

“Gospel” Passages¹ (In Context)

In English, “Gospel” could be read “God-Spell”² or “God’s Spell” which apparently goes back to Anglo-Saxon English. Thus, “The Gospel” really should be about what God spells-out to us in His History (***His Story***), i.e., the narrative in The Bible. In that sense, the whole Bible is “The Gospel” not just sections of it like I Corinthians 15 or John 3:16 even though those sections of Scripture are full of deep significance³. Easton’s Bible Dictionary suggests the preaching of the ‘Gospel’ includes “the declaring of all the truths, precepts, promises, and *threatenings* (*sic*) of Christianity”. But that suggestion, many good points though it does make, unfortunately tends to relegate, ignore, downplay or sideline the important role of the pre-Christian scripture, i.e., the ‘Old Testament’. Such statements also tend to ignore the necessity of integrating and harmonising ‘New’ and ‘Old’ Testament Scriptures. To be sure, Mr Easton’s commentary did not imply a negation of the Old Testament in any intentional way. Furthermore, Easton and his team did not have new information now available to us especially in connection with the new History based on the revised chronology of ancient Egyptian history.

Regarding the “Gospels” and Old Testament, the Bible is an outworking, development, manifestation etc., of The Kingdom of God as Alfred Edersheim⁴ pointed out. However, as pages in the 3-D *Aleph-Tav* Bible Study system emphasise, it also very much is a record of History proper, current or ‘present’ History, and future History or “Prophecy” as **we** define ‘**Prophecy**’. Since the Bible had been compiled over many generations then completed about 1900 years ago, it could not mean the same to everyone of every generation. Concerning some generations, from Prophecy the Bible may not have revealed or cast any light upon that particular generation’s *current* history occurring in that particular generation’s unique era. However, the opening chapters of *Revelation* are thought to contain a history or Prophecy of the seven stages of Church history (*circa* AD 50 to the current *Laodicean* Church)⁵. Furthermore, the 2006 War; involving the Gaza Area (“*Strip*”) and cities in Lebanon (“Tyre and Sidon”), Amalek and others, against Israel, probably was, or at least ‘may well have been’, foreseen in Psalm 83. The scribe at the time (1000 BC, 500 BC?) may not have been aware he was laying down Prophecy. That just shows even more how Glorious God is for He has managed the development of the Scriptures for the purposes we describe. No human could have organised these things. In this case, a complete Psalm covers a period of just two weeks or so!⁶ Anyway, a significant body of prophecy remains unfulfilled because the *Israel of Jesus’ generation* (7 BC to 30 AD) rejected Him⁷. That takes us to the Exodus 4:8 scenarios described elsewhere in these papers.

Thus events since:

- the emancipation of the Jews in the early 19th Century Europe;
- the Basle Declaration by representatives to the Jewish Congress there in 1897;
- the *Balfour Declaration* (1917), Israel’s (*UN sponsored*) Independence in 1948; and
- the stupendous war of 1967 *The Six Day War* reflecting the re-formatting of the

Earth in the first chapter of Genesis, then six years later, to a lesser extent, the 1973 *Yom Kippur War*;

we witnessed modern “19th and 20th Century” events that surely seem to have been cases of prophetic fulfilment. That has been within a space of barely a century or 130 years (say 1840 to 1970).

However, despite the now almost certainly proven Historicity of the Bible is virtually *assured*⁸, the Bible is in danger of being ignored. This may well be the very era when the last remaining unfulfilled prophecies up to the Millennium are being or are about to be fulfilled. The world and the now mostly-*Laodicean* churches have, by and large, rejected the Bible’s Historicity either deliberately or unintentionally by circumstances that we describe elsewhere. Jesus says to the Laodiceans, “Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will com into him and will sup with him, and he with Me”⁹. Thus within these Churches, wherein there presumably **are** some serious Bible students; even though they are emasculated and suppressed by *The System* in place; they are the only ones left to challenge the view in the outside world that the Bible is all “made up”¹⁰. Presumably too, it is through such people that The Lord can ‘*knock on doors*’ inside most churches. That is partly why Apostle Paul exhorted believers not to give up fellowship. To the chagrin of serious Bible students, inside those churches the Bible is considered allegory or typology most of the time¹¹. Members pick and choose where allegory begins (or ends) and actuality ends (or begins). They declare to the world that verses like John 3:16 are not allegory, expect the world to accept that and then swallow their allegorical interpretations of other rather more enigmatic texts. Of course it would be reasonable to say that unless one does simply accept John 3:16 unquestionably and unequivocally, *like a little child*, then Jesus and the Holy Spirit cannot begin the sanctification process. Sanctification brings the believer to understand other texts. Indeed the *Aleph-Tav Code* we suggest may be embodied therein is part of a personal sanctification process.

So here is the Dilemma. If the Bible is Allegory, why is “The Gospel” not likewise? Outsiders could be forgiven for being unable to make the distinction. But then what **is** “The Gospel”? Even if one can discern the line between allegory and fact or historical event people referring to “The Gospel” need to spell-out what they mean a lot more precisely or effectively. In this document, we observe all (hopefully) the passages in *The Acts* and *The Epistles* to make a better job of defining “The Gospel”.

So what we are going to do now is to execute a *Deconstruction* of the term, “The Gospel”, in order to redefine what the Bible actually says; whether there actually is a “Gospel”; or what can a term like “The Gospel” exactly mean. From the verses below we may be able to come up with a more rigorous term, such as “The Gospel”, and be exact and clear about what it really is. We might even come up with a new term such as “*The God-spell-Out*”.

The Verses

Note: Some examples listed are by way of background. An asterisk (*) indicates a statement, phrase or clause (underlined) other than the specific word or phrase ‘Gospel’. A hash (#) indicates a place where the word(s) “Gospel” or “The Gospel” is used.

“ ... (Luke explaining¹² that he intends to cover:) all that Jesus began both to do and teach”. Acts 1:1;

“ * ... speaking of things pertaining to the Kingdom of God ..”. Acts 1:3;

“ * ... Will You at this time restore again the Kingdom to Israel?....”. Acts 1:6 ¹³ ;

“ * ... You shall be witnesses unto Me ...”. Acts 1:8;

“ * ... We do hear them speak ... the Wonderful Works of God....”. Acts 2:11;

“ * ... Hear these Words of Jesus of Nazareth....”. Acts 2:22;

“ ... Repent and be baptized ... in the name of Jesus *the* Christ for the remission of sins ...”. Acts 2:38 ¹⁴;

“ ... Repent (= *re-think*)¹⁵ .. be converted that your sins may be blotted out....”. Acts 3:19;

“ * ... He shall send Jesus *the* Christ which before was preached unto you..”. Acts 3:20;

“ * ... times of restitution of all things (*Messianic Kingdom and Eternal Order*) which God hath spoken by the mouth of all His Holy Prophets since the World began...”. Acts 3:21;

“ ... every soul which will not hear that Prophet¹⁶ shall be destroyed from among the people....”. Acts 3:23;

“ * ... They taught the people, and preached through Jesus the Resurrection of the dead”. Acts 4:2 ¹⁷;

“ * ... By the name of Jesus *the* Christ of Nazareth, whom **ye crucified**,¹⁸ whom **God raised from the Dead**, by Him doth this man [lame man Peter and John met at the gate of the Temple called “Beautiful”, Acts 3:1] stand whole....”. Acts 4:10 ¹⁹;

“ ... The Stone which was set at nought by the builders....”. Acts 4:11 (Psalm 118:22);

“ ... No salvation in any other....”. Acts 4:12;

“ ... Peter and John unlearned²⁰ and ignorant men....”. Acts 4:13;

“ * ... (*command*) them to speak henceforth to no man **in this name** ...”. Acts 4:17;

“ * ... not to speak at all nor teach in the name of Jesus.....” (Sanhedrin trying to stop the Apostles and new disciples witnessing). Acts 4:18;

“ ... Disciples cite Psalm 2:1-3 in their prayer; ‘Why do they rage against the Lord’s Anointed (*Messiah*)’ ...”. Acts 4:25-6;

“ * ... With great power gave the Apostles witness of the Resurrection of the Lord Jesus ..”. Acts 4:33;

“ * ... Speak ... all the words of this Life...” . (Command of the “Angel of the Lord” after he released persecuted witnesses from the Jerusalem ‘common prison’). Acts 5:20;

“ * ... You should not teach in this name ...” . [Sanhedrin again (c.f. Acts 4:18) trying to stop the Apostles and new disciples witnessing]. Acts 5:28;

“ * ... You have filled Jerusalem with your doctrine ...” . Acts 5:28;

“ * ... Him (Jesus) hath God exalted with His Right Hand to be a Prince and a Saviour for to give repentance to Israel and forgiveness of sins...” . Acts 5:31;

“ * ... Also the Holy Ghost Whom God hath given to them that obey Him ..” . Acts 5:32;

“ * ... They commanded that they should not speak in the name of Jesus....” . Acts 5:40;

“ ... worthy to suffer for His Name...” . Acts 5:41;

“ * ... And daily they ceased not to teach and preach Jesus *the* Christ....” . Acts 5:42;

“ * ... We should not leave the Word of God and serve tables...” . Acts 6:2;

“ *We will give ourselves continually to prayer, and to the ministry of the Word...” . (Referring to the Apostles’ primary role). Acts 6:4;

“ * ... And the Word of God increased and a great company of the priests were obedient to the Faith” . Acts 6:7;

“ ... We have heard him (Stephen) speak blasphemous words against Moses.....” (Exemplifying the differences between what Jesus taught about Moses versus what the Sanhedrin taught). Acts 6:11;

“ ... this man ceaseth not to speak blasphemous words against this Holy Place and The Law.....” [As quoted in 6:14, Jesus prophesied that the Temple would be destroyed, as it was 40 years later by the Romans, albeit unintentionally. And, of course, as the Sermon on the Mount showed, Jesus’ teaching about the Law of Moses (6:14 *passim*) itself differed in many ways from the Sanhedrin’s. Although on matters like Resurrection Jesus did find common agreement with the Pharisees on the Sanhedrin and above we saw the priests were coming over to Jesus’ side in significant numbers]. Acts 6:11;

“ ... The God of Glory appeared unto our father Abraham ... when he was in Mesopotamia before he dwelt in Haran (or “Charan” in KJV)(Note the Doxological nature of Stephen’s title for God.)” . Acts 7:2;

“ ... A prophet which the Lord your God shall raise unto you of your brethren like unto me, Him ye shall hear” (Stephen quotes Deuteronomy 18:15 at the Sanhedrin and claims that Jesus is that “Prophet”). Acts 7:37;

“ * ... (Moses) ... who received the lively oracles (c.f., Romans 3:2) to give unto us....” . Acts 7:38;

“ ... The Just One (Stephen’s description of Jesus)....”. Acts 7:52;

“ * ... They went everywhere preaching The Word....”. Acts 8:4;

“ * ... And Philip went and preached Christ unto them (Samaritans)....”. Acts 8:5;

“ * ... But when they believed Philip preaching the things concerning the Kingdom of God, and the Name of Jesus *the* Christ, they were baptised, both men and women....”. Acts 8:12;

“ * ... the Apostles which were in Jerusalem heard that Samaria had received the Word of God.....” (Peter and John then went down to Samaria to open the Keys of the Kingdom²¹ to the Samaritans). Acts 8:14;

“ ... (a) gift of God (*that*) may (*not*) be purchased with money ...”. Acts 8:20;

“ * ... when they had testified and preached the Word of the Lord, (*they*) returned to Jerusalem ...”. Acts 8:25;

“ # ... and preached The Gospel in many villages of the Samaritans....”. (This is the first time in this survey we find the use of the word “Gospel”). Acts 8:25;

“ ... (*Do you*) Understand what thou readest? (Acts:8:30): And he said, How can I, except some man should guide me ²² ?”. Acts 8:30(b)-31;

“ ... of whom speaketh the prophet this? of himself, or of some other man? (Illustrating the importance of prophecies when discussing ‘*The Gospel*’”. Acts 8:34;

“ * ... And Philip preached unto him Jesus ...”. Acts 8:35;

“ ... and (the *Ethiopian ‘Eunuch’*) said, I believe that Jesus *the* Christ is the Son of God” (Implying the Messiah’s nature and title as “Son of God”). Acts 8:37;

“ * ... if he found any of this Way,.....” [Note use of the term “Way”. Refer also Acts 9:27 (in a sort of *double entendre*), 16:17, 18:25-26 (twice), 19: 9 & 23, 22:4 and 24:14 & 22)]. Acts 9:2;

“ * ... (Saul-Paul) to bear my name before the Gentiles, and kings, and the children of Israel...”. Acts 9:15;

“ * ... And straightway he preached Christ in the synagogues, that he is the Son of God”. Acts 9:20;

“ * ... (Saul) confounded the Jews which dwelt at Damascus, proving that this is *the* very Christ (Messiah).....”. (Here the emphasis is on Jesus’ Messiahship and in these early days that would be a key part of Paul’s message since Israel had been called to declare Jesus as Messiah. Later Paul would become the main teacher on the role The Church of Christ would now play until the Rapture). Acts 9:22;

“ * ... how (Paul) had preached boldly at Damascus in the Name of Jesus. ...”. [Earlier

in the verse Barnabas reports that Paul had seen “The Lord in The Way” although there may be a *double entendre* here alternatively meaning *en route* as it were. Refer also Acts 9:2, 16:17, 18:25-26 (twice), 19: 9 & 23, 22:4 and 24:14 & 22]. Acts 9:27;

“ * ... And he (Paul) spake boldly in the name of the Lord Jesus, and disputed against the Grecians ²³ :” (In 9:27, Paul preaches in the “Name of Jesus” but here “The Lord Jesus”. Paul’s “dispute” with the Greeks sounds very much like a vigorous debate about Greek Philosophy, History and other weighty matters. While this sort of thing, or complex matters, may not be to everyone’s taste, those who are able to engage in such discussions should be supported by fellow Christians not gainsaid). Acts 9:29;

“ ... (After Saul’s conversion(the churches) ... “were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.” Acts 9:31;

“ ... (Re Cornelius) A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.” (Traits of a typical God-fearing Gentile. Cornelius would be one whom Acts 15:21 would refer to). Acts 10:2;

“ ... to hear words of thee.” (Or would it be better to suggest “To hear The Word from you”). Acts 10:22;

“ * ... We all here present before God, to hear all things (words ?) that are commanded thee of God.” (Ask a modern Israeli what “*Devar*” means; he will say “thing”. In Biblical Hebrew, the primary meaning is “Word”. Hence my little redaction above). Acts 10:33;

“ * ... The Word which God sent unto the children of Israel, preaching peace by Jesus the Christ: (he is Lord of all:) ..”. (With reference to the above “redaction” in verse 10:33, , actually, Peter introduces his comments with “The Word”). Acts 10:36;

“ * ... **That word**, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached”. Acts 10:37;

“ ... How God anointed Jesus of Nazareth with the Holy Ghost and with power:..” (Note that Peter names The Lord as “Jesus of Nazareth”) ²⁴ . Acts 10:38;

“ ... for God was with him.” (Echoing the *Emmanuel* of Isaiah 7:14) ²⁵ . Acts 10:38;

“ * ... And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem”. [Whereas we are Ambassadors²⁶ for Christ (Ephesians 6:20, II Corinthians 5:20). However, it may well be our generation of the Church (the 50th perhaps) is the one that witnesses the birth and rise of The Antichrist-666. We remain until the Father deems it is time for our Lord and Saviour to Rapture-Rescue us]. Acts 10:39;

“ ... whom they slew and hanged on a tree....” [Modern embarrassment in the churches leads to a downplaying of the Creation and Fall Accounts in Scripture. Especially in regard to the ‘Tree’ motif. We believe that ‘tree’ was a touch-tronic computer. God had embedded one in a tree that Adam, of its fruit (images on the screen), disobeyed and somewhat ignorantly *consumed* (Hebrew *acol* or @ or ‘a-all’) with eye and finger coordination (“Do not touch” as Eve suggested). So Jesus had to hang on a tree which

was, actually some lumber manufactured into a 'Cross' ²⁷. Acts 10:39;

“ * ... God raised Him up on the third day, and shewed him openly”. [The Resurrection is a necessary (I Corinthians 15:4) part of what is usually referred to as “The Gospel”. If one is going to use this term, it should at least be qualified by a Scriptural reference such as “I Corinthians 15” and this author adds “the whole chapter thereof” not just its opening verses]. Acts 10:40;

“ * ... And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick (living) and dead”. Acts 10:42;

“ ... To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins”. Acts 10:43;

“ * ... the Holy Ghost fell on all them which heard The Word.” [As the next verse shows, Peter had now completed the task of opening the Keys of the Kingdom to all humanity - Jews (especially in the sight of the Circumcision Party), Samaritans (or 'half-Jews') and now Gentiles (non-Jews)]. Acts 10:44; And so (in Acts 11:1)

“ * ... the Gentiles had also received the word of God...”. Acts 11:1;

“ ... *the* Un-circumcised. [The term used here for Unbelievers but as the following passages show much of ancient Jewry, or their leadership, had overlooked the all-important “Circumcision of the Heart” ²⁸; Deuteronomy 5:28 (implied), 10:16, 30:6 and Jeremiah 4:4)”. Refer Addendum on Circumcision]. Acts 11:3;

“ ... What God hath cleansed...”. (In this passage it is about “unclean” meats being cleansed but the obvious implication is Sinners being cleansed and it is God doing the cleansing. This reminds us that whoever believes does so because God Himself does a Wondrous Work). Acts 11:9;

“ ... And this was done three times.....” (The three occasions in a vision The Lord had to convince Peter all meats were clean and that he was no longer obligated to Mosaic Law as was from AD 30 onwards going to be the case for all members of the Church of Christ - Jewish or Gentile. This emphasises a rule we often make that one point is just that; two points is a line but three points constitutes a trend. Making sure Peter and, one hopes, readers of *Acts* gets the point God thrice emphasised it. ²⁹). Acts 11:10;

“ ... Who shall tell thee words (*The Word* ?), whereby thou and all thy house shall be saved.” (This does not imply that every member of the household will necessarily receive “circumcision of the *foreskin* of the heart” (refer Addendum on Circumcision) or that infants therein would suddenly receive circumcised hearts either. We simply do not know what provision God intends for infants in Eternity. God rescued out of Egypt an entire household of Jews, Egyptians, and, presumably, Edomites and other Gentiles, but mainly Jews descended from Jacob. This crowd was redeemed out of a life described as 'slavery'. They were saved physically from an army and a collapsing wall of *Red Sea*³⁰. But as later events turned out, many of these people, Jews and Gentiles, were never circumcised on the heart. Nor were some physically circumcised as per the Abrahamic Covenant which was a necessity for those following the Mosaic System.

The person receiving The Word must be able to receive it and act on it - one way or the other). Acts 11:14;

“ * ... Then remembered I the Word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.” (Those circumcised on the heart went down into the waters with John the Baptist to prepare for entry into the kingdom of God. But after Pentecost, all believers come into the kingdom on belief and go down into the waters of Baptism as an outward sign of their inward new nature). Acts 11:16;

“ * ... as he did unto us, who believed on the Lord Jesus Christ...”. Acts 11:17;

“ ... Then hath God also to the Gentiles granted repentance unto life”. [Again this sort of statement must be carefully considered in context with other Scriptures. Obviously Adam, Methuselah, Enoch, Noah, Shem, Job and people like Jethro the Midianite priest were saved Gentiles. Men like Naaman (*circa* 800 BC) and; in Jeremiah’s time (*circa* 600 BC), Ebed-Melech the Ethiopian unless he was a descendant of an earlier Proselyte; were obviously Gentiles who became believers. Later in Acts we learn that “from old time” (Acts 15:21) people came to Jewish synagogues to hear ‘Moses’, i.e., their *Tanaakh*, being read and discussed. Everyone before and after the Cross had to be circumcised in the heart (Leviticus 26:41, Deuteronomy 10:16, Jeremiah 4:4). It is the fact that “repentance unto life” comes to Jews and Gentiles in a new fashion, so to speak, because of the Cross which enabled, for example, souls of saints who had died before the Church Age (from Pentecost AD 30) to now go straight to Heaven rather than *languish* for a period in Sheol-Hell. Believers, because they are now ‘New Men’ (Ephesians 2:15), the former ‘Wall of Partition’ now broken down, are to constitute one body, the Church of Christ, rather than be spread over two units - Jew or Gentile - with spiritual blessings now held in common by both Jew and Gentile. Jews are still going to benefit from additional physical promises³¹ to Abraham although Gentiles are going to share in the benefits of that situation too]. Acts 11:18;

“ * ... Now they which were scattered abroad..... were preaching The Word to none but unto the Jews only”. Acts 11:19;

“ * ... And some of them were men of Cyprus and Cyrene, which spake unto the Grecians, preaching the Lord Jesus.” [“Cyrene” has an importance or significance in the Scripture that is almost universally overlooked. It is named after *Tsor* or the Hebrew name for ancient Tyre. In modern-day Libya, Cyrene (Cyrenaica) was formerly the home of Simon who helped Jesus carry the wood for His Cross. That was a very significant task since that wood was earlier typified by the wood the also Thirty-Seven--Year-Old Isaac bore up to Mount Moriah 2000 years previously. *Tsor* was often used to symbolise a hill or mount. Modern Bibles translate the “Put” of Ezekiel 38:5 as “Libya” but modern and ancient Libya was only part of “Put” as we discuss elsewhere. “Put” was the name the 7th Century cartographers gave to Tyre’s possessions or mercantile networks. So it is interesting to see men of Cyrene being prominently mentioned here in an evangelical connection. They came from the same society as Mary Magdalene and we know how important she was in the Lord’s first exhortation after the Resurrection to spread the “*Good Word*”. Clearly, this ancient base of the Tyrian-Phoenician mercantile empire, has much more significance than initially meets the eye. It is the Revised History that brings all this to light]. Acts 11:20;

“ ... a great number believed, and turned unto the Lord”. Acts 11:21;

“ ... And the disciples were called Christians first in Antioch”. (When Paul and Barnabas spent a year there and “taught much people”). Acts 11:26;

“ * ... the Word of God grew and multiplied”. Acts 12:24;

“ * ... at Salamis, they preached the Word of God in the synagogues of the Jews”. Acts 13:5;

“ * ... Sergius Paulus, a prudent man; desired to hear the Word of God”. Acts 13:7;

“ * ... (but) Elymas the sorcerer ... withstood them, seeking to turn away the deputy from The Faith”. Acts 13:8;

“ * ... the Right Ways of The Lord”. (Or “The Right Way” perhaps). Acts 13:10;

“ * ... Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord”. Acts 13:12;

“ ... after the reading of the law and the prophets the rulers of the synagogue ... *asked* (Paul and Barnabas) .. have ye any Word of Exhortation for the people?” Acts 13:15;

“ ... Paul stood up, and ... said, ‘Men of Israel, and ye that fear God, give audience’...”. (The ‘Ye that fear God’ obviously refers to the Gentiles who regularly attended synagogues to hear the One True God’s Words, c.f., Acts 15:21). Acts 13:16;

“ * ... Of this man's seed (David Son of Jesse) hath God according to his promise raised unto Israel a Saviour, Jesus ...”. Acts 13:23;

“ * ... Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the Word of this Salvation sent”. [Paul speaking to Jews and Gentiles but ‘Word of this Salvation’ could also be read from Hebrew as ‘This Word of *Yeshua*-Jesus’ and reflects John 1:14, “The Word became (or ‘was made’) Flesh and dwelt among us”]. Acts 13:26;

“ ... (The Jewish leaders) knew him not, nor yet the Voices of the Prophets which are read every sabbath day, they have fulfilled them in condemning hi m”. (Confirming that the Prophecies are a crucial aspect of teaching about Jesus). Acts 13:27;

“ * ... And when they had fulfilled all that was Written of Him...”. (Teaching of not just the prophecies but of all the writings in the Old Testament. Exactly, “The Writings” are the Book of Psalms and the other books such as *Job, Proverbs* etc., which are not part of the *Torah* or Prophets, “The Writings being the third main section of the *Tanaach* or Jewish ‘Old Testament’. In Luke 24:27, Jesus talked to the disciples at Emmaeus iting Scripture from “Moses and the Prophets”. In verse 44, Jesus added the “Psalms” representing the ‘Writings’ section of *Tanakh* to the list of sections of Scripture He referred to in verse 27. We see in that last chapter of Luke’s Gospel the three sections of the *Tanaakh* being used for teaching). Acts 13:29;

“ * ... But God raised him from the dead.” (A crucial aspect of “The Gospel” as I Corinthians 15:4 demands). Acts 13:30;

“ * ... how that the promise which was made unto the fathers (verse 33), God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee; And as concerning that He raised him up from the dead.” [The Promise would probably initially or primarily refer to Genesis 3:15 and the *positive* side of the Seed of the Woman Programme. It would include the promise that in the seed of Abraham (Genesis 12:3 and 22:18), Isaac (Genesis 26:4) and Jacob (Genesis 28:14), a promise made to each father-patriarch individually, all the world would be blessed]. Acts 13:32-4;

“ ... He saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.” (More aspects of what should be “The Gospel” from the “Writings”). Acts 13:35;

“ * ... that through this man (“Jesus” verses 23 & 33) is preached unto you the forgiveness of sins”. Acts 13:38;

“ * ... And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses..”. [We have to be careful here re the law of Moses. Part of the problem with theology of the time is that Jews began to believe the Law of Moses Justified the believer. But it was only the already justified believer who ever seriously tried to follow the Law of Moses apart from those who did so out of lip service because they were born into a Jewish family. The latter never really came to true belief or “Circumcision of the Heart”, Deuteronomy 5:28 (implied), 10:16, 30:6 and Jeremiah 4:4. It may well have been that they had been physically ‘circumcised on the Eighth Day’ by their parents and the religious authorities. There are traditions that laws in the Mosaic Code predated Moses ³²]. Acts 13:39;

“ * ... Beware therefore, lest that come upon you, which is spoken of in the prophets”. (Although Paul here is directing the Jews in the audience to prophecies relating to Israel’s forthcoming struggles because she rejected her Messiah, until a new generation of Israel comes forth that will accept Jesus, the rest of us also need to take heed of the prophets). Acts 13:40;

“ ... Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you (Habakkuk 1:5)”. [This prophecy from Habakkuk is primarily about the invasion of the Chaldeans which flattened Judea between 600-586 BC. At the time, the Jews could not believe that prophecy would be fulfilled, nor heed its warning of the depth and extent of the destruction in 586 BC. In many ways, Israel did not really learn from that disaster. For example, when seventy years later, the call came to return to Israel after the deportations and “Exile”, the majority of the Diaspora of that era stayed in Babylon or Persia and their descendants were still there when Jesus was born. Even in AD 30, The Jewish Diaspora formed the majority of World Jewry. But just as Israel did not learn from God’s Works in the past, they would not recognise what Jesus did ³³]. Acts 13:41;

“ * ... the Gentiles besought that these words might be preached to them the next Sabbath.” (This happened in that synagogue ‘after the Jews left’. People often jump to the conclusion that All Jews by implication rejected ‘The Gospel’. They would point to verse 45 certainly as the King James translation into English from Luke’s Greek. But Acts 14:1 says, “a great multitude both of the Jews and also of the Greeks believed”. Jews believed in Acts 13:43. The same is stated or at least implied in many other scriptures. Certainly a majority of Jews continued following their leaders’ dictum that Jesus was a deceiver or sorcerer. But the more important point for our discourse here is that the passage shows the Gentiles wanted this survey from the Bible’s Prophets and Historical record preached at the next sabbath. Presumably, the request came on behalf of those who had missed out on the *sermon*]. Acts 13:42;

“ * ... And the next sabbath day came almost the whole city together to hear the word of God.” (They came to “hear the ‘Word of God’ not “The Gospel” which obviously is part of the Word even a central part of it). Acts 13:44;

“ * ... the Word of God should first have been spoken to you....”. (This is the momentous occasion when Paul tells the Jews opposing him that in future he will emphasise preaching “The Word of God”, again not “The Gospel”, to Gentiles. Paul did not stop preaching to Jews and he exhorted Gentiles to continue the work of convincing Jews about Jesus as he explains in Romans 11. In Romans, and elsewhere, we do find Paul using the term “The Gospel”. However, in these pages we want to put the use of that term into a wider perspective beginning with this survey of Acts and continuing in the the Epistles to see what they say). Acts 13:46;

“ * ... the Gentiles heard this and glorified the Word of the Lord.” (It is “The Word of the Lord” they “Glorified”. The Scriptures are in fact primarily attesting to “The Glory of God”. We say, in technical jargon, that the Scriptures are therefore essentially “Doxological” not “Soteriological” nor “Theological”. Modern preachers³⁴ of “The Gospel” tend to overlook this and over-stress the soteriology in one’s long experience listening to their sermons. Gary Brooker and *Procul Harum* sing “Ain’t no use in preachers preaching³⁵ when they don’t know what they are teaching³⁶). Acts 13:48;

“ ... and as many as were ordained to eternal life believed.” (This brings to the surface the view that anyone who believes has been pre-ordained to believe. This is an extreme Calvinistic view. It could be correct but it is not given to anyone of us to know for any particular individual. So we still preach or teach the Word of God. The Apostle and ourselves may say “pre-ordained” but it might be that God surveyed the history of the Universe from beginning to end perhaps even before its creation. God foresaw who in the Universe, whether angel or man, did choose correctly in their lifespan and then God recorded the name in the Book of *Eternal Life*). Acts 13:48;

“ * ... And the Word of the Lord was published throughout all the region”. Acts 13:49;

“ ... they (*were*) speaking boldly in the Lord...”. Acts 14:3;

“ * ... gave testimony unto the Word of his Grace ...”. Acts 14:3;

“ ... and granted signs and wonders to be done by their hands.” [In this verse we see three aspects to the work of the early church in spreading what is often euphemistically

referred to as “The Gospel”. We have ‘Wording’; as one would theoretically or plausibly see in a Hebrew draft of this passage; or as translated from the Greek, “speaking in the Lord”; “The Word of Grace”; and “Signs and Wonders”. Taken in the context of so many passages already in this so far relatively short part of our total survey, “signs and wonders” pale into insignificance beside what was said, spoken, preached or taught (“The Word”). In fact, a wondrous sign through Paul had the opposite effect to what was desired as Acts 14:11-13 show. Signs and wonders seem to have been confined mostly, if not always, to “Apostles”. And then only to some of them and only to confirm them as Apostles so that what they loosed and bound³⁷ would be accepted and finalised by the time they were deceased. “The Church’s One Foundation is Jesus Christ Her Lord” but He delegated some functions to that Apostolic Group and to it alone, not to any other later *apostles* ³⁸]. Acts 14:3;

“ # ... And there they preached the gospel

 [This is the second time in this survey we find the use of the word “Gospel” (Greek *evangelion*) in the text. Previously we saw this word in Acts 8:25]. Acts 14:7;

“ ... (Paul and Barnabas speaking), “...we preach unto you that ye should turn from these vanities (worship of Planets and statues representing them) unto the living God, which made heaven, and earth, and the sea, and alltherein.” [Here what is preached also includes the Creation. These pagans needed to change their minds (repent or re-think) and worship the true Creator rather than planetary objects in the Creation which admittedly had caused Man and his planet much stress in the previous millennia in the manner Dr Velikovsky described. Elsewhere, we have commented on these passages where Paul and Barnabas were mistakenly identified as Mercury and Jupiter. We explain why the talkative Paul was identified with Mercury. Immanuel Velikovsky³⁹ explained why these planets became objects of worship and why they received various peculiar or unique characteristics such as Mercury’s role as a messenger between the more powerful and ‘larger’ gods]. Acts 14:15;

“ * ... the God who did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness”. Acts 14:17;

“ # ... And when they had preached the gospel to that city (Derbe), and had taught many, ...” (This is the third time in *The Acts* and the Epistles there is a direct reference to “The Gospel”. We note that they also “taught” there). Acts 14:21;

“ * ... exhorting them (the disciples in Lystra, Iconium and Antioch) to continue in the faith, and that we must through much tribulation enter into the kingdom of God.” (Here we see the work also involved exhorting the believers who are now called “disciples”. But being a disciple entails persecution although the word used in this KJV excerpt is “Tribulation”. As a policy, we use ‘Tribulation’ for the Seven Year period called “The Tribulation” which is sometimes split into two segments where the latter half is called the “Great Tribulation”. Meanwhile, we use “persecution” for the sort of nonsense disciples will get such as false allegations made against us, denial of work, ostracism etc., which is our daily lot). Acts 14:22;

“ * ... preached The Word in Perga...”. Acts 14:25;

“ * ... opened the door of faith unto the Gentiles”. [The phrase ‘opening the door of faith’

is used to remind us that Jesus gave the “keys of the Kingdom” to Peter. One uses a key to lock or unlock a door. In John 10:9, Jesus described Himself as the Only Door by which a man can enter Christ’s Kingdom. The motif of the door and the key to unlock it is obvious. The sentence here, if it is not taken in context with many other passages in the Bible, suggests that Gentiles, or non-Jews, only got saved from AD 30 onwards. Obviously that cannot be the meaning here. It would mean all the believers before Abraham were eternally lost including even Noah. That clearly cannot be the case. It would mean Jethro, Moses’ father-in-law’, Ruth, the Queen who ruled Africa (Ophir⁴⁰), Naaman, Ebed-melech who rescued Jeremiah from the well, etc., would not be saved. Again that is obviously not the case either ⁴¹]. Acts 14:27;

“ ... Except ye be circumcised after the manner of Moses, ye cannot be saved.” [This false statement was clearly NOT part of the ‘Gospel’ nor any part of God’s Word. Only male descendants of Abraham, Issaac and Jacob were to be circumcised in the eighth day. The rite was necessary to bring Israel plus any who converted into Moses) under the Abrahamic Covenant. The blessings of that covenant went well beyond the terms of the Mosaic Covenant. Neither of these two covenants “saved” people from their sins. That was the wrong conclusion the religious leaders in Jesus’ Day had arrived at after centuries of struggle in their theology. If the Plan for Israel had started in the ideal way we suggest in these pages, anyone wanting to engage in the blessings of God’s covenants with Israel would have been circumcised but that would not save them. Only if people believed and were saved would comply with these covenants. Unbelievers ignored the covenants. Others simply followed the covenants because they had been brought up that way but they were not necessarily believers. Many Israelites that came out of Egypt had not been circumcised. They had let the practice lapse⁴². So a major ceremony was needed in Sinai to get all those men who wanted to abide by the Mosaic Covenant to be circumcised. That did include a good number of Gentiles who left Egypt with Israel because they believed in Jehovah and not in the gods of Egypt. So it was natural for some Jewish members of the early Church to think the same way. However, the New Covenant in Jeremiah 31:31 did not require physical male circumcision but circumcision of the heart **alone** - both Men and Women. The Law of Moses could only operate for people alongside the Abrahamic Covenant which is the one that required male circumcision⁴³. Women, in effect, were covered by the fact that their father or husband was circumcised. Gentile men who wished to come under the blessings of the Law of Moses and the Commonwealth of Israel, had to be circumcised. But physical circumcision no longer had any role (except for baby boys under the Jewish Abrahamic Covenant) the removal of the “Middle Wall of Partition” (Ephesians 2:14) of the Mosaic system had been removed. Circumcision of the heart would still come by the action of God in the believer (regeneration). From AD 30 onwards, only full immersion in the waters of Baptism and commemoration of the Lord’s Death, Burial and Resurrection would remain as physical rites⁴⁴ for the Church of Christ. But it is the internal, unseen regeneration or ‘circumcision of the heart’ that has always determined a person’s salvation not works, deeds or removal of flesh from someone’s body]. Acts 15:1, 5;

“ # ... that the Gentiles by my mouth should hear the Word of the Gospel, and believe.” (This is the fourth time we read “Gospel” but on this occasion it is The Word of the Gospel” which sort of conjoins “The Word” and “Gospel”). Acts 15:7;

“ * ... Who knows the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us.” [This passage stresses that God also looks at the heart of the Gentiles

who are the main subject in the passage, just as He did when He anointed David to be King of Israel. God has always been looking at men's hearts! It's the heart that needs *circumcising*! No rite is mentioned at this point in *Acts*, neither baptism nor circumcision⁴⁵. However, by New Testament times (AD 30), and in New Testament writings (AD 30 - *circa* 100 AD), the importance of the regeneration of the *inside* or the "circumcision of the heart" becomes even more explicitly paramount because of the Cross and *Pentecost-Shavuot*. Nevertheless, the importance or necessity of 'inward circumcision' is present in the Old Testament *viz.*, Deuteronomy 10:16, 30:6 and Jeremiah 4:4. But more to the point here in Acts 15:8, it was only after The Atonement at the Crucifixion that the permanent and full indwelling of the Spirit of God in the Believer could be possible commencing from that first Shavuot-Pentecost fifty days after the Resurrection. It was that privilege that Peter was tasked to bring to the world with the "keys to the kingdom" given to him alone to use on the three occasions he did. The Old Testament calls for and looks forward to the New Testament situation but the pre-Cross Saints could not know how this was to be effected in exactly the way we read about in the New Testament. But all that should not be confused with the basic matter of who has been saved or unsaved throughout time. There were many Old Testament or pre-Cross saints but they could not have the privileges (as in Revelation 3:20) of the Church of Christ saint (*Christian*, Christ One, Disciple of Christ, *Believer* etc). Acts 15:8;

" * ... no difference between us and them, purifying their hearts by faith". [Again it is the "heart" that is purified or regenerated. This is internal and metaphysical not external and physical. We must not forget that in Hebrew thinking the heart and mind were part of the one *whole*. The Greeks, however; in their language under their heavily Hellenist-influenced milieu; saw the heart and mind as being distinctly separate. But Paul and Luke would see the relationship in the Hebrew way. Nevertheless, with the Hebrew perspective of the heart and mind, Romans 12:2 sees the importance of the need to **Change the Mind, Renew the Mind** etc., rather than change one's *heart* which basically, albeit importantly, just pumps blood around the system. Definitely the "Life is in the Blood⁴⁶" so the Heart as a physical organ is certainly important and may even have some significance not yet known to us from our scientific enquiry. But as we now know it is the Brain; even though it physically resembles the intestines that only have excrement in them; that drives much of our system and certainly has a major influence on our thinking and philosophies. People have to change or revert their anti-God minds into accepting God and what He says in the Bible as truth. This is the essential meaning of repentance - a change of mind and we might add, changing it to meet *God's perspective on things*. This leads to a renewing of the mind as Romans 12:2 calls for. It is that mind described in Romans that begins to "prove what is that good, and acceptable, and perfect, will of God]. Acts 15:9;

" * ... But we (*Jews*) believe that through the Grace of the Lord Jesus Christ we shall be saved, even as they (*Gentiles*)". Acts 15:11;

" * ... That the residue of men might seek after the Lord" (One of the purposes behind the preaching of these messages is to get men to seek after the Lord. However, we note at the end of the verse, it is " the Lord, who doeth all these things". In Revelation 3:20, the Lord is standing at the door knocking to get the man to answer and open the door of his life. But in this verse, James, as the leader of the Church in Jerusalem, points to action from the Lord's direction. Again we ask the question, does

the man respond to God's call or is man so helpless that only if God does the work would anyone at all be saved? As noted elsewhere, that is one question that we shall one day know the answer to though we cannot adequately or sufficiently answer now. Unlike many other questions often relegated to this status which can and have been answered, the answer to this one remains enigmatic). Acts 15:17;

“ * ... Paul and Barnabas ... teaching and preaching the word of the Lord...”. Acts 15:35;

“ * ... every city where we have preached the Word of the Lord...”. Acts 15:36;

“ * ... forbidden of the Holy Ghost (or Spirit) to preach the Word in Asia,.....”. [There has been much discussion why the Holy Spirit would take this seemingly restrictive or even peculiar action. It is possible that work was being conducted by others but not everyone is convinced by that reason. That Paul, Silas *et al* were in the region of Galatia (*Galadia, Chaldea*) is interesting from a revised History perspective. For it is the region of the diaspora Chaldeans or Kurds, descendants of the last exodus out of ancient Babylon (*circa* 100-800 BC). Even today, in their mysterious religion of Yesidism; which only a minority of Kurds involve themselves in; the Kurds are perhaps the last remaining link with the religion of ancient Babylon. This barrier set by “The Holy Spirit” may have something to do with the history and prophecy concerning Babylon. But it is not yet clear to us what that connection might be. It may be a space we need to watch out for as the prophecies ‘unfurl’ ⁴⁷]. Acts 16:6;

“ # ... assuredly gathering that the Lord had called us for to preach the Gospel unto them (*in Macedonia*)”. [This is the fifth occasion we read of “The Gospel” being preached. After being barred from Bithynia (verse 7) Paul went to Troy (refer Addendum on Greek History)]. Acts 16:10;

“ * ... Lydia ... of Thyatira who worshipped God, heard (*Paul*): whose heart the Lord opened, that she attended unto the things (words ?) which were spoken of Paul”. [In this act of outreach and witness we see that Lydia already “worshipped God”. Her “heart the Lord (*had*) opened”, and that it was “things” that Paul spoke which she listened to. “Thing” in Hebrew is the same word as ‘Word’. It is possible that in the process of translation and re-translations; in and out of Greek, Syrian (Aramaean), Latin and Hebrew; redactions etc., etc., that Luke originally had the Hebrew *Devar* in mind when writing “things” in this passage]. Acts 16:14;

“ * ... the Way of Salvation...”. [Refer Acts 9:2 & 27, 18:25-26 (twice), 19: 9 & 23, 22:4 and 24:14 & 22 for Luke's use of “The Way”. Here, a demon-possessed girl actually spoke these words. The situation reminds us that Mary Magdalene was once likewise ‘possessed’. This ‘girl’ sums up Paul's words as ‘the way of salvation’. But was that **all** Paul talked about? One of the cardinal points of the Dispensational theologians is that they see the Bible as being primarily Doxological not Soteriological⁴⁸. Although the ‘way of salvation’ is important is it all that “The Gospel” is about? In a subtle way, are we witnessing in this event the origin of a counterfeit Gospel that sells itself by assuaging the fears that most people have about what happens in the hereafter. This approach fails to mandate people to “be transformed by the renewing of your mind” to enable one to “prove what is that good, and acceptable, and perfect, will of God” (Romans 12:2. If one just concentrates on being or getting ‘Saved’ these other highly important aspects of the Christian life and discipleship tend to fall away or are even ignored. Only the milk of

Scripture is discussed. No meat is eaten and the Believer remains impoverished and malnourished. He or She does not grow but remains at best a solely germinated seed or thorn-surrounded fruitless plant with meagre roots and no fruit]. Acts 16:17;

“ ... teach (*unlawful*) customs (and) to observe (*not*) being Romans ...”. [As with an earlier verse discussed above, this statement from Paul’s opponents needs to be closely observed because by deconstructing its points we can probably say something more about the things Paul **did** say. For example it is highly unlikely Paul taught the people any customs. Instead he would be liberating people from the rules of religion. “Religion” is derived from the Latin *Ligare* which means to bind oneself to rules. The Roman *Fasces* was a bundle of iron rods bounded with leather straps. The *Fasces* (or Fascists) symbolised a tightly-knit unit where everyone is bound together with little or no room for dissension, diversity or variation. Rome had its laws like any nation but Caesar (or The Senate) enforced them mercilessly. Yes we have to observe the Laws of Government but in Christ there really are none. Instead the rule of life is described as loving our neighbour as Christ loved the Church and gave Himself up for Her. Our conscience still pricks us when we do uncharitable things. Also, we are permitted but not mandated to use aspects of the Mosaic Law to “instruct” (Romans 2:18) ourselves in good behaviour. Paul, as a Roman citizen, surely did not tell people to disobey Rome’s laws. He even used Roman Law (e.g., as in verses 38-39) to defend his rights or liberate himself from the clutches of the Jewish High Priest who wanted him killed after his conversion. What Paul probably did talk about was Christ’s forthcoming kingdom. He would have said that we are citizens of, and heirs to, Christ’s Kingdom. We are ambassadors for Christ (II Corinthians 5:20 and Ephesians 6:20). That means we have to get on with the job of performing Romans 12:2 (quoted above)]. Acts 16:21;

“ * ... what must I do to be saved?(verse 31) ... And (Paul and Silas) said, ‘Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house’....”. [The question asked by the jailer was obviously in the context of the very public and well advertised preaching by Paul and Silas. Until now, the jailer like many others was weighing up the pros and cons of joining the Christians. But in this dire situation he began to panic and suddenly focussed on what really mattered. He obviously realised that his life is short and suddenly he is faced with the awful consequences of not being reconciled to God at the point of death. So his immediate response is, “What must I do to be saved”. But his question was surely asked with much of Paul’s teaching about the Word of God from the Creation through the Fall of Adam and on through history to make him face up to the reason why Man is on Earth and what is the ultimate destiny (one way or the other) of each man, woman and child (old enough to comprehend these matters). Too often, modern preachers take this “What must I do to be saved” out of its wider context and use it for a pretext to build their own congregation. One is not normally expecting a discussion about salvation to be under circumstances where an earthquake has smashed all the security barriers in a jail for which we are responsible. Then such preachers use this verse to justify that everyone in a family is counted in when there still needed to be a decision made by each member of the household, when each one is ready. One cannot use this verse to justify baptising infants]. Acts 16:30-31; ***

“ ... And they spake unto him the Word of the Lord...”. Acts 16:32;

“ * ... (Paul, in a Jewish synagogue in Thessalonika) ... reasoned with them out of the scriptures”. (Although this is just one verse that puts Paul’s preaching in this particular

word-set or choice of words, it is in many ways what we are about in “preaching the Gospel”. We are “reasoning from the Scriptures”). Acts 17:2;

“ * ... that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ”. (Basically here Paul enunciates the text of I Corinthians 15:3-4). Acts 17:3;

“ ... These that have turned the world upside down”. [Again, we can deconstruct this statement made by some of Paul’s opponents. In the first place, it is obviously a figure of speech. But that is literally what did happen in *circa* 1445 BC when the Sun and Moon stood still ⁴⁹. The globe obviously did a somersault as it travelled around the Sun while continuing to spin on its axis. The reason for that event was to ensure God’s plan for Israel would no longer be obstructed by Jew nor by Gentile as was the problem when Adonizedek the Canaanite king of Jerusalem tried to defeat Joshua and the Israelites. Part of that plan was for Jesus to come to Earth as a son of Israel and to fulfill the promise of the Seed of the Woman made to Adam and Eve. God does move (figuratively and literally) Heaven and Earth to fulfill His Good, Acceptable and Perfect Will]. Acts 17:6;

“ * ... Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus”. [Again we can do some deconstruction here. Firstly, “Jason” is the Greek form of the Hebrew “Jonah”. The etymological development of this name from Hebrew through Phoenician or proto-Phoenician into Archaic- then Classical-Greek, involves an inversion of the original Hebrew. From “Jonah”, we get “Jonas” to put into the Subject Case for the Greek then the inversion to Jason. I refer to this in my book (*Memphis, Merneptah and Ramesses*). In the Greek adventures of another “Jason” we see echoes of what happened to the “Jonah” mentioned in the Bible (*Book of Jonah*). But more to the point here, is that we see Paul must have mentioned Jesus’ role in the Messianic Kingdom to come. That is the Kingdom we pray for because God’s Will is to be executed in it. *Revelation* tells us it will be a thousand-year kingdom. But Israel’s rejection of Jesus’ Messiahship between AD 26/27-30 meant its delay until a new Generation of Israel is prepared to accept Jesus. Quite possibly, Paul had in mind the decrees that would have to be obeyed in the Messianic Kingdom. For example the Bible tells us that nations that fail to send delegations to the Messianic Kingdom versions of the Feast of Tabernacles will not receive rain in that year (Zechariah 14:16-18), or worse, if one is Egyptian, receive plagues! Very rarely do we hear church preachers talk about Christ’s forthcoming Messianic or Millennial Kingdom, and hardly ever in any serious detail. However, the Old Testament Scriptures do have a lot to say about the Millennial Kingdom. We cannot be at all dogmatic about what Paul precisely said because Luke did not give any details. Be we can reconstruct from our knowledge of the full Biblical text; from *Genesis* to *Revelation* (From *Alpha* to *Omega* or from *Aleph* to *Tav*); what he might well have said about Christ’s Kingdom from these statements by Jason’s opponents. From Paul’s perspective, looking forward to Jesus’ return was a valid possibility so that the Messianic Kingdom could have come into place even in his day. However, now *ex post*, it is so easy to see that did not happen that modern church folk and theologians go to an opposite extreme. They think that will never happen in the literal way Paul and others understood from the Old Testament passages about the ‘Kingdom of God’ with the Wonderful Government described in passages like Isaiah 9:6-7. Preachers are apt to overlook this. But if they too explained exactly what Christ’s future Kingdom will be like

they would probably have people flooding to hear “The Word of the Lord”. Christ’s soon forthcoming kingdom will be far, far superior to any crap we get from current kingdoms, republics and dictatorships, Her Majesty QEII excepted]. Acts 17:7;

“ * ... they received The Word with all readiness of mind, and searched the scriptures daily, whether those things were so”. (Most people find this hard to deal with because the verse obviously means these folk were reading the Hebrew Old Testament⁵⁰. That means they were looking at prophecies regarding the Messiah. If Paul was talking about the Messianic Kingdom, and one would be surprised if he wasn’t, they would have been looking at Scripture concerning that. As we have said, there is quite a lot of Scripture in the Bible about the future Kingdom and its Messiah. But one would not know that attending sermons in churches over the past 55 years as this author faithfully and obediently has done). Acts 17:11;

“ ... Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few”. (We note here that the primary group saved in this instance comprised the Jews in the synagogue. At this stage in the Church’s history, plenty of Jews are believing the Word about Jesus]. Acts 17:12;

“ * ... The Word of God was preached at Berea.....”. (This was the group that “searched the Scriptures daily” (verse 11) to check out the things Paul was teaching. They were using the Old Testament of course. That shows us today that we still need the Old Testament to understand God’s Word. In fact unless one has a good grasp of the Old Testament one cannot at all understand the Scriptures. This is why we prefer to see it as the ‘*Aleph*’ Testament which with the New or ‘*Tav*’ Testament again draws from the *Alpha-Omega* or *Aleph-Tav* statements by the Godhead in Revelation ⁵¹). Acts 17:13;

“ ... Therefore (Paul) disputed (*dialegomai*) in the synagogue with the Jews, and with the devout persons,....”. [Here we see Paul entering into **dialogue** with the Jews in the synagogues in Athens. The KJV’s “disputed” sounds a bit harsh today but the original Greek word recognisable in our word “dialogue” shows that Paul entered into conversations and doubtlessly steered the ‘dialogue’ into a discussion of how Christ came to fulfill Scripture. This means that he could explain why certain passages were in the Bible or Scrolls of Scripture. For example, he might have pointed out that the ‘little shoot’ or *nazar* of Isaiah 11:1 was directly related to the reference to Zebulun and Naphtali in Isaiah 9:1-2. Therein, God intended to show Jesus would live and dwell in Nazareth which was merely some sort of fort ⁵² in Isaiah’s time. Only God could have controlled the Scripture to be written in that way, i.e., to be seemingly meaningless to readers between 722 and 7 BC. Neither Jerusalem nor Bethlehem would be Jesus’ hometowns at His First Coming. He would be **born** in Bethlehem according to Micah 5:2 ⁵³. In fact, by living in Nazareth, Jesus was virtually a refugee up north so far away (relatively speaking) from His ancestral home and birthplace. In 700 BC, only God could have foreseen and organised for Jesus to live in a future city; not built until the Greco-Roman era 400 years after the death of Isaiah; which would “see a Great Light” (The *Shecinah* Glory). Although Christ’s Glory was hidden for most of the time except at the Mount of Transfiguration. Only God could have foreseen the future establishment of a city that resembled a tree stump with its system of straight roots (routes) extending across the plain but all-gnarled-up at the base (refer endnote for this paragraph). God could show His Glory in this magnificent writing in these prophecies (Isaiah 11:1 and 9:1-2). For mere men, it would be impossible to compose text with such deep predictive meaning. This is

just one a many pieces of evidence for the Divine Inspiration of the Bible. But Paul could turn such verses around to explain how it was possible to effectively **prove** Jesus of Nazareth is, was and always will be The Messiah of Israel. Whether Paul did use these texts we will not know this side of the Millennium. But if he, or the other Apostles, did not, we certainly can! If it is possible to find these things out by searching the Scriptures as the Bereans were then it would not be necessary for the Apostles to explain them or all of them, because they obviously did explain how some prophecies applied. Presumably, we can work out the meaning of certain prophecies and we are expected to without being spoonfed by the Apostles for all of our understanding. They expected us to read and study the Bible for ourselves. In fact, Daniel 12:4 & 9 and other verses remind our generation it is our responsibility to work some of them out and not for previous generations who were not able to do that. For this task, we must be working fully-filled with the Spirit of God, allowing Him to teach us ('God is my teacher', *Morie!*). We need to dialogue with each other to learn things. Not just sit in an audience listening to sermons or lectures]. Acts 17:17;

“ * ... he preached unto them (philosophers) Jesus, and the resurrection ...”. Acts 17:18;

“ * ... this new doctrine”. [By now Paul is in the Aeropagus an Athenian forum for philosophical discussions. Our view of Greek history, let's say from 1500 BC to the time of Christ, is vastly different to the Establishment's. Before, what we might define, "Achaean Greek" civilisation there was the Minoan or Cretan phase. The general view is that a massive volcanic explosion on the island of Thera-Santorini destroyed the Minoans *et al.* The precise date is unknown despite the arrogant protestations of the geologists that they do know. The volcano destroyed the Minoans or their infrastructure though the people may have survived. Thus far there is some agreement between our view and the Establishment's. If that destruction was the same as that which felled Egypt in 1485 BC at the Ten Plagues, a date that is almost certain, then the Bible effectively gives us a very precise date for Santorini's blow-out. The people who survived presumably then began re-building on the relative safety of the Peloponese or Mainland Peninsula of Greece as we know it today. The Trojan War which we date at about 780 BC shows that the Achaean Greek states were able to assemble an impressive coalition of armies and navies to besiege mighty Troy with its mix of Phoenician, Chaldean and 'Greek' communities in *Troya*⁵⁴ or *Tyra* = Tyre. So let's say it took the 'Achaean' about 700 years to approach the standards set by the Minoan civilisation. But the Ten Year Trojan Campaign wrecked the Achaeans or Aegeans and they disassembled into fractious city states into which Jews (Ionians) and Tyrians, Sidonians and Gebalites (Geba-Byblos) fled as they too escaped Assyrian domination from *circa* 800 BC to 600 BC. Those 'Ionians' and 'Dorians' (*Tyrians*), or Jews and Phoenicians, brought their talents and religions to the Greek Mainland from the immediate environs of the islands and bays or quays of Western Turkey (Quays of Tyre) where they had initially settled after getting out of "The Levant" (Israel-Lebanon, the "Punt-Land" of the Egyptians). That new cosmopolitan 'culture' blossomed into the great 'Greek' Classical Period from 600-500 BC after which the Hellenists came into their own especially after the Macedonian Invasion (350 BC) from Serbia and South Slavia or what we used to call Yugoslavia. It is in that Hellenistic milieu in AD 40; somewhat superseded by the *culture* of Rome (originally settled by Chaldean refugees from Troy in *circa* 753 BC); that Apostle Paul dialogued with evolutionist philosophers at the Aeropagus. These men said Paul's "doctrine" was "new". But all Paul was doing was to announce that the Seed of the Woman Programme that these philosophers had long-since either abandoned or decided to disbelieve⁵⁵, had

actually been activated as God had promised in Genesis 3:15(a). That baby born to the woman (Mary-Miri-Miriam, descendant of David) without a man's seed had actually grown up to become a Thirty-Seven year-old Man. However, in His Prime, this 'Last Adam' incredibly gave up his life so that Men may be saved from their sins. To prove He had achieved that He resurrected from the dead! The latter aspect of the message was certainly "New" but its full-Scriptural context was literally as old as Adam the First Man in *circa* 4000 BC. If the Aeropagite philosophers had not already rejected the Seed of the Woman Programme they had certainly forgotten about it. Part of the "Doctrine" was **not so new!** Unfortunately theologians and many others let these sceptical and often foolish not-so-deep thinkers dominate the agenda and fix what we believe as being all completely new. What was 'new' was that the Seed of the Woman Programme had now been completed and fully explained. The 'completion' was the Sacrificial Death then Burial and finally Resurrection of the baby born of the Woman's Seed alone. It is then possible to suggest that some people who believed in the Seed of the Woman Programme then rejected the death, burial and resurrection as being a foolish and silly idea. If so, that might partly explain why Paul referred to "The foolishness of the Cross" (I Corinthians 1:18 and I Corinthians 1:23). The very idea that this 'Saviour' would do that was simply unacceptable to many 'educated' people. Perhaps that is why it is easiest to believe when one is a child before one receives too much 'education'!]. Acts 17:19;

"... certain strange things". (As what we teach must sound like to the vast bulk of humanity now. In past times, when such watersheds were reached, God intervened with outstanding miraculous or catastrophic actions that awoke the populace with a bang! What that "Bang" this time will be is unclear but the Ezekiel 38:1 to 39:16 invasion of Israel, which has fire from heaven in its wake descending on the islands dwelling carelessly away from the main theatre, is one candidate and the most likely we suggest⁵⁶. Perhaps the Antarctic Ice Cap which is aquaplaning on 130 warm-water lakes might slip off into one of the oceans. The Indian Ocean is the most likely because increased volcanic activity there is generating unusually large waves undermining the under-water ice shelves bulwarking or supporting the main ice pack on the land-mass]. Acts 17:20;

"... some new thing...". [We note in these two examples a 'strange' or 'new' "**thing**". Again we are reminded of the Hebrew *devar* meaning just 'thing' in modern Hebrew but having a far richer and deeper meaning in Biblical Hebrew. Its meaning in the Bible ranges from 'Word' to 'Food', or 'Matter', 'Question' and even 'Bee'. The Hebrew *daleth*, *beit*, *reysh* (דבר, D-B-R) changed to *daleth*, *beit*, *shin* (דבש, D-B-Sh) gives us the word for 'honey' simply by exchanging the third last letter of the Hebrew alphabet (*reysh*, ר) with a *shin* (ש) the second last letter or the one immediately after the *reysh*. That subtle alteration provides us with the Hebrew word for 'honey' or the sweet fruit of the Word (symbolised by what is made in the hives by bees or *devorim* in Hebrew). This is an example of the word-speak or word-pictures that we can see in the Hebrew. It would appear such plays on words, and many varieties of word-plays, are **intentional** in the Scripture and are even the main form of metaphor found in Scripture. They provide a bit of fun and interest in the Scriptures for those keen to learn]. Acts 17:21;

"... the midst of Mars' hill...". [This is where Paul stood to address these Athenian philosophers. Ironically today (October 2017) many people are seized with the *exciting* prospect of a voyage to Mars to establish a human colony there. In July 2015, the writer listened to three people on *Al Jazeera's* TV's *The Stream* discuss this subject. Discussion participants all envisaged a non-return voyage to make it economically viable. But the

problems of radiation poisoning and muscle-mass-loss⁵⁷ from prolonged weightlessness were brushed aside. Their illogical and factually incorrect counter-arguments reflected the low standard of science-instruction now after 150 years of neo-Darwinism. Our schools and universities have produced a generation of people who cannot think science. They are just seized with the rhetoric of pseudo-science or *scientism*. That is the world we are in (2017) and where ‘cultures’ are clashing violently. Islam is at war with adherents of Confucius, Zoroaster, Buddha or Tao. It’s also at war with Protestantism, Catholicism, Orthodox Christendom and Jewry. It is especially antagonistic to the Secular Evolutionist Materialists (SEM’s) because of their materialism and evolutionism which are now the two underlying philosophies controlling international debate. All the religionists and philosophers (Confucius, Zoroaster, Buddha, Tao etc.,) are excluded from the debate or they are given a token *fifteen minutes*. But that seems to be what the Treaty of Westphalia; which set up the nation-state as the only truly legitimate form of government; appears to have sanctioned after the disaster of the Thirty Years War that in turn followed 1400-1500 years of Christendomite government. Now Islam is repeating⁵⁸ or taking up the challenge of that Catholic-Protestant-Calvinist contest-disaster that erupted into civil war about 400 years ago. Perhaps out of this crisis with Islam there will appear the Ten Nation World system that arises out of the “World Government” prophesied in the Bible. Presumably, Apostle Paul had no idea all this history had to pass by before the Second Coming. But our survey of the Bible leaves us with little doubt about many of the details of God’s Plan to show what Adam’s folly would lead to. That Plan must be allowed to pan-out all of its lessons for us and for the angels to study and cogitate upon. It may have run for about six thousand years for us, so far, but with God that is a mere Six Days. That in itself is a clue that the ‘Day of Rest’ or Seventh Day, presumably the Messianic Millennial Kingdom, is at hand! We can but hope. However, we have good reason to hope that way because our survey of economics, politics, true science and pseudo-science, archaeology, history, theology etc., suggests very strongly most elements of the Great Lesson Plan have now been demonstrated. Hopefully, there are not many more lessons to come - for the Church at least]. Acts 17:22;

“ ... The Unknown God Whom therefore ye ignorantly worship, Him declare I unto you”. [Apostle Paul demonstrated here how he could adapt what he knew from the Bible and from his general knowledge and observation to a particular situation and declare: (see next passage)]. Acts 17:23;

“ * ... (The) God that made the world and all things therein...”. [Paul gets straight into the Creation with these evolutionists present. Aristotle around 300 BC began to investigate evolutionist ideas. This reflected a growing view amongst the *modernists* of that era (300 BC onwards) that there was neither God nor gods. The stories of the gods in the myths and legends of Persians, Greeks, Romans; and before those nations, myths of the Babylonians, Egyptians and Assyrians; were quite unbelievable to the then modern mind. Hence the debate at the Aeropagus on Mars Hill⁵⁹. Despite the perversions of pagan mythologies (refer endnote) there had always been a proportion of the world’s population that had kept contact with the Jews, one way or another, and with The (written) Word of God. By AD 40, and probably since Persian times *circa* 500 BC, non-Jewish or Gentile believers, or those who “feared God”, typically were attending Jewish synagogues around the Roman Empire and no doubt in Persia, Babylon and even in *Sinim-China* ⁶⁰]. Acts 17:24;

“ * ... they heard of the resurrection of the dead ...”. [Paul concluded his sermon on

Creation, the Creation of Man, and that we are all related to each other as “the offspring of God”(verse 29). But men lost touch with God. He pointed out that all face Judgement and that Christ resurrected from the dead to win redemption for man and save us from the awful consequences of damnation. Paul called on the listeners to repent or change their mind about this “unknown God”, believe Him, Believe He is the Creator and that the Son fulfilled the Seed of the Woman Programme that had been promised to Adam and Eve the first parents of us all. But there was scoffing at the concept of resurrection. That would run contrary to their philosophy of evolutionism that says we return to dust for perpetuity. The Bible points out that the ‘return to dust’ is temporary until The Resurrection when all men and women are changed into an eternal body. In verse 34, Dionysius the Areopagite “believed”]. Acts 17:32-34;

“ * ... And he reasoned in the synagogue (*from the Scriptures ?*) every Sabbath, and persuaded the Jews and the Greek....”. [Paul, now in Corinth, “reasoned” and “persuaded” both Jew and Gentile (“Greek”). The text does not add “from the Scriptures” as in Acts 17:2. But we may infer he did]. Acts 18:4;

“ * ... testified to the Jews that Jesus was *The Christ*”. [This may suggest that on occasions Paul may only have raised the issue of Jesus’ Messiahship with Jewish audiences. Certainly, from place to place, depending on the characteristics in the mix of people listening, Paul adapted or targeted his message in various ways. The discourse at the Aeropagus in Athens confirms that he did that on other matters such as Creation-Evolution. The Messiahship of Christ is for Israel to officially acknowledge so to some extent Paul may have considered this aspect was mostly relevant to his Jewish audiences. Nevertheless, everyone must understand and accept that Jesus of Nazareth is King of Israel and will govern the World as King of Israel, reigning from Jerusalem. That is going to be the Messianic Role that Jesus of Nazareth will fulfill. This Gentile is quite happy and contented with that promise! So this observer would have had no difficulty listening to Paul talking about that. One could point to a comparison from AD 1660 in England and Scotland where the Public called on their late and executed king’s son to return from exile and reign from London as Charles II. It was not for the rest of the world’s nations to call Prince Charles back. Gentiles who nevertheless acknowledge and stress the importance of Jesus’ Messiahship cannot in any way directly affect Jesus return to Earth as Israel can and will⁶¹. There could be an indirect effect in terms of Gentiles’ success in convincing Israel to come to that conclusion. Perhaps some Gentiles will be among the throng at Bozrah-Petra (in Jordan) where that great ‘Last Day’ Acknowledgement of Jesus’ Messiahship and Request for His Return⁶² occurs. But the Bible says that only on the last three days of the Tribulation (Hosea 5:16 - 6:2) will “all Israel” (Romans 11:26) actually and finally yield to what will have become obvious]. Acts 18:5;

“ * ... Justus, one that worshipped God”. [Since Justus’ house adjoined the local synagogue, one initially assumes, on the balance of probabilities, that Justus was a God fearing Jew. However, if he occupied a dwelling because he were a custodian employed, and accommodated in the ‘house’, Justus may have been a Gentile. He would have assisted in the running and maintenance of the synagogue especially on High Holidays and Sabbaths as a *Shabbas Goy*. But that’s just speculation. Jews assiduously following the Laws of Moses and rabbinical dictates on those matters, usually needed such assistance. They hired Gentiles in that capacity⁶³. But the term “worshipped God” shows that if he was a Gentile, he was like many others around the world who were believers in the One True God. There had been many of them since Adam. We should not overlook

the existence, over eons, of God-fearing men and women outside the Commonwealth of Israel⁶⁴. If Justus were a proselyte, we probably would have been told that because other proselytes were so identified (Acts 2:10, 6:5 and 13:43). As a proselyte, Justus would not have been allowed or able to perform the functions of a *Shabbas Goy* for he too would have to meet the demands of the Law of Moses. The term 'Jew' in its original or base meaning denotes one who "praises" or "worships" God. Therefore why state that he "worshipped God" if he were a Jewish Old Testament-Saint? Overall, the implication seems reasonably clear. Justus was a believing Gentile who was probably putting his life into the service of Israel or Jewry. But we cannot be dogmatic on most of these points. They are interesting things to consider because they broaden our perspectives in order to provoke questions, a very Jewish custom as it happens, as we approach Scripture. From questions we learn more efficiently and productively. We need more questions not just one-way lectures from people increasingly ill-equipped to deliver such sermons and *Talks*. Too often, modern Bible study takes on very narrow perspectives avoiding consideration of much of its text]. Acts 18:7;

" * ... teaching the word of God". Acts 18:11;

" ... This fellow persuadeth men to worship God contrary to the law". [The way this is written could give the impression Paul's opponents were alleging that Paul had persuaded men to disobey Caesar's commandments concerning religion⁶⁵. The ensuing verses show that Paul was in no doubt they were using the Mosaic Law as the excuse to stop his teaching. But "Gallio cared for none of those things" (Acts 18:17)]. Acts 18:13;

" ... But if it be a question of words and names,.....". [Again we can deconstruct these words here, i.e., Gallio's, and perhaps find out something useful. For instance, let's ask what Gallio meant by "words and names". We could use our knowledge of the etymology and historicity of place-names such as Bethlehem, Jerusalem and Nazareth for they are the three towns we most associate with Jesus. "Bethlehem", where He was born, means 'House of Bread'. Jesus came down to Earth as "The Bread From Heaven". "Jerusalem"; which He often visited not only through His Ministry but no doubt at least for all the three major Festivals each year from the ages of twelve to thirty-seven⁶⁶; means 'God will see Peace'. That 'True Peace' (*Shalom*), is brought about in two stages. Firstly, Jesus' Sacrifice on the Cross there brought Soteriological Peace between God and Man. Then, soon, Jesus' Peaceful physical reign occurs from Jerusalem in the Messianic-Millennial Kingdom. "Nazareth" is even more interesting as we have explained above (refer comments on passages in Acts 10:38, 17:17 and associated endnotes). Obviously, Gallio only got various excerpts from several different sources. It can hardly be expected such reports were exact or precise. But their imprecision may tell us something even so. Every good detective and journalist knows that. The meaning of "Nazareth" from Isaiah 11:1 and its association with Isaiah 9:1-2, is almost or 99% a virtual proof that Jesus must have been the fulfilment of those two therefore many other verses of Prophecy. No wonder Gallio thought this was all just a matter of "words and names". Obviously such things were part and parcel of Paul's approach to teaching and preaching. We should be using such strategies in our evangelism. Certainly, it is the intention of this author to promulgate such interesting material]. Acts 18:15;

" ... reasoned with the Jews". (Even though Paul, in Acts 18:6, appeared to have been so disgusted with the negative responses of some Jews in 'congregations' or "synagogues of the Jews", we see here that Paul still "reasoned" with them. So He had not completely

given up on them and Romans chapters 9-11 explain that very clearly⁶⁷. In fact, there, Paul exhorts Gentiles to continue working for the salvation of the Jews even to the point of preaching to the Jew First, then to the Gentile). Acts 18:19;

“ * ... Apollos, born at Alexandria, and mighty in the scriptures and (verse 25) instructed in The Way of the Lord”. [There is a body of opinion that Apollos of Alexandria, Egypt, came to, or already was in, Israel to hear Jesus and John the Baptist preach between 27-30 AD. But he departed Israel before the Crucifixion and Resurrection. Therefore, despite his *mighty* knowledge of the Bible and recognition that Jesus must have fulfilled many prophecies, for example Isaiah 11:1 and 9:2, Apollos was unaware of the more recent or latest facts concerning the Passover (*Pesach*) and Feast of Unleavened Bread of AD 30 and subsequent new components of ‘Content of Faith’ for the believer as per I Corinthians 15:3-4. “Aquila and Priscilla” updated him]. Acts 18:24-25;

“ * ... Aquila and Priscilla... expounded unto him the Way of God more perfectly”. [Here it is “The Way of God” that is “expounded”. (Regarding “The Way”, refer Acts 9:2, & 27, 16:17, 18:25, 19: 9 & 23, 22:4 and 24:14 & 22). Aquila and Priscilla must have discussed many things with Apollos when updating or “more perfectly” expounding matters. Presumably, too, these discussions involved meaty scriptural issues⁶⁸]. Acts 18:26;

“ * ... helped them much which had believed through grace...”. Acts 18:27;

“ * ... shewing by the Scriptures that Jesus was (the) Christ...”. [Here, and elsewhere that similar groups met, Paul needed to explain to the Jews present that they also had to realise and acknowledge that a few years previously their leaders had rejected Jesus’ Messiahship. The Israelite (Jewish) leadership, followed by most of the general population, also dismissed the claims that ‘Jesus of Nazareth’ was the Messiah long promised by the Prophets and Scriptures. A most telling couple of Scriptures in that regard, one might now add, lay in the enigmatic prophecies of Isaiah 9:1-2 and Isaiah 11:1! Paul may also have confirmed that the Seed of the Woman of Genesis 3:15, in Jesus of **Nazareth**, did indeed turn out to be Israel’s Messiah **as well**. That was probably quite clear to Old Testament Believers when God said to Abraham that in his seed all the world’s families would be blessed. The specific blessing here is that Gentiles still, even after the Special Calling to Abraham and his descendants, would continue to receive complete forgiveness from Sin and that through a special seed-descendant of Abraham’s. Every Believer since Adam received a temporal or temporary covering for Sin through animal sacrifice, but full, final and complete remission for Sin would and could only come through this special Seed of the Woman descended from the children of Abraham, Isaac, Jacob, Judah, Jesse, David, Nathan, and through their wives, then ultimately Mary descended from these men and women of old. The message to Jews needed to be differentiated on the point about the Messiah because Gentiles would not directly be involved in the change of mind Israel would have to undergo in order to get Jesus to come and save them from Armageddon. This is the role of the Messiah physically saving Israel from her enemies as also long promised in the writings of the scribes, prophets and sages. This role of Messiah became known as The Son of David. The other role that directly⁶⁹ benefits both Jews and Gentiles , i.e., that of saving us from our sins, was seen in a type of Messiah as “The Son of Joseph”. But Jesus will end up fulfilling both roles. Modern Jewry, having rejected Jesus now expects two messiahs to come. In this, Jews share a common idea with the Muslims⁷⁰ who are awaiting the Mahdi and Jesus, oddly enough. Muslims get this ‘Two Messiah’ lead from modern Jewry. But the title “Mahdi” comes from

the ancient Egyptian “H’ophra-Maat” which means “The Leader of Africa (or *Hophra*) who brings Order out of Chaos” (i.e., ‘*Maat*’). To summarise, Modern Israel must also repent of their ancestors rejection⁷¹ of Jesus’ Messiahship before He returns to rescue them from destruction at Antichrist’s hands. Soteriological Salvation is always on offer as it is to anyone who repents and believes. The return of Christ is dependent on Israel calling on Him to save them from Antichrist *et al* but in that process they realise they need to call on Him as Saviour of their sins as well. Isaiah 53 explains they will do that. Of course, many “*Messianic*” Jews do accept all that now. The Rapture, is a Special Return of Jesus. But just to the skies above. That is in order to fetch-up in the “Great Evacuation”⁷² the living believers in the True Church or “Body” of Christ (Jewish and Gentile) and the “dead in Christ”. Those alive will be “translated” in an instant into their Resurrected Body and are taken into Heaven where our sinful body cannot go. The believing souls now resting in Heaven, since the Cross, receive at this time their Glorified Body. These new Bodies no longer require blood it seems. So at The Rapture, the dead will be resurrected and go to Heaven as Body and Soul are rejoined. Dead and Living Believers will hear “The Last Trump” as illustrated by the Festival of Trumpets⁷³. Only living believers will physically see this process. The dead just experience and probably hear but will not “see” in the manner living saints at the time will (Luke 17:22 in the last clause of the verse)]. Acts 18:28.;

“ * ... spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God ...”. [The context here is that Paul had come across a group of twelve disciples (verse 7) who apparently, by implication of the first verse in the chapter, had received teaching from Apollos before the latter had come to understand the distinction between John the Baptist’s message and that of The Cross and Pentecost-Shavuot. While John called on Israel to repent, ceremonially wash clean in the waters of the River Jordan and prepare Herself for Jesus’ Message and Kingdom Offer, Israel’s subsequent rejection of Jesus meant a new circumstance albeit one foreseen by God (Exodus 4:8). Apollos had apparently departed Israel after John’s and Jesus’ early preaching but before the Official Rejection of Matthew 12:23 and Luke 11:15 etc. As we note from Exodus 4:8, this rejection had been enigmatically heralded or foreshadowed but not explicitly stated. That message remained hidden, being left in the Subjunctive Voice, via the two tricks Moses was called on to show Israel and Pharaoh. The enigma of this rejection exercised the minds of not only Jews but also Gentiles looking on in disbelief so to speak. These things have exercised the minds of the theologians ever since, as well but now that we can see what Exodus 4:8 and the ‘Key’ in Revelation 19:10⁷⁴ are really telling us the enigma disappears. That was why Mary Magdalene’s mother, the “Syro-Phoenician or Canaanite Woman, approached Jesus because she could see the parallels between Israel’s rejection of Jesus and Israel’s rejection of Elijah and Elisha⁷⁵. Since God foreknew Israel’s rejection of Jesus’ First Coming, God gave Jesus permission to “build **His** Church” in the wake of Israel’s rejection of Messiah being confirmed via the accusation Jesus cast out deaf and dumb demons with the assistance of the Prince of Devils named (by tradition) “Beelzebub”. Entry into this new congregation or “church” (*kirk* or *eglise*, *ekkllesia*) could only be brought about by permanent indwelling of the Holy Spirit in the hearts of believers as Jeremiah 31:31 and other passages explained and prophesied. God would circumcise the hearts of men and women (Deuteronomy 10:16, 30:6 and Jeremiah 4:4). On belief and acceptance that Peter had “Opened the Keys of the Kingdom”, Paul then explained “that they should believe on him which should come after him (*John the Baptist*) that is, on Christ (*Messiah*) Jesus. (Acts:19:5) “ ... When they heard this, they were baptized in the name of the Lord Jesus”. Then verse 6 continues, “And when Paul had laid his hands upon them, the Holy Ghost came on them; and they

spake with tongues, and prophesied". (As with: the Jews and Proselytes at Pentecost; the Samaritans with Peter and John in Samaria City; and with Cornelius and the Romans at Caesarea where Peter preached in the company of Jewish witnesses he took with him; this special manifestation was deemed necessary to re-inforce the "*new circumstance*" as it were. To some extent this brief interlude in *Acts* clarifies the slight *change in message* covering the interval between Old Testament and New Testament Saints and the special three and a half year period when John prepared, and Jesus offered, the Kingdom of God to that particular Generation of Israel. One way or another, no matter which way Israel opted - **Yes** or **No** - The Cross needed to occur. If Israel had voted "Yes" then at the Resurrection Jesus would have immediately overthrown Rome and all the kingdoms and instituted His Own! In the *actual* event, after the Rejection, the Resurrection and Ascension, we saw instead the introduction of the Mystery Kingdom Age (or *stage of His Story*) when the Church of Christ was instituted or established and inserted into Human History before the now-delayed or -deferred Millennial Kingdom eventually gets ushered in after the *ascension*, brief career and Fall of The Antichrist. It was The Cross that effectively permitted or allowed for permanent indwelling of the Holy Spirit in the Believer, in the newly founded Church of Christ, as opposed to temporary infillings that pre-Cross Believers could experience. So this excerpt in the first few verses of chapter nineteen is effectively slipped into the text almost un-noticed. However, careful reading and analysis of the text from a Hebrew and correct historical perspective helps clarify what is otherwise made to be an unnecessarily rather complicated theological *conundrum* ⁷⁶]. Acts 19:8;

" * ... But when divers were hardened, and believed not, but spake evil of that Way.....he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus ..". [We note here a reference to "The Way" once again. *The Acts* need to be especially carefully read to pick up the following points concerning "The Way". Altogether, we find references in Acts 9:2, 27 (in a sort of *double entendre*), 16:17, 18:25-26 (twice), 19: 9 & 23, 22:4 and 24:14 & 22 using this term "The Way". It is presumably derived from Jesus' claim that "I am The Way, The Truth and The Life; No one comes to The Father except by Me" (John 14:6)]. Acts 19:9;

" * ... Asia ... heard the Word of the Lord Jesus, both Jews and Greeks". (Jews and Greeks responding to 'The Word' again this time in 'Asia Minor', today's modern Turkey. 'Asia' here does not refer to China or India etc., although perhaps some people from those lands nevertheless heard this message while travelling in the region as many no doubt were in those days when the Roman Empire was still the '*Centre of the World*'). Acts 19:10;

" * ... Jesus whom Paul preached". [Here the words are spoken by those with evil spirits. Certain mischievous Jews enlisted some black arts specialists and occultists to call up demonic spirits that tried via their hosts to mingle black magic with the Word of God and generally undermine Paul's work. The Bible warns that even the demons (devils) know Jesus (James 2:19). But the Apostle uses the point to say that "Faith without works is dead". He said that in order to make sure believers do not go to the wrong end of the spectrum and think they can practise their faith without works. What constitutes works is a special topic on its own. Regarding the 'Black Arts', the following occurred at this stage of the edit process. During the week, the world was remembering the 20th anniversary of the death ("unlawful killing") of Diana Princess of Wales who, according to her brother, "was named after a hunter goddess" but "became the most hunted person" by the media. She played the media and they espied her alighting a helicopter to consult a medium of

the sort of practitioner of black arts this passage in Acts refers to. A few days later she was dead like King Saul who met his death (probably at his own hand) a few days after consulting a medium. Mantras are the stock-in-trade of Occultists. We should be careful not to also slip into use of mantras and vain repetitions and doing more than “preach Jesus”⁷⁷ Or to put it another way, “there’s more to ‘preaching Jesus than meets the eye”. The examples in the footnote may amplify and illustrate this point]. Acts 19:13;

“ * ... The name of the Lord Jesus was magnified”. (As a result of the scare from the demons who chased the Jewish troublemakers trying to upset Paul’s work for the Lord in Ephesus). Acts 19:17;

“ * ... So mightily grew the Word of the Lord and prevailed”. Acts 19:20;

“ * ... And the same time there arose no small stir about that Way”. (This is another reference to “The Way”. Refer to the entry for Acts 9:27 for the other examples. By this “time”, Paul had despatched Timothy and Erastus to Macedonia while he stayed a bit longer in Ephesus. After their departure began the row about the silversmiths losing business because their statues and idols of Diana were no longer selling like hot-cakes. Presumably sales fell off to the many pilgrims coming to Ephesus. The city had become a major centre like Mecca would do 700 years later because of its religious significance. According to Acts 19:35 a stone from the Goddess’s father Jupiter had landed there from heaven. Like Mecca, the place was revealed as a holy site of the planet-gods. Mecca’s stone is still a shrine there and people can view the meteorite or asteroid fragment. The Ephesian stone has long since disappeared. Apparently it had the shape of a woman’s breast confirming it to be female one supposes). Acts 19:23;

“ * ... They be no gods, which are made with hands”. (Obviously Paul would have said something like this. These are the words of a pagan merchandiser of idols for worship. He is accurately portraying what Paul said but he is annoyed because those believing Paul are turning to be former customers and he is losing business, networks and repeat orders. A bit of Deconstruction (c.f., Jacques Derrida) allows us to recognise that even in the mouths of the corrupt we can still learn things that are valid or even useful and valuable. Obviously, Paul’s message talked about Creation and The Fall of Adam. He might have explained why people had ended up worshipping all these strange things and disbelieving the True God (Jehovah-Yahweh). It is unlikely that Paul could explain why these stones had fallen from heaven or explain how the catastrophes of the previous four millennia had occurred. He would have been able to refer to God’s need to judge or discipline mankind but he would be bereft of information we now have concerning the Cosmos etc. Paul’s preaching covered many aspects of the Word of God, not just “The Gospel” and even when he used that term he carefully defined or qualified it each time). Acts 19:26;

“ * ... Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus *the* Christ”. (Some people might describe those words as an expression of “The Gospel”. In Acts 2:38 the words “Repent and be Baptised” are used as a modern catch-cry for “The Gospel”. That was Peter’s statement and is covered in full above. The phrases here are further elaboration on the things Paul and others taught. When we use the term “The Gospel” we need to be specific. Otherwise the term simply becomes a jargon word or mantra. We recommend people refer to “The Gospel according to I Corinthians 15:1 - 57”. Others, afraid to delve too deeply into all the Bible’s revelation say we should stick to “preaching The Gospel”. But that is an excuse, not evangelism).

Acts 20:21;

“ # ... the ministry, which I have received of the Lord Jesus, to testify the Gospel of the Grace of God”. (Here Paul distinguishes between a ‘ministry’ and ‘the Gospel’. But we note here it is “The Gospel of the Grace of God”. But that ‘gospel’ was known as far back as Adam who received God’s Grace when the animals were slaughtered to cover their nakedness now felt because of their sin. That was God’s Grace. The Hebrew word for Grace may not have appeared in the text at that point. The first time “grace” (חן, *chen*) appears in the Hebrew text is with Noah in Genesis 6:8. In Exodus 33:12-13, Moses knew he had found Grace in God’s sight but he knew that from an earlier stage in his life not explained in the text⁷⁸). Acts 20:24;

“ * ... Ye all, among whom I have gone preaching the Kingdom of God ..”. (Paul was speaking here in a very final and farewelling speech. He assumed there would be no more meetings with these people until in Glory. So here he is summarising his work of the previous years as “Preaching the Kingdom of God”. Dr Fruchtenbaum, in his *Israelology: The Missing Link in Systematic Theology* expertly defines the “Kingdom of God” in all its manifestations. They range from the Universe and Heaven to the Theocratic Kingdom of God in Israel between Moses and Jesus. He points out the current age of Christendom is the ‘Mystery’ Kingdom Phase, a definition derived from one of the Eight Mysteries revealed in the New Testament. Writing about these “mysteries” in his epistles, Apostle Paul claimed they came to him from The Lord. Dr Fruchtenbaum succeeds best in developing a systematic theology and proper definition of ‘The Kingdom of God’ when most theologians have generally fallen short. He trawls through Covenant and Dispensational theologians and surveys their definitions in *Israelology*. As Fruchtenbaum notes, many try to distinguish between the ‘Kingdom of Heaven’, a term used by Matthew, from ‘Kingdom of God’ which is the more common term elsewhere in the Bible. As Fruchtenbaum shows, there is no difference between the two terms. Matthew simply replaced ‘God’ with ‘heaven’ because Orthodox Jews never refer to God’s Personal name יהוה (*Jehovah* or *Yaweh*) but to “The Name” (*Ha Shem*). Luke’s quotation of Jesus’ reply to the last question the Pharisees posed regarding the Godly Kingdom’s Coming (Luke 17:20) is routinely misinterpreted by people to mean that it is within each one of us despite the fact that the Lord was addressing a bunch of disbelieving Pharisees who were simply mocking Jesus and had no serious interest in His answer. So He dismissed them with a comment, or even *throw-away* line, that people ever since have misinterpreted⁷⁹. Acts 20:25;

“ * I have not shunned to declare ... The Counsel of God...”. (In many ways the term ‘counsel’ is a far better way to summary any believer’s ministry. We are all Counsellors of God and Ambassadors of Christ). Acts 20:27;

“ ... made overseers by the Holy Spirit to feed the Church of God ..”. (This really applies more to church elders and deacons perhaps. But it is interesting to see Paul refer to the ‘Church of God’ here). Acts 20:28;

“ ... (Paul) ready to die at Jerusalem for the name of the Lord Jesus”. Acts 21:13

“ ... That thou shouldst know His Will, And see that Just One, and shouldst hear the voice of His Mouth”. (Paul later recounting what Ananias said to him in Damascus. Although not directly within the scope of this paper, the words “Know His Will” are very instructive because they effectively confirm that the Apostle would require an understanding of God’s

overall Plan and Will of which our salvation from sin is a very important but not sole commission in our Christian life. The unsaved man is not going to be able to discern God's Will and that leaves him in a precarious state of anxiety, doubt and of course guilt). Acts 22:14;

"... (Jesus to Paul), thou hast testified of Me...". (Testifying of Jesus would seem to be a broader task than 'The Gospel'. Jesus' own testimony in *Revelation* is "I am the *Alpha* and *Omega*" or "The *Aleph* and *Tav*" and as we have demonstrated in the Hebrew those two letters at the beginning and end of the Hebrew alphabet are full of significant import and meaning. Within this testimony that goes from beginning to end the death and resurrection of Jesus is obviously central and very important but it is still only a part of the **Full Testimony**). Acts 23:11;

"...ringleader of the sect of the Nazarenes...". (An accusation levelled at Apostle Paul by anti-Messianic Jews in Jerusalem. This makes Christians members of the Nazarene Sect i.e., of those following the Little Shoot" (*Nazar*) from the "roots or *Shorashim* of Jesse"). Acts 24:5;

"... I worship the God of my Fathers, believing all things which are written in the Law and in the Prophets", c.f., Luke 24:27 & 44). Apostle Paul speaking before the Roman Governor. We would say much the same although as we were not members of the Commonwealth of Israel before Jesus had finished fulfilling The Law on the Cross, we are not quite like Apostle Paul in that we did not have to meet the obligations of The law at any stage in our lives. We are under the law of Christ in the Gospels and Epistles not under the Law of Moses/. However various texts of History and Prophecy in the Books of Moses certainly are valid to us today. The prophets stand through Time, no matter what, until they cease by being 'fulfilled' when they become the rest of **His Story**). Acts 24:14;

"...resurrection of the dead, both the just and the unjust...". (We need to point this out to people as well. People do not want to be among the unjust when they are resurrected). Acts 24:15;

"... heard him concerning the faith in Christ...". (Roman Governor Felix and Drusilla his Jewish wife listening to Paul about what he believes). Acts 24:24

"... hope of the promise made of God unto our fathers...". (Paul giving his defence before Agrippa and Bernice who went to Caesarea to see Governor Festus who had replaced Felix. Paul in making this point about 'the hope of promise' made to 'our fathers, raises an obvious question about which or whose fathers. If the 'Promise' is the one made to Adam and Eve in Genesis 3:15 which was also a basis for 'hope' until Jesus came, our hope now in His return, then the fathers are Adam, Enoch, Methuselah, Noah etc., who are fathers of Gentiles as well as of Jews. Shem, Abraham, Isaac and Jacob are Israel's fathers. We need not ask because in the next verse, Paul refers to Jacob's Twelve Sons who are the basis for the Twelve Tribes of Israel. Of course all Jewish and Gentile Believers benefit from Israel's hopes and promises from God ⁸⁰). Acts 26:6;

"... To open their eyes, and to turn *them* from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by Faith which is in Me...". (Jesus words to Paul in defining His commission to the apostle outside Damascus. Paul here is reiterating the event many

years late before the Roman Governor. The statement certainly covers “forgiveness of sins” as part of Paul’s message “through Jesus of Nazareth *alone*”. However, it also refers to our inheritance that is in Christ, and recognises the need to be free of Satan’s powers on this Earth ceded to him by The First Adam but won back for those in Christ or The Last Adam). Acts 26:18;

“ * ...Repent and turn to God, and do works meet for repentance”. (Paul explaining to the Roman Governor how he (Paul) did this beginning at Damascus, then Jerusalem, Judea and then on to the Gentiles with the same message. The point about works is referred to in James 2:17. Acts 26:20;

“ ... Saying none other things than those which The prophets and Moses did say should come”. (See also Luke 24:27 & 44 and Acts 24:14). Acts 26:22;

“ ...That Christ should suffer, and that He should be the First that should rise from the dead, and should show light to the people, and to the Gentiles”. (Here Paul gives a summation of several prophecies regarding the suffering the Promised Deliverer would have to go through in order to lead us into a resurrected life in our new body but only if we put our faith in Jesus of Nazareth - The Christ or Messiah of Israel). Acts 26:23;

“ ...Believest thou the Prophets”?. (Paul addressing King Agrippa at this judicial hearing to decide what to do with Paul. This is a clear example that Jewish political leaders believed the Prophecies in the Bible). Acts 26:27;

“ * ...he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets...”. (The audience here is Jews in Rome. They will have extra interest in the Kingdom of God because it is still on offer to Israel on her acceptance of Jesus. Until then, we can pray for it to come but its actual coming is in the hands of Israel. As we know, Israel will not make the call until the end of the tribulation. Or that is what our reading of the prophecies suggests. Paul is also “persuading them about Jesus”, presumably in accordance with Acts 26:20-23. Nowadays, churches teach about Jesus suffering and redemption of us but fall silent on the coming of His Kingdom instead believing the kingdom is present now in The Church). Acts 28:23;

“ * ...Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus *the* Christ”. (Again, while Paul spends two years in Rome under house arrest, the “preaching of the Kingdom of God” still figures highly in Paul’s programme despite only some of the Roman Jewish leaders believing Jesus. He was urging people to believe Jesus and what He did for us on the Cross which is the key to entering the Kingdom of God. Obviously, Paul was fully committed to the hopes and aspirations we have in this yet to come Kingdom. It is not here within us as many try to argue from Luke 17:21. What is more pertinent to the individual believer’s situation is Colossians 1:27, “Christ in you the Hope of Glory”). Acts 28:31;

“ # ...The Gospel of God ...”. (In the first Epistle after the Gospels and the *Book of the Acts of the Apostles*, Apostle Paul refers to “The Gospel of God”. The fact of God, our Creator and Saviour, Saviour of the World from its many problems that began with the Sin of Adam, is of course good news - the very meaning of ‘Gospel’. This reinforces an important point behind the writing of this paper. One has to specifically define the term “Gospel” according to how it is used in the text. By not doing this, the term “The Gospel” separated from its meaning and use in the Bible has become a pretext used by many people involved in

religion. The pretext is to get people to join a church or whatever but to ignore many other aspects of God's counsel via the Scriptures. Once again, in verse 2, Paul refers to this as something the Prophets of Israel had foretold). Romans 1:1;

“ ... made of the of the Seed of David according to the flesh ..”. [Paul confirming the fulfilment of the Seed of the Woman Theme or Programme of Genesis 3:15, Isaiah 7:14 etc. The reference to the birth of Satan's Seed may have been fulfilled in AD 2001 but we await further developments before realising that is confirmed. The baby Who would be 'The Promised Deliverer' born to one of Eve's descendants, though she herself thought she was the woman to be chosen according to her comment in Genesis 4:1, did indeed arrive four millennia later (7-6 BC). But Jesus only had the 'flesh' of Mary's egg for no man's seed brought that child into life. It was God via the Holy Spirit Who made this possible). Romans 1:3;

“ * ... declared to be the Son of God by the resurrection from the dead”. (This of course is also good news. The fact of the Resurrection of Jesus⁸¹ proves He is the Son of god and is able to do this i.e., that believers in Christ will be resurrected to enjoy His Coming Kingdom on this Earth, probably renovated fit for purpose, for the Millennium to follow Armageddon. At present, we are in the Church Age of the Mystery Kingdom as described by the Parable of the Sower and ensuing parables. Jesus used those parables to train the Disciples in the building of Jesus' Church Programme that would operate here on Earth until The Rapture coming at any time shortly before the Kingdom once The Tribulation has finished its course. That is why Jesus instructed people before Israel's rejection to pray “Thy Kingdom Come” in the hope the Jewish leaders would repent and accept Jesus. In the event they did not, then the prayer remains just as vital to us. It may be that Jesus only intended the church to pray this prayer because Israel had already rejected Jesus by then. Unfortunately, there is nothing in the Gospels to precisely time-and-sequence the instruction Jesus gave on 'how to pray'). Romans 1:4;

“ # ...I am ready to preach the Gospel to you that are in Rome”. (Paul qualified this in the next verse). Romans 1:15;

“ # ...I am not ashamed of the Gospel of Christ: for it is the power of God unto Salvation to everyone that believes”. (This is a classic case of a verse people have in mind when they refer to “The Gospel”. But they should then qualify the statement and be precise and say “The Gospel according to Romans 1:15-16” or “according to John 3:16” or “according to I Corinthians 15: 1:ff”. But we must not forget the other ways 'gospel' is used in the Bible or that many other things were preached as well, e.g., “The Gospel of the Grace of God”, Acts 20:24; The Gospel of God, Romans 1:1; things concerning the Kingdom of God, Acts 19:8). Romans 1:16;

“ # ...In the day when God shall judge the secrets of men by Jesus *the* Christ according to my gospel”. [Here we see Paul refer to “my Gospel”. We can perhaps more easily understand this as '*according to my information*'. Later in I Corinthians 3:11-15, the Apostle would write about the seat from which Jesus 'evaluates' whatever we did or did not achieve while here in this Church Age. This is basically good news for we only appear before Christ at that seat if we are saved and the only question is what sort of rewards we there receive, if any, for use in the Messianic-Millennial Kingdom. The bad news is that people who instead appear before the Great White Throne, from which Jesus also issues judgement, find out what degree of discomfort they will receive in their world to come which is the place of weeping, darkness and gnashing of teeth (Matthew 22:13 and Luke 13:28). Here we see

the word gospel being used rather more generically]. Romans 2:16;

“ # ... That I should be the minister of Jesus *the* Christ to the Gentiles, ministering the Gospel of God”. (Paul is also making the point here that Gentiles too are sanctified by God’s Holy Spirit as the Jews were at Pentecost-*Shavuot* by the permanent infilling of God’s Spirit made possible by the Blood-Price for our redemption being paid at Calvary. We can also see in this example that the ‘Good News’ or “Gospel” is primarily about God. Furthermore, the Son of God has appointed Paul to be a Minister specifically to Gentiles although Paul continued to minister to Jews as well. The Gospel of God is surely about all things concerning God, His Will which is “Good, Acceptable and Perfect” according to Romans 12:1 and which is about God’s Plan for the World and Creation especially as Adam had removed us all from God with his transgression or failure to obey God’s one and only commandment to him). Romans 15:16;

“ # ... Through mighty signs and wonders, by the power of the Spirit of God I have fully preached the Gospel of Christ”. (In II Corinthians 12:12, Paul makes a similar point about the signs and wonders accompanying his work. Following on from verse 16, the Apostle points out there is Good News about both God and His Son the Christ or Messiah of Israel). Romans 15:19;

“ # ... I strived to preach the Gospel ... *but not* to build on another man’s foundation”. (In this verse Paul simply refers to “The Gospel” and at this point is specifically talking about the salvation available to us through Jesus. Here is an example where “The Gospel” is specifically about Jesus and His Ministry to save us. However, too often people use this to avoid talking about many other issues concerning God, His Kingdom, matters of Prophecy and many other things. Such people preach a very narrow message and avoid discussing the full counsel of God. They end up taking verses out of context and using them as a pretext. That has been harmful to the Lord’s Work over the centuries). Romans 15:20;

“ # ... I shall come in the fulness of the blessing of the Gospel of Christ”. (Here Paul said he was sure he would get to Spain with the “fulness of the blessing of the Gospel of Christ. Again, we do not have a precise description from Paul what exactly is the ‘Gospel of *the* Christ’. From the new History we are discovering in these papers, we know Apostle James (*Yaacov*), the brother of John (*Yohannan*) and first cousin of Jesus (*Yeshua*) on His maternal side of the family, had already been to Spain (Pontus). Also, possibly, James travelled from Spain to Tarshishite colonies elsewhere in the North Atlantic (NATO), perhaps even over in the Americas in places like Santiago, San Diego, and Cartagina on the Magdalene River over in modern day Columbia which straddles both the Pacific and Atlantic Oceans just south of Panama on the South American Continent. We do not know if Paul got to Spain and if we take his point in Romans 15:20, he may not have made it there). Romans 15:29;

“ # ... Now to Him that is of power to **establish** you according to my Gospel, and the preaching of Jesus *the* Christ, according to the revelation of the mystery, which was kept secret since the World began ,, verse 26 ... but now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of Faith: ...”. (Paul concludes “with one of his famous benedictions. This long extract is necessary to illustrate the broad message Paul covered in his ministry. Again he refers to “my Gospel” presumably meaning as noted in the example above in Romans 2:16. Regarding the “mystery”⁸², Paul refers to, we draw

the reader's attention to Dr Fruchtenbaum's analysis on the matter). Romans 16:25-26;

“ * ... the testimony of Christ was confirmed in you ...”. (This might be a better way to describe our message. We could refer to “The Testimony of *the* Christ” instead of glibly saying, “we preach The Gospel”. Again we need to be careful about context. A careful study of the context of revelation 19:10 where the man says to John, “Worship Jesus for the Testimony of Jesus is the Spirit (*key to understand*) of Prophecy”. There the Testimony is simply, “I am the *Alpha and Omega (Aleph and Tav)*”. But in the context of Paul's letter to the Corinthians, this is yet another way the Apostle chooses to summarise his original message to the Corinthians which was “confirmed in”, or had brought results in, the Corinthians). I Corinthians 1:6;

“ # ...Christ sent me not to baptize, but to preach the Gospel: ..”. (Paul is using this phrase ‘to preach the Gospel’ as a counter-point to baptizing. The sacrament (Baptism) had quickly become a point of boasting between people depending whether Paul, Peter (“*Cephas*”) or Apollos had baptized, presumably referring to water immersion (verses 12-13). The Apostle does not want to explain in any detail the entire curriculum of his he preached and teaching schedule suffice to say preaching ‘The Gospel’ was more important than seeing to the ritual baptismal sacrament we are instructed with. Baptizing is an important Ministry but Paul had more to do which he summarised in the term ‘preach the Gospel’ which if one were to expand at this point, one could do by saying “preach the Gospel according to I Corinthians 15:1-58”. The trouble is that many people claiming to ‘preach the Gospel’ do not like teaching all of that chapter. We certainly do here). Corinthians 1:17;

“ * ... for the preaching of the Cross is to them that perish foolishness ...”. [Preaching the Cross is another short-hand way the evangelist can summarise his work. This emphasises the method of execution that ensured the redemption of us all. Our Lord had to be sacrificed or slaughtered in one way or another to shed His Precious Blood. This essentially is a soteriological message. Overall, the Bible is, however, Doxological as we note in our first paper on the *Components of Systematic Theology*. ‘The Roman Cross’ was the method of execution. “Crucifixion” entailed the victim hauling the lumber used for the procedure to the point of execution (up a hill) just as Isaac did with the wood for the fire in which he would have been sacrificed had God not stayed Abraham's hand. As Isaac noted, they had the wood etc., but “no lamb for a burnt offering”. To Isaac's question, Abraham replied, The Lord will see Himself a lamb for a burnt offering - My Son (and *not your's Abraham*”, as one could feasibly read into the *context*). No doubt Paul referred to that incident in some of his sermons etc which could go on for a few hours though not all day as some imply from Acts 20:7. We don't have any full records of these long sessions, as such, but there's lots to tell when ministering God's Word to the World and Paul would not lack in Height, Depth nor Breadth of Scriptural reference in some of those longer oral dissertations]. I Corinthians 1:18;

“ * ...we preach Christ crucified ... a stumbling block to Jews ... foolishness to Greeks ...”. (The focus here is on the actual crucifixion standing alone separate from the resurrection. One person said to me that Roman Catholics focus on the crucifixion while Protestants focus on the resurrection. That may or may not be so. It was the observation of an outsider. Sometimes such opinions alert us to inadequacies in the way we teach and preach. The whole concept of a national saviour dying in this way was foolishness to Greek or Western ways of thinking. A common Jewish perception had expected their Messiah to introduce the utopian world of the Kingdom of God. Where they ‘stumbled’ was

over timing and failing to recognise the Plan God had for the salvation of the World firstly soteriologically then physically and to restore it for those saved soteriologically for the Millennium. That happens when as *Revelation* explains there would be a period where the Kingdom of God on Earth would reign before the Universe was discarded and a new Heaven and Earth created. The Millennium would be the seventh (day) and one of rest for Man after six millennia (days) of chaos emanating from Adam's fall (II Peter 3:8, *School of Elijah*]. I Corinthians 1:23;

“ * ... Declaring unto you the Testimony of God ...”. [In Acts 14:3 (“The Testimony of the Word of His Grace”), 23:11 (Jesus speaking to Paul) and in verse 6 of the previous chapter (“The Testimony of Christ”) we find this word used to speak of the missionary and evangelical work of the Apostle. In Revelation 19:10, as we have noted above, the man addressing John reminded him that the Testimony of Jesus is the Key to or Spirit of Prophecy. There Jesus' testimony simply is, “I am the Alpha and Omega. Or, as we infer, the Aleph and Tav, representing the First and Last or Beginning and End (c.f., Isaiah 46:10). However, the letters Aleph (א) and Tav (ת) make a special word in Hebrew as shown in Exodus 4:8, 8:23, 12:13 and Zechariah 12:10]. I Corinthians 2:1;

“ # ... For in Christ Jesus I have begotten you through the Gospel”. (Here Paul summarises everything he has taught the Corinthians, even though they are too 'carnal' to eat meat, in one word - Gospel. I Corinthians 4:15;

“ ... bring you into remembrance of my ways which be in Christ, as I teach every where (*sic*) in every church”. (In noting this statement from Paul we see he is referring to what he teaches as “my ways in Christ”. In verse 10 he talked about being “fools for Christ's sake”. He is talking about the example of his life in Christ along with what he actually taught. Teaching and/or preaching “The Gospel” is also by example). I Corinthians 4:17;

“ # ... but we suffer all things, lest we should hinder the Gospel of Christ”. (Paul is saying here in the context of the previous few chapters that matters concerning food, marriage and fashions of the world are not worth worrying about in the business of explaining to the world God's Word per the “Gospel of Christ”. Again, he is using words such as ‘Gospel of Christ’ as a shorthand but there is much that is covered by other phrases like “the Testimony of God, “witnesses unto Me” (Acts 1:8); “speaking the Wonderful Works of God” (Acts 2:11); “Words of Jesus of Nazareth” (Acts 2:22); “times of restitution of all things” (Acts 3:21); “the Word of God” (Acts 6:2); “the lively oracles” (Acts 7:38 using Romans 3:2); “preaching The Word” (Acts 8:4); “things concerning the Kingdom of God, and the Name of Jesus *the* Christ” (Acts 8:12) etc.,]. I Corinthians 9:12;

“ # ... the Lord has ordained that they which preach the Gospel should live of the Gospel”. (Paul making the same point as in I Corinthians 4:17 and 9:12. One might say today, “walk the talk”). I Corinthians 9:14;

“ # ... for though I preach The Gospel, I have nothing to glory of: ...”. [The Apostle would not say so himself for obvious reasons which he plainly states. Nevertheless, in I Corinthians 15: 51-2, he shares a “mystery” which the Lord privileged him to do regarding The Rapture that would be “seen” only by a unique group of saints but experienced by many ‘dead in Christ’ as well. How the apostle learned of this mystery is not completely clear. He would have known what Jesus said about The Rapture in the Gospels⁸³. Perhaps the apostle, with the background of a very considerable education, realised at some stage in his ministry that there would have to be a situation as he described in at least two or possibly three passages (I Corinthians 15:52, I Thessalonians 4:13-18, Titus

2:13). I Corinthians 15 begins, “The Gospel I preached unto you ...”. However, as we note elsewhere, the chapter contains five very fundamental discussions about what we believe⁸⁴]. When the context of the full chapter is considered it is taken to be a broader analysis of “The Gospel” in which one can see that “The Gospel” is a very considerable body of teaching. The problem is that evolutionism and modern scepticism causes people to either teach there is no such thing as “The Rapture” or the event is allegorized into a vague concept that is rarely discussed and almost brushed under the carpet. Evolutionism causes the matters about Resurrection, First Adam-Last Adam and the discussion of the resurrection body using the seed analogy as matters likewise to be brushed under the carpet. For such people, the term “The Gospel” becomes a handy way of saying what one believes without getting into too much **embarrassing** detail! I Corinthians 9:16;

“ # ... What is my reward then? *Verily*, that when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel”. (The Apostle is stressing that he is not in any way using what he knows nor the position he has in Christ to glory himself, lord it over others, make money or be rewarded in any other way except from Jesus. As Paul notes from discussions elsewhere the rewards he will get come at the Judgement Seat of Christ). I Corinthians 9:18;

“ # ... and I do this for the Gospel's sake”. (Paul said in verse 22 that he might be all things to all men that he might by all means save some. As he writes in verse 33, “I please all *men* in all *things* and not seeking my own profit, but the *profit* of many, that they may be saved”. He is doing anything he can to acquaint men with God's Saving Word. Again, here, when we read the word “Gospel” it is a shorthand for many things and Paul uses the word to summarise all of them). I Corinthians 9:23;

“ # ... the Gospel which I preached unto you ...verse 2... by which also you are saved”. (Refer comments and notes under entry for I Corinthians 9:16). I Corinthians 15:1-2;

“ * ... we have had our conversation in the world ...”. (Paul used this phrase while talking about the sufferings he had endured in his ministry. It is an unusual term but it shows our whole life should be about a conversation with God and in that conversation there are avenues for witnessing to the world at large. And the conversation is about all God's oracles where and when they are appropriate). II Corinthians 1:12;

“ ... For the Son of God, Jesus *the* Christ, who was preached among you by us ...”. (Again we have another variation from Paul. It may be that he had talked about the coming of the Promised Deliverer of Genesis 3:15, 4:1, Isaiah 7:14, 48:12, 16, Romans 1:3, Revelation 1:8 & 17, 21:6, 22:13 and 16. If so, that might have prompted a comment like this from the Apostle. The Gentiles had long been awaiting the coming of the Promised Deliverer along with believing Jews. Presumably, they were aware He would be God's Son if the conception involved a woman's seed alone. So a sermon on that matter might have prompted a comment like this. Of course, our message should incorporate this information but it rarely does in churches these days. That neglect is because of widespread unbelief in the Bible even in Churches. We include excessive and unnecessary allegories and Typologies in that mode of unbelief. We say “mode of unbelief” because people prefer an allegory or type since they cannot make sense of the literal statement). II Corinthians 1:19;

“ ... When I went to Troas (Troy) to preach Christ's Gospel”. [Note here it is “Christ's Gospel”. Jesus came to preach about the Kingdom of God as well as to pay the blood price for our sin to redeem us. But His message about the coming Kingdom of God (or Kingdom of Heaven”); clearly a significant aspect of His Good News, or ‘Gospel’; is

neglected these days by churches. They prefer to get us ready to play our role, get up in time for work, stay sober etc., assisting this world's failed governance systems. We note here the reference to Troy (refer addenda below)]. II Corinthians 2:12

“ # ... We are not as many which corrupt the Word of God ...”. (Paul distances himself from corrupt preachers here but we note that it is “The Word of God” not the “Gospel” which some people were corrupting then). II Corinthians 2:17;

“ * ... ministers of the New Testament ..”. (Or of the New Covenant of Jeremiah 31:31, 32:40; Isaiah 55:3, 59:21, 61:8-9, Ezekiel 16:60, 34:25-31, 37:26-28, Romans 11:27). II Corinthians 3:6;

“ ... II Corinthians

###

Addendum on Pre-Christian Saving Faith

Jesus called upon Apostle Peter to open the “door of faith” (Acts 14:27) in Christ not just to Gentiles (Acts 10:1ff) but to Jews (Acts 2:1ff) and Samaritans (Acts 8:14ff), or ‘half-Jews’, too. The question is this, “What exactly was behind the heretofore and implied ‘closure’? The ‘Faith’ always had to be in the One True God of Adam, Noah, Abraham, Isaac, Jacob, David etc; that is in the God named Jehovah in the Bible. That had never changed. That door had always been open. By God’s Grace and Mercy there would be a plan to save fallen Man. People knew that before Christ so that was not a closed or locked-up door. The One True God’s Grace and Mercy was, is, and always will be the basis for our salvation and that never changed. So Salvation was never on the basis of merit or something we could somehow earn by good works, purchase with money or donations or gain by or because of status. Thus far all of Christendom officially seems to be in broad agreement though in practice many branches of Christendom appear to believe otherwise.

Where the problem enters is that the actual content of the faith required in any of the eras the Bible describes has changed. But there has only been one such change. That was in AD 30 and due to the Cross. Before the Cross people did have to believe that a woman would conceive a Saviour Child without a Man’s seed (Genesis 3:15). In the Christian era we also believe that but now we also know precisely who that child is. Also, we know precisely just how Jesus of Nazareth, and at a terrible personal cost for Him, achieved that salvation for us. We know the exact manner in which He carried it out and that he arose

from the dead in a resurrected body. That's the main gist of the change in content of faith for the post-Cross era compared to the two pre-Cross eras and that was one point Apostle Paul was stressing in I Corinthians 15:1-8.

Also, therefore, rules of life for believers have changed over the three broad areas we identify in these pages of the 3-D *Aleph-Tav* Bible Study. The rule for life from Adam to Abraham was in one's conscience. If one knew something was wrong, don't do it! This still applies to everyone today. Believers in those days followed Adam's and Abel's examples and sacrificed animals to cover their sin. Animal sacrifices covered their sin until the Promised Deliverer paid the price in full but they did that without understanding the technicalities of I Corinthians 15:1ff. Additionally, after the Flood of Noah murderers had to be executed rather than merely branded for life. In another change in life-rule, meat could be consumed after the Flood. Government had to be introduced to arrange for the trial and execution of murderers and by implication sustain law and order or as II Thessalonians 2:7 indicates, to restrain the "Mystery of Iniquity".

However, Man's wickedness continued to flourish so God called Abraham (*circa* 2000 BC) to create a new nation, Israel, that would follow a new rule for life encased in what became the Law of Moses. But that plan did not get started until Moses in *circa* 1485 BC and even then it took another 450 years to pass by until King David (*circa* 1000 BC) rallied Israel to take Moses' Law seriously and be entrenched within Israel's Constitution. That delay was again the fault of men including Abraham, Jacob and other leaders of Israel⁸⁵. Even after David and Solomon, who were not perfect either of course, the leaders of Israel, and the population generally, failed much of the time to abide with God's *ideal* Plan for Israel. Ultimately it came to an end with the rejection of Jesus' Messiahship. Peter unlocked the door to allow believers to enter the Church of Christ Age with the permanent infilling (or baptism) of the Holy Spirit in the life of the believer who henceforth disciple himself under the Law of Christ. It is at this point that the Content of Faith took on a significant new element. Now the believer had to acknowledge that Jesus was unjustly executed and buried to pay for our redemption as a perfect sacrifice on our behalf, standing in as the Last Adam to pay for the mistake of the First Adam (I Corinthians 15:22ff). And we have to admit we would have been that First Adam if we had been in his place. That is why we pray as "**The** Sinner that Jesus died for". Apostle Paul seems to be the first Biblical scribe to make this specific point about the First-Last Adam. He made the point twice to the Romans and to the Corinthians (Romans 5:12-14, I Corinthians 15:45).

We do not exactly know if pre-Cross generations of believers understood that they too would or could have been that First Adam and make the same mistake and plunge us all into the crises we now face and have faced for 6000 years. Possibly they did because it is not rocket science to work that out from the text. Certainly, they did **NOT** know that Jesus would die on a cross, be buried for "three days and three nights"⁸⁶ then resurrect from a ('rich' man's) grave. Since AD 30, when we eventually found out after 4000 years how God would finally execute His Plan to save fallen Man, the content of Faith became a bit more specific. The object and basis for saving faith remained unchanged as it would need to. But the content adopted one significant new aspect to incorporate. God gave two eras; firstly Conscience, then Law of Moses plus Conscience; to have about 2000 years each to show whether under these regimes Mankind could meet the standards God set for Man in those eras. After Man's failure in both eras, God then intervened as planned in His Sovereign Foresight or Fore-Knowledge and executed **The Atonement**. Between 7 BC and AD 30, God interrupted proceedings with the execution of the plan to sacrifice His Son for the redemption of fallen man. It was the Act of Love Satan could not have foreseen

when he successfully deceived Eve and got Adam to disobey God.

So in the wake of Israel's failure and knowing: As indicated with the careful crafting of Exodus Chapter Four and the statement in verse 8; That Israel would fail, in her First Test to accept His Messiahship despite His plea; Jesus then had the opportunity to build His Church or Synagogue (of Christ). Later, Jesus gave Apostle John a vision in Revelation 2:1 to 3:22 to see how it would perform under His Direction, Law and Standards. For example, under the Law of Moses, the believer had to "love his neighbour as himself". Although God preferred they do better than that⁸⁷. Under the law of Christ, the believer loves his neighbour "as Christ loved us and gave up His Life to save us" (Ephesians 5:25). We also fail, sadly, despite the wonderful example Jesus set for us with much scriptural text describing His Life. We, or Christendom at least, also fail despite the presence of the indwelling Spirit of God in us or "Christ in you the Hope of Glory" as stated in Colossians 1:27. Arguably, the true body of Christ, i.e., the genuinely believing disciples of Christ does come close to meeting the standard Jesus' set for His "Church". That we don't is ultimately a result of The Fall of Adam.

Addendum on Greek History (Acts 16:10)

As noted in the entry for Acts 16:10 Apostle Paul received a vision to go to the homeland of Alexander the Great (Refer, "Alexander the Great" below). Modern commentators and theologians unaware of the Reconstructed and Revised Chronology of ancient Egyptian History and the **con-sequential** effects of it, fail to see the significance of Troy ("Troas") here. Furthermore, they are thus unaware of the constituency of the two groups aligned against each other for that Great Battle (refer, "The Great Battle" below) or Ten-Year Campaign and Siege of Troy in *circa* 780 BC, not "13th Century BC" as the archaeologists claim. The defenders of Troy included Greek-speaking Kurdo-Chaldeans, Greeks and other ethnicities such as Phoenicians, Medes and Persians. They refused to join Agamemnon and Menelaus' confederation of *Greek* Achaeans or dwellers of the 'Peloponnesian' (Refer, "The Peloponnesian" below). This Peloponnesian 'Achaean' Confederation (Refer, "The Achaean Confederation") was organised ostensibly to act as a bulwark against Assyria (Refer, "Assyria" below) the (still rising, *on the way up*) great power of 780 BC. Down the track, the Confederation aimed to ward off rising powers further East such as the Persians, Medes, and Kurdo-Chaldeans in the Assyrian-built cities (Isaiah 23:13) in South-East Turkey (i.e., north of the border of present-day Northern Iraq). Also, Scythians ('Russians') were in the mix of tribes that ultimately defeated Assyria in *circa* 620 BC. No doubt, Paris did elope with Menelaus' wife Helen. But that sort of thing was commonplace (Refer, "Phoenicia" below). But it was just the convenient excuse Agamemnon needed to call-in his chips with the other Peloponnesian Greek states, and little Ithaca off the North-West coast of the Peloponnesian. Odysseus a.k.a Ulysses ruled Ithaca. Galatians, certainly, and possibly Bithynians, were in Troy in 780 BC. So in this passage we have Paul wanting to preach the Gospel further East, or certainly Bithynia, but being constrained instead to go West to the home of the 'Western' (or, in this case, the Aristotle-trained) leader who sacked and demolished the Eastern powers after they had about 230 years under mighty Persia-Iran's suzerainty (**earlier end note**). So this strange set of passages in this part of *Acts* does indeed draw out attention to some important matters from History or **His Story**. Perhaps that is what God wanted all along. We are to take note!

Alexander the Great

Alexander the Patricide as I prefer. Velikovsky showed that the Oracle at the Siwa Oasis, in the Egyptian desert out towards Libya, could not tell Alexander whether “all his father’s murderers had been caught and tried”. Since Alexander must have been in the plot and equally guilty of this murder, it was obvious that he could tell if the Oracle was fake or real by seeing if the Oracle knew the answer. The Oracle responded by asking Alexander, “Would you repeat the question Oh Zeus?” If Alexander were Zeus, as crowned by the Egyptians a few weeks earlier, then clearly his father had not been murdered. So Alexander did not catch the Oracle out in this little trap. Alexander solved the riddle of the Gordian Knot by slashing his high-tensile iron sword through it but the Oracle could not solve Alexander’s inquiry. Whether he then realised the Jewish prophets, especially Daniel, were indeed writing what God had told them, we do not know. As Alexander’s bones began wearying at around age “Thirty”, he realised he was an ordinary man like anyone else except Jesus obviously. But that raises the whole question of the Seed of the Woman Prophecy in Genesis 3:15. Everyone in the ancient world knew about it but did not necessarily believe it or followed some corrupted theology about it. The prophecy explains a lot about that world’s ancient leaders and heros, many of whom asked or wondered if they were indeed this ‘son of God’ or ‘son of a god’. We could list people like Nimrod, Ashur, Thutmosis III, Sennacherib, Nebuchadnezzar until his humbling, or Caligula (refer *I Claudius*) who must have entertained perverted thoughts along these lines.

The Great Battle: For New Zealanders and Australians, Troy is Gallipoli which in turn means the Polis of the Galli or Chaldi. Their ‘Great Battle’ was in the 1914-18 war in which Sir Winston Churchill deployed them into the disastrous campaign there against the ‘Turks’ many of whom may well have been Kurds. Churchill later complained he had been misled by the generals and that was why he opposed Eisenhower’s push for the Normandy Landings in WWII fearing another Gallipoli. In retrospect and guided by our new knowledge, it may be that Sir Winston; sadly himself besieged by the Historians’ delusional and false mystics concerning Troy’s ancient battle, the dates even very wrong as we have proved; actually made a good call. For the diversion drew away Ottoman Turkey’s best soldiers (especially if they were tough and longtime battle-experienced Kurds), to defend against the Maori, other New Zealanders and Australians, for the Turkish leaders knew how tough they were. It meant that Palestine, the Gulf at Aqaba-Eilat at the north-end of the Red Sea would now be prone to the soldiers of the British Empire who would effectively see to the re-establishment of the Jewish State. But the ‘disaster’ is seen in New Zealand as the basis for a new religion that commemorates war-dead (*Shades of Shintoism*). Once again we think of the statements that “One thing we learn from History is that we do not learn from History” and “Those who do not know their History are doomed to repeat its mistakes”. The big mistake here is to reject the Bible and its messages. Finally, perhaps Eisenhower did learn from Galipoli.

The Peloponnese: That is to say the mainland of Greece plus nearby islands or very similar in boundaries to modern Greece. But for centuries ‘Greeks’ inhabited many parts of modern Western Turkey bordering the Aegean or ‘Achean’ Sea. It seems though, that this, shall we say ‘Greek’, part of (modern) Turkey was populated by Ionians and Dorians who arrived there from elsewhere. We say “elsewhere” was Israel and the Lebanese cities of Tyre, Sidon and Byblos. This is probably why Paul was able to work much of his time in that part of Turkey - the islands and ports of Western Turkey. In fact “Tur-Key” is the “Quay of Tyre”. Its heritage owed much more to Israel and Tyre than any other culture. Although the *Lingua Franca* was Greek, the heritage of the people in the churches of Ephesus and the other six churches of *Revelation* was Phoenician and Jewish. That would explain why Jews were able to have a synagogue in Ephesus which was otherwise

dedicated to the monolatrist worship of Diana of the Ephesians. And of course, both the Jesus-rejecting Jews and idolaters would join forces to drive Paul and the Christians out of Ephesus especially when the pagan religious economy was challenged

The Achaean Confederation: Agamemnon wanted Troy to join the Confederation but King Priam of Troy knew that would divide his people. His Kurdish-Chaldean subjects were kith and kin to the Assyrians from their time in Mesopotamia-Iraq. Although many Kurdo-Chaldeans would later participate in the demise of Assyria in alliance with Medes and Scythians in *circa* 620 BC, they presumably balked at supporting Agamemnon and fighting Assyria in 780 BC. Lower Iraq-Mesopotamia had turned suddenly into desert probably from over-irrigation from the Tigris and Euphrates Rivers. These rivers had lost some of their northern feedstock via global warming and perhaps catastrophic earthquakes that diverted feedstock northwards into the Arctic Ocean instead of south to the Persian Gulf. Perhaps Kurds blamed Assyrians for that disaster because Assyrians live upstream and it was their fault the downstream Kurds took the environmental hit. Elsewhere we discuss the global warming factors back then. But sometime prior to 780 BC, Assyria had been involved in aid schemes (Isaiah 23:13) to re-settle the diaspora Kurds. The latter were probably on balance grateful to Assyria for that - at least in *circa* 780 BC. Later, in *circa* 620 BC they had changed their minds after a couple of centuries of cruel Assyrian dominance. So they joined in with others to teach the later-arrogant Assyrians a lesson. Sadly, we cannot be absolutely sure about this analysis but we are confident it is reasonably accurate. However, Today (March 2015), the last remaining Assyrians in North Iraq are ironically depending on Kurdish soldiers to protect them from Islamic fanatics. This is not history repeating itself but the descendants of the players in an ancient time replaying a different scenario or the Last (*Tav*) Scenario before the Second Coming.

Assyria

Or the second of the five fallen empires or kings of Revelation 17:9-10, The seven heads, mountains or kings: The five fallen as at *circa* AD 90: Egypt, Assyria, Chaldeo-Babylon, Medo-Persia, Greece; "One is", i.e., Rome I and "one yet to come" i.e., Rome II.

Phoenicia

We know that Phoenician sailors were always going off with Greek women or more likely the Greek women eloped with the virile young Phoenician sailors. Greek playwrights Menander and Aeschylus wrote many dramas, tragedies and comedies involving such events. Somewhere, probably in Homer, Phoenicians are blamed for the Trojan War. Elsewhere, we write about Mary Magdalene the Tyrian woman and daughter of the Syro-Phoenician or Canaanite woman. Jesus deliberately selected Mary in order to declare before her that great statement of John 20:17, "go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God". Here, Paul is being restricted from going 'East' and obliged to go 'West' as it were, much like James the brother of John who almost certainly seems to have gone to 'Tarshish' to spread The Word

Persia-Iran

Was often allied with the Medes of North Iran. Their combined hegemony *circa* 550-330 BC, was the eventual beneficiary of the Assyrian demise in *circa* 620 BC but only after the Chaldeans had their relatively brief period (*circa* 620-560 BC) of suzerainty mainly under

Nebuchadnezzar.

Addendum on Circumcision

Evidently the Prophets' warning on failure to be heart-circumcised had fallen on many deaf ears between *circa* 900-600 BC. Between the deaths of Ezra and Nehemiah *et al* and the coming of Jesus, the lessons from the Babylonian Exile on this point of the circumcision of the heart had been forgotten by most people. However, quite apart from Israel's wrongful attitudes or understanding about circumcision a far more horrible thing has occurred going back to ancient times.

The awful development of the practice of female genital mutilation (*circumcision*) spread far and wide across the world, but particularly in Africa, because of the false focus on physical circumcision. This probably goes back to some heresy initiated after the Queen who Sheba'd Ophir-Africa (Hatshepsut) converted after she came to Israel to hear Solomon. Any '**Physical** Circumcision' was mandatory for men-only to undergo if as Gentiles they converted to following the Mosaic Covenant in order to receive its blessings. Not even under Moses had there been any reference to women in this regard because there never was any application to them.

Circumcision had only applied to males under the Mosaic Covenant because God had wanted to stress the anger he felt at Adam's disobedience of the instruction in the Garden of Eden. It was Adam's **primary** responsibility to obey, not Eve's, though she was required to obey of course. Men of Israel, and male converts (proselytes to Moses) were required to be witnesses to this disobedience and be called on to be obedient in this matter. Once Christ had paid for the sin of the world, no man needs to be circumcised in order to receive God's blessings on offer to saved people quite apart from blessings like rain and sunshine which all men get irrespective of their attitude towards God. The Mosaic situation was closed off or removed by Jesus' Sacrifice. The Mosaic being fulfilled by Jesus means there are no longer any benefits under Moses to anyone. Blessings under the Abrahamic do remain in place **for Israel** directly and Gentiles indirectly through Israel's eventual Soteriological Salvation.

More generally, the reason for male circumcision came about because Adam, apparently having learned about his sexuality from the Tree of Knowledge initiated some sexual advances on his wife, as was intended, but before God had instructed him on the matter. Adam became embarrassed when he heard God coming in the Garden as he was sort of 'caught-in-the-act' or perhaps as a result of '*foreplay*'. God's anger was directed at the disobedience not the sexual circumstances *per se*, of course. Nevertheless, God chose Israel to practise the rite under the original Abrahamic Covenant that set up Israel. This seems to be one of the unique roles God mandated to Israel as part of His overall Plan for the Salvation of the World from Adam's disobedience as **symbolised** by, or given in evidence by, whatever sexual activity actually took place in those last days in Eden for Adam and Eve.

Thus God's rite can only be for men i.e., boys eight days after birth (Genesis 17:12, Leviticus 12:3). Male circumcision on eight-day-old boys was the 'Sign' of the Abrahamic Covenant (Genesis 17:11) whereas the Sabbath was the 'Sign' of the Mosaic (Exodus 31:13). It seems God intended Israel to bear through the Abrahamic Covenant, not through the Mosaic; probably because the Abrahamic would apply right through to the end of the Messianic Kingdom; this reminder or sign of Man's offence in Eden. God still in effect uses Israel to be a continual witness on the point because between the Church's Rapture

and Armageddon Israel will re-continue her role of witness during the period of the Tribulation, and perhaps for a short time before because the church will have been raptured to Heaven by then.

But there is no soteriological efficacy from the practice. There is no longer any need for Gentile men to be circumcised in order to receive blessings available since AD 30 to Jesus' Congregation, Church or Body. Although we have no interest in this point, if Gentiles still want to convert to Judaism, that's a different matter anyway but they must be circumcised because the rite still applies to Israel under the Abrahamic Covenant. There never was any need to circumcise women, neither Jewish nor Gentile. But it is important for men and women, and desirably even boys and girls, to be circumcised by God **on the heart** for only He can do that. In most churches, the parallel confusion is found in the physically harmless rite of infant baptism (water sprinkling). Unless that forms some sort of phobia in the baby this practice is physically neutral or just mildly annoying for the infant who would probably prefer to be asleep in his or her wee cot. Any potential spiritual harm, however; formed in the child's soul by confusing Baptism with physical circumcision; could well be mentally and spiritually damaging. Baptism by full immersion, undergone by adults or children who understand, symbolises circumcision of the heart - not of sexual organs!

Don Stewart

<http://donstewartresearcher.com/book>

<http://don-stewart-research.blogspot.co.nz>;

Emails: dons@fresher.net.nz or tdonaldstewart@hotmail.com

Mobile Phone: 0064 (0)210 2989 320

Address: 35 Vivian Street, Wellington, NZ 6011

Landline Phone: 0064 4 384 7648

Wellington, New Zealand, 3 November 2017

Endnotes

1. Matthew 4:23 ("Gospel of the Kingdom"), Acts 20:24 ("Gospel of the Grace of God"), Romans 1:16 ("Gospel of Christ"), Ephesians 1:13 (the Gospel of your Salvation") and 6:15 ("Gospel of Peace") all testify to the wide range of 'gospels'. But to take just one example, even Adam and Eve experienced the good news of God's Grace in Genesis 3:15. Furthermore, God showed them how to sacrifice animals as a temporary rite to acknowledge their sins. God explained the need for someone or something to die to atone for that sin or to make for themselves an "Atonement" or At-One-Ment with God. After that instruction, they went out into the now-cursed world to strive and live, feed themselves, work by the sweat of their brows etc., but knowing that God Gracefully and Mercifully had a plan to *cancel-out* their fateful decision in taking of the Tree of Good and Evil Knowledge. But they did not know that "The Plan" had to involve the details of I Corinthians 15:3-4. No one knew those precise details until AD 30. So the Content of Saving Faith changed in that detail after AD 30. But

the **Basis** for Saving Man depends on God's Grace and Mercy. It is Jehovah whom we speak of not some other obviously false god, Who alone can Save Man in the manner best explained in I Corinthians 15 (full chapter).

2. The letter 't' which often equates as a 'd', for example in ancient Egyptian, or as in the author's surname ('Stewart-Steward') was sometimes also used to separate vowels when one at the start of a syllable followed a vowel at the end of the previous syllable. Sometimes, these *rules* or perhaps *etymological customs* and *practices* were imported into English as it emerged as a modern language from the 13th Century AD. Hence we can derive such meanings as discussed in the text. Another way to differentiate sounds was to repeat a letter, for example 'dd', 'tt' or 'pp' and 'ff'. We see this sort of thing in English and the rather more ancient language of Welsh. "Godspell", if I remember correctly is the name of an operetta or music show back in the 1970's. But don't quote me on that.

3. My appeal to Christians is that if they do want or need on occasion to refer to a term that encapsulates the messages of I Corinthians 15 (whole chapter), John 3:16; some well known passages in other Epistles, in this regard; could they please spell it out. For example refer to "The Gospel According to John 3:16", "- Romans 5:8", "- I Corinthians 15", etc., etc. Such "occasions" may be when a conversation has to be brief, or a quick point needs to be expressed in the flow of some discourse or even debate. Unfortunately, the term "The Gospel" is now used flippantly or so vaguely that it could mean anything to anyone and often that indeed happens.

4. Quoting Edersheim, "And the lesson to us is, that, just as the Old Testament gives neither the national history of Israel, nor the biography of its heroes, but a history of the Kingdom of God in its progressive development, so the Gospels present not a 'Life of Christ', but the history of the Kingdom of God in its progressive manifestation." Extracted from Volume I, Book III, Chapter XXII, page 570: *The Life and Times of Jesus The Messiah*, Chapter heading 'The Design, Unity and Purpose of the Scriptures': Edersheim, Alfred, MA Oxon, D.D, PhD., Hendrickson, Peabody, Massachusetts 01961 3473.

5. But if one compares the two chapters (2nd and 3rd) of *Revelation* with Ezekiel 38:1 to 39:16 (one and a half chapters) one covers a period of 1900 years or so and the other (in Ezekiel) about seven years*. Obviously these things are not proportionate or *pro rata*. [* Or seven to ten years if one accounts certain preparatory stages to the main event of essentially seven years duration from invasion of Israel to the end of the clean-up].

6. This might sound contradictory or inconsistent to think that periods of two weeks, seven years and 1900 years can be covered by various tracts of Prophetic Text so disproportionately. But the point in Mark's Gospel (13:8, "beginnings of sorrows") is that a period will occur when the remaining unfulfilled prophecies will come in a manner akin to the labour pains of a pregnant woman. There will be rather few and intermittent pains at first. Then the frequency changes, rising to a crescendo or avalanche of events. Also, if we liken the composition of the Bible to the way computers throw every few bits (bytes) of text that we type in on a keyboard into many widely separated regions of the Disk Space only to be pulled from many different corners of the Disk by our software programs that hunt them out, should there be any problem with this? What does it matter if there is an arrangement of Prophetic Texts likewise scattered across a relatively or comparatively vast domain of the entire Biblical text? Viewed as a whole, as the Prophecies of the 'End of the Latter Days', to coin a new term, certain texts we consider may be introductory or even conjunctions of some sort between two or more relatively important or more significant events. They just got thrown into widely divers parts of the disk space and only come together when we use the correct program, key, code or exegetical method. The Book of Revelation appears to do exactly this and pull many prophecies together into a discernible sequence or chronology.

7. Otherwise they would have all been fulfilled in the run-up to AD 30.

8. The language here cannot be **absolute** otherwise where would there be room for **Faith**? More than any other previous era, our generation has available to it more tools to verify the Historicity of the Bible, and we have used them in our pages! But just as we have arrived at that point some 6000 years after the Bible's first lines were written, Christendom's faith in the **literal veracity** of the Scriptures is at its lowest-ever ebb.

9. Revelation 3:20.

10. Words of Mr Shaun Plunkett, former Radio New Zealand host on *Morning Report* and later, at time of writing, host on Radio Live Talk-back (December 2014). In 2017 he ran a publicity campaign for a new political party. That party's founder was infamous for hating cats and flaming people on the Internet or anywhere else he got the chance to. In the run-up to Christmas 2014, Mr Plunkett urged listeners to "deck-out

Christmas trees” in their households with “silver and gold” (no other colours) in opposition to Jeremiah’s injunction not to do that when he admonished Israel in *circa* 600 BC (Jeremiah 10:4). Mr Plunkett was almost certainly, or presumably, unaware of this bit of Bible history. No one challenged him on the point and the author had, embarrassingly, forgotten this verse at the time, though whether making the point would have had much impact on Mr Plunkett is doubtful anyway. Perhaps Mr Plunkett was aware of the verse and deliberately set out to bait some of his listeners. Most Christians, and even his former-fellow Roman Catholics, have long-since given up trying to reason with Mr Plunkett. This anecdote may be a pointer to the widespread ignorance of the Bible in modern times.

11. To illustrate, I was chatting with a salesman at Moore Wilson’s market, Tory Street, Wellington (14/2/15), about the nourishment we get from lamb and wheat and the parallel with Jesus as The Lamb of God and The Bread which came down from Heaven. He kept on saying that the metaphor was the point. Frustrated, I replied that these sayings were also matters of scientific fact. This typical resort to “metaphor” is just a device to excuse oneself from acknowledging the literal truth in the text. Modern Man refuses to listen and is just like the people in Noah’s Day. We surely are in The Days of Noah now!

12. Readers should look at Luke’s introduction here alongside his introduction to his “Gospel” (Luke 1:1-4).

13. The Kingdom era of Israel extended from Saul *circa* 1000 BC until 586 BC. The Disciples were asking Jesus if He would now restore the Kingdom with Himself on the throne. Jesus gave His answer. We await the time for Him to restore the Kingdom as asked. But Israel must first repent as per Leviticus 26:40-42, Ezekiel 16:61 and other verses such as Isaiah 53:1-12, Hosea 5:15 - 6:2 and Zechariah 12:10-14.

14. Peter speaking to a crowd of “Men of Israel” in Jerusalem at the first Pentecost of the Church era. Peter added, “And ye shall receive the gift of the Holy Ghost (Spirit)”. This ‘gift’ will be made available to “as many as the Lord our God shall call” (Acts 2:39). That would soon come to include Gentiles (non-Israelites) who since Adam always had access to salvation but not to spiritual or physical blessings that God gave to Israel under the Mosaic Covenant between 1485 BC and AD 30. Faithful ‘Believing’ Gentiles could bring themselves under the Mosaic Covenant, as many did, in order to experience physical and spiritual Blessings on offer under the Mosaic Covenant with Israel. But not without going through certain hoops or barriers like physical circumcision (Men only). Those impediments were the Apostle Paul’s “Middle Wall of Partition *between us*” (Ephesians 2:14). Since AD 30, Gentiles, in the wake of Pentecost AD 30, have access to full indwelling of God’s Holy Spirit upon belief or, more precisely and specifically, as they believe. Water Baptism by full immersion signifies that inward belief with an external action. The external (physical) witnesses to the only and all-important inward change known as being ‘Born Again’, ‘Born from Above’ or Born Anew’. Communion is the only sacrament or rite Born Again Believers participate in within the Church Body (Congregation, *kohel*). There are no festivals nor any other rituals required of Believers as were necessary under the Mosaic Covenant.

15. In verses 12-15 Peter accused or judged the men in the audience for being indirectly (the Romans actually did the deed) responsible for the execution of Jesus because they were convinced Jesus was **NOT** Whom He said He was. So Peter called on them to “change your minds about that” (i.e., “Repent”) and “accept that Jesus was indeed the one Whom the Prophets, and even God Himself, had said would come, i.e. “The Seed of the Woman” of Genesis 3:15, Psalms 16:10 and 110:1 ff etc. Of course, some did repent but the majority did not!

16. The “Prophet” of Deuteronomy 18:15. In Deuteronomy, Moses said this “Prophet” would be “like unto me (Moses)”. In Numbers 14:8, God said to Miriam and Aaron that Moses was the only Prophet God would speak to “mouth to mouth” (singular in the Hebrew text c.f., where Moses saw God “face to face” the Hebrew is plural, i.e., “faces to faces”). Only Jesus could claim to speak with God ‘mouth-to-mouth’, for example, with the words “I and the Father are One”. These verses place Moses and Jesus on a special plane of their own but even then, as *Hebrews* points out Jesus is far superior to Moses. The latter came into the ‘House of God’ but God built the whole Universe.

17. The Sadducees were listening at this point and because they did not believe in Resurrection (or in ‘The Resurrection’) they were upset (“grieved” in KJV) by all this and tried to suppress the disciples.

18. The Romans crucified Jesus. The Romans had removed the death penalty from Jewish Law by disallowing it after some executions involving partners caught in adultery which was not a capital offence to Romans and hardly an offence at all! So the Jewish Leaders had to ask the Romans to execute Jesus but for not for adultery rather for sorcery. The point that should be noted here is that the Roman Governor knew Jesus was innocent.

Pontius Pilate thus went against Roman Law (and his wife's warning) in crucifying Jesus. A Roman Court of Inquiry later banished Pilate for doing that. Pontius, or Punt-us, Pilate, came from Spain-Pontus-Tarshish-Tarsus (modern Spain). Ironically, Jonah was heading for Spain-Tarshish, unless Britain in the northern regions of ancient Tarshish was his target - as it may have been. South Tarshish, (Spain, *Sepharad*, possible Southern France-Gaul), was the origin of Pilate but he came from a Roman family domiciled there to administer Spain after Rome took it over after the defeat of Carthage after the last of the Three Punic Wars.

19. As stated in the previous note, the Romans actually executed Jesus but Peter lays the blame here on the elders of Israel - a lesson for us today regarding those who supposedly rule our churches.

20. Whereas, Paul and Luke were clearly "learned". Those two, along with Matthew who was also probably quite well educated if he was a tax-man for the Romans, wrote the majority of the New Testament. Amongst John's writings, the information given in the *Book of Revelation* was largely explained. John just wrote down what he saw. *Revelation* was not an exercise of intellect akin to the writings of Paul. The Gospel of John with its Seven "I Am" statements, Seven Miracles and Seven Discourses, is very thematic and structured rather differently to the writings of the two 'university-trained' authors. There is a strong tendency to downgrade the intellect in modern 'Christianity'. To be fair, that is significantly a counter-reaction to the excessive intellectualism of the Liberals from various offices of the Vatican and Established or State Churches. In this passage in Acts, the comment obviously comes from the intellectual establishment that had been proven to be corrupt. But that does not then make the Mind and Intellect a minor element in our belief systems. Indeed Romans 12:1-2 calls for a renewal of the mind. For those who became believers as a very young child, and who then had their minds trained in accordance with Romans 12:1-2 from a very early age, this renewing comes after many years, if not decades, of training from the Lord Himself who protects us from a lot of worldly wisdom. For those who became believers later in life, there is often a much tougher battle to be fought in this area. The 'battle' is eliminating the years of mind-training in the Babel Project or in the Establishment education systems that train people for the Babel Project. People who become believers as very young children usually escape a lot of the brainwashing more mature people experience before coming to belief after years of secular life as a teenager or adult.

21. As verse 16 observes, "For as yet He (The Holy Spirit) had not fallen upon them and they had only been baptised in the name of the Lord Jesus". This is one of three incidents wherein Apostle Peter fulfilled the Lord's instruction that he would open the Keys of the Kingdom (Matthew 16:19) **Firstly** (8) to Jews and Proselytes, **Secondly** (1) to Samaritans and Thirdly (n) Gentiles. [Whether there is supposed to be an *Aleph-Vav-Tav* situation here is debatable but we show it here just in case!]

22. Illustrating the need at times for a teacher.

23. "Grecians" may indicate Hellenistic Jews rather than ethnic Greeks though it is possible Greek Gentiles were listening to Paul for some reason. They might have been Greek or Greek speaking Proselytes. But the contribution revised history makes here is that the "Ionians and Dorians" who "invaded" the Aegean region supposedly in the "12th Century BC", were actually "Jews and Tyrians" fleeing the Levant (Lebanon) on the eve of and after Assyrian and Chaldean-Babylonian invasions beginning *circa* 722 BC. [General insatibility in the Fertile Crescent region from the Persian Gulf to the Upper Nile after the demise of the 18th Dynasty in Egypt-Sudan-Cush-Ethiopia; and before Assyrian Supremacy over Mesopotamia could re-take control; Jews and Tyrians may have started emigrating as early as 800 BC to the Aegean and elsewhere]. The massive contribution these Jews and Tyrians made to the much less developed Achaeans living in the Aegean and Peloponnese is clearly seen from style-changes and -improvements in pottery and ceramics excavated from the *archaeological record*. But the chronology confusion makes the dating of this Ionian-Dorian migration precariously placed in the 12th or 13th centuries BC. Those dates are a fiction of the archaeologists, not reality! Of course this dramatic cultural and intellectual advance led to the great 6th Century BC flowering of "Classical" Greece. For example, Aristarchus of Samos knew the Earth and planets revolved around the Sun. Later the Hellenists saw Greece as being the inheritor of a new synthesis or marriage of the wisdom of Jewry into the Greek History. Many Jews agreed to this idea but the general populace gradually forgot about the Ionian and Tyrian precedents so that by 300 BC the Greeks under the influence of Aristotle had shifted the sun and placed the Earth at the centre of the solar system (Ptolemy). The 'Hellenism' pushed the fundamentalist Jews into a heated debate with their "Hellenist" kith and kin. The Feast of Lights (*Chanukah*) remembers the most well known result of that *battle* or philosophical debate. This almost throw-away comment in Acts was written presumably by Luke who would have been a Jew brought up in a Hellenistic Jewish Diaspora family. Luke may well have been aware of the history as we view it on the basis of our revised chronology. This one tiny rider in

Luke's otherwise plain uncomplicated sentence is an excellent example how a Pandora Box of issues is raised by the new chronology but many strange enigmas are solved as well. But the issues raised enable us to harmonise the world around us with the Bible. And the new information is invigorating. We are assured the Bible's veracity is not threatened.

24. As we note elsewhere, the all important "Nazareth" means "the Branch" (little shoot, *rhizome*) emerging or stemming from; against all reasonable or practical predictions, or amongst the remotest of all likelihoods; the lopped-off tree stump of the once-mighty House of Jesse, David and Solomon". That is the prophecy in Isaiah 11:1 but two chapters previously in 9:1-2, we see that a place in the Zebulun-Naphtali Districts will "see a great *Shecinah* Light - The hidden Glory (*Kavod*) of the Lord Jesus the Christ-Messiah. Joseph and Mary would take Him to *Nazar-eth*, literally The Branch", which had become the major city if not capital of that region by the time Jesus came into the World. In Isaiah's time (*circa* 720 BC), *Nazareth* was little more than a fort or observation-lookout. As a lookout, Nazareth would have been a bit like Beth She'an nearer the Jordan river in that most fertile plain known as the Jezreel. This was (and is) the breadbasket of Israel. **The Bread From Heaven** certainly came to the right place to live! Ironically, *Nozrim* became the word for men watching out (II Kings 17:9, 18:8 and Jeremiah 31:6) from an observation tower or hillock like modern and Roman era Nazareth. Nowadays, Israeli believers in Jesus of Nazareth are called "Nozrim" because of Jesus' domicile in "Nazareth" (*circa* 5 BC - AD 30). Apostle Peter's specific use of the title "Jesus of Nazareth" has much deeper significance when the full implications referred to in this endnote are considered.

25. Perhaps it is useful to note here how Peter, without necessarily being explicit, brings together three closely positioned prophecies; Isaiah 7:14, 9:1-2 and 11:1. Further, we remember Luke's narrative here is really just a summary, synopsis or abstract (as per modern scientific journals' use of an abstract to describe a paper's objectives) to record everything Peter said at this meeting. Perhaps more than any other scriptures, these three prophecies do the most to confirm the special *Nature* and *Identity* of Jesus.

26. Perhaps I should admit to a bias here for I worked for 6-7 years for an embassy (of The United States) in Wellington (1986-92).

27. It would only be at the 'End of the Age'; i.e., the Age where Satan really rules rather than Men; that Apple Computers Inc., finally developed something akin to the device God set up in the Garden of Eden to test the Man. Only then, or recently, would Adam's Fall Account, with Eve's contribution "don't even touch it", really make common sense. Previous generations prior to *circa* 2001, going at least back to the Great Flood survivors, had to grapple with the enigmatic statements in the Fall Account. Adam had an enormous task trying to describe what he actually did to disobey God. The Vatican and Masons, for some mad and unexplainable reason, used an apple tree to describe the *prohibited tree* in Eden. That has been the story until the computing company came back to *bite them in the bum* (*circa* 1971) on this one! Hilariously, John Lennon and Paul McCartney who loved poking fun at The Establishment, got in the act (in 1967 the year of **The Six Day War** against Israel) before Apple Computing could go public with their *Apple* Recording Company. That led to a long war in the courts over naming rights. But they all got it wrong. An apple tree was not the forbidden fruit. From Eden's 'Tree', Knowledge was gained through their eyes. Communication or Consumption of Knowledge came not with mouths but via manual (digital using fingers) and mental faculties. Adam and Eve absorbed information from a computer embedded in a tree and began misusing at least some of the information they picked up either at that first sampling or in later browsing. In that regard, whatever they learned, in all probability they had focussed on that computer's information concerning sexual reproduction. Of course, such information could not have come from an apple going down their oesophagus. Their reactions in hiding their sexual organs behind fig tree leaves when God visited them one day attests to this likelihood. Sexual matters are the most prominent in the downfall of people. Satan, and Men and Women, know how to use sex to bring about downfalls, impropriety, guilt and embarrassment. That last aspect, it is often conveniently overlooked in paintings, was a particular indignity Jesus had to suffer when He went on that 'Tree' on one of Jerusalem's hillocks outside the city walls in AD 30. [Editing this in October 2017, one realised that Jesus lived in a city on a hillock named Nazareth and died on a hillock outside the City of Jerusalem, or outside its walls at any rate. Another First-Last Event or Pair perhaps!]

28. This opens up the place where the theologians have really messed up, in this author's opinion. The debate is over the very important issue of faith content or "content of faith". The theologians skirt around the issue of this content before the events of the Cross, Resurrection and Ascension. The Object of true Faith must be Jehovah-God and the basis for our salvation has always been by God's Grace and Mercy. We do get what we do not deserve (Grace) and do not get what we do deserve (Mercy). This is all very neat, tidy and simple. But what is

the content of true faith? I Corinthians 15:1-4 obviously adds additional content to whatever went before. Based on the work in *Memphis, Merneptah and Ramesses And the Winged Disk of Judah*, the content of true faith appeared to at least include belief in the promise of Genesis 3:15; "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel". Put simply, pre-Cross 'heart-circumcised' believers; either Jewish and flesh-circumcised too or non-Jewish and flesh-un-circumcised; looked and hoped for a God-Man who would save (*Yeshua*-Jesus) mankind from the predicament Satan had tempted Man into at the consumption of the Tree of Good and Evil Knowledge or touch-tronic-computer embedded in a tree. Lots of un-circumcised people before Jesus continued to hold this belief that they received God's Grace and Mercy by their faith in Jehovah alone, as did a number of flesh-circumcised Jews. What mattered was circumcision of the heart or true and real belief. Between 1450 BC and AD 30, God had bestowed **additional blessings** (both spiritual and physical) on believers who furthermore took on the Covenant of Moses (the 613 commandments). These people accosting Peter were overlooking these important points but modern theologians are as well. They tend to see the point about "circumcision of the heart" but seriously overlook the *Seed of the Woman Promises* (or Programme) as we define them in the wake of Merneptah's statement that "Israel's seed is castrated; the land razed to the ground". Incorrectly, Merneptah and many others thought God had finished with the Seed of the Woman Programme in 586 BC with the sacking of Solomon's Temple. But that was incorrect. Jesus did come to begin the process of fulfilling that *Seed* Programme beginning from 7-6 BC.

29. But there may be some more significance about there being "three" identical actions in that episode for Peter. We include in that the three times Jesus asked Peter if the disciple "loved" Jesus. That of course followed on from Peter's three denials he knew Jesus there in the halls of judgement as the Jewish leaders arranged Jesus' crucifixion. Jesus had planned that Peter would have to open the Keys of the Kingdom on three different occasions. That is why the special manifestations that accompanied those occasions; firstly for the Jews and Proselytes, then Samaritans and thirdly with Gentiles; were necessary to enforce the point and confirm the Theology. It did not mean those manifestations would be necessary every time someone was saved. There was a fourth incident of that miraculous nature that accompanied Peter's Key-to-Heaven task when Apostle Paul preached in Acts 19:6. There the believers were still under John's Baptism of Repentance in preparation for the coming kingdom. That kingdom became delayed as explained elsewhere. Thus Baptism now needed to reflect the death, burial and resurrection of Jesus. So in order to convince this rather isolated small group of Jews in godless and idolatrous Ephesus the Holy Spirit's indwelling of these believers was especially signified in effect as an adjunct to Apostle Peter's commission. The Pentecostal and *Charismatic ravers* and ranters completely miss the point here and have wreaked much damage with their incorrect theologies. We are not saying they are "unsaved" just very badly misguided or misinformed

30. The Red Sea parted presumably into two walls which then collapsed on the attacking Egyptian army. The Bible calls the sea the *Yam Suf* or 'Sea of Reeds' but that is just the upper reach of the Red Sea as one approaches Suez from the south.

31. For example, peaceful occupation of their Land of Israel in the Messianic Kingdom.

32. They may well reflect God's desire that Israel, while Abraham lived, could have entered into a Covenant like that of Sinai which happened some 400-500 years after the death of Abraham. But the three Patriarchs' prevarications and intra-family tensions during the Patriarchs' lifetimes ultimately led to a five-century delay in the institution of the Mosaic Code (as at Sinai in *circa* 1485 BC). Even then, it took another 450 years before David (1000 BC) had Israel getting even close to what God desired from the Law of, or Covenant with or via, Moses. With or without the Law of Moses and/or the Law of Christ, during the 2000 years of human history **before** Abraham's Call God required men to examine their conscience. Men had their conscience to consider and whether they needed to offer a sacrifice to cover their sin. But even in the succeeding two ages, the working of conscience continued. Our conscience still gets pricked. We still need to seek God's forgiveness. Before and until the Cross, those who did obediently acknowledge their sin, if not necessarily with full understanding, then sacrificed animals to typify atonement for their sin as God had commanded Adam, Eve, Cain and Abel. So this 'circumcision of the heart' always was the sign of the saint, admittedly an internal sign that only God could read on a man's *heart*. This was True from Day One after The Fall!

33. This is an example of the Apostle using a prophecy to make a theological point or **application**. He is not saying that Jesus actually fulfilled this particular prophecy. But theologians and churchmen these days try to make applications or typologies of prophecies where they should not be doing that. The Apostles only made **applications** of Prophecy on a small number of occasions in order to fulfill their duty in training the early

Church. Most prophecies have either been fulfilled in the Past or they are yet to be fulfilled. Instead of allegorising prophecies, we now should in these special and unique Daniel 12:4 & 9 Days of knowledge and Travel, where possible or relevant, declare what God has done or is doing via fulfilled prophecy. That should be combined with our knowledge of the Scriptures (II Timothy 3:16) and with what we see around us as we harmonise with the Bible all the science, archaeology and history we are now privileged to have at our fingertips (if we know where to look). But few will believe just as Israel disbelieved afore time. A, or the, particular **Work** that Jesus did on the Cross is the only **Work** that is acceptable to God as a truly atoning offering. So the message of the Cross, and Death, Burial and Resurrection of Jesus is certainly very central or relevant to whatever term we eventually arrive at for “The Gospel”. But that **‘Work’** must be explained within the context of all Scripture as per II Timothy 3:16 which in some respects is a better ‘Gospel’ message than even John 3:16! In other words, look at the whole Bible and read and believe all that it says.

34. Who appear to have been a lot less successful than the Apostle.

35. The minister at the congregation I was attending at the time raised the issue of the difference between ‘preaching’ and ‘teaching’. I told him the only real difference is between the ‘pr’ and the ‘t’. In my view, if you can do one the other comes quite naturally.

36.\ *Strong as Samson* on their *Fresh Fruit and Exotic Birds of Paradise* album (1975). The lyrics were written by Keith Reid, Brooker’s lyricist. Easily their greatest hit was *A Whiter Shade of Pale* in 1967 when the almost-hymnal-sounding Bach-evoking song so bombshell-ed the world’s music charts that even The Beatles were astonished. But as I write this, the cinema literati are singing the praises of a 2015 film *50 Shades of Grey* about bondage and discipline sex. The film is based on a book published a couple of years previously. I make the note to illustrate the slide in world conditions between 1967-75 and 2015.

37. In Matthew 16:19 and 18:18, Jesus gave the Apostles the authority to set rules for Christian life for the duration of the Church Age or Mystery Kingdom (technical term for ‘Church Age’, refer Fruchtenbaum, *Israelology - The Missing Link in Systematic Theology*). The few Apostolic miracles we see in Acts, i.e., by those who had seen the Risen Christ and especially by those who had been with Christ before the Resurrection, i.e., “The Twelve” were performed to confirm their particular authority. Jesus bestowed that authority for the special purpose of setting a new foundation for daily living for the Believer. Paul qualified as an Apostle by seeing the Risen Christ on the Road to Damascus.

38. The later Pentecostal movements, Apostolic Movement and others, took signs and wonders a long way out of context. As we have noted, typology and allegory were legitimate tools to explain often hard-to-understand scriptures, until recently. That is until the Historic and Prophetic have come into their own special and unique place in time. That now (or perhaps since 1948-67) appears to be the situation. “Signs and Wonders” were not intended to be long term tools for the Church unless one includes some of the astounding things that some prophecies presage. But I do not know anyone who does the sort of miracles Jesus and the Apostles wrought. Apart from Jesus’ signs, wonders and miracles, those of the Apostles had a short term or immediate purpose to confirm their unique and special standing. The Apostles were all deceased by AD 100 and there have been none since. Hebrews 1:1 makes it clear that in these “Last Days” God has spoken to us through His Son. Jesus emphasised both His Word and the words of the prophets because their words were inspired by God Himself. Many of the prophets’ statements would now apply to Jesus’ Second (Next, Future or Last) Coming. Hebrews 1:1 cannot mean the Prophets and all their statements (prophecies) are finished or completed, though some obviously were. Certainly, there will be no more appointed nor anointed Prophets, nor Apostles, but what the Bible’s prophets said about the Future obviously remained unfulfilled and yet to be fulfilled. Furthermore, as we stress, the History (**His Story**) must be understood to absorb the meaning of the Prophets’ words. “Scripture” is of course script or words. Different languages may be involved. Therefore, translations have an effect on interpretation. But “The Word” is paramount and it must be properly interpreted. Elsewhere we note too that it is in the actual Hebrew Word for Sign (אֹתָהּ or אֹתָהּ in Exodus 4:8, 8:23 and 12:13) that we see the Key to Prophecy (Revelation 19:10) is the “Testimony of Jesus” which in *Revelation* is “I am the ‘אֹתָהּ’”. Once this is understood along with all its implications, one can see why the miracles of the past are no longer a necessary nor relevant testimony to God’s Work. After The Rapture the World will certainly see God’s Wrath being expressed in some *miraculous* ways!

39. In *Worlds in Collision*.

40. I Kings 9:28 to I Kings 10:1.

41. Refer Addendum on Pre-Christian Saving Faith.

42. Between *circa* 1900 BC and 1485 BC.

43. People tend to downplay the Abrahamic Covenant. But it is the one that other covenants with Israel (Mosaic, Davidic and Land) come Under. The New Covenant instituted by Jesus at The Last Supper stands apart from physical circumcision because it is primarily of the heart not of the Flesh. But the fleshly fruits of the other covenants will be realised in the Messianic Kingdom. They are not for the Church or Mystery Age. Uniquely, for a baby born into the Abrahamic Covenant, the Circumcision is on the Eighth Day.

44. And not the metaphysics of the Vatican that requires the transubstantiation of the bread and wine in the “Mass”. In Baptism one gets physically soaked (not splashed lightly with a few dabs of water) in a complete immersion. The bread and wine or grape juice of the Communion are simply symbolic morsels of food and wine in the manner of the morsels the Jews consume at the ceremonial part of the Passover. But Jesus transformed, or even gave, the meaning of the symbols to represent His death, burial and resurrection (“We do show forth the Lord’s Death until He comes”).

45. There should be no link between Baptism and Circumcision. That is except in the point that Baptism is an outward physical action of water burial (*dunking* or immersion) which testifies in a purely symbolic way to the inward and physically impossible circumcision of the heart and infilling and indwelling of the Spirit of God within the life of the Believer. It is easy to see how over many centuries this subtle point developed into the false rite of infant baptism. There is no efficacy in infant baptism. A baby cannot declare to those watching that he or she has understood the concept of regeneration that has occurred in his or her life. Although the author was aware of his need for regeneration from the age of five, he was about fifteen before he fully understood the significance of Baptism and went through that rite at St Andrew Street Church of Christ, Dunedin, New Zealand. People need not be concerned about infants and very young children who die before they can make decisions about their need for regeneration and Baptism as an outward sign of their inward change (circumcision) of heart and mind (“repent” = change of mind). God is sovereign and the Only True and Perfect Judge. What God decides is God’s concern and not ours. It is nice to present a new-born baby before a congregation of believers to agree to nurture the newborn in a Christian household. As long as that is all one is doing. There may be little harm in informally binding in a non-contractual way those present to assist in this nurturing as each one present is able, for example as a Sunday School Teacher a bit later in the child’s life. In such manner, *infant baptism* may have some efficacy but that is only within the group present as a whole or amongst individuals therein. It has no soteriological efficacy and no Biblical precedent.

46. Leviticus 17:11, Deuteronomy 12:23.

47. This is a good place to remind readers that Matthew 24:8 and Mark 13:8 liken this ‘unfurling’ to “the beginning of sorrows”. Furthermore, commentators say that the word used by Mark is used to describe the “pain of a woman in travail” (labour pains). So in the swift avalanche of very-last day prophecies the Holy Spirit’s restriction on Paul’s activities might become clear. It is another Daniel 12:4 & 9 moment.

With the Kurds now playing an increasingly strategic role in Middle East geo-politics (October 2017), interesting things in terms of Biblical prophecy about the Kurds are perhaps beginning to happen. With Turkey’s, Iran’s, and wider *Arabia*’s fear, suspicion and hatred of the Kurds, not least because the Kurds and Jews are good friends and supporters of each other at present, Kurd-related tensions are rising. In England (2004-09), Kurds told me that they say they are of the religion of whatever dominant faith is in the land wherein they are hosted as refugees or as immigrants. One of the London Brethren Assemblies (or “Gospel Halls”), while I was there, handed over their building to a group of “Kurdish Christians”. They were probably cleverly fooled into doing this. By and large, Kurds have little interest in ‘religion’. Their experiences with it over the last 4000 years leave them very sceptical of ‘religion’ of any sort even their own national belief system of Yesidism. In that respect, modern Kurds are not unlike a majority of modern Jewish people today. They disdain their own Yesidi religionists. It is a similar attitude for many modern Jews regarding the Hasidic movements in and outside Israel. Likewise, in Christendom where the vast majority disdain modern Fundamentalist Bible-Literalist Christians. Many Kurds and much of Jewry are now secular. In Acts 18:23, there is confirmation that Paul successfully planted churches or groups of disciples in “Galatia and Phrygia”. Nevertheless, throughout millennia of quite adverse history and even in recent history since at least the Middle Ages, life had been especially chequered for Kurds. The Epistle to the *Galatians* shows that they were easily swayed by Paul’s *bete noire* The Circumcision Party. These problems demonstrate that the Holy Spirit, aware of these matters concerning the Kurdo-Galatians, moved in the way so described in Acts 16:6. As at AD 30-60, even just 2000

years of 'religion' had left them numbed by disaster and diaspora (perhaps true of both Jews and Kurds). Kurds had no homeland, probably losing it to desert (and to Arabs who then wandered in to settle the vacated wastelands) between 1000 and 800 BC. Thus life became a constant struggle against foreign powers and philosophies. By AD 60, or by now if not then, they had just become sick of all the crap! If that was not their position 2000 years ago it almost certainly is now!

48. The Bible and its messages are primarily about God's Glory (Doxology) especially as the only Creator and Saviour of Man. But churches too often boil down the messages into a purely soteriological (= 'about salvation') purview that becomes man- (or woman-) centred rather than God-centred. The danger here is that **texts** taken out of **context** become **pretexts**. That may lead to agendas that eventually lead people away from a Christ-centred message as well as away from a (primarily) Doxological perspective.

49. Joshua Chapter 10:12-14.

50. Or *Tanaach* or *Tanaakh*. Their 'Bible' would have been in sets of scrolls.

51. Revelation 1:8 (God the Father), 21:6 (Jesus, c.f., John 7:37) and 22:13 (Holy Spirit, c.f., John 7:39). Possibly we cannot specifically isolate, identify or distinguish the three statements with each Person in the Godhead but it is a possible reading. Certainly there are only three such statements and there are three Persons in the Godhead or Tri-Unity. Some translations insert a fourth 'Alpha-Omega' statement in Revelation 1:11 where it is in place in context but not in the *original* Greek manuscript text.

52. It may not have even been a fort though another meaning of *nazar* is a 'fort'. As we explain elsewhere, Nazareth's physical location or position vividly reminds one of a tree-stump stuck in the plains below the range of higher hills that stretches South East from Mount Carmel in Haifa. These are the hills of Megiddo (as in "h' Armageddon"). Nazareth is a wee way down the road from the valley of Megiddo which provides a natural pass for traffic to flow southwards. The straight highways (routes, not roots) running across the plains become gnarled and winding streets as they converge on the Nazareth City Centre. They wind or twist up the hillocks that comprise modern Nazareth and hold its centre. In that fashion, modern Nazareth, as did the city of Jesus' day, resembles a tree stump in the plains of the Galilee-Jezreel.

53. At least that is what the scholars inferred from the Scripture when the Maji, who had been studying prophecies about the coming of Christ, came to meet the newborn Christ. The Shecinah Glory of God visited them in Babylon or Persia to signify to them that their prognostications were correct. Although they were up to two years out of date because Christ was possibly nearly two years old when they did get to see the *toddler*. While Micah 5:2 was enigmatic there was enough clarity to allow even sceptical advisers to Herod to realise that Bethlehem was the likely place of Birth. They were also probably aware of the prophecy of Daniel 9:25-7 as many in Israel seemed to be because of the decision by rabbis to set up Three Messianic Miracles to identify a True Messiah - should one arrive! However, Isaiah 11:1 and 9:1-2 were much less obvious to interpret. In theory, it might have been possible for someone to figure-out the prophecy in advance (*ex ante*) or because God chose to reveal the meaning to those or anyone *elected* to understand. In many ways, just like Exodus 4:8 those two prophecies in Isaiah 9:1-11:1 could only be truly understood after the event (*ex post*). God Himself foresaw Israel's rejection of Messiah's First coming so He needed to make Exodus 4:8 impossible for men to understand *ex ante*, unless someone was elected to. Otherwise, the offer of the Kingdom to First Century Israel could not be a genuine offer if everyone knew it would be rejected. And Exodus 4:8 does not say Israel definitely will reject the Voice of the First Sign ("If they do not believe"). But in retrospect or hindsight, i.e., *ex post*, we can see what Exodus 4:8 really did mean. Ancient rabbis did see Isaiah 11:1 and 9:2 as Messianic but they seemed unable to explain how. Perhaps they just said passages were "Messianic" because they were too hard to understand. But that is the point. Only Christ could unlock the meaning of many verses in Scripture. And that is what Paul was especially gifted in teaching.

54. We are not sure yet but the name "Troy" probably derives like so many other settlements on the Mediterranean or Aegean from the name of Tyrian settlements e.g., Syracuse, Tripoli, Sardinia, Tarsus-Tarshish etc., even "Sur" on the coast of Oman on the Persian Gulf. The so-called "Troy Weight", rarely used today (2017), was the same as Tyre's "Pound" or '*Pount-Punt*' though over time the actual measurements of these systems of weights and coins varied from place to place. The Hellepont-Trojan 'Troy-pound' weight may have differed from the British Isles' (England-Wales-Scotland and Ireland-Eire-Land) Troy or Tyre weight in actual measurement. Presumably there were ways to convert from one to the other and plenty of scope for cheating no doubt. That is why we have received from that time the symbols of the weighing scales, sometimes held by a

woman as in an *ephah*, to symbolise Justice in our courts. However Babylon's metric system that emanated from Paris in the days of Napoleon is now taking charge especially as a French woman has taken the reins at the International Monetary Fund. Ms La Garde is accused on *Al Jazeera* Television of being involved with Nigerian oil fraud but that is another issue.

55. We trace that decision to abandon the Seed of the Woman Programme to Merneptah Baenre Meriamun Hotepir-maat's statement on the so-called "Israel Stele". It claimed, "Israel's Seed is castrated (destroyed); The land (Israel) razed (shaved) to the ground". That was written in 586 BC not 1210 BC as the false chronology forces The Academy to accept. Merneptah assumed that the refugee Jews in Cairo-Memphis-Migdol were living there under his *protection* probably for two reasons. Firstly, their God had abandoned them after the miraculous Exodus (1485 BC) and the destruction of Sennacherib's army in 700 BC. Or, secondly, the Promise of Genesis 3:15 was just an old tale after all. It was neither true History (**His Story**) nor Prophecy. Even if churches believe Jesus fulfilled the first half or part of Genesis 3:15, they give little care or attention to the possibility that a Roman woman will conceive the second child of that Prophecy, i.e., the Serpent's or Satan's child. Presumably, the Antichrist's mother, with a step-father or 'father-in-law', will rear the Antichrist-666 child as Mary and Joseph did with the Christ-child.

56. Although that sort of catastrophe is not the only kind. A massive re-organisation of the world financial system could be precipitated by a 'Crash' though the last one in 2007-8 was not big enough according to people like Jack Rubin in the USA. The Prophesied 'Wake-up Call' could be an event in the fashion of Zechariah 5:6-11. There we see three (or two if we discount one who poses or sits as the ephah itself) women transfer an ephah from its residence (unstated because it has been shifting around the world's capitals anyway) back to Shinar, Babylon where we all effectively came from after the cessation of the First Tower of Babel Project. In Zechariah's vision, the ephah has the low-value metal 'lead' being used as the monetary unit of account indicating corruption or even fraud. That characterises today's system where three women: Janet Yellin (Federal Reserve Board), Christine La Garde (IMF, and already associated with fraud concerning Nigeria's oil revenues) and Angela Merkel (German Chancellor) could be our three women. Furthermore, Theresa May became Britain's second woman PM in 2016. As at October 2017 these women continued to hold these roles. There may be plenty more women in these feminist times to fill such spots especially with the concern these days that women still do not occupy half the jobs going on offer! So more women, as their desire to usurp the man's role continues unsated, will no doubt be lining up to keep the prophecy alive should any of the incumbents mentioned *pass on* before the fulfilment of the prophecy.

57. In a later report an astronaut said it could take six months for one's skeletal mass to restore, days for one to recommence walking and weeks to get fit enough to run. Prolonged weightlessness is very bad for humans and would seem to rule out any point in spending six month travelling in weightlessness to Mars. They would be stuck there for weeks unable to move! In mid-October 2017, NASA announced plans to genetically engineer, through altering their genomes, those astronauts selected to go to Mars.

58. I say 'repeat' because, like Christendom, Islam has internal factions fighting within as well as enemies without. Too much has gone on since the *Thirty Years War* to know how much *combatants* in those days expected a return of the Messiah or expected to set up the Christ Kingdom so that Jesus could return to take His Throne. We know that some devotees of the *Mundi Conflagration* or *MVnDI Conflagratio*, took the year MDCLVII (1657) to be the 'End of the World' presumably as it went up in flames, but that turned out to be nonsense by AD 1658. The Return of their Mahdi-Messiah and timing of the institution of their 'Caliphate' is the nub or mainstay of theological debate within Islam at present. We see that on one hand pro-messianic Muslims are awaiting the arrival or return of the Mahdi-Messiah or Tenth Imam from the Occult to set up the Caliphate, or, on the other hand, Muslims are hoping to re-establish the Caliphate themselves so that the Mahdi-Messiah can return. All this parallels Christendom's debates between *circa* AD 500-1700. At the moment the Jewish Habad Sect believes the first of its two Messiahs has arrived. That was Rabbi Schneerson who died surrounded by Gentile doctors in Brooklyn, New York, having his feet pierced for blood tests. Some Habadnicks think he was the Messiah Son of Joseph because of his many goodly and kindly works. Thus his death heralds the second Messiah coming to resurrect the first (Schneerson presumably). Meanwhile, Christendom has given up the whole debate, still exhausted from the *Thirty Years War* then the onslaught from the Enlightenment (Endarkenment), Darwin *et al.* Islam has not given up its civil war on this issue.

59. Those 'myths' about pagan gods were based on three broad factors. Firstly, some of these 'gods' were actually demigods. They were the by-product or progeny between women (and possibly reptiles) and fallen angels before the Great Flood. The Hebrew in the Bible calls them *Nephilim*. These accounts were handed

down from Noah's family. Noah, Shem, Ham and Japheth and/or their wives doubtlessly recounted some of the worst events from the pre-Flood era. Also doubtlessly, but against the better instincts of the elders in that family, they were effectively obliged to recount tales about that time, spurred on or pestered by the inquisitive young minds of their descendants. In that harsh immediate-post-Flood era most likely they gathered around camp fires or perhaps in cave mouths where they kept warm on a globe recently ice-bound north and south of the Equator by the combination of hot and cold air currents convecting the planet and sweeping up the excess water in the form of snow and ice in order for the dry land to appear. Their offspring were no doubt curious about the world before the Flood (or 'BF' one might have said in those days). The second main source of these mythical stories about the 'gods' came from events concerning inter-planetary disturbances affecting the inner Solar System between 1500 and 800 BC as Velikovsky demonstrated in *Worlds in Collision*. The third source is really from embellishments or confused combinations of the first two sources. That would include embellishments to explain local landmarks or environments as one finds, for example, in Maori, Aborigine or Indigenous natives of America's folklore. The first Hebrew word in the Bible for 'God' is *Elohim* which literally is 'gods'. So it is easy to see how traditions about the first human civilisation (*circa* 4000-2500 BC) built up and borrowed from the Truth over time. As mankind spread out over the globe from Babel (*circa* 2300-2000), these accounts were increasingly embellished and gradually removed further away from the Truth or reality. Inevitably, the migrating communities or small bands or even individuals out exploring lost regular or sustained contact with the main body of civilisation and the scrolls of Scripture. So by the time Paul had arrived in Greece in *circa* AD 40, with sophisticated new civilisations abounding around the world, people had lost any real grasp of God's reality.

60. Isaiah 49:12

61. The largest ever flotilla of river vessels and ships, that is until the one prepared for Queen Elizabeth II's 60th Anniversary of Accession, gathered on the Thames for the joyous celebration of the return and coronation of Charles II. He is often credited with saving the British monarchy by being more willing to act constitutionally with Parliament. Although one could be now forgiven for feeling Parliament needs to be humbled a bit by a future monarch. The Parliamentarians have become rather too bumptious for the liking of many. The British monarchy is rising in popularity once again. Though that growing tide of monarchism may be a factor of media imaging to trumpet and promote, in advance, the reign of the Ten Kings who will one day control the future World Government System until Antichrist rises up amongst them and takes full control for himself. The present system under Treaty of Westphalia principles continues to be eroded, undermined and run down in preparation for its *replacement(s)*. It seems that for the *Illuminati* or *Enlightened Establishment* the Westphalia system was just a temporary transitional phase of government for the world for the last 350 years. Its primary role had been to develop, in what was hopefully an efficient and economic manner, a world-wide infrastructure of communication, commerce and science-technology. A new Tower of Babel Project! Some technical issues like world-wide tax and customs rules, Internet transactions; cyber-warfare, -terrorism and 'espionage; perceived problems with *Global Warming*, and other tings in health, education and welfare render a Ten Nation World as a more sensible option than 200 plus 'nation-states' and a handful of city states (Vatican, San Marino, Andorra, Singapore) as is the situation in October 2017. Also, cities are being merged to form super-cities with local governing authorities that in some cases already rival the influence of the nation-wide government in their particular nation-state.

62. The acknowledgement will include that Jesus had already come. Isaiah 53 will be their prayer confession and request.

63. The author was the Custodian at the Jewish Community Centre, Webb Street, Wellington, New Zealand for about eighteen months at the turn of the *Millennium*.

64. We usually use the term 'commonwealth' for Israel to speak of the nation following the Exodus out of Egypt in *circa* 1485 BC. Arguably, the term also could be used of 'Israel' from Abraham in *circa* 2000 BC where, for example, Ishmael would have been a member of that 'commonwealth' and probably Esau and some of his immediate descendants, unless Esau; because of his behaviour especially in the matter of his first two "Hittite" but actually 'Chaldean' wives (Genesis 26:34-5); is deemed to have taken his family 'outside the tent' or 'Family Plans/Objectives' (real meaning of idiom in Genesis 25:27). Before Abraham: When there was no Israel apart from within the Theological or Doxological perspectives that God had foreseen in the Creation of Israel even before The Creation; only *goyim*, i.e., people(s) populated the Earth. There was neither Israel nor Church of Christ; nor even nation/nation-state; before Abraham who himself came out of the peoples who specifically were known as Hittites or Chaldeans as long as their immediate origin had been from Babylon-

Babel-Sumer-Chaldea. (Although Uriah the Hittite, *circa* 1000 BC, may have arrived in Israel from the Chaldean diaspora of Isaiah 23:13).

65. It is almost impossible to be sure what Roman Law may or may not have been legislated when this event occurred. We are not necessarily able to be precise with dates - to the very year on such matters. Also, we probably cannot be certain whether there may have been regional variations in interpretation of the implied 'Roman Law' or legislation in place. Rome gave Israel quite a lot of sovereign jurisdiction over jurisprudence, except in things like stoning for adultery or authority to execute people, but we also think Rome did extend special privileges to Israel not given to other nations. Again, we cannot be dogmatic on this but there may be some interesting implications here nevertheless. Anyway, Gallio for one, and an important *persona* too, seems to have been certain the Jewish opponents of Paul were drawing a rather long bow here or making an irrelevant mountain out of a virtually non-existent molehill. But there is another very interesting point here that is valid for today's situation. A 'religion', Latin., *Ligare* or *re-ligare*, is to 'bind' 'or re-bind' oneself to something or some set of rules or customs. Roman citizens, and everyone else presumably, had to bind themselves to the dictates of Rome. Rome's *Diktat* was symbolised by the *Fasces* or iron rods bound together with leather straps. Modern religions bind people to man-made and non-governmental rules-of- or for-life. But Jesus came to free mankind from such dictatorship. Jesus exhorted His Body of Believers to not only love one's neighbour as oneself but to do so to on an even higher calling (extent or basis), i.e., as "Christ Loved the Church and gave Himself up for her" (Ephesians 5:2, 25). Thus the Apostles were to minimise whatever they bound on Earth, which they did! Modern Protestants, Catholics, 'Eastern' Orthodox, Evangelicals, Muslims, Orthodox Jews, Buddhists, etc., etc., do bind people in a mass of unintelligible ordinances. They resent people telling the World that in Christ we are free from such man-made nonsense. We therefore get the same persecution if we try to convert people from these religions to The Truth that will set them free in Christ - not in the Pope's or any other man's regulations!

66. As explained elsewhere, we take the view Jesus was born about 7-6 BC. His death in AD 30 meant He was in His Thirty-Seventh year at the Sacrifice and Crucifixion. "Thirty-Seven" was the same age Isaac ascended the altar Abraham prepared in *circa* 1950 BC. This is internal proof in the Bible that the Sacrifice of Isaac was to presage Jesus' Self-Sacrifice. This investigation and conclusion is partly assisted by corrected chronology and historical dating, though of a much lesser magnitude than the massive 600-year error we talk about elsewhere regarding other problems of History. But it is also partly due to a proper evaluation of the Hebrew text in Genesis 22:1 to 23:1. But we refer to that as well, elsewhere.

67. Refer Romans 1:16 and 2:10, also 9:3, 9:24, 9:27 [a remnant (of Israel) shall be saved], 10:1, 11:1, 11:4-5, 11:14, 11:24b, 11:26,

68. One wonders if they looked at the issues we raise regarding Exodus 4:8. If so, they may have briefed Apollos on appropriate strategies for the Church of Christ. The Kingdom of God offer which both John and Jesus begged Israel to grasp by truly repenting and circumcising their hearts, would now be put on long-term hold. So Apollos needed to know that the Church Age was about to begin and that the Second Coming could be a long way off. It would be delayed by approximately 2000 years as it has turned out before it will be re-offered to another generation of Israel. As a result of AD 30 Israel's rejection of Jesus, that Messianic-Millennial Kingdom would be delayed until there was a generation of Israel available to fulfil certain prophecies and an Israel that would meet the appropriate spiritual response. Israel would need to be driven out of "The Land" (*Eretzainu* or *Retinu*) to the four corners of the Earth. While people may have surmised those events could have happened in their lifetimes, let's say between AD 30 and 100, the reality was that Israel's Diaspora would not really begin in earnest until AD 135. This world-wide Diaspora would last 1900 years until 1948 (officially) or until the late 19th Century AD (unofficially) when some of this Diaspora of Jews, about a third so far, would return to The Land. Instead, Paul's generation of believers in Jesus from *circa* AD 30-90, or perhaps from about AD 1-70, would be laying the foundations of a 2000-year -plus institution which would be Jesus' synagogue or Church of the Christ. Of course as the days and months since the Ascension turned into years, decades, centuries and even millennia and as the destruction of Jerusalem in AD 66-70 approached, it dawned on believers that the second or other child of a woman sired by Satan had not yet materialised (i.e., The Antichrist). Who was he or when was he coming? This was another important question that had to be asked because Genesis 3:15b was among the prophecies apparently still unfulfilled by around AD 60. An attempt to identify "Nero Caesar" as 'Neron Caesar' so that his name transliterated into Hebrew could equal 666 (rather than 616 for 'Nero Caesar') presumably had its origins around the time of the fall of Jerusalem to the Romans and their destruction of the Temple. Alternatively, there were some attempts to change the text of *Revelation* and write John's number as "616" in order to justify thinking antichrist-666 was Nero.

69. Jesus' Messiahship also benefits Gentiles in many fruitful ways, of course! We might describe them as indirect benefits whereas we are directly favoured and blessed by remission from Sin from the Cross. We Gentiles can only **pray** for the Kingdom to come. The Jews (Israel) are the ones who will actually be the ones to **pray and call** for Jesus' return, specifically to rescue them from Antichrist's imminent physical destruction of Israel which confesses and receives the Soteriological Salvation on that Last Day of the Tribulation.

70. The Muslims get the idea from post-Christ Judaism. Muslims also reject Jesus' role as the New Testament and Biblical Prophecy confirm (or *demand*). The Jews are effectively obliged or forced into their current position regarding the two Messiahs because they accept the Prophecies tell of both types of role but having rejected the best claimant they are forced or reduced to a lesser and really absurd position. The Muslims' approach ends up being even more bizarre for they have Jesus as their second or lesser messiah returning to destroy Israel not save her!

71. Leviticus 26:40-42 and Isaiah 65:7 but other Biblical Scriptures seem to refer to Israel ruing her own failure to have fully and continuously trusted God all along in passages like Isaiah 58:9ff, 63:11ff and Ezekiel 16:60-63.

72. A term for The Rapture used by a fellow Christian and friend, Mr Falcon Halo of Wellington, NZ.

73. As Simon Smelt pointed out to me, the Festival of Trumpets is distinct in its timing compared with all the other 6 main Jewish religious (Mosaic Covenant, Levitical) festivals. Six of the seven festivals fall several days into the month by which time it is possible to accurately "count the days" of that particular month from the First New Moon. The "Feast of Trumpets is different. It takes place on the First Day of the Month. That meant each year that it would effectively be held on both of the first two days of the month in order to ensure it fell on the First day of its Month. In lunar calendars it is not always possible to detect exactly which is the first day of each month. This is a highly technical and little understood point of lunar astronomy. But it has an implication for The Rapture. It means that unlike the other festivals, we can never be sure of the exact day The Feast *Day* of Trumpets will take place. "Trumpets" (or *Rosh Hashanah*, 'Head of the Year') is generally thought to be the Feast that envisions The Rapture. That probably meant that in ancient times Israelites had no idea what it was meant to represent other than being on the first day of one of the two new years ancient Israel celebrated; the other being Passover ("Beginning of Months"). That is why the re-appearance of Jesus seems to be on the one hand on a **set date** (last day of the Tribulation of Seven years) but on the other hand **at any time**. The 'Rapture', therefore, is *always* "Imminent". The Second Coming is on the Last Day of the Seven Year Tribulation and is not, therefore, at all "Imminent". One can even count the days to the Second Coming. All the festivals come in a particular sequence. Their special prophetic aspects or attributes of fulfilment have a precise and predictable sequence and order. **Not so with Trumpets**. It was predicted and comes in sequence but its date cannot be exact as the date can be with all the others. We know it comes between two festivals, especially Shavuot and Tabernacles, which symbolise the Foundation of the Church and the Second Coming respectively, but we do not know the **exact day or hour!** We probably do know the 'Season' of the Rapture. As at October 2017, one was wondering if massive hurricanes and earthquakes and volcanos occurring together in the Caribbean in September 2017 suggested that a critical sign of that 'season' was when one sees one particular and critical aspect the *Days of Noah* and likewise of the *Days of Lot* coming together at the same time. Noah was about climate change and Lot's was about a tectonic destruction of Sodom.

74. The statement that "The Testimony of Jesus is the Spirit of Prophecy" is translated in a way that throws us off the following scent. If by "opening the Keys of the Kingdom" we learn that Peter introduced all three sections of mankind (Jews, Samaritans and Gentiles) from the Jewish perspective to the permanent and full indwelling of the Holy Spirit of God so that Colossians 1:27, "Christ in you; the Hope of Glory" is possible then we should be able to re-translate Revelation 19:10 as "The Testimony of Jesus (i.e., that He is the *Alpha* and *Omega* or *Aleph* and *tav* (תא)) then it is indeed a "Key" to decoding Prophecy. This tells us that the prophecies are indeed written in a translucent manner, scattered throughout the text, in order to confuse in a parallel manner to Jesus' parables but to reveal to those filled with God's Spirit exactly how they do describe Who Jesus of Nazareth really is and explain the overall Plan of God for this fallen World. The Plan included, **in Exodus 4:8**, a veiled reference to God's foreknowledge that a choice given to Israel to be made in AD 30 could or would succeed or fail. God knew which would happen. But the option for Israel to succeed and make the correct choice was left **100% open**. Both options existed so the Prophecies had to be written in such a way as to meet either requirement or scenario. That is the main reason why Prophecy in general seems so enigmatic. Prophecies are documented and scattered throughout Scripture in such a way to provide options for both scenarios. If we allow God's Spirit to guide us and we look carefully we can see this. Although this ability would only be available for the Daniel 12:4 & 9 situation. Earlier generations should have noted that but

generally failed to. If, assuming we are the *Last Days* generation of Believers, some of us do not see or understand this, that is because they have not looked carefully enough. Failure or inability to understand these things does not call into question one's Salvation. They presumably just searched the Scriptures for other goals or reasons. Alternatively this analysis is a coincidence and no more than that.

75. These things we explain in other material concerning Mary Magdalene, for example in an essay on the blog site.

76. The conundrum comes when we ask why this special manifestation occurred a fourth time, why only at Ephesus and not in other churches Paul planted and why to a group of Jews? It would seem this was a congregation of Jews in Ephesus. That city would not allow other religions to exist. Only the worship of the Huntress goddess Diana was allowed. The Jews were probably living there for trade and commerce and may have been allowed a unique derogation to practise their faith as long as they kept it to themselves. Or their synagogue was in a secret place and they kept their religious practice *under wraps*. This probably meant this Jewish congregation had been effectively cut-off by virtue of living in Ephesus so to confirm they too came under the Blessing of Pentecost, Paul found the Holy Spirit again manifesting in this unusual, special and particular way to this *isolated* group at that time for the special reasons we suggest. It does not mean as the Pentecostals and Charismatics say that all believers should experience this very special manifestation or some aspect thereof. The manifestation seems to parallel miraculous events at the Signing of the Covenant at Mount Sinai. Here again, almost certainly, was a group of Jews like those in Egypt 1900-1500 BC more or less cut-off from the faith of their Patriarchs. The main purpose of this manifestation was to **launch** the Church, as Sinai **launched** Israel. It was never intended to become an ongoing and standard occurrence or manifestation.

77. Looking back at previous verses we have highlighted where we find words to the effect "they preached", as follows: Acts 3:20 ("Jesus the Christ"), 4:2 ("through Jesus the resurrection of the dead", -ve), 5:42 (teach and preach), 8:4 (The Word), 8:5 (Christ); 8:12 ("things concerning the Kingdom of God"), 25 ("Word of the Lord"), 35 (Jesus); 9:20 "Christ.... that He is the Son of God"), 27 "in the Name of Jesus"); 10:36 ("Peace by Jesus Christ"), 11:19 (The Word"), 11:20 ("The Lord Jesus"); 13:5 ("The Word of God"), 38 "the forgiveness of sins"; 14:7 ("The Gospel"), 15 (turn from worship of planets to God"), 21 "(The Gospel)", 25 ("the Word"); 15:35 ("and teach the Word of the Lord"), 15:36 ("the Word of the Lord"); 16:6 ("the Word in Asia"), 10 ("The Gospel"); 17:3 ("Jesus is The Christ-Messiah"), 13 "(Word of God", -ve), 18 ("Jesus and the Resurrection", -ve).

78. Even today we probably do not consciously dwell on the Grace we receive from God for example in contrast to the times we might meditate on the terrible cost and horrendous nature of the Sacrifice our Lord made to redeem us. The fact that we are released from the guilt of our sin is of course a measure of God's Grace in us. Perhaps we should note that since Pentecost the believer is perpetually in a state of knowing and experiencing God's Grace whereas in the examples out of the Old Testament that was not a privilege every believer always experienced throughout his or her life of sanctification. That is indeed good news, or a gospel, for the believer today. Therefore we should be endeavouring to explain to the lost souls out there that this Grace of God is abundantly available. Perhaps we fall short on this point. We need to adjust our message in this regard.

79. Luke 17:21. There is no way God's Kingdom rested in these devilish and adulterous men. They were members of their father's kingdom, i.e., the devil, the "Father of Lies (John 8:44)". Clearly, the Kingdom of God was **not** within the 'hearts', minds or any other organ of these pharisees. If it was not within them it certainly is not within us either. We have Colossians 1:27, "Christ in you, the Hope of Glory" or Ephesians 5:18b Infilling of the Holy Spirit. Since we have these we will in future and for Eternity, be resident in God's Kingdom. But that is in the future. It is our inheritance (Ephesians 1:13-14) in the Messiah of Israel ("Christ").

80. A third option is to consider something that may have been lost a bit in translation. In the two verses Paul may have been indicating the 'Hope' and 'Promise' of Genesis 3:15 had been narrowed down in the course of time to Israel's tribes then later (e.g., Isaiah 7:13-14) to the clan of Jesse and David and through Nathan, younger son of David through his marriage to Bathsheba.

81. In the view of these papers Mary Magdalene's role there at the Garden of the Tomb is the best evidence of the fact of Jesus' resurrection. There is no way any Jewish writers or story tellers would concoct a tale of a Phoenician woman's daughter being there to be the first to meet Jesus in Person after he had resurrected. Normally, one would have expected Jesus would have immediately gone to re-assure His Mother. Mary His

Mother was in the Upper Room of Acts 1:13 though Mary Magdalene is not mentioned as being there. She probably was there. Jesus wanted her at the Garden Tomb to represent Gentiles and Women as He represented Men and Israel all saved by the Blood shed on the cross. Jesus the Last Adam had Mary Magdalene standing in as the Last Eve so to speak as he announced the Good News of His Resurrection.

82. For example refer to Mark 4:11 ('of the Kingdom of God'), Romans 11:25 (Israel's temporary blindness), I Corinthians 2:7 (The World's princes failing to realise what was going on when Jesus was being tried and crucified by the Romans in Jerusalem), 15:51 (The Rapture), Ephesians 1:9 ("Gathering together of all things in Christ" in "the fulness of times"), Ephesians 3:3-4, 9 (**Saved** Gentiles being fellow-heirs in Christ with His Jewish Brethren), Ephesians 5:32 (the Church being the Bride of Christ and Israel the *restored* Wife of God), Ephesians 6:19 ("of the Gospel"), Colossians 1:26-7 ("Christ in you the Hope of Glory" for Jew and Gentile who believed since Pentecost), Colossians 2:2 ("of God, and of the Father, and of the Christ; in Whom are hid all the treasures of Wisdom and Knowledge"), Colossians 4:3 ("of Christ"), II Thessalonians 2:7 (rise of antichrist and removal of Government by lawlessness to pave way for him), I Timothy 3:9 ("of the faith in a pure conscience"), I Timothy 3:16 ("God manifest in the flesh etc), Revelation 1:20 (The Seven Stars of the Seven Churches), Revelation 10:7 ("of God"), Revelation 17:5-7 (Babylon and its Satanic religion).

83. Matthew 24:36-44, Mark 13:32-37 beginning from the *Peri Di* conjunction separating Second Coming from Rapture. Also, Luke 17:22-37.

84. The death, burial and resurrection of Jesus (verses 1-11); the issue of resurrection (verses 12-19); the First Adam-Last Adam Principle and other teaching (verses 20-34, 45); The illustration of the seed in contrast with the resurrection body (verses 35-50); and The Rapture from verse 51.

85. I exclude Isaac in this list because the text suggests he did nothing wrong and was even perfectly obedient in the sacrifice on Mt Moriah. Isaac indeed seems to presage Jesus that other truly obedient Son (of God). Rebecca and Jacob were instrumental in deceiving Isaac and that came back to bite Jacob in the *proverbial* in the affairs over Leah and the brothers' lies to Jacob about Joseph's fate. It is not absolutely clear that Isaac was favouring local custom versus the prophecy over the birthright that Jacob supposedly *stole* off Esau. Perhaps Isaac did exhibit a weakness in that matter. If Isaac had stuck to the prophecy and told everyone from the birth that Jacob the second out of the womb would receive the birthright that would have settled the matter. Jacob would begin raising the Israelite family there and then without delay and having to flee Canaan for 14 years or so. Anyway, there were delays and it ultimately took nearly a thousand years for the Law of Moses to take root.

86. As we note elsewhere, this idiom is based on the notion that any part of a day counts as an entire twenty-four hour day in Biblical Hebrew reckoning. Thus three hours on Friday evening, a few hours on Sunday morning and the whole of Saturday counts as 72 hours not about the 35 or so hours that the events of the Gospels literally spell out. Also, the new day starts at sundown. The three hours between 3 pm and Sundown on Good Friday count as one night & day. The basis for this reckoning goes back to the account in Genesis Chapter One.

87. In the light of the Law of Christ, that better or higher standard might be something approaching Christ's Law. In the Sermon on the Mount, Jesus in fact showed the listeners how the Law of Moses did teach a higher standard than the rabbis had taught them. Without The Atonement, Pentecost and the Opening of the keys of the Kingdom by Peter behind them, the Old Testament Saints could hardly be expected to attain such a standard. *Ipsa Facto* it is not open to us to meet the Mosaic minimum.