same as believing in Jesus as personal saviour (Jam 2:19). Spiritual belief is not invalidated as belief by knowledge of that which is believed (John 20:27-29). Those who repent and believe after death do not find believing in Jesus any easier or more difficult therefore than those on Earth (1 Pet 4:6) who can claim that there is no evidence of God (Rom 1:18-21). Just because anyone aware in Heaven (Job 1:6, Zech 3:1-3) or Hell (Jam 2:19, 2 Pet

2:4), knows that God exists this does not endow them with belief in Jesus as their personal saviour (Rev 20:15).

Once saved the primary point of residence is Heaven whether the current one or the Second Heaven, rather than the Earth, second or otherwise (Mark 12:25, Luke 20:36, Rev 21:1).

Christians bring Christ's judgement into this world (and the whole creation) by exposing men and the creation to the gospel when preaching (Mark 16:15-16).

In Old Testament times individuals had the Spirit of God fill them or come upon them conditionally and for specific purposes (Ex 31:3, 35:31, Num 27:18, Deut 34:9 'spirit of wisdom', 1 Chron 12:18, 2 Chron 20:14, 24:20, Isaiah 63:11) or time periods (1 Sam 16:13-14, 1 Sam 19:20) and in different measures (2 Kings 2:9-12). This is distinct to the normal default process of God interacting with the basic spirit of a man (2 Chron 36:22, Ezra 1:5).

Even under the operation of the secondary will of God known as the Law, God showed how the real way forward was by love, faith and grace which was foreshadowed most closely by obedience to these principles, not the Law (Hab 2:4). This was the circumcision of the heart (Jer 9:26).

Joshua is an interesting character in this regard. He is a man of God in the Old Testament but unsaved and goes to Heaven on death (Zech 3:1-2) for the same reason as with everybody else in that state - namely that it was there that he most likely to become a Christian in response to the preaching by Christ received therein. Indeed what people 'suffer' or 'enjoy' is less a function of their 'goodness' or their sin (Mal 3:15), although that does account for some experience (Jer 17:10), but rather of the mysterious interaction between the human and God who is trying to effect Salvation and ensure its retention (Luke 13:2-5). Joshua responds positively thus thwarting Satan who was looking for him to go to the unaware part of Hell (Zech 3:1-2). He is saved (Zech 3:4). In Zechariah we pass from this account of what happens after his death to when he was alive (in accordance with time transference). In Zechariah 3:6-8 we have a contemporaneous briefing from an angel to Zechariah in his lifetime - the same angel dealing with Joshua in Heaven after his death (Zech 3:1). Zechariah 3:9-10 is a prophecy about Christ issued to Joshua, by the angel, when Joshua was alive.

The Holy Ghost rebukes the world as all those who are not Christians are lost in their sins (John 16:9), whilst Christians are 100% righteous through the post-Ascension reality of Christ within (John 16:10) and because Satan as the prince of this world is already judged (John 16:11).

It has always been the case that of those that are saved, some lose their faith (Acts 19:10, 2 Tim 1:15).

There is a first (Rev 20:4-5) and a second resurrection (Rev 20:12).

If someone believes the gospel he becomes a Christian (Rom 10:9-10) and upon death is perfect (Rom 8:23) in the pre-resurrection spiritual body and goes to Heaven (1 Cor 5:5). Such a believer will partake in the first resurrection (1 Cor 15: 50-54). At this stage the body is similar

to that of the risen Christ (Rom 6:4, Phil 3:21). Someone becoming a Christian after that event will partake in the second resurrection (Rev 20:12, 15). A believer alive in the flesh (not having died) at a time of resurrection is changed by a resurrection into the same bodily form as those resurrected for eternal life (1 Cor 15:51). There is a distinction between being raised from the dead by a miracle, still in sinful flesh, and a resurrection to a perfect body. Natural death is sometimes called sleep (Mat 9:24, 27:52-3, Mark 5:39, Luke 8:52, John 11:11) to emphasise its lack of finality compared to the default finality of eternal, supernatural death (Rev 20:15).

This natural death was the state of those after the death of Jesus when many dead arose (Mat 27:52). This same death 'sleep' (John 11:11) is also called 'not dead' (Luke 8:52) or 'not unto death' (John 11:4, 11) when it is death as we understand it (John 11:14). Incidentally this shows a superficial and apparent contradiction between statements being resolved in the one Word. The death and raising to life of Lazarus is an example of the Prime Principle (John 11:4, 15).

Non-Christians saved after death exist in Heaven until the resurrection (Gen 15:15, Daniel 8.13, Matt 17:3, Rev 6:9-11).

Devil spirits can repent and be saved at any point (Mat 8:29, Col 1:20, 23, Rev 12:4). In Revelation the devil spirit called the Beast is prophesied as being finally condemned as is Satan and at least one man, the Son of Perdition (2 Thes 2:3-4, Rev 13:12-18, 16:13, 19:20, 20:10), who is the pre-Last Judgement second beast (Rev 13:12) and false prophet (Rev 19:20) but is not Judas (John 17:12). The default position is that devil spirits do not repent, are aware in Hell, and will be condemned (2 Peter 2:4). The Son of Perdition is the false prophet of Revelation but is also a generic category for all Man (Gen 1:26, 3:5, 22, Rom 1:20, 2 Thes 2:4) and especially those guilty of the unforgivable sin (2 Thes 2:3-4). This description covers the desire to be God that expresses itself as a desire to come under the Law (Gen 3:5, 22, Rom 3:10, 20).

Christ is our Passover as the lamb of God (1 Cor 5:7) and as such whatever we eat is His body and blood (John 6:27, 35, 48-58, 1 Cor 11:20-21, 24-26, 29, Rev 3:20). This is also established as the Passover lamb was to be completely eaten as far as possible (Exodus 12:9-10).

The 'gospel' was periodically preached in Old Testament times and was an explicit alternative to the Law, and is a mystery (Col 1:23, Heb 4:2, 6). The Tree of Life, the salvation of Christ and eternal life, God does not allow *with Man* to be mixed with the Tree of Knowledge, the Law (Gen 3:22). (Even though, as a mystery, God is simultaneously both.) That is those under the Law must die (Gen 2:17) in accordance with the prime principle. Man by nature makes a bid for independence, to be his own god by 'vanity' (Gen 3:5, 2 Thes 2:4). As God does not change (Mal 3:6) and compromise what he is, specifically, Light (1 John 1:5), and Love (1 John 4:8), He set the Law as the necessary qualification for such a disobedient choice thereafter to yet become righteous like Him (Gen 2:17). This is a secondary will alternative that Man can not meet (Rom 3:20). Death was instituted under the prime principle to bring Man to God (Gen 2:17).

Christians Are Saved

There are three doctrines taught currently, which detract from the message of salvation for Christians by effectively denying it. The following counter-acts these deceptions.

1. Christians are never forsaken by Christ (2 Cor 4:9, Heb 13:5) whatever sins they commit as Christians, or committed before being Christians (John 8:34-36).

God does not forsake the righteous (Deut 4:30-31) and if Jesus was not righteous on the cross, despite having all our sins upon him, then our faith is in vain. Jesus was perfect on the cross (Isaiah 53:9) and is and was both fully God and fully man in one Person, indivisible as the Hypostatic Union teaches us. God forsook God (Mat 27:46). God the Father forsook God the Son on the cross without changing as the one God, which is a mystery. So He did not lie (John 16:32) nor change (Mat 12:25, Mark 3:24, Luke 11:18) both of which are impossible for God (Mal 3:6, John 1:14, 14:6, Tit 1:2). Jesus is God (John 20:28). God was simultaneously rejecting sin and yet had made himself sin, in order to overcome it (2 Cor 5:21) thus not compromising His nature one jot. He was still the perfect God, God the Son, (2 Cor 5:20) which is a mystery. Jesus took our sins (Isaiah 53:4-5, 11), made Himself sin (2 Cor 5:21) and remained perfect (Heb 5:9, 9:14) and without sin (2 Cor 5:21). This is a mystery. Christ became sin for us without being a sinner (2 Cor 5:21) which is another mystery. Jesus was without sin despite disobeying the Law (Ex 20:10, Mark 2:26-28, Luke 6:5, 9, 13:15-16, John 5:8, 17-18, 7:21, 23) thus setting the Holy precedent that was later to be enacted and fulfilled of Christians not being under the Law (Rom 10:4). When Jesus became sin he took on the sin of being under the Law (Gen 2:17) and then failing to keep all of it (Jam 2:10). Jesus did do work on the Sabbath (John 7:21, 23) and thus clearly disobeyed the Law as he admits that he did 'work' on the Sabbath (Ex 20:10, John 7:21, 23). By disobeying this law Jesus broke the *whole* Law (Jam 2:10) and was guilty of breaking it all (Jam 2:10). Despite this He also remained sinless (2 Cor 5:21), in other words he both kept (2 Cor 5:21) and broke the Law simultaneously (John 7:21, 23, Jam 2:10) and does both eternally (1 Tim 2:5). He was able to do this as He is both the Unfulfilled Law (Deut 30:10, John 1:1, 14, Rev 19:13-16) and the Fulfilled Law (Mat 5:17-20, Rom 10:4, Rev 22:13, 18-19) in a perfect reconciliation and He is both the Law and the escape from the Law i.e. the end of the Law in perfect antinomy (Deut 30:10, Mat 5:17-20, John 1:1, 14, Rom 10:4, Rev 19:13-16, 22:13, 18-19).

Whilst it is true that on the cross Jesus took on the sins of the world he was still perfect. Christians have a perfect spirit and the perfect Christ within and are yet sinners by means of the flesh. We are, when saved, in an instant baptised into the position of the dead Christ on the cross, that is His death of sin (Rom 6:23) and simultaneously permanently baptised into His life and into His resurrection at the resurrection (Rom 6:3-5).

2. Christians can not be cursed. No curse can affect, as a curse, a Christian or has power over same (Num 23:8, Prov 26:2, Isaiah 54:17, Rom 3:22, Gal 3:13-14).

3. Christians can not be possessed. Light is not overcome by darkness (John 1:5). God is light (1 John 1:5) and darkness can not dwell in or possess this light (1 John 1:5). Whilst God can and does dwell in darkness, darkness can not dwell in or co-exist with the light (2 Cor 6:14). Darkness and this light can not co-exist in the Christian (1 John 1:6). Satan does not possess or own God nor can he take that which is God's (Mat 16:18), although the Prime Principle does allow for the wicked to prosper and have power (Job 9:24). Satan flees from any heart, as with all Christians, that Christ dwells within (Jam 4:7). Christians have the righteousness of God (Rom 3:22, 2 Cor 5:21) which is incompatible with devil spirit possession. Christians belong to

God only (1 Cor 1:30). Devil spirits can not separate Christians, whilst Christians, from Christ (Rom 8:38-39) and possession would amount to that. Christian bodies are the temples of God which can not be divided as would be the case in the event of the devil spirit possession of a Christian (Mat 12:24-26, Mark 3:23-27). The unforgivable sin is the nearest thing to what would be the situation of a possessed Christian - a contradiction in terms (Mark 3:24-29), but this is loss of salvation (Mark 3:29). Non Christians can also be externally oppressed by devil spirits (1 Sam 16:14, 23) which is not the same thing as internal possession (Luke 22:3).

Christians can be, under the secondary will of God, oppressed by their own behaviour, that of other men or by devil spirits and Satan (as with Paul - 2 Cor 12:7), but this is not possession (Jam 4:7).

Christians are forgiven for all sins, past present and future (see forgiveness). Christians sin (1 John 2:12). The flesh of Christians is what sins (1 John 1:8, 3:9). Christians are forgiven as they sin (1 John 2:12). It is only the grace of Christ and His blood that makes us righteous (Eph 2:8-9), we are of ourselves no 'better' than unbelievers (Rom 3:9). We as souls do not get 'better' whilst we are in the flesh but the Holy Spirit within us inevitably bears fruit (Mat 19:17, Gal 5:22-23, 1 Pet 4:4) and our own basic spirit is always perfect (1 John 3:9).

Loss of salvation is not merely sinning, repeat sinning, 'back-sliding' or 'living in sin' (Rom 8:26-34, 1 John 1:8, Rev 2:4-5, 14-16, 21-22, 3:15-19) or even the doubts of the flesh battling against the total faith of the Christian basic spirit (Mark 9:23-25, Acts 8:37, 2 Tim 2:13, 1 John 3:9). Rather it is the deliberate and conscious cessation of the miraculous, God-given (John 6:65), 100% faith in Christ (Heb 6:6). This can only occur with the co-operation of God (Rom 8:38-39) and with the explicit and conscious awareness and co-operation of the believer (Mat 12:31-32). The default is continuance of salvation status until the finality of the adoption (Rom 8:29-30).

As for shunning a Christian, only after the believer has lost his faith should we possibly eject him for the purpose of fellowship (Rom 8:38, 1 Cor 11:19, Gal 5:20, Tit 3:10, 2 Pet 2:1) and not as according to Law but only if the circumstances is the best way to keep the two great commandments. Otherwise all Christians would be excluded by either heresy (1 Cor 11:19, Rev 22:18-19) or sin (Gal 5:19-21, 1 John 1:8). Remember in spirit all Christians are perfect (1 Cor 2:6) and in rejecting a Christian one rejects Christ (Mat 25:40).

There can be a tendency to encourage dependency amongst the flock and to try and control people. This often takes the form of implicitly and erroneously suggesting that a Christian may not, in fact, be in the complete Love (Rom 5:5), Presence (Mat 28:20) and Peace of God (Rom 5:1) on account of this or that sin or failing.

A Christian is baptised in Spirit upon conversion (see Baptism) and therefore there are no second-class Christians unbaptised in Spirit (1 Cor 12:13).

A Christian is fully and eternally filled with the Holy Ghost, as long as he remains a Christian, and can not be re-filled or topped up see Spirit and Flesh below (2 Kings 2:9-12; Acts 6:5, 7:55, 9:17, Rom 8:1, 9, Eph 4:4-5, Col 1:27, 2:9-10, Heb 6:4, 1 John 3:9). A Christian has no need to

be replenished internally with the Holy Ghost (John 1:16). A Christian, can not whilst he remains a Christian, backslide in righteousness or grace (John 1:16).

All Christians continually overflow in Spirit by virtue of faith, fruit and works which are all guaranteed (Acts 8:37, Gal 5:22, Jam 2:17, 20). Some however do produce more fruit than others pre-resurrection (Mat 13:8, 23, Mark 4:8, 20) and there is differential gifting and ministries (Rom 12:3, 1 Cor 12:11, 28-30) and differential interaction with God to produce differential incremental spiritual fruit whilst in the flesh, compatible with ongoing Salvation (1 John 3:9), over pre-resurrection time (Mat 13:12, Mark 4:25, Luke 8:18, 1 Cor 12:11). Understanding leads to more understanding but also to a corresponding greater expectation (Luke 12:48).

God does not 'turn up' to some Christian meetings and not to others or more at some than at others (Mat 18:20).

As for Ananias and Sapphira, they were not Christians at the point of their death (Acts 5:3, 'why hath Satan filled thine heart...?'). Christians can not be possessed in their hearts (Rom 5:5, 2 Cor 3:3, Eph 3:17) or at all (Mat 22:20-21, Mark 12:16-17, Luke 20:24-25 -the last three verses relate to Col 3:10-, 1 Cor 3:16-18, 6:17, 2 Cor 6:14, 17-18, Col 1:27, 3:10, Heb 1:3, 1 John 1:5, 4:15). A Christian's heart in this context is the total amalgamation of their basic spirit and their flesh which is the soul (1 Thes 5:23) and which is totally righteous in the Christian (Rom 8:1, 26, Col 1:22). When Jesus said to Peter 'Get thee behind me, Satan' (Mat 16:23, Mark 8:33) he was not addressing a Christian but a disciple (Luke 22:31-32), who was not in any event possessed (Mat 16:17-19, Luke 22:31-32).

Christ is always the Lord of a Christian, as well as the Saviour despite the sins of the Christian (Acts 10:36, Rom 10:12, 1 Cor 12:5, Eph 4:4-5, 5:29, 1 Thes 4:17). He can never be only the Saviour without being also Lord of that Christian's life and acknowledged as such in spirit (Rom 8:26, 1 John 3:9) As long as a Christian remains a Christian, whatever act that is a sin for those *under the Law*, he commits of omission or commission does not detract one iota from the fact that for that Christian as well as from Christ's view, Jesus Christ is acknowledged as Lord by that Christian (Mat 22:43-45, 24:42, 26:22, Mark 12:36-37, Luke 2:11, 20:41-42, John 13:9, 13-14, Rom 8:26, Phil 2:11, 1 John 3:9). Even if the behaviour of the Christian is compatible in our eyes with Christ being no longer their first love (Rev 2:4 'left'), he remains so in fact until or unless that Christian ceases to be a Christian (Rev 2:4 'thy first love', 5 'candlestick'). Indeed someone can call Jesus Lord, without being a Christian at all (Mat 7:21-23), and indeed not a Christian up to the Last Judgement and beyond for a finite time (Mat 7:23).

Christ is Lord of all anyway (Acts 10:36, 1 Tim 6:15) and is known as such (Rom 1:20). The false 'believers' of Matthew 7:23 were never actually Christians (Mat 7:23) although they did perform 'wonderful works' (that is good supernatural deeds) and 'cast out devils' through the *power that vests in the name of Jesus irrespective of the status of the speaker*. The good works were performed by Christ through His name and not by Satan (Mat 12:25-28, Mark 3:26). They went through some of the supernatural motions of Christianity without ever being Christians (Mat 7:15-18, 23, 12:26, Mark 3:26, Luke 11:18, 1 Cor 4:20 'Kingdom of God'). This teaches us

to be wary of those who make extravagant supernatural claims in Christ's name, they may wolves in sheep's clothing i.e. not even Christian (Mat 7:15).

Spirit And Flesh

All the spirits of men, animals and plants (Eccl 3:18-21, Job 12:10) and all angels and devils, the last two being made spirits (Heb 1:7), have this understanding of salvation (Romans 1:20). All these spirits whilst they know this may not glorify God (2 Pet 2:4). As for men and animals, their flesh has no understanding of God nor wishes any but is at enmity with God (Eccl 3:18-21, Rom 7:23-25). The flesh of man has a mind as does the spirit (Rom 8:5). To the extent that a man's consciousness expresses the mind of his basic spirit, to that extent he will be consciously aware of God (Jer 3:20-21, Rom 8:5-8). A man's mind before death is at any time the combination of both the mind of the flesh and the mind of the spirit which for a Christian are locked in a continual battle (Rom 7:25, Eph 4:23).

The soul of a man or animal or other living thing is the total combination of their alive flesh and spirit or spiritual body and spirit (Gen 35:18, Job 12:10, Eccl 3:18-21, 1 Thes 5:23, Rev 20:12). More precisely for men it is a combination between their pre-resurrection physical body, made for exposure to the gospel, and their basic spirit (1 Kings 17:21-22 'revived' as in made whole again and restored to prior functionality, Luke 16:23-24, 1 Pet 3:19, where we see spiritual body souls called 'spirits'). The spirit of Man can be detached from the flesh body under stress, temporarily, without death resulting (Judges 15:19). All flesh creatures have spirit (Num 16:22, 27:16), as indeed does every living thing and they have souls (Job 12:10). When a soul is described as returning whilst someone is being raised from the dead (not resurrected at first or second resurrection) this refers to the fact that the whole process of the flesh becoming alive and the spiritual body and spirit both returning (the flesh revives whilst it is the spirit that returns in that order) can be said to be that of the soul returning to where it was (1 Kings 17:21-22). The soul is an aggregate creation. This does not make animals or men spirits in the same way as angels (Isaiah 31:3). The Word, God, determines whether the Spirit of God, the Holy Ghost, is in a man or not (Gen 3:24, Rom 10:17). This is the meaning of dividing asunder (or joining) the soul and spirit (Rom 10:17, Heb 4:12). The Holy Ghost or Spirit of God is sometimes referred to without capitalisation in the Word (Mat 4:1).

The spirit of a Christian is perfect before God (1 John 3:6, 9, 5:18). The flesh of a Christian however is continually sinning (Psalm 14:3, Romans 1:7, 2:1, 1 John 1:8, 2:12,) and being forgiven (1 John 1:7, 2:12). This does not remove the obligation to do better in the flesh (John 14:15) even as the Christian is perfect in spirit (1 John 3:3). At death, the flesh being separated from the spirit, a Christian becomes perfect and goes to Heaven (Job 5:24, Romans 8:19-23, 1 Cor 5:5, 1 Peter 4:1 -hath suffered-, Rev 14:13). Salvation also continually makes righteous the flesh, even as it sins, such that the now perfect basic spirit is unaffected, this is also further entrenched by the burial of the flesh at baptism (Col 2:11-12). We are dead to sin (Rom 6:11) and born again (Col 3:3).

A Christian's spirit is perfect and does not sin (Rom 7: 14, Rom 8:9, 16, 22-23, 25, 1 Cor 5:5, 2 Cor 4:16, Heb 10:14 - 'hath' and 'forever', 1 Pet 4:1). A Christian's flesh is forgiven even as it

sins (Psalm 103:12, 17, Rom 8:26-27, 2 Cor 5:21, 1 Pet 2:24, 1 John 2:2, 12) although it should be perfect (1 John 2:6).

At resurrection or changing a Christian's (new) body is also perfect (Rom 6:7, 1 Cor 15:42-54).

The spirit, soul and body are distinct but overlapping entities and it is available now for the Christian to be perfect in all three (2 Cor 13:11 'one mind', 1 Thes 5:23), rather than only in the spirit. This will however in fact only occur at the resurrection or changing (Phil 3:21, 1 John 1:8) in the sense that only then will the, new, body cease to sin. Appropriation (see the definition of this term) is possible now both as manifestation (Rom 8:19) and as the freedom from degeneration, age-related decrepitude and corruption (Rom 8:21, 1 Thes 5:23). The flesh will not cease to sin until the resurrection or changing (Rom 8:21, 23, Phil 3:21). Only then will the new body cease to sin in the flesh (Rom 8:23).

A Christian is fully filled with the Holy Ghost at the moment of Salvation and can not be further filled thereafter, re-filled or topped up as the Christian remains completely filled (John 3:34 which is what we have at Col 1:27 as distinct to Elijah and Elisha whereby Elisha had a double portion; 2 Kings 2:9-12; Acts 6:5, 7:55, 9:17, Rom 8:1, 9, Eph 4:4, Col 1:27, 2:9-10, Heb 6:4, 1 John 3:9). The same applies to the faith of and for Salvation, which is total at the moment of Salvation and remains so always for as long as someone is a Christian (Acts 8:37, Eph 4:5, Col 2:9-10, 1 John 3:9), which is distinct to the faith of or for specific gifts or things (1 Cor 12:9, 11, Gal 5:22, 1 Tim 4:14).

The soul has, in a mystery, dual sexuality (Psalm 3:2, 34:2).

The Flesh and Christians

A Christian's flesh whilst still continually sinning (1 John 1:8) is as part of the Christian continually cleansed of sin by the blood of Christ (Eph 1:7, 1 John 1:7). The sinful flesh is what needs this ongoing forgiveness, not the basic spirit of a Christian (1 John 3:9). Furthermore it is washed in pure water (Heb 10:22), clothed in Christ by baptism (Gal 3:27) and buried by baptism (Col 2:12). The circumcision of Christ which is Salvation (Phil 3:3, Col 2:11) separates the now perfect spirit (see above) from the flesh, it is put off (Col 2:11). The whole flesh of a Christian is spiritually circumcised by Salvation (Jer 4:4, Rom 2:28-29, Col 2:11, 13) and the flesh is continually forgiven by confession (Eph 1:7, 1 John 1:9) and repentance (2 Cor 7:9, 2 Tim 2:25, Rev 3:19). What a Christian does not consciously confess, repent of or forgive in his mind is confessed and repented of by his spirit in conjunction with the Holy Ghost within (Rom 8:26-7, 1 Cor 2:11, 1 John 2:12, 3:9). It is important to confess consciously and in fellowship as that allows for prayer support (James 5:16). The Word makes it clear that when Ananias refers to baptism and the washing away of sins (Acts 22:16) he is referring to Salvation by using the words 'calling on the name of the Lord'. Paul was, in his case, saved *during* his water baptism (Acts 22:16) but not *by* that baptism, rather by his calling on the name and receiving the baptism of the Holy Ghost which is Salvation (Acts 22:16). This passage also reflects the origin of baptism, with John the Baptist, as a sign of repentance and is an expression for the emphasis of continuity (Mat 3:2, 6). Sins are forgiven and removed at salvation which is the baptism of the Holy Ghost (Mat 3:11, Eph 4:5). The flesh of a Christian is perfect from the point of view of

righteousness by the ongoing cleansing of the Blood (Heb 10:14) but not in the sense of its own organic matter even if appropriation has been received (Rom 8:23). The ‘redemption of our body’ is that which occurs when it is changed or resurrected, is a different body, the old body having died (Rom 6:12, 8:11, 1 Cor 15:52-54, 2 Cor 4:11) by resurrection (1 Thes 4:16) or changing (1 Thes 4:17), and ceases to sin (Rom 8:23).

Whilst the flesh of Christians sins as such (1 Kings 8:46, Rom 7:25) it is still righteous (Rom 3:20-22, Heb 10:14, 19-21). The Christian is righteous overall, in spirit, mind and body (Rom 3:20, Col 2:10-13). His spirit and soul (proving the overall element) is saved immediately (Acts 2:41). The adoption, eternal life, or act of salvation of the body is effected at the resurrection or changing (Rom 8:23) with, of course, a new body (Phil 3:21). Until then our flesh bodies are ‘sealed unto the day of redemption’ (Rom 8:23, Eph 4:30) by being saved during the day of salvation by conversion (Rom 8:23, 2 Cor 6:2). This is one of the mysteries of Salvation (1 Tim 3:16) revealed in the flesh (1 Tim 3:16). The body of a Christian is the temple of the Holy Ghost and belongs to God (1 Cor 6:19-20). The spirit of a Christian is perfect and therefore *fulfils* the commandment of 1 Corinthians 6:20 as is appropriate in given circumstances by *keeping*, only, the two great commandments, only the latter two apply to the Christian, the former does not *as such*.

A Christian is therefore forgiven totally, forever, for all sins, past present and future, pre and post salvation (Rom 8:1). A Christian is by the operation of the Holy Ghost within him (1 Cor 6:19) making continual confession of his sins (Rom 8:26-27) whilst the blood of Jesus that infuses a Christian cleanses him of all sins (1 John 1:7, 9). This process is together called intercession (Rom 8:34). As part of the perfect and risen body of Christ (Rom 7:4, 1 Cor 12:27) we are forgiven our sins (1 John 1:7) and can ‘appropriate’ thereby (Eph 1:23).

When the word ‘holy’ is used to describe the seed of Israel, the people, priests and Levites (Ezra 9:2), this is not referring to Christians.

All men (Isaiah 53:6), and all Christians (1 John 1:8), are sinners. A person is either completely righteous before God (Rom 8:1, 1 John 3:6) or completely unrighteous (Jam 2:10). For those under sin and the Law however the sins of the person will vary by both degree of sin (John 19:11) and number of sins (Luke 7:47). This however is of no consequence as the current state of a man and his eternal destiny is a binary and mutually exclusive choice between two absolutes: either under and in sin (John 8:21, 24) or free from all sin (Rom 3:22, Rev 20:15). All non-Christians, in all time, that have died have died in their sins (John 8:21, Rev 20:15) and the default position for these is eternal death (Mark 16:16, Rom 1:20, Rev 20:15).

Even sins we might regard as ‘lesser’ such as coming near a menstrous women or charging interest (Ezek 18:6, 8, 13) are singled out by God as abominations (Ezek 18:6, 13).

The Body and Blood of Christ

Whenever Christians eat or drink and whatever it is they eat or drink, that is the perfect, risen and actual, Body and Blood of the Lord (Deut 32:14, Isaiah 51:12-14, Mat 26:26, 28, Mark 14:22-24, Luke 22:19-20, John 4:14, 1 Cor 10:16-17, 11:21, 24-26, 29, Heb 2:14). Whilst it is good to

bless the cup (1 Cor 10:16) this does not detract from the fact that all food and drink consumed by Christians is the body and blood of the Lord whether they are aware of this fact or not (John 4:14, 34, 6:35, 48, 51, 53-56, 1 Cor 10:16 - the bread was not blessed -, 1 Cor 11:20-21, 25, 29, 1 John 5:8). Thus we are one body by all having the same food from the same body (1 Cor 10:17). The Last (and therefore given the above, First) Supper which instituted this is the precise start of the New Testament (Mat 26:28, Mark 14:24, Luke 22:20).

Christians in this life can have a perfect body without imperfection, this is effective appropriation (Job 33:25, Luke 20:36, 21:18, John 8:51, 17:2, Rom 6:4 'should', 6 'destroyed', 14 'dominion', 8:10-11 'quicken' & '**mortal**', 19-22 'manifestation' & 'delivered', 36-39, 9:23 'vessels of mercy', 1 Cor 1:18, 2:7-8, 11:30, 2 Cor 3:5-18, 6:9, 13:11, Eph 4:13-16, Phil 4:13, Col 1:27-28, 2:9-15, 3:1, Heb 2:14, 5:6, 9-10, 7:16-17, 28, 1 Pet 2:5, 9, 2 Pet 1:3), but not the absolute appropriation which occurs at the changing or resurrection (Eph 5: 27-32, 2 Peter 3:14). It is therefore not God's primary will that we grow old and die but should instead be changed rather than resurrected (Job 33:25, Luke 20:36, John 8:51, 17:2, Rom 6:4 'should', 6 'destroyed', 14 'dominion', 8:10-11 'quicken' & '**mortal**', 19-22 'manifestation' & 'delivered', 36-39, 9:23 'vessels of mercy', 1 Cor 1:18, 2:7-8, 11:30, 2 Cor 3:5-18, 6:9, 13:11, Eph 4:13-16, Phil 4:13, Col 1:27-28, 2:9-15, 3:1, Heb 2:14, 5:6, 9-10, 7:16-17, 28, 1 Pet 2:5, 9, 2 Pet 1:3). The nearest appropriative episodes of this to date are those of Abraham and Sarah who returned to the youth of their reproductive flesh at least temporarily (Gen 17:17, 18:12) and Naaman whose flesh returned to that of a 'little child' (2 Kings 5:14). A sense of what it is to eat and drink as a Christian is an important enabler for appropriation in this matter (1 Cor 11:29-30). The Christian's flesh is part of Christ's risen and perfect flesh as part of His body (Eph 5:27, 30).

Christians have at *their disposal* the power of God and can live as such (Psalm 56:4, Rom 1:16, 8:30-39, 1 Cor 1:18 'unto us', 2 Cor 6:7, 13:4, Col 2:10, 2 Tim 1:7) and the Melchisedec priesthood of all believers has 'the power of an endless life' (Psalm 56:4, 103:4-5, 10-12, 104:30, Rom 8:30-39, Heb 5:10, **7:16**, 1 Peter 2:9). This does not make us God or to be God (Num 23:19).

Christ is our Passover as the lamb of God (1 Cor 5:7) and as such whatever we eat or drink is His body and blood (1 Cor 11:29) as the Passover lamb was to be completely eaten as far as possible (Exodus 12:10).

The fact that all eating and drinking is referred to is shown by the two verses from 1 Corinthians 11:20-21. The Word says that meeting together is not for the purpose of eating the Lord's supper (1 Cor 11:20) as this is better accomplished by eating at home (1 Cor 11:21-22). Eating in a special building in a ceremony in order to eat the Lord's supper simply causes logistical problems whereby some have eaten and others have not and some can afford more and different food than others (1 Cor 11:21-22). The ceremony of eating a token amount of food and drinking a token amount of liquid is a distortion of what was intended as the whole context is eating proper (1 Cor 11:23-26). The Last Supper was a meal (Mat 26:21, Mark 14:18, Luke 22:8) and all eating and drinking is included for the Christian for the purpose of partaking of Christ's body and blood (1 Cor 11:26). All drinking is again emphasised as the practise in 1 Corinthians 11:25.

The flesh is mortal in that it must either die and be resurrected or be changed (1 Cor 15:50-54, 1 Thes 4:16-17). A Christian can remain in the perfect flesh of youth (Luke 20:36, John 8:51) until the coming of the Lord at which point the bodies of all alive Christians will be changed (1 Cor 15:51-52). It is a sin for those under the Law to age and die (Gen 2:17, 6:3). Meanwhile for Christians it is not God's primary will that they should do so (Job 33:16-30, John 8:51, Rom 8:21) and non-Christians have achieved this in the past e.g. Enoch and Elijah (Gen 5:24, 2 Kings 2:1, 11, Heb 11:5). A Christian 'dies' at time of salvation in any case (Rom 6:3-4) and there is no need of further death prior to the Changing (Luke 20:36, John 8:51). It is also an outrage for the Christian to 'age' in the sense of physical deterioration (Job 16:8, 33:16-30, Rom 8:21-23, 2 Pet 3:14). For a Christian to age and die is not, however, itself a sin as the Christian is not under the Law but this can be overcome (Job 33:23-25, Mat 22:40, Luke 21:18, John 14:16, Rom 8:23, 10:4, 1 Cor 11:30, Heb 7:16-17).

The individual's own flesh sins so this is not just an 'Original' sin hangover from Adam who was/is parabolical anyway along with 'Original' sin in that individual people are the origin of their own individual sin (Rom 7:18). When Christian ageing, as in bodily degradation not growth or development, occurs this is a sign of failure to obey the two great commandments perfectly but the sin of ageing is a sin under the Law only (Gen 2:17, 6:3).

Of course being prepared to die and therefore dying is a good thing (Mat 16:25, Mark 8:35, Luke 9:24, 17:33) especially for others (John 15:13) as this is love but this is a good secondary will only possible given the superordinate evil fact that Man dies and ages by 'vanity' as he is disobedient (Gen 2:17, Job 33:16-30, Eccl 1:2, Rom 8:20). To call this process 'Original Sin' obscures the point that Christians still have to co-operate with death and appropriate it by deliberate choice (Job 33:16-30) and would not if they kept the two great commandments better than they do (John 8:51). To age and die involves Man in the personal, individual and deliberate failure under the Law, of vanity (Job 33:22) which the Christian can overcome by better keeping the two great commandments through the process of Charity only fully revealed by the Third Hevean Revelation (John 8:51-53, 1 Cor 13:1-2, 8-12, 2 Cor 12:4). Individual longevity and the exact process of ageing in a man is no guide as to his righteousness (Eccl 8:12). Death and ageing represents individual sin by all concerned, under the Law, compounded upon the generic and individual sin position of subjugation to the Law, the forbidden fruit of Genesis 2:17. A Christian is released from all sin which would include 'Original' sin (Rom 8:1-2). The open manifestation of this is dependent upon the faith to receive it under the process of appropriation (Rom 8:19). 'Original sin' is a parabolical concept only (Rom 1:18-20). [See conception.]

The spirit of man can leave the body for a short while when the body is near death (Judges 15:19, 1 Sam 30:12). The blood, not the spirit, is the life of the flesh (Lev 17:11, Deut 12:23). The life of the soul is the spirit (John 6:63). The life of the flesh precedes the spiritual life in normal life (1 Cor 15:46) i.e. the body must be alive before the spirit enters. This process, in accordance with the duality principle, is reversed at resurrection as the old body is dead or is changed (1 Cor 15:43-48). At resurrection we add to the dominion over the natural world with dominion in and by Christ over the spiritual world, so the duality principle applies to 'image' (1 Cor 15:49), 'glory' (1 Cor 15:43) and dominion (1 Cor 15:43, 47, 49, 50).

Blood being the life of the flesh is also via Christ the medium of life eternal as was presaged by the Covenant of blood (Ex 24:8). This covenant of blood, which had applied to all mankind, expired (was broken by fulfilment, broken as it was a curse) at the death of Jesus, not exactly the same process as sacrifice within the Law (Zech 11:10-13, Mat 27:8-10).

Whenever we eat the body and drink the blood of our Lord there is no sacrifice (Heb 7:11-19, 27-28, 10:12, 14). All Christians are in any case priests (1 Pet 2:5, 9) of the order of Melchisedec and so can overcome withering and dying (Rom 8:36-39, Phil 4:13, Heb 2:14, 5:6, 9-10, 6:20, 7:16-28, 1 Pet 2:5, 9). The sacrifices that Christians do offer are firstly their bodies which are continuously acceptable to God as part of Salvation (Rom 8:26, 12:1). This sacrifice refers to the Christian's pre-existent and eternal state of righteousness or forgiveness, it does not establish this state (Phil 2:17, Heb 6:6). In addition the Christian's body is part of Christ's perfect body of perfect flesh (Eph 5:30). Secondly they are assorted good works, these do not pertain to the Christian's state of righteousness (Phil 4:18, Heb 13:15). As the Christian's faith is continual so are some of these good works such as praise by the Christian's basic spirit (Heb 13:15) and faith itself which is also a work (Phil 2:17, Jam 2:17, 24, 26).

Appropriation

This is essential to evangelism (Rom 8:19). The default is that Man does not appropriate (Gen 2:17, 3:24, Psalm 39:11) but the Christian can (**Job 16:8**, 33:23-25, Psalm 39:11, 103:5, John 8:51, Rom 4:15, 8:1-2, 10:4). By the exercise of my choice I choose to believe that I am a Job 33:23 interpreter, a son of the Living God, a priest of the order of Melchisedec without repentance and the Porter of Mark 13:34 and John 10:3, who is also a watchman (Mark 13:34). This individual is also the Overcomer of Revelation 2:26-28 and 3:21 and the Paradisiar (2 Cor 12:4), although I have no conscious recollection of meeting Paul! He is also John the Baptist and Elias/Elijah reincarnated - see reincarnation (Mal 3:1-3, Mat 17:11, Mark 9:12). Again I have no recollection of living either of these lives! As the Porter is also the Messenger of Malachi 3:1-3, I also choose to believe that I am this Messenger and that therefore I am a refiner and purifier of silver and a purifier (not Redeemer or Saviour, still less their Lord or God) of the sons of Levi (Mal 3:1-3).

Appropriation is the phenomenon of Christians receiving the blessing of returning to and/or staying in the flesh of their youth (Job 2:1-2, 33:18-25, Psalm 49:8-9 'see corruption' 103:5), as near perfect as possible, indefinitely until the second coming and is described as the 'manifestation of the sons of God' (Rom 8:19). God attempts this process with every man (Job 33:23-30). Righteousness under the Law, which is never ever achieved (Rom 3:10), would provide for appropriation (Deut 30:15, Psalm 37:27-29). The words 'vanity' (Rom 8:20) and 'corruption' (Rom 8:21) refer to physical death and decay respectively and mankind is earnestly awaiting the evident overcoming of these forces in the here-and-now (Rom 8:19-21). This process is additional to Salvation as such, a spiritual process, which is a process independent of the physical flesh body's limitations (Rom 2:7, 8:21-24). Redemption of the body occurs at the adoption which is the resurrection or changing of that believer (Rom 8:23). Obviously the natural process of ageing and vulnerability to physical damage is 'natural' but, as such, it is also an expression of the sinful nature of the individual's flesh, not just Adam's parabolical sin (Psalm 39:11), which is 'vanity'. Thus far Christians have obviously not been seen to receive this

appropriation as the graveyards are full of dead Christians and the nursing homes of ageing Christians (2 Cor 4:16). Although as free from the judgement of sin, despite their sins, they can potentially appropriate this blessing (Job 33:18-30, Psalm 39:11, 49:9, 103:5, Luke 20:36, John 8:51, 1 John 2:1). There is a natural reluctance also for Christians to remain in the flesh which makes appropriation motivationally difficult (2 Cor 5:8). This is less than fully counter-balanced by the desire to live (2 Cor 5:2-8).

Christ wants a church comprised of believers that achieve/receive this status (Job 33:23-26 - 'ransom' and 'righteousness' refer to Christ's blood which if fully appropriated confers the promise of Job 33:25-30, Eph 5:27, 2 Pet 3:14). Such believers would demonstrate in a new way the fact that Christ has overcome the world (John 16:33) and has power over all flesh (John 17:2) which would have positive evangelical implications (Rom 8:19) by way of actual manifestation (2 Cor 4:2). Believers acting as stewards for the temple of the Holy Ghost have the power to prevent this temple falling into disrepair and decay by reason of 'old age' (Psalm 39:11, 1 Cor 3:21-23, 4:2, 6:19, Eph 6:10-11).

In the meantime Christians are part of Christ's perfect risen body (Eph 5:30) and as such, in this mysterious sense, the Church as the Bride of Christ is already perfect in the flesh as are we (Eph 5:30-31) despite the ongoing sinfulness of our flesh (1 John 1:8) and the delay in the manifestation of the marital consummation for us in the new, spiritual and flesh, one body of Christ (Mark 12:25, Rom 8:15, 23, Phil 3:21, Rev 19:7, 9, 20:12). As such, and with the Spirit of Christ within, corruption, that is old age, decay, death and thereby putrefaction can be avoided by faith (Psalm 39:11, Gal 6:8). That is why it is available for Christians to overcome the normal process of ageing which is a manifestation of the sinful nature of the flesh of all men (Psalm 39:11). This is one of the 'greater works' that Christ foretold that his followers would do. As Jesus 'had' to die this option was not open to Him (John 14:22-23) and neither therefore could he 'keep' the proverb 'Physician, heal thyself' prior to Resurrection (Luke 4:23) but we can (Mat 9:12-13).

The Christian default is that we are to live until He returns (John 8:51, 2 Cor 6:9) and then be changed at the first resurrection (John 8:51).

A perfect keeping of the Law, which is impossible, confers immunity from all attacks (Psalm 119:165) and total health (Prov 4:22), in short a suspension of the curses released by becoming subject to the Law (Gen 2:17, 3:14, 17, Rev 6:2-8). Availing of appropriation is therefore a commandment under the Law (Deut 30:19) in antinomy with the curse of death (Gen 6:3). Christians have this available by grace and faith (John 8:51). In fact every blessing is available to Christians (Eph 1:3) precisely so that we do achieve this (Eph 1:4).

Appropriation necessarily involves the arising of indestructible Christians who do not die suddenly or gradually by old age (Psalm 39:11, 103:5, Mark 16:18, Rom 8:2, 6, 10 (ref John 12:24-25), 19, 21, 23, 29, 37, 1 Cor 3:21-23, Eph 6:10-11, Heb 7:16).

The flesh is mortal in that it must either die and be resurrected or be changed such that in either event the flesh as currently constituted vanishes (1 Cor 15:50-54, 1 Thes 4:16-17). A Christian can remain in the unblemished flesh of youth (Job 33:14-26, Psalm: 56:4, 103:4-5, 10-12,

104:30, John 8:51) until the coming of the Lord at which point the bodies of all alive Christians will be changed (1 Cor 15:51-52). It is not necessary or inevitable for a Christian to wither with age and die before the coming of the Lord irrespective of how long that is and non-Christians have avoided this in the past e.g. Enoch and Elijah (Gen 5:24, 2 Kings 2:1, 11, John 8:51, Eph 5:27, 30, Heb 11:5). Those that have, in the flesh, been taken up to Heaven will still live and sin in the mortal flesh until the resurrection (1 John 1:5-8), indeed sinning in the first Heaven is not impossible (Job 2:1-2, Ezek 28:15, Rev 12:4, 7-10). Some Christians have achieved such ascension (Mat 3:2, 4:17, 10:7, 16:28, Luke 9:27, **21:32**). The greater (John 14:12) challenge is to avoid growing old, not die until the second coming and yet remain on this Earth whilst still in the flesh (Job 33:25, John 8:51, 14:12, Heb 2:9). There is no record in the Word or Christian experience of this having been achieved to date. Being taken up into Heaven is not ascension by one's own righteousness which is what only Jesus has done (John 3:13). This verse also proves the eternal human Christ, as human, is in Heaven as such forever as well as being God (1 Tim 2:5).

Appropriation is also foreshadowed in that God suggests that returning to the youth of the flesh is not impossible for the Christian as this was indeed achieved by Sarah and Abraham in one sense at least - the reproductive organs (Gen 17:17-19) and by Moses to a degree (Deut 34:7) and by Namaan to a degree also (2 Kings 5:14). The longevity of the early patriarchs of Genesis is also a parable about this (Gen 5:1-32). Likewise the miraculous birth of Zechariah's wife is also evidence of a limited appropriation (Luke 1:7). Also many healings can be looked upon as a regression in the ageing process (Luke 13:11-16). Ageing is a spiritual oppression (Gen 6:3) and in a pre-antibiotic world often led to leprosy, blindness etc. which then required healing.

Jesus acknowledges the default requirement for Him to remain in a perfect flesh but of course this was not possible given His primary will death sacrifice (followed though, of course, by a resurrection) and need to be tempted in all points like us which must have involved His being 'ill' and 'ageing'. In any event Jesus knew that a Christian has the power to be immune to disease, old age and death (Psalm 39:11, Mat 9:12-13, Luke 4:23, 1 Cor 3:21-23, Eph 6:10-11, 13-16, Phil 4:13).

Christians are freed from sin and this must mean that we are not bound by death since the wages of sin are death (Rom 6:23). Christians are not lambs to the slaughter (Rom 8:36-37). We, by Christ, have overcome the power of the enemy and we are promised that nothing, including old age, attacks or accidents, can harm us (Psalm 39:11, Mark 16:18, Luke 10:19, 1 Cor 2:11, 3:21-23, Eph 6:10-11). It is therefore an available and achievable objective for the Christian to remain young in a physically perfect flesh (i.e. no disease or damage) without blemish until being changed at the first resurrection (Psalm 56:4, 103:4-5, 10-12, 104:30, John 8:51, Eph 5:30). This despite the fact the flesh continually sins (1 John 1:8). This is in accordance with the Church's destiny to be perfect (Eph 5:27). Individual Christians are part of Christ's perfect body already (Eph 5:30) even though our flesh bodies as component parts are, mysteriously, not so (Rom 7:18). Jewish conversions to Christianity is important in this regard (Rom 11:15-32). Meanwhile the Church is, already, perfect in that it *is* the body of Christ which is perfect (Phil 3:21, Col 1:18, 24).

Not to 'see death' means not to die (Luke 2:26 'not see death', 20:36, John 8:51, Heb 11:5) and therefore John 8:51 ('never see death') means exactly what it says as is proved by Romans 8:11 with its promise that the mortal, that is the *current* body of flesh and not the risen or changed body (1 Cor 15:53-54, 2 Cor 4:11), be 'quicken'ed i.e. in this instance the flesh does might not die or deteriorate before Jesus returns (Rom 8:19, 1 Cor 15:53-54, 2 Cor 4:11).

Discerning that whatever and whenever we as Christians eat and drink is Christ's body and blood is vital to appropriating 'appropriation' (1 Cor 11:30). The doctrine of eating and drinking Christ will always cause division (John 6:66). Also speaking in tongues is important as this represents a expression by the *whole* flesh acting under the direction of the tongue (Jam 3:3-10).

In the Christian the basic spirit, that Christian's own spirit, is perfect and therefore all sin comes only from the flesh (Rom 7:18) thus whenever the life in the flesh is ended and the suffering is past, then sin ceases (1 Pet 4:1). Christians can subjugate the flesh (1 Cor 9:27, Phil 4:13).

Only Christ has immortality in the flesh as He alone, at present, is resurrected (1 Tim 6:16). Christians on earth are mortal as their bodies will perish either by death followed by resurrection or by the changing of the body into a new, post-resurrection one (1 Cor 15:51-54, 2 Cor 4:11, 1 Thes 4:16-17, 1 Tim 6:16). The destiny of Christians is immortality (2 Tim 1:10).

It is possible for a Christian to be perfect in flesh from a *physical appearance* standpoint and this will be achieved in the period before the second coming takes place (Eph 5:27). A Christian that appropriates such that he has a youthful flesh without spot or blemish (Job 33:25, Psalm 56:4, 103:4-5, 10-12, 104:30, John 8:51, Rom 8:32-39, Eph 5:27) is however still not inhabiting the immortal flesh (1 Cor 15:51-54) and the tendency of the pre-changing or resurrection flesh is sinful even after appropriation (Rom 7:23, 25). Nonetheless we can be perfect in the flesh (Phil 3:15, 2 Tim 3:17, Jam 1:4). Only by right doctrine can this be appropriated (2 Tim 3:17). None will manage to achieve a sinless flesh prior to the resurrection, but as we are already perfect in spirit (2 Cor 13:11, Col 1:28, 2 Tim 3:17, 1 John 4:17-18) in that sense we are already perfect and of course even our flesh is righteous even as it sins (1 John 4:17-18). The Christian Resurrection or Changing conferring as it does immortality and a sinless flesh body like that of the risen Christ (Phil 3:21) is more than Appropriation (1 Cor 15:51-54).

Christ is the 'hidden manna' and the 'white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it' (Rev 2:17, 26, 3:5, 12).

The proverb that the Lord anticipated might be directed at Him of 'Physician, heal yourself' now refers to the corporate body of Christ, the Church, and the individuals thereof. Christ wishes that the Church, together, simultaneously, appropriates the manifestation of the sons of God (Eph 5:27-32).

In a sense this occurs at the first resurrection, and for the alive believers the changing thereof, but in the meantime we should all enact the proverb by faith and be healed of the ageing process and all other blemishes of the flesh (Mat 8:17, John 8:51, Eph 5:30, 1 Tim 4:8).

Christian Status Now*****At Resurrection/Changing

Sinning (In The Flesh)*****Not Sinning

Perfect Body Possible (Flesh Still Sinning)*****Perfect Body Automatic

Mortal*****Immortal

Not The New Body*****New Body

A Christian who has appropriated completely has a perfect body but it still sins (Rom 7:18), is forgiven as it sins (Rom 8:1), and is mortal subject to the Changing (1 Cor 15:51-54, Phil 3:21).

Appropriation is not incorruption as the mortal body has to die to be changed irrespective of whether appropriation has occurred (1 Cor 15:50-54).

The Word is the Flaming Sword which is Christ (Gen 3:15 'it' and 'his' referring to the Flaming Sword and the Word, 24, John 1:1,14, Rev 19:13-15). In a mystery the Word, which is Christ, also acts as the gateway to Salvation (Gen 3:15, 24, Rom 10:17) which is also Christ (John 14:6). So Christ is simultaneously both the access to (John 14:6) and the substance of Salvation (John 11:25, 14:6). As the Tree of Life, Christ is the Resurrection and the Changing (Gen 3:22, John 11:25, Rev 22:2). This means that only by the Word (John 1:1, 14, Rom 10:17), only by grappling with the Flaming Sword (Gen 3:24), rather than avoiding it, can we expect to appropriate. This is the precursor to the first Resurrection and the Changing whereby the First Resurrection occurs (John 8:51, 1 Cor 11:30, Eph 5:27, Heb 7:16-28, 8:1-4). Appropriation acts almost as a *de facto* Changing for those experiencing it and is almost tantamount to being back in the Garden of Eden as a result. Only this time having eaten (Gen 3:15, John 8:51, 11:25) and eating (1 Cor 11:23-30) the Tree of Life and no longer under the curse/blessing judgement of the Tree of Knowledge between good and evil, the Law and the curse (Rom 10:4, Gal 3:10-13). Now we see why believing to eat of Christ's body and flesh whenever we eat and drink is so important and absolutely necessary for appropriation (1 Cor 11:30). The unspeakability and unlawfulness of these doctrines speaks of the fact that the flaming sword of the Word is the key to understanding and without understanding the Word these doctrines remain hidden to Mankind (Gen 3:24, 2 Cor 12:2-4). These are the doctrines of the Third Heaven come from Paradise, which is the Third Heaven (2 Cor 12:2-4).

Forgiveness & Confession

The vast majority of suffering is not due to unforgiven sins but is instead caused by the salvation (or retention of salvation for eternity) / suffering prime principle acting as the superordinate default (Psalm 25:8, Jer 17:10, Luke 13:2-5, John 9:3) which is the works of God in all our lives (John 9:3). Indeed we see this blind man coming closer to God, (John 9:17, 28, 38). However all other suffering is caused by unforgiven personal sins (Psalm 25:8, Jer 17:10, Mat 9:5, Mark 2:9, Luke 5:23). Forgiveness and its restorative power therefore fits into the suffering / salvation prime principle and is subordinate to this principle which is the will of God (Dan 9:9). That means that forgiveness is always ultimately a matter for God to decide (Dan 9:9, Mat 9:6, Mark 4:29, Luke 5:24, Rom 8:28, 1 Cor 12:11, 2 Cor 2:10-11).

Christians that avail themselves of appropriation, and all Christians after their changing or resurrection, are manifested sons of God (Rom 8:19-23). That is their flesh manifests their status (John 8:51, **Rom 8:11**, "quicken your *mortal* bodies"), note that post-risen flesh is different to, even, pre-resurrection or pre-changing flesh that has appropriated as this is still mortal and disappears at the resurrection or changing (Rom 8:11, 1 Cor 15:53-54, 2 Cor 4:11).

Complete forgiveness for all sins is accomplished by salvation, and continues for as long as salvation does for that individual (1 John 2:12), either by conscious confession (1 John 1:9) or by the confession of the Holy Ghost within that Christian which constantly confesses, repents and forgives on behalf of that Christian all of the sins of that Christian (Rom 8:26). In any case confession is part of the Law (Deut30:10).

What a Christian suffers is not a function of his sin, which is simultaneously and instantly forgiven even as it is committed (Rom 8:26), but of the mystery of his eternal, future-proofed yet with free will, salvation status as it is worked through i.e. preserved in the teeth of continuing opposition from the flesh and in accordance with the prime principle (Acts 9:16, Rom 8:28, 1 Cor 1:5, Phil 1:17-19, 2:12, 2 Thes 1:5, 2 Tim 2:12, Heb 2:10, James 1:2-4, 1 Pet 4:12-13, 16-19). In this sense Christians are constantly being 'judged', sin by sin, (1 Cor 11:31-32) although saved from their sins and therefore safe as regards God's ultimate and eternal judgement. That is whilst being completely forgiven, God still intervenes to safeguard future-proofed retention of Salvation (1 Cor 11:32, Heb 12:5-12). It is good for a Christian to try and understand their mysterious position as regards the prime principle and take action as this can avoid suffering (1 Cor 11:31).

As God is constantly forgiving Christians and they are in a permanent state of forgiveness God can not be pronounced as having forgiven them for this or that or as the result of a specific confession, he has already done so (Col 2:13). Of course Christians should forgive whenever it is appropriate under obedience to the two great commandments, though not as Law, those who have sinned against them either individually or corporately (Mat 6:12, 14, Eph 4:32). This is a power that Christians have by virtue of the in-dwelling Holy Ghost (John 20:22-23) whilst non-Christians can and should forgive their forgiveness does not carry this automatic default of God's forgiveness being extended to the forgiven party (John 20:22-23). A Christian's spirit has already forgiven all sins sinned against that person or the Church in general (Mat 6:14, Luke 11:4).

To judge others is wrong as a default under the Law (Mat 7:1, Rom 2:1) as it is to try and judge oneself (1 Cor 4:3-5) which is a law-focused process built around the forbidden fruit (Gen 3: 5) and for the Christian is a futile attempt to come again under the operation of the Law. This is distinct to the exercise of discernment and discrimination in choices informed by an understanding of our own basic spirit (1 Cor 11:31). When the Word speaks via Paul that he had already judged someone, this is an expression for emphasis meaning that Paul had prayed that the individual should rather die and thus be saved rather than live and lose his salvation which was the fate of this man, revealed to Paul, if left to his own devices. As the basic spirit of a Christian is pure this Christian's only hope was to be separated from his flesh as soon as possible, that is die (1 Cor 5:3-5). He wanted the congregation to pray likewise (1 Cor 5:4). This is distinct to judgement which is wrong under the Law (Mat 7:1, Rom 2:1, Rev 13:10). Christians will judge the world during the 1,000 year reign (1 Cor 6:2, Rev 20:6). Christians will

judge angels too (1 Cor 6:3). When the Word says: "for if we should judge ourselves, we should not be judged." (1 Cor 11:31), it is referring to the good practise *under the law* of self-judgement. In this the Law is self-contradictory in a mysterious antinomy which is not unusual and indeed a reflection of God's Nature as God to Himself (John 20:17). The point is that if someone under the Law, not yet a Christian, partakes to the extent that he can of the covenant of the New Testament of Christ's blood (1 Cor 11:25), then he represents within himself his unrighteousness, as needing the redeeming blood of Christ, but is unable to partake of it properly as this full participation is given by the act of *first* being a Christian and then partaking (Rom 10:4, 1 Cor 11:27, 29, 1 John 1:7, 3:9, 5:8).

To forgive is a commandment of Christ, for those under the Law, with reference to those sins committed against them (Mat 6:12) and also for sins committed against others (Mat 9:5, Luke 10:33, John 20:23). All sins are sins against God (Gen 3:22, Psalm 51:4-5).

All non-Christians are not forgiven their state of sin, the sin of unbelief in Christ (Rom 1:18, 11:32), but can be forgiven particular sins by either Christ or a Christian with the authority of Christ that is vested in all Christians through the Holy Ghost (Mat 18:18, John 20:21-23).

Christians have the power to forgive the sins of non-Christian people (John 20:21-23) indeed how otherwise could Christians perform healing (Mat 9:2, 5, Mark 2:9, Luke 5:23)? This is true as a default (John 20:23) but subject to the prime principle (Dan 9:9, Luke 13:2-5, John 9:3). The Holy Ghost is the final arbiter in the distribution of God's forgiveness (Luke 13:2-5, 1 Cor 12:7, 11). However the sin of man can only be forgiven by being a Christian (John 1:12-13) which also guarantees continual forgiveness of sins to a Christian (1 John 2:12) by the continual intercession and confession of the Holy Ghost within a Christian (Rom 8:26, 1 John 1:9). This occurs irrespective of whether the Christian is consciously aware of his sins and consciously confessing them (Rom 8:26), although it can be good to be able and willing to do so (James 5:16, 1 John 1:9).

A Christian can not forgive the unforgivable sin (Mat 12:31-32, Mark 3:29, 13:14, Luke 12:10) which is either the loss of Salvation (2 Thes 2:4, Heb 6:4) or the sin of not being a Christian in the first place (Mark 16:16).

Christians can not forgive what God will not as they forgive in the power and name of Jesus Christ, called the 'person of Christ' (2 Cor 2:10-11), in accordance with the Prime Principle.

Although Christians are absolutely forgiven all of the time they can still ask for forgiveness (Mat 6:12, Luke 11:4, 1 John 1:8-10). Even though it is 'unnecessary' in one sense to do so, as we are already forgiven, we must not let our logic dictate our choices. By asking for what we already have we safeguard ourselves against the danger of taking our forgiveness for granted (1 Cor 10:12) and thereby risking loss of salvation which is the unforgivable sin (2 Thes 2:4, Heb 6:4).

Those under the Law should, in accordance with these commandments and subject to these principles, forgive everything forgivable in all time and space (Mat 6:12, 9:5, Luke 10:33, 11:4).

A Christian can commit many sins in many ways against the two great commandments (Rom 7:25, 1 John 1:8) whilst he remains a Christian, except the unforgivable sin of loss of Salvation (Mat 18:14, Mark 13:14, 2 Thes 2:4, Heb 6:4). This does not allow a process whereby Christians can ignore sin (Rom 6:1-7) nor does this knowledge even encourage such an approach in practise (Gal 2:20-21). Sins committed, past, present and future are irrelevant to the Christian's state of perfect righteousness (Gal 2:16-21). Christians can, for example and not that they should of course, cease to treat God or Christ as their first love (Rev 2:4) and yet still have Christ as their Saviour (Rev 2:5) before they might lose their Salvation (Rev 2:5). Despite this Jesus does remain their Saviour as they are shown to be saved (Rev 2:1). These Christians, members of the church of Ephesus, were being assessed by Christ through a report delivered by Christ to the angel responsible for that church (Rev 2:1). The Word principle of multiple and distinct subjects being addressed is thus exemplified (Rev 2:1, 8, 10). [Angels are held responsible partially (Rev 2:16) for their church (Rev 3:15) and there is joint participation between them and their church (Rev 3:17) although their status as angels is unaffected (Rev 3:1).]

This shows that unsaved angels, still as angels, can and do sin (Rev 2:4, 14, 16, 20, 3: 2, 15, 17-19). Angels that sinned to the extent that they became devil spirits did so in spirit (Psalm 104:4, Heb 1:7, Jude 6, Rev 12:4). As for unsaved angels, not devil spirits, they sin (unlike Christians who do not sin in their spirit as long as they are Christian (1 John 3:9) meaning that they are as a default not yet Christians (1 John 3:9), not yet born again in spirit as they need to be (Col 1:20), which estate is given of God in His timing (1 Pet 1:12). Some angels are however saved (Rev 22:9, 16 'mine'). The reference to 'thou...art dead' (Rev 3:1) refers to the fact that some of the church's putative 'members' were not saved. We know some were saved as there was a 'church' (Rev 3:1) but part of the 'thou' referred to those unsaved people who were, as unsaved, by definition not part of the church but appeared in human terms to be so - 'hast a name that thou livest, and art dead.' (Rev 3:1). So here an angel is responsible for the unsaved being represented as part of the Church (Rev 3:1).

Christians do, sinfully, fail to keep the two great commandments (1 John 1:8, Rev 2:14) whilst still being Christians (Rev 2:16). In Revelation the belief system of the Nicolaitanes is added to the Law as a proscription. This does not mean that Christians are under a commandment to either believe or disbelieve this doctrine as that would amount to Law (Rom 10:4). It is the sin against the two great commandments **alone** that is the issue (Deut 30:10, Mat 22:40, 28:19, John 14:15, Rom 10:4, 2 Cor 3:6-7, Col 2:14, Rev 2:4, 19:13). Again however a continued refusal to repent for sins against the two great commandments, can instigate a process that may culminate in loss of Salvation (Rev 2:22-24). Loss of Salvation, rather than lack of God's forgiveness for a specific sin or set of sins, is the danger for a rebellious Christian (Rom 8:1, 1 John 1:7, Rev 3:19). Such loss must always be deliberate, conscious and amount to wilful and determined rejection of Christian status, no Christian wanting to remain saved can be in this category (Mat 12:31, Rom 8:1). It is a conscious and irredeemable blasphemy for as long as it remains (Mat 12:31, Heb 6:4) and not any other kind of sin (Mat 12:30-31, Rom 8:1).

A Christian can discern by the Spirit what he should specifically confess and repent (1 Cor 2:11-16, 12:7, 11, Heb 8:10). A Christian has consciously or otherwise forgiven all sins against him or her in the basic spirit within and by the operation of the Holy Ghost within us (Mat 6:12, 14, Luke 11:4, Rom 8:26, 1 John 3:9). This deals with the contingent threat and danger of

Matthew 6:14-15. Under the Law forgiving others (Mat 6:14-15, Mark 11:26 - see also Mat 18:35) is a commandment with a contingent curse-threat/blessing-promise involved. Just because it is the Holy Ghost (interacting with Christ in Romans 8:26-27 whereby the Holy Ghost is the 'Spirit' and Christ is the 'he') within us does not lessen the fact that our spirits are righteous as a result (1 John 3:9). Forgiveness from God for a Christian is therefore unconditional (1 John 2:12).

The Lord's prayer actually states that the prayer has already forgiven those that sin against the praying person (Mat 6:12, Luke 11:4). When Jesus issues a contingent curse-threat/blessing-promise about forgiveness in Matthew 18:35 he is referring to forgiveness under the Law which is given to an individual under the Law only according to the forgiveness distributed by that person to others (Mat 18:35). All of Christ's commands are automatically part of the Law, which is the curse and the forbidden fruit (Gen 2:17, Mat 5:17-19, John 1:1, Gal 3:10). The command to salvation which is the Tree of Life fulfils the Law (John 1:1, Gal 3:13, Rev 22:18-19). The parabolical Adam was prevented from 'eating' of the Tree of Life which means in the context of Genesis and the unsaved Man, receiving eternal life without being saved (Gen 3:22). In other words Man giving himself immortality by His own strength or 'hand' (Gen 3:22) which would be an eternity of sin and is what eternal condemnation under judgement is. Salvation has to be a difficult 'way' as the purpose is to achieve a state where there is an eternity of free will but never a choice made to sin (Gen 3:22, Mat 7:14).

Christians are totally forgiven of all sins past, present and future (Rom 3:22, 8:1, Col 2:13), completely forgiving of others, totally confessing, totally repenting and can not sin in spirit (1 John 3:9). All this by the operation of the Holy Ghost and their perfect basic spirit (Rom 8:26, 1 John 3:9). The righteousness issue is dealt by the confession, forgiveness, repentance of the basic spirit and its perfection as discussed above, in essence the blood of Christ (Rom 10:4). All sin is, in the over-riding and primary sense, committed against only God and not this or that human (Psalm 51:4-5). In another sense men do sin against men (Luke 11:4, 15:18). Man seeks the Law from the moment of life in the womb (Psalm 51:5).

Loss of Salvation represents a halt to this process and precedes a cessation of the above, the above process does not stop whilst someone is saved. The issue with failure to repent, which covers all the processes, in the conscious mind is that it jeopardises the ongoing status of being a Christian i.e. can lead to the deliberate loss of faith (Rev 2:5, 16, 21-22). If a believer is worried or concerned that they have/may have lost their faith then by definition of such concern they have not (John 3:20, Rom 3:22).

A Christian has Christ as their Lord as well as their Saviour irrespective of whatever sin they may have committed (Mat 24:42, 46, John 20:28, Rom 8:26, 1 John 3:9), as you are either saved or not there is no degree of salvation or division between first-class Christians or second-class Christians.

Christians feel guilty in their overall minds or 'hearts' not in their basic spirit (1 John 3:20-21).

Circumcision & The Jews

Circumcision is both of the flesh (Gen 17:11, Luke 2:21) and of the spirit (Deut 10:16 - 'heart' here being used expressively to mean spirit -, Rom 2:28-29). There is a spiritual circumcision (Rom 2:25-29). This is only achieved by becoming a Christian (Rom 15:8, Phil 3:3) by means of faith and not the works of the law and is the only circumcision that counts (Gal 5:6, Phil 3:3, Col 2:13, 3:11). As such Christians represent, in this sense, a new kind of 'Jewry' (Rom 2:28-29, Phil 3:3). Circumcision is a sign and seal of faith (Rom 3:1-2, 4:11). It is impossible to be under the Law and a Christian and those who really regard themselves as fully under the whole, complete Law are not Christians at all (Gal 2:5, 5:4). This must be guarded against as otherwise the unforgivable sin could multiply (Gal 5:4).

Sin

All men on Earth are sinners, including Christians (Job 15:14-15, 1 John 1:7-8), the blood of Christ continually cleanses the flesh of Christians in an ongoing requirement and process (Eph 1:7, 1 John 1:7). Nobody on Earth is without sin over time or in a discrete department of their life (Mal 2:9, James 2:10, 3:2, 8, 1 John 1:7). The basic or identity spirit of Christians can not sin (1 John 3:9).

The 'greats' of the Bible sinned and this includes the prophets and apostles both before and after Pentecost (Jer 20:14, Rom 7:23).

Extra-terrestrial or extra-dimensional 'men' need salvation (Job 15:15).

The Great Commission

Evangelism should start with the realisation that man's basic spirit is aware of its sin (Rom 1:18-20) and of the need for and existence of Salvation (Rom 1:20). There is no need for introduction therefore in the fulfilment of Mark 16:15.

Nature of Man

Man is made in the image of God, created by God, which means that he is in this sense a child of God (Psalm 82:6). This is by being in the dominion image (Gen 1:28) of God and by the fact that Christ, who is God (Mat 28:19, John 20:28), is human also (Gen 1:26, Mal 3:6, 1 Tim 2:5). This dominion status is then warped into a desire to be God which is innate in Man (Rom 1:20-21).

By partaking of the Law, Man attempts to be God such that he becomes a kind of god characterised by a focus on personal sovereignty and self-worship (Gen 3:5, Psalm 82:1, 6, John 10:34-35), knowing good and evil in a sense (Gen 3:22, Psalm 82:6) and dies as a result (Gen 2:17, Psalm 82:7) and is judged (Psalm 82:1, 8). All sin stems from a desire to be God (Gen 1:26, 3:5, 22, Psalm 82:1, Isaiah 14:14, Ezek 28:2, 6, Mat 22:19-21, 1 Tim 6:10, Rev 13:14). Other expressions of this include Satan attempting to be God (2 Cor 4:4) and the Son of Perdition's attempt to be God (2 Thes 2:4). God has so instituted the Universe that the precise applicability of specific and detailed laws will result in universal condemnation as well as arbitrary unfairness as perceived by those under the rules, as various laws of the Law graphically

illustrate. He has done so that Man should see that this is not the way to Love God, neighbour and self (Mat 22:40) but is rather an attempt to usurp God (Gen 3:5) and play God by determining what is right and wrong (Gen 3:5, 22) and then have the arrogance to claim the ability to adhere to such a code of rules (Rom 2:1). This is anathema to God (Gen 2:17, Rom 2:1). Man does not keep God's laws or Man's laws and it makes no difference whether it is the Law in a few commandments (Gen 2:17, Rom 1:18) or the Law revealed in full (Gen 1:28, 2:17, Rom 3:19, Gal 3:10).

The better aspect of the automatic status of Man as a child of God is that he has access to the Word, as has always been the case (John 10:35, Rom 1:18-20, 10:18). The Law, because it is chosen in disobedience to God is Man's choice (Gen 2:17, 3:5, Rom 7:11) and therefore Jesus refers to it as 'your law' (John 10:34) even though 'given' by God who is Christ (John 10:34. 'I said').

This is why Jesus can claim concepts such as justice and mercy as the 'more weightier' part of the Law (Mat 23:23) as they are preached in the Psalms for example (Psalm 82:2-4). The primary will Love of God behind the secondary will Law was the more important aspect of the Law (Mat 23:23, Luke 11:42).

Christians & The Law

Note when referring to a Christian being 'under' anything e.g. the Tree of Life, this does not mean that his righteousness is exposed to his record of keeping to it - he is righteous anyway (Rom 8:1). This is distinct to being 'under' the Law. One, the Law, is being under a curse, the other a blessing (Rom 10:3-4, 13).

The Law contains both the commandments of the Tree of Life, Jesus Christ, and those of the Forbidden Fruit, the Law (Duet 6:2, Mat 5:18-19 - 'these' refers to all the Old Testament laws, the general commandments of Jesus and the Word, making them all one, Rev 22:18-19). However a Christian fulfils (Mat 5:17) the Law by the blood of Christ (1 John 1:7) and therefore obeys it by this means, the only viable means. As such he is further commanded to keep *only* the commandments of the Tree of Life which are, only, the two great commandments (Mat 22:40, Rom 10:4). A Christian causes no offence to God (Mat 13:41, Rom 8:1), despite his or her sin, having fulfilled the law (Psalm 119:165, Mat 18:6, Mark 9:42, Luke 17:1-2).

Christians have vicariously fulfilled the Law through Christ, thus discharging their obligation and liability. Christians are under the commandments of the Tree of Life only, which is a subset of the commandments of the Tree of Knowledge (Rom 7:10-13). Christ's commandment to mankind is that he must keep His commandments which means, as a default, the whole Law. However his commandment to Christians, given that they are not under the Law, thus over-ruling the now non-applicable default, need only keep a sub-set of commandments that appertain to Christians, namely the Tree of Life's commands which are the two great commandments (Rom 10:4, Col 2:14). This is possible and non-contradictory only because Christ is both God, Man and Law-fulfilling Saviour. Both the curse (Rom 7:12) and the Tree of Life are of God (Rev 22:2-3) but the first is a secondary will and the latter the primary will (Rev 22:2-3).

Christians in the flesh still need to be tested in their faith by the flesh, despite their perfect spirits, so that they should retain perfect spirits in an eternity of free choice (Ezek 28:15, Rom 8:28).

EVOLUTION

Causation

The Word is concerned primarily with the Who and Why as regards the Creation rather than the How (Gen 1:1, 3, 21, 25-26, 31). Once the Who and Why questions are answered the How, as an issue, is also answered by reference to the Who and the Why (Heb 11:3). The How as a process is not the primary focus of the Word (Gen 1:1, Heb 11:3, 2 Pet 3:5). If the How were as important as the Who and the Why then the How would be God and to be worshipped, which is not the case (Rom 1:25). The Who (Gen 1:1) and the Why (which is Love - 1 John 4:8) are however God and to be worshipped.

God has instituted the default (Gen 1:1, 3, 6, 11, 24, Ex 14:21, Jer 10:12-3, John 1:3) whereby everything that happens in the physical Universe is a Natural Process (Gen 1:1, 3, 6, 11, 24, Ex 14:21, Jer 10:12-3, John 1:3, 4:24) and this includes the workings of Society (Rom 13:1-7), Self (Rom 7:23), the basic spirit (Rom 2:14) and the Law (Rom 2:14). The 'nature' of Romans 2:14 is the basic spirit within, which unless saved, is contaminated by the flesh which is the 'law of sin which is in my members' of Romans 7:23. Since God has created Nature and all Spirit(s) other than Himself there is no sensible distinction between the spiritual process and the natural process (Gen 1:1, John 4:24). The distinction of note is that between the Creator and that Created, namely the Creation (Rom 1:18-25).

This default Natural Process is evidenced by the words: 'Let there be' (Gen 1:3, 6 'it'), 'gathered together' (Gen 1:9), 'appear' (Gen 1:9), 'gathering together' (Gen 1:10), 'earth bring forth grass' (Gen 1:11), 'yielding seed.. yielding fruit after his kind' (Gen 1:11), 'earth brought forth' (Gen 1:12), 'waters bring forth abundantly' (Gen 1:20), 'waters brought forth abundantly' (Gen 1:21), 'earth bring forth' (Gen 1:24), 'after his kind...after their kind' (Gen 1:25).

The physical Universe of matter, time and space was and is (present tense inclusive) produced by God through the operation of both ordered Natural Laws and disordered natural 'chaos' by a process which is called 'Let there be' (Gen 1:3). This emphasises the continuance of the process and the fact that the Spirit, which is God, decided to allow the material to take the natural, material, physical course which would produce the phenomenon of light, the Earth and physical life etc. God was and is the motivator, the Creator and the Why and the Who (Gen 1:1). The Why/Who produced and created the How but after that the How is, by default, left alone to proceed as determined by the initial conditions of its Creation and the subsequent operation of Natural Law and Chaos - "Let there be". The How is however still subject to the Why Creator and must obey Him through the medium of his Word and utterances (Gen 1:3, Psalm 33:6, Mat

8:27, Mark 4:41, Luke 8:25). God will use natural processes to achieve what we would call the supernatural, e.g. a 'strong east wind' (Ex 14:21, Num 11:31, Joshua 4:23). God creating light and the earth being moulded from a sphere without inhabitable land or sea, is described in Jeremiah 4:23. The material has always existed in the sense that God is light (1 John 1:5), which includes physical light (Psalm 104:2), as well as Spirit (John 4:24), even though, by a mystery, he created the kind of physical light we associate with stars and other astronomical bodies (Gen 1:3-4, Jer 4:23).

God lets the physical happen, the natural to take its natural course, and that is His supernatural process of Creation as regards the physical, non-spiritual, Universe. The spiritual does not evolve or proceed by natural physical processes but is directly created. That is why 'in the beginning', which includes the spiritual, refers to God creating (Gen 1:1) whereas the first physical process is a 'let there be' (Gen 1:1, 3). Both are creations of God however as He is the Creator of everything (John 1:3), but the process for the material is different as it is different - namely material. God establishes natural laws so as to produce the end result we see materially (Jer 10:12) in order that this might be a suitable stage for the maximum amount of salvation (Jer 9:24).

Evolution is described as the process by which lifeforms give rise to offspring 'after their kind' (Gen 1:25) which means **similar but not identical** (Gen 1:11 'his', 12 'his', 21) allowing thereby for the intra-species (intra-'kind') genetic diversity which is the raw material upon which natural selection can operate to produce new species. This is a succinct summary of the evolutionary process in non-scientific words. Note that God says that it **is the earth**, i.e. the environment in the broadest sense acting as Natural Selection, that produces grass and the lifeforms, not God directly, and that these give rise to offspring after 'his' or 'their' kind (Gen 1:11-12, 24-25). The word 'kind'; can include a wide variety of difference at the 'flesh' level in one category of 'kind' (1 Cor 15:39). We can see therefore that the default normal process is that a natural mutation or genetic change of any degree can be accomplished in one act of reproduction, with the environment working via natural selection upon intra-species (kind) variation, provided that it does not as a default become a new species in **one** generation or act of reproduction (Gen 1:11, 'his' i.e one generation, 21). This is evidently so in that it is not normal for a fish to give birth to a bird but every bird is not an exact replica of either of its parents - there is genetic variation introduced by each act of sexual reproduction. This therefore allows for the production of new species under the evolution by natural selection process. As for beasts and the first Man the distinction in flesh is not the structure of cells, bones etc. but rather the distinction in the flesh mind or mind of the flesh (1 Cor 15:39) whereby Man is able to have 'dominion' that is a conscious, self-aware, and deliberate and significant degree of control over all other species on Earth (Gen 1:26). Also, Man can of course place a bird gene in a fish by his unnatural intervention, which is an expression of his dominion (Gen 1:26). Evolution far from being contradicted by Genesis is actually referred to in all but name (Gen 1:11).

Evolution is however also a supernatural and spiritual process caused by God (Gen 1:1, Job 12:9) and is not therefore just natural and the natural universe actually acts as evidence of this fact (Psalm 19:1, Rom 1:20).

Man, generically, must have evolved as he is made by a continuance of the same process as expressed in Genesis 1:3-26. The difference is that Men were not only, in relation to a proto-human ape species, 'after their kind' as Man also had dominion (Gen 1:26). Adam, that is Mankind in general i.e the plural Adam (Gen 5:1-2), evolved as simultaneously both male and female (Gen 1:27 'male and female', 28 'them'). The dominion nature means that Man is of the family of God through the evolution of Adam (Mankind) as a son of God (Acts 17:29), although this was the unsaved type of Son of God (i.e not as in John 1:12). This spread of a creature, made by dominion in the image of God, was to replenish the Earth with the manifestation of this dominion, i.e. with appropriation (see Chapter 2), and this is what is meant in part by replenish (Gen 1:28, Rom 8:19). The other meaning refers to the mortality and replacing of dead men made subject to death at the outset of evolution (Gen 1:28, 2:17). This shows that the sons of men, a description that emphasises the evolved, natural, state of Man, were mortal as were all the previous creatures with 'seed' (Gen 1:11, 27-28). They had evolved (Gen 1:11, 'earth', 'bring forth', 'seed', 'kind') via sexual intercourse (Gen 1:27 'male and female') producing genetic diversity (Gen 1:1:24, 27) interacting with the pressures of the environment via natural selection (Gen 1:11, 24, 27, 28). Mankind is both son of God (Gen 5:1-2, 6:1-4), saved or unsaved (John 1:12, Rom 8:14), as well as son of man or men (Gen 5:1-2, 6:1-4) and that is why Jesus is both the Son of God (Mark 1:1) and the Son of Man (John 5:27) in his humanity (1 Tim 2:5).

Remember as usual the time perspective is the eternal so God is referring to the inception of a creature that would eventually, over the entire lifetime of this species upon Earth (say 250,000 years so far and continuing), be truly able to fulfil this condition. This dominion is not yet fully fulfilled and will not be until the second Earth appears (Gen 1:26, Isaiah 11:6-9).

Man first evolved from the earliest forms of life which started in the oceans and low ground (Psalm 139:15). Man did evolve from lower lifeforms which themselves evolved from non-living material (Psalm 139:16). As such and like other animals he appeared, obviously, on the scene as both sexes (Gen 1:27, 5:2). Life itself evolved (Psalm 139:16) so that this life, after suitable changes, could be eternally free to sin but never do so, in other words written in the Book of Life which is eternal life (Psalm 139:16). This necessitates a two-stage Creation process of:

The First Heaven and Earth, with free choice and option to sin which is duly then committed (Rev 21:1).

The Second Heaven and Earth, birthed from the First (Rom 8:22), with the same choice but where this choice will never be taken (2 Pet 3:10-13, Rev 21:1, 8, 27, 22:3, 5, 14-15).

Day and Night refer initially simply to the noticeable presence of light, i.e. facing a star, or its absence, i.e. being far away from a star or facing the opposite way (Gen 1:5). God created stars by the natural process of 'Let There Be' in other words He let the natural laws operate upon the natural substance to produce what they naturally will (Gen 1:3). The Universe originally contained no stars at all (Jer 4:23).

Heaven is an all-inclusive and generic title (Gen 1:1) which can include, depending on context, the spiritual Heaven and/or all physical heavens (2 Chron 2:6, Neh 9:6) or, in other words, skies

(Psalm 77:17, 148:4). A multiplicity of heavens (Gen 2:4, 2 Chron 2:6, 6:18, Neh 9:6, Job 9:8, Psalm 33:6, 89:2, 5, 11, 115:16, 136:5, 148:4 note heavens of heavens, Isaiah 48:13, Jer 4:23, Heb 1:10, 2 Pet 3:5, 7, 10, 12, 13) means that there are a multiplicity of earths, more precisely 'worlds', i.e. a multiplicity of views of the physical Universe from different earths i.e. skies (Psalm 89:11, 148:4, John 16:33 -singular-, Heb 1:2 - plural- and 'seen' i.e. perceived by intelligent creatures). As a result there are intelligent, fleshly, creatures capable of receiving salvation (John 16:33, Col 1:20, 23, Heb 1:2, 11:3) on at least one other planet in addition to our own and these creatures are like us, by default, unsaved; that is under Law whether they consciously know it or not (Psalm 115:16, Mat 4:8-9, Luke 4:5-6, John 1:29, 4:42, 12:47, 14:17, 15:19, Rom 1:20, 3:10, 3:19, 1 Cor 2:12, Heb 1:2, 11:3, 1 John 3:4, Rev 12:4). We must under obedience preach to the whole Universe therefore (Mark 16:15) but this is no limiter as to when Christ shall return due to the default, background, preaching that already exists across the whole Universe including all of this particular world (Col 1:23). A man is any being capable of receiving salvation (Ezek 34:31) and Christ, as a Man, had to believe in and receive His own Salvation, the same which he commends to us (Mat 27:46, Luke 23:46, John 10:18, 11:25). The background preaching is sufficient for salvation so there is not excuse (Rom 1:18-20, Col 1:23) but God in His grace supplies an additional exposure of what he considers the perfect preaching for the individual - see salvation (1 Pet 3:19 etc.).

In more detail it is like this. There are multiple atmospheric heavens or skies, plural (Psalm 77:17-18, 79:2, 104:12, 148:4). Then there are multiple night skies or starry heavens - views of space - (Gen 22:17, Psalm 8:3, Isaiah 13:10, Heb 1:2, 11:3). The firmament is, when not referring to a specific location (Ezekiel 1:22, 25-26, 10:1), a broader category that can cover all these non-spiritual heavens (views of space) and skies, again plural (Gen 1:6-8, 14-15, Dan 12:3). Note that water is not only separated by the firmament between ocean and cloud on planets (Gen 1:7), but is also separated by the firmament, i.e. space, between planets or astronomical bodies that possess water (Gen 1:6, Dan 12:3).

Physical, material heavens, plural, exist as there are multiple planets with one heaven per planet (Psalm 8:3, 33:6, 77:17, 104:2, Heb 1:2), there are birds on more than one planet (Jer 4:25). Although the heavens look slightly different from any different point on any one and the same planet the key distinction is if the key defining characteristics are the same. This is for our Earth the Sun and the Moon (Gen 1:14-18). Earth is called singular as all earths or worlds are the same from God's perspective, they are a generic category of fruitful platforms upon which dominion can be achieved by an evolved lifeform (Gen 1:28, Psalm 89:11 'them', 115:16, Heb 1:2, 11:3). There are a multiplicity of worlds in the Second Creation as well (Isaiah 66:22, Heb 1:2-3, 11:3, Rev 21:1). Whilst there are the plural physical heavens, or views of heaven, there is in addition a single spiritual Heaven (2 Chron 2:6, 6:18, Neh 9:6, Rev 20:1), which has, as a mystery, plural heavens within it (2 Chron 2:6, 6:18, John 14:2 'mansions' 2 Cor 12:2).

The physical heaven (singular), part of the broader category of Heaven covering both the spiritual and natural, refers to the Earth's vicinity in space and Earth's naked-eye view of space (Gen 1:1). Space is no barrier to God's gospel and all men (Mark 16:15, Luke 1:33, Col 1:23) on all planets, in the Universe are under the Law until they accept the gospel (Gen 15:5, Lev 5:17, Nehemiah 1:9, Rom 1:20, 3:10, 1 John 3:4). All Christians are 'descendants' of those under the Law (1 Cor 15:45). Resurrection of the dead across all space is also attested to by Nehemiah 1:9.

God is in both the plural physical heavens and in the singular spiritual Heaven (Psalm 103:19, 108:4-5, 115:16) but dwells in the spiritual heaven (Mat 6:9) as well as in Zion (Psalm 132:14) and in thick darkness (Deut 5:22, 2 Sam 22:12, 1 Kings 8:12) whilst being Light - which is a mystery (1 John 1:5).

Then there is the spiritual heaven (John 14:2), which is as a mystery a bit like Dr Who's tardis being comprised of many heavens (2 Chron 2:6, Psalm 148:4, John 14:2), one of which is the Third Heaven or Paradise (1 Cor 12:2-4).

The Garden of Eden is a parable about the real Paradise which is part of the spiritual Heaven (Gen 2:9, Gen 3:24, Rev 2:7, 22:2), more specifically it is the third heaven (2 Cor 12:2, 4). In a broader sense the Garden of Eden is a summary of all the earth and its kingdoms and continues after the parabolical 'Fall' across all time (Ezek 31: 8-18). The Garden of Eden is thus an example of the duality principle.

The Earth(s) or worlds were not originally watered (Gen 2:5). In other words the whole earth was at one time without rain (Gen 2:5).

The days of Genesis chapter one are in God's time as is shown by the reference to Evening and Morning relating to the spinning revolution/orbit of any matter in the Universe after Light and Darkness were created such that there would be evening and morning of whatever time duration was involved. The space shuttle encounters many evenings and mornings as it orbits the Earth per Earth-solar day. Evening can refer to a mysterious event and time period, and it does in Genesis chapter one, as is shown in Zechariah 14:7.

The scientific explanation of the earth being too hot at first for rain with the water vapour existing as a blanket layer of thick cloud (steam, mist or whatever), then rain descending and eventually remaining as liquid water on Earth, along with a primeval process of storms and lightning preceding the first seas; is all described in the Word (Gen 2:5-6, 2 Sam 22:11-16, Psalm 18:7-15, 104:6, Prov 8:27-29, 2 Pet 3:5). At first the earth was dark as the thick clouds prevented sunlight from reaching the ground (Gen 1:2, 2 Sam 22:12, Job 38:9, Psalm 18:7-15) but the early thunderstorms gave light via lightning and thereafter by the resultant broken cloud cover as the cloud (steam, mist, or whatever it was) condensed into the seas (Psalm 97:4). The stability of Earth's orbit is alluded to in Psalm 93:1 and its place amongst empty space in Job 26:7. The circulation of winds is described in Ecclesiastes 1:6. There is the much 'scientific' truth in the Word but described in a non-scientific way and this is not unexpected from a God who is Truth (Dan 1:4, John 14:6, 1 Tim 6:20).

The ongoing process of erosion and mountain building via plate tectonics is described eloquently in Isaiah 40:4. The roundness of the planet and the three dimensionality of the distant night sky is described in Isaiah 40:22. The fact that our planet is derived from the residue or dust, of space is described in Isaiah 40:12. The re-cycling of Nature is described in Luke 3:8. Men as star dust is not a concept alien to God (Gen 15:5, Luke 3:8).

Evolution is compatible with the Word whereby the natural creation brings forth a diversity of lifeforms itself as so ordained by God (Gen 1:20, 24). Each life produced is similar, generation

by generation, but not identical (Gen 1:21, 24-25) and this production 'after their kind' - similar but not identical - interacting with the environment of the waters and the Earth is evolution described (Gen 1:20, 21, 24). Everything that has ever and however happened is God's Creation (Gen 1:1, 45:8, Psalm 100:3), this does not negate the 'how' (Gen 1:2). It is merely that the 'how' is sub-ordinate to the 'why' (Gen 1:1, Mat 8:27, Mark 4:41, Luke 8:25). The early humans together formed the early part of the generic Adam (Gen 1:27-28, 5:2), which is all Mankind (Gen 5:2), they evolved (Gen 1:26, 27, 5:1-2) and are a sub-set of Man in the Universe as defined by the Word (Gen 1:1, 1:26), and after his evolution the species was subject to the ongoing test of avoiding the Law and embracing salvation about which the Garden of Eden episode is a parable (Gen 2:17, Rom 10:3-4). The point is that the 'how', evolution, is not an answer to the 'who' or 'why' which is God (Psalm 100:3).

Creation is ongoing as the emergence of born-again Christians is called a creation (Psalm 102:18, Isaiah 65:17-18). This Creation process is both present and future and culminates in the second Heaven and Earth which is both, as a mystery, present and future simultaneously (Isaiah 65:17). New creatures are produced in this ongoing creation by evolution (Psalm 104:30).

A parabolical man was 'made' by God that did not evolve, made as male only and needing the breath of life upon him (Gen 2:7, 21) and from his rib a parabolical woman (Gen 2:21) was made by God which also did not evolve, Eve (Gen 2:21). This individual Adam is a parable or allegory, spiritually true as a symbol or message but not a literal fact (Gen 5:1-2, Psalm 78:1-2). Adam's parabolical fall is a parable giving the spiritual explanation for the state of the early humans, the generic Adam (Gen 1:27, 5:2, 6:1-3) as well as for later people. This is that all, unsaved, men remained unchanged (Gen 6:1-3, Rom 3:10, 20, 1 Cor 15:50) under the Law. By this Law Man was and is given every opportunity to be perfect by his own strength and failed (Rom 8:20, 10:3). In other words the evolved hominids wanted/want to be God i.e. under the Law (Gen 3:5, Rom 2:12-15, 3:10, 20, 4:15).

The Genesis story of Adam and Eve is not to be taken as literally true in fact but as literally true in spirit as a symbol or message, that is it is a parable (Psalm 78:1-2, Ezek 20:49). Firstly, we can see this as Adam is referred to as a Man but also as all people, that is all people are Adam and this is not the same thing as simply saying all people are descended from Adam (Gen 5:2). Adam is everybody (Gen 5:2). Secondly, we see that in fact Man was made male and female, that is evolved as two sexes (Gen 5:2) whilst in the parable the parabolical Adam was made first (1 Tim 2:13) and male only and alone (Gen 2:18-20), but in any case the real Adam is all people male and female (Gen 5:2).

The Law has dominion over created beings (Rom 1:20, 5:13 re Rev 22:13 and God is the Law, Deut 30:10, John 1:1, Rom 6:14, 7:1, Jam 2:10, Rev 20:15, 21:1, 22:13) in three forms. Note the use of the word "dominion" (Rom 7:1). **By, sinfully (Gen 2:17, 3:5, Rom 2:12-15, 3:10-12, 20, 6:14), coming under the dominion of the Law (Rom 6:14, 7:1) Man relinquishes and forfeits God's Primary Will intention which is for Man to be in the dominion image of God (Gen 1:26) under Grace (Gen 1:29, Rom 6:14) and to reign with Christ (Rom 5:17, 2 Tim 2:12, Rev 5:10, 22:5).** This is signified by the Primary Will intention that Adam could initially partake of all the fruits (Gen 1:29) - see later in this chapter about ingesting the Law. Once Saved Man can regain and enhance (John 14:12, 1 Cor 15:45, 2 Cor 5:17) his dominion image (Rom 6:14)

through, amongst other things, appropriation (John 8:51-3) - established as available by the word 'see' meaning death as we understand it (Mark 9:1, John 8:51-53). The three forms of the Law are: the Law-in-spirit, the Law-in-spirit-and-flesh and the Law-in-spirit-and-flesh-in-detail. Unsaved angels (Heb 1:4-9, Rev 20:15, 22:9) are, and the pre-Fall parabolical Adam was under, in an instant (Gen 1:29), the Law-in-spirit (Gen 2:17, Rom 3:10), that is any unsaved dominion-image being is attempting to be God and is therefore sinning as rejecting the initial Grace as evolved men did/do (Gen 1:29, Rom 1:20, 2:12, 14-15, 3:10, 20, 4:15, Heb 1:6) of the Tree of (eternal) Life (Gen 1:29, 3:22, Rev 20:15 which includes angels - e.g. Rev 3:16). Then, *immediately* once a dominion-image being with flesh decides to try and be God it comes under the Law both in spirit and in flesh involving death (Gen 2:17, Rom 3:20). Once in that state an iterative and interactive process *immediately* engages between Man and God that results in ever more commandments qualifying earlier commandments in a vicious spiral of escalating and contradictory but antinomous detail - the Law-in-spirit-and-flesh-in-detail (Deut 30:10, Mat 5:18, Rev 22:18-19). This process has to start with sin, not being God's Primary Will (Gen 2:17).

At some point God decided to reveal more detail about the Law to a specific and small people group (Deut 7:7). There is no significant genetic distinction between Jews and Gentiles now nor was there then (Gen 1:27, 2:7, 5:2, 6:1-4, Ezek 16:3, 46, 20:5, 23:3-4, Acts 17:26). Jerusalem has the same ancestry as the indigenous population (Ezek 16:3, 45). Some of those people living in the area (roughly) that was where the parabolical Garden of Eden 'interfaces' with the natural world (Gen 2:8, 10-14), became the Jews and the rest became the Gentiles (Gen 5 and 10, Ezek 16:3). The ancestors of Jews were Gentiles (Ezek 16:3).

Man first evolved somewhere in the Universe (1 Cor 15:44-47 'earth' not 'world'). These men, plural, male and female (Gen 1:27-28, 5:2) were not necessarily on Earth (Gen 2:8, 11-14) that 'interfaces' with the parabolical Garden of Eden and could 'eat' (partake) of anything **without exception** from God's spiritual perspective (Gen 1:28-30) and were men as they had the characteristic of dominion (Gen 1:26, Psalm 8:6). They can, could and should have partaken of Christ, the Tree of Life which incorporates, fulfils and ends, as the way to righteousness, the Law (Mat 5:17, Rom 10:4) which is the Tree of the knowledge of good and evil and of death (Gen 2:17, Rom 3:20, 4:15, 7:7, 13). Death was and is appropriated individually by (evolved) men, individual by individual (Rom 3:10, 20, 5:12, 10:3), by their own sin in choosing to *continue* under the Law (Psalm 58:3, Rom 2:12-15, 3:10, 20, 4:15, 10:3). The evolved men were under the Law-in-spirit-and-flesh from inception following Lucifer's fall contaminating the earth (Psalm 51:5, Rev 12:4, 12) and Genesis 1:29-31 is a prophecy about how the Law can be 'eaten' or accommodated by Salvation - see tenth paragraph later on. However as sin is individual the spiritual emphasis is parabolically placed upon Mankind as being one Man (Gen 5:1-2, Rom 5:12, 17, 19). Also there must have been the first evolved man, as adjudged by God and this man sinned (Rom 5:12). The evolved men sinned (and sin today) from inception by continuing under the Law (Gen 2:17, 3:5, 22, 5:1-2, 12-13, Psalm 51:5, **Rom 10:3**, Rev 12:4, 12).

The parabolical Adam, single and male only (initially), is contrasted to the above by his being placed only in a Garden (Gen 2:8) and being told he should not eat all fruits without exception (Gen 2:17) in accordance with the duality principle.

The first men, evolved on a planet (see Earth - Gen 1:28, Heb 1:2), were capable of believing in Christ and receiving eternal life from Christ (Gen 1:29, 2:9, Rom 1:20) the Life (John 11:25, Rev 21:24, 22:2, 19) which is eternal life (Gen 3:22). Man, as a sinful man, had to die in order to cease sinning (Rom 6:7) and so that sin might be openly manifested for what it is (Rom 7:13). By these two means Salvation was encouraged in accordance with the prime principle (Rom 8:20). This is why Christians freed from their sin should appropriate, see Chapter 2 (Rom 8:19). A sinful but immortal Adam (Mankind) could not have been redeemed by the vicarious *death* of Christ (Rom 5:15-16, 6:3, 6-7). Angels too are not immortal in that they face the second death at the final judgement unless saved, albeit that this is a form of living death which is another mysterious antinomy, (Rev 14:11, **20:15**). Angels need salvation (Rev 20:15).

To receive Salvation is an iterative process of seeking and finding steps (Mat 7:7-10, Luke 11:9-10) which could and should always commence in a search for God by all men who have ever existed (Rom 1:20).

Instead of this two things occur. The first of these activities is choosing to come under the Law. What Man does is to try and establish his own righteousness, by the flesh, in the flesh (Gen 1:29, 2:9, 17, Jer 17:5, Rom 1:18-22, 10:3, Phil 3:9). This is tantamount to acting as if one were God and practising self-worship which is the basic natural instinct of the flesh (Gen 2:17, 3:22, Rom 1:25). This is the essence of the Son of Perdition and all unsaved men are indeed sons of perdition (Gen 2:17, 2 Thes 2:3-4, Rev 20:15).

Coming under the Law causes sin (Rom 3:20, 4:15). The Law assumes and is predicated upon Man's sinfulness (Mat 19:8, Mark 10:5, Rom 4:15) and then sets up a way to righteousness based on Man's sinfulness being counter-acted by his works (Gal 3:19) which happens to be impossible, which is sinful i.e. without excuse, to achieve (Rom 3:20, Gal 3:21). Much of the Law is therefore barbaric because Man is barbaric, it was God showing Man what he had to do to prosper in this world and live well (Deut 28:1, 15, 30:19) and be righteous by his own works, on his own, in his flesh (Gen 2:17). It therefore requires such things as genocide and ethnic cleansing (Num 31:15-18, 33:53, Deut 7:2-3, 13:15, Josh 6:21, 10:40, 23:5, 24:13, 1 Sam 15:3, 19-22, 23:2). God is as cruel as He has to be in accordance with the Prime Principle (Isaiah 13:9, 48:10). The Law even allowed David to kill 200 Philistines and use 100 of their foreskins as trophies in order to impress Saul and thereby receive Saul's daughter Michal as his wife (1 Sam 18:27, 2 Sam 3:14). God killed 42 children in response to Elisha's curse (2 Kings 2:23-24). A scorched earth and pollution policy was commanded by God under the Law (2 Kings 3:19, 25). Pollution or ecological disaster also results from iniquity under the Law (Isaiah 24:5, Jer 12:4).

The Law is not God's primary will for Man (Gen 2:17, John 1:17) as Man can not be God and it applies to Man as in-the-spirit-and-the-flesh once he is under it (Isaiah 29:24, Rom 3:20). It also became a commandment as to how the flesh should live in order that it should prosper in this life (Neh 9:29). The Law and the Prophets are both part of the Law (Psalm 89:30-31, Mat 5:17, 7:12, Rev 22:18-19) so injunctions by God in certain circumstances of war to perform genocide or 'ethnic cleansing' (Num 33:53, Deut 3:3, 6, 20:16, Josh 10:40, 24:13, 1 Sam 15:3) for example, are part of the Law. Some ethnic cleansing involved theft of land (Josh 24:13, 1 Sam 27:8) and forcible expropriation (1 Sam 27:9) which itself breaks the Law (Ex 20:15). The Law is one

whole unit as with the Word (Deut 30:11, 33:4, Neh 8:8, Rev 22:18-19). When Jesus says that Moses gave the Law (John 1:17, 7:19), this is correct but not the whole story as the Law commenced with Adam (Man) and includes the Law and the prophets (Deut 28:58, John 1:1, 14, Rev 22:18-19). Moses 'giving' the law does not establish the start and end of a process where God is involved (John 7:22). Truth and grace are contrasted to the Law by God (John 1:17). The desirability of the Law(-in-the-flesh) being applicable to the parabolical Adam was born in a lie straight from the father of lies, namely Satan (Gen 3:1, 4, 7).

By being under the effects of the Law i.e. 'wise' (Gen 2:17, Rom 1:22) the second process commences which is false worship or idolatry (Rom 1:22-25). This is Man trying to be or create a god after his own imagination (Jer 13:10, 16:20, 17:5, 23:16). All men have been under the Law from inception, specifically the Law-in-spirit, (Gen 1:28-29, 2:17, Rom 1:20, 1 John 3:4). This is spiritually explained by the parabolical Adam for he was already under the Law (Gen 2:17), as unsaved, but also under the commandment not to be under the Law any longer (Gen 1:28-29, 2:17, Rom 1:20, 3:10, 20, 10:3-4). Otherwise he, the individual Adam, could not have sinned (Rom 4:15, 5:13). However the parabolical Adam only came under the Law proper, in all its details, by his flesh (and spirit) sinning (Gen 2:17, Rom 5:13). His spirit had sinned already in not choosing the Tree of Life (Gen 1:29). As for men in general, the vast majority i.e. Gentiles, are as the parabolical Adam in that they have not been exposed explicitly by prophetic utterance, in the material, to the Law-in-spirit-and-flesh-in-detail but are aware of it via their basic spirit to the level of the Law-in-spirit-and-flesh (Rom 2:14-15). However the parabolical Adam was, pre-Fall, unlike Man as he was only under the Law-in-spirit. The parabolical Adam and Eve were initially and already cursed as they were already under commandment given that they were sinners from the beginning (Gen 2:17, 3:3, 6, Rom 5:13) and fully cursed thereafter once now also under the Law-in-flesh as well as in spirit (Gen 3:16-17). Man as an evolved and independent entity naturally attempts to be God, that is come under the Law (Rom 3:20, 4:15, **5:13**) and establish his own righteousness (Rom 3:10, 20, 4:15, 5:13, 10:3, Phil 3:9). Every man chooses to remain under the Law and thereby rejects the Tree of Life (Salvation) at the instant of their inception, so there is always an individual moral choice involved (Psalm 51:5 'shapen', Rom 10:1).

All sin is ultimately against God, alone, (Psalm 51:4) whatever the element of human victimhood that there might be (Mat 18:21-22). The commandment given to Peter concerning forgiving seventy times seven times is part of the Law (Mat 18:22). Idolatry involves the false worship of something that is against God (Ezekiel 14:3-4).

The natural process is that men always seek an understanding of God (Rom 1:20-21), that is the Law (Gen 2:17, Rom 3:20, 5:13) but do not accept Christ by the same process but only by preaching (Rom 10:17, 1 Pet 3:19). This is inexcusable (Rom 1:18-20, 2 Pet 3:5) although it is inevitable for all evolved creatures (Rom 3:23). The purpose of this is so that God's prime principle of eternal Salvation with eternal free will can be effected (Rom 11:32).

When God initially allows all the fruits to be eaten which includes the Law (Gen 1:29-31), the later-to-be-forbidden fruit (Gen 2:17), this is a prophecy and statement referring to the fact that the Law can be, eaten, **without sin**, (Gen 1:29-31, Rev 22:2-3) but only by first eating of the Tree of Life (John 14:6) whereby the Law is then eaten in two ways a) we fulfil the Law

vicariously through the Blood of Christ (Mat 5:17, John 14:6, Rom 6:6-7, 1 Cor 10:16, 1 John 1:7, Rev 21:2-3) and b) we ingest the fulfilled Law as meat and drink by eating of the Body and Blood of Christ whenever we eat or drink (John 6:33-40, 1 Cor 10:16, 11:29, Rev 22:2-3). The reconciliation being that God is both the Law (Deut 30:10, John 1:1) and the Tree of Life, i.e. way of Grace, (John 6:35, Rev 19:13, 22:2-3).

When Adam parabolically 'sinned' against the Law-in-spirit by rejecting the Tree of Life and instead accepting the Law-in-spirit's jurisdiction over him instead of living in his dominion image and then seeking to come ever more under the Law's dominion (Gen 1:26, 29, 2:17, 3:5, 22, Rom 7:1), he then came under the Law-in-spirit-and-flesh, the Transgression of Genesis 2:17. Further laws are then added throughout the Word applicable to Mankind (Adam plural). The whole Word forms the Law-in-spirit-and-flesh-in-detail which is Christ and God (Deut 30:10, John 1:1, 14, Rev 19:13), the more laws being necessary to correct transgressions against the original law(s) in an ever-increasing spiral (Gal 3:19). This is much of the story of the Word from Genesis through to the gospels and the Last Supper. All men from the moment of their life-in-the-flesh chose to accept and come under the Law-in-spirit-and-flesh and thereafter engage in an iterative interactive process with the Law-in-spirit-and-flesh-in-detail (Deut 30:10, Psalm 51:5, 58:3, Rom 1:20, 2:14-15, 3:10, 20, 4:17, 7:1).

There is no determinate date to the inception of the parabolical genealogies as they begin with the generic Adam, that is plural with descendants already in place, (Gen 5:2). This is proved by the fact that as for these generic, plural, evolved men God 'called their name Adam' (Gen 5:2). The early evolved humans were one people, evolving as plural (Gen 1:26 'them') unlike the parabolical Adam (Gen 2:18). The inexact nature of the genealogies is made clear by the fact that the descendent linkages are not always made precise but simply summarised without all the people being included by name, making it illustrative only and the names themselves referring to groups of men over many lifetimes (1 Chron 1:1).

The genealogies of Genesis 5 & 10 are also parabolical, they are not a defined timespan as the names can refer to whole people groups as people groups are sometimes described in the Word as individuals with a single name and spoken of as if they were individual humans (2 Kings 1:1, 3:10, Isaiah 15:4, 16:12, 19:13, Amos 2:2, Micah 3:8 and Adam can refer to all men Gen 5:1-2). Also the genealogies are sometimes just a list of names with no explanation and as the names change in spelling, they could be different people, so that any number of people could have lived in the interim (1 Chron 1:1). Groups can have a soul (1 Sam 30:6). God gives Adam his name (Gen 5:2 'their') which refers to all men and women, i.e those evolved hominids/humans who were of course simultaneously both male and females, not just the parabolical Adam (Gen 5:2, 1 Cor 15:22, 45).

There were other people around at the time of Cain other than those mentioned as Cain builds a city (Gen 4:17) for the sons of men, amongst whom he was banished (Gen 4:14). Cain and the other names refer to whole peoples, races and lineages as with Adam referring to all men (Gen 5:2). These events are therefore parables (Psalm 78:1-2).

As many of the genealogies in the Word are parabolical. 'Son of' can mean descendent, only, in the Word (Mat 1:1, 9:27) as is also shown by the fact that Luke 3:31 and 3:23-31 exceeds the

forty-two generations of Mat 1:17 so that Luke is only an incomplete summary. The two other fourteen generations of Mat 1:17 themselves only represent a minimum of fourteen as Luke 3:23-31 shows more generations. This genealogy by minimum applies therefore to Jude 14. The genealogies of Luke and Matthew are summaries only as they do not match throughout, diverging for example at the point of Solomon (Mat 1:6, Luke 3:31). The genealogies are spiritually, not literally, true in that they contain periods of many generations covered only by the description of 'son of' meaning general descendent or by referring to group names. The timescale of 'generation' is God's time and is utterly incalculable by our reckoning as it is God's genealogy (Psalm 90:4, Mat 1:1, 2 Pet 3:8). The word 'all' as used in Matthew 1:17 is referring to these mysterious and Godly generations meaning 14 is in this context a *minimum* of 14 of our generations.

A significant number of the people referred to in Genesis and Exodus are actually either whole people groups, all men as with (at times) Adam and Noah, or the many descendants of a man or a people group (Gen 4:15-17 'buildded a city', 20 'father' meaning many ancestors 'such as dwell in tents', 10:4-5 'sons' covers many people, 18:18, Ex 4:22 'son' meaning many people) making precise lineages with attached timescales impossible to determine. Many of the Genesis stories are parables (Psalm 78:1-2).

'Sons of' (Gen 10:1), 'son' (Mat 9:27) and 'begotten' (Hos 5:7) can just as easily mean many intervening descendents and generations as much as a direct, one generation descendent. Throughout the Word a people group can be referred to as an individual e.g. Israel in Exodus 4:22 which is described as being a 'son' showing that people groups are entities for judgement as are Nations (Rev 11:18). A people group can even be a 'me', 'my' or 'I' (Isaiah 49:2, 4) and be birthed in a 'womb' (Isaiah 48:8). In this last case there is a sudden identity switch to Jesus (Isaiah 49:5-6, Luke 2:32). The Church also has one 'mind' (Phil 2:2) and one Spirit (Phil 1:27) which is to be expected as it has as a mystery one body, Christ's, despite being made up of many saints (1 Cor 10:16, 12:27, Eph 4:12), of which Christ is also, as a mystery, the Head (Eph 5:23) and of which, as a further mystery, we eat (1 Cor 10:16). This is what is meant by being with a fellow believer 'in spirit' i.e. in the one joint Spirit of all the Church (Col 2:5).

Complete intermixing between the sons of men and the sons of God (here meaning men living in the 'interface' area of Earth with the parabolical Garden of Eden) was established from the outset (Gen 6:2, 16:3). Indeed Israel itself came out of another nation (Deut 4:34) and inhabited a land that previously belonged to other peoples (Ex 13:5, Joshua 1:4, Psalm 44:1-3, Acts 7:4). The same applies to Jerusalem (1 Chron 11:4). God's choice was potentially replaceable (Deut 9:14) and arbitrary in that it focused simply on the a people that lived in the Garden of Eden's supposed parabolical location on Earth (Deut 10:15). God's choice of them was a episodic process (Deut 9:14) which did not culminate until various points in time were reached and events took place such as are described in Deut 27:9 and Deut 29:13.

The early Sons of God parabolically 'lived' for centuries and this is a parable (Psalm 78:1-2). The timespans involved in the genealogies of Genesis 5 and 10 are minimum periods as two individuals can have the same name. In addition some of the names are God-given and are mysterious to us and could mean whole races, groups or lineages (Gen 10:2-5, 1 Chron 1:1).

The Tree of the Knowledge of Good and Evil is the Law (Rom 3:19-20, 4:15, 7:7) which involves death (Gen 2:17) and is a curse (Gen 3:17). It is the awareness of and responsibility for the state of flesh and its redemption (Romans 3:20). The flesh is unacceptable to God as it embodies the first Earth (Gen 2:7, Psalm 51:5) diseased by Satan's and the angels' fall which, although representing a spiritual force, was 'concentrated' upon the physical creation or Earth in the first parabolical Flood (Rev 12:4-16) and becomes exclusively so during the coterminous Luke 10:18 and Rev 12:8 which describe the final fall of Satan and the residue of his spirits upon the Earth(s).

Before that point Satan and some devils had been in Heaven (2 Chron 18:18-22, Job 1:6, Jer 19:13, Mat 11:12, Rev 12:4). Devil spirits, which are former angels, are therefore in darkness unless and until Saved (2 Pet 2:4). There is a connectivity throughout the Creation such that evil in a specific sense ramifies out and affects 'other' facets of reality (Gen 3:14-19, Isaiah 3:1-2, Jer 12:4, Rom 8:22). It is wrong to worship angels (Jer 19:13).

Adam, the parable, was created a conditionally eternal being subject to death in God's time (Gen 3:22, Rom 8:20). His lifetime was 930 years (Gen 5:5) and the 'day' of Gen 2:17 was God's time. He was not created an eternal being (Gen 1:29, 2:16, 3:22). He would have had to eat of the Tree of Life to be unconditionally immortal (Gen 3:22). The timing of death was God's time (Gen 2:17).

Eternal Life

This has always been readily available to all men, everywhere throughout time and space (Gen 1:29, 2:9, Rom 1:20). The perspective of God is that of the eternal and specifically that which is eternally alive, i.e. saved (Mat 8:22, Luke 9:60, John 3:18). All that is required is belief in Jesus as the Son of God (John 3:36).

The Garden of Eden

This was a parabolical in some of its aspects and in others is a supernatural and primarily spiritual place and part of Paradise (Gen 3:24, Rev 2:7, 22:2) with a 'geographical' location that includes all the peoples of Man in all time (Ezekiel 31:3-18) as well as a specific 'interface' with a part of Earth (Gen 2:8, 10-15). Adam and Eve, were parabolical sinners (against the Law-in-spirit) even before eating the forbidden fruit (Rom 1: 20, Rom 3:20, 23, 4:5, 5:13, 8:20-21) thus partaking of and becoming subject to the full Law (Gen 2:7, Rom: 7:7, 8:20, 22, 1 Cor 15:45-9). The first commandments (Gen 1:28, 2:17, Rom 7:9) placed Adam under Law, The Law-in-spirit, before he was under The Law-in-spirit-and-flesh, (Gen 2:17, Rom 7:8, 9:32). At this stage he was a sinner against Salvation or Initial Grace, that is unsaved, under the Law-in-spirit, rather than a sinner against the Law-in-spirit-and-flesh (Gen 1:29, 2:16, Rom 1:20). The former state is the state of angels until/unless they have received Salvation (Col 1:20). Adam and Eve were doomed as they did not eat/partake of the Tree of Life (rejecting Grace and Jesus - Genesis 1:29, 3:22, **John 6:48-56**, Rev 2:7, 22:2), this *first* sin of omission (Gen 1:29) was for them parabolically and is for Man that of coming under the Law (Gen 1:29) and precedes and always results in then immediately coming under the Law-in-spirit-and flesh (Gen 2:17, 3:7) - symbolised by Adam and Eve's awareness of nakedness (flesh). From thence an *immediate*

process *commences* of coming under the law-in-spirit-and-flesh-in-detail. Every foetus follows this path (Psalm 58:3, Rom 3:10). The point of Adam's parabolical story is to illustrate the nature of Man (Psalm 78:2-3)

The Law-in-spirit forbade and forbids the initial sin of being under the Law-in-spirit, which is to eat of the forbidden fruit (Rom 3:20, 5:13). Once under the Law-in-spirit a flesh being comes under the Law-in-spirit and flesh and indeed then under the Law-in-spirit-and-flesh-in-detail (Jam 2:10). Adam, that is Man in general (Gen 5:2, Rom 5:12, 1 Cor 15:45-47, Gal 3:10, Jam 2:10), not just the Jews, came under the Law-in-spirit-and-flesh-in-detail (with all its details revealed progressively - Deut 29:13-15, Rom 8:28, Gal 3:19, 3:24) after eating of the 'fruit' (Rom 3:19-20, 5:12-13) i.e. seeking to be God (Gen 3:5, 22). The Law-in-spirit-and-flesh is the forbidden fruit (Rom 3:20, 7:7-25, Gal 3:10). Discernment between good and evil is a worthy aim (2 Sam 14:17, 1 Kings 3:9-11) but only if it comes from obedience to God and from God directly, sought from God, and is not sought by Man's own arrogance and in his own strength (Rom 3:20, Phil 3:9). In other words it is sought by fulfilment via eating of the Tree of Life, which is belief in Christ (Rev 22:2). The Law was the necessary means by which recalcitrant sinners can be brought to Salvation and the curse is justified by the Prime Principle of Love that whatever is necessary as the secondary will curse of God, be so enacted that Man might be saved (Rom 8:28, Gal 3:24).

Those angels who fell, which fell to become devil spirits (Rom 8:38, 2 Pet 2:4, Rev 12:7-9), prior to their fall, were in the same state to that of Adam and Eve before they came under the Law-in-spirit-and-flesh (Col 1:20). The fallen angels sinned against the Law-in-spirit i.e. not Law-in-spirit-and-flesh which leads onto the Law-in-spirit-and-flesh-in-detail i.e. the flesh-orientated dietary constraints etc., (2 Pet 2:4, Rev 12:7-9). Angels are sinners unless and until saved (Col 1:20, Rev 2:4, 14, 16, 20, 3:2, 15, 17, 19). The evolved humans were in a state of sin, as unsaved (Col 1:20) but also as they had emerged out of a sinning and diseased Creation (Job 15:15, Rom 8:22) i.e. they were in part flesh and therefore (unless saved) subject to the Law-in-spirit from initial inception in the womb (Psalm 51:5) and also under the Law-in-spirit-and-flesh (Gen 3:7, parabolically the awareness of the flesh/nakedness, Psalm 51:5) and in turn then the Law-in-spirit-and-flesh-in-detail which is the attempt to purify the flesh by the flesh (Gen 3:7, Rom 2:15-16, 3:20, Gal 3:2-3, Phil 3:3-5, 9). Angels are created unsaved and are therefore sinning against salvation unless and until saved (Col 1:20).

Man, Adam, evolved and obviously therefore simultaneously as male and female (Gen 5:1-2), in the image of God, that is with dominion (Gen 1:28) and mortal (Psalm 39:5) - the evolved sons of men, on one or more planets before the parabolical Adam is 'placed' in the Garden of Eden (Genesis 1:24 'after their kind', 27 which precedes 2:7). The sequence of events is therefore that a creature is created by God, by the process of evolution (Gen 1:24, 27, 5:2), which becomes potentially capable of partial dominion over nature and consciously obeying God to receive Salvation via the Tree of Life (Rom 1:20, Rev 22:2) such that they can obtain eternal life and power from the Holy Ghost to receive proper dominion by reigning with Christ (Acts 1:8, Rom 1:20, Rev 20:6). Adam's parabolical dominion was partial in that he did not have power over the serpent (Gen 1:28, 3:1) and Man's dominion is unfulfilled to this day (Rev 22:3).

The paraobolical Adam after his 'fall' is like the evolved men, at this stage, subject to the Law-in-spirit-and-flesh by reference to the absence of personal Salvation conjoined with its flesh status - the state of all unsaved men (Rom 3:20). All unsaved men are subject to the Law (Rom 3:19, 23) which always applies as a default (1 Chron 16:14-17, Mat 5:18). The Law is the unattainable (Rom 3:20) standard of God for the cleansing of the flesh in the Creation (Job 15:14-16, Rom 8:22, Phil 3:3-4, Col 2:11). The heavens are included in that they too were affected (Job 15:15) so even as physical star-dust all men are included in sin. All men are sinners (Psalm 53:2-3).

There is a parabolical 'location' on Earth that 'interfaces' with the parabolical Garden of Eden.

The Flood

There are two floods in accordance with the duality principle, a spiritual one of death and evil (Rev 12:15) and a physical one which is a parable (Gen 7:23).

The destruction of all flesh and of the Earth (Gen 6:13 'destroy them with the earth') occurs at the second resurrection and Gen 6:13 refers to that time (Isaiah 59:19 'flood', Rev 21). 'All' men are therefore affected by this flood (Gen 6:13, Luke 17:27). As this future event is a direct consequence of the greater spiritual Flood it is part of the greater Flood process (Gen 6:5-7, 11-13).

God prepared 'Noah' as a parable for Salvation (Gen 6:18, 1 Peter 3:20) in accordance with the duality principle. Water in the Word can refer to actual water or spiritual forces both good (John 4:10-11) and bad (Rev 12:15) or even people groups (Rev 17:15) or again to the Church, the Bride of Christ (Song of Sol 4:15). Transference takes place during the Song of Solomon between the contemporary writer and Christ (Song of Sol 4:7, 10 'sister' as well as 'spouse'). God decided to include all flesh, all matter and all spirit (Gen 6:13, 2 Peter 3:13, Rev 21:1) in the spiritual Flood by way of exposure to this evil force (to allow choice) after Lucifer's fall but prepared a way out (Rev 12:13) by Jesus on the Earth and derived from the Earth by human, as well as virgin, birth (Rev 12:16). This includes the entire Universe (Gen 6:17) referring to the generic Earth. The Earth across the Universe is saved by swallowing up this evil force by swallowing up the blood of Jesus, as it swallowed up the blood of the parabolical Abel (Gen 4:11, Lev 17:11), which swallows up the evil force of evil 'water' (spiritual force) (Rev 12:16). In addition the earth acts to swallow up the evil by acting as the primary platform of evil thus removing the evil from elsewhere (Rev 12:4, Luke 10:18).

The Flood of actual water, as opposed to the flood of evil, was a parable (Psalm 78:1-2).

The flood of evil force is across the Universe and represents the forces of evil (Isaiah 59:19, Eph 2:2, Rev 12:4-15). This flood commences with the fall of Lucifer and the despatch of evil spirits upon the earth (Rev 12:4), meaning here the entire physical Creation (Gen 1:1). This flood starts to recede by the resurrection of Christ (1 Cor 15:54, Rev 12:16-17 'swallowed') but is still with us (Eph 2:2). It emanated from the rain of some of Satan's devil spirits upon the Earth (Rev 12:4) and their being cast into hell (2 Peter 2:4). The destruction of the first Creation and of every living thing in the future (Rev 21:1) refers to the process whereby all the first earth and its inhabitants are physically destroyed during the second resurrection (Isaiah 24:19, Rev 21:1), and

since it refers to a Post-Salvation perfect earth there is no 'curse' (Gen 8:21, Rev 22:3), the Law having been fulfilled. Water and flood are often used in the Word to mean spiritual attack (Psalm 69:1, 15).

There are two Noahs in accordance with the duality principle. In one instance Noah is one parabolical man, an individual. Then there is the generic Noah that includes all men (Genesis 10:1). All men are descendants of the generic Adam, and are indeed this Adam (Gen 5:2) and Christ is also an Adam for our redemption (1 Cor 15:45-47). There is therefore a continuity between Adam, Noah and Christ and all men. Genesis 10:1 refers to the ancient generic Noah or mankind in fact. The salvation of mankind was a process requiring the natural and physical and was started by Christ's birth (Gen 3:15, Rev 12:1-17), which is from God's perspective an event in all-time or an eternal present (2 Peter 3:8). The fact of the Incarnation, Jesus' birth and His dwelling among us, is a 2,000 year ago event but Jesus has been fully human, a high priest and divine for all time through the Person of Melchisedec who is Christ, the high priest (Gen 14:18-20, Mal 3:6, John 8:56, 58, Heb 6:20, 7:1-28, Rev 22:13) in accordance with tense sense. Since Christ is God and God is light the best sign of this natural achievement was for the natural world to produce a sign of light, the rainbow (Gen 9:13).

The greater spiritual flood threatened to prevent all lifeforms (Gen 7:4) from ever emerging by evolution and was not therefore just a water flood which would not have had this effect of killing **all life**, including non-breathing life, (Gen 7:4).

Noah in Genesis 10:1 refers to both the parabolical, individual, and generic Adams, the generic Noah and Jesus Christ as does Revelation 12:15-17. Noah is described as 'perfect in his generations' (Gen 6:9). However the parabolical man Noah was not perfect throughout his life (Gen 9:21-29, Rom 3:10, 19). So this is a factual error or parable. Furthermore every man is not 'just' as in justified unless a Christian and Noah, the parabolical Ark-builder, was not so justified (Isa 53:6).

Joseph of Ramtha is described as 'a good man and a just' (Luke 23:50) and Simon is described as 'just and devout' (Luke 2:25) but this is qualified in the whole Word context of Matthew 19:17 in which every man is described as not 'good'. Joseph was therefore only a better man. Likewise Paul describes himself as 'blameless', as a parable or 'expression', before his conversion by 'the righteousness which is in the Law' (Phil 3:6). However in the one Word context of the Word we know that this actually means not righteous as there is no righteousness via the Law (Rom 3:10, 19-20). Had he been so by the Law he would have needed no Salvation (Rom 3:19, Gal 3:24). Paul is expressive again when he says the law could be practised in a 'perfect manner' (Acts 22:3) as is shown in Hebrews 7:19. One must, impossibly, keep all of the Law all of the time to be righteous by the Law (James 2:10). Such failure is by sin and without excuse (Rom 3:10). No man is 'good' (Mat 19:17) and no man can save himself (Mat 19:25-26) which would require being innocent throughout an entire life. When Jesus talks of the righteous and sinners in Mark 2:17 he is saying that all men come into the latter category and are therefore called to salvation (Mark 2:17). All men are called sooner or later at the most opportune time for that person's salvation, that is exposed to the gospel in their own understanding and to God's satisfaction of completeness, i.e. Jesus does it directly or indirectly (Mark 2:17, 1 Pet 3:19).

Job 1:1, 8 is an expression or parable when it describes Job as 'perfect' because we see that he sinned (Job 3:25, 22:4). Therefore Job 1:22 is an expression when it says that Job 'sinned not' (Job 1:22).

Zecharias and his wife are described as 'righteous' and walking in 'all' His commandments and 'blameless' (Luke 1:6) and Simeon is also called 'just' (Luke 2:25). 'All' here and the other statements are expressions and not literally true as we know from other scriptures. No man is 'good' i.e. perfect (Luke 18:19).

When Jesus refers to the Pharisees having 'no sin' if they were blind he is saying that because like all men they are aware of God in their spirits i.e. they 'saw' therefore they have the guilt of all the unsaved (John 9:41) which all men have (Rom 1:20, 3:10). Another example of this expression is John 15:22 and the words 'not had sin' which means only the specific sin of rejecting the human Jesus before them which is a particular sin (John 15:24). The 'they' in question were obviously still unsaved and sinners.

Therefore the only innocent man under the Law was Christ and he is as the second Adam included in the Noah of Genesis 10:1 along with Adam (Man). Hence he is the Son of Man (Luke 17:22), the second Adam. So in this verse Noah acts as a category for the individual Adam (Man), the second Adam (Christ) along with all Men. Christ is the second or last, individual, Adam (1 Cor 15: 22, 45-47) allowing for an eternal generic Adam comprised of those saved (Rev 20:15). As such Christ shares the name of Noah and Adam with all men as all men are part of the first, generic, Adam (Gen 5:2) and all eternal, saved, men are part of the second generic Adam (Gal 3:16). Christ can have more than one name (Rev 22:13) just as God has more than one name (Ex 3:14, Psalm 68:4, 83:18, Isaiah 42:8, Mat 28:19). Christ Jesus was under the Law as both the obedient Lamb (John 1:29, 36) and Son to the Father (John 1:34), whilst also both being the eternal Law as God (Deut 30:10, John 1:1), and the beginning of the state of being under the Law (1 Tim 2:5, Rev 22:13), as well as the end (Mat 5:18, Rev 22:13) of the Law as a means for righteousness (Rom 10:4). This is to be distinguished from the eternal present Beginning and End that is God (Rev 22:13). Ultimately, no being is under the Law (Phil 2:11). In his humanity on Earth Jesus was, at first, under the Law (Mat 27:46) and then, after his death (Rom 5:10, Col 1:21-22), not under it (Mat 5:17, Rom 10:4, 1 Tim 2:5).

Noah refers in Genesis 10:1 to a generic name for mankind on the whole earth. Japheth (Gen 10:2), Aram the 'son' of Shem (Gen 10:22) and other names refer to actual people groups not single individuals. Some aspects of the Flood account relate to the spiritual Flood and where this is the case the generic Noah is being referred to (Gen 7:4 'substance'). The generic Noah is further shown as such by the use of the word 'us' which relates to God as a term used in the 'early', parabolical, spiritual and generic events (Gen 1:26, 3:22, 5:29, 11:7).

The Word uses transference in its use of names as shown above and also between David the King and Jesus the descendent (son of) David. Ezekiel 34:23-4 talks of Jesus under the name of David thus establishing a linkage, so this use of names to mean more than one individual at the same time is not unusual in the Word. Remember it is written by an eternal being unbounded by space-time and able to make connections between people and events that may strike us as bizarre

but it is only bizarre viewed from the perspective of our own familiar boundaries. The same identity merging in a single name occurs in Ezekiel 37:24.

The Tower of Babel

The Lord in Gen 11:7 is identified as the same Lord as the 'us' Lord of Gen 1:26 and 3:22, establishing the event as **paraboli**cal in its details.

Faith is engendered in part by the fact of death which prompts a seeking after God under the operation of the Prime Principle (Psalm 44:22). For Adam (Man) under the unfulfilled Law to eat of the Tree of Life by 'taking' it (Gen 3:22) would be to commit the unforgivable sin of rejecting Salvation (Heb 6:4-6) as the taker would continue to reject Salvation having already rejected it (John 6:44), so the eternal 'life' experienced would be the mysterious death/life of eternal condemnation (Rev 14:11, 20:14). It must be eaten by being called by God (the Father) just as God does in Genesis 1:29, so that the Word (Christ) does not forbid the Prime Principle but rather enjoins this the coming together (John 6:44), so that by Christ, Christ is received (John 6:48, 56). This is why the Word and this union is a mystery (Eph 5:30-32) and hard to understand (Heb 5:11-14). This also explains why the Word guards the entrance to Paradise (Gen 3:24, Eph 6:17).

Adam, the individual and parable, became subject to the immediate start of the *process of ageing* leading to death (Gen 2:17) by becoming subject to the Law-in-spirit-and-flesh (Gen 2:17). Man (Adam) has always been under the Law-in-spirit, another example of the duality principle, (Rom 2:12, 3:10, 4:15) as the commandment to chose Salvation is the basic Law (the Law-in-spirit) which when unheeded becomes the Law revealed progressively as the flesh sins (Gen 2:9, Rom 1:19-22, 2:12). Adam was vulnerable all along as he had not eaten of the Tree of Life which needed to be eaten (Gen 2:9). Man is accountable to the Law that states that Man should accept Salvation and this is the Law until obeyed or disobeyed (Rom 1:20). The parabolical Adam had this commandment from the start and should have and could have obeyed God (Gen 1:29, 2:9, 16, Rom 1:20). This Law-in-spirit, when unheeded, becomes the Law-in-spirit-and-flesh and thereafter the Law-in-spirit-and-flesh-in-detail (Rom 2:9, 14-15, 4:15, 5:13) so all unsaved men are under the Law-in-spirit-and-flesh-in-detail in their spirit however much they are or are not consciously aware of this or practise it in the flesh or are circumcised (Rom 2:14-15, 3:19, 4:15, Jam 2:10). In this sense all unsaved men are Jews (Rom 2:24-29, **3:1-6, 19-20**, 4:9-17).

Genetics and Life

Human life begins with the flesh (i.e. breath, evolution and the body) in God's eyes (Gen 2:7, Job 27:3, 1 Cor 15:44-46) specifically when the foetus first has blood (Gen 9:4, Lev 17:11). Human life begins with the flesh (1 Cor 15:45-46) and is not completed until the basic spirit is inside the person (Ezek 37:14), physical breathing signifies a 'living' flesh (Ezek 37:9) but this is not true life without the spirit (Gen 2:7, Job 27:3, Ezek 37:14). The dry bones were not resurrected to a new and proper life but merely made biologically functioning bodies as a sign of their eventual resurrection which will involve the spirit (Ezek 37:12-14). A biologically functioning body precedes entry of the spirit (Zech 12:1, 1 Cor 15:46). The distinction between

the origins of the individual, parabolical Adam and the generic Adam demonstrates the fact that the natural flesh process of evolution produced Man (1 Cor 15:44-51) as the generic entity called Adam (Gen 1:27, 5:1-2), though not the parabolical, individual Adam (Gen 2:7). God's process of evolution is described as the Earth bringing forth living creatures (Gen 1:24) and the process by which God formed beasts out of the ground (Gen 2:19). Although Adam, the parable, is formed out of the soil he is not formed by this process alone unlike those in Gen 1:24 and as such did not evolve (Gen 2:7).

The foetus with the smallest unit of blood is as valuable in God's eyes as that of its Mum and Dad (Gen 4:10, Gen 9:4, Lev 17:11). The offspring produced by a couple are the literal 'one flesh' as is the parental sexual union (Gen 2:22-25, Gen 9:4, Heb 2:14).

Extra-Terrestrial Life

The Gospel is to be preached to the whole of Creation (Rom 1:20, Eph 1:10, Col 1:20, 23). Man is an animal and is referred to as a generic entity in Genesis (Gen 1:26-27, Eccl 3:18-21). Man is any creature on any planet that has achieved 'dominion' over the other life-forms on the respective planet of origin (Gen 1:1, 26, 27). It is this 'dominion' that represents the 'image' of God, as God has ultimate dominion and Man reflects this attribute (Gen 1:26-7). God's dominion is visible and total and expressed via His Creation and thus Man's (and Caesar's) dominion is the reflection of this attribute and hence called an 'image' (Gen 1:26-7, Matt 22:20-21, Mark 12:16-17, Luke 20:24-25, Rom 1:18-20). God being a Spirit is not normally visible (Col 1:15). Spirit is not visible and cannot therefore be an image (Luke 24:39). Man is only an image before God due to his impermanence (Job 14:2, Psalm 73:20) which restricts the dominion (Eccl 3:19). This will only be initially overcome by Appropriation -see Chapter 2-(Rom 8:19), followed by the first resurrection (Rev 20:5) and finally by the second Resurrection (Rev 21:3). Christ, who is God, has the likeness of God by having dominion and is therefore the image of God (1 Cor 15:25, 27, 2 Cor 4:4, Eph 1:22) whereas Man is *in* the image of God (Gen 1:26). In Psalm 8:5-6 transference occurs between Man, the partial dominator and Christ the complete dominator and this occurs after the word 'angels' in verse 5. This emphasises the link afforded by Christ between partial and complete appropriation and of the destiny that Man has, with and by Christ, to be in the full dominion that is covered in verses 7 and 8 of Psalm 8 (Gen 1:26, Psalm 8:7-8, Rom 8:17, Rev 20:6). Only Christ is in dominion over all things (Psalm 8:6) but even that, by a mystery, he shares with us via the Church and the status of the Church as His body (Rom 8:17, Eph 1:21-23). There is a connection between body, form and dominion and hence image (Eph 1:23).

Adam, the parable, was only an image before eating the forbidden fruit as he was only eternally alive conditionally (Gen 2:17) and was subject to sin, a sinner (Gen 6:5, Romans 1:19-21), and would sin despite an initially blessed environment protected from the struggle for the survival of the fittest (Gen 1:29), which allowed Adam/Eve, under no pressure, an especially free choice (Rom 8:20) to obey the Law presented as easily as possible (Gen 2:17). His basic spirit was a sinner from the beginning as was the case with the evolved men (Rom 1:20). The Law as the attempted justification of the flesh by the works of the flesh (Rom 3:20, Heb 7:16) is the forbidden fruit (Gen 2:17, Rom 7:7) and thereafter the opposite of the freedom to eat in Genesis 1:29-30, with many restrictions appropriated by Man.

The existence of at least one other form of both Earth and Man, other than our own, is attested to by reference to heavens plural (1 Chron 16:26, Neh 9:6, Psalm 33:6, 148:4, Jeremiah 4:23) which means that Man looks up to at least 2 heavens from their respective Earths of which there are at least two (Neh 9:6, John 3:16, Hebrews 1:2). Earth is a generic category meaning any planet capable of sustaining life (Gen 1:1). Our Earth has its own heaven (Gen 1:1). Water exists on at least one other planet (Psalm 148:4).

There are prophecies which suggest that Man would travel into space before the second tribulation occurs (Jer 49:16, 51:53). The Word acknowledges the planets are in orbit (Job 22:14).

Cherubim and Seraphim are the forms that angels sometimes assume (Gen 3:24, 2 Sam 22:11, Isaiah 6:2, 6, Ezekiel 1:1-28, 10:1-22). They exist in spiritual places e.g. Heaven and in the case of Cherubim the spiritual dimension of Paradise also (Gen 3:24, Rev 2:7) and God rests upon and dwells between the Cherubim (2 Sam 22:11, Psalm 80:1) whilst the Seraphim are above the throne of the Lord (Isaiah 6:2). Cherubim and Seraphim can refer to man-made representations of the real entities (Ezek 41:18, 25, Heb 9:5).

They show us that God can create beings that are technological that also have spirit (Ezekiel 1:20). Saved animals praise God before His throne (Eccl 3:18-21, Rev 4:8, 19:4). Animals, as well as 'men' that have dominion and evolved (Gen 1:26, Eccl 3:18-21, are subject to Salvation either by conversion if capable of this experience or via incorporation in the second, perfect, Heaven and Earth (Isaiah 11:6-11, Rom 1:20, Col 1:20, 23, Rev 5:13). Indeed Man is a beast or animal (Eccl 3:18-21). All men including Christians are manifest as such until appropriation (Eccl 3:18), whereupon they are manifest not as the sons of men but as sons of God (Rom 8:19).

There are other worlds (Heb 11:3). The preaching of the gospel to other 'men' on other planets is in accordance with the likening by God of the growth of Christians with the numbers of stars (Gen 15:5, 22:17, Heb 11:12).

Visibility of God

God, the Father and God, the Holy Ghost are not normally directly visible to the flesh being Spirit (Col 1:15, 1 John 4:12). However they were represented on occasion by, for example, a burning bush and a dove respectively (Ex 3:4, Luke 3:22). The Holy Ghost is God or the Spirit of God (Mat 3:16, Luke 3:22, John 4:24). Christ is the image of God having the dominion of God as He is God (Col 1:15-16, Heb 2:8), visible to the flesh in certain circumstances as Jesus and invisibly, through faith, 'seen' as God (Heb 11:26-27), as a mystery, and understood via the basic spirits of men (Rom 1:20), as he has dominion which includes dominion over the flesh and all other enemies of God (1 Cor 15:25, Phil 2:10-11, Col 1:15-16, Heb 10:13). Christ's form was dominion both as Man and as the Son of God but he humbled himself instead (Heb 2:6-8 God as Jesus the Son of Man is not capitalised in these verses). God has humbled Himself further by being the Word, written as a book-in-the-spiritual which is God (Rev 19:13) that even we can pick up, handle and 'study' as a book-in-the-material, which being a material representation is not God as an object to be worshipped (Deut 4:15-16, Rom 1:23). The word-for-word content,

sense, message, meaning, statement and communication of the single, holistic Word is God (John 1:1, 14, Rev 19:13).

Nonetheless we deceive ourselves if we think that we are in control by such 'study' for when we study the Word we are being examined by God (Heb 4:12) more than the other way round (Isaiah 45:9) and God reveals Himself as He pleases (1 Cor 2:14, 12:11) which is to give understanding according to the faith and prior understanding to receive it (Mat 13:12, 25:29, Mark 4:25, Luke 8:18, 2 Cor 8:12). As such and in this context it is good to study the Word for the purpose of correct interpretation and understanding (2 Tim 2:15).

The default is that God can not be seen (Exodus 33:20) and has never been seen (John 1:18, 1 John 4:12) but on occasion He is seen, even face to face as with Jacob who wrestled with Melchizedek (Gen 32:30) and of course Jesus was seen from all angles. So God can be seen (Gen 17:1, Exodus 24:10-11, 33:11, Num 14:14, Deut 5:4, 34:10, Isaiah 6:1, 5, Heb 11:27). Isaiah saw God as the Lord of Hosts, not only that but also seated on the throne and with His train with seraphims (Isaiah 6:1-5). The resolution of the apparent flat contradiction (or antinomy) between these words into the single correct interpretation of the single, holistic Word is that invisibility is the default but that there are exceptions making this another mysterious antinomy. At one point the back of God was visible to Moses but not the face (Ex 33:23). However no overall, complete, determining or recognisable form of God was visible to the people (Deut 4:15-16) although incompletely, i.e. as the 'back parts', God was visible to Moses (Num 12:8, Deut 33:23, Acts 7:30). In the fire there was also an angel making any recognisable image of God impossible for that reason alone even for Moses (Deut 4:15-16 - Moses too is to make no image - Acts 7:30). So this was not a face to face visitation. The three men of Genesis 18:2 are angels not the Godhead of the Trinity (Gen 18:22). Angels in Heaven are also sometimes described as men (Ezek 9:2, 11) as sometimes are those on earth (Acts 1:10). Also by seeing Jesus we see God (John 14:7). These restrictions on visibility are part of the Law (Rev 22:18-19). The restrictions on seeing God i.e. the Godhead or of God, the Father or God, the Holy Ghost is what is referred to in Exodus 33:20.

A vision can be a dream (Num 12:6) or an actual vision (Num 12:8) in which God can talk 'mouth to mouth' (Num 12:8). Hebrews 11:27 establishes the mysterious antinomy perfectly with the statement which is that the invisible has been seen.

Science

God is truth so there is no intrinsic conflict between the scientific method as such and Christianity (1 Tim 6:20) once the initial revelation of God is believed (Rom 1:20, 1 Tim 6:20).

Christians

Christians are the spiritual descendants or 'seed' of Abraham via Sarah both for the Earth (Gen 28: 14) and the Universe (Gen 13:16, 15:5-6, 16:10, Heb 11:12). This is by faith for all time and space not sequential time and ancestry as we understand it, it is a spiritual 'descent' sired by faith (Rom 4:16) and circumcision involving the vicarious fulfilment of the Law, not precluding the

possibility of Christians before or after Abraham whether on earth or elsewhere (Gen 1:27, 15:6, 17:10, 1 Chron 1:1, Rom 1:20, 4:9-13, Phil 3:3, Col 1:20, 2:11, Heb 1:2). Man can not calculate the all time and space number of Christians (Gen 13:16, Heb 11:12).

SUFFERING & THE LAW

There are two Creation Phases (forming one Creation as one emerges out of the other), a first Heaven and Earth and a second Heaven and Earth (Gen 1:1, Rev 21:1). In the first the purpose of Creation and of all suffering and joy is designed for the sole purpose of converting recalcitrant sinful beings to Christ's way of Salvation and keeping them saved thereafter (2 Sam 14:14, Eccl 9:2, Acts 14:22, Rom 8:28). Everything a being experiences, animal, human or spirit represents the best chance for that entity or being of accepting Christ and staying in that state whilst in the flesh until death (2 Sam 14:14, 1 Kings 8:39-40, Psalm 25:8, 26:1-2, Eccl 3:18-21, 9:2, Acts 14:22, Rom 3:5, 8:28, Rom 11:32, 2 Cor 1:4-7, 7:10, 2 Cor 7:10, Eph 1:3-11, 3:20, Phil 1:19, 28-29, 2:12, 3:11, Col 1:11, 23, 1 Thes 3:4, 5:18 the will of God is Salvation - 2 Pet 3:9, 2 Thes 1:5, 1 Tim 2:4, 2 Tim 2:12, Tit 2:11, Heb 2:10, 12: 10-11, Jam 1:2-3, 12, 1 Pet 1:6-7, 2:19-20, 4:12, 19, 2 Pet 3:9, Rev 2:23, 3:19, 7:14). This applies even to that suffering and blessing experienced as it would appear purely 'on behalf of others' (Eccl 9:2, 2 Cor 1:4-7, Eph 1:10-12, Phil 1:19). This is a mystery (Eph 1:9-10). Suffering or blessing for a person on behalf of others is only allowed by God where it is also necessary for the person's concerned own salvation integrity (Gen 6:3, Mat 5:3-12, Acts 9:16 'name's sake', Rom 1:20, 8:28, 2 Cor 1:4-6). This is the explanation for 'luck' be it good or bad (Rom 8:28) and this applies to all mankind as well as all spirits as eventually all are saved (Luke 20:38, 1 Cor 4:5, 12:3, Rom 14:10-11, Eph 1:10, Phil 2:10-11, Col 1:20, 1 John 4:2).

Preaching of the gospel itself will often involve an exposure to the gospel as an experience for the recipient of the gospel (Luke 16:22-31) with the supernatural displayed (John 1:50-51). God preaches to mankind by both experience and formal 'preaching' combined (Rom 8:28). God reveals this process at an individual level at the resurrection (1 Cor 13:12).

Suffering is necessary as it is the process by which the first Creation becomes the second Creation in the best interests of all whereby all beings are converted to the way of Love (Deut 8:16, 13:3, Rom 2:9, 4:15, 8:28, Eph 1:9-10, Phil 2:11). The first Creation will not even be remembered (Isaiah 65:17-18). The first could and did sin whilst the second could but will not (Rev 22:3). Everything in the second heaven and earth is pre-tested so as to never sin by the operation of free choice (Deut 8:2, Rom 4:15, Eph 5:5, Rev 21:8, 22:3). Christian suffering where it is required, as with all suffering by secondary will, is there to sustain continued salvation, through the love of God being poured into the hearts of those concerned, by the trial of faith it produces (Rom 5:3-5, 1 Cor 1:5, 2 Tim 2:12-13, Jam 4:9). Sometimes we receive irrespective of our faith or fear as required by the Prime Principle (2 Tim 2:13). That which is

not incorporated in the second Phase Creation is forgotten (Isaiah 65:17). There will be multiple planets sustaining life in the second Creation (Isaiah 65:17).

Everything, animal, vegetable or mineral comes before the Judgement for eternal death or Salvation as to whether it will be part of the second Heaven and Earth as an animal, vegetable, mineral etc., (Gen 3:19, Eccl 3:16, 18, 20, Isaiah 65:17, Luke 3:8, Rom 1:20, Eph 1: 9-10, Col 1:20, 23). Spirits, men or animals can be saved prior to the Judgement (Rev 4:6) and no spirit, man or animal can be saved by the Judgement unless in the book of life (Rev 20:15). Non-human, non-animal and non-spirit entities (e.g. matter) can be saved at the Judgement, accept and be accepted by Christ at that point (Eph 1:9-10). In fact anything that has been created can be saved at any point prior to the final judgement (Rom 1:20), but if not saved by then they can not be saved during the Last Judgement itself (Rev 20:15).

Matter can be saved (Gen 1:31, Luke 19:40, Rom 1:20, Col 1:20, 23) as can animals (Gen 1:31, Num 22:28, Eccl 3:17-21, Rev 5:13) by incorporation or transformation into the second heaven and earth (Rev 5:13, 21:1). This forms part of the generic preaching to the whole Creation that is a requirement upon all Christians (Mark 16:15, Rom 1:20, 8;19, 22, Col 1:23). This aspect of salvation is a mystery (Eccl 3:21, Rom 1:20, Col 1:23).

Job

Job's comforters were not the heartless individuals they are often made out to be (Job 2:13) and did not speak until Job sinned by cursing the day he was born and with other similar sentiments (Job 3:1, 4, 5, 7). Some of what they said was inappropriate for Job (Job 42:7) but not for us (Rev 22:18-19). Job despises his life (Job 3:13) which is a sin under the Law. Eliphaz correctly admonishes Job's fear (Job 3:25) as the agent of his downfall (Job 4:6, 22:4). The destiny of Man is to work out successfully or otherwise their Salvation, that is interact with God via their basic spirit in a mysterious way, unknown to a greater or lesser degree by the conscious mind (Job 9:21, Luke 12:48, Rom 1:19-22, Jam 4:17). This is separate to the rewards of particular sins or good deeds and is the purpose of Man's life (Job 5:6-7, Rom 8:28). Job is aware that this dynamic supersedes his day-to-day life (Job 19:25) and that whilst he was in the sense of a parabolical expression 'perfect' (Job 1:1); as regards his Salvation status, he was not (Job 9:20-21) and therefore remained in his sins (Job 13:26 speaking to God after the transference started in verse 20, 22:5, 33:9-13). This process involves suffering (Job 5:6-7, 17, 14:1). Job needed to be saved and his life on Earth was a process in this journey (Job 34:31, 35:2).

There are the following levels of causation as regards the experiences of Man arranged in order or precedence. All experience must be justified by the Prime Principle and this can be mediated by any or none of the others all of which serve to enact the effect of the Prime Principle and are sub-components of it (Rom 8:28, 9:18, 1 Cor 12:11, Gal 3:24).

Experience required by the Prime Principle (Rom 8:28, Phil 2:11).

Experience required for the complete testing of Creation to form the Second Creation (Rom 8:20-22).

Experience caused by the particular rights and wrongs of the perpetrator (Gal 6:7-8)

Experience required under the Law according to the perpetrator's actions (Deut 30:19)
Generational effect (Ex 20:5-6).

Job sins (Job 22:5), and eventually acknowledges his sins under the Law (Job 3:1, 7:20-21, 16:8, 40:4) These sins were, in addition to his prior fear, the accusing of his true, though imperfect, comforters (Job 2:11-13, 32:2-3, 42:7) of being miserable comforters (Job 16:2) and in believing himself to be justified before God (Job 32:1-2) which exemplifies the expressive nature of Job 1:1.

Job further sins in stating various slurs against God (Job 2:6, 9:17, 18) and his friends (Job 16:2). The phrase 'without cause' (Job 9:17) is a parabolical expression (Job 2:3, 40:8, 42:6). The suffering was required under the Prime Principle in the best interests of Job's life, that is his eternal status (Job 19:25, Rom 8:28).

The words of the friends of Job are right as part of the Word as a default and for us as the reader but they were inappropriate for Job as the hearer in part (Job 42:7). Other parts of what Eliphaz says are untrue (Job 22:6-9, 29:12-13, 42:7). This establishes that untruths are uttered *in* the Word of Truth though obviously not *by* the one Word in its whole, single and holistic context and nature. Peter's denials are a case in point (Mat 26:72).

Job foretells his own Salvation and resurrection (Job 14:17, 19:25-6) in the present tense (Job 19:25 'my redeemer') in accordance with the Word tense sense, following upon his future call (Job 14:15) that will (tense sense again) take place in Heaven (Job 42:12 'latter end'). The episode of Job is similar to that of the rich man in that God is interacting with a man in order that he might be saved (Luke 16:19).

Hebrews 11:35 is an example of the Prime Principle. The phrase 'better resurrection' can only refer to being resurrected, in this case at the first resurrection, to eternal salvation as opposed to being unsaved at the Judgement and subsequently condemned. It does not refer to some salvations being better than others, degrees of status amongst the resurrected saints or one saint's resurrection being a better one than that of another saint (Mat 19:17, 20:13, Rom 3:20, Col 1:22, 27-28, 2:9-10, Jam 2:1, 9, 1 Pet 1:17, 1 John 3:19, Rev 21:7). The different rewards of the saints after resurrection do not effect how good a reward is or establish one as better than the other. These differentiate saints in that each saint is different but they do not establish better resurrections within those saved (Rom 4:4-5, 2 John 8). The reason and justification for these sufferings is that, as a mystery, these people needed to suffer to be or remain saved in this life and be able to ever more remain so in the Second Creation of continued free will. This is why all Christians do not immediately die in order for God to safeguard their eternal status (Rom 6:7, 8:28). The better resurrection is to be resurrected as saved not condemned (Rev 20:5, 6, no degrees of holiness, 12).

Another example of this is the suffering life of Paul (2 Cor 12:9 'grace').

God Is Responsible

God is perfectly open about the fact that He, via His Secondary Will (Job 34:10-12), brings evil about (Job 42:11, Isaiah 45:7). God far from shirking his responsibility for everything that happens proclaims it (Gen 6:7, Deut 28:15, 59, 32:39, 2 Chron 18:18-22, Job 1:12, 2:6, 34:13, Psalm 119:91, 135:6, 8, Prov 16:4, Isaiah 45:7, 65:17, Lam 1:5). God is creating a second spiritual Heaven and a second physical heaven (Isaiah 65:17 'heavens') and this will be perfect for eternity yet with free will and without any remembrance for the temporary processes that produce it out of the first creation (Isaiah 65:17). This is why God is not evil (Job 34:10, 12, Ezek 14:23) as it is all for the Prime Principle (Job 34:11, Rom 8:28). Only the eternal is really real after all (Mat 8:22).

God's way is just because He is the Saviour through Jesus Christ for those wishing to be saved (Isaiah 43:11, 45:21). God claims responsibility for the thoughts, words and deeds of Man (Ex 4:21, Exodus 11:10, Josh 11:20, 1 Sam 2:25, 2 Sam 24:1, 1 Kings 11:14, 23, 12:15) and for the actions of the devil (Exodus 12:23, 29, 32:10, 14, 35, Lev 26:22-26, 28, 30-32, Isaiah 45:7, Jer 13:14) and for evil (Judges 2:15, 2 Chron 18:18-22, Isaiah 45:7, Ezek 5:13). God is responsible for and the Creator of everything (John 1:3) including evil (Isaiah 45:7) as He has to be in order to enact the Prime Principle of Salvation by necessary suffering (Acts 14:22, Rom 8:28).

God's secondary will is as much His will as his primary will, he rejoices in both and claims responsibility even when the evil, trouble or destruction is delegated to the devil or devil spirits (Deut 28:63, Deut 32:27 the 'I' is Moses under transference, 1 Sam 16:14 ('from the land'), 23, 18:10, 1 Kings 22:20-22, Psalm 78:49). Sometimes angels are delegated to perform a destructive task (Acts 12:23). Sometimes God acts directly (Isaiah 45:7, Acts 13:11). The rebellious and intransigent heart of Man wrestles with God's Love so that only with some suffering can Man be made eternally alive (Acts 14:22, Rom 8:20-22, 28).

God claims responsibility for the evil thoughts of Man (2 Sam 24:1, 10), even though they are as well, partially, the direct effect of Satan's purposes (1 Chron 21:1), as He claims responsibility for Satan and all his works (Job 2:6, John 1:3) which are together indirectly performing by their evil God's loving will (2 Chron 18:18-22, Psalm 78:49). God's secondary will is no less His will once enacted and includes the destruction of children (Ezek 5:13, 9:5-6).

God is directly responsible for death and for the death of death (Gen 2:17, 6:3, 1 Sam 2:6, Rev 20:14) but as the Life (John 11:25), which He is, He has instituted the preaching process that takes place in Hell or Heaven so that those who have not heard the gospel might hear it and if and only if they believe it, be saved (1 Sam 2:6, Job 24:19, 1 Pet 3:19). God is a God of temporary death that he be the God of eternal Life (Mat 22:32, Mark 12:27, Luke 9:60) for all (Phil 2:11). God is a killer, the biggest serial, indiscriminate, genocidal, killer of all time (Gen 2:17, 6:3). He has to be in order to be God as only God can grant eternity (Gen 6:3). Every death is enacted by God (Gen 2:17, 6:3).

God, working through Satan, punishes the descendants of the guilty (Ex 34:7, Psalm 78:49) but this is merely suffering under the prime principle being worked out by the descendants each individually (Rom 8:28, Phil 2:11).

God claims responsibility for evil and its effects (1 Kings 21:29, 1 Chron 21:10, 15). A destroying angel can be a good angel (1 Chron 21:15 'of the Lord'). When evil is sent to the generation after the one committing the initial sin, as in 1 Kings 21:29, this is in accordance with the prime principle. Tendencies to particular sins may run in families for 3-4 generations but God's blessings can be for many generations or forever. There is no automatic affliction of subsequent descendants, i.e. no innocent suffers under God (2 Kings 14:6), as at the very least sin against salvation, or the maintenance of salvation once received, needs to be addressed in the mystery of salvation (John 9:3, Rom 3:10). There is no suffering endured by any individual without a justifying, loving, purpose for *that* individual, in this the prime principle often seems mysterious to us and without a purpose (Rom 8:28). The process of children suffering for a parent is one way that God communicates to recalcitrant parents about their sin, in accordance with the prime principle in operation for the parent and *child* and the basic spirit at least, if not the conscious mind, is aware of this (Job 21:19, Jam 4:17) as was Job who himself fell foul of this (Job 1:19, 3:25, 21:19). Thus the curse of leprosy 'unto thy seed for ever' in 2 Kings 5:27 needs to be understood in the one context of the Word and Elisha sinned in making this eternal curse on the later generations, which would have been ineffectual (2 Kings 14:6).

The fact that God has primary and secondary wills is shown by His commandments not necessarily being kept. That is sometimes God utters a command with the purpose that it be fulfilled but sometimes He allows for it to be disobeyed. The latter is a will of God but a secondary will (Lam 1:10).

Judgement

Every spirit or soul that comes up before Christ (John 5:22) for final judgement will be condemned forever, conditionally unless or until repentance (Phil 2:10-11), unless already saved (Rev 20:15). Everything is to be so judged, on its works, except that which has been saved (Job 34:11, John 5:24, Eph 2:8-9, Rev 20:13) which is 'judged' by grace (Mat 10:32, Luke 12: 8, John 11:25, Rom 11:6, Rev 20:15) at the Last Judgement. Salvation is by grace which is faith in Jesus Christ (Rom 4:16). Salvation has, is and will always be available to the whole Creation (Rev 22:1).

Every man is under the Judgement of Christ (Rom 14:10), a Christian begins the judgement process whilst in the flesh (1 Cor 11:31, 1 Pet 4:17) which is not The Judgement (Rev 20:12-15) but a process of chastening (1 Cor 11:32), focused on the retention of salvation under the prime principle (1 Cor 3:15, 11:32). This is symbolised by the tongues which were like flames of fire on the day of Pentecost (Acts 2:3). This process is the maintenance of our salvation by the future-proofing of our perfect spirits (Phil 2:12-19, Jam 1:2-3) which is essential for the maintenance of our Salvation (Mat 3:10, 7:19, Luke 3:9, Rom 11:22, Jam 2:26, Jude 12). The point is that even a perfect spirit could change by free will and sin in eternity whilst in the Second Heaven and Earth, unless this process is undergone and that is why it is necessary (Ezek 28:15). It is about keeping a Christian's spirit perfect for all time with free choice (Ezek 28:15). This process stops at the death of the flesh or at the Changing (Rom 6:7). Romans 6:7 has a double meaning: a) that Christians are freed from sin as totally righteous with a perfect spirit by the baptism of death at conversion (Rom 6:3) and that b) the prime principle process of future-proofing their spirit for eternity is ended at the death of the flesh (Rom 6:7). The length of

life of a Christian is not solely determined by the operation of the prime principle but by other factors, God is quite capable of achieving the process in the instant of Salvation if it pleases Him to do so (Rom 8:23 'waiting', 2 Cor 1:22 'sealed'). Usually however we experience a period of in-the-flesh working out of salvation (Phil 2:12) which has the purpose of ensuring that the perfect basic spirit of a Christian will *remain so* for an eternity of free will (Heb 6:4-6, Rev 22:3).

Christians have exchanged the breastplate of judgement by works (Ex 28:15), the Law, for the breastplate of righteousness (Eph 6:14).

When Jesus refers to the sons of those who did not believe judging the unbelievers this is an expression for emphasis i.e. that the sons would act as a reproof and symbol of judgement emphasising what the unbelievers had lost (Mat 12:27). The same applies to Matthew 12:41 and the men of Ninevah.

Christians will judge the twelve tribes of Israel (Mat 19:28). All of the prophets are saved eventually (Luke 13:28).

Anyone under the Law has committed all the sins of the Law (Rom 2:1-3, 8-9, 11-29) and is under that judgement (Rom 2:8-9, 12, 25-27) and any person guilty of any one sin is guilty of all sins (Rom 2:21-27, Jam 2:10). So, for example, someone guilty of the sin of having a mortgage (Rom 13:8) or an interest-bearing account (Deut 23:19) is also guilty of the sin of homosexual sex (Rom 2:1, 21-27, Jam 2:10). Only Christians can escape this judgement (Rom 10:4) and the corollary of this liberty is that Christians must obey only the two great commandments (Mat 22:37-40, Rom 10:4).

How Many Are Saved?

In the end all angels, devil spirits including Satan, and men are saved (Isaiah 45:23, Rom 14:11, 1 Cor 2:11, 3:16, 12:3, 2 Cor 6:6, Phil 2:10, 1 John 4:15). For some this occurs after the Last Judgement and after they have been condemned, that is they repent out of their torment which is eternal as a default (Isaiah 45:23, 66:16, Rom 14:11, 1 Cor 2:11, 3:16, 12:3, 2 Cor 6:6, Phil 2:10, Rev 14:11, 20:15). However they must do this without being preached at by Christians (Heb 6:6, Rev 14:11). Any saved after the Last Judgement, as they enter the second Heaven and Earth, can never and will never reject their salvation (Rev 21:4). Those that are saved out of what would otherwise be eternal torment come in tears before God (Rev 21:4). Some remain, for a while, in the lake of fire as to the receive status of salvation is perceived by them as intolerable and they do not want it (1 Cor 12:3, 1 John 4:15, Rev 14:11, 20:15). This rejection is also, paradoxically, tormenting (Rev 14:11). After the last act of salvation, time ceases (John 6:40, Rev 10:6). At the last Judgement all entities enter into the eternal dimension (Rev 10:6). This means that those who refuse to be saved and are condemned at the Last Judgement enter a torment which is eternal (Rev 14:11, Rev 20:15) unless and until they repent. Eventually, from this default eternity, all are saved (Psalm 22:27, 119:91, Isaiah 45:23, Rom 14:11, 1 Cor 2:11, 3:16, 12:3, 2 Cor 6:6, Phil 2:10-11, 1 Tim 2:4, 1 John 4:15), thus everything works out for the best in the end (Rom 8:28). The saving confession of Christ is not 'forced' or insincere but is a sincere and freely given confession (1 Cor 12:3).

Failure to be saved is the unforgivable sin whilst it lasts (1 John 5:16-18). This is, for the unsaved Man, a sin of the flesh and of the basic spirit (Rom 1:20, 3:20, 1 John 1:7-8, 2:12, 3:9, 5:17-18, Rev 20:12-15). For the former Christian it was a sin of and by the flesh (Rom 7:18, 1 John 1:7-8, 2:12, 3:9, 5:17-18) and can only be committed in the flesh i.e. prior to death (1 Cor 5:5). For the devil spirit it is sin of the devil spirit's spirit (Heb 1:7). For the unsaved angel ((Mark 12:25 (the dead (like angels) rising for judgement - Rev 20:12-15), Luke 20:35-36 (not saved until they become 'the children of the resurrection' at the resurrection post-judgement or earlier i.e. saved), 1 Cor 6:3 'judge angels', 1 Pet 1:12 'look into', Rev 2:20)) it is a sin of the angel's spirit (Heb 1:7, 1 John 1:7-8, 2:12, 3:9, 5:17-18). For the Christian out-of-the-flesh, or the saved angel, whilst the free choice exists to chose this sin it is never chosen as the saved spirit is perfect (1 John 1:7-8, 2:12, 3:9, 5:17-18). It is 'forgiven', only by its removal, by the act of salvation (2 Cor 5:17, 1 John 5:1) which involves the forgiveness of all other sins, all of which are potentially and individually forgivable without the act of salvation being required (Mat 9:2, 6, Mark 2:5, 9, Luke 5:20, 23, John 20:23, 1 John 1:9, 3:9). To be saved after the Last Judgement involves an independent, solitary and sovereign decision without the benefit being available of earthly Christian preaching (Heb 6:6, Rev 14:10-11). Christ however is always available wherever anybody is (Psalm 139:8). Those who are saved and then reject salvation can repent and be saved at any time (Psalm 139:8, Heb 6:6). No being can repent during the Last Judgement itself (1 Pet 4:18, Rev 20:15).

During the second resurrection process a vision is seen of the future whereby every being is saved (1 Cor 12:3, Rev 5:13). They can, and all eventually do, repent out of the lake of fire (Psalm 139:8, Rom 2:11, 1 Cor 12:3, Phil 2:11, Rev 5:13, 21:6). Phillipians 2:10-11 refers to this. Those in Hell before the Last Judgement and those in it after the Last Judgement, when it is cast into the second death or lake of fire, can exit it only by faith in Jesus (Luke 16:24, Rev 21:6). Remember that salvation is never any easier or more difficult for anyone at anytime, there is no easy 'cop out' for late repenters (1 Pet 4:6). Any delay in salvation is always tormenting (1 John 4:18).

All animals are saved (Rev 5:13) and all creatures and spirits do ultimately worship God and Christ (Rev 5:13). This (Rev 5:13) is a pre-Second creation vision of absolute salvation set in the context of the First Creation as there is still sea (Rev 5:13). The second Heaven and Earth, without sea (Rev 21:1), precedes the second Creation as that only commences when the last sinner is saved out of the Lake of Fire (1 Cor 12:3, Rom 8:22, Phil 2:11, Rev 5:13, 21:8) which continues on (Rev 21:8) and, as a mystery, continues to smoke although now empty (Rev 14:11).

Christian Rewards

The judgement of Christians (Rom 14:10, 2 Cor 5:10) is the same for all Christians in that they are all saved and receive eternal life in God's presence (Rev 21:3). This includes a crown representing all believers (Phil 4:1, 2 Tim 4:8). Judgement is for what has been done with and through the physical body (2 Cor 5:10) but it is the basic spirit that is judged, and in Christians, always rewarded and never condemned (Prov 16:32, Eccl 7:8, 2 Cor 5:10, 1 John 3:9, Rev 11:18). We should therefore fear God (2 Cor 5:11, 7:11) and not Satan who far from being able to cast anyone into Hell is himself placed there by God (Mat 10:28, Luke 12:5) who alone has

this power (Rom 12:19, 2 Pet 2:4) and is in Hell (as well as in Heaven) to ensure that everything that happens there is as God wills (Psalm 139:8).

The attitude to these rewards in Heaven will not be as it is on Earth in that Christians will give the glory to God (Rev 4:10). One achievement in Christ simply then entails a greater expectation from Christ, so that the Christian life from the point of view of the distribution of rewards is rather like an ever-changing handicap race with the handicap of the expectation increasing in the light of understanding and the consequent, subsequent and additional enlightenment that is its corollary (Mat 25:29, Luke 12:48). Hence the last shall be first and the first last (Luke 13:30). However there is no option for the Christian to settle for what he has or his current position and thus avoid the personal race against Christ's expectation for that individual (Mat 25:26, Heb 12:1). For this reason no Christian can be regarded as better or ahead of another (Mat 19:17, Gal 3:28). The saints in Heaven are even indeed equal to angels (Luke 20:36).

As far as a Christian works bad things to that extent these things are destroyed by God, but the believer remains righteous forever (1 Cor 3:15).

Christians can only do that which ultimately serves the purposes of God and produces good results in the long run (2 Cor 13:8, 2 Tim 1:9). From God's eternal perspective only good things ever endure from what a Christian does (Gal 2:17-21). This is by grace and Christ within (Gal 2:17-21). Their saved basic spirits allow no other course in interaction with God (1 Cor 13:8, 2 Cor 13:7-8). Christ within allows no other course (2 Cor 13:4-5). We are heading for perfection guaranteed in choice for eternity and our basic spirits are so already (2 Cor 13:9, 11, 1 John 3:9). Satan ultimately serves God's purpose of righteousness by his evil, under license and as a secondary will, but he does of course leave evil in his wake in that he aids damnation, though even this has to be by the choice of those concerned under the prime principle (Gal 6:7). A Christian can, ultimately, only do good (Eph 2:10).

The Law

God chose His people from those evolved men living in the area where the parabolical Garden of Eden 'interfaces' with the physical earth (Gen 2:8-14, 5:1-32, 10:1-32, 11:10-32, 1 Kings 8:53, Ezek 23:2-4, Amos 3:1-2). He chose them purely on the basis of the differentiated, discrete social group most closely inhabiting the area in question (Gen 2:8-14, 10:30, Ezek 16:3-6, Hos 11:1) to be a witness for humankind (1 Kings 8:60).

God's demonstration of Man's inability to be perfect before God in his own strength was and is incorporated in coming under the Law, the forbidden fruit of death for Man and angels (Rom 3:10, 20, 8:20-22, Rev 20:15, 21:8). The Law can not be kept by anyone and is a curse for that reason (Rom 3:20, Gal 3:10, 1 Tim 1:8 'if a man use it lawfully' which is impossible as shown by Romans 3:20). It is the secondary will of God for Man (and in-the-spirit for angels - Rom 3:10, 23, Phil 2:10, Rev 20:10, 15) and therefore as His will, 'good' as God is good (Rom 7:12, 16, 1 Tim 1:8) but only in so far as it is completely obeyed (1 Tim 1:8, Jam 2:10) which is, sinfully and wilfully, impossible for Man (Rom 3:20).

The law-in-spirit-and-flesh is a limited form of knowledge between Good and Evil applicable only to those unsaved, and in the flesh of the diseased physical creation, wishing to be perfect by the operation of their own works and was and is the forbidden fruit 'eaten' parabolically by Adam (Ezek 33: 13, Rom 3:20, 4:15, 7:7, 8:3, 20 Heb 7:16, Jam 2:10). Its precepts and promises remain valid as a measure but it has and can never be a way to Salvation (Mat 5:17-19, Luke 16:17, Heb 7:19). It is inapplicable for Christians as it is disannulled by the fulfilment of Christ within the believer, who has a perfect basic spirit and a continually forgiven flesh (Mat 5:17-19, Luke 16:17, Col 1:27, Heb 7:18, 1 John 2:12, 3:9), whilst it still applies generically (Mat 5:17-19, Luke 16:17). Rather by this Christian life is the Law established (Rom 3:31).

The (unfulfilled) Law is 'ended' generically (has no effect i.e. there is *no one under it*) after the last being repents (Mat 5:18, Luke 16:17) i.e. it is not chosen anymore and that is why although, as God, it continues to exist it is not mentioned in the curseless Second Creation (Rev 22:3), unlike the Tree of Life (Rev 22:2-3). Those in the Lake of Fire after the Last Judgement are condemned *by* the Law as opposed to being *under* it (Mat 5:18). The Law was superseded as the prophetically revealed measure of righteousness, albeit as a secondary will, at the time of John the Baptist's ministry (Mat 21:32, Luke 16:16). The Law has always applied, and continues to do so as the generic default (Luke 16:17), to all unsaved people including the pre-fallen parabolical Adam as well as evolved men, whether they have prophetically 'received' it or not (Ezek 18:4-9, Rom 2:12-16, 3:19). It forms part of the invisible things of God known to all (Rom 1:18-21, 2:12-16). The conscious mind's awareness or otherwise is not the same thing as the spiritual awareness that every man has via his basic spirit (Rom 2:14-15, 26-27, 29) for the Law and that is why all are guilty under the Law (Rom 2:12, 14-15, 3:19-20, 4:15). This also explains why the Word says that all the world is guilty under the Law as all are under the Law (Rom 3:19). All men have known sin, have eaten of the forbidden fruit, the Law, that is they know the difference between good and evil (Rom 3:20). The unfulfilled Law gives this awareness and is this forbidden fruit because it does not give the ability to be good (Rom 3:20).

The universal, generic applicability of the Law (Rom 7:1, 1 Cor 9:21) is proved by the statement that only being under the Law causes one to be under the judgement of sin (Rom 4:15), which since all are guilty (Rom 3:23) proves that all men are under the Law until taken from it by Christ (Rom 6:14). All non Christians must keep the whole Law (Rom 7:1, Jam 2:10). The verse Romans 4:15 also establishes that the parabolical Adam and Eve prior to their 'Fall', were under the Law (for Adam pre-Fall it was the Law-in-the-spirit) and the evolved men (under the Law-in-spirit-and-flesh), and aware of this by their basic spirit (Rom 2:15, 4:15, 7:14, 21, Jam 4:17) though not in their conscious mind aware of all the details (the Law-in-spirit-and-flesh-in-detail).

This is why when the forbidden fruit was 'eaten' by the parabolical Adam, it was partaken of by the *flesh* of the parabolical Adam so that he came under the law-in-spirit-*and-flesh*. The parabolical Adam and Eve, pre-'Fall', were under the Law-*in-spirit* (Gen 1:28-29, 2:17, Rom 4:15, 5:12-13) but they did not know that then (Rom 5:13). They were not righteous at all prior to the 'Fall' since they were under the Law (the Law-in-spirit) not to partake of the Law-in-spirit-and-flesh which proscription is part of the Law (Gen 2:17), and had God's commandment hanging over their heads (Gen 1:28-29, 2:17), which was the Law-in-spirit (Gen 2:17, Rom 3:20, 4:15). The evolved men were also under the Law-in-spirit-and-flesh via their basic spirits but were not aware of all its details (the Law-in-spirit-and-flesh-in-detail) in their conscious minds

(Rom 5:12-13, 7:1, 14, 21, Jam 4:17). Their flesh was always under the Law-in-spirit-and-flesh as they were part of the diseased Creation following after Lucifer's Fall (1 Cor 15:46-47) or more exactly were part of the First Creation which has the necessary parameters of the Prime Principle in-built within it (Rom 8:22). These parameters were set somewhat differently for the individual and parabolical Adam but the result was the same anyway. The process of the Law-in-spirit (parabolical Adam) and the Law-in-spirit-and-flesh (evolved men) leading to the Law-in-spirit-and-flesh-in-detail, is referred to as the 'law entered, that the offence might abound' (Rom 5:20).

The Law, as secondary will, represents the purposes of God (Gal 3:21) as do all things but to be under it is a curse representative of this world and its principles (Gal 4:3-4). It is Man's attempt to be righteous by his own, sinful, nature (Gen 2:17, 3:22, Mat 19:8, Mark 10:5, Rom 8:20, 10:3, 1 Tim 1:9) and it's curse is doomed (Rev 22:3). Divorce is a good example of this curse as it shows the contradictory nature of the Law. Divorce, which is a sin for Man under the Law (Gen 2:24, Mat 19:8-9, Mark 10:6-9), also however became a permissible secondary will as part of the secondary will of the Law for Man under the Law (Gen 2:17, Mat 19:8, Mark 10:5). The writing of the Law upon the hearts (Heb 8:10, 10:16) refers to the perfect spirits of Christians, the new spiritually-circumcised, Israelites and Jews (Rom 2:29, 4:12, 15:8, Phil 3:3), the descendants of Abraham by the seed of faith (Rom 4:11, Heb 11:12) having the fulfilled Law in them by Christ within (Col 1:27).

The degree of conscious exposure to the details of the Law varies (Rom 2:12) but any exposure demands complete obedience (Rom 2:11-15, Jam 2:10) and man in his spirit knows the Law (Rom 1:20, 2:15). The Law started at the beginning of Creation (Ezek 28:15, Rom 4:15, 1 Tim 2:14, 2 Pet 2:4) 'preceding' the parabolical Adam and the evolution of Adam, Mankind (Gen 5:1-2), so that it was there for the evolved men to transgress against it (1 Tim 2:14), and for Adam's (both the parabolical Adam and the Adam of all mankind) subsequent transgression (Rom 4:15, Gal 3:19). More of its detail was revealed prophetically many years after Abraham (Gal 3:17, 19) and on through the prophets to the redemption from the Law by Christ (Gal 5:18). It was ordained by angels on behalf of God (Gal 3:19) who are themselves under the Law in spirit by default as it applies to spirits unless saved (Rom 4:15, 2 Pet 2:4).

Conscience is the interaction between the mind of a Man's basic spirit (Ex 35:21, Luke 1:47) and the mind of the flesh or carnal mind (Rom 7:17-18, 8:7, Eph 2:3, 4:17, Col 2:18) as expressed in the overall conscious mind (Rom 2:15, 7:23). It can be weak or strong depending on the position of the basic spirit and the relative strength of the flesh mind within the person but it is always present (1 Cor 8:7). The basic spirit of Man understands the realities of God (Luke 1:47, Rom 1:20, Heb 4:12) and this is allied to the fact that a man's unsaved spirit is aware of the Law (Deut 30:14, Rom 2:14-15, 7:1) and his failure to keep it (Rom 3:10, 20). God communicates spiritually via the basic spirit in a man and this is always closer to God, however degenerate, than the flesh (Gen 1:31, Rom 7:18, 2 Cor 1:12). Identity is *primarily* resident in the basic spirit rather than the flesh body (Rom 7:17, 20).

The mind of a non-Christian Man is also potentially open to Satan's suggestions, being received by the basic spirit of the man (Luke 9:55), and the conscience is biologically orientated around the Law or the forbidden fruit which expresses itself in a concern around works (Heb 9:14). The

Holy Ghost or the basic spirit of a Christian 'thinks' in the person by faith, what is not thought about via this route is sin which means that everything the mind of the flesh thinks is sin (Rom 8:6-8, 'carnal', 14:23). A sin that the conscious mind does not regard as a sin is known to be a sin by the basic spirit of the person (Rom 1:20, 3:20) which is then defiled, if a non-Christian basic spirit (1 John 3:9), by that sin (1 Cor 8:7, Heb 4:12).

Paul is referring to Jews in Romans 2:23 and 2:27 as is made clear in Romans 2:17. Gentiles are subliminally aware of the Law via their basic spirits (Rom 2:15) and all men are, disastrously, under it unless saved (Rom 3:19-20). This means that attempts are made to keep elements of it (Rom 2:14, 27) in the various world-wide customs but these efforts are futile (Rom 3:10-20).

The fall of Satan, a Cherub (Ezek 28:14-16), resulted in certain species evolving that would not otherwise have done so, along with many other natural signs that together signify the transitory nature of the First Creation as it struggles to become the Second Creation (Rom 8:22). These are the unclean species (Rev 18:2) and they represent a physical sign of the spiritual contamination which is why they are unclean (Lev 10:10, Rev 18:2). Uncleaness is a reflection of the diseased and contaminated physical Earth-part of creation stemming from Satan's fall and more specifically and additionally to his fall to Earth (Rev 12:4, 9). What are today unclean animals may exist in the Second Heaven and Earth but will not then be unclean (Rev 21:27).

The individual and parabolical Adam chose the Law (Gen 2:17), the curse of death (Gen 2:17, 6:3, Rom 8:2, 20, Gal 3:10) in disobedience to God (Gen 2:17) just as all men initially do (Deut 29:15) even extra-terrestrial 'men' (Deut 29:28, 30:4, 11-14, - the references are addressed to those under the law i.e. all men as in all men are under the Law unless saved Gen 2:17, Rom 1:20, 3:19, 7:1, 10:3), in that man attempts to attain his own righteousness one way or another by works of one form or another (Rom 2:14-15, 7:1, 10:3, Phil 3:9). What was different about Israel was that God materially revealed more of the Law in detail to them (Deut 29:29, Rom 3:2). The individual and parabolical Adam and the evolved Man / Adam (Gen 5:1-2) had and has always had Salvation available to them instead of the Law, as well as being under the Law (Gen 1:29, 2:9, 3:22, Rom 1:20, 5:13).

God is both the *curse* of death, the Law (Gen 2:17, Deut 30:10, John 1:1, Gal 3:10), and the blessing of life, Salvation (Rev 20:15, 22:13), and reconciles these in a mysterious antinomy, most notably by His death on the cross at the forsaking (Mat 27:46, Mark 15:34), whilst also still being the Living God (Psalm 42:2, John 6:57). Christ is the Way as he reconciles by fulfillment the two indivisible aspects of the one God, namely the Law and Salvation (Mat 5:17-18, Rom 10:4, Rev 22:13). Death, as a mysterious antinomy, meanwhile is both put to death and yet also continues as the second death even after the Last Judgement and the post-Judgement last repentance (Phil 2:10-11, Rev 20:14, 21:8, 22:13). God is the Law of curse, *sin* and death but is not sin (2 Cor 5:21, 1 John 1:5) although He became sin (2 Cor 5:21) for us as another necessary and mysterious reconciliation and antinomy (Deut 30:10, John 1:1, Rom 8:2, Gal 3:10).

The flesh, uncleaness, harmful influences and things, including the accusations of Satan, are conquered not by being under the Law but by Salvation (Acts 13:39).

The blessings and curses of the Law in general and particular apply to those under the Law as the default (see defaults) but the Prime Principle (see Suffering and Abundance) takes precedence. This also applies to the laws, as the whole Law is one unit (Gal 3:10, Jam 2:10), with promise such as honouring parents (Ex 20:12, Deut 5:16, Mat 15:4, 19:19, Mark 7:10, 10:19, Luke 18:20, Eph 6:2) and the specific curses (Lev 20:20-21). There is no special distinction between the laws with promise and the rest of the Law as the whole Law was enveloped in the many and detailed promises of blessings/curses (Lev 26:3-46), an abundant life, healthy children, success and a long life (Deut 4:40, 7:14-15, 28:1, 30:19-20, 1 Kings 2:3, Mal 2:9). Tithing is part of the Law (Lev 27:30) and therefore as inapplicable to a Christian as any other part of the Law, it having been all vicariously fulfilled on our behalf (Rom 4:15, 8:1).

The covenant of God for the Law still applies for those under the Law (Lev 26:44, Mat 5:18-19, 7:1). The law of curses and blessings does not apply to Christians as they are righteous even as they sin (Rom 3:22).

In Matthew 5:17 Jesus establishes that he has fulfilled the Law. Jesus states that until this fulfilment (now achieved) it could not pass away i.e. cease to apply (Mat 5:18, Luke 16:17). Furthermore where it is not fulfilled, i.e. in non-Christians, it still applies (Mat 5:18). As a result up until Jesus' ministry the applicability of the Law in all its detail as then known was to be preached (Mat 5:19). Another point is that God refers to the New Covenant, which is NOT the Law (Jer 31:31-32, Heb 8:8-9) but the Law of Christ which is Salvation. By the Holy Ghost within a Christian he is circumcised of heart and knows the will of God in his perfect spirit (Heb 8:9-13).

As John the Baptist's ministry of baptism ended the period in which the Law had been the main materially written part of the Word on Earth (Ex 31:18, Deut 9:10, 2 Kings 22:10-11) and the main prophetically revealed aspect of God (Luke 16:16), he is the greatest prophet but any Christian is 'greater' than this as saved (Mat 11:11-13, 21:32, Luke 3:3, 7:28). (John the Baptist is 'now' saved of course (Luke 13:28), but was not when Jesus spoke). His ministry was the start of the ministry of righteousness (Mat 21:32), finally accomplished by Jesus, but fully initiated by John the Baptist (Mat 3:3). That is many of the crucial elements were there i.e. repentance, baptism and forgiveness of sins (Mark 1:4, Luke 3:3). All that was missing to make it fully effectual was Christ's sacrifice itself bringing fulfilment (Luke 3:6, John 1:29, 36).

In Matthew 23:1-3 Jesus commands his disciples and the people to obey the Law. This refers, given the oneness of the Word, to the fact that if someone, sinfully, chooses the Law they must obey all of it (Jam 2:10). This last verse refers to those who continue to chose the Law and echoes the one totality of Matthew 23:3 in that the Law applies as a job lot. It is clear that Jesus did not command adherence to the Law, even before His death, as His primary will (John 3:3-4).

Whilst the Law is the commandment of Christ (Mat 23:3, Deut 30:10, John 1:1, 14, Rom 7:12), who is God, the Word, it is given as a secondary will in response to sin and is not the Way, the Truth or the Life except when fulfilled as it is by Christ and Christ-in-us (Mat 5:18). The primary will commandment is to fulfil it vicariously by Christ's grace by faith i.e. Salvation and not to try and keep it by one's own works (Rom 3:19-20, 5:2, 8:1-2, 10:3-4). The applicability of the Law as a generic whole, the Law-in-spirit, 'predates' the parabolical fall of the individual

Adam (Gen 1:29, 2:17, Rom 4:15, 7:7), its specific details were prophetically revealed in the material (Rom 7:13) for the manifest conviction of Mankind (Rom 3:19). The parabolical Adam was under the Law-in-spirit (Gen 1:29, 2:17, Rom 4:15, 1 John 3:4) but initially, as a mystery, that Law then had only one commandment: NOT TO PARTAKE OF THE LAW-IN-SPIRIT-AND-FLESH (GEN 2:16-17), BUT RATHER PARTAKE OF GRACE (**Gen 1:29**) and Christ (Gen 1:29, 2:16, Rom 4:15, 9:32, 11:32, Rev 22:2). The first sin was partaking of the Law (Rom 4:15, 1 John 3:4). All evolved men chose, as beings in-the-flesh (and with basic spirits), to come under the Law-in-spirit-and-flesh from the start of their lives i.e. they attempt to be God (Mat 7:12 (Golden Rule), Romans 1:20, 2:14-15 (Gentiles), 3:10, 20). This is the integrated message in context of the whole, single Word. The Word is as a mystery both the unfulfilled Law (the Tree of the knowledge of good and evil) that brings, by itself alone, death (Gen 2:17, Deut 28:58, 61, 29:21, 30:10, Josh 1:8) and the fulfilled Law or Tree of Life (John 1:1, 14, Rev 22:2-3). The Word is the Law (Deut 28:58, 61, 29:21, 30:10, Josh 1:8, Rev 22:19). Once the last being is saved the curse ends (Phil 2:11), that is the Tree of the Knowledge of Good and Evil, the Law, is only finally expressed as the fulfilment of the Law, the Tree of Life (Rev 22:2-3). The Word is the FULFILLED Law (Mat 5:17-18, John 1:14, Rom 3:31, 10:3-4), it is also the unfulfilled Law (Deut 30:10) but, in the end, the emphasis is on the former and that is why the Tree of Knowledge is not referred to in the Second Creation unlike the Tree of Life because in this eternity of free will nobody chooses it or comes under its jurisdiction (Rev 22:2-3). The unfulfilled Law is still there as God but is ended in this sense of applicability and jurisdiction being fulfilled by the jurisdiction of the fulfilled Law (Mat 5:18, Rom 10:4). The whole, single, indivisible and integrated Word is addressed to the whole Creation including Christians (John 1:14, Rom 1:20, 10:18, Col 1:27, Rev 22:18-19). The Law can only be fulfilled for Man by Christ, it can not be kept by Man (Rom 9:32).

The default for Man was/is that he must first avoid the Law (Gen 2:17). However the evolved men and the individual Adam chose the Law and all men always choose it from their inception (Rom 3:19-20, 1 John 3:4) and therefore the default is that they must keep the whole of it (Jam 2:10, 1 John 3:4). Unless saved (Rom 3:31, 10:4). Man chooses the Law as he wishes to be God (Gen 3:5, 22, Psalm 82:6, John 10:35, Rom 10:3) that is the righteousness of one's own accord (Gen 3:5, 22, Psalm 48:10, Jer 23:6, Rom 3:9-22, 10:3), which only God has (Rom 3:10). Christians do not have their own righteousness but that of God's (Isaiah 54:17, Jer 23:6, Rom 3:22, 10:3, Phil 3:9) such that we partake, in a mystery, of the righteousness and therefore of the name of the Lord without being the Lord (Jer 23:6). God is righteousness and ours as well (Jer 23:6).

The whole Word is Christ and applies to Christians and everybody else but the Law has already been fulfilled by Christ and is not therefore to be obeyed as such (Rom 3:20, Gal 5:4), instead Salvation is the way (John 14:6). Christians have fulfilled the Law by Christ within (Rom 10:4, Gal 2:19). Love, which is God and Christ (1 John 4:16), is the fulfilment of the Law (Rom 13:10, Gal 5:14). To love one's neighbour properly one must love God as God is love (1 John 4:8, 16).

Statements that refer to alms, selling possessions (Mat 19:21, Mark 10:21, Luke 12:33, 18:22) and fasting (Mat 6:16, 9:14-15, Mark 2:18-19, Luke 5:35), are Law-specific and fulfilled by Christians who, living in Christ and belonging to God actually have no possessions from God's perspective (Mat 22:20-21, Mark 12:15-17, 2 Cor 3:18, Col 1:27, 3:3, 10) and are with the

Bridegroom anyway (Col 1:27). The necessary condition of being a Christian is faith in Christ and as such Christians have left all their possessions for Christ whether they are aware of this and act accordingly or not (Luke 14:33). The Christians of Acts 2:44-45, 4:32 shared their wealth. Their treasure was Christ within (Col 1:27). The Law still 'works' as the default until the second Creation starts at the end of the last repentance (Luke 16:16-17, Acts 24:14). The Law and the prophets are true as a secondary will of God and as such can be believed to operate as such, which is not the same as saying that the Law is a set of commandments for Christians as it is fulfilled by the status of salvation (Acts 24:14, Rom 10:4).

The whole Word is addressed and applies to Christians (John 1:14, Rev 19:13, 22:18-19). The Law, which is Christ's secondary will commandment, still works however as a secondary will (Acts 24:14), to be ignored in its individual precepts as it is fulfilled by the primary will of being a Christian (Eph 2:15). It can be taken for granted as fulfilled in whole (Rom 3:31, Jam 2:10). As Christians we should be obedient to the primary will commandments of Christ, otherwise known as the Tree of Life or the Way, the Truth and Life (John 14:6) and these commandments are, only, the two great commandments (Mat 22:40, Rom 14:14). By the fulfilment of Christ within us we already keep the whole Law - singular - perfectly (Acts 25:8).

Christians have fulfilled in their basic, perfect, spirits the command of Gal 5:14.

The Kingdom of Heaven

This often represents the transformation process of the First Creation becoming the Second (Mat 13:24-30), the rise of the Church (Mat 13:32) and its influence upon the World (Mat 13:33). Sometimes the salvation of an individual is emphasised (Mat 13:44-46) or of individuals or the effect it has on those already saved or called (Mat 20:1, 10-16) and the fact that not all those called are saved and not all saved remain so (Mat 20:16). The second Heaven and Earth represent the final Kingdom of God (Rev 22:3) but as the victorious Kingdom it reaches out now (Mark 1:15) and is effected by Christ within us (Luke 17:21).

In Matthew 11:12 Jesus, using the tense sense of the timeless Word, refers to the sufferings of John the Baptist through to the time of Jesus' death, the 'now' period referred to. After the resurrection of Jesus the Kingdom of Heaven, the ministry of which was begun by John the Baptist (Mat 3:2), is no longer to be taken 'by force' as happened to both John the Baptist (John 3:30) and Jesus (John 18:12). Violence can not now 'take' the Kingdom of Heaven as the seed is shed abroad in the hearts of many (1 John 3:9).

There are three aspects to the issue of violence and the Kingdom of Heaven. First, as alluded to there was the time up to which Jesus and John the Baptist suffered violence. Secondly, there is the period from Lucifer's sin through to Luke 10:18 during which the presence of evil is tolerated in heaven (Job 1:6). Thirdly, there is the period from Luke 10:18 and the simultaneous war in heaven (Rev 12:7) during which Satan and the remnant of his spirits that have remained in heaven are expelled. After this time the promise of Matthew 11:12 applies and there is no more occupation of heaven by evil. God can be violent (Gen 6:3, Rev 12:7).

Both John the Baptist's ministry and Christ's ministry as Jesus on Earth represented the coming near therefore of the Kingdom of Heaven (Mat 3:2, 4:17, 10:7).

Jesus in the Gospels is sometimes referring to the obligations of the Law and how it should be practised (Mat 8:4). In this ministry he was sent only to the house of Israel (Mat 10:5-6, 15:24, 26, Mark 7:27, 12:29-31) and this explanation and demonstration of the utter futility of the Law for Man, as it can not be kept, was very stark. Furthermore Jesus showed how the Law required the following of His, 'new', commands as the Kingdom of Heaven came near (Mat 10:7). For example in a nutshell he pointed out that perfection was required (Mat 5:48) and the emphasis was more on awaiting the coming of the Holy Ghost at Pentecost (John 7:39) and salvation by faith and grace (Mat 10:7) referred to as the Kingdom of Heaven (Mat 10:7, 32). At other times he pointed out how certain commandments of the Law, not applicable to Christians, should be carried out (Mat 6:1). When Jesus refers to alms (Mat 6:1) or fasting (Mat 6:16) he is referring to the Law and the basic commandment involved i.e. alms-giving or fasting does not apply to Christians as it is part of the Law.

The fact that coming under or trying to keep the Law is Man's attempt to be righteous on his own terms, against God, (Gen 2:17) as the Law is God (Deut 30:10, Rev 19:13), is shown in Matthew 7:12 and Mark 12:32. The so-called 'Golden Rule' is, that is actually is, the Law (Mat 7:12) but the standard of what is right or wrong is derived from Man. It is a Law defined by Man (Mat 7:12, Luke 6:31) as well as by, in a mystery of antinomy, God (Rom 7:12) and given by angels (Gal 3:19) and prophets. It is Man's attempt to be God (Gen 3:5 'be as gods', 22, 1 Sam 28:13, Psalm 82:6, Mark 12:32, John 10:35, Rom 10:3). That is the man under the Law is commanded to do to others as he would be done by and in this way it is Man-centric (Gen 3:22) and flesh-focused (Rom 3:20). This is alluded to again in Romans 2:12-16. Any spirit or Man, not under grace, is attempting to be God (Gen 3:22, Mark 12:32) and is thereby a god of sorts at least by aspiration (Psalm 138:1) but God is still the God of such 'gods' (Josh 22:22, Psalm 82:1, 86:8, 96:5).

In this the Law is in the same category as Sacrifice, Kings and Temples of stone (Mat 5:17, 7:12); God's secondary wills applied to those wishing to justify themselves or live their lives their way and be righteous according to their own precepts (Gen 2:17, 3:22, Mat 7:12, Mark 12:32, Rom 3:20, 10:3). God accepted these attempts at face-value and provided the necessary framework to succeed despite the initial disobedience in not choosing the only way of Christ's Salvation and instead insisting on the Law, Sacrifice, Kings and Temples. God knows all along that these attempts will all sinfully and deliberately fail and that Man can not reach his own standards (Mat 7:12, Rom 3:20, 10:3), let alone God's, this way (Rom 3:20, 10:3). In order to redeem the situation God even subjected Himself to the constraints of the Law, only without sinning, in order to end it's curse by fulfilment (Mat 5:17, Gal 3:10, 13, Phil 2:6-8). The Law and the prophets are indivisible in doctrine (Deut 30:10, Mat 7:12, Rev 22:18-19).

The Golden Rule Law (which is the Law - Mat 7:12) applies independently of whether a man is an Israelite, and therefore in his conscious mind fully aware of all its prophetically and materially revealed so-called 'Jewish' details, or not (Deut 30:10, Romans 2:12-16, Jam 2:10). The Law applies to every man as a default (Gen 15:5, Neh 1:9, Rom 7:1, Rev 22:18-19). Man can not be consistent or 'righteous' even by whatever standard that man chooses (Mat 7:12, Rom 3:10,

20). Romans 1:20 explains how the spirit-facts of life are known in the basic spirits of men and refers to both material revelation of God and spiritual light ('invisible things...clearly seen'). The Law was never acceptable as a way to total righteousness, only a relative righteousness (John 14:6, Rom 3:10) as this was a secondary will way (Mat 7:12, Rom 10:3). Complete adherence to the Law would forgive all sins, except the unforgivable sin of non-salvation (Mark 16:16, Rom 10:4).

When Jesus summarises the Law the standard used is the Love of God, neighbour and oneself i.e. God's standard but this is a summary or headline extraction i.e. not an exact equivalence or same identity (Mat 22:37-40 - 'hang', Mark 12:29-31 - 'first' and 'second', Luke 10:26-28 - 'what is written in the law?' and 'how readest thou?'). The references to 'first' and 'second' commandments establishes Christ's commands as part of the Law (Deut 30:10, Rev 22:18-19), for those under it not having fulfilled it vicariously by Christ, and indeed as 'before' the Ten Commandments (John 8:58) and the laws that followed (Mat 22:37-40, Mark 12:30-31), which means that to keep, as opposed to vicariously fulfil by Christ, just, the Law one would still need to be a Christian (Deut 4:2, 30:14, Mark 16:16, John 3:3-7, 8:58, 14:6, Rom 3:20, Phil 3:3, Jam 2:10, Rev 22:18-19) and yet be under the Law which is impossible anyway (Rom 10:4).

God was and is gracious to let Man try to justify himself by absolute consistency against his own standard, not God's, and even this would be enough under the Law (Mat 7:12). Remember however that what someone wants is a function of their soul and not just the conscious mind and ultimately in eternity everybody wants Salvation (Phil 2:11) which is indeed commanded as part of the Law (Mark 16:16, John 3:7, 8:58). Keeping the Law is not fulfilling it (Mat 22:40, Rom 10:4). Trying to keep the Law is what Man by default always chooses (Gen 2:17, 3:5, Deut 30:14-15, Rom 2:14, 4:15, 10:3) and was chosen by the parabolical Adam (Gen 3:22) and is the Law and the 'Golden' rule (Mat 7:12).

Neither the 'first' and 'second' commandments or the Golden Rule, applies to Christians as Law. Neither the equivalence of the Golden Rule or the two main commandments apply as law as the Law does not apply to Christians (Rom 6:14, 10:4). We know that the Law does not apply to Christians (Isaiah 28:10-12, Jer 31:31-34, Rom 6:14, 10:4, Heb 8:9-13). The two great commandments apply to Christians, though not as law, whilst the Golden Rule does not apply as fulfilled in the flesh (Rom 3:19).

Does it not follow that since the commandments of the Law are the commandments of Christ (Deut 30:10, John 1:1, 14) then therefore the Law applies to a Christian (Deut 30:10, 31:26, Mat 23:3, 23, John 1:14, Rev 22:18-19)? No. The resolution comes firstly from the fact that all commandments of the Law are automatically kept by being a Christian as they are fulfilled by Christ within (Mat 5:17, Gal 5:14, Col 1:27). A Christian keeps the Law, not by obeying all of the commandments thereof (plural), but by following and partaking of Him who has fulfilled the Law. As Christians we fulfil the Law singular (Mat 5:17, Col 1:27). Secondly, the commandments of Christ that apply to the Christian are, only, the two great commandments (Mat 22:40, Rom 15:4). As for the commandments of Christ as a whole including the two great commandments (John 14:15) they are also fulfilled for the Christian (Deut 30:10, John 1:1, 14, Rom 10:4) but we are exhorted to keep the two great commandments whilst in the flesh even as they are fulfilled within us and in our perfect basic spirits (Rom 10:4, 1 John 3:9).

As regards such commandments as giving all your wealth to the poor, this too was and is a further addition to the Law and therefore inapplicable to Christians but valid to those under the Law (Mat 19:21).

Because a Christian fulfils the Law by being in Christ it is dishonourable to weaken the Law i.e. pretend that it does not 'work' (Mat 5:19). It does 'work' but it is futile to attempt it (Mat 5:18, Rom 3:19-20). It is valid but to be left alone as it should have been by both the parabolical Adam and Eve and the evolved men (Gen 2:17, 3:22, 5:1-2, Rom 3:20, 4:15, 7:7). The Law itself is not sin but being under its influence is (Gen 1:31, Rom 4:15, 7:7, 7:12, 17, 18) which also inevitably and sinfully means disobeying it which is sinful too (Rom 3:19-20). The Law was given in essence (the Law-in-spirit) prior to the Fall (Gen 1:29, 2:17, 3:22, Rom 3:20, 4:15) by God as an indirect way of saving Mankind because just as it condemned Man so it could be used to save Man by its being vicariously fulfilled by Christ (by keeping it and then sacrificing Himself) and then appropriated as fulfilled by Christians (Gal 5:18-26). Romans 4:15 should be understood in the context of tense sense in that God knew the transgressions would come. The evolved men have always been, by choice (Rom 3:10), under the Law-in-spirit-and-flesh (Rom 1:20, 2:15, 3:19-20, 5:11-14, especially verse 14 showing how the evolved men (re the generic Adam here - Gen 5:1-2) were sinning, (Rom 7:1, 8:22, Jam 2:10, Rev 18:2). Incidentally, all three forms of the Law have always existed in the person of Christ (1 Tim 2:5) as well as Christ being the escape from all three in his being the fulfilled Law (Mat 5:17).

The Law, by itself, is good (Gen 1:31, Mat 5:18-19, Rom 7:7, 12, Gal 3:19). Trying to keep it is not and never has been or will be the way forward (John 14:6). Christ is and always has been (John 1:1, 14, 8:58, 14:6). The observance comes by the fulfilment route of being a Christian, not the specific obedience to all the precepts (Mat 5:17, Col 1:27). A Christian's basic spirit fulfils the Law (Rom 3:31, 1 John 3:9). The flesh of Christians is forgiven (Rom 8:1, 27). The two great commandments but not the Golden Rule, apply to Christians, and are commandments for Christians (Rom 13:9, 1 Cor 8:3, Gal 5:14, Jam 2:8, Rev 2:4), though not as the Law or under the Law, but are fulfilled, by being a Christian (Rom 13:9-10, Gal 5:14). They apply by fulfilment via the basic spirit of the Christian, indeed all the commandments of the Word are fulfilled by the perfect basic spirit of Christians, though not as the Law or under the Law even though they are the Law! This is a mystery. Loving neighbours with a perfect love would entail a perfect love of God and self as well (Gal 5:14).

The 'new' commandment of John 13:34 is part of the Law and is a commandment for mankind under the Law to love another (Gen 2:17, Mat 5:18, John 8:58, Rom 7:1, Gal 3:17).

All the *details* of the Law apply once under it (Gen 2:17, Deut 30:10, Rom 2:12-16, 7:1, Gal 3:17-19, Jam 2:10) whether prophetically revealed and written in the material and available as such to an individual or not (Rom 7:1, Jam 2:10). This includes foetuses, children, non-Jews etc., (Gen 2:17, 3:22, Rom 1:20, 3:19-20, 23, 4:15, 7:1, Jam 2:10).

There is no grey with God (1 John 1:5) and if something is 'less than God's best' or not 'God's ideal' i.e. not God's primary will; then sin is involved. Every thought, word or deed of a man is either sin or pleasing to God, there is no middle ground (Mat 7:16-19, 12:30, Luke 6:43-45, John 14:23-24, 15:14, 1 John 1:5).

Uncleaness

This burden is wilfully chosen as part of the arrogance of choosing submission to the Law and is an inseparable component of the Law (Rom 14:14). This state, unique to the Law, is a physical manifestation of the sinful flesh and results from being under the Law-in-spirit-and-flesh. This is seen for the parabolical Adam and Eve when they knew that they were naked (Gen 3:11, Ex 20:26, Lev 15:31). As for the First Creation and the evolved men this state has been a manifestation of the imperfect Creation brought about by the first sin of Lucifer thus causing the evolution of unclean species (Ezek 28:15, Rom 8:22, Rev 18:2). The species themselves are not more sinful than any other but for men to partake of them was sinful if outside the specified towns (Deut 12:15, 14:3, Eccl 3:19-21, Rev 18:2).

Originally the parabolical Adam was not under the Law-in-spirit-*and-flesh*, let alone the Law-in-spirit-and-flesh-in-detail and so could eat any animal (Gen 1:29-30). Uncleaness is a state of sin (Lev 15:30-32, Num 6:11) often caused by activities such as childbirth (Lev 12:2, 5) and priestly activities for example (Num 19:7). The purification this uncleaness requires can never properly remove the sinful state of the flesh (1 Cor 15:50, Gal 2:16), only to a degree (Gen 3:21, Lev 15:30, Gal 3:19, Heb 9:9), and is therefore futile as to the root problem which is the sinful flesh (Gal 2:16). Uncleaness includes such natural states as childbirth (Lev 12:8) and menstruation (Lev 15:30, 31). It forms part of the curse of the Law, the forbidden fruit (see Law). Uncleaness even extends to such evidences of Man as tools (Ex 20:25) and Man's reproductive parts (Ex 20:26). Sometimes uncleaness refers to sin in general (Lev 15:30).

None of this applies to Christians (John 13:10, Acts 10:11-16, Rom 14:14, 1 Thes 4:7, Heb 9:10). The default is that that which is unclean under the Law is clean to Christians (Acts 10:13-16, 11:9). There is no such state for Christians (Eph 5:5). When Christians are exhorted not to be unclean (Eph 5:5, Col 3:5, 1 Thes 4:7) this refers to being spiritually focused and minded not orientated around the flesh which is the age-old battle for Christians (Rom 7:23-25). It does not mean that Christians can be unclean (Rom 8:1) which is just as well as otherwise menstruating women for a start could not be obedient Christians at certain times of the month (Lev 15:19, 30, Rom 3:20, Jam 2:10). Uncleaness in a Christian context simply means sin (Eph 5:3) or non-salvation (Eph 5:3, 5). It does not mean uncleaness as defined in the Law (Rom 10:4). Uncleaness in New Testament terms is essentially the desires of the flesh that war against the two great commandments (Col 3:5) but not the state of the flesh which is pure, holy and clean for the Christian (Eph 1:7, 5:30-31, 1 John 2:12) even though it is continually sinning (Rom 7:23, 1 John 1:8). The flesh (along with the basic spirit of a non Christian) causes the desire to be under the Law (Gen 3:6, 11, Rom 7:23). A Christian is clean (John 13:10, Rom 3:22, 31, 10:4).

A Christian should not regard any man 'unclean' (Acts 10:28). Uncleaness when talked about in the context of Christians means simply sin, which is, only, anything against the two great commandments, of any description (Rom 2:1, 10:4, Eph 5:3-5, 1 John 3:9).

The whole Law is now 'clean' to the Christian (Mat 5:17-18, 22:40, John 1:1, 14, Acts 10:15, 28, Rom 2:1, 8:1, 10:3-4, Heb 9:12-14, Jam 2:10, Rev 18:2, 22:19).

Sacrifice & the Law

Man started to sacrifice under the subliminal prompts of the Law (Gen 3:22, 4:3) the secondary will of God (Psalm 50:8, Isaiah 1:11-15, Jer 7:21-23, Hos 6:6, Micah 6:7, Mat 9:13, 12:7). Against the law sacrifices were also conducted that were not in accordance with the Law but inspired by idolatry (Acts 7:41-43). God's primary will has always been that Man not come under the Law and, once under it, escape from it (Jer 7:21-23, Rom 10:4, Heb 7:1-3). Man initiated what was not commanded but having done so, as with all secondary wills, God did and does not forsake Man but then judges the performance under the secondary conditions for the state of heart and obedience thereafter (Gen 4:2-7). As with the Law in general this was not God's primary will (Gen 2:17, 1 Sam 15:22, Psalm 40:6, 50:8-14, 51:16, Mat 9:13, 12:7) but was a secondary will (Num 29:6, 39, Psalm 40:6, 50:8, Isaiah 1:11-13, Mat 9:13, 12:7). The application of the Law to Man was not God's primary will but rather the mercy of Salvation was, Christ, the Life (Gen 2:17, Isaiah 1:11-12, Hosea 6:6, Mat 9:13, 12:7, Mark 12:33-4). This Life was and is always available (Gen 1:29, 2:16, Micah 6:7-9).

Man chose/chooses the Law AGAINST the will of God (Gen 2:17, Micah 6:7-9 - note especially 'mercy' i.e. salvation by grace, Mat 9:13, 12:7). By the exercise of this choice under free will God is then beholden to show Man what he must do to live by it and under it and achieve the objective that Man seeks which is his own righteousness before God in his own strength and power - a futile aim (Rom 10:3, Phil 3:9). This urge of Man is called vanity and leads to death (Gen 2:17, 3:5, 22, 1 Sam 12:21, Eccl 1:2, Mat 8:22, Luke 9:60, Rom 10:3) and is the opposite of charity which is the process of salvation in a Man (1 Cor 13:1-13). Non-Jews could consciously come under the Law in all its details i.e. it was non-exclusive and could be accepted as such (Isaiah 56:6-7). As a secondary will it did not stop idol worship and achieved/(s) nothing (Isaiah 66:3) apart of course, indirectly, Christ's sacrifice. God showed that sacrifice was not His primary will by denying that He commanded it (Jer 7:21-23). He did command it but as a secondary will i.e. as part of the Law, so God is referring to His primary will, as His primary will it was not commanded (1 Sam 15:22, Hos 6:6, Mat 9:13, 12:7). Since God is the actor the word 'day' refers to the timespan of Moses' ministry and it was during this time that sacrifices were prophetically commanded in great detail (Lev 23:18-19). The Law in all its details existed and applied before prophetic revelation in the material of those details (Gen 2:17) and applies afterwards (Mat 5:18).

Saints are righteous by the covenant of Christ's sacrifice as our continual Passover Lamb for eternity (Psalm 50:5). True sacrifice is of a thanksgiving heart (Psalm 50:14, 23) and surrender to God (Psalm 51:17) which involves the prime principle through suffering and the process of Salvation called Charity (Psalm 51:17, 1 Cor 13:1-13).

The entire ritual of the Law had and has no value to God of itself (Amos 5:21-23, Mat 9:13). Only righteousness impresses God (Amos 5:24). The sacrifices of men, who are all sinners, can not covert them into a state of righteousness (Mat 9:13, 12:7).

The Kings & the Law & God's Warning

The same process is seen with regard to the Kings of Israel. Israel chose to have Kings against God's will (1 Sam 8:6-8, 10:19, 12:12, 17) as God is King (Psalm 10:16, 1 Tim 6:15). Having done so God, as with the Law, honours the choice as His Secondary Will (1 Sam 12:13) and then is beholden to show Israel the implications of the choice (1 Sam 8:9). He does this on a pre-emptive basis (1 Sam 8:9) just as he did with the Law itself (Gen 2:17), Man is always warned. The evolved men were warned about the Law before the story of the parabolical Adam by the spirit within and afterwards by the same spirit (Rom 1:18-25, 2:11-16, 4:15, 5:12-14, 1 Cor 15:22, 45-46). The evolved men, of course, preceded the story of the parabolical Adam (1 Kings 8:53, 1 Cor 15:45-46). Once chosen, as with the Law, the full details or 'law' of the King are then explained over time in an iterative process (1 Sam 8:9-22, 10:25, Rom 4:14-15 - for those still under the Law, before full prophetic revelation reference next verse of Rom 4:16 -, Gal 3:17).

The Love of God is that he allows a way to redeem these sinful choices even as Man makes them.

The Temple

This is a third example (along with sacrifice and the king) of Man choosing a sinful choice against God's primary will (2 Sam 7:5-9, 1 Chron 17:4-6, Acts 7:44 'tabernacle' not temple or 'house' ref verse 47, 47-48) and God then reaching out to man in secondary will (1 Kings 8:18, 2 Chron 6:8) and showing the detailed Law involved in keeping to the implications of this choice and allowing this route forward (1 Kings 8:18, 2 Chron 6:8). God then redeems the choice by providing an alternative King, sacrifice or temple which is righteous and yet attainable (namely Christ) allowing us to become temples by his Kingship and Sacrifice and Temple (2 Sam 7:4-29, John 2:19, 1 Cor 5:7, 1 Tim 6:15). The Church, along with the bodies of Christians and of Christ, is the primary will temple (2 Sam 7:13, 1 Kings 6:12, 1 Chron 17:12-14, 1 Cor 6:19, Eph 4:4, Col 1:24). The old temple was useless without obedience (1 Kings 6:12). All references to the house of God, not specifically relating to secondary will buildings as in Haggai 1:9, refer to the Christian Church (Hag 2:7). God's secondary will is no less His will and, once chosen by man, He takes it seriously with all the obligations involved and it becomes real - as with the temple (Mat 21:12-13, Mark 11:15, 17, Luke 2:49). When this occurs however God still tries to draw people back to the primary will (Acts 7:48).

With the temple we see this distinction between primary and secondary will in the prophecy of Isaiah 56:7 which is 'quoted' by Jesus in Mark 11:17. (The 'mis'quote heralded by the clause 'is it not written' does not match so Jesus is referring to a writing other than Isaiah 56:7, namely that of Mark 11:17 itself, since the Word has always existed it has always been written if only in Heaven, it is God. Therefore 'it is written' is always valid for any part of the Word even if it was not yet 'written' from a human perspective. The quote by the Word of the Word is always totally accurate word-for-word.) In both verses the universal applicability of the temple is stressed which contradicts the emphasis of the secondary will temple, a specifically Jewish place, but accords with the primary principle of salvation which is universal and results in human bodies becoming temples (1 Cor 6:19).

God dwells in thick darkness and the heavens (Ex 20:21, Deut 4:11, 2 Sam 22:10-12, 1 Kings 8:12, 2 Chr 6:1, Psalm 18:11, 91:1, 123:1) and the heaven of heavens can not contain Him (1 Kings 8:27). The Word describes the blackness of space girdling the clouds of the Earth (Job 38:9, Isaiah 50:3). Building a house of or for God was not God's primary will and was conceived in disobedience (2 Sam 7:5-9, 1 Kings 8:16, Acts 17:24). God does not dwell in temples anymore than anywhere else (John 18:20, Acts 17:24).

As if to illustrate all this there is irony in the fact that a domestic space was chosen as the site for the Temple (1 Chron 21:15, 22:1, 2 Chron 3:1) albeit that the angel stopped the killing in that place (1 Chron 21:15).

The early Christians met wherever was appropriate rather than in special buildings designated for this purpose, this included homes (Acts 5:42) and the temple (Acts 5:20, 42) but remember that the temple was not a Christian 'church' building but a site of non-Christian worship.

First & Second Great Commandment

Christians are not under the Law (Rom 8:1, 10:4). Only the two great commandments apply to Christians, though NOT as Law (Mat 22:37-40). The Law, the curse, was crucified, cursed itself and did 'hang' upon the tree, the Tree of Life (Mat 22:40, Rom 6:6, Gal 3:10-13). One tree, that of knowledge - the unfulfilled Law - the Law as commandment (Gen 2:17, Rom 3:20, Col 2:14), was hung upon another, the Tree of Life (Gal 3:13), and as a mystery they are both the same Tree as the Law is God (Deut 28:58, 29:21, 30:10, John 1:1, 14, Rev 22:18-19) as is Christ (Mat 5:17-19, John 1:1, 14). God is the Law, meaning that He is both the unfulfilled and fulfilled Law (John 1:1, Rev 22:18-19). All commandments in the Word are part of the Law (Deut 28:58, 29:21, 30:1, Mat 3:2, 5:17-19, 11:13, Luke 16:16-17, John 1:6-7, Rom 7:12, Gal 3:10, 1 John 3:4, Rev 22:19). The Word is, as a mystery, both the unfulfilled Law and the fulfilled Law (Deut 30:10, Mat 5:17-20, John 1:1, 14, Rom 10:4, Rev 22:13, 18-19). The written Law is the written Word (Deut 30:10, Gal 3:10, Rev 22:18-19). 'These' in Matthew 5:19 refers to the commandments of the Old Testament and those of Jesus and refers therefore to the commandments of the Word (Mat 5:19, 'least in the kingdom of heaven'). What existed, in flesh and prophetic manifestation, after John the Baptist arrived was the non-Law Way of Salvation (Mat 3:2, 11:13, Luke 16:16, John 1:6-7). The two great commandments are two out of many in the Law and therefore part of the Law (Lev 19:18, Deut 6:5, Luke 10:26-28) but, as a mystery, are also superordinate to the Law through the fulfillment (Mat 22:40). The two great commandments, leading as they do to Salvation and the process of Charity, fulfil and establish the Law (Rom 3:31) and therefore the Law and the Prophets 'hang' upon them (Mat 22:40).

Any one sin is a sin against the whole Law which means if you commit one sin you have committed them all (Jam 2:10, 1 John 3:4), the only escape from this is to be a Christian (Gal 3:10-11, Col 2:14).

Continual failure to obey the two great commandments can lead to the unforgivable Sin but is not that sin (Rev 2:4).

A Christian that remains so only ever commits one type of sin namely that against the two great commandments (John 14:21, Rom 6:23, 10:4, 14:4, 1 John 1:8, 3:4, 9, 5:16) and all Christians continually sin against these two commandments but are righteous even as they do so (Rom 8:1, 26, 1 John 1:8, 2:12). What a Christian should think, say or do in a given situation is to be discerned in the light of the two great commandments as they are interpreted by the whole Word (2 Tim 3:16, Rev 22:18-19). There is complete flexibility as to particular thoughts, words and deeds according to the situation, with the Holy Ghost within being the interpreter of circumstances and situations as it interprets them by reference to the two great commandments (Eccl 3:1, Rom 8:27-28, 13:7, 1 Cor 10:23, Col 2:11-23, Jam 2:10, 1 John 3:4). The only absolutes for Christians are the two great commandments which are absolutely absolute (Mat 22:37-40, Rom 6:7, 18, Gal 5:3-4). A Christian can adapt his behaviour to the circumstances with total freedom within the constraint of the two great commandments (Deut 30:10, Rom 10:4, 1 Cor 10:23, Gal 2:17-21, 5:13-14, Col 2:11-23, Rev 19:13, 22:18-19). A Christian is continually sinning whilst in the flesh (1 John 1:8). When the Word is nominally addressed to Christians (Rom 1:7), as with the epistles, it is still also addressed to all Mankind (John 1:1, Rom 1:20), which is under the Law by default (John 7:49, Rom 1:18-20).

So, when it says, for example, in an Epistle not to commit this or that discrete sin, the sin is being defined as against the Law (Deut 30:10), as indeed the whole, one, Word is the Law (Deut 30:10, Gal 3:10, Jam 2:10, Rev 22:18-19), despite the fact that Christians are not under it (Mat 22:40, Rom 10:4, Col 2:14), because Mankind, the core, over-riding, default audience for the Word (John 1:14, Rom 1:17-20, 10:18, Col 1:6), is still under its jurisdiction (Rom 3:20). By the same token, the commandments of Christ, who said that those who followed him would obey his commandments (John 14:21), include as He is God and the Word (John 1:1, 14), all the commandments of the Word including the Old Testament ones (Deut 30:10, Gal 3:10, Jam 2:10) - but again only to those under the Law (Rom 10:4). To Christians, the only qualifying commandments of Jesus are the two great commandments (Mat 22:40, Rom 10:4).

All those who sin against the Law, which by definition excludes Christians, in any one sin commit automatically every sin in the Law (Gal 3:10, Jam 2:10, 1 John 3:4). This would include any one sin against either of the two great commandments which are themselves part of the Law (Lev 19:18, Deut 6:5). A Christian can not sin at all against the Law (Rom 8:1, 1 John 3:6, 9, 5:18). He can not sin the sins of the Law (Deut 5:17, Eccl 3:3, 8, Mat 7:1, Rom 2:1, 8:1, 1 John 3:6, 9, 5:18), except the two great commandments (1 John 1:8) but not as against the Law but against the Tree of Life (Rom 8:1, 1 John 3:6, 9, 5:18).

As for the Christian any sin against the two great commandments, even one sin, means that all the sins of the Law, and the entire Word, *would* be committed (Gal 3:10, Jam 2:10, 1 John 3:4) were it not for the fact that the Law does not apply to Christians (Rom 10:4). As for non-Christians any one sin means that all sins, including the unforgivable sin (Mark 16:16), have been committed (Deut 30:10, John 1:1, Gal 3:10, Jam 2:10, 1 John 3:4, Rev 22:18-19).

Though a Christian can perpetrate the *act* he can not commit the *sin* of murder, witchcraft, fornication, idolatry or any of the other sins against: the Law (Rom 6:7, 1 John 3:4, 6, 9), the commandments of Christ, or the sins expounded by the Word (Rom 6:7, 1 John 3:4, 6, 9) all of which are the same (John 1:14), *unless* the act in question happens to be a sin against the two

great commandments (Deut 5:17, Eccl 3:3, 8, Mat 7:1, Rom 2:1, 8:1, 1 John 3:6, 9, 5:18). In the latter case he has still not committed the sin of, say, 'murder' (Mat 19:18) even though he has perpetrated the act, his sin is against the two great commandments as adjudged by God given the specific circumstances (Mat 22:40, **Gal 3:13**). The Christian can only *sin* against the two great commandments (1 John 5:18) or the unforgivable sin of salvation loss (1 John 5:16), but at that point, of course, he is no longer a Christian (Heb 6:6). In secular fact and common parlance of course a Christian may commit the crime or commit the thought, word or deed that society deems, or a dictionary will define, as murder or whatever but this has nothing to do with God's perspective, which is the only perspective as regards sin that is valid (Gen 4:7, 1 John 3:4). A Christian's flesh sins only against the two great commandments and none other and his spirit sins not at all (Mat 5:18, Rom 8:1, 10:4, 1 John 1:8, 1 John 3:4, 6, 9, 5:16-18). The second of the two great commandments is the perfect fulfilment of the Law (Gal 5:14) which is already fulfilled by Christ in us (Rom 3:31, 8:4, 10) and is not therefore Law for us (Rom 10:4) but what we should aspire to obey as commandment to our lives.

A Christian loves Christ perfectly in spirit (John 14:12) and in spirit commits no sin (1 John 3:9). A Christian obeys all the commandments of Christ in spirit (John 14:21, 1 John 3:9). The commandments of Christ that apply to Christians are the two great commandments and none other (Mat 5:18, Rom 3:31, 10:4, 14:4, Gal 2:17-19, Jam 2:10, 1 John 3:4). All the Word's commandments to men constitute the Law (Deut 28:15, 29:21, John 1:1, 14, 1 John 3:4) that is the Word is the book of the Law (Deut 27:26, 28:58, 61, 29:21, 30:10, 31: 26, Jer 6:19, Mat 5:17, John 1:1, 14, 1 Cor 9:8, Gal 3:10). The Law is one, one book (Psalm 40:7, 139:16, Rev 22:18-19), one volume (Psalm 40:7), one commandment (Deut 30:10-11), in one Word and is the Word (Deut 30:10-11, 33:4, 14, 33:4, Josh 1:8, 8:34, John 1:1). By a mystery the Word is also the escape from the Law (John 1:1, 14, Rom 10:4, Rev 19:13-16). The book of Life is Salvation (Rev 21:27) and thereafter the two great commandments which are yet part of the Law (Rev 22:18-19). In other words the Law orders that those under it escape it by fulfilment via Christ (Mat 5:18) and thereafter practise the two great commandments and none other (Gal 3:10, 13, 5:14, Rev 22:18-19). The Law orders those not yet under it not to become so (Gen 2:17) and the curse became itself cursed so that any under the curse, by disobedience, could be delivered by the fulfilment of it (Mat 5:18, Gal 3:10-13, Col 2:14). As the Person of Christ the Word-in-the-flesh is referred to as 'he' (John 1:14-15), as the Word-in-the-spiritual-book (Rev 19:13-16) and as the Word-as-flesh-on-Earth as a 'him or 'he' (John 1:14-15) and if referring to scripture it is an 'it' which reflects the human element in its production and the distinction between scripture and the Word whereas there is no divisibility between the human and the divine in Christ (Deut 30:10-14, Jer 6:19, John 1:1, 1 Tim 2:5). Correct scripture is the only scripture and is inerrant despite its human component (2 Tim 3:16-17). Not everything that claims to be or appears as scripture is scripture (Gen 3:1-4, Rev 22:18-19) which is why so many Christians struggle as they fail to differentiate between inexact approximations to scripture, which is not scripture, and scripture (Rev 22:18-19).

For Man to try and establish which discrete acts are sins against the two great commandments; is inappropriate as this is judgement (Mat 7:1, Rom 2:1, 1 Cor 4:3-5) and represents the mind-set of the Law (Gen 3:17, 22, Gal 2:18). In fact even to judge others by reference to the Law is wrong (Mat 7:1, Rom 2:1).

Any act for a Christian is not right or wrong as a matter of Law or as in an absolute proscription or prescription (1 Cor 10:23); but is instead right or wrong being judged by God alone (Rom 2:16), as to whether it is in accord with or conflicts with the two great commandments (Rom 14:14, 20). Even the two great commandments, which do apply to Christians, do not do so as a matter of Law (Rom 10:4, 1 Cor 10:23, Col 2:14) as any Law is the curse of condemnation (Rom 4:15, Gal 3:10-13).

The Law of Christ, the Tree of Life (Rev 22:2-3), the commanded Way (John 14:6), the fulfilled Law (Mat 5:17), is God (John 1:14, Rev 22:3) and is the Law and the Prophets (Rev 22:18-19), the Tree of Knowledge (Gen 3:22), the forbidden curse (Gen 2:17, Gal 3:10-13, Rev 22:3), which is also God (Rev 19:13), the Word (John 1:1) and Salvation (John 14:6). The unfulfilled Law is yet the fulfilled Law (Mat 5:17-19, Rev 22:13, 18-19). The forbidden fruit is also the commanded fruit - The Word (Gen 1:29, Deut 11:13, Rom 3:3, Rev 22:18-19). For why this is so, see 'purpose' in the next paragraph. The Word which bars the way to the Tree of Life (Gen 3:24, Heb 4:12) is the Tree of Life (John 1:1, 14, Rev 19:13, 22:3) and the Way to the Tree of Life (John 14:6). This is all a mystery comprised of many mysteries (1 Cor 4:1). Christ is the Law, the curse (Deut 30:10, John 1:1, 14, Rev 19:13) and the end to the Law (Rom 10:4) and the curse (Gen 3:14, 17, Rom 8:1).

The Law includes and included, as a mystery, the law not to partake of or follow the Law in the first or continuing instance (Gen 2:17, Rom 3:20, 8:1). It includes the commandments of the Prophets, John the Baptist, the Apostles and Christ including the two great commandments (Mat 5:18-19, 1 John 3:4, Rev 22:18-19). However, as a mystery, these two great commandments are the commandments that apply after Christ's fulfillment of the Law in the Christian (Mat 22:40, Gal 3:10-13, Rev 22:2). The commandment to be saved is part of the Law (John 3:7) and, as a mystery, is also the escape from it by fulfilment (Rom 3:31). Only by originally being under the Law in the first place can any being be saved and that only by fulfilment (Gen 3:22). This is the **purpose** of the Law (Rom 3:19, 7:7, Gal 3:19, 24). **The parabolical Adam was under the Law in spirit by the initial commandment of God (Gen 2:17, Rom 5:13) but was commanded not to follow it in the flesh (Gen 2:17, Rom 4:15).** In this sense Paul, being parabolically of one 'blood' with Adam and therefore one 'I' with Adam (Acts 17:26, 1 Cor 15:2-22, 45), could say that he had been alive without the Law(-in-flesh) (Rom 7:9). The same applies to us (Gen 2:17, Acts 17:26, Rom 4:15, 1 Cor 15:2-22, 45). The evolved men were always under the Law (Gen 1:27 re 'image' Matt 22:20-21, John 7:49, Rom 2:15, 7:1, Gal 4:4) by reason of their evolution and birth from the material world (Rom 7:1, Gal 4:4, Rev 22:18-19), which is why Jesus was under the Law (Gal 4:4).

The book of the Law (Deut 29:21 Rev 22:18-19, is the Word (Jer 6:19, John 1:1, 14, Rev 19:13) is Christ (John 1:14) is God (John 1:1), is the tree of the knowledge of good and evil (Gen 3:5, 22), is the tree of curse (Gen 2:17, 3:14, 17, Gal 3:10) and is by a mystery the means to escape the Law namely the same God (John 1:1, Col 2:14), Christ (John 1:14), the Word (John 1:14), the book of the Word (Deut 29:21, Rev 22:19-19), the tree of life (Rev 22:2), the book of life (Rev 21:19) which was for our sakes cursed upon the tree of curse (Gal 3:10-13, Col 2:14). To follow the Law is try and be God (Gen 3:5, 22, Psalm 82:1, 6-7, John 10:34-35, Rom 10:3). Love is God and therefore for us to love is, as a mystery, for us to be followers of God without trying to be God (Gen 3:5, 22, Isaiah 14:13-14, 1 John 4:8). The book of the Law, the

Word, fulfils the Law thus annulling its *applicability* - the 'it' in question (Jer 6:19 'it', Rom 10:4, Col 2:14). This is all a mystery as the nature of God is beyond our rationality, comprehension and logic such that by our minds we cannot de-construct God and re-assemble Him (Rom 7:1, 1 Cor 2:11, Eph 3:19).

With regard to what the Word calls evil, condemns or commands it is the Law that is being referred to (Deut 30:10, Mat 5:17-19, Rev 22:18-19) and the Law applies by default (Rom 3:19). This applies to the Gospels and New Testament as well (Mat 5:3-19). Indeed the Law is still operative (Mat 5:18) and the one Word is addressed to the whole of Creation (John 1:1, Rom 1:20, Rev 22:18-19) irrespective of any specific address (Psalm 139:7-11, Hab 3:19). Jesus in the Gospels and the Word throughout the New Testament continually adds to the Law, re-defines and refines it (Mat 5:19, Acts 15:29 'blood' would include one's own blood and that of others as well if under the Law (1 John 1:7, 5:8, Rev 13:10).). Saints can refer to those under the Law (Deut 33:2 'fiery law'). Indeed the whole Law is defined as just one commandment during this process, the 'Golden Rule' (Mat 7:12). All of the Law is fulfilled for the Christian and therefore the commandments of the Law are of interest to the Christian (Rom 3:20, 8:1, 4), because they are, as a mystery, fulfilled automatically by his status as a Christian (Mat 5:17-18, 'till all be fulfilled', Rom 3:31, 8:4). A Christian loves his neighbour perfectly in spirit which represents the fulfilment of the Law (Rom 13:8, Gal 5:14). The Law is operative for all (Mat 5:18) either by fulfilment, for Christians (Rom 3:31, 8:4), or by obedience for all others all of whom were/are always under the Law (Gen 1:27, 2:17, John 7:49, Rom 1:20 'from the creation', 3:19, 4:15, 7:1). The Law can only be fulfilled by Man through Christ, not kept (Mat 5:18, Rom 3:19-20).

The second of the two great commandments, once fulfilled as in Christians (Rom 8:4, 10:4), fulfils the whole Law (Rom 10:4, Gal 5:14). Also this fulfils that which is the same thing as the whole Law namely with the 'Golden Rule' (Mat 7:12). This is because God is, in this case, the Fulfilled Law (Mat 5:17-18) but He is also the Unfulfilled Law (Deut 30:10, John 1:1, 14, Gal 3:13, Rev 19:13, 22:18-19) and the Law, i.e. all are the same in God. The equivalence of identity between the Word and the Law arises in the starting point (Gen 2:17, 3:22, Rev 22:2), the outcome being a function of one's interaction with God (Rev 20:12). As God is love one must obey the first great commandment to obey the other properly (1 John 4:8). The second great commandment is therefore "one word" or the Word (Gal 5:14 one Word composed of many and therefore not literally 'one' word as in a single word - Rev 22:18-19), the Tree of Life (Rev 22:2), the easy yoke or burden and Christ (Mat 11:30, John 1:1, 14, 14:21). The second great commandment is, once fulfilled, the Law by fulfilment (Mat 5:17, Rom 2:27, 3:31, 8:4) i.e. Salvation (Rom 8:4, 10:4), the book of the Law (Deut 30:10, John 10:34-5) and the Word (Rev 22:18-19). The Law, the book of the law and the Word is the Law by commandment (Deut 30:10, Jer 6:19). The Word is the end of the law (Rom 10:4) and its beginning (Gen 2:17, 3:22, Rev 22:13), but both, Christ, are the Law (Gen 1:1, Deut 30:10, John 1:1, 14, Rom 10:3-4, Rev 22:13).

A Christian can only sin against the two great commandments (Mat 22:40, Rom 10:4, 14:4) or commit the unforgivable sin (Heb 6:4-6) but since that means loss of Christian status (Mat 12:31, Heb 6:6) this state of sin is experienced by the former Christian in time as we understand it 'after' Christian status ceases (1 John 3:9). This is, in the case of a Christian, a deliberate rejection of Christian faith formerly held (Heb 6:6).

The above is valid for Christians that remain Christians. A Christian can however commit the unforgivable sin which is the deliberate choice of ceasing to be a Christian and repudiating Salvation (Mat 12:31, Heb 6:4-6). This is also a sin against the two great commandments but is a separate sin as well and is more particularly the sin against the Holy Ghost which indwells in the Christian (Mat 12:31, Heb 6:4-6).

The fulfilment of the Law for those who receive this by faith, does not 'destroy' the Law for now as the operation by default that applies to Man (Rom 7:1). The Law is finally destroyed as the default applicable operation at the point of the new Heaven and Earth (Mat 5:18). This process is at the heart of Christ's being forsaken on the cross (Gal 3:10).

The commandment to be saved in the first place is not the same commandment as the two great commandments (John 3:7).

Matthew 11:13 refers not to the applicability of the Law (Mat 5:18, Rom 7:1) but rather emphasizes that the 'new' Way of fulfilment was initially established prophetically, in the material, by John the Baptist (Mat 11:10).

A commandment of the Word is not the same as a commandment in the Word (Mat 27:22, Mark 14:65, 15:14).

In desiring to follow and be under the Law Man wishes to be God (Gen 2:17, 3:5, 22, Rom 10:3) and determine himself that which is good or evil (Gen 3:5) which leads onto a morass of commands both prescriptive and prospective. He also universally attempts and invariably fails (Rom 3:20) to justify himself by his own righteousness against the Law (Rom 2:12-16, 4:15, 10:3, Phil 3:9). God interacts in this process by ensuring that death intervenes in this process, according to the operation of the Prime Principle to act as an inducement to eat of the Tree of Life by salvation (Gen 2:16). This to be achieved by grace and faith in the vicarious sacrifice of Christ and not by our own efforts (Rom 3:20) or the parabolical stretching forth of Adam's hand (Gen 3:22). All actions are permissible for Christians provided that they are compatible with the two great commandments (Gen 1:29, 2:16).

A better understanding of what it is to obey the two great commandments is to be found by its outcome in the fruit of the Spirit, which is categorically outside of the Law meaning that for the Christian whenever and however he *obeys the two great commandments* and does by this process, solely, bring love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance to that Christian and others; this is never wrong (Rom 10:4, Gal 5:22-23, Col 2:14). This is irrespective of whether it conflicts with the Law, whether 'Old Testament' or 'New Testament' Law (Rom 10:4, Gal 5:22-23). These are never wrong for the Christian in the act of obeying the two great commandments (Gal 5:23) but they are not the commandment itself (or commandments) only the two great commandments together are that for the Christian (Mat 22:40, Gal 5:22-23). The impulse of the perfect basic spirit within a Christian is to obey the two great commandments (1 John 3:9) and the Holy Ghost within the Christian encourages the Christian to do so too (1 John 3:9).

The Golden Rule

This is the Law (Mat 7:12). This means that all the commandments of the Law can be exchanged for this one commandment (Mat 7:12). However as it is the Law it must be kept perfectly which Man can not do (Rom 3:19, Jam 2:10). It is Man's judgement being taken seriously by God and given a chance to prove itself as a means to righteousness (Mat 7:12, Rom 10:3). Man is allowed to be the arbiter of what is right but even then can not keep to his own statutes perfectly (Rom 3:19, 10:3). Indeed these will change anyway whilst true righteous standards can not change (Mal 3:6). It is Man's attempt to determine righteousness and then judge himself sinfully by his own standards (Mat 7:12, Rom 2:1, 12-16, 10:3, 1 Cor 4:5), which is duly accommodated by God in the Golden rule so as to be valid although initially enacted by disobedience (Gen 2:17, 3:22, Rom 3:20, 4:15). As a mystery the man-developed Golden Rule is equivalent to the Law given by God which is God (Deut 30:10), and is ordained by angels (Gal 3:19), given by the disposition of angels (Acts 7:53) and by Moses (John 7:19).

A Christian takes up his cross by the continual hanging of the Law which is Salvation (Mat 16:24, 22:40, Mark 8:34, Luke 9:23, Rom 3:31).

The Law is also partially described in Acts 15:20, 29 and 21:25 the obligations of which, being part of the Law, are together, sinfully, not something that can be kept (Rom 3:20). Of course to be righteous by the Law, and not by Christ, involves abstaining from Christ's sacrifice (Acts 15:20, 29, 21:25 - 'blood'). It is necessary for Man to justify himself by himself that he not partake of the Tree of Life and its **vicarious** sacrifice for sin obtained by faith and grace (Gen 3:22, Acts 15:20, 29, 21:25). Instead all believers are first called from outside of themselves (Gal 5:13). In the parable Adam is told he could and should ('shall') eat of the Tree of Life (Gen 1:29), he 'should' as he was under the Law-in-spirit as are angels unless and until saved (Gen 1:29, Rom 1:20, 3:10, 20) and the Tree of Life is the escape from the Law's applicability, but once under the law-in-spirit-and-flesh, God had to institute death to 'bring' the parabolical Adam to Salvation (Gen 2:17, 3:22, 6:3, Rom 7:18, 23, 8:20). Death motivates man toward salvation (Rom 8:20) and eternal life can not be obtained solely by one's own action which is why Adam was prevented from 'eating' of eternal life by his own volition irrespective of call, grace and faith (Gen 3:22 'put forth **his** hand').

God is comprised of no internal or self-contradiction having one nature (Mal 3:6, 1 John 1:5). The power of God is that He is absolutely consistent and treats others as He treats Himself (Mat 7:12, Heb 2:18, 4:15). The Golden Rule expresses God's nature and imperative in that He is His own God, (Mat 27:46, Mark 15:34, John 20:17), that is why He is Triune (Gen 3:22, Mat 27:46, Mark 15:34), and would that He be worshipped as God by others (Mat 22:37-40, Mark 12:30-31). That is why a Man wishing to be God must obey the Golden Rule and be under the Law as the Golden Rule is the Law (Mat 7:12). The created beings know what God is and that He is His own God (John 20:17, Rom 1:20), that He is the only God (Rom 1:20, Jam 2:19) and that because He is as He is that is why He is God (Ex 3:14, Rom 1:20). Therefore they try to establish their status as God by counterfeit (Gen 3:3-5, Rom 10:3). To try and be one's own God is to try and be God (Deut 5:7, Mat 7:12). To claim personal sovereignty as God in one's own life is to try and be God (Deut 5:7, Mat 7:12). To try and be Lord of one's own life is to try to be Lord of all (Deut 5:7, Mat 7:12).

God is his own God (John 20:17) and this is reflected in the two great commandments as they are in the Christian life the antithesis of trying to be God (Mat 22:37-40, Mark 12:29-31, John 20:17). God has to be His own God in the Three-in-One community of the Trinity, otherwise God would not be God (Deut 10:17, 1 Tim 6:15, Rev 17:14).

One counterfeit strategy that applies is the desire to establish a moral code, as God is moral, and to try and be consistent to it (Mat 7:12, Rom 2:14). The created beings will construct a moral code different to God's, as it is theirs and not God's, but with some counterfeit as they are still trying to be God and they know what this entails (Mat 7:12, Rom 2:14). Not being God however whatever this code this they will break it (Rom 2:14-15, 3:10). If the created beings could establish a moral code, of whatever kind and be consistent in it both themselves and in their dealings with others, then they would be a God (Gen 3:5, Mat 7:12, Gal 3:21) **and because there can only be one God they would be God** (Gen 3:5, 1 Cor 8:4-6). This is impossible (Rom 3:10). God instituted the Law, as a moral code, to show Man the folly of this approach (Isaiah 28:9-13, Gal 3:24). God has kept and fulfilled the Law (Mat 5:17, Heb 4:15). God accepts any simultaneous, internal and external, consistent pattern as Godly as what a Man may wish to have done to him under the Golden Rule could be anything for or against the individual commandments of the Law (Mat 7:12, Gal 3:21). So Man has every opportunity afforded him by God to be God but will always fail in this endeavour which is the natural instinct of any created being given self-awareness and free will (Rom 2:14-15, 3:9-10). The contradiction of sin which causes death (Rom 6:23) is that in trying to be God one must try and imitate God as He is a monopoly of what it is to be God (Ex 3:14, Rom 1:20) yet be unlike God in not having God as one's God (Mat 27:46, John 20:17). Also, God had to die as Christ (Gen 2:17).

A practising homosexual, who, say, enjoys 'submissive' anal sex is, under the Law and the prophets (Mat 7:12), which is the Golden Rule (Mat 7:12), commanded to practise 'dominant' penetrative sex as well as being commanded by the Law not to practise it (Lev 20:13, Rom 1:27). This is an example of the Law issuing contradictory commandments but God's standard demands this for He is, as a mystery, both a Man and God (John 20:28, 1 Tim 2:5), although God is not Man, or a Man (Num 23:19, Job 9:32, Hos 11:9, John 1:18). God has to be the antinomy or reconciled contradiction and contradictions that He is, in order to save Man (John 1:14, 1 Tim 2:5-6). It is His Nature (Rev 22:13).

The unforgivable Sin

This removes Christian status and is therefore a unique sin as the sinner is now back under Law and condemned indeed by the Law (Mat 12:31, Heb 6:4-6, 1 John 5:16).

Curses & Suffering

Curses of God can last for a lifetime (Deut 7:10), or 3-4 generations (Deut 5:9-10) or afflict the children of the sinner who is aware of the connection (Job 21:19), but can sometimes be forever as regards the descendants in this world (Deut 28:46). That curses are the secondary will of God and can be seen as such as they conflict with the primary will. For example the primary will is that no descendants die for their parent's sins (2 Chron 25:4, Ezek 18:17, 20) but the secondary is different as shown above. This is because tendencies to particular sins, or patterns of

interaction with God (Rom 8:28), may run in families for 3-4 generations (Job 21:19) but God's blessings can be for many generations or forever. Blessings can last for a thousand generations (Deut 7:9). There is no automatic affliction of subsequent descendants, i.e. no 'innocent' so-called (Rom 3:10) suffers under God (2 Kings 14:6). What is seen however is a person's dynamic and continual interaction with God's process of Charity under the prime principle as God tries to save a man or keep him saved in the mystery of salvation (John 9:3).

Facets of the holocaust are described (Isaiah 3:18-24), and the world-wide persecution of Jews and the horror these events evoked (Jer 29:18). Other features of it are common with such episodes as the tribulations (Jer 16:4, 6).

All men are under the Law and have always been (Gen 2:17, 3:22, John 7:49, Rom 2:12-15, 3:10, 19-20, 4:15, 7:1, 14:10, 1 Cor 16: 22, 2 Cor 5:10, Gal 3:10, 13) but not necessarily aware of this in their conscious minds (1 Cor 9:21). The non-Christian who does not recognise the Law is still under the Law, although consciously unaware of this and is under the obligation to be saved, the Law of Christ (1 Cor 9:21). Every man is either under the Law of Christ, but not obeying it if unsaved (Mark 16:16), or has fulfilled it if saved as it is Salvation (Rom 8:2, 1 Cor 9:21).

It is a sin under the Law to curse as opposed to bless (Rom 12:14). Under the Law those that preach error will be cursed by God and we can let such events take their course but this is not active cursing by us (Gal 1:8). Christians can pray that those who may be more likely to be saved or remain saved by having an encounter with Satan, do so, but this is prayer in the name of and subject to the sovereign will of Jesus (1 Tim 1:20).

Law Of Christ

This is not the Law from Adam (1 Tim 2:14) through to redemption from the Law by Christ (Gal 5:18). This is instead an expression of salvation through grace (Rom 8:2).

Helping other Christians is a fulfilment of this Law (Gal 6:2) only because this work inevitably accompanies Christian faith and is therefore synonymous with it, just by being a Christian other Christians are helped (John 13:34, 14:23, 15:4, 12, 1 Cor 12:14-2, 27, Eph 4:4, Jam 2:17, 22, 26, 1 John 2:9).

A Christian should only judge himself in the context of attempting to keep the two key commandments i.e. he should try and to act in accordance with them and if he commits the unforgivable sin he is condemned (Rom 8:1, 1 Cor 11:31, 34). A Christian can judge, that is assess, what is against the Law for those under it (1 Cor 11:13, Rom 10:3-4).

Commandments

For the Christian there are only two commandments that apply, the two great commandments, and these are the commandments of the Lord, the Word (John 1;1, 14). All the commandments of the whole Word, are the Law (Deut 30:10, Rev 22:18-19), and are as context to these two commandments so that they can be understood, interpreted and followed appropriately case by

case, circumstance by circumstance, contingency by contingency; they do not apply as commandments to Christians (Mat 22:40, Rom 10:4, Gal 5:18). The Word is addressed to everybody not to Christians here in some passage and non-Christians there in that passage (Gen 1:1, John 1:1, Rom 1:20, Gal 5:18, Rev 22:18-19).

THE CHRISTIAN LIFE

The Christian should not judge any man as condemned by the Law, for that is the prerogative of God (Rom 2:1), but rather as someone to be saved from it (Acts 10:28) by the process of Charity (Acts 10:35, Rom 8:28). The Christian is delivered not only from the dietary aspects of the Law but from the Law itself (Acts 10:15, 28).

All commandments of the Word, including the two great commandments and the commandment not to commit the unforgivable sin of blasphemy against the Holy Ghost (Dan 11:31, Mat 12:31-32, Mark 3:28-29, Heb 6:4), are commandments *of the Law* (Deut 30:10, Mat 5:18-19, John 1:1, 14, Acts 15:20, 29, 21:24-25, Rev 22:18-19). When a Christian sins he sins only against the two great commandments (Mat 22:40, Rom 10:4, 14:4). A Christian can not commit the *sin*, as opposed to the *act*, of say, fornication, murder *etc.* or blasphemy against the Son or the Father (Mat 12:31, Mark 3:28-29, 1 John 3:9). A Christian ceases to be a Christian when the former Christian wilfully, deliberately and knowingly rejects Christ *as their Saviour* (Mark 16:16, Rom 10:13) and *that alone for the (former) Christian* is the nature of the blasphemy against the Holy Ghost (Dan 11:31, Mat 12:31, Mark 3:28-29, 2 Tim 2:13, Heb 6:4).

Once back under the Law the former Christian can then commit the sin of blasphemy against the Son or the Father (Mat 12:31). All non-Christians are committing the unforgivable sin of not being indwelt by the Holy Ghost, i.e. saved, which is blasphemy against the Holy Ghost (Mark 16:16, Rom 1:19-20).

As stated before, a Christian can however commit the unforgivable Sin which is the deliberate choice of ceasing to be a Christian and having Salvation (Mat 12:31, Heb 6:4-6). The time order and detail in a case such as this is as follows. The Christian, as a Christian, commits, via the flesh, not the basic spirit as that is pure in the Christian (Rom 7:18, 1 John 1:8, 3:9), the unforgivable sin (Heb 6:6), is then, as a mystery, forgiven as he sins it (1 John 2:12), in other words his flesh is forgiven (Rom 7:18, 1 John 1:7, 2:12, 1 John 3:9), but then immediately loses his salvation status, as he **chose** (Mark 16:16), and can then no longer be forgiven the sin by God (Mat 12:32, Mark 3:29, Luke 12:10, Heb 6:6), unless and until saved again (Phil 2:10). At this stage both the flesh and his basic spirit are now in a state of sin (Mark 16:16, Heb 6:6). So, to be strictly accurate, the state of sin is not actually experienced until the Christian ceases to be a Christian as it is loss of Christian status that is required for the Christian to be unforgiven (Heb 6:4-6, 1 John 2:12). So, this sin is never actualized as a state of sin by a Christian whilst he is, still, a Christian (1 John 1:7, 2:12). In the second Creation all the, by now, saved beings have the

eternal option of rejecting this status and committing the unforgivable sin but none do so (1 Cor 4:5, Rev 22:3). This is also a sin against the two great commandments but is a separate sin as well and is more particularly the sin against the Holy Ghost which indwells in the Christian (Mat 12:31, Heb 6:4-6). The sin of losing Christian status or not being one at all is unforgivable in the sense that this status is unrighteous (Rom 1:19-20, 3:10, 20) and can not be forgiven (Heb 6:4-6) but does **not** mean that this status can not be changed into (or back into again) Christian status as of course it should and ultimately always is for all (**1 Cor 4:5**, 12:3, Phil 2:11, Rev 22:3).

Love & The Two Great Commandments

Any entity to be judged is always irreducible for the purpose of judgement despite the separate elements that may exist in the composition of the entity (1 Pet 3:19). The soul is the repository of the alive Man's and the alive Christian's free will and is a mysterious antinomy especially so in the Christian (Rom 7:14-25, 1 John 1:8, 3:9). So a Christian sinning the unforgivable sin and losing salvation makes this final decision in his soul, although the flesh makes the first decision here, see above. The soul is the 'I' or 'he' person making this decision (Rom 7:14-25, Jam 1:23-25). Judgement after death pertains to the basic spirit (1 Peter 3:19) although the dead have a soul body (Rev 6:9, 20:12). (A soul is comprised of a basic spirit and a flesh or soul body, see immediately above re time order).

It is tempting for all men always, just as it was for the parabolical Eve and Adam, to try and define what it means to love by absolute prescriptions and proscriptions that must always apply, i.e. to define that which is always right and that which is always wrong, or, that which is usually right or usually wrong, or again, that which is wrong or right in this or that situation (Gen 3:6, Rom 2:14, 10:3). By doing this we attempt to re-embrace the Law and it is futile (Gen 2:17, 3:22, Rom 10:3-4, Gal 3:3).

The point is that if a particular act of a Christian blaspheming, killing or fornicating etc., is wrong in a particular case given all the circumstances, then the Christian has committed a sin under either one or both of the two great commandments, that is he has failed to love God or his neighbour as himself or himself (Mat 22:39). He has not committed and can not commit the sin of blasphemy against God the Father or Son, killing or fornication as he can not sin under or against the Law (Rom 3:28, 4:15, 6:7, 8:1-2, 1 Cor 15:56-57, 2 Cor 3:14-17, 1 John 3:4, 9, 5:17). The same applies to all the sins of the Law such as killing, fornication and so forth (Mat 5:18-19, Jam 2:10). It is not possible to say that the Old Testament commandments can be ignored using 2 Corinthians 3:14, because of Deuteronomy 30:10, Matthew 5:19 and Revelation 22:18-19. It is the veil that is done away with in the liberty of the salvation life (2 Cor 13:14-17), whilst the Law (2 Cor 3:16), continues in its applicability for non Christians with commandments through the gospels (Mat 5:18-19) and thereafter (Rom 7:1). The veil represents the barrier between God's righteousness and those under the Law (2 Cor 3:13-17).

Love can be accurately defined, for the Christian, as that which is described as love in the Word whenever it is not alluding to the Law's commandments and practises (1 John 4:7-8). The Christian and indeed all men should be as Godlike as possible without trying to be God (Rom 2:1, 1 John 4:7). This is the Way of Life commanded by the Tree of Life (John 14:6). Trying to be God is the Law or self-justification (Gen 3:22, Rom 2:1, 3:20, 4:15, 10:3). Charity is the what

the Word details as the process of Salvation and thereafter its continuance along with obedience to the two great Love commandments and not committing the unforgivable sin (1 Cor 13:1-13, 14:1, Col 3:14, 1 Tim 1:4-5, 1 Pet 4:8, 2 Pet 1:7, Jude 12 ref 'twice dead', Rev 19:9 ref 'supper'). Living in this way, focused on Love, properly directed, and Charity, encourages the believer to act according to the Holy Ghost, situation by situation, and not by pre-defined strictures for situations real or hypothetical (**1 Tim 1:4-5**).

The Two Great Commandments Of Love Can Be Defined As Follows:

Love is God (1 John 4:8) therefore the word God can be interpreted as Love as a means to understanding and vice versa throughout the Word (John 1:1, 14, 1 John 4:8), this places God as the point of reference. Love is the fruit (Gal 5:22) of the Spirit of God who is Love (1 John 4:8) and by the fruit we know the start and the end of something (Mat 7:16-20, Rev 22:13), in this case Love. The outcome of Love will be the nine fruits of the Spirit (Gal 5:22). The fruit of the Spirit is:

Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance (Gal 5:22).

God is the one and true Creator God (Gen 1:1).

Neighbour is everybody, including enemies (Mat 5:44, Rom 12:20), and refers to the eternal perspective of all time and space, dead and alive (Psalm 138:8, Mat 12:50, Mark 3:35, Luke 10:29-37, 17:26-31, Heb 1:2, 12:1) as all are the neighbours of God (Psalm 139:8). Even those condemned to eternal torment, and before they repent, are included (Psalm 138:8, Isaiah 45:23, Rom 14:11-12, Phil 2:10, 1 Pet 3:19).

Thyself is the soul which includes both the soul body or the earthly body according to the state of the person at the time, i.e. physically alive or not (Mat 16:26, Mark 8:36, Rev 20:12).

To love with '**all thy heart, and with thy soul, and with all thy mind**' stresses the total commitment of love directed to all beings (Mat 5:44, 46, 22:40) and the supernatural, spiritual basis to such Love, hence the word 'soul'. To Love to God's standard without the involvement of the soul is impossible (Mat 22:40). A perfect basic spirit is required for the soul to love properly and thus obey the two great commandments (1 John 3:9).

Faith

At the very least faith, one of the manifestations of the Holy Ghost (1 Cor 12:9), is inevitably and necessarily manifested by the process of salvation (Rom 10:9) and indeed thereafter (Rom 1:17) which suggests what is also proved below - that all Christians are baptised in the Spirit (1 Cor 12:13). Fruit of the Holy Ghost, therefore, is always demonstrated, at whatever variable level (Mat 13:23, Mark 4:20), by the Christian (Eph 5:8-10) and is always shown by a Christian at the very least by faith (Rom 1:17, 1 Tim 4:5) which is also a fruit of the Spirit (Gal 5:22). Christian faith and Christian works are inseparable, where there is one there must and inevitably will be the other (Jam: 2:26). Faith is the process by which humans appropriate much of what God

distributes (Mat 9:29, 1 Cor 12:11, Heb 11:1, 1 John 5:14). Faith is therefore its own mysterious work (Jam 2:26) and therefore a Christian who has only his faith but no works discernible to man to boast of, and is also committing many sins against the two great commandments, is still righteous (Rom 4:5, 10:9-10). God is in control of a Christian's level of faith in respect of specific manifestations, gifts, wishes and prayers (Rom 12:3, 1 Cor 12:11). Faith to be a Christian in the first place is absolute, supernatural, fixed, permanent by default and given of God (Mat 11:27, John 6:44, 14:6). Faith is received through the basic spirit (Hag 1:14). The faith of the basic spirit of a Christian is perfect as the basic spirit of a Christian is perfect (1 John 3:9).

Fear of the wrong thing is by default appropriative (Job 3:25) and is caused by a concentration upon one's own cares and will apart from that of God's and is removed by casting the concern upon God (Psalm 55:22, 1 Pet 5:7, 1 John 4:18). The level of faith-doubt-fear in a human is determined by the Holy Ghost in interaction with the human (1 Cor 12:6-11). The final decision rests with God (1 Cor 12:6, 11) and faith will be distributed according to the Prime Principle (Rom 8:28, 1 Cor 12:7) but this Prime Principle effect is influenced strongly by the person in interaction with God (Mat 7:7, 9, Luke 11:9, 11). Clearly God wants the Christian to have the maximum faith possible and they *will* have the maximum that is compatible with the Prime Principle (Mat 21:22, Mark 11:23-24, John 14:13). Faith, if constant, represents continual prayer (Acts 12:5-7, 12, Col 1:3, 1 Thes 5:17). Faith is a form of prayer (James 5:15). Faith being, an *internal* factor, whether of the Holy Ghost inside the believer and/or the basic spirit of the person, is therefore both a fruit and a gift of the Holy Ghost (Mat 9:21, 1 Cor 12:9, Gal 5:22).

Faith is an ever-present internal reality for the Christian and is therefore a *fruit* which he then appropriates and receives, in order to have more faith for specific acts (1 Cor 12:9, Gal 5:22).

A believer may or may not demonstrate the other manifestations of the Holy Ghost (1 Cor 12:28-30) including, for example, speaking in tongues (1 Cor 12:30-31). Additional, new, manifestations released in the believer represent a further development of faith in that believer not a 'baptism', first giving or additional giving of the Holy Ghost (Rom 1:11, 1 Cor 1:13, 12:30, Eph 4:5). The giving of the Holy Ghost to a Christian is an absolute event (Acts 4:31) and represents a total *commitment* by a *Person* who is *infinite* (Col 1:27), it is not analogous to 'filling up' or 'overflowing' with a liquid or to some amorphous entity which can be increased up or down (Eph 4:5). It is, for the Christian, an all-or-nothing event (Acts 8:37, 1 John 3:9, 4:15). The ministries of people are described more often as gifts whilst the nine manifestations of the Holy Ghost are more specifically referred to as manifestations rather than as gifts, although they are gifts as given by the Holy Ghost (1 Cor 12:4, 11, 31)

Sometimes the manifestations of the Holy Ghost, other than faith itself, are coterminous with the process of Salvation (Acts 10: 44-46, 11:16). In other instances individual Christians do not manifest any of the manifestations, such as speaking in tongues, other than faith itself but this does not mean that they are not Christians (1 Cor 12:28-30) or that they are 'unbaptised in Spirit' (Eph 4:5). On still other occasions people are 'converted' such that they have a measure of faith in Christ but are not yet Christians (Acts 8:12-23, 18:25-26, 19:1-6) even though they are described as having 'believed' (Acts 8:12-13, 21-23) or as 'disciples' (Acts 19:1). The Word describes Semon as having believed and being baptised (Acts 8:13) but he was not in fact a

Christian (Acts 8:21, 23) but was exhorted to become one (Acts 8:22). To become a Christian is a supernatural event involving the receiving of absolute faith from God (Acts 8:37). The use of words such as 'gave heed' (Acts 8:10), 'believed' (Acts 8:12, 13) and 'received' (Acts 8:14) refer here to people who were not yet Christians (Acts 8:10) but became so when Peter laid his hands on them (Acts 8:17-18). In Acts 8:14 it says some had 'received the word' which refers to those who were not yet Christians and in Acts 8:17 it says they 'received the Holy Ghost' which refers to them now having become Christians.

Partial faith is also described as 'believed' in John 12:42 when John 12:43 makes it clear that these silent 'believers' loved men more than God which is not what happens in the perfect basic spirit of a Christian and in any case this was before Pentecost. Christians manifest the Spirit as its best for them (1 Cor 12:7) in all the circumstances, under the Prime Principle as orchestrated by God (1 Cor 12:6, 11, Eph 4:16). Likewise they can receive its blessings just as easily through the ministry of others and this is not to be despised as inferior (Rom 1:11, 12). The members of the Church should recognise the level of manifestation of its members so that it acts appropriately (Eph 4:16). Apollos was originally not a Christian when he was preaching John's baptism even though he was, like an Old Testament prophet or indeed John the Baptist himself, '*fervent in the spirit*' (Acts 18:25).

The use of the words 'own company' in Acts 4:23 refers to people sympathetic to the Gospel, not yet saved, who subsequently were saved (Acts 4:31).

The key point is that those 'disciples' (Acts 19:1) who 'believed' (Acts 19:2) did not do so with the miraculous 100% faith of Christ i.e. with the miracle of absolute Christian faith. Only such faith is authentic Christianity (Acts 8:37). They were not Christians (Eph 4:4-5), until they received this absolute and supernatural faith. It is clear that people who believe 99% in Christ will appear as 'disciples' who 'believe' (Acts 19:2), which is indeed true but partial or majority faith is not absolute faith. Partial faith can be described in the Word as believing (Mark 9:24). Semon also 'believed' (Acts 8:12-13) but not so as to receive 100% faith and be a Christian, his was partial faith (Acts 8:12-13, 21-23). As with the man in Mark 9:24 all the instances of men believing and being disciples in the word, who had not received the Holy Ghost, were in varying degrees of belief and unbelief conjoined. The words 'believed on him' (John 8:31, 11:45, 12:42) and 'disciple' (John 20:4, John and Peter were not then Christians) are used by the Word in the pre-resurrection period without signifying the subjects as Christians. Likewise the Gentiles of Judea who 'received' the Word (Acts 11:1) were not Christians until they received the miracle of 100% faith (Acts 11:15). A Christian is always defined as having received the Holy Ghost and as being filled, constantly for the duration of this status, by it (Col 2:9-10). In other words Christians are the 'house of God' (1 Peter 4:16-17).

Sometimes the Word is referring to Christians retaining their Christian status such as in Ephesians 3:19 when it refers to Christians being 'filled' - that is remaining as Christians into the future (Col 2:9-10, 1 John 4:15) and to the overcoming of the flesh by the spirit working through the mind of the spirit (Rom 7:19-25, 8:2). We are already full of the Spirit (Col 2:9-10). The *internal* 100% filling of the basic spirit by the Holy Ghost that exists in a Christian can not be improved upon or diminished - it is a fixed and given state by grace (Col 2:9-10, 1 John 4:15).

God is both within and outside the believer and the manifestations reflect this (1 John 4:15). Faith being the internal factor acts as the key lock-on, enabler, agent of appropriation or interface to the manifestations of the giving Holy Ghost that ultimately decides what to give (Mat 9:21, John 14:13, Acts 14:9, 1 Cor 12:11).

What is externally 'given' is of course also something requiring the Christian to appropriate in an interactive process subject to the prime principle (John 14:13, 1 Cor 12:7, 11).

When Jesus breathed on the disciples and said 'Receive ye the Holy Ghost' (John 20:22) this clearly refers to Pentecost, in accordance with tense sense, which was promised in the future but which had to be waited for (Luke 24:49, Acts 1:4) and also necessitated the Ascension first (John 16:7, 20:17).

The laying on of hands is an appropriative symbol of receiving the manifestations of the Holy Ghost and of the gift ministries (Acts 6:6, 1 Cor 12:28-31, Eph 4:11).

Answered Prayer

God answers prayer according to the default Prime Principle, namely that everything someone experiences is whatever is most likely to convert them and thereafter keep them as Christians (Rom 8:28, 1 Cor 12:7, 1 Thes 5:18 the will of God is Salvation - 2 Pet 3:9, Rev 2:23). This applies even to that suffering and blessing experienced as it would appear purely 'on behalf of others' (2 Cor 1:4-7, Phil 1:19). The reference to Christians, and others, being rewarded according to their works (Rev 2:23) is related both to the above and the final judgement where Christians are rewarded, only, by their works and saved by their faith which will always produce works (Jam 2:26, Rev 2:23). Other factors work across this principle, for example reaping as you sow (Gal 6:7, Eph 6:8). Not all answers to prayer would in fact encourage and sustain Christian belief (James 4:3-5). The second most important default position is that someone's prayers to God will be answered (Mark 11:24) but subject to the Prime Principle. God controls this process by measuring out the necessary appropriating faith (Rom 12:3, 1 Cor 12:11, Heb 2:4) which is the mechanism of answer (Acts 14:9, Rom 12:3, 6, 1 Cor 12:7, 11, 28). God is therefore in control of the process of spiritual appropriation (John 3:27, Rom 12:3, 1 Cor 12:11).

Under the Law nightly and 'early' morning prayer is counselled (Isaiah 26:9) and the morning is a good time to be taught by God under the Law (Isaiah 50:4).

How To Have Faith by Remembering the Following

1. By using faith to work in harmony with Charity or the process of Salvation in accordance with the Prime Principle (1 Cor 13:8). This is achieved by casting the care upon the Lord which is surrendering the issue to God so that the Prime Principle (1 Cor 12:11) works for, rather than against, the request (1 Pet 5:7).
2. Faith works by love (Gal 5:6).

3. Faith comes by hearing the Word (Rom 10:17).

4. Christians already have a supernatural faith by virtue of their salvation status (Acts 8:37, Rom 10:9) so that every Christian has the manifestation of the Holy Ghost called faith at least in a general sense (1 Cor 12:9). As faith must produce works (Jam 2:17, 22) a Christian must also be producing the fruit of the Holy Ghost called faith as long as he is a Christian (Gal 5:22). Once this is understood a Christian must perceive that he already has faith and subsequently that he does have, as the default, the necessary faith to receive a specific blessing (1 Cor 12:7) subject to the operation of the Prime Principle (1 Cor 12:11). This was the point of Jesus' answer when his disciples asked him to increase their faith, Jesus said that they had the necessary faith but they thought that what they had was insufficient, they did not trust the level of faith that they had already which was sufficient (Luke 17:5-6).

Therefore a Christian has faith which must inevitably increase to him as a process (Mat 13:12, 25:29, Luke 8:18, Luke 17:5).

5(a). Seek faith (Mat 7:7, Luke 11:9-10) and it will be given and (b) seek the Kingdom of Heaven first before material things are sought and the material things will follow (Luke 12:31).

6. Ask for faith and it shall be given (Mat 7:7, Luke 11:9-10, John 16:24).

7. Command the answer to prayer that you seek (Isaiah 45:11). This was done by Jesus (Mark 1:25-27, 4:39) and we have His authority and power, since Pentecost, made available to us (Luke 24:49, 1 Cor 1:24) to do likewise or even greater things (John 14:12); provided it is done always in His Name (John 15:16, 16:23, 2 Cor 2:10-11) which recognises the ultimate operation of the Prime Principle (1 Cor 12:11). If a Christian is in doubt about whether a request is good or bad there is no need to be, because if the request is made in the name of Jesus, no harm can come (2 Cor 2:10-11). God created by commands (Gen 1:3). The Lord's Prayer is replete with commands (Mat 6:9-13) and Peter recognised the importance of the command (Mat 14:28) and although his faith was 'little' he did walk on the water for a while (Mat 14:29-31) showing that a little faith goes a long way as it naturally reproduces and multiplies in the heart (Mat 13:31-32, Luke 17:5-6). The default with every Christian prayer is that God will release the necessary faith from the Holy Ghost such that it be answered (Luke 11:13, 1 Cor 12:7), the **only** qualification being subjection to the Prime Principle (1 Cor 12:11).

8. Manifestation of the Holy Ghost gift of faith (1 Cor 12:9). The Holy Ghost will by its sovereign will distribute faith for specifics to individual Christians (1 Cor 12:11, 1 John 5:14) but this is done to help and empower Christians (1 Cor 12:7) not to hinder or deny them, *the default position* is that the Holy Ghost will give the faith necessary to receive *whatever* is requested (John 15:16, 16:23, 1 John 5:14-15). This release of faith in the Christian is sometimes as an expression called being filled with the Holy Ghost (Acts 4:23, 24, 31) when in fact the Christian is already filled with the Holy Ghost (Rom 8:9, 2 Cor 6:16, Col 2:9-10).

9. Obey the two great commandments (John 14:21).

10. Perform practical works to achieve the aim in question (Jam 2:17, 22).

11. Believe continuously which is constant prayer (1 Thes 5:17, 2 Thes 1:11). Prayer is the precursor or action of faith (Jam 5:13, 15). Those under the Law must pray constantly under the Law (Luke 18:1, Eph 6:18) which can only be accomplished by faith. This constant prayer is achieved by the Holy Ghost within us (Rom 8:27) and is a mystery (Rom 8:26).

12 Pray, when appropriate, once only (Mat 6:7). Ongoing prayer is constant faith (1 Thes 5:17) not repetitions of the prayer. Repeating a prayer can be appropriate (Mat 26:44) but can often just signify lack of faith or foolish pride (Mat 6:7).

12. Pray together (Mat 18:19-20). Remember that Christians are together, already in agreement with the Holy Ghost and are of the one Body of Christ (1 Cor 12:12-13, Eph 4:4-5).

13 Concentrate on love, which is central to the two great commandments (Mark 12:30-31) and the process of Charity which never fails (1 Cor 13:8, Phil 2:10-11), and casts out the enemy of faith which is fear (1 John 4:18). Fear appropriates what is feared in certain circumstances (Job 3:25, Ezek 11:8).

14 Be aware of the fact that a Christian can not sin or doubt in his own spirit (1 John 3:9).

15 Cast the care upon God, let it go, let God have the ownership of the problem or request (1 Pet 5:7). Do not try to possess it of yourself, let God be responsible (1 Pet 5:7). This defeats the fear of disaster which comes from a sense of self-desire and even this self, let alone its desires, is unsustainable without God (Rom 1:20, 1 Pet 5:7).

17. Prayer in the spirit, which is speaking in tongues (1 Cor 14:14-15), is very powerful as the basic spirit of a Christian can not sin and therefore the prayer will be perfect. This also provides rest to those under the Law when they hear it (Isaiah 28:11-12).

18. Whilst being aware that a Christian is always already forgiven of everything as long as he is remains one, it is good to confess specifically when prompted by the Holy Ghost (1 John 1:9).

19. Approach the subject by reference to binding and loosing in the name of Jesus (Mat 18:18-19).

20. Be aware of the fact that the default for a Christian is that everything prayed and believed for will be received (Mat 21:22, John 14:13, 15:7, 16, 16:23-24). This principle applies to faith in general, in that faith appropriates irrespective of who believes (Mark 11:23) and is the mechanism through which God interacts with all men for the purpose of Salvation (1 Cor 12:7, 11). This default is obviously subject to the prime principle as this principle is the primary determinant of anybody's faith for anything, not just Christians (1 Cor 12:7, 11).

21. Remember that faith to receive a small thing will appropriate the necessary faith to receive a large thing, faith is faith (Mat 25:23, Luke 16:10).

22. Any prayer said in the name of Jesus Christ, no matter how bad, can not have a bad answer as the prayer is given over to Christ (John 14:14, 2 Cor 2:10-11).

23. As we have Christ within us (John 14:16-17) we can do ‘greater’ things than even He did (John 14:12). “The works that I do” refers to the present tense of the finite time and limited scope of Jesus’ ministry on Earth before his death and resurrection (Psalm 77:13, 1 John 4:4). John 14:12 refers to the empowerment of the Holy Ghost at Pentecost, requiring the prior Ascension, and thereafter (Luke 24:49). More especially it refers to the greater process of salvation called Charity (1 Cor 13:13).
24. A loving impulse for a result produces the faith to receive it and removes fear (Gal 5:6, 1 John 4:18).
25. We have instant access to God (Eph 3:12).
26. I can do all things through Christ who strengthens me (Phil 4:13).
27. God is a rewarder of Christians (Heb 11:6).
28. Anoint with oil for healing (Jam 5:14).
29. We have all things that are required under the Prime Principle (Rom 8:28, 1 Cor 12:7, 11, 2 Pet 1:3).
30. Our faith conquers the world (1 John 4:4, 5:4).
31. The Word says that it is God’s will that we ‘prosper and be in good health’ thus answering the point about God’s will being the best for us and it being, as a default, *according to as our wish would be* (3 John 2), subject to the Prime Principle (1 Cor 12:7, 11).

Note that none of the above applies as Law to the Christian (Rom 10:4).

The Block to the Appropriation of Answers to Prayer

God’s primary will for us is our salvation (2 Pet 3:9) and its continuance in the flesh (Rom 7:18, 8:23, Heb 6:4, 6) and eventually through an eternity of free will (Rev 22:3). Therefore God will only answer prayer in accordance with delivering those circumstances most likely to cause or keep our salvation across this eternity (Rom 8:28). How this actually works out life per life, event by event is a mystery to us (1 Tim 3:16) and not something we can understand, as it involves God’s interaction with our own basic spirits much of whose knowledge is unknown to our conscious, flesh minds (Rom 1:20, 1 Cor 2:14). This process of blessing (including appropriation) and suffering is the work of God (John 5:17, 6:29) and God attempts this process of salvation with everyone (Job 33:29 ‘all’, John 6:45). The Father draws in (John 6:44) and the Son saves (John 6:40). Love demands that all temporal experiences be sub-ordinated to this prime principle of eternal life (Rom 8:28, 2 Pet 3:9). This life only has meaning or life by reference to its impact upon the eternal destiny of the soul (Mat 8:22). This is God’s and Love’s (1 John 4:8) valid perspective (Mat 8:22, 10:28). The **Godly** end, given our unnecessary choice of sin initially (Rom 1:20), then necessitates the **Godly** means in this respect by the operation of God’s primary or, in the event of suffering, secondary will (Rom 8:28).

Fear An Example Of The Law

To fear God is part of the Law (Lev 25:17).

Godly fear is good and also part of the Law (Lev 25:17, Deut 28:58, Job 37:24, Psalm 22:23, 33:8, 112:1, 128:1, 4, Eccl 8:12-13, 12:13, Heb 12:28) and to pray for this is acceptable (Heb 12:28). If people are not Christians then they should fear their potential, pre-judgement, placement in hell as authorised by God (Mat 10:28, Mark 16:16, Luke 12:5, Rev 20:14).

Fear can be negatively appropriative (Job 3:25, Ezek 11:8).

The Christian Life and the Law

The Law acts only as a device (Gal 3:24) to bring us to escape from the Law and end its applicability (Rom 10:4) by the fulfilment of Christianity (Mat 5:17, Rom 10:4). It commands that those under it escape it (Rom 1:17), it is universally known as shown by Romans 1:20, and those once free of it are under the command to obey only the two great commandments (Mat 22:37-40, Luke 10:26-28) which are uniquely, along with the Salvation imperative, part of the Law (Lev 19:18, Deut 6:5, Mat 22:37-40, Luke 10:28). Christ is both the Word (John 1:14), the Book of the Law (Deut 28:58, 30:10, Jer 6:19, Rev 19:13-16) which is the Law and therefore Christ is the Law (Jer 6:19, Mat 5:17, Rev 22:18-19), as well as the means to escape from the Law (Jer 7: 21-23, Mat 5:17, Rom 10:4). He is simultaneously the Law, the curse (Gen 2:17, John 1:1, 16-17, Rev 22:18-19), which has been crucified, and the crucifier of the Law (Mal 3:6, Heb 6:6, Rev 22:13) by His two great commandments and is, as risen and the Word, the means to escape the Law (Gen 1:29, 2:17, 3:24, Mat 22:37-40, Luke 10:26-28, John 11:25, Rom 6:3-7). As such He *is* simultaneously and *was* (John 1:1, 9, 15-17, Heb 7:4, Rev 22:18-19). The two great commandments apply not as condemnatory Law but as absolute and always valid commandments for the Christian (John 14:21) and do not condemn as long as someone is a Christian (Rom 8:1), even though not to keep them is sin (1 John 1:8) of which we are completely forgiven even as we sin (Rom 8:1). The Law is not prescription or proscription for the Christian but is only a device for those under it to escape it by the fulfilment of Christ (Mat 5:18, Rom 10:4, Gal 3:24).

Christ whilst on the cross was, as a mystery, also the cross and the curse (Gen 2:17, Gal 3:13), the Law crucified upon the cross (Gal 3:13), dead and buried, resurrected through the fulfilment of the Law and the means thereby to escape from the Law (Rom 10:4). The cross was/is the tree of the knowledge of good and evil (Gen 2:17, Gal 3:10-13, 1 Pet 2:24, Rev 22:3), the Law (Rom 3:20). Christ was cursed for us and was the curse by which he was cursed, under His own judgement for our sakes thereby freeing us from the curse (Gal 3:13, 1 Pet 2:24). This is a mystery (Rom 11:33). He, Christ, is the Law fulfilled which is the Tree of Life (Rev 22:2) and of course He is the Word (John 1:14, 1 John 5:7) and God (John 1:1, 1 John 5:7) who is the Law both unfulfilled, as commandment, and fulfilled (Deut 30:10, Mat 5:18, John 1:1, 14, Rev 22:18-19). God is the Law unfulfilled and the Law fulfilled and is both the Trees in One (Gen 3:22, Deut 28:58, John 1:1, Rev 22:18-19). To eat of the first Tree is to try and be God on your own terms (Gen 3:5, 22, Mat 7:12, Rom 10:3) and to eat of the second is to become a Son of God through fulfilment of the Law (Gen 3:22, John 6:53, Rev 22:2).

Baptism

Baptism at its most basic is exposure to the things of God and as a result has always been in existence (1 Cor 10:2).

Christians are baptised, once, on, in and by the Holy Ghost at conversion (Acts 10:44-45, 1 Cor 12:13, Eph 4:4-6, 30). There are three singular and inclusive baptisms: of water - for repentance (Matthew 3:11), the Holy Ghost and Fire (Psalm 29:7, Mat 3:11, Acts 2:3). The latter is judgement and the process of the Prime Principle and more specifically, for the Christian, justification (Isaiah 66:15-16, Mat 3:11) and refers also to Pentecost and the experience of being born again by the Holy Ghost (Psalm 29:7, Acts 2:3). By the process of the Prime Principle God pleads with all flesh via the Holy Ghost and the Word (Isaiah 66:16). In the tongues of fire we see the unity of the Holy Ghost and the Word (Psalm 29:7, Isaiah 66:15-16, Acts 2:3). Flames represent Judgement (Isaiah 66:15) whilst tongues of fire the Salvation event (Acts 2:4)

In a more general sense baptism is used to describe Christ's death and resurrection (Mat 20:22-23) and the Christian's participation in that (Mat 16:24-26, Rom 6:3-6, 1 Cor 15:29) which is an ongoing experience in the flesh (1 Cor 15:31). This encompasses both His death and resurrection (Rom 6:5, 1 Cor 15:14). Deathbed conversions are called baptisms referring to the instantaneous baptism of the Holy Ghost upon salvation (1 Cor 15:29).

Water baptism establishes the state whereby the believer is washed (Heb 10:22), clothed in Christ by baptism (Gal 3:27) buried and resurrected by baptism (Rom 6:4-5, Col 2:12). Christian water baptism can, obviously, only occur after conversion (Acts 10:47) but water baptism in general is a commandment of the Law (Deut 30:10, Mark 1:4). Christian water baptism is not identical to the baptism of John the Baptist (Acts 18:25) as the Christian baptism makes reference to the Persons of the Trinity (Mat 28:19, Mark 1:4) and Christ (Acts 19:5).

As regards baptism in the Spirit, all Christians are so baptised at the point of becoming a Christian (1 Cor 12:13).

The Holy Ghost, Spiritual Water and the Fire or Judgement baptisms are performed at the point of a Christian becoming a Christian (Acts 2:4, Eph 4:5), and the physical water baptism can (if, as and when prompted by obedience to the two great commandments) follow as soon as practicable thereafter (Acts 2:4 8:36-37), forming thereby a unified single baptism (Eph 4:5). Since the Word is Water, this spiritual water baptism is simultaneous with the other baptisms, so it is one simultaneous baptism of Fire, Holy Ghost and Water (Isaiah 66:16, John 3:5, 4:14, 7:38, Rev 21:6).

As it is the baptism of, on, by and in (Eph 4:4-6, 30) the Holy Ghost that confers Christian status this always occurs simultaneously with the absolute and supernaturally-given belief in Christ that acts as the trigger (John 6:44-47, Acts 8:37, Eph 4:5-6). A Christian undergoes a form of a judgement process whilst in the flesh which is the baptism of fire (Mat 3:11, 1 Pet 4:17). This is not The Judgement (Rev 20:12-15). This is the ongoing Salvation-retention process (Phil 2:12) which follows the once-for-ever event of Salvation (Rom 8:1), which together form the aim of

the Prime Principle (Eph 4:30, Phil 2:12) and is symbolised by the tongues which were like tongues of fire on the day of Pentecost (Psalm 29:7, Isaiah 66:15-16, Acts 2:3).

Christians should be water baptised as soon as practicable after their conversion provided that this is, for that Christian given his/her circumstances, prompted by obedience to the two great commandments (Mat 22:40, 28:19, Acts 8:36-37). It does not apply as a matter of Law or as commandment to the Christian (Mat 22:40, Rom 10:4). The fire baptism ends with the life of the flesh (Rom 8:23, 1 Cor 5:5, 1 Pet 4:17). The spirit one lasts from inception, forever, for those who remain Christians (Rom 8:15, 1 Cor 12:13, Eph 4:30).

The Word or doctrine is often referred to as water (John 3:5) and 1 John 5:6-8 refers to the Word. Not every Christian has been water baptised in the physical but all Christians are born of the Word which is God which is this water (Isaiah 66:16, John 3:5), the water of Life (John 4:14, Rev 21:6) which is Christ within and flowing out (John 7:38).

So, on Earth, we have the witness of the Holy Ghost, the water of the Word and the redemptive power of Christ's blood to sustain us (1 John 5:8). Christ's blood is His blood it is not Christ Himself or God, but it is of God (1 John 5:8) and cleanses us from all sin by propitiation (1 John 2:2).

The Trinity

This is a valid doctrine (Mat 28:19). The Word is Christ, the Word is God, the second Person of the Trinity and the Son (1 John 1:1, 14, 1 John 5:20, Rev 19:13-16). All three Persons of the Trinity are one as shown by the fact that their three titles form one name (Mat 28:19). Other equivalencies of God are established e.g. God is the Word (John 1:1, 14, 12:48, Hebrews 4:12-13), God is Light (1 John 1:5), God is The Way (John 14:6), God is The Truth (John 14:6), God is The Life (John 14:6), God is Love (1 John 4:8). God is also Truth as well as The Truth (John 1:14, 14:6, 1 John 5:6). The Word is a Person (John 1:1, 14, Heb 4:13) as God is a Person (Gen 1:1, Ex 3:14, 20:3) the one triune Person of the three-in-one Persons (Gen 1:6, Ex 3:14, 20:3, Rom 1:19-20). God is a single Person or I (Gen 6:17, Ex 3:14, 6:3, 20:2-3, 5, Jer 23:6), but is not a *distinct* 'Fourth' Person, distinct to God the Father, God the Son, or God the Holy Ghost (Mat 28:19). God is also Three Persons in this One Person (Mat 28:19), the Godhead (Acts 17:29, Rom 1:19-20, Col 2:9) and therefore a plural We or community (Gen 1:26, 3:22).

One mystery of God is that God the Son has always been God despite being 'firstbegotten into the world' (Heb 1:6, Rev 22:13, 16). God has a soul as Christ is the Word made flesh and has flesh in his risen body (Lev 26:30, Jer 32:41, Zech 11:8) and also has a 'mind' (Ezek 23:18). When Jesus refers to himself as a Jew and a member of the 'we' that worships God, he is referring to his incarnation as fully Man dwelling among us whilst being tempted in all points as we are (John 4:22, 14:28, 1 Tim 2:5, Heb 4:15). He had to be under the Law to redeem us from it (Gal 4:4-5). As a man on Earth, before his death, Jesus was a perfect Jew under the Law for our redemption (John 4:22), but after his resurrection he was not a Jew (Mat 5:17, John 19:19, 30, Rom 3:2, 10:4). To be both a Christian and a Jew in faith is impossible (Rom 10:4).

The two natures of Christ, God and Man, are joined in the 'Hypostatic Union' that is they can not be merged or disconnected, which is a mystery. This was correctly set out in detail in the Council of Chalcedon in 451 AD. This stated that Christ is in two natures 'without confusion, without change, without division and without separation.' (Mat 28:19, 1 Tim 2:5).

Christ is God (Mat 28:19, John 20:28, Heb 1:8-9).

The Holy Ghost is also God (Mat 12:31, Mat 28:19) and it is the same triune God that empowers us to perform the 'greater works' (John 14:12).

God is either described as acting as one of the Three Persons (Ex 3:14, John 1:1, 14, 14:26) or as the Godhead of Three Persons - the We (Gen 1:26, 3:32, 11:7, Rom 1:20). Or, again, as God i.e. the He or I acting as the single, Person of God (Gen 1:1, 3:11). God is Three Persons (Gen 1:26, 3:32, 11:7, Rom 1:20) in One Person (Gen 1:1, 3:11), a mystery indeed of Three Names in One Name (Mat 28:19) and One God (Mat 28:19). The Person of Christ is the same Person as the Word (John 1:1, Rev 19:13-16).

Status of Christ

The complete and eternal humanity (Gen 1:26, Mal 3:6, 1 Tim 2:5) of Christ as well as His Divinity, is established by such verses as Acts 3:22-23 which calls Jesus a 'prophet'. This is another aspect of Man being in the image of God (Gen 1:26-27).

Jesus is perfect as begotten (John 1:1, 14, 8:58, 1 Tim 2:5), he did not become perfect and he learned obedience in the sense that he experienced it as he obeyed (Psalm 119:71, 2 Cor 5:21, Heb 5:8-9, Rev 2:27).

The Nicene Creed and an Ecumenical Council

The Nicene Creed is valid. The *filioque* or latter version is the more accurate as it adds to the first the words 'and the Son' (John 15:26; 16:7), meaning that the Holy Ghost proceeds from the Son as well as from the Father but both are true as written. I now call for an ecumenical council of all Christians, or their representatives, to consider the doctrines of this book. Christ is the only begotten of the Father (John 1:15) that is he is THE Son of God whilst a Christian is A son of God (John 1:12). What this means is that Christ, the eternal Man as well as God (1 Tim 2:5, Rev 22:13), is thereby 'first' (Rev 22:13) and the 'only' begotten (John 1:14, 1 Tim 2:5, Heb 1:6-8). However all Christians are also begotten sons and daughters of God (1 Pet 1:3, 1 John 5:1, 18). At the first and second resurrections, the resurrectee is begotten of death (Rev 1:5) and Christ was the first to do this (Rev 1:5), i.e. to have the completely new body that Christians have at this time which is to be distinguished from, say, Lazarus after he was raised from the dead to die again (1 Cor 15:42-47, 1 Thes 4:16).

The Person of God and the Community of the Godhead

God is a union of three Persons (Gen 1:26, 11:7, Mat 28:19, John 15:26) or Godhead (Rom 1:20) in One Person (Mat 28:19) or God (Gen 1:1, 3:11, Rom 1:18-20). He is a, single, Person (Gen

1:1, 3:11) with a name (Mat 28:19) and is one God (Ex 3:14). He is also, as a mystery, a community of three Persons (Gen 1:26, 3:32, 11:7), and yet one God (Ex 3:14), in the triune Godhead which is, as a mystery, also one Person namely the Godhead (Mat 28:19, Acts 17:29-30, Rom 1:20, Col 1:9). Christ is also perfect flesh (John 1:14, 2 Cor 5:21, Phil 3:21, 1 Tim 2:5) as well as God (John 1:14) so God is, as a mystery, a Spirit (John 4:24) and perfect flesh (Phil 3:21, 1 Tim 2:5). We are also yet part of that body (1 Cor 12:27). Of course this makes no sense by reference to Man's logic (1 Cor 2:13-14).

Christian Achievement

God is not limited by the limitations of his followers and needs nothing (Acts 17:25). Our own basic spirits, as Christians, are perfect (1 Cor 2:6, 1 John 3:9).

THE CHURCH

Tithing

Tithing is a part of the Law (Lev 27:30-33). Failure to tithe appropriated a curse under the Law (Mal 3:8-9) which is true also of all failures and sins under the Law (Gal 3:10, Jam 2:10). As such it is not required of Christians (Rom 10:4). How much a Christian should give or not give is a matter for the free will of the believer as it is to be understood in the context of the two great commandments (2 Cor 9:6-7). The reward of the, always righteous, Christian is determined by his or her performance against the two great, non-law and grace based, commandments (2 Cor 9:6). The whole of the Law has promises or blessings attached if kept (Deut 30:19-20) and certain specific parts of the Law, like tithing (Mal 3:8-11) and honouring ones parents (Ex 20:12), have specific promises attached. The effect of these promises, as with the Law in general, still exists for non-Christians (Mat 5:18-19) as a subordinate default under the primary default of the Prime Principle (Rom 8:28), but observances of the Law, in whole or in part, are NOT the way forward for a Christian (Rom 8:4, 10:4).

The law is fulfilled for a Christian (Mat 5:17, Rom 8:4, 10:4, Gal 5:14) but the applicability of the Law remains in force for those under it which for some continues (Rev 20:15, 21:8) until after the second resurrection (Mat 5:18) but before the Second Creation (Phil 2:10, Rev 22:13). Were tithing itself to be observed then so would the dietary prescriptions and all the rest of the Law (Mal 2:9, James 2:10). Observance of the Law is achieved by escaping it through absolute and continual fulfilment by the Christian Life (Rom 10:4).

Christian's giving should be in accordance with the two great commandments (Rom 10:4).

Melchizedek's giving in Genesis 14:18 is part of the Law (Deut 29:21, Rev 22:18-19) just as genocide in certain circumstances was and is in war (Deut 7:2, 20:12, 16, 31:17, 1 Sam 15:3).

This included, as regards the cities of inheritance, all breathing animals including all humans, women and children (Deut 20:12).

Leadership

The five gift ministries, unlike the offices of bishops and elders (1 Tim 3:1, 10), are solely appointed by God's assignment (Gal 1:1, Eph 1:1, 4:11, Col 1:1, 1 Tim 1:1).

Christ is **the** Apostle, as sent by God the Father, and the High Priest of our faith (Heb 3:1) without sin (Heb 4:15).

Women can be elders (1 Tim 5:2).

Church Buildings

It is not necessary or important for Christians to worship in special buildings, homes will suffice (Acts 7:47-48, Rom 16:5, Col 4:15), or to teach in them (Acts 20:20). The Church is the body of all believers and of Christ (Col 1:18-20), headed by Christ (Col 1:18), and the Church of a specific place is simply the totality of Christians in that area, specific building or home (Rom 16:5, Col 4:15, Rev 2:1), whether in agreement or not (Acts 14:23, Rev 2:14-15, 20, 24), again *headed by Christ* (Col 1:18), and with a supervisory angel (Rev 2:18, 3:1, 7). Having said that fellowship in assemblies of two or more (Mat 18:20) is powerful (Heb 10:25, 1 John 1:7). In the Law, the building was the house of God (Isaiah 56:7, Jer 32:34, 38:14, Mat 21:13), also referred to as the Sanctuary (Ex 15:17) but for us our bodies are the temple of Christ (1 Cor 6:19). That is why the unforgivable sin of loss of salvation defiles the temple (2 Thes 2:4). Under the Law, as a secondary will, the synagogues were an appropriate place to teach and Jesus did so (Mark 1:21), this does not mean that there are 'Christian buildings' as such. The body of believers is the building of God and the building He is interested in (1 Cor 3:9).

There is nothing special about meetings that are larger than can fit comfortably into a home, a congregation can meet in a home setting and therefore it is not necessary or essential to have 'church' buildings at all (1 Cor 16:19). God dwells in thick darkness and the heavens (Ex 20:21, Deut 4:11, 2 Sam 22:10-12, 1 Kings 8:12, 2 Chr 6:1, Psalm 18:11, 91:1, 123:1) and the heaven of heavens can not contain Him (1 Kings 8:27). Indeed the Word describes the blackness of space girdling the clouds of the Earth (Job 38:9, Isaiah 50:3). Building a house of or for God was not God's primary will and was conceived in disobedience (2 Sam 7:5-9, 1 Kings 8:16, Acts 17:24). God does not dwell in temples anymore than anywhere else (John 18:20, Acts 17:24).

Under the Law as a secondary will, synagogues and the temple had their role and Jesus preached in them as a result (Luke 4:44, John 18:20). Christians should go to preach wherever people are, so obviously synagogues would and did qualify (Acts 13:14-16, 17:1-2, 10).

'The house of God' in 1 Timothy 3:15 is specifically defined as the Church which is made up of believers, not bricks and mortar (1 Cor 6:15, 19, Eph 1:23, 5:30, 32, Col 1:18).

We are all priests and by our bodies, temples of the Holy Ghost (1 Cor 6:19, 1 Pet 2:5, 9).

Fasting

Fasting is not required of Christians (Mat 9:15, Luke 5:34). The Bridegroom, Christ, is with a Christian always without interruption (Mat 28:20). This was said when Christ was still on Earth so the 'with' is not lessened by his Ascension (Mat 28:20). Since Pentecost of course Christ is actually not only 'with' us but in us, the most intimate and personal presence that can be imagined (Col 1:27). The time when Jesus was dead is when fasting was proper (Mark 2:19-20). Christians are in Christ's body and Christ is in their body, a very intimate 'with' (Col 1:27, Eph 5:30). Given that someone is fasting then they should do it in humility and secretly (Mat 6:18). Fasting is a secondary will under the Law (Isaiah 58:5-8, Mat 17:21, Mark (9:29). The liberality of Christ represented by the Christian status is the best 'fast' (Isaiah 58:6, Mat 11:28-30, Luke 4:18). When, in this context, Jesus refers to alms (Mat 6:1) or fasting (Mat 6:16) he is referring to the Law and the basic precept referred to, i.e. alms-giving or fasting, does not apply to Christians as it is part of the Law (Rom 10:4). Jesus is referring to those under the Law, in this case a part of the Law, when he mentions the devil spirit type requiring removal by fasting and prayer (Mat 17:21).

When Paul fasted from food and water (Acts 9:9) and later fasted a great deal (2 Cor 11:27), which was not mere food deprivation or hunger (2 Cor 11:27), he was not obeying a commandment for Christians. The same applies to the Christians of Antioch (Acts 13:2) and to Paul and Barnabus (Acts 14:23). The fact that such fasters as these were blessed does not mean that it was the fasting that appropriated the result. When Cornelius fasted he was acting under the Law (Acts 10:30). When the Word says to the Corinthians 'ye may give yourselves to fasting' it makes the point that such activity is permissible for Christians under certain circumstances, it does not establish the doctrine that it is required given the clear statements that fasting is inappropriate for Christians (Mat 5:13, Luke 5:34).

Sabbath

There is no special day for Christians (Luke 6:1-5). It was part of the Law (Ex 31:14).

Apostles and Sin

All Christians sin (1 John 1:8). Consider these potential examples, which only God can judge against the two great commandments: Peter, by still holding to aspects of the Law (Gal 2:11-12), and Paul were both contradicting themselves in the matter of the Law's applicability to Christians. Paul still practised as if he was under the Law at times, despite all his teachings to the contrary (Acts 16:3, 21:26). This shows that he did not fully understand all that he wrote (1 Cor 2:7, 13:12). As with Peter this happened sometimes due to their fear of the Jews (Acts 16:3, Gal 2:12). In the case of Timothy's circumcision by Paul in Acts, Paul was motivated by the Jews not the Spirit (Acts 16:3). Indeed Paul stresses the irrelevance to Christians of flesh circumcision (Gal 5:2-6).

Paul's vow may have been a sin against the two great commandments or not, we must not judge (Mat 5:37, Acts 18:18, Jam 5:12). Not every episode of the behaviour of Christians as described in Acts is necessarily Godly (1 John 1:8). Both apostles and prophets can exist today as the

default is that God acts eternally (Mal 3:6, Luke 11:49). Being a Christian is like being in an ongoing handicap race where the weight of expectation is increased in real time according to the progress you make thus making a nonsense of speculating if so-and-so a Christian is held higher in God's esteem or will receive a greater reward (Luke 12:48). No Christian adheres to the full standards of being a Christian by his works, as he sins (Rom 7:18), but is rather righteous by faith, grace and the gift of God. All men, except Christians, sin under and against the Law (Rom 2:1, 23), Christians *sin* only against the two great commandments, whatever they do (Rom 7:18, 10:4).

Paul's physical hardships were not directly necessary but only as Prime Principle processes, that is secondary will enactments (Acts 18:10, 26:17). Much of his suffering was inflicted by the Jews and only in this, secondary will, sense did Paul go to the Jewish people (Acts 26:17) being called to the contrary not to go to them (Acts 26:17). Paul suffered in part at least because he insisted in going to Jerusalem which was disobedience to the Spirit (Acts 20:22-23, 21:4, 9, 11-12, 14) as a secondary will of God (Acts 21:14). Paul's ministry was obviously going to reach out to the Jews indirectly but directly he was not sent to them, his pro-active reaching out ministry was in God's primary will for the Gentiles only (Acts 26:17, Rom 11:13, 15:16, 2 Cor 11:26, Gal 2:7-8).

God knew that under a secondary will Paul would insist on reaching out directly to the Jews, the children of Israel, and that this sinfully chosen (against the two great commandments) secondary will would cause him suffering but turn out to the glory of God, as does all Christian suffering under the Prime Principle (Acts 9:15-16, Rom 8:28). His phrase 'bound in the spirit' (Acts 20:22) is his misinterpretation of what the Holy Ghost was showing him, as is made clear in the prophecy about how he would be bound if he went to Jerusalem (Acts 21:11) and the clear witness of the Holy Ghost that he should not go there (Acts 21:4). The Word attests that Paul was simply being disobedient in pride and over-zealousness, trying to better God's strategy (Acts 21:4).

Paul's thorn in the flesh (2 Cor 12:7-10) was the evil impulse of his flesh to better God's strategy (Acts 9:15-16, 21:4). The sufferings caused were prime principle appropriations (2 Cor 12:7, Phil 1:19, 28) and often caused by his focus on the Jews wherever he went (Acts 20:19, 23). Paul had a real problem with not focusing his attentions on Israel and not listening to God as a result (Acts 22:18-21). He also still attempted to practise the Law on occasions (Acts 24:18) even though this contradicted his own teachings under the Holy Ghost and in this aspect he could be accused as having 'lived a lie' in the world's parlance; except that this is impossible for Christians to do because Christ is in us and we are not to keep or not keep the Law (Rom 8:1-2, 10:4, Col 1:27). In short he did the very thing he accused Peter of (Gal 2:11) and warned the Galatians about (Gal 3:3) and in these instances he was in error.

A very good example of an expression in the Word is made by Paul. In Acts (Acts 21:26 'purifying' and 24:18 'purified') Paul describes how he was being purified in the temple. This is impossible for a Christian who is already purified and is impossible for those under the Law as well for that matter. The spiritual truth of this factually wrong statement is to show us that Paul was still clinging, under pressure from his Jewish background and the Jews themselves, to aspects of the Law (Acts 21:26, 24:18, Gal 3:3).

Paul utters a partially false prophecy, it was not a contingent prophecy (Acts 27:10), wrong in fact as it turned out but corrected in a later prophecy (Acts 27:22), so that we learn the spiritual truth that apostles make mistakes too (1 John 1:8). Christians can make errors (Acts 21:24-26, 24:18, Gal 2:11-12) and commit acts that are sins under the Law but can not sin these errors or acts as they are not under the Law (Rom 10:4, Col 2:14, 1 John 3:9).

Women Priests

There is only one *High* priest for Christians, namely Jesus Christ, who is an eternal High Priest and has His own Priesthood after the order of Melchizedek (Mat 23:8-12, Heb 6:20, 7:13, 21, 24, 28, 8:1, 9:6-8, 10:19-20). All Christians are priests irrespective of gender (1 Pet 2:9, Rev 5:10). Christ is a man forever and is our sole mediator between Man and God (1 Tim 2:5, Heb 7:24). He is an angel too as well as God (Gen 48:15-16, Isaiah 63:9) for the redemption of angels (Phil 2:10-11).

Women

Man and woman are equal as Man before God though not identical (Gen 1:27). Gender does not exist in relation to our position in Christ or as elders, apostles, prophets etc., or leaders (Galatians 3:28). Anna was a prophetess in the time of Jesus (Luke 2:36) and spoke redemption. Women were much in evidence preaching the resurrection at the beginning (Luke 24:22). Women even ministered to Jesus when he was on the cross (Mat 27:55-56). Women first told the resurrection news to men (Mat 28:7-10, Luke 24:9-11). In the Old Testament we see the prophetesses Miriam (Ex 15:20), and Deborah who actually judged Israel (Judges 4:4). There is the prophetess Huldah (2 Kings 22:14, 2 Chron 34:22) and the prophetess of Isaiah 8:3, by whom Isaiah had a son called Mahershalalhashbaz. There is no differential status within Christianity (Gal 3:28, 5:6).

The Christian church began with both sexes intimately involved in the work of the gospel (Acts 1:14, 2:17-18). There is no negative discrimination, difference in esteem or status as far as the Holy Ghost is concerned (Acts 2:18). Women laboured in the gospel (Phil 4:3).

There is a set order to the ministries (1 Cor 12:27-31) but there is no rank order to those holding them who, since there is no gender to Christianity, are 'all one in Jesus Christ' (Gal 3:28), and all are open and available to any sex (Gal 3:28). The first ministry, that of apostle is open to women (Gal 3:28). All of the ministries, including that of 'governments', listed in 1 Cor 12:28-30 are open to women (Gal 3:28) as there is no preference between the sexes (1 Cor 11:7, 11-12, Gal 3:28). Women can be elders, since 1 Timothy 3:1 poses the desire of a man to become an elder so necessarily it talks about his being a husband of one wife just as a woman elder should be the wife of one man under the Law (1 Cor 11:11, Gal 3:28). Adam, Man and men often refer to both sexes in the Word (Gen 5:2, 1 Cor 15:19-23). Deacons can also be of either sex as the same point applies in that it is talking about husbands, the same would apply to wives being the wife of one husband (Gal 3:28, 1 Tim 3:12). The commandment to have one spouse for life, unless or until death parts, is part of the Law (Deut 30:10, Mark 10:6-9, 11-12, 1 Cor 7:2, 10-11, Rev 22:18-19).

Phebe is described as someone whom the Roman Christians could admire (Rom 16:2). Women prophecy to Paul and Philip in Acts 21:9.

Some of the apostles were married (1 Cor 9:5) although Paul was not (1 Cor 9:15), so marriage should not be forbidden to any category of Christian. Disputation about the primacy of man over woman in a Christian context is utterly absurd because the man should love his wife as himself as a sub-set of the second of the two great commandments (Eph 5:33), so that any raising of status becomes completely circular (Eph 5:33).

Christ is the head of every man and the man is the head of the woman (1 Cor 11:3) but this implies no difference in status or esteem but is rather a reference to the male Jesus Christ and that that man - 'the man' (1 Cor 11:3, 1 Tim 2:5), Jesus, is the head of the man and thereby of the woman too (1 Cor 11:1-12). The passage about woman being created from and for the man refers to the parabolical, non-literally true (Psalm 78:1-2), Adam and Eve, but the Word establishes the equality of status or esteem (Gal 3:28), though not the equivalence as in identical nature or absolute identity, of the sexes before God (1 Cor 11:11) and indeed the man is born of the woman (1 Cor 11:12). The Man is the head of the wife too (Eph 5:23) but this relates under the Christian dispensation to the fact that the wife being referred to is the Bride (Eph 5:32), the Church (Eph 5:32), and the Man is Christ (1 Tim 2:5). Furthermore the wife is already joined in a *consummated marital union* with Christ as the Body of Christ is one body with Christ as its head (Eph 1:22-23, Col 1:18) even though the *marriage supper or celebration of this* is 'in the future' as we understand time (Rev 19:7-9). Although the marriage supper has not 'yet taken place' the marriage and its consummation has (Eph 1:22-23, 5:31-32, Col 1:18). Christians are part of the Bride of which Christ is the Head in one body or flesh (Eph 1:22-23, 5:31-32, Col 1:18). The bride of Revelation 21:2, albeit 'in the future', is the same bride as is **now** (Rev 22:17), and is already married to Christ (Rev 21:9) as there is only the one body of which Christ is even now the Head (Eph 1:22-23, 5:31-32, Col 1:18). The commandment for wives to submit to husbands is part of the Law (Deut 30:10, Eph 5:22, Col 3:18, Rev 22:18-19). However under the Law all disciples (not just women) should submit one to another and this applies in the marital context too (Eph 5:21-26).

The prayers of women are seen to be an important part of spiritual life at Philippi (Acts 16:13) and women converts were noted at Thessalonica (Acts 17:12). Many women disciples are mentioned by name suggesting their importance in the early church (Acts 16:14-15, 17:34).

Female Christians can teach (Tit 2:3) and the passage of 1 Timothy 2:11-12 refers to the Law.

The unforgivable Sin

This occurs when a Christian chooses to lose his faith (Heb 6:4-8, 10:26, 11:4-8, 2 Pet 2:20, 1 John 5:16-18) and is blasphemy against the Holy Ghost as it results in the removal of the Holy Ghost from within the Christian (Mark 3:29, Luke 12:10, Rom 8:13, 1 Cor 6:19, Col 1:27). This is, at the individual level, the abomination of desolation (Dan 11:31, 12:11, Mat 24:15, Mark 13:14, 1 Cor 6:19) as it defiles what was the temple of the Holy Ghost i.e. the body of the saint in question (1 Cor 3:16-17, 6:19) and re-establishes the natural state of the basic spirit of a man which is to try and be God (Rom 10:3, 2 Thes 2:4); as well as 'defiling' the Body of Christ, by

the removal of the saint from the Body of Christ (John 2:21, Eph 1:23). This will occur with greater frequency prior to the second resurrection (Mat 24:15, Mark 13:15-30) which also sees the fall of some angels (Dan 8:10, Mark 13:25). The daily sacrifice that is interrupted is the continual washing of a saint in Christ's blood, the continual, vicarious, life-giving participation of the Christian in the once-for-all (Rom 6:5, 10, Heb 6:4, 6) single act of Christ's sacrifice (Dan 8:11, 11:31, 12:11). It is not the Old Testament continual burnt offering (Ezra 3:5) or meal offering (Neh 10:33). A Christian's flesh whilst still continually sinning (1 John 1:8) is continually cleansed of sin by the blood of Christ (Eph 1:7, 1 John 1:7).

The 'form of godliness' in 2 Timothy 3:5 refers to the use of Christ's name, going through the motions of Christian acts as if God's supernatural power was in evidence and the quoting of the Word by non-Christians (Mat 7:23).

Riches

It is possible to be rich by God's will and purpose (2 Chron 17:12, 26:10, 32:27, 29) but this can occur against God's primary will (Jam 1:10, 5:1). Seeking first the Kingdom of God is appropriate for riches (Luke 12:31). Only by grace can our riches be reconciled with the faith (Luke 18:25-27). A Christian can be properly wealthy in principle (Luke 18:30).

The love of money is the root of all evil (1 Tim 6:10). Money here means dominion, the desire to be God and to stamp one's image on the world, as well as cash (Gen 1:26, Mat 22:20-21, Mark 12:16-17, Luke 20:24-25, Rom 10:3). Man, made in the image of God, wants to be God (Gen 2:17, 3:5-7, Rom 1:23, 25, 10:3).

Devotion to the Virgin Mary

It is an error for the Virgin Mary to be a focus, a mediator, someone to pray to or worship, rather the focus should be on the Word and obedience to it (Luke 11:27-28, John 14:6, 1 Tim 2:5). Making prayers to saints is an error (John 14:6). Mary herself could of course praise her blessed state and focus on God in the process as the author of the blessedness (Luke 1:46-55, especially 48). Elizabeth filled with the Holy Ghost stated that Mary was blessed (Luke 1:42), as she was, and no doubt Mary needed to hear this as is evidenced by her praise thereafter. Also Mary said that all generations would bless her which is a prophecy that we would of course regard her as blessed (Luke 1:48). Mary was the *biological* the mother of Jesus which means that she was the *biological* mother of God (John 1:1, 14, 20:28, Rev 22:13, 16) in accordance with the Hypostatic Union and the Trinity. Because of the Hypostatic Union and the Trinity this does make her the Mother of God, as God the Son is God (John 1:1, 14, 20:28, Rev 22:13, 16), as well as of the Man Jesus Christ (1 Tim 2:5). In this sense God (the Father) is the Father of God as God the Son is fully God (John 1:1, 14, 20:28, Rev 22:13, 16). God (the Son) is also the Son of the Father and the Son of God (John 8:16, 9:35, 17:1). However, in a mystery, God has no parenthood, is a spirit and was never born (Gen 1:1, John 1:1, 4:24, 8:58, Rev 22:13, 16).

Jesus is the only begotten son of the Father, that is conceived by the Holy Ghost (Luke 1:31, 35, John 1:18) and eternally so as the hypostatic union (1 Tim 2:5, Rev 22:13). Jesus, who is God, had an *Earthly adoptive* father, Joseph (Mat 1:18, 20, Luke 1:35, 41) just as we have an

Adoptive Father (Rom 8:15) who yet makes this natural i.e. in this case spiritual (Rom 8:16), which is natural to God (John 4:24), and more than an adoption as we are fully his children and could not be more so (Rom 8:16-17). The difference between the only begotten Son and Christian sons of God is that Jesus was simultaneously (1 Tim 2:5) both biological/natural through Mary and spiritual/natural God through the impregnation of the Holy Ghost (Luke 1:35) whilst Christians (as with all men) are first natural before even their basic spirit is created (1 Cor 15:44-46) after blood is first formed (Lev 17:11).

God has, is and will always be Father to the Son, Son of the Father, and is the Holy Ghost who fertilised the egg of Mary and thus begat the Son (Mat 28:19, Luke 1:31, 35, John 1:18). The Man Jesus (1 Tim 2:5) who is God the Son (John 9:35, 20:28), and God (John 20:28), has the DNA created and given by the Holy Ghost and that of Mary intermixed into one (Luke 1:31, 35, John 20:28).

Abortion

The basic spirit of every man and child knows sufficient about God for the purpose of Salvation and every man that has ever lived should therefore have been spontaneously and instantly born again immediately after the inception of life (Psalm 51:5, 58:3, Isaiah 46:3, Rom 1:20, 8:18-22, 1 Tim 2:4, Tit 2:11, Rev 14:6). This has always been so and for the whole Creation too (Rom 8:18-22, Col 1:20, 1 Tim 2:4, Rev 21:1). Every man is under the Judgement of God (Rom 14:10), a Christian starts the judgement process whilst in the flesh (1 Pet 4:17).

Human life begins with the flesh in God's eyes (1 Cor 15:44-51) specifically when the foetus has a minute quantity of blood (Gen 9:4, Lev 17:11, 14). Whilst the foetus, or children, are not therefore particularly 'innocent' (Psalm 58:3) they are human beings and killing them is murder under the Law (Mat 19:18). As such this is irrelevant to the Christian as the Christian is not under the Law (Rom 10:4). Foetuses and children lack secular understanding but not moral responsibility before God (Psalm 58:3). Someone can be either filled with the Holy Ghost in the womb, as was John the Baptist, in his case in the same way as the Old Testament prophets were, only earlier (Luke 1:15 'from' as in time rather than space, 41). This means that foetuses can and should be Christians (Rom 1:20). Instead their first choice is always to come under the Law which is a sin (Gen 2:17, Rom 1:20, 7:8-13, especially 9) with its associated corollary of death (Gen 2:17, Rom 7:5, 7-21, 10:3, 1 Cor 15:56).

Contraception

As the life of the flesh begins not at conception but when there is blood in the foetus (see above), contraception is not murder under the Law even if it destroys a fertilised egg. If there is any blood in that which is aborted it is murder under the Law (Lev 17:11, Num 35:30, Mat 19:18). This is all irrelevant to the Christian (Rom 10:4).

Human Marriage, Divorce, Remarriage, Adultery and Fornication

All the five concepts above are **only** part of the Law (Deut 30:10, Mat 22:37-40, Luke 6:31, 20:35-36, John 8:51, Rom 7:4, 10:4, 1 Cor 7:29, Rev 22:18-19). Marriage is until death parts

(Mark 10:5-9, 11-12, Luke 16:18). Remarriage is also, as a mystery, valid as marriage before God and Man but the sin of adultery still continuously (Mark 10:9) applies if one of the original spouses is still alive, even though the remarriage is a valid marriage (Mark 10:11-12, Luke 16:18). The sin of adultery applies to both spouses even if only one is previously married (Mark 10:8, Luke 16:18). Adultery is any act of, or lust (Mat 5:28) to, have penetrative sex other than with the still-living original spouse (Mat 5:28, Mark 10:8-9). So, a remarried person is committing adultery if his/her first spouse still lives even though he/she is in a valid marriage (Mark 10:11-12, Luke 16:18). Divorce is a sinful act, even though it can be followed by another marriage it can only dissolve the humanistic element of marriage (Mark 10:9) and not the bodily union or the spiritual element (Mark 10:8-9). The original marriage remains before God (Mark 10:8-9). Under the Law, remarriage, whilst the other original spouse lives, is both polygamy and adultery. A marriage becomes a marriage before God once it is consummated by penetrative sex and *not* at the ceremony (Mat 5:32, 19:9, Mark 10:8-9). Marriage happens before Man at the ceremony (Mat 5:32). Annulment is a fiction and is, in fact, divorce (Mat 5:32, Mark 10:7-12, Luke 16:18). Fornication is any act of pre-marital penetrative sex (Mat 5:32). There is complete equivalence between the sexes in these sins, including fornication, and their applicability (Mark 10:8, 1 Cor 6:16, 18-19, 1 Thes 4:3-7). All penetrative sex or artificial insemination/conception establishes the one flesh under the Law (1 Cor 15:46). This ceases to have relevance for righteousness as regards Christians who are under Grace and is ended through fulfillment (Mat 5:18, Rom 10:4). The inapplicability of the Law for righteousness determines the inapplicability of the Law's curses, blessings and the judgement(s) of the Law (Deut 11:26-28, Rom 10:4) and its various implications, restrictions and natural results as they are all connected in *one* Law (Deut 11:26-28, Mat 5:18, Rom 10:4, Jam 2:10).

Blood & Vegetarianism

Under the Law, blood itself, or meat, is not a problem (Acts 10:13) rather the problem is eating (Acts 15:20, 29) or being sprinkled in the blood (Acts 15:20, 29) of that which is sacrificed to idols (Acts 15:20, 29). As this is all about the Law, there is *per se* no applicability of any of this to the Christian (Rom 10:4). Physical idols themselves, that is representations of gods (Deut 32:16) and spirits (Lev 26:1, Deut 32:16-17), have no power (Jer 10:5).

Tradition

Tradition is irrelevant for Christians, it has no authority to act as a guide (Mat 15:3-9, Mark 7:1-8). The traditions of men were against the Law also (Mat 15:3-9, Mark 7:1-8).

Applicability

Under the Law whatever actions of the Jews, Christians or others, are instituted in the Word as commandments or actions to be emulated, these become part of the Law and the Prophets (Deut 28:58, 61, 29:20-21, 27, 30:10, 31:26, 2 Kings 22:13, 2 Chron 34:21, Esher 9:27, Rev 22:18-19).

Any commandment issued *by* the Word issued to an individual applies for the reader or hearer of the Word today and forever (Hos 1:2, 3:1, Deut 20:16, Mat 24:35, Mark 13:31, Luke 21:33, Rev

22:18-19). Not every commandment *in* the Word is issued *by* the Word (Dan 6:7), this is to be discerned by interpretation by the Holy Ghost (1 Cor 2:11-15).

THE SUPERNATURAL

Reincarnation

Reincarnation does occur (Job 1:21, Eccl 3:19-21, 8:8, 11:5, 1 Pet 4:6) and is called the spirit 'going downward to the earth' and is part of the vanity of vanities (Eccl 1:2). Note how in Job 1:21 the dead *return* naked (again) to a *womb*. Jesus tells how being "born again" is the only way to see the Kingdom of God (John 3:3). In accordance with the duality principle this means one of two alternatives apply to each individual depending on their salvation status. 1. That that the unsaved are literally re-birthed (reincarnated) at least once in order to receive salvation and not necessarily on this earth, this could be as a flesh entity in any material universe across time and space (John 14:2 "many mansions", Heb 1:2). 2. The Christian as saved is reborn spiritually by virtue of their being reborn by the Holy Ghost (John 3:5-8, 2 Cor 5:17, Gal 6:15) and as such is not reincarnated (John 3:5-8, 2 Cor 5:17, Gal 6:15). Elias *did not die on earth* i.e. his mortal flesh body did not die on earth, but was taken up into heaven alive (2 Kings 2:1, 11). He came on earth again as John the Baptist, i.e. they were both the same basic spirit, (Mal 4:5, Mat 11:14, 16:14, 17:3-4, 11-13, Mark 6:15, 9:4-5, 11-13, Luke 1:11-20, 9:7-9, 18-19, 30-33, Jam 5:17) a fact denied by John the Baptist's conscious mind (John 1:21) although revealed to Zacharias his father (Luke 1:17) and suspected by those around him (John 1:21). However the mortal flesh body of Elias must have died *in heaven* at some time prior to his basic spirit then inhabiting the foetus in Elisabeth's womb (Mal 4:5, Eccl 8:8, 1 Cor 15:46, Jam 2:26). As such this is a case of reincarnation. His conscious mind, a partial mixture of the mind of the flesh and the mind of the spirit (Eph 4:23), was unaware, resistant or in denial of this (John 1:21). This proves that we can be in our conscious minds unaware, resistant or in denial of what our basic spirit knows (Rom 1:19-21, 25, 2:14-15, 3:20, 1 Thes 4:5, Jude 10). Sometimes this means that very basic information known to the basic spirit is unknown to the conscious mind. After the death of John the Baptist, Elias is seen at the transfiguration (Mark 9:4-5). This shows that where two or more people (flesh bodies) have represented the same basic spirit then the basic spirit after death of the mortal flesh can determine in which persona (soul) it appears (Mark 9:4-5). Sometimes some of the preaching to the dead takes involves reincarnation whereby another life on this earth is one of the many mansions and deemed to be part of Heaven or Hell (within Hell, specifically the prison) for this purpose (Eccl 11:8, John 14:2, Rev 12:4, 9). Jesus makes clear that John the Baptist was the greatest prophet of all (Mat 11:11, Luke 7:28).

Another life on this earth for the same basic spirit is clearly one option that God has to preach to the soul, i.e. the same basic spirit now in a new body (Psalm 90:3, Jer 1:5, 1 Cor 15:46). Someone's previous circumstances and associated sins in a past life although possibly contributing to the particular circumstances of a subsequent life (Eccl 1:2, 11, 9:11) are not deemed to be sins in the subsequent life, i.e. they are forgiven at the start of the new life (John

9:3, Rom 3:10). As a result we must treat people as not responsible in any way for the circumstances of their new life at inception (John 9:3, Rom 3:10), they must be all be loved equally as neighbours (Mat 22:39). The circumstances of an individual that are beyond their control reflect the interaction of God's preaching and the basic spirit of the individual (Rom 8:28). Reincarnation can involve multiple species (Eccl 3:18-21).

Angels sin (Job 4:18) and devil spirits vary in their desire for salvation and repentance and can have good motives in part (Acts 16:17). All angels and devil spirits are ultimately saved (Phil 2:10). The basic spirits of dead, unsaved, people can attach to the living as familiar spirits (1 Sam 28:7-8) where God deems this appropriate as part of preaching process of 'prison' (1 Pet 3:19) for the dead and as part of the preaching process for the living.

Prophets that are born-again, like all Christians, are 'greater' than Old Testament prophets including John as they are saved (Mat 11:11, Luke 7:28). The basic spirit mind knows and understands the totality of a Man's thoughts (1 Cor 2:11, 14-15) but this does not mean that it agrees with the overall or 'conscious' mind and the carnal mind (Rom 8:7) or flesh mind (Eph 2:3). The basic spirit of the *non* Christian can prompt the conscious mind (Job 20:3). The spirit mind is all that we really know (1 Cor 2:15) but the overall (conscious) mind is what we know consciously, in short what we think we know (Jude 10). Even for a Christian knowing God is only possible as He reveals Himself (John 3:8). Thus only the spirit mind of a man understands the man (1 Cor 2:11) along with God of course (1 Cor 13:12). People know *about or of* salvation in their basic spirit (John 1:1, 9-10, Rom 1:20) but need to consciously respond to it, that is to become aware of this knowledge and accept it, that is to come *unto* it (1 Tim 2:4, Heb 10:16-18).

We Christians are all, by the operation of the mysterious Holy Ghost within, mysteries to ourselves (John 3:8).

Communication With The Dead

The dead, as default, have no stake in the physical universe and therefore no communication with this world (Eccl 9:6).

Those dead that are saved, whether after life on Earth or whilst on Earth, are invisible and silent witnesses to what Christians encounter on Earth given that they are alive in Heaven (Heb 12:1). They are only seen and heard in exceptional circumstances such as Jesus' transfiguration which was Jesus being seen as the Heavenly being that He was as if by a window into Heaven (Mat 17:2). As such it was natural for Heavenly dwellers to appear (Mat 17:2-5, 9). Men have also, whilst alive, been placed in Heaven temporarily e.g. the apostles Paul and John respectively (2 Cor 12:2, Rev 4:1-2).

The dead, as a default, can not communicate with the alive on Earth and the unsaved dead never do (2 Sam 12:23, Job 7:9-10, 14:12, 16:22, Eccl 9:5-6, 1 Pet 3:19). Those in Heaven can communicate with those in Hell (Luke 16:19-31) and vice versa (Rev 14:10) so that the Prime Principle be enacted but there is transfer from Hell to Heaven only for those who are saved by their exposure to the gospel in Hell as was the rich man at the end of the episode recorded i.e. after verse 31 (Luke 16:25 'son'). Transfer to Hell, for the unsaved experiencing the gospel in

Heaven, is possible and occurs if the gospel is rejected (1 Pet 4:6, 2 Pet 1:4). Intra-Hell communication is possible (Ezek 32:21). Where God, not Man or devil spirits, allows it under the Prime Principle then the dead in hell can speak to the other dead in Hell (Ezek 31:2, 16, 18, 32:21).

The saved Samuel does speak to Saul on Earth and to the woman (1 Sam 28:16-17), reference the words “him” and “me” (1 Sam 28:17). However we know that evil spirits can also impart spiritually derived knowledge and advice (Acts 16:19). Also God under the Law condemns divination and the default position with regard to communication with the dead involving real supernaturally-derived information is that devil spirits impersonate the dead (Isaiah 8:19). Angels can appear as men (Luke 24:4, Heb 13:2) and are sometimes referred perceived as men (Gen 32:24-32) or as like an angel (Judges 13:3, 6, 16).

The Prime Principle requires that there be great distance between planets to slow communication and allow the various mankind species in the Universe a degree of self-determination with dominion (Gen 1:28, Heb 1:2) and it is the same as regards the dead communicating to the alive. People must be left able to believe whatever they want so that the Prime Principle can work (Luke 16:29-31).

We can pray for the dead as a default (Phil 2:10-11, Col 1:20, 23, 1 Pet 3:19) but another default is that the dead do not return (2 Sam 12:23) as this would not be in accordance with the Prime Principle which entails the dead being exposed to the gospel in a *different* way than when alive (Luke 16:19-31, 1 Pet 3:19, 4:6). Because God is the God of the living (Mat 22:32, Mark 12:27) and man lives to God (Luke 20:38) this means that all his life is for the purpose of Salvation (Eccl 9:1-2, Luke 20:35-38, Rom 8:28). Those in Hell or Heaven are receiving a perfect preaching (1 Pet 3:19, 4:6). As for Heaven the devil and his spirits have now left it (Luke 10:18, Rev 12:10) and no more angels rebel until the second resurrection (Mat 24:29, Mark 13:25).

The soul is the combined totality of a person’s spirit and flesh (or spiritual, non-risen, body as with Luke 16:23, whichever is applicable) not a partial selective mixture of flesh and spirit (Mat 10:28 referring in the second use of the word “body” to the spiritual body, Mark 12:33, Luke 16:23, 1 Thes 5:23, 1 Pet 3:19, Rev 20:12). So, in the case of John the Baptist and Elijah they were/are the same basic spirit and same soul that was distributed over time in two flesh bodies and is now found in one spiritual body as was the case as soon as John the Baptist was killed (Mat 17:3, Mark 9:4, Luke 9:30-31). In this case the appearance of the one spiritual body was that of Elijah (Mat 17:3, Mark 9:4, Luke 9:30-31). The core element of the soul is the basic spirit of a person (Luke 1:47). The basic spirit (1 John 3:9) and the soul are perfect in a Christian (1 Pet 2:11). This latter point is a mystery as the flesh of a Christian does sin (Rom 7:25, 1 Pet 2:11, 1 John 1:8). A nation, people group or group of people can have a combined soul, in addition to the above, as the totality of all the spirits and flesh of that people (Zech 11:8). Nations will be judged at the second resurrection (Micah 4:3, Rev 15:4, 21:24). Indeed many discrete entities exist as subject to judgement in some mysterious sense e.g. cities in specific time periods (Mat 10:15, 11:23, Rev 14:8). Babylon refers to an actual city as well as the realm of the evil spirits (Rev 14:8).

The Spiritual Dimension

Anything can have a spirit for God's purpose (Psalm 19:1-4, Luke 19:40, Rom 1:20) and *everything* that is judged has a spirit at the time that it is judged or is part of something that has a spirit at that time (Psalm 19:1, Rev 20:11-15, 21:1). *Everything*, at all times (John 1:1, 14, Rom 1:20, Heb 1:3), either has its own spirit (Job 12:10) or is part of something that has a spirit (Psalm 19:1-4, Acts 3:21, Rom 1:20, 1 Cor 2:10, 12, Rev 19:8, 20:12-15, 21:1).

Supernatural Capabilities and Allowances

The basic spirit within Man gives him supernatural abilities that are potentially available and accessible to *any* man (Jonah 1:5-8, Mat 27:19). This basic spirit is aware of the spiritual dimension in general (Rom 1:18-20) and God's position, power and Godhead in particular (Psalm 139:14, Rom 1:20). Often these abilities will be revealed to an individual as required by the Prime Principle (Eccl 9:2, 11). Outside of the Prime Principle and under the Law, only those techniques that operate either by Godly power or the power of the personal basic spirit (Prov 16:33, Jonah 1:7) are allowed. One such technique operating by Godly power or by the basic spirit and available to any man (Jonah 1:7) is the casting of lots (Prov 16:33, Jonah 1:7), which can perform many of the functions of those techniques that operate by devil spirit power (Prov 18:18) which are forbidden under the Law as they operate, where genuine, by devil spirit power (Deut 18:10-12, Acts 16:16). Exactly the same technique of lot casting can be used only utilising devil spirit power (Isaiah 57:3, 6) which is, of course, forbidden under the Law (Isaiah 57:3-6). Another method by which any man can tap into the knowledge of his basic spirit or that of God is by dreaming and the interpretation of dreams (Mat 27:19). The basic spirit within Man potentially enables any man to perform many of the other aspects of spiritual activity enabled by devil spirits or associated with mediums. For example, cursing (Rom 3:13-14, Jam 3:8-12). Meanwhile any man can through the operation of his basic spirit, via blessing, achieve the results of so-called 'good' or 'white witchcraft' (Rom 12:14, Jam 3:8-12) which is a sin under the Law (1 Sam 15:23, Gal 5:20).

The seeking after God by casting lots was part of the Law (Lev 16:8, Num 26:55, 33:54, 34:13, Joshua 18:6, 21:4, 1 Sam 14:41, 1 Chron 24:5, 31, 25:8, 26:13-14, Prov 18:18, Acts 1:25-26). Lot casting was not a specifically Jewish custom (Esther 9:24, Jonah 1:7). The important point about the casting of lots over Matthias in Acts 1:26 was that the apostles had prayed (Acts 1:24).

Death

Is sometimes described as sleep (2 Kings 15:38) but sleep can also mean that the spirit has left the body but that it will yet return to the same mortal body (Judges 15:19, Luke 8:52, 55).

Position of Satan

Currently Satan is dead from the perspective of eternal life which means that from God's eternal-present perspective he is, as a mystery, dead (Mat 8:22, Luke 9:60, Rev 20:10, 14). As it is God's view that counts this means he is dead, period (Isaiah 55:8-9, Ezek 18:29, John 14:6). Ultimately however, *after* his condemnation to the Lake of Fire (Rev 20:10) he repents to live forever as do all devil spirits (Rom 2:11, 1 Cor 12:3, Phil 2:10-11, Rev 5:13).

He never had and does not now have control over or possession of the Earth (Josh 2:11, Job 34:13, Psalm 22:28, 24:1) rather this belongs to God along with the heavens (Josh 2:11, Psalm 24:1, 47:7-9, 50:12, 89:11, 148:13, Isaiah 6:3, 37:16, Jer 32:27, Dan 4:17, 4:35, Mat 28:18). He does not control the heavens (Josh 2:11, Psalm 89:11, 103:19, 148:13, Dan 4:17). Christ has conquered the world, Satan has not (John 16:33) and Christ has power over that part of a Christian that sins, namely the flesh, as well as the flesh of non-Christians (John 17:2). The Earths and the Worlds belong to God alone and have not been totally delegated to anyone (Psalm 24:1, Dan 4:34-35, Heb 1:2). However God has given the earth to Man in the sense of stewardship (Gen 1:28, Psalm 115:16, Mat 21:33, Mark 12:1, Luke 20:9), not Satan. This despite all that has happened, and God delegates some degree of control in different degrees to different people (Jer 27:5-6, Dan 2:38, 4:17, 35-36, Rom 13:1-3). Babylon in Jeremiah 27:6-11 is just that and not the wider usage referring to the devil spirit realm as it is made clear by the specific use of the name Nebuchadnezzar and not the generic Babylon (Jer 27:6). "All" as in "all nations" is an expression (Jer 27:7). God is in the earth as well as Heaven to such an extent that both are filled with His glory (Jer 23:24). Satan is a liar and lied to Jesus when making the claim that he was able to give the world to Jesus (Mat 4:8-9, Luke 4:5-6, John 8:44).

Satan was created as the other angels and the parabolical Adam, perfectly, but then instantly, from inception (Gen 1:1, 29, Ezekiel 28:13-14), sinning against the Law-in-spirit by rejecting Grace, the Tree of Life (Ezekiel 28:15, Gen 1:29), and coming under the Law-in-spirit and in need of salvation (Rom 3:10, Col 1:20). He rebelled against God (Ezekiel 28:16, 17). As he did so he caused a third of the angels to follow him (Rev 12:4), many of whom Satan then cast down to Earth (Rev 12:4). For a while he and some of his angels stayed to accuse the faithful (1 Kings 22:19-22, 2 Chron 18:18-22, Job 1:7, Rev 12:10). During the time of Luke 10:18 Satan and his remnant of devil spirits were finally and eternally cast out of Heaven (Rev 12:7-9) leaving Heaven in peace from accusation (Luke 19:38, Rev 12:10, 12). Satan is judged already (John 16:11) and will experience the second death, which is eternal torment to those who will not repent and yet also death, - a mysterious state (Isaiah 66:24, Mat 25:41, 46, Rev 20:10). During the 1,000 year reign he is imprisoned in that part of Hell called the Bottomless Pit (Isaiah 14:15, Rev 20:2) and peace reigns on earth (Isaiah 2:4). Devil spirits or evil spirits are therefore evil angels (Psalm 78:49, 2 Pet 2:4).

Satan's power is such as is necessary, and no more, to test and tempt the Creation so that which may be saved can be and so he is under God's control (Job 1:12) performing God's secondary will under license (Psalm 109:6, Isaiah 54:16). In this role he is the 'the prince of the power of the air' (Eph 2:2) which means that he can spiritually communicate his intentions anywhere outside of Heaven (Eph 2:2). Satan claimed to have all the power in the World (Luke 4:6). Satan's claim in Luke 4:6 was a lie even then with neither the power or the glory belonging to him (Mat 6:13). He was cast out of Heaven during Luke 10:18 and Revelation 12:8 and then is cast out of power everywhere by the resurrection of Christ (John 12:31) and is now utterly overcome (Mat 28:18, John 16:33). Even the flesh is now under the control of Christ and this is very important to Christians with regard to 'appropriation' (Rom 8:1). Satan does **not** rule this World (Psalm 47:7-8), Christ does with all power (Mat 28:18). Satan and devil spirits only 'rule' darkness and that with limited authority (Eph 6:12).

Devil spirits assume particular traits to achieve generically evil purposes in a specific way (1 Kings 22:22). Physical idols are of course inanimate and powerless (Jer 10:3-5).

Satan has been cast out and deposed as putative prince of this world (John 12:31) in this capacity before the cross he was a false prince and is now removed from even that status (John 14:30, 16:33, Rev 1:5).

The Kingdom of Heaven or God is eternal and therefore not of the temporal world which will vanish away, this is not the same as saying that God does not control the earth but rather that He rejects worldly ways (John 18:36, 19:11).

Man, from the beginning, is after his own agenda and sovereignty and is beguiled by this temptation which is in effect to try and be God (Gen 3:5, 22, Rom 10:3). This prompts a revolt against God (Psalm 2:1-2, Acts 4:25-26).

Non Christians can be affected by the influence of malign spirits, these can so affect the basic spirit of the person that they can be described as being affected by a spirit of, say, heaviness or perversion but this is not possession (Isaiah 19:14, 61:3). Non Christians can be possessed (Luke 4:33, Acts 16:16). Meanwhile a Christian's basic spirit is perfect (1 John 3:9) as is a Christian's soul (1 Pet 2:11) and, as such, neither can be possessed (Mat 12:25-29, Mark 4:23-25, Luke 11:17-18, John 1:5, 2 Cor 6:14, 1 Pet 2:9, 1 John 1:5).

Evil Spiritual Power

Such power is given of God (Job 1:12) and subject to God (Exodus 7:12, 8:18, Job 1:12, Acts 13:11) for the purpose of the Prime Principle (Rom 8:28). A man or woman will be exposed to the reality of spiritual forces, including his or her own spirit, as is expedient for the operation of the prime principle in his or her life (Rom 1:20, 1 Cor 2:11-13). Physical changes can be accomplished (Exodus 7:11, 22, 8:7, 18). Satan's claim in Luke 4:6 that all political power on Earth is his was and is not true (2 Kings 19:15, John 16:33, 17:2, Rom 13:1-7, 2 Pet 2:4) as all power is the Lord's including on Earth (2 Chron 20:6, Job 9:24, Rom 13:1), meaning that evil works under delegation via God's secondary will (Rom 8:28, Rev 22:13). Power from devil spirits has been around affecting men from the beginning of mankind (Gen 3:1, 5:1-2, Ezekiel 28:15, Rev 12:4).

Sometimes evil powers confess true things (Acts 16:17). Sometimes there are men who are close to God and have supernatural gifts but who are not Israelites or Christians as with the early Balaam (Num 22:9) who sinned in going with the men without being called (Num 22:21). Straddling between God and Satan can not last (Mat 7:18-20). Balaam was for example a soothsayer who practised divination (Num 22:7, 24:1, Josh 13:22) who was yet a prophet (2 Pet 2:16) in that he prophesied (Num 23:16, 20, 24:2). He initially sinned and repented (Num 24:1) but sinned again by introducing idol worship and fornication to Israel (Num 31:16, Rev 2:14). The manifestation of power from God and from devil spirit possession was mixed in certain Old Testament people such as Balaam (Num 22:9, 2 Pet 2:15, Jude 11), but fruit of the Spirit is never mixed in the same way with bad fruit (Mat 7:18-20).

Devil spirits can be the source of false prophecies (1 Kings 22:22-23, 2 Chron 18:21-22, Jer 23:13) and false doctrine which is called wormwood (Jer 23: 15). Devil spirits are still under the ultimate jurisdiction of God, acting under licence, and can be said therefore to have communication with God and at times have stood before him (1 Kings 22:21-23, 2 Chron 18:20-22). Devil spirits can be cast out by the mention of Christ's name even by unbelievers (Mat 7:21-23 "never knew"). Satan and his devil spirits do not do this (Mark 3:23-26).

People can be with the purposes of Christ but not appear to men to be as such (Mark 9:39-40, Luke 9:50), only those acting in accordance with Christ's will are not against Him (Mat 12:30, Mark 9:39-40, Luke 9:50, 11:23). The *default* that applies to all unsaved people is that they are acting in accordance with Satan's wishes and the natural course of this world under the influence of the spirit that works disobedience as well under the influence of the flesh which is also evil (Eph 2:2-3). Thus their basic spirits are affected by this evil and they follow Satan (Eph 2:2) and the overall mind is also affected (Eph 2:3). A man can be in fellowship with the Church and yet men not recognise this (Mat 12:30, Mark 9:39-40, Luke 9:49-50 "us", 11:23).

Devil spirits can produce non-loving 'miracles' (Mat 12:33, Gal 5:22, Rev 16:14).

The "wise men" were not magicians or devil-spirit inspired but Godly men (Mat 2:1, 11).

Devil spirits are punished for specific sins (Num 33:4) and are currently punished for their general status (Jude 6). The term 'gods' can refer to devil spirits or any spirit being not under grace (Gen 3:5, Num 33:4, Josh 22:22, 1 Sam 28:13-14, Psalm 138:1) as such are indeed trying to be God (Gen 3:5). The dead Samuel was saved at this time and is saved now (1 Sam 28:15, Psalm 99:6, Jer 15:1, Heb 11:32, 12:1).

Mankind / Angels

Man is an all-inclusive generic entity for any creature in the physical and spiritual total Universe that can become a Christian (Gen 1:26-27, Judg 13:16, 1 Cor 15:49, 2 Cor 4:4, Heb 1:3). As such angels are referred to as men and vice versa on occasion (Rev 2:1, Rev 21:17, 22:8-9). Cherubim are angels in Heaven (2 Sam 22:11, Ezek 10:15) and Lucifer was a Cherub (Ezek 28:16). Angels and cherubim are initially created perfect in their own spirit but then instantly sin, and are still sinning in their spirit unless and until they become Christians (Psalm 82:1, Col 1:20, Rev 22:9). In this process they are like Satan (Ezek 28:15) who was created as the other angels and the parabolical Adam, perfectly, but then instantly, from inception (Gen 1:1, 29, Ezekiel 28:13-14), sinning against the Law-in-spirit by rejecting Grace, the Tree of Life (Ezekiel 28:15, Gen 1:29), and coming under the Law-in-spirit and in need of salvation (Rom 3:10, Col 1:20). The word "perfect" in Ezekiel is an expression (parable) for emphasis as angels do sin unless saved (Ezek 28:15, Rev 2:4, 12:4). It is not a trivial or automatic process for an angel to become a Christian (John 6:44, 14:6) or remain one (Psalm 82:1, Rev 3:14, 16, 19).

Angels are spirits (Psalm 104:4) but can appear in the flesh form of Man (Heb 13:2) and can eat physical food (Psalm 78:25). Angels have therefore some sort of material expression and have a celestial body (1 Cor 15:40). Angels, Satan and devil spirits are all 'men' (Job 14:10, Rev 20:13).

Angels are subject to the unforgivable sin if they are not saved (Heb 6:4). The default position is that devil spirits do not repent and will be condemned (2 Peter 2:4, Jude 6). However in time even they, as with all, are saved (Phil 2:11).

Angels can discern between good and evil (2 Sam 14:17) and know everything that is on the earth (2 Sam 14:20) as the default but subject to God's discretion which limits both devil spirit knowledge (1 Cor 2:8) and that of angels (Mat 24:36). Satan and his spirits know whatever is necessary for them to perform their role of temptation under the Prime Principle and to be exposed to the gospel themselves as also under the Prime Principle (Job 1:12, Acts 16:17, Jam 2:19).

Christian children and adult Christians, as spiritual children (Mat 18:3), have specific angels assigned to them (Mat 18:10).

Angels are sent to serve the saved (Heb 1:14).

Gods

There is only one God (Psalm 82:6, Gal 4:8). That said however, as a mystery, the words 'gods' can refer to men (Ex 22:8, John 10:34-35), angels (Ex 15:11, Jos 22:22, Psalm 82:1) or devil spirits (Ex 18:11, Num 33:4, Deut 32:17) depending on context and indeed to all three at once (1 Cor 8:5).

Ghosts

The transfiguration shows that those in Heaven can be seen and heard (1 Sam 28:15, Mat 17:3), in exceptional circumstances. The dead do not 'return' to 'haunt' or otherwise engage with those alive (Job 7:9-10, 14:10, 12, 21, Psalm 6:5, 115:17, 146:4, Eccl 3:20-21, 8:8, 9:5, 10, Isaiah 38:18). Those saved in Heaven can be seen and heard (1 Sam 28:12-20) where God, exceptionally, decides that the Prime Principle requires it as in this instance for the woman's and Saul's best chance of salvation (1 Sam 28:24). The "gods" in this context are devil spirits (1 Sam 28:13) and she had a familiar spirit (1 Sam 28:7-8), showing that such people can be very reasonable and generous (1 Sam 28:9, 21-25). God used such a woman for His Godly purposes even by her doing something sinful under the Law (Deut 18:10-11).

Out Of The Body

The human basic spirit whether of those saved (2 Cor 12:2-3) or unsaved (Judg 15:19), whilst in the alive body and as allowed by the Prime Principle (Eccl 9:2, 11), can independently transcend both time and space as understood by the alive body (Judg 15:19, 2 Cor 12:2-3). After death this independent ability is withdrawn for the unsaved (Eccl 3:21, 8:8, 9:5, 12:7). God controls the ability to retain or not to retain the basic spirit (Eccl 8:8). Finally, God allows (1 Cor 12:11) that *any* man can access or be accessed by the Holy Ghost's power for any supernatural purpose as allowed or required by Him (1 Cor 12:5-6, 11).

TIME, THE PAST & THE FUTURE

Time

There is an eternal 'present' (Ecc 3:15) which God inhabits (Psalm 90:4, 2 Pet 3:8, Rev 22:13). As a result His Word reflects this and is not written with a normal tense sense. Time as a linear experience, that is as we understand it, will end at the end of the second tribulation (Rev 10:6). The fact of star death is acknowledged in the Word without any qualification as to the time taken (Job 9:7). The 'beginning' of God and of his Creation is therefore accomplished in a mysterious unit of time (Job 36:26).

There is a duality principle in the future as there was in the past for there are two resurrections (Rev 20:5, 12). These are separated by the 1,000 year (God's time) reign of Christ and his priests (or Christians) on Earth (Psalm 37:9-10, 46:10, 47:5, 9, 67:4, 1 Cor 15:52, Rev 20:6).

It is the last time (1 John 2:18) between now and the second coming of Christ. Time will cease to be experienced at the end of the second tribulation period (Rev 10:6).

The sequence of events as we understand time is as follows. It should be noted that many of these events overlap and all exist in a kind of eternal present from God's eternal perspective, making what follows somewhat artificial, arbitrary and a necessary over-simplification.

God exists and creates (Gen 1:1, John 1:1).

Satan rebelled (Ezek 28:15, Rev 12:3). He could then be on Earth or to be more exact in the spirit world of the Earth (Job 1:6-7, John 7:7, 15:19), or in Heaven (Job 1:6-7, Rev 12:3, 10) or the parabolical Garden of Eden (Gen 3:1) having the necessary multi-presence for his role which is to test, tempt, steal, kill and destroy which he does under license from God (Job 1:12, Dan 9:13, John 10:10).

He caused a third of the angels to follow him (Rev 12:4). They were then cast down to Earth by Satan (Rev 12:4) but some at least could remain in some sense in Heaven (2 Chron 18:18-22).

God condemned all the fallen angels to chains of darkness in Hell and their default position is eternal damnation (2 Peter 2:4). A place exists called Hell where, by default, devil spirits and, later, Satan are placed (Ezek 28:15, 2 Peter 2:4-5).

God allowed Satan and at least some of his devil spirits to stay in Heaven to test the angels not under his control and all righteous men in Heaven (2 Chron 18:18-22, Rev 12:10), which he did by continual accusation (Rev 12:9-10).

Man was created (via the process of Darwinian evolution) and born into affliction with the four basic afflictions of mankind which are described in Revelation 6:1-8 as four seals. Another affliction exists later, the fifth seal, which is Christian persecution (Rev 6:9-11). Adam, mankind

i.e. the evolved men (Gen 5:1-1), is exposed to the exigencies of Nature (Gen 3:16-19) and is under the Law (Gal 4:4) and becomes ever more enmeshed in the Law-in-spirit-**and-flesh** which the parabolical Adam did not initially experience in the Garden of Eden (Gen 2:16). Adam, in the parable acts as a symbol for this sorry state as he is condemned to a harsh lifestyle when he too, later, becomes under the Law-in-spirit-and-flesh (Gen 3:18-19). The parabolical Adam became instantly under the Law-in-spirit, the curse, by rejecting Grace (Gen 1:29) and after that he sinned against the Law and the Golden Rule as he failed to do to Eve as he, Adam, wanted to be done by (Gen 1:26-29, 2:16-17, 24, 3:12) and *vice versa*. All this before they (Adam and Eve) came under the Law-in-spirit-and-flesh (Gen 3:7).

Once under and then against the Law-in-spirit by means of the failure to keep the Golden Rule, Adam (evolved Mankind) began later to be exposed to the, same, Law, *individual command by command* (Gen 5:1-2, Deut 26:16). The Law-in-spirit-and-flesh. This carries a set of curses (Deut 28:15) hence the curse of Genesis 3:17. The Golden Rule established that to eat of the forbidden fruit was a sin against the Law-in-spirit as this was not doing to Eve as Adam would be done by (Gen 2:17, 2:25, 3:8-12) and *vice versa*. The Golden Rule is the Law as are, added together, each and every of all the individual commands of the Law (Mat 7:12, Jam 2:10, Rev 22:18-19). The parabolical Adam and Eve did not do to each other as they would be done by but rather as the Serpent wished them to do to each other so they did (Gen 3:1, 6). Once under the Law-in-spirit they should have obeyed the Law which is the Golden Rule *and* the Tree of Life by eating the Tree of Life and so escaping from the Law by means of the Law (Gen 3:22, John 6:50, Rev 22:13). Only by the Word which is the Law and Christ can this be achieved (Gen 3:24, Luke 4:4, John 1:4, 6:35, 48-50, **63**, Rev 22:13, 18-19).

The Word is God and is the Person of Christ in the Trinity (Ex 12:46, Psalm 34:20, John 1:1, 14, 6:63, 10:35, Rev 19:13-16). The Godhead includes the Word and therefore everyone is exposed to the Word as they are exposed to God and thereby are without excuse (John 1:1, Rom 1:20). God is the Godhead (Rom 1:20) and God is Three Persons (Gen 1:26, 3:22) in One Person (Ex 3:14, Mat 28:19). Anything that is God, such as the Word (John 1:1), is therefore by being God (John 1:1), a Person (Ex 3:14), the Godhead (Acts 17:29, Rom 1:20, Col 2:9) and Three Persons in One (Mat 28:19, Col 2:9). The same applies to Love (1 John 4:16), Truth (1 John 5:6) and Light (1 John 1:5) whereby each is the Person of God. There are only Three Persons in One however so Love, Truth and Light do not form additional Persons (Mat 28:19). The Word, however, is the Person of Christ (John 1:1, 14, Rev 19:13-16) but is also God (Ex 3:14, John 1:1) and therefore is all Three Persons in One Person (Mat 28:19).

Those living near where the parabolical Garden of Eden ‘interfaces’ with the material Earth, called the Sons of God, eventually become God’s special people Israel from whom the Messiah is born (Gen 2:8-14, 3:15, 20, 2 Kings 17:34, Rev 12:1-2, 5). Their election as such by God still stands and is in fact fulfilled in the Person of Christ (Rom 11:28-29, Rev 12:5).

Israel pains to be delivered of the Messiah (Rev 12:2).

John the Baptist starts his ministry (John 1:6).

Israel does bring forth the Messiah (Isaiah 66:7-9, Rev 12:5).

At a specific point in history about 2,000 years ago Satan is defeated in a war in Heaven which occurs simultaneously with the preaching of Jesus' seventy disciples (Luke 10:18, Rev 12:7-9).

Satan and the remaining devil spirits that were still in Heaven (2 Kings 23:5, 2 Chron 18:18-22, Job 1:6, 2:1, Zech 3:1) are now permanently evicted from Heaven (Luke 10:18, Rev 12:8).

Jesus dies, rises from the dead and sends the Holy Ghost at Pentecost (Acts 1:5).

Christ is now consciously understood by men to be the end of the Law (Rom 10:4) whilst still being the Law (Deut 28:58, 29:20-21, Mat 5:17-19, John 1:1, Rev 22:18-19) in the eternal mystery of fulfilment which has been in place from the beginning (Mal 3:6, Mat 5:17, 1 Tim 2:5, Rev 22:13).

Christians become in effect the new Israel and Judah, circumcised by the Holy Ghost and with the Holy Ghost within (Jer 31:31-33, 32:38-41, 33:8-9, 11, Heb 8:10).

Modern Israel is set up by the world powers after the War and for a while at least use Palestinians as servants (Isaiah 14:2, Jer 23:8).

The gospel is preached throughout the world (Mat 24:14, Mark 13:10). This does not necessarily involve a current delay on the Second Coming as the gospel is preached already to the basic spirits of all men and their minds according to their willingness to receive it (Psalm 19:1-4, Rom 1:19-21, 10:18, Col 1:23). Therefore in this sense this requirement is already fulfilled.

'The Future' As We Understand It

At least by the end of time the Holy Ghost teaches Christians all the truth (John 14:26, 16:13, Rev 10:6). This is a most urgent need for Christians to address (1 Cor 3:3). It is not easy or trivial for Christians to accept the full truth of the Word in their conscious minds (John 16:12, 1 Cor 3:2-3, Heb 5:11-14, 2 Pet 3:16). This process will mean that Christians present the one set of beliefs in unity (John 17:11, 21, 22). Of course the Church has one mind, body, soul and spirit whether the believers understand this or not, with Christ as its Head (Acts 4:32, Eph 4:4, Col 1:18). This is overtly demonstrated to all when the Church is explicitly united in the conscious minds of believers and not only just united by the spirit (Acts 4:32) and becomes a unified body in that sense (Eph 4:3-4) and thereby powerful in evangelism (John 17:21).

When Christians understand that they have only to keep the two Great Commandments (Mat 22:37-40), also called laws (Heb 8:10) and law (Jer 31:33 - God/Christ is the Law) as they are part of the Law (Lev 19:18, Deut 6:5, 10:12, Mat 22:36-39, Rom 13:9, **Gal 5:14**, Jam 2:8), then shall the prophecy of Jeremiah 31:33-34, Ezekiel 11:19-20, 36:26-27 and Hebrews 8:10-11 that refers to Christians being in unity about what is right and wrong (Heb 8:10-11), be nearer to fulfilment. Christians already represent a partial fulfilment as they have the Spirit of God within (1 John 3:9) but have not yet fulfilled it as regards a mature and agreed understanding of doctrine, let alone the appropriation of the Eden-like state of a non-ageing flesh (Job 33:25, Ezek 36:26, 35, Heb 8:13). Finally it is completely fulfilled at the changing or resurrection of Christians at the second coming of Christ when we receive a perfect, immortal and *different* flesh

(1 Cor 15:51-54, Rev 20:12) and live in Paradise (Gen 2:8, 3:24, Luke 23:43, Eph 4:4, 12, Rev 22:2). Whilst called 'laws' and 'law', the two great commandments do not apply as the Law (Rom 10:4, Gal 5:14). By people becoming Christians, without this understanding, these prophecies were only partially fulfilled as is witnessed by the manifest disunity of doctrine in time and space exhibited over Christian history. Christians have so far been in one heart at the level of God's spirit (Ezek 11:19) and in the milk of the Word (Heb 5:12-14). This is not the case yet as regards the meat of the Word or the doctrines of the Third Heaven (2 Cor 12:2-5, Heb 5:12-14).

One Christian appropriates, the Porter (Mark 13:34, John 10:3), which is not known to the World as it happens (1 Thes 5:2), followed by others as Church involves plurality in this context of Christ's second coming into and unto His Church (Mat 18:20), this is the **Immediately Precipitating Event** to the Second Coming but is **NOT** the Second Coming itself, rather it is the precursor and 'enabler' [Eph 5:27, this verse refers to *both* the Rapture (Church is Bride now and then, Rev 22:17) and to the final marriage of the Church and Christ during the Second Resurrection process at which point the Church becomes a *wife*, Rev 19:7] and then:

The first resurrection commences at the 'Second Coming' in that:

Firstly the dead Christians are resurrected (1 Thes 4:16) this is the same process as the changing that occurs for alive Christians (Job 14:14). Then, secondly, the alive Christians are changed (1 Thes 4:17) and meet the Lord in the air and clouds (1 Thes 4:17). This is the Second Coming (Psalm 68:33, 1 Thes 4:16). This coming is like a world-wide lightning (Luke 17:24), with the coming of Jesus similar to his ascension (Acts 1:11) and starting in the East (Mat 24:27).

Eventually, at the second coming, we will be perfect men comprising the, mysteriously now already, perfect body of Christ (Eph 4:13) and there will be one agreed doctrine (Eph 4:13-14). In the meantime Christ's body is perfect and we are part of it but are not yet perfect in our flesh which is a mystery (Eph 5:30, 32) although we should be (Jam 1:4). Despite this though our flesh is righteous even now now by its ongoing forgiveness and washing in the blood of Christ (Psalm 103:12). A Christian that appropriates such that he has a youthful flesh without spot or blemish (Job 33:25, Psalm 56:4, 103:4-5, 10-12, 104:30, John 8:51, Rom 8:32-39, Eph 5:27) is still not inhabiting the immortal flesh (1 Cor 15:51-54) and the tendency of the pre-changing or resurrection flesh is sinful even after appropriation (Rom 7:23, 25).

Thus all saints in existence up to this point are changed with bodies like that of the risen Lord with a perfect flesh and are immortal (Rom 6:5, 1 Cor 15:51-52, Phil 3:21, 2 Tim 1:10, Rev 20:6). Such men are like angels in Heaven and will be physically 'immune' to tribulation on the Earth (Mark 12:25). This means that not all men that have ever lived can be raised for the second resurrection but only all men excluding those involved in the first resurrection (Dan 12:2 'many', Rev 1:7). Whatever resurrection is experienced, all men are judged at the Last Judgement (Rev 20:12).

(Matthew 16:28 refers in part to the coming of the Holy Ghost which is God as is Jesus the Son of Man even though they are distinct Persons of the Trinity. It also refers to ascension by Christians prior to the second coming.)

The first tribulation on Earth commences (Psalm 73:19, Joel 2:2, 1 Thes 5:3). Devil spirits prepare their attacks just before the time (Luke 17:37). There are two resurrection periods. Christians though immune to the deprivations, post the changing or resurrection of the saints in the first resurrection, of the first tribulation are not absented from it as they reign with Christ and this reign starts immediately (Acts 1:11, 1 Thes 4:17, Rev 20:4-6). Those converted during the tribulation are included in the *second* resurrection but will not reign with Christ on earth during the 1,000 year reign (Rev 20:6).

The first tribulation ends early on in the 1,000 year reign (God's time) in which he is joined by the risen saints and those that convert on Earth (Rev 20:6). This occurs simultaneously with Satan being imprisoned in the bottomless pit (Isaiah 14:3-19, Rev 20:2). All nations have Christianity as their formal religion (Psalm 72:17, 86:9, Zech 2:11-13). This period is further described in Psalm 102:15-17. Christ reigns (Zep 2:11, Rev 20:6) and dwells amongst His people (Rev 20:6). The Law is not practised in Israel but rather Christianity (Jer 3:16-17), the time period being referred to switches to the second resurrection at "neither shall that". Israel is abundant as a Christian nation (Jer 23:5-8 referring to the first resurrection, as does 31:34, 33:15-16 refers to the second resurrection except by the word 'safely' which refers to the first, Ezek 34:14 & 25-31 referring to the first). Christians become the new Israel in effect (Ezek 36:25-29). Ezekiel 36:27 refers to both the first and second resurrection periods. The Word is widely understood and again the following verse reference is to both resurrection periods (Hab 2:14). The inhabitants of Jerusalem have long life and peace (Zech 8:1-13).

This period ends when Satan is loosed, he does not escape by his own power (Rev 20:2-3, 7). The *second* tribulation commences (Isaiah 13:1-22, 24:1-23, 25: 1-12, Isaiah 51:6). Babylon, and Ninevah (Nah 3:7), in the generic meaning of the devil spirit realm, are destroyed in the final battle (Jer 50:21-24 and onwards through to end of chapter 51, which also refers to other times). The second tribulation and final coming of Jesus are described in Luke 21:20-23, 25-29, 32-36 and Acts 2:19-20. Acts 2:21 refers to all time and Acts 2:17-18 refers to now.

There is widespread apostasy, the committing of the unforgivable sin - the abomination spoken of by Daniel (Mat 24:15, Mark 13:14). The second tribulation is described from Matthew 24:15-35. *This* event's exact timing is unknowable despite the expiry of 1,000 years in God's time (Mat 24:36, Acts 1:7). The Word refers back to the first resurrection period changing process (pre first tribulation) from Matthew 24:37-42. Meanwhile Mark 13:14-32 covers the second resurrection. The mysterious distinct Personhood of the Son means that He does not want to know what as God he knows (Mark 13:32) because He is fully Man as well as God (Mat 24:36).

The final battle of Armageddon takes place (Jer 1:15-16, 25:9, 26, 29, 33, 30:6-9, 11, Joel 2:10-11, 30-32, Rev 16:16) which has a battle between spiritual forces at its end (Mat 24:29) and is followed by the triumphant wedding feast (Rev 19:9) and the joining of the now perfect wife (Rev 19:7) or Church (Rev 19:8) to the Lamb Christ (Rev 19: 9). This is the Father's Kingdom (Mat 26:29) which is also righteousness, peace and joy in the Holy Ghost (Rom 14:17). There is a new spiritual heaven and a new physical earth and no more sea (Isaiah 34:4, Zep 1:2, 18, 3:8, Rev 6:14, Rev 21:1).

This represents almost the last stage of building the effective Second 'Creation' (Gen 1:1, Isaiah 51:6... 'the heavens shall vanish away like smoke', Isaiah 60:18-21, 2 Cor 5:17, Gal 6:15, Eph 1:9-11), in accordance with the duality principle, in that all of Creation is effected (Gen 1:1, Rev 21:1). (The Second Creation does not commence until the last repentance (Rev 22:3)). Creation is ongoing and outside of our time reference (Isaiah 48:7). Angels are also subject to judgement and the stars of the Universe change at this time (Isaiah 34:4, Rev 6:13). Only angels that are saved by becoming Christians prior to the judgement will be saved at this point (Isaiah 34:4, Col 1:20). The Second Creation will forever remain perfect, once all are saved, and yet free will also have run its course and still continue to do so but without sin ever being known again (Rev 21:4, 22:3). This is the purpose of Creation (Rev 21:6, 22:13) namely for it to be changed by free will, which allows for sin, into a second Creation with free will but never with any sin (Eccl 8:11, Eph 1:9-11, Rev 21:5, 8, 27, 22:11). By free will all will believe in Christ and He will be the God of every man (Micah 4:5, 1 Cor 12:3, Phil 2:11, Rev 22:3). As the second 'Creation' happens during and after the second resurrection and its associated and preceding tribulation, it is not really sensible to refer to this as a third 'coming' since anything that would be 'come to', such as the earth, will be simultaneously new (Rev 21:3).

Revelation 21:8 and 21:27 do not represent the re-emergence of the Law (Rev 22:3) but rather stress the fact that by belief in Christ (Rev 21:6) and Salvation (Rev 21:27 "book of life") such acts do not carry the Law's judgement. Only those saved are guiltless not because they have never lied, or committeth other abominations under the Law or whatever (Rom 2:1-4, 22-23, Rev 21:8, 27) but because they are saved and are therefore as if they had never sinned in any respect under the Law, this also despite failing to keep the two key commandments under grace (Rom 8:1, 1 John 1:8, 3:9). Crucially also once changed or resurrected and free from the old flesh that sinned (Rom 6:6-7, 7:25, 1 John 1:8) they will never sin (1 John 3:9). After all are saved there is nobody to sin against the Law (Rom 6:6-7, 7:18, 25, Rev 21:8, 22:3). Free will still exists in the Second Creation and people could chose to come under the Law, but nobody elects for this option (Rev 22:3). Those in the Lake of Fire, post second 'Creation' (Rev 21:8), continue in their sins against the Law until they repent to be under grace as Christians in the eternal second 'Creation' (1 Cor 12:3, Phil 2:11, Rev 22:3).

In between the end of the battle of Armageddon and the marriage supper the final judgement takes place (Rev 20:13). This involves the following sequence:

The Armageddon battle is concluded (Rev 19:18). The wild beast and the false prophet are eternally condemned (Rev 19:20), having been exposed to the gospel to God's satisfaction (1 Pet 3:19, 4:6), which is being cast alive into the eternal torment of the lake of fire which is that part of hell, called hell fire (Mat 18:9, 25:41, 46, Rev 14:10-11, 19:20, 20:10). This is by default a place of everlasting punishment (Mat 25:46). After the last judgement the devil spirits whilst dead are yet, mysteriously, also tormented in the lake of fire (Rev 20:10, 14). There is night in the lake of fire (Rev 20:10) but not in the second Heaven, the new Jerusalem (Rev 21:25). Satan is then also cast into the lake of fire (Rev 20:10). The lake of fire is the second death of Revelation 20:6, 14 and is, by default, permanent (Rev 2:11, 14:11). It is a place of torment (Rev 14:11). Eventually, even from here, those experiencing this state repent and are saved (Mat 16:17, 1 Cor 12:3, Phil 2:11). This accords with the Prime Principle because just as all beings must be given the maximum chance of Salvation, once they have rejected it they must equally as

a default live with their choice, which was known by them to be an eternal one (Rom 1:19-20). Furthermore the alternative of Salvation would be even more intolerable to them (Mat 6:24, Luke 16:13). Finally they must 'exist' as they still wish to do so even in this state (Luke 16:23-24), so strong is the desire to be God and also because this acts for a time as a witness to the Second Creation helping to keep it sin-free and yet with free will (Rev 14:11) although this stops when the last repentance takes place (Rev 22:3). In summary everybody ends up eternally with what they eternally want (Isaiah 55:7-9) and God is fair (Ezek 18:25-32).

Death and hell give up all their dead (Rev 20:13) and the dead are resurrected (Rev 20:12) and judged along with all the remaining devil spirits, angels and those Christians, both alive and in Heaven, that became Christians after the first resurrection and were not therefore included in the first resurrection (1 Thes 4:15-17, Rev 20:13-15). Only those that are saved by Christ are not then cast into the second and final death (Rev 20:14-15).

Everyone including first resurrection Christians come before this final judgement but they are already resurrected, or changed, (2 Cor 5:10). Non-Christians are dead when resurrected for Final Judgement (Rev 20:12). With Christians their status *before* and at the final judgement is known, pre-determined and is a post-judgement appropriation of the eternal resurrection. Already therefore for them the second death, is passed (Rom 8:1, Eph 1:5, 11), and 'has no power' (Rev 20:6). Second resurrection Christians, as they are not changed or resurrected at the first resurrection, are resurrected at the second resurrection on an eternal basis (Rev 20:15, 21:4). The only judgement at the final judgement is whether someone is saved or not, there is no other judgement for sin or virtue (Jer 31:30, 2 Cor 5:10, 2 Tim 4:8, Rev 20:15). The Judgement is between the second death or the book of life (Rev 2:11, 20:15). Resurrection to receive judgement is obviously distinct to obtaining eternal life at the judgement (Rev 20:12-15).

The final judgement occurs after the final Armageddon battle and is described in Matthew (Mat 25:31-46).

Each resurrection process includes a tribulation, the exercise of Godly force, selection of the saints from the rest of mankind, the coming of Jesus in power and the changing or resurrection of the saints. The second resurrection process additionally includes the final Judgement.

First	Second
Tribulation (Rev 13:7-18) This affects only those saints saved after the first resurrection during the start of the 1,000 year reign of Christ on Earth (Mat 24:9, Rev 13:7).	(Mat 24:22, Rev 16:2-17)
Godly Force (Rev 19:20, 20:2)	(Rev 16:16, 17:14, 20:9-10)
Selection of Saints (1 Thes 4:16-17)	(Rev 20:15)

Second Coming (1 Thes 4:17, Rev 20:6) 'Third' Coming (Rev 17:14, 21:1-6, 22:13)

Changing or Resurrection of Saints

(1 Thes 4:16-17)

(Rev 20:15, 21:4, 22:3)

It is essential for a clear understanding of the Word's prophecies to understand that the vast majority of end-time prophecies refer to the **second** resurrection process since it is the more significant (Mat 24:15-36) and the time period of its accompanying and preceding tribulation (Mat 24:21). Those few references that relate to the second coming which occurs before the first tribulation are of especial relevance and interest for us Christians today. We are called to be on the look out for the signs of its happening (1 Thes 5:4-6). The imminence of its happening in God's reckoning of time can be discerned by those seeking after God as did Noe (Noah) who parabolically knew the Flood was approaching (Mat 24:37) but this event will catch most Christians unawares in their flesh (Mat 24:44). The world will be bountiful at this time (Mat 24:38, Luke 17:27). As for the second resurrection period the timing of this is unknowable to us or the angels and the Son, in a mystery, chooses not to know it whilst also knowing it (Mat 24:36, Mark 13:32, John 21:17). Many passages join the time periods together without introduction (Mat 24:14 referring to the first and ending at 'nations', Mat 24:14 referring to the second and starting with 'and').

Some features of the period prior to the Second Coming or first resurrection (The Rapture) are:

Secular knowledge will increase with people learning a great deal (2 Tim 3:7).

There will be many people acting symbolically and liturgically in their 'worship' as superficial Christians but not actually being Christians, denying the supernatural aspects and/or much of the Word as relevant to today's reality (2 Tim 3:5).

The Gospel will be preached globally (Mat 24:14, until 'and', Mark 13:10).

The World be in abundance and relatively peaceful (Mat 24:38, Luke 17:27, 1 Thes 5:3), not in tribulation as the first tribulation comes after the Rapture once all the intercessionary goodness or 'salt' has been suddenly removed from the earth (Mat 5: 13).

There will be many heresies and false teaching that contradict the operation of the two great commandments and these will confuse people (John 14:21 both of the two great commandments, 23 the first commandment, 15:12 the second commandment, 17:21, 2 Pet 2:2).

Christ could come again at any time as the prophecies of Matthew 24:14, until 'and', and Mark 13:10 are already fulfilled and this has been the case from Paul's day as even then the whole world had, as a mystery, spiritual and supernatural access to the gospel (Col 1:6). This is a mystery but relates to the fact that the gospel is known by men's spirits even if in the flesh they have never heard it (Rom 1:20, 10:18). This does not detract from the fact that it is good for the gospel to be physically preached in obedience to Jesus and heard (Mark 16:15, Rom 10:14-17)

but only the spirit of a man can receive the gospel anyway (Rom 8:5, 10:18, 1 Cor 2:14). Likewise the dead that have not heard the gospel are preached to in either Heaven or Hell (Luke 16:22-31, 1 Pet 3:19-20, 4:6) but even they likewise had no excuse for not responding to it, when alive, as their spirits knew of it all the time they were alive (Rom 1:20).

The Second Resurrection Process

The end of the following verse which talks of the nations never learning war any more refers to the second resurrection period (Isaiah 2:4, 65:17-25 - second resurrection period, except verse 20 - first resurrection period).

All those alive, but not Christians (Mat 24:22, 1 Thes 4:17 refers to alive Christians in both resurrections), die prior to the Judgement of the second resurrection (Rev 20:12-13). Spirits are included in this Judgement (2 Pet 2:4).

The second resurrection includes the resurrection of everyone not already resurrected or changed (Job 30:23), i.e. it excludes those included in the Rapture of the first resurrection process (Rev 20:4-6). It includes the dead who have received a preaching in Hell or Heaven, after the rapture, whether or not they believed it (Rom 14:9, 1 Pet 3:19, 4:6) and the unbelieving dead before the Rapture (Rev 20:12-15). All these and those included in the Rapture, that is everyone, then come up before Christ for Judgement (Rom 14:9, Rev 20:12-13) and all Christians are already written into the Book of Life and therefore saved (Rev 20:15). The Book of Life is for those who have partaken of the Tree of Life (John 11:25, Phil 4:3, Rev 3:5, 13:8, 17:8, 22:2). Anyone not written into the Book of Life, i.e. not a Christian will be condemned (Rev 20:15). No works, good or bad, can save a man (Mark 16:16, Rev 20:13-15).

Nations and people groups are subject to salvation and where saved retain corporate identity on the new Earth (Micah 4:3, Rev 21:24). Micah 4:2 refers to Old Testament times and to the Law.

The sign of desolation associated with the preceding of this period represents the episode of some angels and Christians losing their faith (Mat 24:15, 29). The bodies of Christians which are temples of the Holy Ghost and heaven itself which is a holy place will thus be defiled by this sin which is the unforgivable sin committed whenever a Christian or angel loses faith and rejects the Holy Ghost inside (Mark 3:29).

The tribulation preceding the second resurrection is much more severe than the first tribulation and would cause all flesh to perish if left unchecked (Isaiah 5:30, 24:17-23, 27:1, 34:4, Ezek 20:47-48, 21:3-7, 32:2-32, Joel 2:10, Mat 24:21-22, Mark 13:19-20, Rev 6:12-17, 7:1-3, 14, 8:7-8, 10, 12, 9:2, 4-11, 11:7-10, 13, 15-18, 13:1-18, 16:1-21). It is characterised by a rebellion in Heaven by some angels and ultimately a complete dissolution of the material Universe (Isaiah 34:4, Hag 2:6, Rev 21:1). During this time Satan gathers all the nations for the final battle against God (Ezek 38:20, 39:18-19, Rev 20:8). This occurs after the release of the beast and Satan from the prison of the bottomless pit (Rev 20:7)

Early in the process, before the battle, Jesus appears at the Mount of Olives or 'Olivet' (Zech 14:4, Acts 1:11-12). This location looks completely different by this stage of the second tribulation process (Zech 14:4).

The second Heaven and Earth contains heavens plural (Isaiah 51:16, 65:17).

At some point during the period of what is, without repentance, everlasting torment, all those in this state repent and are saved (1 Cor 12:3, Phil 2:11, Rev 14:11, 20:15).

The Holocaust

This was prophesied (Ex 34:10, Isaiah 33:11-12, 65:15, Jer 16:4) and the Jews were forced by the Nazis to become idolatrous burnt offerings walking to gas chambers (Lev 26:37, Deut 32:25), burnt in ovens (Ezek 21:32) a Diaspora (Deut 28:25), a horror to the Earth (Deut 28:37). God is the God of Aushwitz just as surely as He is the God of a mother suckling its new-born baby in joy, indeed he commanded the Israelites to perpetrate ethnic cleansing and holocausts (Deut 20:10-20). God is a terrible beauty (Deut 20:10-20). This is no surprise as Love Creates and allows Free Will which inevitably leads to Suffering of the created, and led to the suffering of God, as God interacts with the creature's free will, in the attempt to lead the creature to a state of permanent Salvation - the Prime Principle (Isaiah 66:16, Rom 8:28). The inevitability of the suffering flows from the natural desire of Free Will to be God (Gen 3:6, 22, Ex 20:2-5, Isaiah 14:13-14, Rom 10:3). Only the eternal is ultimately real to God (Mat 8:22, Luke 9:60). Sin and suffering remains for those condemned, as a default, to a suffering eternity but, in a mystery, these beings are both dead and destroyed (Rev 14:9-11, 20:15). Sin is permanently contained in the lake of fire (Rev 14:11, 20:15).

Jews acting as money-lenders is also prophesied (Deut 15:6).

Generations

The customs and practises of the world change from generation to generation and the children of the world are **more adaptable** in the customs and practises prevalent in their day than Christians (Luke 16:8). The practise of Hermeneutics, Exegesis and Tradition in the interpretation of the Word, and these three follow worldly pressures, **results in the doctrines produced lagging behind secular wisdom and culture by about one generation** (Mat 15:6, 9, Mark 7:7, 9, 13, Luke 16:8).

Origins & Destiny

When Jesus talks of those being "of" Satan he is talking of those who have followed Satan and his influences; He is not saying that they were pre-destined without choice to inevitably follow him as children (John 8:43-44). This is seen by Peter being influenced in the way of Satan at one point (Mat 16:23). This explains Matthew 13:38. We become children of God, in the full and proper sense (i.e. not just image and creation), or otherwise by choice not physical birth or

lineage (Col 1:20). Everyone has the opportunity for Salvation, even those who reject the Gospel, at the very point of their condemnation (1 Cor 12:3, Rev 5:13).

As a mystery and valid contradiction in antinomy, there is predestination (Rom 8:29, 30, Eph 1:5, 11) with freewill (Gen 1:26, John 8:32, 36, Rom 1:19-20) in God's process which finds its ultimate expression in the Second Creation.

Israel

Can refer to the saved in eternity (2 Sam 7:10).

FURTHER REVELATIONS FROM THE THIRD HEAVEN

The Toronto Blessing

Human actions and reactions such as falling down, fainting, sudden sleeping, laughing, crying, shaking, groaning, trembling, shouting, screaming, and other forms of eccentric or bizarre behaviour when displayed in a Christian meeting are usually *human* (good or bad) reactions to the ministration of God: Gen 17:17 (falling), 21:6 (laughing), Num 24:4 (falling and trance), 16 (falling and trance), 1 Sam 5:3 (an idol falling forwards), 19:24 (naked prophecy), 2 Chron 34:27 (rending clothes and weeping), Ezra 3:12-13 (shouting and weeping), 10:3 (trembling), 9 (trembling), Job 4:14 (trembling), 5:22 (laughing), 6:4 (fear of God), 7:14 (fearful dreams and visions), 8:21 (laughing), 13:21 (Godly fear), 22:19 (laughing), Psalm 2:4 (God laughing), 27:6 (expressions of joy), 37:13 (God laughing), 52:6 (laughing), 99:1 (trembling), 126:5 (weeping), Prov 17:22 (merriment), Isaiah 40:30 (fainting and falling), 66:2 (trembling), Jer 23:9 (shaking), Ezek 21:7 (sighing, fainting and falling), Dan 5:6 (trembling), 10:9 (sudden, deep, sleeping), Hos 11:10-11 (God roaring, trembling), Mat 2:11 (falling), 28:4 (shaking and falling), Mark 5:33 (fear, trembling and falling), Luke 6:21 (weeping and laughing), John 18:6 (falling backwards), Acts 26:14 (falling), 1 Cor 2:3 (Godly fear and trembling), Phil 2:12 (fear and trembling). They are not new (Eccl 1:9). The point is that such experiences should, and sometimes do, lead on to a trust in the Lord (Psalm 107:27-28, Isaiah 40:30-31).

Such acts, whilst not actual *manifestations* of the Holy Ghost (1 Cor 12:4-11), can be a reaction to Him. God works in mysterious ways but then, so again, does Satan (Rev 17:5, 7). Sometimes, such reactions may therefore be inappropriate or even Satanic in origin: Gen 17:17 (derisive laughing), Josh 2:9 (fainting done by the enemies of God's people), Psalm 22:7 (derisive laughing), 27:13 (fainting for *lack of God*), 107:27 (staggering and drunk-like behaviour caused by being at one's *wit's end*), Prov 14:13 (wrong laughter), Eccl 2:2 (mad laughter), 7:3 (laughter), Isaiah 28:13 (falling backwards associated with **wrong** interpretation of the scripture), Isaiah 29:9-14 (spiritual drunkenness in spiritual *confusion* due to unwillingness to seriously address the

Word), Isaiah 29:9-10 (staggering and deep sleep in meetings comprised of those who fail to understand the Word), Jer 51:7 (drunkenness in the wrong spirit), 38-39 (roaring and yelling by those drunk in the wrong spirit), Amos 8:11-13 (fainting by those who do not hear enough of the Word in their many meetings), Nah 1:10 (drunkenness in the wrong spirit), Mat 9:24 (derisive laughter), Mark 5:40 (derisive laughter), Luke 6:25 (wrong laughter), 8:53 (derisive laughter), 1 Cor 13:5 (unseemly behaviour), 14:40 (unholy confusion).

The Word points out that there is no substitute for the proper interpretation and understanding of the Word (Isaiah 28:9-13). The practise of hermeneutics and exegesis (Isaiah 28:13) is the counterfeit of proper interpretation (Isaiah 28:11-13, 29:9-13), a sin under the Law (Rev 22:18-19). Proper interpretation is the meat of the Word (Isaiah 28:9-10, Heb 5:13-14) and appears superficially to be the same (Isaiah 28:10) as hermeneutics and exegesis (Isaiah 28:13) but is in fact radically different (Isaiah 28:9-13).

If a Christian meeting uncovers and deals with sin (1 John 1:8-9) or releases Christians in faith for abundant living (John 10:10), then so much the better and this is necessarily often an emotional process involving eccentric or emotional behaviour such as tearing clothes and weeping (2 Chron 34:27, Jonah 3:8). In this context of what occurs in a Christian meeting it is important to always remember that Christ is always present (Mat 18:20).

It is incorrect to talk of Christian meetings, comprised of Christians, where God does not 'show up', which is the implication of saying that He did 'show up' at this or that meeting, as He is always present both in the individual believer (Rom 8:11, Col 2:9-10, 2 Tim 1:14, 1 John 4:15) and wherever two or more are gathered in His name (Mat 18:20). We should be preparing for His Second Coming (Mat 24:44, Luke 12:40), rather than mere Revival which waxes and wanes (1 Cor 13:8-10).

It is wrong to advise Christians to 'Get Right With God' as they are already completely right with God (1 John 2:12) and such a teaching is a 'precept of men', caused by not understanding the Word (Isaiah 29:13), which has the effect of making Christians doubt their own salvation righteousness and thus having an inappropriate fear (Isaiah 29:8-13, 2 Tim 1:7). A distinction must be drawn between appropriate repentance over sin (1 John 1:8-9), for which the Christian is forgiven anyway even as he sins (1 John 2:12), and his status with God which, as long as he remains a Christian, can not be improved upon or worsened (1 John 3:9, 4:15). The need to repent does not invalidate a Christian's status with God as that of being right with God (1 John 2:12, 4:15) as he is constantly repenting for the sins of his flesh, even as he sins, via his perfect basic spirit within (1 John 3:9) in interaction with the Holy Ghost within the Christian (Rom 8:26-27, 1 John 2:12). The 'mind of the Spirit' in Romans 8:27 refers to the basic spirit of a Christian as it co-operates with the Holy Ghost within the Christian in this process of continual intercession (Eph 4:23). The 'he' is the Holy Ghost within (Rom 8:26-27). (See Capitalisation.) Remember that for the Christian the basic spirit is perfect (Eph 4:23).

The Holy Ghost inside a Christian does not manifest itself in drunken behaviour and there is no such thing as being 'drunk in the Spirit', that is in the Holy Ghost (Isaiah 29:9, Acts 2:15, 1 Cor 5:11, Eph 5:18, Rev 17:2, 6). People can be drunk in the *wrong* Spirit (Isaiah 28:7, 29:9-13). Manifestation of the Holy Ghost and the human reaction to being converted and released

into manifestation of the Holy Ghost, or the general ministration of God, can however be mistaken for drunkenness (Jer 23:9 'like', Acts 2:13). This is an important distinction; namely that someone can be truly drunk in the *wrong* Spirit but only *appear* as drunk in the Holy Ghost or be like someone who is drunk (Isaiah 29:9, Jer 23:9, Acts 2:13, 15).

Note that Jeremiah's drunk-*like* reaction, though certainly prompted by God, was a dual reaction to the sin of the people set against his exposure to God and his Word (Jer 23:9-10). The behaviour that elicited the charge of drunkenness on the day of Pentecost was, only, speaking in tongues and did not include any of the other manifestations of being drunk (Acts 2:4-18). Christians who refer to 'being slain in the Spirit' as a Godly manifestation are incorrect (John 10:10). The basic spirit of believers, though perfect (1 John 3:9), can yet be refreshed (1 Cor 16:18, 2 Cor 7:13). All the manifestations of the Holy Ghost, including miracles and speaking in tongues, are potentially available to any and all Christians today and are as valid as they ever were (1 Cor 12:4-11, 28-30, Rev 22:19). The supernatural occurs wherever there are Christians (Mark 16:17-18).

Some of what is seen and heard can be the result of human emotion, and psychology especially suggestion. Where this is then claimed to be a manifestation of the Holy Ghost (1 Cor 12:7-10) or a *direct* work of God there is idolatry (Rom 1:25).

Where there have been genuine replacements of amalgam teeth fillings by God's power, and neither dentistry or suggestion is at work, or gold dust has been genuinely showered on worshippers by God, then this is a sign that God is highlighting the failure to receive appropriation (Job 33:25) and that He is about to address this in the temples of the Living God that is in the bodies of the believers (1 Kings 6:22, 1 Cor 3:10-13, 6:19). Appropriation would involve the replacement of amalgam (or gold) fillings with healthy tooth enamel and tissue (Job 33:25). This has now been reported amongst worshippers and is a sign of the appropriation to come (Job 33:25). That God should use fillings as a sign of impending appropriation is not surprising for three symbolic reasons.

The first is that amalgam is a chemical form of antinomy and literary antinomy is basic to the understanding the Word (Rev 22:13). The second is that alchemy was associated with the search for the Philosopher's Stone that would change base metals and mercury into gold and confer immortal life. Only Jesus can do this and he is in that sense the 'Philosopher's Stone' but is the rock and a *living* stone of offence (Psalm 62:6, Mat 21:42, Rom 9:33, 1 Cor 10:4, 1 Pet 2:4) that can not be accessed by Philosophy (1 Cor 2:14, 3:18-20), only by faith (Heb 11:6). He is also the 'elixir of life' (John 4:14). The third reason is that gold is a universal symbol of incorruption and the manifestation of the sons of God will involve the miraculous appropriation of youthful flesh and thereby indefinite life, though not immortal life, up until the Second Coming of Christ (Job 33:23-25, John 6:48-51, 8:51, Rom 8:19-22). At that event the mortal flesh of any Christian still alive with a mortal body, i.e. not in Heaven, is changed into the same immortal flesh of Christ's risen body (1 Cor 15:50-54, Phil 3:21). The mortality of the flesh is however no bar to the miraculous appropriation by faith of indefinite life in a youthful body up until this event (Job 33:23-25, John 5:21, 6:57-63, 6:48-51, 8:51, Rom 8:19-22, 1 Cor 15:50-54, Phil 3:21). We indeed must be 'lively stones' as Christ is a 'living stone' and 'precious' (1 Pet 2:4-5).

Christians & The Law

One comes to be a Christian by obeying that part of the Law that commands all men to believe and confess Christ as Saviour (Deut 6:5, Mark 16:16, John 14:15, 23, Rom 10:9). By doing this the Christian then escapes from the Law (Rom 10:4). **Some commandments of the Law contradict others (Ex 12:9-10 vs. Lev 3:17, 7:26, Ex 20:13 vs. Deut 20:16. Also Lev 11:2-47, Deut 14:8, 10 vs. Deut 12:15, 20-22). However whilst this is just one reason why Man can not keep the Law (Rom 3:10), Jesus the Man was able to keep it and yet become sin so the contradiction of the Law was no obstacle to Him (2 Cor 5:21). Firstly, God is and had to be a valid, positive, contradiction to redeem sin (2 Cor 5:21, Heb 12:3) and yet transcends this contradictory nature by unifying His primary and secondary wills into His, single, will (2 Cor 5:21). Anyone wishing to be God must try and achieve, at their level, the same feat (e.g. Ex 20:13 vs. Deut 20:16). Secondly, there is an inherent contradiction when Man, who is not God and can not be God, tries to be God which is then necessarily apparent in the Law (Mat 5:31-32, 38-39) under which Man tries to become God .**

Under The Law

Charging interest is forbidden (Ezek 18:8, 13, 22:12-13) as is coming near a menstrous women (Ezek 18:6). Women must bear children (1 Tim 2:15). Divorce and remarriage is also forbidden as adultery (Luke 16:18) just as much as homosexual sex (Rom 1:26-27). Divorce itself is even forbidden (Mat 19:6, Mark 10:9, Luke 16:18). These commandments are just as applicable *today* as any other biblical commandment (Deut 28:58, 61, Mat 5:17-18, Rev 22:18-19). For the Christian however it is not a question of whether he can, can't or must commit fornication, be a practising homosexual, charge or receive interest, bear children, or sit next to a menstrous women; but rather he must comply only with the two Great Commandments (Mat 22:40). All the commandments of the Word, in both Old and New Testaments, are part of the Law (Deut 28:58, 61). Therefore commandments can not be obeyed or ignored on an *a la carte* basis, via cherry picking or a pick-and-mix mentality (Rev 22:18-19) by reference to whether they are 'just' part of the Law as the whole Word is the Law (Deut 28:58, 61). The same applies to the ignoring of commandments by use of the interpretative device of saying 'that was then but this is now' (Rev 22:18-19) which is the essence of hermeneutics and exegesis. All commandments apply as the Law to the unsaved who are under the Law (Deut 28:58, 61, Gal 3:10, Rev 22:18-19). For the Christian only the two Great Commandments apply (Mat 22:40; Gal 3:13, Rom 10:4, 14:4, 14).

God has to allow Man's attempt to be God as Love allows free determination (Eccl 12:7, Rom 10:3, 1 Cor 14:32). He also allows free will to those angels that tried to be God (Gen 2:17, Eccl 8:8, Rev 12:4) and this attempt leads to their death too (2 Pet 2:4, Rev 20:14-15 in verse 13 'man' refers to angels and men, 'dead' refers to men only, 'hell' covers both men and fallen angels - 2 Pet 2:4). In their case their death is the second death which only ensues *after* the Last Judgement (2 Pet 2:4, Rev 20:14-15, 22:8) and is by default eternal (Rev 14:11). Man is not God (Num 23:19, Job 9:32, Hos 11:9, John 1:18) and God as Love will not make him so as absolute Love is indivisible (Mal 3:6). Man should love Love (that is God, 1 John 4:8) and thereby he will be loving to all (Mat 22:37-40, 1 John 4:8).

Man continues to attempt to be God which both 'precedes' (Gen 1:26, 28, Rom 4:15) and follows the parable of Adam's fall (Gen 2:17, Rom 10:3). God eternally responds to this attempt by setting what is His being namely the Law (Gen 2:17, Rom 2:2) as the standard which Man must reach to be like God, in so far as this is possible, on his own terms as a mortal and imperfect being (John 1:17, Rom 2:2, 3:10, 19-20, 7:7, 12). Given that Man is who he is and in the totality of his circumstances then if he was to be God then he needed to demonstrate the absolute separatism of Love from that which is not Love (Mal 3:6, John 1:5, 1 John 1:5). This is alien to Man (Isaiah 55:8).

For example the Law commands the Israelites to practise a holocaust of genocide in the conflict between the existing inhabitants of the cities (who had built the cities) given to Israel and the people of Israel (Deut 3:6, 7:2, 13:15, 20:16, 1 Sam 15:13-26). The absolute separatism here being the continued spiritual purity of Israel (Deut 20:18). God recognised the inevitability and necessity of such a total conflict (Deut 20:18), both peoples could not inhabit the land and remain as totally separate peoples with different religions (Deut 20:18). It was for a spiritual reason that God commanded that women, children and even the cattle of these cities should be killed because the danger lied in the fact that all the inhabitants, the cattle and the spoil of these cities would have been offered by the prior inhabitants to their gods. These rituals would therefore rebound on the Israelites as curses, in effect the spoil was cursed (Deut 13:17).

None of this was God's primary will but was necessitated by Man's disobedience in coming under the Law which is the desire to be God (Gen 2:17, 3:22). God allows the awful implications of free will (Gal 3:10). Free will, without Christ (John 1:17), is the desire to be God (Gen 1:26, 3:22, Mat 6:24, 22:19-21, Mark 12:16, Luke 16:13, 20:24, Rom 10:3) who is Dominion (Gen 1:1, 26).

Any sin as described anywhere in the Word, is a sin against the Law (1 John 3:4) and any sin against the Law is a sin today for those that are not Christians (Rom 10:4, 1 John 3:4). So, for example, it is just as sinful to disobey the commandments of Leviticus as it is to disobey the commandments of the Gospels or the Epistles (Deut 28:58, 30:10, John 1:1, 14, 1 John 3:4, Rev 22:18-19). Furthermore any one sin, under the Law, means absolute unrighteousness and guilt against all of the commandments (Jam 2:10). Thus it is pointless to argue, say, that divorce and remarriage and charging interest is allowable but homosexuality is not (Deut 28:58, 30:10, John 1:1, 14, 1 John 3:4, Rev 22:18-19), for there is the same judgement for one and all (not (Deut 28:58, 30:10, John 1:1, 14, 1 John 3:4, Rev 22:18-19).

The obvious question then arises: under what circumstances can, say, adultery (Ex 20:14), having a loan (Rom 13:8), killing (Ex 20:13), not killing (Acts 10:13), allowing women to teach or women teaching (1 Tim 2:12) not be a sin when practised by a Christian? For adultery one should read any and all of the 600 or so proscriptions and prescriptions of the entire Word. Under the Law one must be perfect (Deut 18:13).

The answer is that this is irrelevant to the Christian since adultery, or having a loan, is not the measure of what is or is not sin for the Christian - only the two Great Commandments are (Mat 22:40, Rom 10:4, 14:4, 14, Col 2:14). The Christian must discern what is right by the Holy Ghost within (1 Cor 2:10-12) and God is the final arbiter of whether any act is right (Rom 2:1).

In understanding the Law and violence it is necessary to first understand the principle of Godly antinomy or valid contradiction, one of the attributes of God (Rev 22:13), which transcends our logic (1 Cor 1:19-21, 1 Tim 3:16). God is a valid contradiction (Rev 22:13) as, to take just one example, God is not Man (Num 23:19, Hos 11:9, Job 9:32, John 1:18) and yet a Man is God (John 20:28, 1 Tim 2:5). Those that attempt to be God must emulate God's ability to be a valid contradiction (Gen 3:22). The Law both commands killing (Deut 20:16) and forbids it (Ex 20:13, Luke 6:29). It commands genocide towards certain enemies (Deut 20:16) and commands love towards all enemies (Mat 5:44). It also forbids lethal violence (Rev 13:10). In this command of love towards enemies Jesus adds to the Law (Deut 20:16, Prov 25:21, Mat 5:44, Luke 6:27, 35). Man is, of course, unable to reconcile these contradictions and can not achieve by his own power this Godly antinomy (Rom 3:10, 23).

Hard Sayings

God became sin (2 Cor 5:21) as Christ is God (John 1:1, 14) and fully Man and fully God (John 1:1, 14) in the Hypostatic Union (1 Tim 2:5). God forsook God and yet remained One God (Mal 3:6, Mat 12:25, 27:46, Mark 3:24, Luke 11:17, Gal 3:20). Whilst sin He also, as a mystery, remained entirely righteous (2 Cor 5:21), although of course God the Son was forsaken by God the Father at this point (Mat 27:46, Mark 15:34). God kills after Satan's influence on events and others is rendered inoperative and is prepared to kill eternally (Rev 20:10, 14-15). God kills (Deut 32:39) everything that is killed (Gen 2:17, Rev 20:14-15) as well as being the author of life (John 1:3). He is the ultimate killer killing death (Gen 2:17, 6:3, Rev 20:14). God empowers all rulers including the Hitlers of this world (Dan 4:17, Rom 13:1). God takes comfort from the punishments he meets out (Ezek 5:13). God sometimes allows Himself to do Satan's will (Job 2:3-6). God can be cruel (Job 30:21, Isaiah 13:9). God sometimes hardens hearts (Ex 4:21), that is whatever evil is done God does not shirk his ultimate responsibility for it (Judg 2:15, 1 Chron 5:26) but rather claims it as He is responsible and accountable for every thought, word and deed that ever happens (Ex 4:21, Jer 19:3, 15, John 1:3, Rev 22:13). God accepts the responsibility for deception (Jer 4:10, 20:7).

God wars in Heaven (Rev 12:7) and on Earth (Gen 6:3, Ex 15:3, 17:16, Num 21:14) and kills (Ex 13:15, Num 16:35, Deut 32:39) even to the extent of genocide (Gen 6:3, Ex 13:15, 23:27, Num 21:34-5, 31:15-17, Josh 10:40, 1 Sam 15:3) and the mass killing of infants (Psalm 137:9). God approves of slavery and the flogging of slaves under the Law (Ex 21:2, 20-21, Lev 19:20) which is the secondary will of God, provided that the slave survives the flogging (Ex 21:20-21). God is jealous and can be in a fury (Ex 20:5, Ezek 16:42) indeed He is furious (Nah 1:2, Mal 3:6) as well as joyful and in peace (Gal 5:22). A betrothed slave could be flogged under the Law for fornication (Lev 19:20). Under the Law God commands ethnic cleansing (Ex 23:27-30, 33, Deut 20:16, Josh 23:5). Torture of defeated people was allowed under the Law (2 Sam 12:31, 1 Chron 20:3) as was extreme punishment such as burning alive (Lev 21:9). Severe chastisement of children is commanded by the Law (Prov 13:24, 23:13-14). God prompts evil, according to His purpose of the Prime Principle (2 Sam 24:1, 16). God brings evil upon people on occasion (Jer 6:19). He commands that men, women and little children be killed without pity (Ezek 9:5-6). All these evils of the Law are, whenever committed, God's secondary will not his primary will (Psalm 5:4) but His will nevertheless and willed with the same intensity (**Psalm 78:49**, Jer 6:19, Rom 12:2). As for God's primary will to come under the Law is evil and sin

(Gen 2:17, Rom 3:20, 4:15, 7:7), except the commandment of salvation which is escape from the Law (John 3:7), as to be under the Law in the first place is sin (Gen 2:17, Rom 3:20). Once under the Law obedience to the Law is not evil but God's secondary will and therefore necessary and righteous (Rom 7:7, 12, 8:4). These barbarities of the Law are thus sins against the primary will of God (Gen 2:17, Rom 3:20) but righteous obedience to his secondary will (Rom 7:7, 12, 8:4). The same applies, of course, to the more congenial parts of the Law. The Law is not sin or evil (Rom 7:7, 12, 8:4), it is God (Deut 30:10, John 1:1, 14, Rev 19:13, 22:18-19), but to be under it is sinful (Gen 2:17, Rom 3:20, 7:5, 7-9).

His will is never half-hearted (Eccl 3:14, Rom 12:2). God deceives on occasion (Isaiah 66:4, Jer 4:10, 20:7, 2 Thess 2:11). Sometimes, for those under the Law, God commands war and death (Eccl 3:8, Jer 48:10). There was war in the heavens too (Rev 12:7).

God commands, in the Word, for certain individuals, on occasion, who are under the Law, to break the Law (Hos 1:2, 3:1). This then, when it is part of the Word, becomes the Law for that individual (Rev 22:18-19).

Under the Law every witch must be killed (Ex 22:18). Every real clairvoyant is to be killed under the Law (Lev 20:27). Every priest's daughter that has non-marital sex is to be burnt (Lev 21:9) and since all Christians are priests many Christians would have to kill their own daughters as this applies just as much as the forbidding of homosexual sex (Deut 28:58, 61, 29:21, Rev 22:18-19). All debt, such as a mortgage or a loan, is forbidden, and note that this is commanded in the New Testament (Rom 13:8). Charging interest is forbidden (Lev 25:36-7, Neh 5:7, Prov 28:8, Ezek 18:8, 13, **Luke 6:35**). Killing dreamers of false dreams is commanded (Deut 13:5). As stated, the charging of interest is forbidden (Psalm 15:5, Ezek 18:8, 13) and this applies as much as the forbidding of homosexual sex (Deut 28:58, 61, 30:21, Rev 22:18-19) or stealing (Ex 20:15).

The idea that Jewish converts should obey the Law is an error (Gal 2:11-21). The early Church struggled with this as with the concept of non-Jewish converts being free from the Law (Acts 15:1-32). This controversy was not authoritatively settled as it re-emerged later, as before, at Jerusalem (Acts 21:20-26). Paul sinned in succumbing to the pressure (Acts 21:26) which was not surprising as he was in the wrong place anyway (Acts 21:10-14, 22:18-21). The Christians were still practising the Law (Acts 21:20) which is a contradiction in terms. These believers thought that fulfilling the law was by obedience to it as if under it (Acts 21:24) a terrible confusion of mind. Both Peter and Barnabus (Gal 2:11-21) and Paul (Acts 16:3) made mistakes which establishes the fact that not everything that they did (such as fasting) is necessarily good. Paul had a problem with not focusing his attentions on Israel (Acts 21:10-14, 22:18-21).

Some Examples Of The Law

Whilst Christians are not ordered to kill witches (Ex 22:18) as they are not under the Law (1 Cor 6:12) all those under the Law are (Ex 22:18).

It is the law to kill those who do any work on the Sabbath (Ex 31:15).

As stated above it is the Law to burn with fire sexually promiscuous daughters of priests (Lev 21:9).

Killing a man under any circumstances is a sin under the Law (Ex 20:13, Lev 24:17, Rev 13:10). And yet:

The Law requires those under it to kill blasphemers (Ex 20:13, Lev 24:16-17). And also:

The Law requires that women should not have 'broided' hair or wear gold or pearl jewellery (1 Tim 2:9). It is good that Christians are not under the Law as all Christians are sinners (1 John 1:8) and for those under the Law any one sin, such as wearing pearls, incurs sin against every law of the Law (Jam 2:10) so that the female wearer of pearls is guilty of lesbianism, murder and idolatry (Jam 2:10).

Genocide and 'ethnic cleansing' are commanded under the Law wherever God gives the ground (Num 25:17, 31:15-18, Deut 7:2, 20:16, Josh 10:40, 1 Sam 15:3, 19-23). Mercy to such enemies was forbidden in the Law (Deut 7:2). Israel was to show no pity to its enemies (Deut 7:16) nor to those who transgressed the Law within Israel (Deut 13:8, 25:12).

Suicide is a commandment for all those under the Law (Gen 6:3, Mat 18:8-9, Mark 9:43-48, Rom 3:20, 7:18, 23, 25, Gal 5:16, 19-21).

The valuation of persons under the Law in the context of vows was fifty shekels for a man and thirty for a woman (Lev 27:3-4).

Slavery is allowed under the Law (Lev 25:45-46)!

Under the Law, God's secondary will, the then resultant primary will of God, is not to swear oaths (Mat 5:34, James 5:12) so commissioners for oaths (lawyers) under the Law sin against this, whilst the opposite (swearing oaths) is a secondary will under the Law (Deut 6:13).

Under the Law it is right to refuse entry to fellowship meetings on account of the fact that someone is a bastard, in flagrant opposition to the same Law (Deut 23:2, Mat 9:12-13, Mark 2:16-17, Luke 5:30-32, Jam 2:2-4, 8).

Under the Law it is necessary to always wear white clothes as commanded in the Law (Eccl 9:8). Heads should be covered by *all* ointments (Eccl 9:8).

Under the Law it would be difficult to watch the news on television (Isaiah 33:15).

Under the Law it is forbidden to approach a menstrous woman (Ezek 18:6, 22:10).

Genocide & Ethnic Cleansing

God gives all life (Gen 1:1, Eccl 12:7). God kills millions every year (Gen 2:17, Deut 32:39, Mat 10:28, Luke 12:5). God sometimes commands genocide, to those under the Law, as this is

an inevitable necessity of separation (Deut 7:3-6). The reason incidentally that the cattle of the defeated enemy were to be killed was that these were offered to the false gods of the people or dedicated to them and so were under a spiritual contamination or curse (Deut 7:5-6, 12:3, 13:15, Judg 2:2-3). The futility of wanting to be God is that it requires acting like God but Man did not obey the commandment of genocide in God's absolutist way (Deut 20:17, Josh 17:13, Judges 1:28). God has the blood of all the dead on his hands (Gen 2:17, Deut 32:39) and by His blood (Heb 9:12-28, 1 John 1:7, Rev 1:5) are all the dead finally redeemed to eternal life (1 Cor 12:3, Phil 2:10-11).

To want to be God requires separation from that which is not God and God is absolutely distinct from that which is not God (Gen 1:1, Num 23:19, Judg 2:2-3, Job 9:32, Hos 11:9, John 1:18, Rom 1:25). The Law is allowed by God but was conceived in sin (Gen 2:17, 3:22, Rom 3:10, 20) and thus means death to all under it (Gen 2:17, Rom 3:10, 6:23). To come under the Law is sin against the primary will of God (Gen 2:17, 3:22, Rom 3:20), once under it to obey it is not sin (Rom 7:7, 12). Obeying the Law is, as a secondary will, a necessary curse (Gen 3:14, 17, Gal 3:10), just, and not a sin (Rom 7:7, 12). The Law sometimes commands a primary will, under the Law, and sometimes a secondary will, under the law, that are mutually contradictory (Ex 20:13, Deut 13:15, Rev 13:10). This is because God's standard is based on His nature and, for example, he had to die as well as be life (Rev 1:18).

War & Violence

The use or threat of lethal force or imprisonment is against the Law (Lev 24:17, Isaiah 58:9, Mat 5:39, 44, Rom 12:17-21, 2 Cor 10:4, 1 John 3:4, Rev 13:10). All deliberate killing of humans is evil and murder under the Law, even in war and even in a so-called 'just' war (Gen 9:6, Lev 24:17, Mark 15:7).

Under the Law, obedience to the civil authority is a default principle with obedience to God (Rom 13:5) as the primary default overrule (Dan 6:22, John 14:21, Rom 13:1-7). In Daniel 6:22 it is established that a crime was not a crime (Dan 6:22) and was not against God's will. It was a crime though (Dan 6:8) but God's will overrode this (Dan 6:22). This is not just saying that it was wrong to obey this law but that such civil disobedience was in fact not unlawful even in the state's terms (Dan 6:22) as God is the ultimate arbiter of such things (Gen 1:26, Dan 4:35, Matt 22:19-21).

Under the Law God started by showing His people that trust in Him rather than trust in or use of human weapons was the key (Ex 14:14, Deut 3:22, 19:4, Joshua 10:10-13, 24:12, 2 Kings 13:4-5, Prov 20:22, Isaiah 8:14, Ezek 33:26). Although to a greater or lesser extent Israel used weapons of war and fought in its own strength, they were only successful when God fought for them and the greater the extent that He did the more successful they were (Joshua 10:42, 11:7-13, 1 Chron 11:14). They only had to learn warfare properly (Joshua 2:2) after they disobeyed God and God no longer destroyed their enemies (Joshua 2:2-3, 15, 21-23, 2 Sam 22:35). Even then God was their shield in war (2 Sam 22:36). The primary will of God even in the Old Testament was that they trust in God for deliverance from the sword (Job 5:11, 15, Psalm 11:5, Acts 7:25). Under the secondary will of God David was shown how to fight via worldly means (Psalm 18:34) but all the time the primary will of God was that Salvation should be the primary

refuge (Psalm 18:35, Zech 9:9). The shield in Psalm 18:35 is called Salvation which is a function of faith, this is similar but different to the description in Ephesians 6:16-17 where Salvation is the helmet and faith the shield.

In the Old Testament times refuge was to be sought under the primary will of God in the spiritual (Psalm 34:7). Enemies were to be fed and watered under the primary will (Prov 25:21).

Again and again the point is made that it is God who did the fighting for Israel by his supernatural power (Judges 7:2, 9, 2 Chron 6:24, Psalm 44:3, 59:9, 60:4). God's primary will was that Man would trust Him completely for defence and failing that the secondary will was that they would fight looking to God for victory and in general obedience (Ezra 8:22). The primary will was that ALL the fighting would be done by God (2 Chron 20:12-21). In this last case Judah was saved by God using other worldly armies (2 Chron 20:22). Wisdom is declared as better than weapons and a life-giver (Eccl 7:11-12, 9:18).

Genocide and 'ethnic cleansing' were commanded under the Law (Deut 20:16, Num 25:17, 31:15-18, Josh 10:40, Judges 1:28 - 2:15) as a secondary will of God under the Law (2 Chron 25:4) but is also against the Law as the primary will of God under the Law (Ex 20:13, Rev 13:10). 'Total war' was commanded under the Law as a secondary will of God (Jer 48:10). God's primary will *under or after* the secondary will of the Law, once it applies, is that Man allows God to execute violence, this was so even under the Law as the primary will of God (1 Chron 22:8, 28:3, Psalm 11:5). In the Old Testament God commanded genocide as that was the only way for a holy people to stay separate (Num 33:55-56) and was a necessary command as far as Israel was concerned, this was all part of the secondary will of God or the curse of the Law, the forbidden fruit (Num 21:3, 14). The sufferings of the afflicted enemies of Israel were mysteriously compatible with the Love of God via the Prime Principle. Incidentally they also partially suffered for their sins, not as innocents (Deut 9:5, Rom 3:10). This occurred many times (Josh 10:20-33).

Under the Law there was/is a 'time for war' (Eccl 3:8) and it was a secondary will duty (Eccl 8:8). The fact remains that the Word was signified to Israel in that Jesus, as Melchisedec, was sent to Israel to preach peace (Acts 10:36, Heb 7:2).

Torture is practised by Gideon (Judges 8:16). Once under the curse of the Law, which remember was and is forbidden by God, Man has to try to achieve righteousness by, amongst other things, force. This is because only force can 'force' Man to be good in his own strength i.e. by fear, deterrence and, because Man can not resist all temptation, the destruction of all evil or potentially evil influences (1 Kings 20:35, Mat 11:11-13). The Law is Man's choice, not God's (Gen 2:17). As God is the Law (Deut 30:10, John 1:1, 14, Rev 19:13, 22:18-19) to come under it is to try and be God (Gen 3:22, Rom 3:20). God is also the Tree of Life or Salvation but to come under this is not to try and become God (Rev 22:2).

When someone is destroyed by the faith of a prophet or God directly or however, the prime principle is still in operation and God is the decision-maker (Rom 12:3, 1 Cor 12:11) in authorising such acts as: 2 Kings 1:10, 2:24, 5:27, 6:12, Luke 13:2-5, Acts 5:9, 13:11.

It is the Law to pay taxes subject to the principle of obeying God first (Mat 17:25-27, 22:19-22, Rom 13:7) as God's image is upon the whole Creation including pennies as He has dominion and is also upon Man by the spirit of man that he gives (Gen 1:26, Eccl 12:7, Matt 22:19-21).

Caesar's inscription represented that of a foreign dictator not that of the duly elected or proper authority governing by consent so Jesus was forbidding, under the Law, worldly, that of forcible human, violent resistance against an oppressor (Mat 22:20, Mark 12:16-17). At one level the coin was Caesar's as was Israel and Jesus recognises that but this principle is subordinate to the fact that everything belongs to God as Creator and that in any event all men, including Caesar, are made in God's image (Gen 1:26), so obedience to God comes first.

For those under the Law (Rom 10:4, 1 John 3:4), Christ commands that they love their enemies and that they good to them (Luke 6:35, 1 John 3:4). Failure to do so represents a breaking of the Law (Deut 28:58, 61, 1 John 3:4). Jesus points out that saving one's life far from being an imperative is the opposite of the faith and patience of the saints (Psalm 34:9 - showing 'saints' is a term that can apply to those under the Law, Rev 13:10) under the Law (Luke 17:33, 21:19, Rev 13:10).

Jesus commands his disciples to buy, each man, a sword before his arrest (Luke 22:36) but then says that two swords, amongst many disciples, is enough (Luke 22:38) and furthermore then undoes the work of a sword when he heals the ear of the servant (Luke 22:51). This clearly shows that he was referring to the Word of God which is a sword (Eph 6:17) which can be 'bought' (ref Luke 22:36) as this message comes to us as a book in the material with a price. Every man needs this sword (Eph 6:17).

A centurion, Cornelius, is described as 'righteous' which is an expression, as is the word 'always' in relation to his seeking after God. Of course a soldier can be a Christian (Acts 10:7) that does not mean that he should or should not be. A Christian is a sinner in the flesh (1 John 1:8). Neither this centurion or the centurion with faith (Mat 8:10, Luke 7:9) are, individually, upbraided in the Word for being men of potential lethal violence. Neither is the jailer of Paul and Silas (Acts 16:33). This can not be taken to condone their lifestyle, however as we know Peter was a sinful man and yet was not upbraided when called (Mat 4:19, Luke 5:8) nor was Matthew despite the fact that his profession, too, inevitably involved sinning under the Law (Mat 5:46, 9:9, Mark 2:14). Under the Law it is wrong to practise lethal force or imprisonment (Rev 13:10). This is further proved when John the Baptist, speaking to soldiers, says that they must do no violence to any man (Luke 3:14).

Christ is the Prince of Peace (Isaiah 9:6), not War, and all war and lethal violence is of sin under the Law (Jam 4:1-2). Christ revealed this as Melchisedec when Israel was operating under the Law (Gen 14:18, Heb 7:1-2).

It says in Romans 12:18: "If it be possible, as much as lieth in you, live peaceably with all men". The phrase "if it...all men" can not be taken to justify violence under extreme provocation or in time of war under the Law but is instead an, **additional not alternative to the Law**, commandment to reach a human standard (Rom 3:10, 20). This is further emphasised by the passage in Romans 12:19-20 which forbids under the Law the practise of vengeance (Rom

12:19). Economic sanctions or the use of starvation as a means of war is also condemned under the Law, when instead it says the Christian must love his enemy by actually feeding him (Rom 12:20).

Under the Law soldiers do of course manifest good as well as sin as is represented by the greatest and supreme sacrifice (John 15:13). Christians overcome evil by good (Rom 12:21).

The genocide of 'total war', which is an 'abuse of human rights', 'war crime' and 'crime against humanity' is commanded, (and forbidden (Ex 20:13)), by God, as His secondary will, for Israel to inflict on its enemies (Deut 20:16, 30:15). The democratic voters in the West (and now the East) can hardly take issue with the Law in this respect for such voters by their votes routinely empower and authorise the threat, and potentially genocidal use, of nuclear weapons in order to safeguard their freedom and national sovereignty. The primary will of God is that people be first Christian and then defend or attack in whatever manner is prompted by obedience to the two great commandments (Mat 22:37-40).

Summary of God & Sin

God is: The Law (Deut 30:10, John 1:1, Rev 19:13, 22:18-19), a secondary will of God (Gen 2:17), the Unfulfilled Law (2 Cor 5:21, Gal 3:10, 13, 1 Tim 2:5, Rev 22:13), the Fulfilled Law, the Tree of Knowledge of Good and Evil (Rom 3:20), the escape from the Law (Rom 10:4), the Tree of Life (Gen 3:22, John 11:25, 14:6, Rev 20:15), the Way of Salvation (John 14:6), the curse of death (Gen 2:17, 6:3, Deut 30:10, John 1:1, Rev 22:18-19) and the blessing of Life (John 11:25, 14:6), and a man (1 Tim 2:5), the man Jesus Christ (1 Tim 2:5), eternally (Rev 22:13) reconciled in the positive antinomy of the indivisible one (Gal 3:20) God (Mat 28:19) who is not a man (Job 9:32). God is a positive contradiction or antinomy comprised of many such antinomies (Deut 30:10, John 1:1, 14, Rom 10:4, Rev 22:13).