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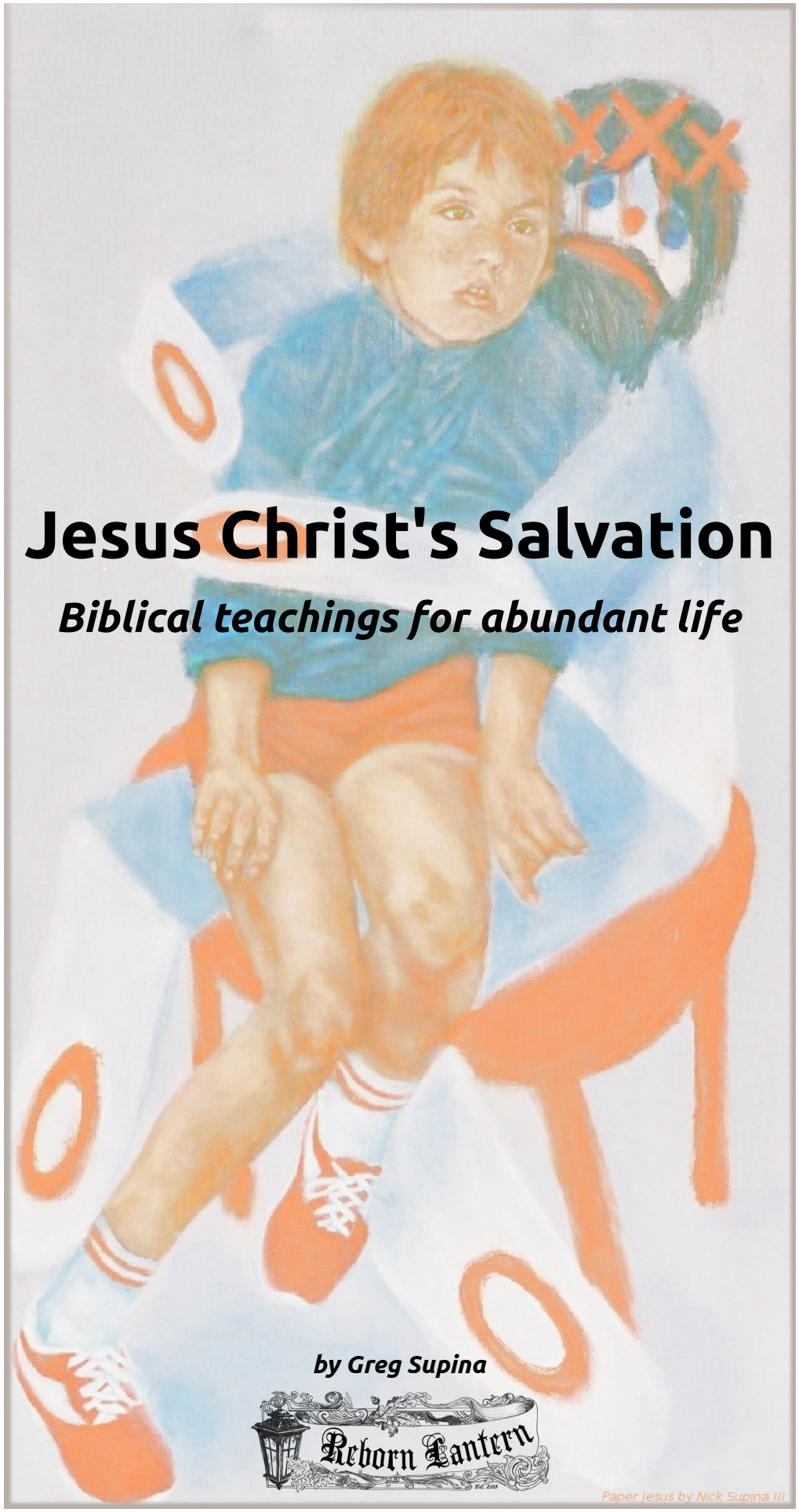

Jesus Christ's Salvation

Biblical teachings for abundant life

by Greg Supina

Reborn Lantern

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Jesus Christ's Salvation – Biblical teachings for abundant life
Supina, Gregory S.

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Summary: *Jesus Christ's Salvation* is a study of biblical teachings about salvation. It focuses on describing the process that the Spirit of Jesus works in our hearts to rescue us from the destruction we bring upon ourselves and others through errors, delusions and sins. It contains some polemical elements disputing misconceptions about salvation taught by many churches.

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I thank Jesus, my God, for His inexplicable grace and mercy, which led me to Him and caused me to write this book. Unfortunately, this is indeed my book. Therefore, it is full of errors and flaws, subject to all my failings and weaknesses. Nevertheless, the Holy Spirit of Jesus has freely granted this sinner some knowledge, and has trained me to use it wisely during some favoured moments. So there is some good in this book, though it is small, while the rotten things of my flesh are many and ruin much. Still, the good that has been freely received must be freely shared. So here it is. If only I could subjugate all my flesh and write only God's words!

I also thank my family and friends (you know who you are) for your loving grace and patience. How dependant I am on all of you! And this is good. For I know that an utter dependance upon our God and upon His people will not only humble our hearts to receive love, but also strengthen our spirit's resolve to guide its love into every open door, and work therein.

By the way, I apologize for my lack of writing skills. I try to write well, and I usually edit my works many times. Regardless, my works always end up being poorly written and difficult to read. I could offer some excuses, such as my cognitive disorders. But, in the end, they would make no difference. I only hope you gain something meaningful from this book.

Jesus Christ's Salvation

Biblical teachings for abundant life

A summary of His salvation

I wrote this book for souls who have already heard some teachings about Jesus Christ's salvation, and because so many of us feel those doctrines need a serious reexamination. After all, there are now so many vastly contradictory teachings, created through so much compromise, that Christianity has become undefined and its message seems utterly redundant to all eyes of men. But the doctrines taught directly by Jesus, the prophets and the apostles are not like that. They are so meaningful to the true believers, so critical to their inner lives, that they are willing to die for all its truth and wisdom.

Did you ever ask yourself why the apostles valued the message of Jesus and His salvation so much more than Christians do now? Was it because they were more superstitious and backwards? Actually, no! An honest person must admit the opposite is true. Yes, today's world has advanced in technology, but certainly not in its ability to think and live meaningful, joyful, loving lives. In general, our times are characterized by far greater inward ignorance, coupled with the irrational superstitions and biases of the politically correct. As a consequence, wars and discontent are everywhere, and increase daily. Science has worked the most unspeakable atrocities, and has now polluted the earth to the verge of its destruction. The world has less knowledge and understanding of life than ever before, and is now much less free. In our day, it is far easier for ruthless exploiters to dupe "the masses," binding them in darkness with lies, forcing them to serve an elite like mindless slaves. Even the educated willingly swallow deceptions, without attempting to question even the most obvious logical contradictions. Overall, our world, even the church, has become far more backwards, shallow and barbaric than it has ever been in all history. And true Christianity is unknown on earth. So our need for the one, true good message about Jesus Christ's salvation, which we call "the Gospel," is greater than ever before.

So let me start by demonstrating how the Bible defines this "Gospel." Then ask yourself if this is the same Gospel preached from most pulpits in most churches today. Jesus began His ministry with the proclamation: "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the Gospel" (Mark 1:15, ESV). Then, after saying this, He immediately began to gather disciples, those to whom He diligently taught His doctrines. Now look at this verse. From it, we must conclude that the Gospel *fulfils* a promised *time*. For it says "the time is fulfilled." And it says this because God promised that a time of a New Covenant relationship with Him would come someday. This time was to be when the Messiah and His salvation would be manifested. This promised Messiah and His salvation would then usher in God's "kingdom." Here, the wording implies this is a *new* kingdom coming to replace an old kingdom, since it says "the kingdom of God is at hand." Then, in other parts of the Bible, it defines the old kingdom as the *world order* ruled by Satan, and declares that the Messiah's kingdom shall eventually crush it to dust (e.g., Dan. 2:44). Lastly, Jesus was telling us that the "Gospel" is a teaching, because it must be *believed*. In particular, it must be some kind of moral teaching, because it also requires *repentance* (i.e., turning away from sin and toward true teachings).

Of course, the Jews who knew the Old Testament teachings instantly recognized what Jesus was talking about when He broadcast this "mission statement," His intentions for His ministry. They also knew precisely why Jesus began to gather disciples as soon as He proclaimed it. But it is far more

difficult for people today, even those who have attended a church for many years, to even begin to comprehend what Jesus actually said here and what He did after that. For the teachings about the Bible in our churches are absolutely nothing like the teachings of Jesus. Christians cannot imagine why anyone would need to become disciples in order to become Christians, why they would need to spend their entire lives being taught doctrines and being trained in the right ways to apply those teachings. Therefore, let us further examine some other biblical teachings that define the Gospel. Some may be a little overwhelmed by all that is actually taught about the Gospel in these other biblical passages, but all these concepts will be further explained in this book. So please be patient.

In the Scriptures, it tells us that God "saved us and called us to a holy calling, not because of our works but because of His own purpose and grace, which He gave us in Christ Jesus before the ages began, and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the Gospel" (II Tim. 1:9-10, ESV). So here we see that the Gospel brings to light (or explains) "life and immortality." And this "life and immortality" is defined in the preceding statements. Namely, the Gospel teaches us how God "saved us and called us to a holy calling." What did He save us from? He saved us from death and mortality so we could have "life and immortality," a life involving His "holy calling," which is a life *set apart for God's purposes*, that is, to serve as His priests, to do His works on earth. So salvation is also a calling to serve God, as those He chose and taught to act on His behalf, to be His priests on earth.

> "But you are a chosen race, a royal priesthood, a holy nation, a people for His own possession, that you may proclaim the excellencies of Him who called you out of darkness into His marvellous light." (I Peter 2:9, ESV).

All this was made clear to us "through the appearing of our Saviour Christ Jesus." Here Jesus is called "our Saviour," the one who saves us. Yet, at the same time, it says God saved us. So this implies that Jesus and God are one and the same Being. God is a Spirit and His Spirit dwelt in Jesus' human body of flesh. Then it reinforces the fact that God saves us. For it states that we are not saved "because of our works," not because we chose to be good and acceptable to God. Instead, we are saved "because of [God's] own purpose and grace." So, if it is by God's "purpose," it is by His decision and His will, not by our own decisions or our own wills. And, if it is by His "grace," that is, by the unmerited and unearned mercy and kindness of God, then it is not by anything we say or do. In addition to this, it also tells us that God's "purpose and grace" were granted to us "before the ages began," before the world was created, before anyone ever existed. Since God decided to create and to save all those He is now saving, not one is now being saved by one's own human will or works. Rather, "it is God who works in you, both to will and to work for His good pleasure" (Philippians 2:13, ESV). God shapes the wills of our spirits, through His teaching, training and discipline with fatherly love. Then our shaped wills cause us to want to do His good works through God-like love.

Another Scripture states: "In [Christ]—after you heard the word of truth, the Gospel of your salvation, and after having believed in Him—you were also sealed by the promised Holy Spirit, who is the guarantee of our inheritance, for the redemption of the purchased possession, for the praise of His glory" (Eph. 1:13-14, ALT). This statement is packed with meaning. Here the phrase, "the word of truth," is placed in apposition to the phrase, "the Gospel of your salvation." So both phrases refer to one and the same thing. The Gospel of our salvation is "the word of truth," or the body of rational principles teaching reality and verity. In other words, the Gospel is a body of teachings which saves us, but only "in Christ." The word "Christ" is a Greek word referring to the Messiah, Jesus, who is the "Son of God," that is, God incarnate, God's Spirit dwelling in a human body, so He may walk among us. Then the phrase, "in Christ," means "in the sphere of His Being," in His power and will.

Consequently, after having heard the Gospel, and after having put our trust and confidence in Jesus Christ (i.e., in the original Greek text, both ἀκούσαντες and πιστεύσαντες are aorist participles referring to completed acts, “after having heard” and “after having believed”), we are “sealed by the promised Holy Spirit.” This Holy Spirit is God's Spirit. So God “seals” us with a permanent sign to indicate that we belong to Him. Since it is God who “seals” us—and God cannot make mistakes, nor be stopped from accomplishing anything He decides to do—this sealing is an absolute “guarantee” of our salvation. That is, all whom God decides to seal shall indeed inherit a place in heaven and be with God forever. A time will surely come when all His elect will trust in Jesus' saving power and will be redeemed as His “purchased possession” for a heavenly inheritance. And this acquiring of a place in heaven will be for the “glory” or “good opinion” of Jesus. His authority, ability and power will take responsibility for saving us into heaven, thus giving all His people a good opinion of Him.

To some, all this information may be confusing, but let me continue. We are told the Gospel is what God “promised beforehand through His prophets in the holy Scriptures, concerning His Son, who was descended from David according to the flesh” (Rom. 1:2-3, ESV). Through the prophets who penned the Old Testament Scriptures, God promised “beforehand” or predestined that the Messiah would come to fulfil all His other promises in His New Covenant with Israel. This covenant will be discussed in greater detail later. But, for now, look at this predestined purpose of the Gospel and that New Covenant. It is “for the heeding from faith by people from all kinds of races for the sake of His name” (Rom. 1:5, ALT). Clearly, this Gospel is a *moral teaching* heard and followed through faith. Through faith, it “is the power of God for salvation for the benefit of everyone who believes” (Rom. 1:16, ALT). It is not just a teaching heeded through a person's own will and power, through faith in oneself. Rather, it is a teaching made inwardly effective by God Himself, as our hearts trust in His power to cause us to know and desire to do His will for our salvation. “The righteousness from God is being revealed in [the Gospel], out of faith into faith, just as it is effectively written, 'The just will live out of faith'” (Rom. 1:17, ALT). We are saved by trusting in God, not by trusting in ourselves.

All our heeding and righteousness is worked inside us by God's power. Yet even the most spiritually mature people of God do not always display this “righteousness from God,” worked by His power. For we are told that even Peter, one of the most mature of the apostles, “was not walking uprightly before the truth of the Gospel,” even while he was serving as a true preacher in the true church (Gal. 2:14). For Peter had been deceived by false teachers. Therefore, this again reveals that the Gospel requires us to place all our faith in Jesus and His truth, not in men. And we must be careful about being turned away from Jesus' truth by the persuasion of men. Yes, Jesus sends us out into the world, to hear and discuss all kinds of things with all kinds of people. But we must keep our focus on Jesus.

We must remember to inwardly “guard” the truth Jesus teaches us, and never forget that Jesus is our only final authority in all matters of life and faith, our one and only Head Teacher. This guarding of His truth primarily involves frequently going to our God, Jesus, in prayer, seeking His power and truth, and not relying on ourselves or others. Above all, Jesus most often speaks to our hearts, and makes His presence known to our spirits, whenever we study His Word. So we go to His Bible, and read it often, praying for His teaching Spirit to counsel our spirits through it. For we cannot guard His truth simply by avoiding people, by living a secluded or monastic life—although there are times when we must avoid those who are very stubborn and destructive. So we guard His Word by His power, not by our own power. We go to Him often. Then Jesus sends us out into this world to do His works, to act as His hands and His mouth. Still, He does not send us to literally everyone. For we know some are not able to hear the Gospel. God veils the Gospel for those being destroyed, because,

“in their case, the god of this world has blinded the minds of [those] unbelievers, to keep them from seeing the light of the Gospel of the glory of Christ, who is the image of God” (II Cor. 4:3-4, ESV).

In conclusion, the Gospel is a body of teachings or doctrines. These teachings come directly from God and encompass more knowledge and wisdom than it is possible for anyone to learn and heed by studying all the written teachings in the entire Bible through one's own strength alone. For the Gospel is not just a body of teachings to be learned by the intellect or brain of flesh. Rather, its teachings must be taught directly by God, who is a Spirit. God's Spirit must directly teach the greater and more rational minds of our spirits. For our minds of flesh cannot profit at all from God’s truth. As Jesus said, “It is the Spirit who gives life; the flesh is of no avail. The words that I have spoken to you are spirit and life.” (John 6:63, ESV). In the days of Jesus, the Jews believed every human being had two minds; a mind of the flesh and a mind of the spirit. And only the mind of the spirit can comprehend the wisdom of teachings directly from God Himself. Only the spirit works love and all one's moral choices. Now, since we must live by these Gospel teachings from our spirits, we can only logically conclude that we must conduct our lives according to what our spirits in our hearts learn directly from our God, Jesus, and from His Holy Spirit—not according to what our brains of flesh learn intellectually or emotionally, by reading Scriptures or from words of other human beings.

The Gospel proclaims that God is now fulfilling the promises He made in His New Covenant with Israel (Jer. 31:31-34). And His main promise was to save His people by personally working in their hearts. Yet God said He was going to do these works by coming to us in the body of a human being who would be our Messiah. God is a Spirit, and His Spirit dwelt in the body of the Messiah, Jesus. So the Gospel declares that Jesus will do God's saving works in us, to renew the spirits in our hearts.

The entire Gospel stands on this one truth: Jesus must do His saving works upon our spirits in our hearts. From the time of Adam, the Messiah was prophesied to come and do these works. Mankind waited thousands of years for Him to save us. And there can be no other salvation. Therefore, if one is not being saved by Jesus' Spirit working inside, to renew one's spirit, then one is not being saved.

Jesus proclaimed this Gospel to all mankind when He walked in a body of flesh on earth. After proclaiming it, He sacrificed His body in a death on a cross, to pay the just penalty for the lifetimes of sins committed by the bodies of His people. This had to be done to give God's utterly holy Spirit (Jesus' Spirit) the right to enter all our sinful bodies. Jesus' body died as a substitute for the death of our bodies. Thus, since a body can only die once, His death cleansed our bodies from the guilt of our entire lifetimes of our sins. Now all our bodies are counted as clean, so God's utterly holy Spirit can justly enter us, to teach and train our spirits for our salvation. For, if we remained in the guilt of our sins, the utterly holy God could not *justly* enter our hearts in our bodies, to save us. If God’s Spirit entered and helped us as sinners, without making a just payment for the guilt of our sins, He could be accused of aiding and abetting our sins—since anyone helping one who is practising sin is taking part in that one's sins. Anyone who is enabling a sinner to commit sins is partaking in the very sins that the sinner is doing. Thus, Jesus had to die on the cross, so He could begin His works inside us.

In describing His New Covenant works of salvation, God declared, “I will put My law within them, and I will write it on their hearts” (Jer. 31:33, ESV). To save us, God promised to personally teach His ways to our spirits in our hearts. For that is what He meant when He said this. He will teach and train our spirits until we are able to rightly understand and apply all His just precepts. His “law” also reveals and reflects His very nature. So His Spirit not only teaches and trains our spirits to know His ways, but also to know God Himself, His very inner Being. This constant teaching and training then causes us to become more like God each day. We are being conformed into the image of Jesus, our

God (Rom. 8:29). Jesus' body rose from the dead so that, when His Spirit enters our bodies, He can become the principal Teacher of our spirits in our hearts. And absolutely nothing else can possibly perform the works for our salvation except His personal teaching and training, which He calls His writing of His "law" upon our hearts. Nothing from man can save us. Only the trust and faith of our spirits in our Teacher, to do these works within our spirits, can possibly procure our salvation for us.

We cannot afford to ignore, distort or nullify God's New Covenant salvation promises. Yet, from what I see, the real Gospel has become almost unknown on earth. Most churches do not understand the whole Gospel message and no longer preach it. Instead, we see a bunch of men striving to rise up in the hierarchical systems of "church" organizations created by men, seeking better wages and more undue esteem for themselves. And, to do this, they lie. So this book returns to the biblical teachings and strives to expound upon their original, God-intended meanings, in order to explain the true and whole Gospel. To begin with, let me provide an outline of the promises God gave His people, the main aspects of Christ's Gospel, the message proclaimed by the Jewish prophets and the apostles:

1. God's Spirit will continuously cleanse, discipline, renew and educate the spirits in the hearts of the people He created and chose to be His children. More and more, during their entire lives, Jesus will teach the spirits in the hearts of these elect ones to rightly love Him and His people; to live in a just, pure, God-like way; to respect Him and His ways above the ways of men of this world; to do what is right and truly loving. And only God can do this work in us.
2. God has already granted all His chosen ones the complete forgiveness of their entire lifetimes of sin, once and for all time, *to permanently restore His relationship with them*. This was done through the payment of all the sins of all His elect in all history, from the beginning to the end of the earth, by the predestined death of Jesus' sinless body at one moment in history.
3. God's wrath will send many judgements down upon the stubborn and rebellious earth, especially at a time shortly before God returns to earth in the physical body of Jesus. Even the elect will suffer during these end times, and the enemies of God will kill many of them.
4. After this great tribulation, our God Jesus, in a physical body, will return to rule the earth for a thousand years. During this time, God's fulfilled laws will replace the laws of all nations.
5. God will destroy the earth and the entire material universe soon after those thousand years. All spirits, both good and evil, will cast off their earthly bodies, receive new bodies made entirely of an eternal spiritual substance, and go before Jesus for their final judgement.
6. This final judgement will complete and perfect His works inside all His chosen people, by correcting them and teaching them the rest of His truth and wisdom. Because of this teaching on this day, all elect spirits shall willingly and joyfully repent into His whole truth, forsaking all that is not true. This will occur before He gathers them into heaven, their eternal home. But all spirits born to love the darkness of hell, rather than the light of heaven, will go to hell.
7. God, the Father of all elect spirits, will bring His elect into heaven to work beside Him, to serve the eternal creatures living there, just as He serves them. Heaven is not like the material universe, since it is utterly holy throughout. God allows evil on earth, but no evil can enter heaven. And all things in heaven consist of a spiritual substance that cannot decay or die.

The first point above describes *God's principal work of salvation for His people*, an ongoing work in all He chooses to save, while they live on earth and during the judgement day, even after their bodies die. All His chosen people, His elect, begin life as sinners with ignorant, infantile spirits dwelling in

selfish, worldly bodies of flesh (Eph. 2:1-3); where one's mind of the flesh seldom cooperates with one's mind of the spirit, and suppresses the spirit's desires. Since all elect spirits mature slowly, their spirits are not able to entirely control their minds of flesh, and all remain sinful until they die. This is why we all need God to teach, train and discipline our spirits,[1] so we can begin to take control. This is Jesus' work, granting His elect an awareness of reality and training them to wisely apply His truth.

Of course, God's Spirit can best perform His saving works by using His Word (i.e., the Bible), by explaining His intended meaning of His written words to our spirits. But men do not always allow His elect to gain access to His written Word. So Jesus saves many of them without it. The almighty Spirit of our God Jesus can save anyone, and He can indeed do His saving works in the minds of elect spirits even if their minds of flesh have no access to His written words. Jesus' Spirit can teach His ways directly to an elect spirit without the help of men, without any written or preached Gospel. Jesus teaches His elect all over the world to love in a just, God-like way, by teaching His law and ways to their spirits. His inner works do not depend upon the eyes flesh reading His Word or the ears of flesh hearing His Word. The mind of flesh does not need to comprehend it first. Rather, first and foremost, the mind of each spirit must learn to hear His Spirit. So His saving work is a very personal apprenticeship, where His whole focus rests upon teaching each elect spirit how to truly, purely and justly love in the same way He loves. For God's Spirit is the Father of all elect spirits. So the Spirit of God personally teaches and trains all elect spirits like any good father should teach his children; to lead their spirits into maturity, until all their spirits can honestly express just love through their flesh.

Naturally, God loves all His children in spite of their sinfulness. But He is also honest about their sins. God cannot lie to Himself or delude Himself by telling Himself they are all actually good, since they prove otherwise in reality. In His love, He does not leave them solely with the righteousness He has *imputed* or *credited* to them as His children, through Jesus. Yes, all His children do indeed receive His imputed righteousness too. But it is only imputed to them because Jesus is now working very hard to teach them His right, just and loving ways, to save them from their destructive, sinful beliefs and ways. Our God labours, through many trials, to make His children *subjectively righteous* and loving, from the inside out. And we could never receive any imputed righteousness if He could possibly fail to fully complete this work to the point of absolute perfection. It is only because Jesus cannot fail to make us perfect and fit for heaven that we also receive this imputed righteousness. For it would be a sin to impute or credit righteousness to a deliberate sinner who will never stop sinning.

All whom God is saving eventually become aware of God's continuous, personal work of teaching and training their spirits in their hearts—in a way where they inwardly realize that God is directly responding to their individual weaknesses, strengths and needs of the heart. They also become aware of His discipline, which can be severe, and usually involves the suffering of their bodies of flesh. For God disciplines with their eternal lives in view, not to save their flesh. God will even destroy the flesh of His beloved child, if it provides a better result for that one's eternal spirit. Yet not all the suffering of the flesh involves the punishment of sin. In fact, most of the suffering of the flesh is to push the spirit into a deeper awareness of the spiritual realities existing all around it, so the spirit might focus more on the truths and principles related to just, pure, God-like love. And death of the body is a gift, a welcome gift if one is old, since it takes the spirit home, out of this troubled earth.

In this life on earth, there is one aspect of our salvation we must all remember: God has promised that literally everyone will cast off these bodies of fragile flesh. He has promised and predetermined that all our bodies of flesh shall die, usually through some pain. For flesh and blood cannot enter the

eternal kingdom of God, heaven. Nothing of the flesh—wealth, worldly status, worldly power, or anything else—can enter the utterly holy heaven of God. Thus, neither should we bring these self-indulgent, worldly matters of the flesh into our lives on earth, into the kingdom of God on earth. For they belong to the kingdom of the world order, which God allows to war against His kingdom. These two opposing kingdoms must remain separate. God's people, of His kingdom, must be set apart. We are in this world, but not of this world order. We share this world, even caring for the welfare of our enemies, without prejudice, whenever possible, if this does not cause the innocent harm. For some enemies may be God's children who are temporarily caught up in the lies taught by the world order. But we are not to participate in these delusions of the world order. We must spurn selfish ambition.

Because the kingdom of the world order attacks God's kingdom, all people on earth experience much trouble and injustice, as well as God's wrath. So there is only so long an elect spirit—who is learning to love in a just, pure, God-like way—can bear the heavy burdens of life in a body flesh on earth. The more loving one's spirit might be, the more grateful one becomes when one's flesh is removed. Death is a relief and a spiritual blessing, especially if the faith in one's heart trusts that God Himself will complete all one's unfinished earthly works, for the sakes of all one's beloved souls left behind.

Now, since all God's children begin life as monstrous sinners, it is only by the inner teaching and training of their spirits, by Jesus' Holy Spirit, that they can begin to realize that they are indeed monstrous sinners. Only by His inner teaching can they can begin to know that there is a better way and better life, then begin to seek it. By His inner teaching and training, they begin to repent, to turn away from sin, towards what is just, right and truly loving. By His teaching and training, with His discipline and rebuke, they learn to love in a more just, pure, God-like way each day. Whether or not one of God's elect has ever heard or read about Jesus, Jesus will indeed teach that one’s spirit to love. Some of God's elect may even turn away from one they think is Jesus, and hate a god, because false churches have taught them about a false Jesus and a false god. Nevertheless, the real Jesus (who is the real God and one with the Father of those elect spirits) cannot abandon them, and will save them.

All the elect, in all history, have experienced this inner teaching and training of their spirits by their God Jesus, for their salvation. However, not all the elect children of God become consciously aware (in their minds of flesh) of His forgiveness of sins. Of course, all the elect do indeed receive the full forgiveness in Christ. If they did not, then Jesus could not even begin to do His works upon their spirits inside their bodies of flesh. But not all have the real Gospel preached to them, or read it. So not all shall consciously realize His forgiveness, nor even know the name of the One saving them.

Still, all the Father's chosen children are being saved by Jesus' Holy Spirit, because He promised to save literally all of them. Salvation is not by man—not by sacraments performed by hands of men, nor by prayers that supposedly manipulate God's acts of salvation, nor by a man's works of gathering disciples for himself (instead of gathering disciples for Jesus). Salvation is worked by God, from its beginning to its end, according to His will alone, according to His decisions alone. God's own power and His own hands fulfil His promise to personally save all His elect. Yes, at times, the Father may raise up some elect to serve Jesus—to preach His real Gospel to His people; to act as agents in His sanctifying works for them; to glorify all that is just, good, right and loving; to help them live more full, meaningful and inwardly joyful lives; to help them consciously realize peace with God. But, if the spirits of His people are too weak to endure much real truth or fight a real spiritual warfare, God may decide to save their spirits without sending preachers, and without them realizing He is doing it.

Jesus Christ's Salvation

In the very end, this combination of God's teaching and forgiveness inevitably produces a complete, perfect renewal and sanctification of every individual elect spirit God has chosen to save. But this completion and perfection can never be achieved in bodies of flesh on earth. Rather, it is finished on a “day” after death, during a period of time called the judgement day. That “day” is not an earthly 24 hours, since it does not take place on earth. Rather, it is an indefinite period of time, long enough to fully complete the salvation work that Jesus began on earth. By the end of that judgement day, every individual spirit God chooses to save will become an entirely loving, wise, godly, just and pure child of God, set apart from all God's other creations in heaven, so each can work directly beside one's Father in heaven. God continuously serves His creation, and will forever serve the vast and diverse land of heaven, all the innumerable multitudes of creatures in it. Then all His elect will “serve Him day and night” (Rev. 7:15), as His children who are made in His image, by serving His creation in heaven together with Him. For God is infinitely wise and powerful, not able to fail in making each and every child entirely holy and fit for heaven's works. Thus, if anyone sees God beginning His work of teaching and training one's own spirit, that work certainly will be completed on that last day.

Because the infallible God assures that His ongoing process of sanctification will be fully completed in the future, His eternal acceptance of His children is entirely *justified*, even though all of them are monstrous sinners and God is utterly holy, not able to draw close to sin, not able to participate in the lives of sinners, lest He condone and participate in their sins. God must only glorify whatever is truly loving, just, pure, holy and right, for all these things are associated with His name. But, because of Jesus' death on the cross, and because God cannot fail to make us holy, we are counted as His holy children now. With this irrevocable acceptance, each elect child's spirit bears the right to approach God at any time, as one's loving Father. God is a Spirit. And His child's spirit may stand directly before the face of His Spirit, to candidly converse with Him, to commune with one's own Father.

So every elect child's spirit can hear one's loving and wise Father. All are able to hear the Holy Spirit of Jesus, their older Brother who is one with their Father. At times, they may hear His rebuke in their spirits for their errors and sins, though their minds of flesh might not become fully aware of what is occurring in the minds of their spirits. And, if they refuse to face His face, they might feel as though God has left them, until they honestly face His face once again. But, for the elect who are trained to have submissive and honest spirits, trained to allow their spirits to heed their Father in heaven, there is the gift of hearing His counsel, comfort and encouragement, His guidance and power enabling them to do His will on earth as it is done in heaven. This is how all the elect children of God develop an *inner conscience*, where their spirits feel their Father's chastisement, and His calling to do what is right. As the Father's rebukes sin, the spirit’s godly sorrow grows in the heart. And this inevitably leads to true *repentance*, a turning away from sin and a greater cherishing of God's just, loving ways. When this bears fruit, His inner counsel will cause a solid resolve to do good, just and loving works.

Of course, the world—with all its institutions, including all its worldly churches—teaches the mind of flesh to uphold its traditions, customs, cultures, politically correct policies and ways. So the world actually develops an *outer conscience* in our minds of flesh. But this outer conscience is basically worthless. For it changes its values and precepts almost daily. And it is easily broken, for it is fragile, shallow and weak. Therefore, we might sometimes pay attention to our outer consciences, since we do not want to unnecessarily offend people. But we live by our inner consciences put in us by the teaching and training of our Lord Jesus, by our Head Teacher. And, when our inner consciences from God conflict with our outer consciences from the world, we heed our inner consciences and refuse to do the works of our outer consciences. We walk according to our spirits, not according to our flesh.

Who is God?

The foundation of all knowledge is a knowledge about the real God. To understand salvation and God's Word, we need to know the real God's real attributes, character and ways. In fact, it is utterly impossible to interpret God's law and teachings in His Word without a true knowledge of God. For every law must be interpreted and applied in the way God interprets it and applies it. Every teaching must be understood in the way God Himself lives by that teaching. Therefore, if we do not possess a right knowledge of God and all His ways, we cannot gain any knowledge of His law and teachings.

Also, if we look at examples of true worship in the Bible, we find that this kind of worship can only be defined as spontaneously bearing one's highest esteem for God alone, through a respectful fear, in a way that inevitably results in a loving desire to serve Him in whatever ways one is able to serve Him. Therefore, the only way one's spirit can truly love and worship the real God is to first know the real truth about the real God. For only the real truth can build any relationship of love and worship. After all, if you are told lies about the attributes and character of a person, and your spirit loves that person based solely on those lies, your love is not real. Yes, you might sincerely love. However, you do not even know the real person. The real person is actually a total stranger to you. In reality, you simply love a fictitious person, a delusion formed by those lies. Thus, your love is futile, worthless.

Of course, God is who *He is,* and He is not anyone or anything else.[2] So anyone who worships God through a false perception of God's character and attributes is actually worshipping another god, not the real God. Conversely, anyone who hates God through a false perception of God is not actually hating the real God, but is merely hating a fictitious god. Now look at how men proclaim countless different gods, each with different attributes and a different character. Some churches proclaim that their god desires everyone's flesh to be healthy and wealthy in Satan's world order, by "speaking a word of faith." This is not the god of the Bible. And, in fact, those churches are actually practising a form of gnosticism which has adopted the doctrines of ancient witchcraft, all for the purpose of carnal gain and status. So it is a polar opposite of what God taught, the opposite of the kind of life our God lived upon this earth when He came to us in a body of flesh. This is the opposite of the character and attributes of the real God. These gnostic churches teach the attributes of a very vile false god and worship it. And, since they love this false god, they despise the real God. Since they hate God's true teachings, which reflect His real nature and reveal His true attributes, they hate God.

Then the god portrayed by the Platonic doctrines of the Roman Catholic church cannot possibly be the real God either. For their teachings oppose the teachings of God's Word as well. Yet I have seen Catholics whose spirits bear a simple and pure faith in the real God, since they live fairly just and loving lives, by ignoring the implications of the core doctrines of their church, and by allowing Jesus to teach their spirits. Of course, they often sin too, even in big ways. But, because Jesus teaches some of their spirits to love, the inner consciences of those ones also prevent many sins. At the same time, from what I see, most "Health and Wealth" church members have no conscience built up by Jesus, and refuse to set their minds on matters of the spirit, but live almost entirely for their flesh. So there is a real difference between between the false gods preached by various churches, where some of those false gods attract and take captive their worshippers in worse ways than other false gods do.

Consequently, we cannot treat some members of churches as brothers and sisters, nor go to them for a knowledge of the real God. For we need to build a real love for the real God, and this can only be built on a foundation of real truth. All real love must be built on a foundation of verity, nothing less.

And reality's fulness can only be grasped inwardly, by the spirit's mind. For the brain of a body of flesh is drawn to delusions. Since truth is absolutely necessary for the real love and real worship of the real God, our Father wants us to worship Him *in spirit* and *in truth* (John 4:23). But all the delusions and lies of the world and its churches appeal to our easily manipulated minds of the flesh. Thus, since we can only begin to love God and others in God's created realities, we need our spirits to awaken and learn to listen to our God for truth, for a truer understanding of His Word and His creation, thus increasing our knowledge of Him, growing even deeper love and even deeper worship.

Not only do false doctrines imply false attributes of God, but they also destroy those who believe in them. First, false doctrines slander God, make God seem to be what He is not, and cause the people to form a false image of a false god in their minds. So the people worship an idol, an image of a false god defined by the false doctrines invented by men. And this inevitably leads the people away from the real God's good and beneficial ways, into sins causing harm or even death. Some say doctrines are not important, just a matter of the intellect. They prefer to keep themselves, along with everyone else, in a state of easily manipulated ignorance. But a knowledge of God's attributes and character is not just a matter of the intellect or mind of flesh. His truth is for the spirit. True knowledge must be in our spirits, in our hearts, so we can know, love and worship our God personally, speaking often and candidly with Him, while carefully listening to Him. Only if our inner minds of our spirits know the real truth, true doctrines, can we truly love and truly worship our real God *in spirit* and *in truth*.

> "But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father is seeking such people to worship Him" (John 4:23, ESV).

Of course, quite a few books have been written about the attributes of God, explaining how His attributes affect our faith and our relationship with Him.[3] Likewise, I want to discuss a few of our God's attributes in this book, beginning with the attributes implied by His act of creating literally all that exists, so it might help to develop real faith in Him, as well as a deeper relationship with Him.

But first let me warn you that humanism is the dominant religion of the world at this time, and has been for more than two millenniums in Europe and the Middle East. Various sects of humanism (specifically sects of theistic humanism) have also disguised themselves as sects of Christianity for almost two thousand years.[4] This corrupting influence has existed in the church for so long, and has been so powerful, that hardly any church remains entirely free from it. Furthermore, in our day, we not only must deal with this past corruption, but also with many new influences from modern sects of humanism. Thus, we must be careful while studying God's attributes, since humanistic doctrines are frequently allowed to pollute or outright nullify the true, biblical teaching about the real God.

Since the second century BC, humanists have severely corrupted the church through their doctrines of origins. Because God's "invisible attributes, namely, His eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made" (Rom. 1:20, ESV), humanists have always felt a great need to distort God's teachings about His creation. But, since teachings about creation also teach about God's attributes, false teachings create a false god with false attributes in the minds of the people. So, with their false doctrines, humanists cause people to become total atheists or else to believe in a false god who lets man be his own god.

Of course, humanism is a religion with many sects that claim to be Christian, sects that claim to worship the creator God and Jesus. But whenever a humanist claims to worship any god other than

man, that other god is always a man-invented god, one who lets man control his own destiny (and lets a ruling class govern the destinies of the people). For all committed humanists actually despise the real God, since the real God always interferes with the personal lives of everyone everywhere. Thus, when theistic humanists claim that one of their invented gods, like a false "Jesus," is their lord and principal god, it is actually a deception. For, in reality, one's principal god is always the god one most highly esteems as the ultimate ruler of one's own destiny, and the destinies of all men. It is the god one loves and serves above all others. But the only god that committed humanists ever worship in this way is actually a human being, and most often it is oneself. For the religion of humanism is actually defined as *the worship of man*. The religion of humanism highly esteems and serves man above all other gods. For it believes that mankind remains in complete control over his own destiny.

Humanists spend their lives serving human beings, especially themselves, more than anyone or anything else. They trust human beings, especially themselves, as the only final authorities with the right to determine all laws and all truths regarding all matters of life and faith. Therefore, humanists worship human beings as their principal gods. Thus, theistic humanists can never actually be called Christians, although they often claim to be. Because their principal god, lord and head is man, Jesus is not their principal God, Lord and Head. And real Christianity worships God alone. Jesus is their personal God. They serve and esteem Him, His words and His ways above anyone and anything else.

Because humanists put most of their faith in man, any additional god a theistic humanist worships must be an impassive, impersonal god. That secondary god must never involve itself with the real-time functioning of its own creations, especially not with the affairs of men. Yes, many humanists claim their secondary god is a "personal god." But, by this, they mean everyone can personally do certain deeds, by one's own human will, to personally secure one's own personal salvation. So their secondary god remains impersonal—a god who is merely a calculator of merit and demerit points, or a "Santa Clause" in the sky, or just a puppet manipulated by deeds of men. For man must remain the humanist's highest god. Man must be the only one with a "free will" that is able to control destinies. Their secondary god must have no "free will" of its own. It must have a weak will that a man can manipulate through his "free will," through humanly performed "sacraments" and prayers. A theistic humanist never wants the truly personal and real God, the spontaneously loving Father who always takes full personal responsibility for the eternal spiritual destinies of all whom He chooses to be His children, the God who always acts according to His own will alone, "interfering" with every elect one's personal life—with passionate chastisement, teaching and training to make one utterly holy.

At the time of Jesus and the apostles, the popular form of humanism in ancient Greece and Rome was middle Platonism.[5] So the official "high god" of that age was the god Plato taught about, a typical god of humanists, an impassive and impersonal god. Then Plato's pagan god soon replaced the real God in the churches. A man-made form of it became the god of the so-called "Christian" church by the second century, and has remained the god of most churches since then. Then, after the fourth century, after the pagan emperor Constantine made one particular Platonic "church" into the major religion of the Roman Empire. This "church" became so thoroughly entrenched in Platonism, as a sect of theistic humanism, that no residual Christianity could remain in it at all. Men became the only head teachers and only lords of that church. That church also adopted Roman law and utterly rejected God's law. Soon they knew absolutely nothing about Christ's teachings, nothing about God writing His law inside His elect. God's Word was made totally subject to Platonic teachings, so every word had to be twisted to support the doctrines of Platonism. For instance, based on pagan writings, they not only taught that god was an intellect in the sky, but was revolving above nine heavens that

revolved above a stationary earth at the very centre of the universe. For the “great” pagan Platonic philosophers—like Cicero, Lucan and others—had authoritatively taught this. All was Platonism.

Still, unlike the creator god of the more recent humanists, at least Plato's god, ruling the church, had a mind, albeit a mind that did not really think. It was just a “container” of knowledge, forever bound in an immutable, static state. On the other hand, this god was the *first cause* of all things (and was constantly revolving). So it must have had some activity within it. It could not be entirely static and immutable, like the church claimed. Then, from out of this god, came the actively thinking, female *nous* or mind, created in this god's image. And this *nous* contained the archetypal *forms* of all that exists, one form for each kind of entity. So, when this *nous* turned away from god, and became less like god, she created *anima* (animating principles) which were themselves intellects or *souls*. Then the *anima* eventually degenerated into material things, many copies of each “form” found in the *nous*. Or another point of view was that their high god generated a *logos* or rational principle flowing out of it. And when this *logos* travelled a great distance from god, it degenerated into material things. Thus, the church viewed all material things, all flesh, as degenerate things, ugly and far from god.[6]

Either way, this invented god of the church humanists did not intentionally or directly create any of the material or immaterial creations. It certainly never personally involved itself with any material things, especially not with man, since man and material things were basically the refuse discarded by the first immaterial creations. In fact, church humanists taught that man was so insignificant in the big scheme of things that any communication a man might possibly have with this god first had to pass through many layers of a hierarchical system. Each message was passed on to daemons (lesser gods) and gods, who each held a limited authority over a particular domain, where each was subject to the autocratic rule of a superior, though the high god never interfered with any of them. In other words, the church's model for the heavenly system was their own carnal, ruthless Greco-Roman class system—a pagan, dehumanizing slave economy where less than twenty percent had any rights at all, where rulers and lords considered their subjects to be lesser beings unworthy of their attention. Yet church loved it to be this way, and insisted upon it, since this system allowed them to do whatever they wanted. If their god totally ignored them, it would never interfere with any of their evil ways.

The church coveted this “freedom” afforded by the immensely popular, impassive, impersonal and easily manipulated god of Plato and pagan Rome. But it was only a “freedom” for the top of their hierarchy, and limited by others striving to replace them at the top of the hierarchy. All the masses were denied any freedom at all. This allowed steep hierarchies of self-important men to exert unquestioned authority over the entire church, while looking down upon their lesser subjects, whom they expected to passively submit to all their teachings and commands. A desire for this power is why these humanistic churches adopted the same doctrines that the pagans taught about creation, including the teachings about the nine heavens, each ruled by entities called by the names of the old pagan gods (like Mercury, Venus, Mars and so on). For it allowed the church to emulate the very steep hierarchy of beings between them and their god. Consequently, they taught that men should not pray directly to their impassive high god. Only “priests” and dead “saints” could help them—either directly, or by passing messages up through a massive hierarchy, to various higher “gods,” which the church called by various pagan or pagan-like names. But, of course, these Platonic doctrines of creation and the nature of the universe began to unravel during the last few centuries. Honest studies of God's creation proved it all to be lies. So, in the late 19th century, humanists invented a new god.

The humanist's new doctrine of creation is often called “evolution,” but it is actually a form of creationism. Yes, it originally taught evolution—a gradual development of more complex entities from simpler entities. But this theory soon fell apart. Of course, rational people know that nothing material can gradually become more complex and refined through random chance. Increasing complexity is only possible through the input of intelligence and external power. Yet it was not pure reason that caused humanists to abandon their original irrational doctrines of evolution. For reason, logic and evidence are always ignored by humanists in their attempts to find new ways of defending their “free will” beliefs. Actually, as always, it was social pressure that caused humanists to abandon their theory of evolution. For their original theory required an almost infinite variety of intermediate species. Yet, after the discovery of many thousands of fossils over many decades, absolutely no truly intermediate species were discovered—although there should have been more intermediate species than well-formed species. Thus, the people began to question evolution. So the humanists needed to abandon their original evolutionary theories and quickly invent an alternative explanation, one which could eliminate the need to believe in a creating god, yet still allow blind faith in man's “free will.”

Hence, humanists invented a tale about multiple spontaneous, inexplicable acts of *creation* that quickly transformed simpler entities into more complex entities within short periods of time, in a way that produced few or no intermediate species. Then, since these sudden advances in complexity could not be explained by rational means, some of these humanists even came to believe that a force or spirit, such as a mythical *Mother Nature*, caused these changes (which is a return to doctrines of the pagan Platonic philosophers of ancient Rome). But one thing is certain, humanists do not teach evolution any more, although they still call their religious doctrines the “theory of evolution,” since their media campaigns to promote their religion would suffer greatly if they changed the name of their central doctrines. And, if they suddenly decided to become honest, they would need to revise all their core marketing strategies and confess they have actually restructured into a new sect with new doctrines. So, any way you look at it, evolutionary doctrines today are actually types of *creationism*.

These humanistic doctrines of creation, still called “evolution,” begin with a “big bang,” a supposed expansion of an impassive, impersonal, mindless “cosmic egg” god, a material thing with size and mass, even infinite mass, although they imagine it to be no bigger than a subatomic particle. From this “egg” god came time, space, energy and all material things—all working together in a perfectly harmonious complexity that even the most brilliant human minds cannot begin to comprehend, with interacting laws and forces that are so intricately and harmoniously balanced that any deviance in them would immediately cause the destruction of the whole material universe, even if their balance faltered by an unimaginably tiny magnitude. In fact the order inherent to this material universe is so brilliant, intricate and complex that no computer or machine on earth could begin to compare with it. Yet the humanists insist that a mindless little material “cosmic egg” god—a material thing which existed before any material time, space or energy existed—accidentally created all this complexity.

So this miniscule, mindless, impersonal, material “cosmic egg” god must have been brilliant beyond comprehension, but an unfathomable genius without a mind, nonetheless. Also, although it is totally impossible for any physical thing to have “infinite mass,” much less a tiny thing the size of a sub-atomic particle, we must believe, through blind faith alone, that this tiny material creator god did indeed have “infinite mass.” Not only that, but we must believe this material “cosmic egg” god with “infinite mass” existed before anything material existed, even before any mass existed. Now others might ask how it could be a material thing, since this creator particle existed before it created literally all existing material things, all time, space and energy. But a faithful humanist must never

ask such things, and believe blindly. Then, when others ask, a humanist might answer by insisting that time, space and energy resided inside this material “cosmic egg” god, while the god itself existed outside of time and space, outside of all that can be called “mass” while it had infinite mass within it. For a humanist must force us to forget that all material things can only exist *inside* time and space, and can never have any time, space and energy inside it unless it also exists within real time and space by being energy in some form. Therefore, this “big bang theory” clearly is not science. With all its mythical elements, it is obviously just another foolish, pagan, religious doctrine.

Back in reality, the only way all the physical energy of all the mass in the entire material universe could exist inside any entity, as well as all the time and space of the universe, is if that entity was *not* a material entity. Logically, before time, space, energy and mass existed in the material universe, it must first have existed outside the material universe, in something which is not material. That is, it must have existed in an entity which does not have the same limitations (i.e., laws of nature) as the material universe. And such an entity is, by definition, what we call a *spiritual* entity. Within an almost infinitely powerful and intelligent *immaterial entity*, inside an incorporeal entity with a mind, all could exist and then be transformed into a brilliant material creation governed by complex laws.

Before any kind of material thing every existed, all material things had to exist inside what we call a *spirit*, inside a self-contained *spirit*, inside an entity which could not possibly be subject to any laws of the material universe, especially not subject to the laws of entropy. For, as soon as anything material is created, it becomes subject to decay and will eventually end. Only something outside the material existence could possibly be exempt from this limitation. Therefore, before anything material began, it first had to exist within an entity that existed entirely outside all material existence. Some kind of *spiritual* entity must have created the material space-time continuum. It had to be an entity which merely held concepts of time, space and energy inside it, along with all the complex laws of nature, and could use great power to cause those concepts exist. Only a *spirit* could do this, by transforming its spiritual power into a material power, into energy that could form all matter inside space and time. But a material thing could not possibly exist before all material things existed, then create all material existence. Of course, because humanists so intensely desire an impassive and impersonal god, they ignore this logic and all facts that prove their thoughts to be irrational. Rather, they simply remind everyone to never ask embarrassing questions like, “How did this material egg god exist before time, space and all material things existed?” A good humanist must simply accept all these irrational doctrines by blind faith alone, since this egg god is the best god they can invent.

Now, of course, it is irrational to say something does not exist just because you have not personally and physically seen it. If one has never personally and physically seen a white buffalo or an alien, one cannot logically conclude, with any certainty, that neither a white buffalo nor an alien could possibly exist. So, when secular humanists say God and spirits cannot possibly exist, because they cannot physically see them, they are being totally irrational, by any standards. Yet they still boast about their own superior rationality in concluding there cannot be anything if it is not material, then harass and persecute the supposedly “foolish” ones who know the real God. And they demand that all material existence must have been created by a material particle simply because they irrationally conclude nothing exists but the material, in spite of the fact that this is such an irrational assumption that they should be ashamed to even think it. A schoolboy could see through their false reasoning!

On the other hand, through inductive logic, we can say something must exist when we frequently find real evidence of its effects. And the more evidence we find, the more certain we are of its

existence. When we frequently find hoof prints of a deer in our local park's snow, we can be quite sure a deer was in the area, though we may have never seen it. So, when we see God's complex creation existing all around us, we can conclude that God exists and God is a Spirit. When we hear many people, throughout history, testifying about their spirits knowing God, we admit that both God and human spirits likely actually exist. But secular humanists ignore this evidence. They simply say, "Because there is no God, God does not exist. Therefore, the material universe was created in an impossible way and all those honest religious people are liars." Then, although there is literaly no empirical evidence to support their theory of evolution—and no one has ever observed any entity in all history transforming from a less complex entity into a more complex entity by accident, without some intelligence acting upon it through its own carefully directed power—they claim to be rational. Thus, they prove to be delusional with total lack of ability to reason. Clearly, it is far more rational to utterly reject the theory of evolution. Even a theory about a giant frog creating the material universe is more rational, since at least a frog would have some kind of intelligence and power to work with. But, instead, the humanists simply pretend they have evidence, though they have no evidence at all.

Now, as mentioned, since a gradual evolution proved to be so contrary to evidence and reason, secular humanists invented a new story about countless spontaneous creations producing greater complexity at various moments within millions of years, where some even say a mysterious force of Mother Nature caused each sudden increase in complexity. To them, this seems rational, though they have no empirical evidence to support these religious doctrines. In fact, all truly scientific evidence nullifies this religious myth of many spontaneous creations occurring during a time span of many millions of years. For instance, many trace elements in the oceans are currently at very low levels, yet those levels are rising at a consistent pace. Therefore, these low levels mean that those elements began to be washed into the ocean recently, less than twenty thousand years ago. For even one million years would have produced very much higher levels, even outright toxic levels in some instances. Therefore, we are forced to conclude that the earth must be very young, less than twenty thousand years old. Also, the vast, irreducible complexity of every aspect of every living thing could have never been developed a mere weak and irrational force of "Mother Nature." Thus, we do not reject these humanistic myths simply due to a lack of logic and lack of scientific evidence. Real scientific evidence and solid logic disproves their religious doctrines, while it supports our beliefs.

Just like humanists of the past, today's humanists suppress scientific facts and logic used to validate alternative theories simply because they need to defend their belief in their invented "egg" god and in themselves—so they can continue to delude themselves into thinking they determine their own destinies as their own gods, and so they can do whatever they want without perceiving any negative consequences. Then they demand that everyone else must believe their religious doctrines too, so none can question their "right" to do whatever they please. They censure, ridicule, persecute and suppress all who oppose them with the truth. For they do not want a personal, interfering God to exist. But, since there is such a Creator, they take every measure they can think of in order to delude themselves into thinking He does not exist, even if it means killing those who oppose their lies. To justify themselves, their social standing, their accolades of men, the acceptance of their sins and so on, they also ask their disciples to continuously preach their faith. And they even use underhanded tactics (lies, senseless ridicule or outright violence) to cause others to blindly believe their doctrines, and to defend their "right" to do whatever they want, without interference from truth or a true God.

But, for those who are rational and not totally blind, there is a logical, scientific alternative to these ludicrous religious doctrines about a "big bang" and "evolution." And that alternative is the more

plausible theory. For the entire material universe (and even an immaterial space-time continuum we call heaven), as well as all living creatures (made with both flesh and spirit), must have been created by one uncreated, super-intelligent, almighty, immaterial entity—by a spirit existing outside the time and space of this material universe. And, by definition, this entity is called “God.” Of course, when God created time, space, energy and matter in this material universe, as well as all the extremely harmonious forces and laws governing all of its vast complexity, He could have easily done this during one brief period of time not long ago. It would make no difference if God created all things in six days almost six thousand years ago, or if He decided to create all things slowly, in stages over a period of millions of years. For an incorporeal God could have created and manipulated His entire creation at the speed of His thoughts, in a nanosecond, whatever way or time-frame He desired. Not one thing could possibly force Him to take billions of years to create the universe, unless He desired to do so. But He obviously did not create it all over a period lasting millions of years. For all the truly scientific evidence points to the fact that the earth has only existed for a few thousand years.

So the theory that God created the material universe in six days, and did it only six thousand years ago, is logical and fits all known scientific facts, without the need to suppress any of them. All truly scientific evidence—such as the measurements of accumulating substances in ocean water at known rates, or the accumulation of meteoric dust on earth at known rates, or the seepage of high pressure oil deposits through semipermeable rock—indicates that the earth cannot have existed for more than about twenty thousand years, and suggests that the earth is likely much younger than that! The only dating methods implying that the earth might be millions of years old are radiometric dating systems, *which are not scientific*. For those methods are based entirely on speculation, and those who use those methods refuse to subject them to double-blind testing, since such testing always proves those methods to be unreliable. Qualified scientists have already proved that some radiometric dating systems have an infinite margin of error when dating inorganic substances, and are almost as bad when dating organic substances (i.e., if organic substances are more than a few thousand years old).

To use radiometric dating systems to date inorganic substances like rocks, one is required to suggest a date before one's sample is allowed to be dated. Thus, the data is already biased even before the technicians even touch the sample. Yet this is necessary because the radiometric dating systems are so unreliable that no feasible date of formation can possibly be derived from any sample. First a feasible date must be suggested. Only then can that date be “found” and “proved” by the radiometric dating system. And, even when evolutionists receive this false data from their radiometric dating systems, they refuse to be honest about this already fudged data. For evolutionists will further alter that data in whatever ways they like, just to support any hypothesis or preconceived notion they prefer. Much of this is ultimately motivated by their desire to “succeed” and make a name for themselves. And, ultimately, it is all based on their assumption that a god cannot exist, because they only want material things to exist. Therefore, through their ambitions and irrational religious beliefs, which can only be accepted through their blind faith, they invent data, call it “scientific proof,” and ignore all evidence which opposes their theories or humanistic religious beliefs. Yet, in spite of all their selfish ambition and religious biases, they have still duped many churches into believing their theories in whole or in part. Many churches actually believe in many aspects of evolutionary theory. In fact, “progressive creationism” is very popular in churches today, a belief that God created the universe by expanding a material “cosmic egg” about 14 billion years ago, and a belief that God built up the irreducible complexity of all living organisms through evolution over millions of years.

No matter how much people are brainwashed to exert blind faith in the religious doctrines of the humanists, all scientific facts and all true logic refute those doctrines. All the real scientific facts and logic only support the theory of a very recent creation by an intelligent, powerful, non-material entity. So the theory that the earth was created by God about six thousand years ago is completely plausible, but the "big bang" theory and evolution are not. Yet secular humanists, who are extremely religious themselves, dare to use a ruse, saying they want "religion" kept out of science, so they can preach their religious doctrines of the "big bang" god and "evolution" without opposition. But, if religion was truly kept out of science, objective science would soon abandon the "big bang" god and evolutionary doctrines of the religion of humanism. For true science only supports the doctrine of an incorporeal god's creation several thousand years ago. Evolutionists also would be forced to do double-blind testing on their dating systems, and would be required to publish the real results from their radiometric dating systems, without fudging any of the data received. Then the resulting mess of contradictions would destroy faith in their theory of evolution so quickly, there would be no need for creationists to publish anything to oppose them. In light of real scientific evidence and logic, teachings about a creation by an immaterial and intelligent being would become the only acceptable scientific theories on earth. So humanists should not be too zealous about having "religion" kept out of science. For they would lose everything if this was done, and creationism would gain acceptance.

Any honest scientific study of God's creation always proves that all the extreme complexity of the universe and life began to exist recently, in less than twenty thousand years. Therefore, some kind of vastly intelligent and immeasurably powerful immaterial entity, existing outside time and space, must have created it all. And that is exactly what the Bible has taught for four thousand years. Other religions have also taught that the universe was created by an intelligent being existing outside the material universe, including Plato and many secular humanists in earlier centuries. But the Bible's account of creation is unique in that it explains all legitimate evidence that can be gathered, without suppressing any related data. Only it describes the most direct and plausible way in which all that observed data could have manifested.[7] And this is precisely what every truly scientific theory should do. It should not dream up details to fill in the gaps and errors of their theories, just to keep it going, as secular humanists do. The biblical creation theory is reality, unlike the self-serving kinds of fiction that have always been forced on us by the religion of humanism, both now and in the past centuries.

I cannot delve into all the details in the debate between biblical creationism and evolution in this book, since such a debate could fill many books and it is merely a sub-topic of this one. Besides, it is better to let creation scientists handle the scientific details, since theology specializes in knowledge about God and spiritual matters, not knowledge about His material creation—although theology is a rational and scientific study of all information about God, including all He created, and the scientific method came from theology, "the mother of all sciences." Nevertheless, all good theologians realize it is indeed a fact that the irrational, religious doctrines of evolution are actually just a mythical series of "creation" stories which can only be believed through blind faith and a total suppression of real scientific data. In opposition to these humanistic myths, and unlike all the delusions and lies of humanists, the biblical account of creation is truly rational and completely supported by objective scientific data gleaned from God's material creation. Of course, you seldom hear about this debate anymore. For the strategy of humanistic warfare has always been to lay siege if a direct attack fails, if their opposition cannot be stopped by brute force. After evolutionists literally lost every debate with creationists, they backed off. Now they simply let their vastly superior numbers and power silently "starve out" the real truth proclaimed by creation scientists, causing all to ignore the issue.

But we must realize that a biblical kind of creation implies certain attributes for both the Creator and His creations. First, from all we see in the creation, we must conclude the Creator is intelligent beyond man's comprehension. For, without any model to copy from, He created time, space, energy, matter and all the laws governing all the forces of the universe, in such a perfectly balanced and harmonious way, in such a complex and wondrously intricate way, that the brightest human minds cannot comprehend it. And He did all this in one flawless, continuous act. Then He created life. For He created the inorganic universe in such a way that it could support the life He planned to put in it. And each life is far more complex and utterly incomprehensible than His whole inorganic universe.

There is a universe of complexity in a single living cell. Its semi-permeable membrane absorbs exact amounts of certain substances, then holds them in. Inside this are pumps, protein synthesis machines, energy production systems and so on, to keep it alive. Then it has a DNA or RNA strand of protein, which possesses its own editing functions. This reproduces either duplicate cells or cells with more specific functions, where each reproduced cell not only has another DNA or RNA molecule, but also all the other intricately complex machines and parts that keep it alive, so it can also reproduce itself.

In animals, one initial cell in an egg will multiply into many different kinds of cells for all its organs and parts; for muscles, bones, fat, skin and the brain. The one initial strand of DNA in the egg will not only create the brain—an organic computer with an interface to control all the peripheral mechanisms in the body and receive input from them—but also creates a processing program and stores data in the brain after it builds the brain. It programs the brain to make the vital functions, like the beating of the heart and breathing of the lungs, operational. It provides all that is needed for the functioning of the eyes, ears and other senses (touch, smell and taste). It programs the brain to control muscles in the body precisely. Then, from the one original strand of DNA that created the whole creature, many animals are born with enough knowledge and skill to survive in the world, without being taught a thing from a parent. For instance, a fully functioning little male or female turtle is produced from a single cell in an egg, from one strand of DNA. Yet it is born knowing how to walk and swim, what food to eat, what predators to avoid, how to reproduce and much more.

So a microscopic strand of DNA is actually an organic computer that builds other organic computers, where that DNA, and the brain it builds, along with the programs in the computer-like brain it builds, are far more efficient, complex and independent than any computers or computer programs or robots that the combined efforts of thousands of mankind's brightest souls have ever been able to produce. Every single living cell is more complex than we can possibly imagine, far more advanced than any technology mankind has ever been able to produce. And, clearly, all of this complexity is irreducible, impossible to produce accidentally, one element at a time. This massive complexity had to be made by developing billions of tiny parts to perform many different tasks simultaneously, all with perfect functioning from the very start. These billions of parts all had to be made at the same time, since each individual part would be totally useless, fall apart due to the laws of entropy, and even become detrimental to an organism, if they were created one at a time, separate from all the other parts of the whole system. So this irreducible complexity is utterly impossible, unless an unimaginably brilliant genius designed it and used almost infinite power to meticulously create all its parts simultaneously.

Even so, this genius and power did not just create inconceivably complex life forms and ecosystems that support them, all within an unbelievably complex, perfectly balanced inorganic universe, then leave it all to fend for itself. For every complex system, to continue existing, not only requires an intelligent creator, but also management and maintaining power. An intelligent, skillful operator

must govern its operations and provide enough energy to compensate for the loss of energy through its activity. This means that the laws of nature are not merely "obeyed" by inorganic and organic creations. Rather, an intelligently directed external power causes all inorganic and organic creations to behave according to created laws of nature—according to principles of physics and mechanics and so on. All creation, even on a sub-atomic level, is being managed by some kind of intelligent power, a Being we call God. Each atom of each molecule has a limited amount of energy, allowing it to function as a useful instrument within another instrument, within a molecule of a useful inorganic or organic substance. The atom was brilliantly designed to be efficient and last a long time without running out of energy. Nevertheless, an atom expends energy and can deteriorate into chaos. So how do atoms maintain energy and orderly existence? Clearly, the energy in all matter is being managed.

The atom can absorb other kinds of energy which can excite it or change it or cause it to bond with other atoms. And the energy in an atom or molecule can be released and transformed into different forms of energy, such as light and heat. Furthermore, all that energy in the atom, and everywhere else in the universe, can have either the properties of a particle or the properties of a wave, but never seem to have both properties at once. And, looking further into its properties, we find that energy is not subject to the laws of the universe. It does not behave "rationally." For instance, an electron, made of energy, will appear in one place, then another, without travelling there, without moving on a path from one place to the other. It just suddenly "teleports" to another place. So we must now ask questions like, "Where does this energy come from?" and "What is it?" Most ignore such questions, since the only possible answer is "spiritual." But, to avoid the obvious answer, a few materialists try to explain all this with "bafflegab," with ridiculous nonsense designed to delude themselves and others into blindly believing there is no such thing as a spiritual space-time continuum, no uncreated Spirit who created all things and now maintains all things, nothing existing apart from material existence. They say things like, "something can come from nothing," and people believe them. But the fact remains that an original source of all energy in the material universe must exist. And that source must be God. God not only transforms His spiritual power into material energy, but He must constantly manage all the energy in the material universe, even in real time, through His own will.

God could never stop Himself from remaining personally involved with literally everything He created, not even a single subatomic particle. Since He intelligently designed it all, He willed to make it and now wills to maintain it all. If He did not maintain it all in real time, it all would immediately cease to exist. God must remain personally involved with His own creation, through His will. For all this energy in the material universe (which makes possible all time, space and matter) ultimately must be His transformed spiritual power, and all His power must be directed by His intelligence working in real time. However, all material energy tends towards self-destruction by the immutable laws of entropy. And God both invented and enacts those laws. It is God who made the universe temporary. And it is God who causes it to deteriorate according to His will. God made the material universe to be temporary, although it was created from His permanent power existing outside of the material universe, because He also made a permanent dwelling place for His creations, and did not want His creations to remain forever in the material universe. So all material existence must be maintained at all times to preserve its consistency. All material energy must be the spiritual power of its Creator who has decided to end it all someday. He plans to stop maintaining all of it at some appointed time. Science proves this to be true. And this is also what God's Word teaches us.

All the energy in the material universe, which forms all matter, must be the spiritual power of God transformed into this energy. Then, at the moment God's power stops producing this material energy,

the moment God withdraws His power, directed according to His will, all material existence will cease to exist. The Bible says all material creation continues to exist by His "ordinances," that is, according to ways made and maintained by His will (e.g., Ps. 119:90). He "upholds *[note the present participle in the original Greek]* the universe *[literally 'all things']* by the word of His power" (Heb. 1:3, ESV). So, when His mind thinks, that thought is called a "word," and its purpose is to "uphold" or maintain the material creation by "His power." So He maintains the universe by His will and according to His power, all directed by His thoughts. The energy making all material matter is God's power working by His will. The Bible simply used an archaic way of saying all exists by the current working of God's power, in real time, according to His will. This is why it cannot be comprehended.

And this must be true. For where else could all this mysterious energy—which does not "obey" the laws of the material universe, but forms all matter and "defines" both time and space—come from? If it is not the spiritual power of God maintaining material existence, what else could it be? The most rational answer is that a Spirit does indeed transform His spiritual power into material energy (and matter consisting of energy). And His power must work continuously, in real time, according to His will, to maintain the existence of His material creation. He must continuously maintain the existence of even the smallest particle. And the deeper one delves into the study of energy in the material universe, the closer one will get to the sight of God's spiritual, immaterial power at work, to the point where one will find that His spiritual power is not subject to any laws governing material existence.

But if God makes the material universe function according to His will, and maintains it according to His consistent "ordinances" (like the laws of physics and mechanics), then God is very consistent. Although He is constantly moving and causing change, His *ways* do not change and are *immutable*. Thus, His *will* does not change, because His core attributes do not change. His thoughts and actions flow and progress with incredible diversity, but all according to a plan and purpose originating from His immutable will and attributes. Thus, all must be *predestined* according to His immutable plan. Then, since He is so consistent, and does not change the laws governing the ways events occur in the material universe—except when He performs *predestined* exceptions called miracles—we need to conclude, through inductive reasoning, that God also determined the best, most effective ways of living, moral principles that were not designed solely for the efficiency of His temporary material existence, but to ultimately benefit eternal spirits, as *spiritual* laws, as right ways to love and live, ways that will never change, where what He originally called right will always be right and what He originally called wrong will always be wrong, where all these principles reflect His own immutable Spirit's nature. In other words, all moral precepts and laws are ultimately spiritual, from God's Spirit.

Now look at how the Bible prophesied literally hundreds of details about events which occurred many years after they were written, events that we know actually occurred in history. Surely this is evidence that God's power maintains the whole of the material creation in real time and, therefore, causes and predestines all things. For instance, in Daniel 11:20-35 (which was written before 530 BC), it accurately foretold about a hundred details about the Maccabeen revolt (167-160 BC). And literally all these details occurred. The odds of this one section of prophecy coming true, without any errors, are astronomical. So fulfilling a prophecy like this indicates that the omniscient, omnipotent God must have caused all these things to occur according to His *predetermined plan*. For even one tiny, unforeseen detail is able to alter the whole course of history. As an old story goes: A nail, falling from a horse's shoe, caused the shoe to fall off. Thus, the horse stumbled and threw off its rider. Since the rider was injured, he failed to deliver a critical message to his general. Without this message the battle was lost and, because of it was lost, the whole war was lost. So a different ruler

rose to power, and he completely altered the whole course of history. Ultimately, one nail in one horse shoe is able to change the whole course of history. Therefore, unless God ultimately controls and predestines every tiny detail of every event on earth, it would be utterly impossible for Him to make any prophecies like those we find in the Bible. For all the prophecies in God's Word have either come true, are beginning to be fulfilled or will be fulfilled in the future. But not one biblical prophecy has ever proved to be false. With a record like that, the Author must predestine all things.

God's Word states, "The secret things belong to [Yahweh] our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law" (Deut. 29:29, ESV). Jesus fulfils God's law in us and through us, that we may do what God intended to be done. But we have no capacity to know His will for all things. God must keep some of His will "secret," just as a father must keep some plans for his small child a "secret." For a small child cannot comprehend why it is necessary for a father to do some things, or why he refrains from doing other things. All a small child can do is learn to trust a parent, for its own safety and well-being, even for one's future well-being. Not until a child grows much more mature can those "secrets" be revealed.

Likewise, considering the former example of the horseshoe nail, you would never be able to find out what God had planned for the destiny of the world by studying every nail in every horseshoe. Yes, with enough time and effort, you might accidentally guess approximately what God has planned, if you knew enough details about everything. But how would you ever be able to tell which details were the most critical to His big plan, and which were not? When you piece together all the details you think are relevant, and begin to think you know God's plan, you are just guessing, and things might turn out in a completely different way than you thought they would. Nor can you ever alter God's plan. Perhaps you could always double check the horseshoe nails in a messenger's horse. You may do all that is possible to ensure your own plans will succeed. But, even so, all depends on God in the very end. For, in the first place, your very thoughts that chose a plan were influenced by others and by circumstances, where God ultimately influenced the way you and those others think, as well as the circumstances that caused you to think what you think and to do what you do. Then God can change circumstances, or even one tiny detail, in a way that causes your plan to fail. Burns was right when he said the best laid schemes of mice and men "gang aft agley." One man will try to control every detail of a plan, yet fail. Another will simply work towards an approximate goal and succeed. Ultimately, all depends on God. Yes, <u>God calls us to think ahead and be diligent</u>, to train our spirits for heaven. But He does **not** do this so we might place faith in ourselves or other men, only so our spirits may learn to trust Him from our hearts, for our own good, as little children trust their parents.

So the omniscient and omnipotent God must have a plan. He could not help but have a plan, one which has every tiny detail predetermined by His power and wisdom, but in a way that will teach His children to also plan and work in the same way He does. Predestination is the only way He can know the end from the beginning. He predestines all things of the material universe, by controlling the outcome of all things from the beginning to the end. And He does all this to teach and train His beloved children to become just like Him. Likewise, He must also be able to remember every detail of literally all things from the past. Otherwise, He would never be able to keep His plan functioning. For we must remember that the Creator of time has all time in His mind, from the beginning to the end. But He remembers for a good purpose, not to condemn, but to keep His plan functioning for its goal. Also, since God created time, and causes it to occur relative to His own thoughts, God sees all time at one time. To the Creator outside time, the Creator of the plan for the universe in all time,

there is no past, present and future. The Creator of time cannot help but see literally all time at one time, and must be in all time at the same time. For He is not in time. Rather, time is inside Him.

So God must be able to see all the past, present and future events in creation—while He keeps His created laws of nature consistent, to keep each cause consistently producing whatever future effects He plans or promises to produce. This is how He remembers all things and how He can prophesy so accurately about future events. Then, when He wills to stop His power from maintaining all material existence, it will all end. Time and the entire material universe shall “burn away,” vanishing into nothing forever. Only His spiritual space-time continuum of heaven can possibly continue to exist.

Of course, heaven's substances must consist of God's spiritual power too, but functioning in a more direct and permanent way. Since God is a Spirit, all spiritual creations must be more directly bound to God, more like God, and eternal. God must have permanently lent His power to all spirits He created, especially to those spirits to whom He granted independent minds. Above all, elect human spirits were taken out of His personal Spirit, created directly from His “breath.” We were not made through His power alone. Elect human spirits are actually “parts” out of His Spirit, His children sharing His attributes and life. Since God is a Spirit, His children are spirits, not flesh. So the earth is God's power temporarily maintained in a way that will end. But, since heaven is permanent, there must be far less planned predestination in heaven. For the earth was made to teach and train the spirits of God's children for their permanent and mature life in heaven. Thus, matters on earth must be far more controlled, as for small children in a home or school. But heaven is for mature spirits.

Surely God's creation implies that all human minds thinking collectively could never come even close to equalling even a tiny fraction of God’s creative genius. This is not to mention the absolute power to create all that exists in the material universe and in a more vast, eternal, spiritual space-time continuum as well. For we can logically conclude that something exists beyond the material existence, since the Creator of material time must exist outside of material time. God must be a Spirit and eternal. So, by His very nature, God must have created eternal spirits too, so He could love them. He must have made eternal, spiritual beings and things for Himself, since He created the material universe to be temporary and must have done this for a reason, even an eternal, spiritual purpose of His own eternal, spiritual mind. And, since all creation must be served, God must have created all so He might serve all through the kind of love that serves for the good of the loved ones.

Again, since God created a temporary material universe in a way where He had to serve it in love, or else it would instantly perish, then this suggests that God created it for His own purposes. Since all the purposes of an omniscient, omnipotent, eternal, spiritual God ultimately must be eternal and spiritual (and cannot reasonably be anything but eternal and spiritual), there must be an eternal and spiritual place created in parallel with the temporary material universe. And the temporary must serve a purpose for the eternal. So all that is temporary must be used by all created eternal spirits for some great eternal, spiritual purpose of God. In particular, all the spirit-children God created to be with Him in eternity, must become more like Him, more holy and loving, more conformed to His own image, through the temporary. The temporary nature of earthly life ultimately must serve His eternal, holy, loving purpose of preparing all spirits on earth for heaven. As these created spirits use their temporary bodies, some kind of spiritual process must occur, a process that refines the spirits.

Of course, in this temporary and material creation, God would manifest many of His attributes, for the sakes of the spirits He is refining, especially for the spirits of His children who are created in His

image. Yet our holy God also allowed that which is not like Him, things with attributes not like His attributes, things which are evil, to temporarily exist on this temporary earth. But He would have done this for a good reason, for the purpose of further teaching and training His children. And that must be why He created this temporary material universe. For an all-wise, all-powerful Creator would never allow evil in His permanent spiritual home. He made evil to be either temporary, or to exist in another place. For His eternal home must always remain like Him, utterly holy and loving.

Now, since God created and now maintains all that exists, and since He also created time, all time and all that He created must be within His mind all at one time. So there can be nothing He does not know about anyone or anything in His creation. Therefore, we call God *omniscient*, knowledgeable and wise beyond any conceivable limit, able to know literally every detail about all His creations, all past, present and future details. And, since He alone has the power to create, maintain, manipulate or destroy literally everything that exists, both in the spiritual space-time continuum and in the material space-time continuum, we call Him *omnipotent*, spiritually and physically powerful in a way that man is totally incapable of comprehending. And the Creator of time is also *eternal*. But He is not only without end, like His created entities of the spiritual space-time continuum. He is also without a beginning, since He Himself created all the times in which all began in His spiritual and physical creations. Before He created the first day of heaven and of earth, He existed in what might be called an “eternal now,” where His internal thoughts made the only movements or “passing of time.” And, although God is also in all, He must always exist outside all His creations too, outside time, beyond all limits placed upon all His creations, surpassing them in all ways. Thus, our God is *transcendent.*

Consider once more how God must maintain the existence of all creations in real time with His own unlimited power and mind, according to His will. This means His thoughts must be everywhere His power goes. Of course, God's power comes out of Him. But God is not His power. His “arms” of power are not Him. Therefore, we cannot say “God is all things,” nor can we say “all things are God.” We can only say “God is in all things,” because His power is in all things, to maintain all things in real time. All is kept functioning by His power, according to His will. Furthermore, God could not simply release His power and let it drift apart from Him, out of His sight and beyond His direct control. God cannot detach His “hands” and “arms” of power from Himself. It would be impossible for God to let His power, which makes and maintains all His creations, act independently of Himself. Nothing created could act in a certain way apart from God, in any way that disobeys Him at any time. Rather, the Creator absolutely must “go” or “be” wherever His power goes, which means God’s power keeps even Satan existing, and even Satan must do God’s will. For, if God withdrew His maintaining power from Satan, Satan would cease to exist. This is true of all creations.

Yet, just because nothing can exist apart from God’s will and God’s power, it does not mean that the minds and wills of all the spiritual and physical beings God created must necessarily be automatons, things that have no minds and wills to think anything other than what God commands them to think. Rather, God could easily create some minds and wills with inherent attributes and propensities to think in ways that are opposite to His ways of thinking. Satan was created in this way. Then God could created spirits with inherent attributes and propensities in their minds causing them to think in the same way He thinks. Then God could provide temporary earthly bodies for these spirits, where those bodies also have minds, but very limited minds that seek only temporary things for themselves and often oppose God’s will. Then the conflict between these two minds would produce something in the spirit which we call education. The spirit born to love God and His ways would learn how God’s ways are wiser and better for loving purposes through the conflicts it endures with its flesh.

God is a Spirit and His spiritual power must remain directly connected to its source, to His Spirit, at all times, even when that power is transformed into material energy. For, if a direct connection did not exist, the power would not exist. Of course, God is not subject to limitations of time, size or distance. For God is the Creator of all limitations and is never limited Himself. God has no body of flesh that confines Him to its sphere of existence, to one place at one time. He can put on either a physical or spiritual body at any time, but can never be limited by it. God is in all His creations but no creation limits Him. However, since literally all things are directly controlled by His inerrant will of His unlimited mind through His almighty power in real time, all existence must flawlessly function together in total harmony for His purposes of His will. And, since His will is spiritual and eternal, all temporary material creation must serve His eternal spiritual creation and all attributes of material creation must be fundamentally patterned after the attributes of His spiritual creations. For literally all was created for His spiritual purpose and all is kept functioning for His spiritual purpose.

Temporary material existence, even the evil in it, was designed to teach and train the *spirits* of God's children for their *spiritual* tasks in the eternal *spiritual* heaven. The earth also trains other spirits for heaven as well, but its main purpose is to train God's children. And, to accomplish this training, God also directly and indirectly created evil spirits, demonic spirits and non-elect human spirits. Although these spirits cannot exist apart from God's power, they were created with minds and wills that desire what is not God and love the ways that are not God's ways. Yet these were created for a temporary purpose. So they shall not go to God's home like the other spirits. These spirits will go to a place where they can dwell in the spiritual "darkness" they love so much, where they can avoid the light of heaven. Of course, since God's power must maintain the existence of even those spirits, and God cannot separate His "arms" and "hands" of power from Himself, God will be in hell too, even while He is in heaven. Even as David said, "If I ascend to heaven, you are there! If I make my bed in Sheol *[i.e., in this context, Sheol would mean "hell," a place which is the opposite of heaven]*, you are there!" (Ps. 139:8, ESV). God can be found everywhere in all His spiritual and physical creations, even in hell itself.

But why does God not simply cause these evil spirits to stop existing when their temporary purpose on earth is over? After all, we know God clearly intends to make the entire physical creation cease to exist one day. We can clearly see that the material universe was made according to "laws of nature" which limit the time of its existence. And it is often the case that our minds of flesh actually want to cease existing, when pain is unbearable. But will the minds of the evil spirits of demons and men ever want to stop existing? They cannot. And God's Word tells us that none of the spirits He created will ever cease to exist. Neither demons nor angels, neither the elect or the non-elect spirits, not even the spirits of animals, will ever cease to exist. And none will ever want to cease to exist. Even the spirits in hell will not desire to stop existing. For only minds of flesh can ever desire to stop existing, because only material things were created to someday cease to exist. But the mind of a spirit can never want to stop existing, for it was not created in a way that such a desire could ever exist within it. Besides, in hell, all evil spirits will possess what they desire most, which is the darkness of their own delusions and lies. Of course, they will have absolutely nothing else, not even one creation of God to exploit to appease their delusions and lies. So those spirits will forever feel the pain of their own frustration and ungratified lusts. But they will still want to exist through all this, because they will still be able to cling to what they love and desire most, their cherished darkness of delusions.

But, if the earth is basically a training ground for life in heaven, then the attributes of some material entities must loosely resemble the attributes of their spiritual counterparts in heaven, in much the same way as all training grounds have aspects that somewhat resemble the aspects of the real

locations that one is being taught and trained to operate within. For instance, soldiers are trained in a local desert before they are sent to a battleground located in a desert. Or a flight simulator resembles a real aircraft's cockpit, so one can learn to fly a real aircraft without crashing a real aircraft. But, while training in the friendly desert or in the flight simulator, every possible dangerous scenario is thrown at the trainee, so the trainee will learn to handle all possible adverse situations correctly and adeptly. Likewise, the earth must resemble heaven in some way. And the troubles thrown at our temporary bodies of flesh must prepare our spirits for certain difficult tasks which we will perform in heaven. On earth, we must be learning something about managing the weighty responsibilities of heaven, which we shall govern with our Father God, as we work beside our Jesus, our great King.

So the thoughts of God's Spirit remain internal, in His mind, just as our thoughts remain internal. For God is like us and we are like our God. We are His children created in His image. And God's thoughts apply what His “eyes” see and to what His “ears” hear, and to what He “touches” with His “hands.” He does all through the mind of His Spirit. Therefore, wherever God's power and will might go, God must be there at the same time. And God is even with us here on earth, in this training ground of earth, with our spirits as we go through all our troubles, while He is training us for heaven.

God's Word states that His Spirit works directly in His creation—without using any remote device to see, hear and perform His tasks. And this must be true. So we must conclude that, wherever His power is working, His Spirit's mind, “eyes,” “ears,” “hands” and even His whole Spirit will be there also. He Himself, the whole of Him, must be wherever His power goes. Since God is not bound by limitations of the time He created, and exists outside of time, all of God can be everywhere at the same time. Time cannot limit Him. Thus, God is *ubiquitous* or *omnipresent*, literally everywhere at once. Since He controls time, and time is relative to His thoughts, He can never be too late either. Since time and space are one, space cannot limit Him either. And distance means nothing to Him. Circumstance can possibly limit Him, since He causes and controls all circumstances. He created light, and does not see by light, so darkness cannot hinder Him. A God who is a Spirit, of a spiritual space-time continuum, does not need to multiply Himself or overcome limitations of the material space-time continuum in any way. He just does whatever He wills, all of which is beyond our limited understanding. God is everywhere, sees everything and controls everything, all at the same time.

Thus, since God must personally maintain and care for literally everything He creates, He must have created all for a purpose, for a purpose that He deeply cares about. For it would be impossible for God to create and continuously maintain anything against His will. And this means He is clearly a *personal God*. That is, God personally takes interest in every little detail in all creation, and does so for the sake of the spirits which He created to be with Him in His home, especially His own children. Furthermore, He must have created eternal spirits with independent minds and wills, as the principal parts of His creation. He made all material and spiritual inanimate things for the sakes of certain living *spirits*, to use for *their* purposes, which indicates that they have purposes and wills of their own. And elect living spiritual beings are clearly what He personally cares about most, because God created a temporary earth where some evil spirits were allowed to live outside of heaven, and even created an eternal place to put those evil spirits after their purpose on earth was done. Only chosen spirits—elect spirits of humans, angels and animals—were made for His holy home. Therefore, since God even cares for inanimate things, but displays a far greater concern for elect spirits to whom He gave minds and wills, we must also conclude that He will communicate, for His own pleasure and His own purposes, with those elect spirits He created. But, I repeat, because He created time, time

cannot possibly limit Him. So He can choose to personally communicate with each individual spirit without any time limitations. He can give His whole attention to each one, even all day, every day.

In addition to this, God could also choose to exist as any number of Beings or Persons at the same *time*, where each of these Persons would be the whole and complete God. To say God cannot be two or more Persons at the same *time* is to say God must be limited by His own creations of time and space. Or it is tantamount to saying God did not actually create the *time* of the first day. And that is the same as saying God is not really God. But, if God is not God, then some other God is God, the one who created time. For, if God did not create time, He created nothing, since all creation exists in time. So God must have existed before He created time, before the first day. Thus, God cannot be limited by time or space. God must always exists outside all space-time limitations. Thus, the whole of God can exist as any number of Persons *at the same time*, interfacing with created time and space.

Without this limitation of time, where all time is relative to God's thoughts, God can spend an unlimited amount of time with each and every one of His creations. Combining this with God's ability to know and control all things, God can be an extremely personal God, more personal than any created and limited person can be with any other created and limited person. God is capable of being far more loving and personal with each and every one of His children, with each and every spirit born in His image (directly from His "breath," where His "breath" is the core of His Spirit). God is far more personal than one can ever imagine. There is no limit to His ability to personally know and love any spirit He created. But He especially loves the spirits He created as His children.

Now, since God can exist as multiple Persons, and the whole of God can be each Person at the very same *time*, we must ask if He actually does this to personally interact with His creations. Of course, the consistency of the universe indicates that only one God created all things. Otherwise there would be conflicts in some laws and forces that govern and maintain creation, where even slight conflicts would destroy creation. So there can only be one God, only one Creator and Lord over all that exists, and the absolute harmony which holds together the God-maintained creation proves that this is true. But, I repeat, it is logical that this *one God* does indeed have the ability to choose to relate to His creations as any number of Persons at the same *time*. And each of these Persons can be entirely the whole of this one God, each with the same mind and same will operating simultaneously outside of time, yet interfacing with time and with His creations bound by time, as different Persons. And this is precisely how God's own Word describes Him, as three Persons. God's Word says God the Father is the whole of the one God called *Yahweh*. But it also says the Messiah, Jesus, is the whole of the one God *Yahweh*. The prophecies in the Old Testament call the Messiah by the name of "Yahweh," and the New Testament calls Him the uniquely begotten "Son of God," indicating "God incarnate" (God, who is a Spirit, dwelling in a body of a man's flesh). Then the Holy Spirit is called the Spirit of *Yahweh*, God. And God is a Spirit. So the Holy Spirit is the whole of God too. Human spirits actually experience God as these three Persons, which also confirms that the Word of God is telling the truth.

Consequently, these Persons of God are not mere "forms" or "images" of God, although they must be that too. Each Person of God indeed must be the whole of the one and only God. And God revealed to us, through His written Word, and through our personal experiences, that He relates to us as three Persons, which we call the *Trinity*: (1) as a *Father* presiding over all; (2) as a unique *Son of God*, that is, as God's Spirit dwelling in a human body *among us*, to serve as our Lord and Friend, whom we call Jesus; and (3) as God's *Holy Spirit* who dwells beside our human spirits, inside our hearts, to counsel us. The one and only Creator God is all three of these Persons all at the same time.

We also say God is *infinite*. Now literal infinity is considered to be an irrational concept, since it cannot exist in the material creation. Literally everything is limited and finite in the material universe (which also implies that everything in the material creation is controlled, predestined and finite). Of course, heaven is a spiritual space-time continuum functioning under different “laws” or limitations set by God. And it has unlimited or infinite time, time without an end. In many ways, heaven is less limited than the material creation. Nevertheless, heaven is still partially limited, just as all created things are limited. Only God remains outside all such limitations, since He created all limitations. God limits all created things because the roles and purposes of all things and all beings are defined by these limitations. Even God is defined by His unique limitations. For instance, God cannot make anything as unlimited as He is Himself, or it would be Himself. Thus, God bears this limitation. In addition to this, God's own will limits His own thoughts and actions according to His own innate attributes. God is limited to doing only what He wills to do, and cannot possibly oppose His will.

So God is limited in accordance with His own desires, or in other ways that cannot be conceived by any of His creations. Nevertheless, He is far more “infinite” and unlimited than anything or any being in His creation, more than any created being could fathom. For God created all our defining limitations, even the limits we cannot begin to comprehend, while it is impossible for the Creator Himself to ever be subject to any of these limitations. He exists an immeasurable distance beyond all, where that distance is the “size” of God. And, because He is so immeasurably “big” (omniscient, omnipotent, eternal and so on), that “size” seems infinite to us. We will never conceive of a limit to God, nor what He can do through His own will in His own creation. Only God limits Himself. He acts only according to His nature and never does anything against His nature, never betrays Himself. Beyond that, there is no limit to God that we can possibly imagine in our extremely limited minds.

But, as they say, “Aye, there's the rub!” Just imagine what it would be like if this omniscient, omnipotent, infinite God did not limit Himself according to His own loving ways, and did not remain true to His own good nature? Imagine what it would be like if He actually was cruel and unjust like the pagan gods? Or what if He was merely an impassive and impersonal god, like gods invented by the humanists? Where then would we be? If the real God was actually anything like Plato's god, He would just sit back and let His power accidentally create a ruthless, steep hierarchical system, similar to the governments designed by humanists—like the ruthless, humanistic slave economies and class systems of ancient Greece and Rome, or like the humanistic systems of Nazi Germany, Communist Russia and Communist China, or like the ruthless capitalistic systems of the humanistic Western World, bowing before the psychopathic demon Mammon. All these states emulated impersonal gods invented by humanists. But the real, personal God we see all around us has never acted like those gods, and never will. God cannot act contrary to His just, loving nature.

And this also means that our personal God is a “wild” God, who has never been domesticated by man, never been manipulated by man, and never behaves according to man's own expectations. He is not like the gods invented by man. He does whatever His passions desire to do. But His passion is to be just and wise, deeply loving the spirits of His children. And He possesses immeasurable strength to control His desires, to passionately advance the plans He made for all the human spirits created in His image, for all His children, and even for all the other kinds of spirits He created. Our God loves us so much that He inhabited a body like ours, subjecting His body to a birth into poverty, to live the limiting life of a lowly peasant, until He suffered one of the most cruel deaths possible, by the hands of sinners controlled by the ruler of this world order. He too felt all the weight of sin's injustice and pain, all that we feel during our training in righteousness, so we may better love Him and His ways.

Just as God ordained that our human spirits must bear a life limited by a body of flesh for a time, He also ordained that His Spirit would do so as well. And surely His Spirit can indeed “fit into a human body” of material matter, because God is not limited. God can do anything. Besides, our spirits are not flesh, and have no physical “size” that “fits into” a body of flesh. Any spirit, or any number of spirits, “big” or “small,” can “fit into” a human body. After all, the spiritual space-time continuum, and the creatures in it, cannot be limited by the material space-time continuum, or vice versa. And our spirits were created in God's image. Yet our spirits do indeed “fit into” our own human bodies. So it is ridiculous to think that God, who is a Spirit like our spirits, cannot “fit into a human body.”

But think about it. God did all this for our sakes. Absolutely no one could force Him to do it. He did it entirely through His love for us. And we cannot say He somehow felt less bodily pain during His life on earth, less than we feel. For, just as all human beings are bodies of flesh with a created spirit inside, Jesus dwelt in exactly the same kind of flesh, although the Spirit inside His body was the uncreated Spirit of God. So His flesh felt exactly the same pains and temptations that our flesh feels. He had to be and feel the same, to become our High Priest among us, representing God to us and us to God, and so He could perform this task in a truly compassionate way. “For we do not have a High Priest who is unable to sympathize with our weaknesses, but One who in every respect has been tempted as we are, yet without sin” (Heb. 4:15, ESV). Therefore, “He can deal gently with the ignorant and wayward, since He Himself is beset with weakness” (Heb. 5:2, ESV). Yes, Jesus had the whole omniscient, omnipotent Spirit of the Creator in Him. The whole God, who is a Spirit, was in His body, and is now in a heavenly human body. His earthly flesh was as weak as ours. His flesh felt exactly the same pain and was tempted in exactly the same ways we are now, in our flesh. And notice the present tense in the last verse. Although Jesus now resides in heaven, He still has a human body. His human body is now the kind of “spiritual body” we shall receive in heaven, not a body of flesh. But it will soon be transformed back into a body of flesh, when He returns to this lowly earth.

Clearly, the real Creator God is not impassive and impersonal, but full of passionate love for His creations, especially for the spirits He calls His children. Although part of His teaching and training of His children requires their earthly bodies to experience a similar kind of temptations, sufferings and death that His body also experienced here on earth, it does not mean that He does not love us. Love does not feed earthly desires, but builds eternal, spiritual life. Our God gave us these temporary pains of life and death on earth for a good reason. This pain has rewards in heaven. In the end, each loss or pain will be worth it, producing a greater good than its cost. God will grant a “hundredfold” return on whatever we have lost on earth (e.g., Mat. 19:29). But this “hundredfold” return is not meant for the temporary flesh on earth, since perfect health and wealth of the flesh makes the spirit unhealthy and impoverished. A spirit cannot grow strong and spiritual through the flesh, by catering to every demand of the flesh. Rather, a spirit grows strong and spiritual through the adversity which earthly training provides, through the vigorous exercise of the spirit in overcoming earthly obstacles.

So God is “the One having commanded good effects upon us in every command of good spiritual effects within the heavenly places in the sphere of all that is related to Christ” (ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, Eph. 1:3, SBLGNT). God’s purpose is spiritual, to do what is best for our spirits. And our temporary flesh was made expendable for that purpose. God personally involves Himself with every detail of every living creature, especially the lives of His chosen children. And this is done for His spiritual purposes. Our spiritual good was what God had in mind to procure when Jesus died and rose from the dead in a body of flesh, then ascended into heaven to take a glorified, spiritual body for Himself there. For Jesus' suffering and

death in the flesh then allowed His very Spirit, who is our utterly holy God, to justly enter inside our unholy bodies of flesh, to be with our spirits, to be able to feel and know all that our spirits feel and know, so He might teach and train our spirits—yet without partaking in our sins, because His body paid the full and just penalty for our whole lifetimes of sins in the flesh. For Jesus' body fully died. And His resurrection into a human body like ours means He remains forever our Teacher among us.

Jesus' ascension into heaven sent His Holy Spirit to work with each individual elect spirit personally, in each heart, in a way that was not possible while He walked among us in a body of flesh before granting us the forgiveness of our lifetimes of sin. People flocked to His body on earth, desiring to hear words from His flesh. But now Jesus comes to His people, to each individual elect heart. So we can talk to Him personally, especially when we are alone in our "prayer closets." Now we also know the Father of our spirits, who is one with Jesus. If Jesus did not rise from the dead, then ascend, this could not have happened. What would have happened, if Jesus did not rise from the dead, is that God would have destroyed the universe, to end Satan's world order. Or, if Jesus rose from the dead, but stayed on earth, He would have ruled the earth as its only King, and cast Satan into hell. However, that would have meant that Jesus, as our appointed Messiah and Teacher, would have taught us through the flesh, without sending us His Spirit. For Jesus' ascension into heaven was an act of taking the teaching and training of the elect to a deeper level, from flesh to spirit. The appointed time of His Spirit's personal teaching and training of elect spirits would have never occurred, nor would each one's unique role in heaven. He ascended, for a time, so that His Holy Spirit, the Teacher and Counsellor of our spirits, would be sent to us. He ascended to transfer teaching from the flesh to the spirit. But make no mistake. There is indeed an appointed time for His return to rule as our King. And, even then, His Spirit shall remain in all of us, even forever, even in heaven. For the transfer has indeed taken place from flesh to spirit through His ascension, once and for all time. As Jesus said:

> "And I will ask the Father, and He will give you another [Counsellor], <u>to be with you forever</u>, even the Spirit of truth, Whom the world cannot receive, because it neither sees Him nor knows Him. You know Him, for He dwells with you and <u>will be in you</u>.... These things I have spoken to you while I am still with you. But the [Counsellor], the Holy Spirit, whom the Father will send <u>in My name</u>, <u>He will teach you all things</u> and bring to your remembrance all that I have said to you. Peace I leave with you; My peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid" (John 14:16-17,25-27, ESV).

Since God's Holy Spirit is sent in the *name of Jesus*, His Holy Spirit acts according to Jesus' will and authority while teaching our spirits. So it is Jesus who remains our authoritative Teacher. In these verses, the Greek word παράκλητος literally refers to a *Person* who draws near to personally and privately *counsel* us. It refers to thee *personal Counsellor* who gives advise, teaches, comforts, encourages, reminds, admonishes, rebukes and does whatever it takes to help each one. In this verse, παράκλητος refers to God's Spirit as our *Counsellor*. He will be with us, in us, dwelling together with our spirits forever, even in heaven. And now even the most immature elect can feel Him rebuking their spirits in their hearts, building an inner conscience, working on the minds of their spirits, *in the name of Jesus*. As His elect mature and become more aware of the minds of their spirits, they hear His teachings more. Then their spirits begin to gain true peace by His counsel.

Now, if our God bears this kind of intense and personal love, He will also bear intense wrath against any who harm His beloved children. Yes, our Judge and God, Jesus, who is one with our Father, is

slow to wrath against those who act in ignorance, against those who “know not what they do.” He seldom destroys the enemies of His people instantly, usually not until their ignorance becomes wilful and intentional, until He warns them but sees them keep on working their evil intentionally against His will, through malice against Him and His children. Even then, He often delays His wrath, since the wicked must exist for a time to complete His secret will and plan. Nonetheless, in the end, God will indeed unleash His wrath against all who harm His beloved children, and remove all rebels from the presence of His children forever, casting them into hell. The appointed time for Him to act will come. For God is not impassive, but overflows with infinite love, hate, joy, sorrow, compassion, wrath and all the emotions we feel in the minds of our spirits (which are a little like emotions that are felt in the minds of our flesh, but purer, more rational, completely consistent and permanent). For all created things partially reveal His attributes, and His children are made in His very image. So all the emotions we feel (i.e., the pure, rational and eternal emotions of our spirits) are like those of God.

The way that the real, Creator God uses His infinite power makes all the difference to us. The gods of humanistic churches are ugly, ominous and outright terrifying. If a humanist's god was actually the omniscient, omnipotent and infinite Creator God, mankind would have perished from the earth a few years after creation, if they even lasted that long. The gods invented by humanists are not the kinds of gods anyone—especially any spirits who long for just, pure love—would ever want to know or approach. Perhaps psychopaths prefer a humanist's god, one who is manipulated by man and lets man do whatever he wills, but certainly no one with a loving spirit. And, if psychopaths got their way, without any of God’s interventions, they would soon destroy all mankind, even themselves.

So, yes, God is omniscient, omnipotent and infinite. Yet these attributes never terrify us. Rather, we rejoice that our God has all these attributes, since He uses these attributes for our eternal good, not our harm. He does not use His omniscience to secretly spy on us, to see whether or not we will sin, so He can say, “Aha! Ya dun me rong! I'll git yu fer dat!” For God is not petty and ignorant like the esteemed, invented gods of theistic humanists. The real God knew all the sins we would ever commit before He created us. And God does not focus on sins done in the flesh, but on renewing our spirits.

God will work in us until we spontaneously do only good, straight from our hearts. God does not watch us to see whether we will choose evil rather than good. He knows all we ever think. So God watches over us to teach and train our hearts, until we can and do choose good over evil, forgetting what is behind, pressing on towards His goal. He works in us the will to do His will. In fact, it was God who created Satan to be an imperfect spirit, who tempts our flesh into doing incomplete and imperfect acts which lack God-like love, which are called sins. And God knew every deed Satan would ever do before Satan did them. It is God who allows all that Satan does before Satan can do anything.[8] But God does this so we can learn to love His ways more than we could if we never saw any evil. Through hard training, we learn to work beside Jesus to *undo* the world's evils. We learn to love God and His ways more than angels can, since they know only the utterly holy, painless heaven.

So we must conclude that God is like a very loving human father—or, actually, a very loving human father is a very weak and faulty image of our God, the Father of elect spirits. For every good human father tries to predestine his beloved child's life, to plan for the child’s fulfilment in life, according to what that child was made to be (not according to what a bad father’s selfish ambition wants his child to be). A good father is primarily concerned with his beloved child's inner joy and eternal spiritual condition. So he studies his child's attributes, both physical and spiritual, but especially the spiritual attributes. And the good father does this carefully and honestly, to fine both the weaknesses and

strengths of his child. Then a good father makes plans to build up the child's strengths in a way that will cause his child to rejoice in those strengths and use them most effectively for the child's inner and long-term good. As for the child's weaknesses, the father helps the child overcome them as much as is feasible, without spending inordinate time on them, since that would cause frustration through the child's inevitable defeat. So, if his child has no inherent ability to perform some kinds of tasks, the father helps the child simply avoid those tasks altogether. For the important thing is to build up the child into what the child was born to be, not to force the child to become what the child was never meant to be. So think about all that a truly good human father does. Is it not predestining?

A good parent gives one's beloved child the best physical nutrition and bodily care he or she can. The good parent protects the child and places a "fence" around the child, especially when the child is very young. Then a good parent provides the child with the best education possible. A good parent also disciplines the child, in the most carefully controlled and most instructive ways one knows. By doing all these things, and more, a parent shapes the child's will to do what is right and good, to prepare the child for life as a good, happy adult. Thus, the parent is trying to predestine the child's life, for the child's good. And one could never accuse a truly good parent of crushing the child's will by this process. Rather, the good parent is simply shaping the child's will, to know and desire what is good and right. Likewise, this is the kind of loving, shaping predestining God does for our spirits.

Also, consider that, even if a father and mother do absolutely nothing for their child, those parents are still predestining a very significant part of their child's life. For each parent still passes his or her genes on to the child. And those genes greatly affect the child's life. Those genes provide all the child's inherent, potential, physical abilities. So those genes affect almost everything the child will think and do through the flesh throughout life. Likewise, it is also true that the father of a child's spirit, either God or Satan, passes on inherent attributes to a child's spirit. God creates the spirit in each of His own children to love a particular kind of work that one will do in heaven with Him, in a way that affects the behaviour of each child's life both on earth and in heaven. The same is true of human spirits born of Satan. The inherent nature of a spirit born of Satan invariably loves delusions and seeks to be one's own god. Thus, every spirit's inherent nature is "genetically" predetermined.

Now we must conclude that every good father can and should work to predestine the life of each beloved child. So should a child's mother. Therefore, we must not think this kind of predestination is wrong. Yes, there are many wrong kinds of predestination, such as fatalism or determinism, methods that try to crush or coldly manipulate the wills of children. Yet a loving kind of predestination is definitely not determinism nor fatalism. Determinism is a blind, purposeless process of cause and effect, without love and without any godly goal in sight. Then fatalism is worked by a power that rules destinies like a psychopathic "control freak." Only humanism teaches those vile doctrines.

When God's Word describes God's predestination, we must remember that this is nothing like the determinism that Plato believed, nor the depressing fatalism of other pagan Greek and Roman philosophers. And the "free will" doctrines of later Platonism, derived from Aristotle's comments, might seem less heartless than determinism and fatalism, but only on the surface. For "free will" doctrines unjustly attribute blame where no blame should be charged, and leads to persecutions, torture and murder. Then it glorifies empty fools, and lets them destroy God's works on earth. But "free will" doctrines logically and rationally cannot be true. Reality forces us to reject them all.

Nor can those “free will” doctrines possibly explain the injustice of the world in a way that Platonic determinism could not. Doctrines of “free will” are just foolish delusions that end up placing more inordinate and unjust blame on souls, telling them it is their fault for not conforming to humanistic standards. And these lies steal their worship of God, turning it into a worship of man. Worse yet, these “free will” doctrines adopted by governing authorities always ended up censoring, oppressing and stealing freedom from the people. All doctrines of the Greeks and Romans ended in horror and injustice, since they had dead, impassive, impersonal, psychopathic gods. The Platonic teachers of earlier determinism and later “free will” doctrines were all foolish pagans, and the church should have nothing to do with them, since they all opposed Jesus! The resulting oppressive states of Greece, Rome, the Roman Catholic nations, Nazis, Communists and Capitalists all came from them.

But biblical doctrines of loving predestination a Father in heaven, especially by some “Particular Baptists,” brought freedom of speech, freedom of conscience and freedom of religion. For they believed that God alone must be left to change the will of each one’s spirit. All a human being can possibly do is proclaim whatever truths God gives and perform whatever God gives one’s hands to do. At times, we may act as God’s hands of wrath against deliberate and unrepentant sinners. But most of the time, as long as a person does not harm anyone too much, and keeps his behaviour relatively within the limits of God’s “natural” law, we must allow that person to think, say and do whatever he or she desires. We preach to convince, but we know we cannot waken other human spirits nor teach those spirits directly. So we leave that to God alone, and humbly accept rejection.

Also, on this earth, one cannot possibly comprehend God's predestination and control over one's life. For the number of details He controls, just to cause even one moment in one life, are too vast in number and complexity for human minds to ever grasp. Neither the dishonest and extremely limited intellect of flesh, nor the infantile mind of the spirit, can comprehend such things, although, in the end, the mind of an elect spirit will understand all God does. Therefore, without any ability to fully comprehend the Father's acts of predestination, certainly none can possibly out-smart God or disrupt His predestined plan. So we do not even try to do so. Furthermore, we do not want our thoughts to become trapped in an endless loop by foolishly thinking about how every detail of our lives must be predestined, like some do. And, God willing, we shall be delivered from that trap, which ensnares so many. In other words, we cannot act like those pretending to watch predestination take place, and say: “This is God's will. So no matter how foolish and evil it is, we accept it.” We are not ignorant, hypocritical, arrogant fatalists. Instead, we know we exist on this earth to be taught and trained to do our Father's will, against all odds, through Jesus. And part of that training is to work against evil, to undo it, even to make all things right for all in the end. We believe in the loving actions of our Father in heaven, controlling all for the good of His children, to teach and train us to love with God-like love, to build up and shape the wills of our spirits, so we might also plan and work, just like Him.

God predestines our lives by training our wills to will to do His works on earth according to His will. All a human being can do is experience the Father's predestination of one's life, through faith, letting Him teach and train one's spirit through whatever He predestined. Yes, we want to change ourselves and the world around us. For God puts that desire in us, the will to see His will done on earth, as it is in heaven. God is now building up and shaping our wills to do good through His predestination of our lives. Thus, we will succeed in being changed, inside and out. And we will do good deeds on earth, good that undoes the works of Satan. “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them” (Eph. 2:10, ESV). We will see God's will done on earth, to overcome the injustice and evil of this earth. But none of these

things will be because man has power over himself or over other men, nor over demons or anything else. It is not because man exerts any kind of mythical “free will” (an autonomous will that creates, builds up and shapes itself into itself). For logically, there can be no such thing. Literally all wills are manipulated and shaped by external forces and circumstances. But we shall indeed change, inwardly and outwardly, and circumstances shall change for the better, through God's loving power, as He works all as aspects of His training in us and through us. And we shall freely will to work for all this change, because God has so created our wills in our spirits to desire such changes, and because God is now building up and shaping the wills of our spirits. God causes us to will and to work for good.

The biblical kind of predestination is the wise and actively loving work of our passionate Father for the elect spirits born of Him, the spirits of His children who were created in the “genetic” image of Himself. So, when some churches choose the doctrines of “free will,” derived through the pagan philosopher Aristotle, simply because they hate the doctrines of other churches that follow pagan Greek doctrines of determinism, they are jumping from the pot into the fire. For both kinds of pagan doctrines are irrational. Both kinds are built on the same foundation of fictitious pagan gods. In reality, these are not the only two choices. In reality, neither pagan doctrine is rational. In reality, the Word of God teaches the real truth, a loving predestination worked by our good Father for our good.

So God's creation of the material universe, existing all around us, reveals much about God, when an elect one's mind of the spirit becomes mature, strong, honest, humble and rational enough to allow one's mind of flesh to admit such things. “For His invisible attributes, namely, His eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made” (Rom. 1:20, ESV). The universe shows us how God is omniscient, omnipotent, infinite and transcendent, predestining all through His love. All that is beautiful to elect spirits reveals God and His attributes. Creations that repulse the elect, and especially the ugliness of man's sinfulness in the world, reveal all that God hates. Even the spirits of all other earthly creatures, while striving and guarding bodily life on the earth, eagerly long for their final completion and perfection, just like the elect do—even spirits of all animals, insects, plants, trees and one-celled creatures. This reveals the vastness of heaven, since all these spirits shall one day reside there in spiritual bodies with God's elect, when “the creation itself will be set free from its bondage to decay and obtain the freedom of the glory of the children of God” (Rom. 8:21, ESV). Last, but not least, the personal experiences of all elect spirits, dwelling in bodies on earth while their Father God teaches, trains and disciplines their lives, reveals the depths of the Father's very personal love. And their sufferings in the flesh reveals that His love is not a weak and temporary love, but eternal, working for their spirits.

Now let us trust in the predestination of our lives by our loving, wise, almighty Father in heaven. Let us not waste our time and exhaust ourselves by opposing God, or by calling Him “unjust” simply because He does not give us exactly what our flesh desires. Instead, let us pray about the problems at hand, and do what He give our hands to do each day, remembering that God remains God, in charge of all, and our responsibility is to put faith in His ability to teach and train our spirits. We go with His flow, accepting all that He places in our lives, while striving to rightly, wisely and lovingly handle all, one thing and one day at a time. We shall do all God's works that He predestined for our training.

Yes, our lives are filled with choices. And our Father is training our spirits to make those choices, to act according to our wills as we seek His will, although we can seldom foresee how any of those choices will affect the immediate or distant future of any spirits. But we should seldom even try to deeply analyze how our God is teaching us to make those choices, or precisely why He is teaching

our spirits, as many philosophers do, using their minds of flesh. We do not try to understand how myriads of predestined details work together in causing us to think and will as we do. For that is an impossible, futile task. Nor do we listen to the rhetoric of humanists when they try to convince us that our choices are made freely. They are not. We all have highly manipulated minds, and most are enslaved by Satan's world order. The only way to be truly free, in thought and deed, is to truly know and trust Jesus' Spirit, letting Him teach the real truth to our spirits in our hearts. Nothing else is real and nothing else is free, especially in a world where humanism enslaves most with their delusions.

We see humanistic psychologists try to figure out what causes men to think and will. But they deny what exists in the real world all around them. Instead, they conduct studies and surveys to "seek" the "truth," but only the kind of "truth" that the biggest liars command them to seek. They manipulate their procedures and tweek the wording to get only the results they desire, whatever best supports their political and religious agendas. And, if a study or survey does not get the results they tried so hard to obtain, they simply will not release or publish it. They only release the results that artificially support their false agenda, sending out press releases everywhere to ensure that the public will thoroughly believe those lies and delusions supported by so-called "scientific" studies and surveys. Almost every university in the world is extremely committed to the religion of humanism and works very hard to push their humanistic lies in this way. Very few academics live in reality and are able to see any kind of truth or verity anymore. Then those few honest ones are silenced by the dishonest majority of academics. So these humanistic liars are the social engineers who cause almost everyone in our world to believe all they believe, to make all the choices they make, all based on beliefs in the very lies they were programmed, like automatons, to believe. Then they dare to call this "free will."

So people lie to themselves and to each other, then fight with one another about which liar and which lies will get the most publicity. In the end, the most skilled liars, who remain the most confident and bold because they have no conscience, usually win. So it is these psychopaths who tell the people what to think. The people are their slaves, who worship their masters through "free wills," while their masters are slaves to their own lusts and to the demons that whip their spirits onward into ever deeper darkness. All that comes from this humanistic arrogance is a futility of destructive lies. We must not do such foolish things, nor be fooled by them. Instead, let us focus on God's created reality. This is what Jesus teaches our spirits. Jesus is training our spirits to use real truth effectively, so we can make the most godly and loving choices each day. The purpose of God's kind of predestination is for us to learn our Father's loving ways and apply them in real life. If we focus on Jesus and His words to the spirits in our hearts, that purpose is being fulfilled. If we do not, another purpose is being fulfilled. And both are predestined purposes performed through enslaved wills. Who can understand all this? It is best to focus on what He made us able to receive and comprehend, and not be so arrogant as to strive to know, or to pretend to know, things beyond what we are able to know.

> "Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgements and how inscrutable His ways!" (Rom. 11:33, ESV).

God teaches the law to our spirits

I repeat, God's declared that His principle work of salvation—the work that was enabled by the death of Jesus' body on the cross and is now worked every day of our lives by the resurrected Jesus—is to write His “law” upon our hearts (Jer. 31:33; Heb. 8:10). He promised to save us by teaching us His precepts, His ways and His attributes. For it is our sins that destroy us. As we act upon the delusions and lies we believe, we destroy our own lives and others, with our selfish, greedy, immoral actions.

During the time of Moses, God saw the dullness and drunkenness of the spirits of His people, how they walked only according to their minds of flesh in dark delusions. He perceived that His people were not like Abraham, Isaac, Jacob, Joseph and Moses, not awake with mindful spirits. So God came to Israel in fire, darkness and thunder, to wake some spirits from their stupor, so they might respect Him. But most spirits continued to heed only their flesh and fled from Him, leaving their own spirits in a disturbed slumber. Thus God sighed, “Oh that they had such a mind as this always, to revere Me and to inwardly guard all My commandments, that it might go well with them and with their descendants forever!” (Deut. 5:29). Since the days of Adam, very few had this kind of mind of the spirit. But sigh of God was not in vain. It was actually a prophecy about the future. For soon God would work inside the hearts of all His people, through Jesus, awakening their spirits, making them active, so they could truly see Him and His ways, so they might walk in God-like love before Him.

We all desperately need this inward work of God, the writing of His law upon our hearts, because we, like all other human beings, were taken captive by the world order, to believe its dark delusions and lies through our minds of flesh, suppressing our elect spirits, even from birth. We were all born subject to the manipulations of the great deceiving spirit, Satan, who is the “ruler of the air” (Eph. 2:1-10). The state of all mankind is that “no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one” (Rom. 3:11-13, ESV). Unless Jesus, our God, rescues us, by His power and wisdom, by writing His truth on our spirits, we remain captives of Satan's world order, imprisoned in the spiritual darkness of delusions and lies that can bind one forever after death. If Jesus did not teach our hearts, our spirits would remain confused and loveless, slavishly labouring to produce hell, forced to run in an empty, futile race to destruction. Jesus awakened the spirits of Abraham, Isaac, Jacob, Joseph and Moses. And He will awaken us too.

But, to fully comprehend how God works this kind of salvation in us, and exactly what His Spirit teaches our spirits, we first need to know His “law,” and how it is to be rightly interpreted. For it is His law which tells us how to love in a pure, just way, because God's law, rightly interpreted, reflects the very nature of God, all His attributes, especially love. It is also His law that makes us aware of how unloving and sinful we truly are. His law wakes us to our need to learn His ways from Him. But we need more than the written law, since that is merely a shadowy outline, an infant's tutor and a pleading witness of God's real, whole law. The real, fulfilled, complete law is in Jesus the Christ.

The Bible, God's Word, is written in a way where God will often directly state His commands and laws, that is, the principles and precepts He wants us to follow. However, these direct teachings can never be fully understood without also looking at the actual actions of God, without looking at what God did in history, by examining the ways in which God made all His judgements. Above all, we received the most clear and defining examples of God's actions, in fulfilling His “laws” and precepts, during the sinless life of our God in a body of flesh, in Jesus when He dwelt among us. So the whole of God's written Word is clearly revealed and expounded to those who believe Jesus is fully God, to

those who actually believe God personally acted in history, since these see how God's behaviour exemplifies and clarifies the full meaning of His “law” and the principles He taught. But, for those who do not believe such things, the real meaning of all His “laws” and precepts remains completely hidden. And God hands those unbelievers over to many delusions, to many false interpretations. In fact, if anyone interprets and applies God’s law through their own human thoughts and ways, it will always lead to injustice and the breaking of God’s real law. Only by God’s own examples of how He Himself interpreted and applied His own law can we ever achieve any real justice and keep His law.

Jesus is the living Word, the exemplification of the fulness of God's law, the only Teacher of God's ways who ever did all the law, all His life, in a full and correctly handled way, without any sin at all. And only He has the authority and wisdom to give anyone and everyone the final decision regarding its interpretation and application for life and faith. As mentioned, the laws of God written in the Old and New Testaments are the shadow of Jesus' shape. The written law is just a tutor for infants who have not yet been taught by Jesus to discern the law's full, right, true meaning and application. The written law testifies as a witness to the teachings of our Head Teacher, that they are right and true.

Now look at how Jesus teaches us this law. His goal is to get us to love in His ways, to do God's law in joy, spontaneously, straight from the heart. Yes, He often rebukes us. He even punishes us for doing wrong. For, although we are too dull to see it all the time, the consequences of not loving are very serious. But His emphasis is positive, on teaching us to do right, to love. His emphasis is not on what not to do, but on what we truly need to do in love. He sometimes teaches how wrong is wrong, until we actually realize the harm that results from it. However, while we study His fulfilled law, His emphasis will always rest on the affirming teachings or laws of God, those pertaining to what is true and right and loving, not on His prohibitions or negative teachings, not on what we should not do.

When a prohibition says something like, “You shall not kill,” it prohibits killing. But we do not know what kind of killing it prohibits except through other teachings, especially through God's affirming teachings and examples. For instance, God's affirming teachings and examples show that we are allowed to kill almost any kind of plant or animal, in a merciful way, for food or for other just purposes. Then God not only allows, but even commands, that approved authorities must use deadly force against ruthless human beings who refuse to stop oppressing, torturing or murdering the innocent through unjust motives. So the real meaning of “you shall not kill” is actually “you shall not murder anyone” and “you shall not kill any creature through unjust motives or malicious intent.” God's intended meaning of this prohibition was never to prevent just or necessary kinds of killing.

And, even so, we do not understand the full intent of this law. For Jesus told us how even thinking another human being is less of a human being than we are ourselves is a form of murder (Mat. 5:21-22). So this commandment encompasses many forms of the same kind of injustice, any sin which unjustly steals any aspect of life or living from another creature or human being. But still we have not yet arrived at the root of its meaning. For none of our actions in life are neutral. That is, if we do not destroy, we built. Doing nothing, neither bad nor good, is not possible in this life. Even if we hide in the wilderness, apart from all mankind, we are stealing life from others by not doing what we could do, what we were granted the ability to do. We are not being good and faithful stewards of the property, our bodies and our lives, which God gave us to use for His service. And “whoever knows the right thing to do and fails to do it, for him it is sin” (James 4:17, ESV). So this commandment requires a positive action. If we do not murder, then we must actually do the opposite, make one alive in a just and loving way. The real meaning is: “You shall build life in whatever God allows.”

But, if we ignored all the other teachings in God's Word, we would derive a very perverted, fleshy meaning from this commandment, one which is not just or right at all. Obviously, if we never killed a single animal, nor even a plant, we would starve to death. Or, if our governing bodies refused to defend the defenceless from any unjust and ruthless criminals, those criminals would eventually kill all the innocent people on earth. Then they would kill each other, leaving the earth uninhabited. And none of these things could be called obedience to God's commandment which told us not to kill.

Obedience to these false interpretations would actually be a gross disobedience of God's intended meaning of this prohibition, nullifying any just, pure, God-like kind of love. Therefore, we must allow the whole of God's Word to limit and further define each law, especially each prohibition. And, as we grow more mature, He will teach our spirits more affirming teachings than negative teachings, more about what He wills us to do, instead of just what He does not want us to do. He will build up the inner consciences of our spirits, by teaching us more about what is right than about what is wrong. Then we will begin to handle God's Word rightly, to correctly fit all His teachings together into a unity of interconnected, harmonious, interrelated, interacting truths. And this is our true goal.

All our judgements, as well as all the effects produced by our judgements, in addition to all the rights granted to men, must be founded upon the affirming principles of God's law. No just law can ever be based on God's prohibitions alone, since that would also inhibit the practise of what is good. Mere prohibitions allow men to follow their fleshy thinking into evil, as they seek out every loophole in every prohibition, so they can “lawfully” exploit others for their own selfish profit and pleasure. Without the further defining of affirming principles, prohibitions are useless, and end up causing more harm than good. For more and more prohibitions must be added, one to another, in a futile attempt to keep law and order. Law must be based on goals, on affirmations of what is true and just.

Also, no just law can be based on human reasoning from the mind of man's flesh, since all forms of justice and all concepts of morality are matters of the spirit, never the flesh. But our infantile human spirits simply do not have enough wisdom to invent laws and principles which can enable us to live just lives. So all man-invented laws always end up causing injustice and inequity in one way or another. When God freed Israel from slavery, one of the greatest gifts He gave them was His law, to maintain their freedom, to rid them of taskmasters, vain men who wanted to be their gods. Instead of working day and night for the carnal pleasures of ignorant despots, God's law allowed them to serve for the good of all. By serving God and His laws, His people served one another in love. So, in the end, what we really need is Jesus, our God, who will rightly teach and apply all the Father's laws.

I repeat, man's laws, derived from his intellect of flesh, simply cannot produce a just and good life for all. For instance, a man might define “freedom” and his “rights” through a negative principle and say, “Aside from not murdering anyone, I don't have to do whatever I don't want to do.” Now, by this, the man simply excuses himself from doing anything good for anyone else, even when he has the means, opportunity and ability to do so. But that is a sin (James 4:17; John 3:10,17). So, he is giving himself the right to sin. Then another may go a step further and define “freedom” through an affirming principle and say, “Aside from murder, I can do whatever I want to do” (which is implied by the previous negative principle). But this is even worse! For this man thinks he has the “right” to do whatever his flesh desires, while ignoring all God's prohibitions. So, whenever he wants to exploit a woman to gratify his lusts, he does so, thus causing trouble and harm to himself and others. Yet he thinks this is not wrong. For the hearts of all men are initially ruled by the easily deceived flesh. Since human spirits are born infantile and ignorant, unable to control their flesh, all are easily

corrupted and continuously bent on evil from birth. Thus, the second man makes himself into his own god, with the right to sin in many more ways than another man, he lets himself trample on the rights of others, but justifies it. He allows himself to do any kind of injustice, exploitation or harm.

Of course, if a heart is thoroughly good and loving, the affirming principle, “I can do whatever I want to do,” is best for that one. It works far more good than a negative statement like, “I will not do what I do not want to do” (although, logically, both are the same statement, just a different wording with a different emphasis). For all that a good heart wants to do is good, loving and beneficial for all. But, if a good heart only prohibits itself from doing evil, it does not do much good. One simply cannot be good by merely refraining from doing evil. Good is good because it does good. So this is why the negative statements in the law (prohibitions), and that law’s severe penalties for all who do what it tells them not to do, are only for the lawless (I Tim. 1:8-11). But the affirming laws are for the elect, especially for the mature among the elect, those with spirits taught and renewed by Jesus.

This is why only God's elect are no longer under the written law—since Jesus is indeed teaching and training their hearts, since He is changing their spirits in a way where they want to apply His teachings of God-like love. And His strength subjugates their minds and bodies of flesh for His good and loving purposes. They begin to want to do only what is good. Therefore, they are freed to do what they want. Of course, while they are still remaining in their flesh, and while their spirits remain somewhat infantile and untaught, they still need to remind themselves of the law’s prohibitions. But, in the end, they are freed from law. Even when they sin, God knows they will eventually repent into a knowledge of the truth. So they are forgiven their whole lifetimes of sins. Therefore, they have no condemnation. Certainly, in heaven, everyone is allowed to do whatever one desires, because all are made holy and good enough to be set free. But, in all cases, you can see how affirming teachings, precepts, principles or commands are usually much stronger than negative ones. Thus, we emphasize God's affirming doctrines and laws more than His negative teachings, so we can do good to be good.

Of course, the sketchy outline of God's written law reveals only the basic characteristics of God's attributes and ways, like a shadow of a man merely reveals his general shape. It functions like a tutor of the most basic precepts that Jesus teaches to our spirits, the kinds of things small children are taught before they gain the ability to see the reality of the law's body, and good reasons for following it. It is for infantile spirits who cannot yet empathize fully with others, and do not entirely realize exactly how much their actions affect the lives of other people, especially not in the long term. For infantile spirits cannot yet build deeper relationships. Their hearts and minds cannot yet join together as love-bound souls who work as one for God's good purposes, producing lasting benefits for all. So, just as we give prohibitions to small children, without much explanation, God does also, to immature spirits of His elect children. Only after we mature somewhat are we told why we must not do what He prohibits. Then, when we understand this, we are also taught what we should do for others. And this full law—the law in God's heart, the spiritual precepts reflecting all His loving attributes in His wise and entirely mature heart—are what we really need to make our spirits wise, loving and mature.

When Jesus fulfils the Father's law through us, He teaches and trains our spirits to do what an infant cannot. Christ's fulfilled law of the New Covenant encompasses and includes all the Old Testament's written laws, but is much deeper. This new, fulfilled law, which Jesus “writes” upon our hearts, never contradicts or nullifies His old law, not even His old, symbolic, ceremonial laws. Rather, His new law fully accomplishes all the intended meaning of the old law. The new expounds upon the old, fills in huge gaps of what is not taught by the old. It even brings us into the reality symbolized by the old

ceremonial laws, such as the reality of full forgiveness and atonement for our relationship with God, through the sacrifice of Jesus on the cross for our sins—which was symbolically represented by the ceremonial laws of animal sin sacrifices. The old written law reveals only a few brief expressions of Christ's law, and mostly deals with actions performed through the flesh. The written law of the Old Covenant seldom addressed the spirit directly, exposing the inner motives and intentions of the spirit. So one cannot use the written law to build any kind of full and abundant life, to grow in relationships with God and others. Abundant inner life is through Jesus' fulfilled law, His New Covenant precepts.

So, yes, we definitely study all the written law in the Old Testament, and do so often. For the old law is a witness to the full and spiritual law taught directly to our spirits by Jesus. And, since God does not change, the principles of the old law remain the same as the principles of the new law Jesus more fully teaches to our spirits. So, by looking at the old law, and by meditating on its shadowy outline of Christ's new law, as the Holy Spirit of Jesus elucidates it to our spirits, the ways of Jesus become more clear, in a far more efficient way than they would be if we never read the old law. By God's own actions recorded in the Bible, and by the counsel of God's Spirit, we learn the true meaning of the law. But only the new law, which we learn from Jesus, is the full law straight from God's heart. The Mosaic laws of the Old Covenant merely testify about the more inwardly fulfilling spiritual laws that Jesus teaches our spirits. Then the daily training of Jesus, in real life, helps us learn to apply His full, spiritual law through our minds and bodies flesh. So this training sanctifies our flesh for God's purposes. Jesus' power over our flesh, and over all factors influencing our behaviour, provides us with the only opportunity of ever beginning to express His true, full, loving, spiritual ways and laws through the actions of our flesh. For the old written law addresses only the flesh, and reveals only a fraction of Jesus' full law. So we need Jesus to teach our spirits. What we need is to be His full-time disciples, making all the aspects of our lives into training sessions He can use to teach us His ways.

Since the real law of God is spiritual (e.g., Rom. 7:14), it is not just a matter of rules governing the behaviour of the flesh during life on earth. It certainly is not just a number of prohibitions. The prohibitions and their penalties are for the lawless. But Jesus' new law is for elect spirits. In fact, God's law is *spiritual* because its intent is to teach our *spirits* how to act in the same ways God does. The primary function of God's law is not to teach us how God does not act, although it does a little of that too. Rather, the fulfilled law, which Jesus teaches to our spirits, and His training in the use of that law, transforms us into the very image of Jesus, our God, with the same attributes, since His law reflects His nature—although each individual is unique in knowledge, desires, abilities, callings and ministry. Jesus' teachings mature our spirits, until we act spontaneously according to a renewed inner nature. Just as God acts spontaneously according to His nature of His Spirit, so do we learn to act spontaneously according to the renewed nature of our spirits. This is being "born again," and we all must be "born again" before we enter heaven. This also means that, if we cannot fully comprehend how a particular law reflects the nature of God, we have not yet found the real meaning of that law.

Then, since God's law is "spiritual," it also implies that it must be taught by His Spirit directly to the spirits of His people. It implies that it is necessary for one's spirit to learn God's law directly from the Holy Spirit our God, Jesus. Thus, an elect spirit should be able to learn at least some of God's fulfilled law directly from Jesus' almighty Spirit even if one's flesh has never heard or read any of the Old Testament's written law. After all, Moses did not learn the law from men, but received it directly from God. All the Scriptures are words received by human spirits directly from God. Since God gave those Scriptures to us, we value them highly. And they can help us learn faster. Each concept about God and His ways might take us years to see and fully comprehend, without any of

the Scriptures to teach us. And the Scriptures teach thousands of concepts. But Jesus' Spirit will often use His Word, together with our experiences, to cause us to fully understand a concept within moments. So Scriptures are very useful. Even so, the full law from God's heart must be taught to our spirits by God's Spirit. We cannot comprehend God's law through the body and mind of flesh. A written law must be read or heard, then interpreted by a mind of flesh, before it reaches a spirit in a heart. Yet the fulfilled law that Jesus teaches our spirits is learned directly from His Spirit alone.

The written words of God, and the written law within His Book, can definitely help the spirit's mind learn Jesus' new, fulfilled law much easier and faster. For, after the written law passes up from our minds of flesh, through our souls into our spirits, the minds of our spirits will ask Jesus questions about it. Then, through the old written law, Jesus teaches us a fulfilled meaning, which is His new, spiritual law. So we can learn more from Him about how to live and what truly pleases God through the old law, in a far deeper way than we could if we never read His old written law. Yet we must remember that a spirit's knowledge of His full, new spiritual law, and the ability to rightly apply it, cannot rely on one's mind of flesh learning His old law. For man's temporary flesh is corrupted, although God did create the flesh in a way that can be sanctified for His purposes. So God can and does use His written law as an instrument to assist Jesus in His salvation work, just as God may also use men as agents to facilitate His salvation work. But the salvation of the eternal spirit ultimately relies entirely upon the works of God Himself, upon Jesus' works for each elect spirit. Literally all the foundational and essential works of salvation upon any elect spirit in any heart, and the ultimate success in preparing any spirit for heaven, depend entirely upon our God, Jesus, and only on Him.

Therefore, we must conclude that Jesus has the power to directly teach, train and discipline the spirit of any man or any woman anywhere in the world, to save anyone anywhere, even if that one has no physically printed Bible or human preacher to proclaim God's words to one's ears of flesh. God can easily save an elect spirit in a place where one has never heard of the God of Israel, or Jesus, or the Bible. "For God shows no partiality.... For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves *[i.e., they cause themselves to live by God's law]*, even though they do not have the law. They show that the work of the law is written on their hearts *[i.e., by God]*, while their [inner] conscience *[of their spirits]* also bears witness, and their conflicting thoughts accuse or even excuse them" (Rom. 2:11,13-15, ESV). Since it says the "work of the law is written on their hearts," and their inner natures are being changed, that is, their spirits are being changed, we know they are becoming new creations and are "born again." *For this writing of that law on their hearts is the main promise of God's New Covenant salvation*, and it must be done by God Himself. So the Messiah and Saviour, Jesus, is indeed working on such spirits to save them.

Of course, it greatly helps an elect spirit if that one's mind of flesh also hears some correct teachings from God's Word too, so one can pray more directly for understanding and not fall into confusion through contradicting teachings from others. One can make far more progress in salvation if one has a Bible and knows how to use it. Nevertheless, God states that a man can be saved only by Him, and He can save anyone without His written word. For "God shows no partiality" in whom He saves or condemns. Whether or not an elect child has heard the Bible and God's written law, it will not make any difference to God, regarding His salvation. For God initially saved His people before the Bible was ever written. He revealed His words to those already saved, before they penned those words in the Bible. Thus, He can easily do so again, and does so every day for all His elect, even for those who have never read His Bible. Many "heathens" are always being saved by Jesus, in the same way

as those who know the Bible. For the elect without a Bible “show that the work of the law is written on their hearts” by God Himself, when they do the fulfilled meaning of God's law. Jesus is teaching and training their spirits for their salvation, which will occur on that day when, according to the Gospel, God judges the secrets of men (Rom. 2:16). Clearly, God was saving Adam, Eve, Noah, Abraham, Job and others, long before a single word of the Bible was written. God was saving all His elect long before anyone knew Jesus' name. So God does not rely on written words or men to save His beloved elect. For flesh always fails. But God can never fail to finish anything He chooses to do.

Also, to fully comprehend what God's law truly means, we need to realize how God's understanding of His own law differs greatly from the ways most churches interpret His law, since their perception is almost always influenced by interpolated pagan, Greco-Roman concepts. And those humanistic concepts cause the church to teach about God's Word, God's law and God's salvation in ways that God did not intend. For instance, in the Old Testament, the word that the church normally translates as “law” is the Hebrew word *torah*, which actually refers to “a doctrine or precept,” not to a Roman kind of law. Then, in the New Testament, the word “law” is translated from the Greek word νόμος, which actually refers to “a principle or prescribed way of behaving,” and was chosen by the apostles because its meaning most closely resembles the meaning of the word *torah*. So neither of these words in the Bible, in neither of the Bible's original languages (Hebrew and Greek), bear the stigma of the word “law” implied by the English language, an implication originating from Greco-Roman humanists. For the Roman law consisted of man-made prohibitions and they thought justice involved revenge. Then the English churches adopted these concepts. But both *torah* and νόμος suggest a teaching or a principle that we strive to follow, and lack any connotations of a Roman kind of “law.”

Most churches also teach about God's “commandments.” But the English word, “commandment,” also carries a Roman corruption. It makes us think of a command given to Roman soldier, where the soldier could be executed if he even questioned it. But, in the Bible, the word “commandment” is translated from terms where their *ecclesiastical* meanings (i.e., God's intended meanings, that is, the meanings derived from the ways the Bible used these words) are not Roman. The Hebrew word *mitsvah* and the Greek word ἐντολή both refer to “authoritative words, precepts, teachings, concepts or principles.” When the Bible talks about “commandments,” it is actually talking about principles that need to be comprehended and understood. Neither *mitsvah* or ἐντολή merely refer to commands that must be blindly obeyed. And, to this day, many Jews do not speak of the “Ten Commandments,” but refer to them as the “Ten Words (Teachings) of God.” And, while most English translations of the Bible indicate that God wants us to “obey” His law, the Bible's original languages actually tell us that God wants us to “guard” His authoritative precepts or teachings, that is, in our hearts. We must protect them, keep them pure and safe from any corrupting influence. The Hebrew word *shamar* and the Greek word τηρέω both mean “to guard,” and imply that we must do this guarding inwardly, in the heart. Neither of these words ever imply that we must “obey” God's law through the will and mind of the flesh. Then the Hebrew word *shama* means “to hear with discernment, understanding and care." So our spirits are to “guard” and “understand” God's law, then learn from Jesus how to apply His law rightly. We are not to simply “obey” God's “commands” by wills of our flesh, neither blindly nor in the ways our minds of flesh choose to interpret them. Such semantic differences seem trivial to some. Yet they reveal a profoundly deep antithesis of views about both God and His “law.”

So, while you study the Bible, always remember that, throughout the Bible, the word “law” primarily refers to the authoritative words, teachings, instructions and precepts of God, to His principles which He passed on to us, to guide our lives and lead us into a kind of love that pleases

Him. We are to guard these teachings in our hearts, to keep them safe and pure, to ensure they are never harmed or nullified by corruptions originating from men or devils. God's laws are the ways He created in the beginning, the ways that always function most effectively in producing a warm, loving, just, equitable and beneficial life for all. God's law was never supposed to be treated like a long list of prohibitions interpreted in a cold, self-serving, Greco-Roman way by man's mind of flesh. God's law is not a bunch of rules which deluded men superficially obey so they can think they are so much more righteous than other men, so they can esteem themselves above others, so they can look down upon the others as subhuman "sinners." The lying flesh will use God's law to pretend to be better than others, to delude men into thinking they are more godly than others. But those who do not know that they are just as foolish and sinful as literally all other men are actually less than others.

By thinking and acting as though a fleshy, man-made interpretation and one's outward obedience to "God's law" makes one better than others, one is falsely proclaiming that God Himself esteems one more highly than others. And this is not true. God esteems no man above another. Neither should we esteem anyone above another. For all human beings are equally sinful, equally "worthless," equally deserving God's wrath—as God's Word clearly proclaims. So, if anyone falsely interprets God's words in a way that esteems oneself, one is misusing God's name (using it "in vain"), and causing God's name to be slandered. So this is a sin of the third order, far worse than murder or adultery!

All of us have also seen how the rich or powerful abuse God's law to justify carnally ruthless forms of exploitation, to sin against the poor and powerless. Almost all pagans, especially the Greek and Roman secular humanists, have always devised unjust laws to enable their cruel, arrogant elite or upper classes to ruthlessly exploit others. They all established privileged hierarchies of men. And so has the church. In fact, the church has always preferred Roman laws for the flesh, never God's law. So, for example, worldly churches emphasize how God's law gives the "right" to "private property," to use it in whatever ways one chooses, and that God said, "Thou shalt not steal." Yet they mention nothing about how God owns the earth, and all that is upon it, even the souls of men. They mention nothing about how God's law treats all men as mere stewards upon *His land*, and how all men must allow the needy, and even the wild animals, to receive a portion of everything grown on their land—how all men must allow strangers to walk upon their land, at any time, even to eat any food growing there, and how they must allow the poor onto their land to glean a part of their harvest every year.

Therefore, I repeat, God's law is *spiritual* (Rom. 7:14). So, by definition, it cannot be a bunch of rules for the flesh. The ultimate purpose of His law is to teach and train our spirits, so we will learn to do God's will spontaneously, straight from the desires and wills of our spirits. Thus, God's law never makes one man, through the flesh, superior to another. As was already mentioned, God clearly stated that literally all human beings are sinners. Therefore, all are equally condemned. So all have an equal obligation to serve God, since all owe an infinite debt to God and all have an equal need for God's salvation. All equally rely on God for life and all that is in life. In fact, all we are and all we possess is from God. And God can take it all away again, at any time. Also, God commanded, "Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, 'Vengeance is Mine, I will repay, says the Lord'" (Rom. 12:19, ESV). Thus, only God has the right to take revenge. Yet the very foundation of all Greco-Roman law, which has now become both secular and church law, is man's revenge. Therefore, God's law has absolutely nothing to do with Greco-Roman law.

While God allows properly trained and appointed enforcers of His law to sometimes "bear the sword" (to coerce by force, or even use lethal force to kill those who unjustly kill others), this is only

to restrain wilfully *lawless* and destructive souls. But the main purpose of His law was to teach, guide and correct as much as possible. Justice first reasons with the sinner. Only when a wilful sinner cannot be subdued through reason, should force be applied. And, if we need to apply force, we must remember that we are applying it to an equal sinner like ourselves. So the Greco-Roman idea of using God's law for selfish purposes—to esteem one person over another, or to take revenge on others—is very wrong. If any interpretation of God's law is for these carnal, pagan purposes, it must be cast aside and replaced with the interpretation God actually intended His own law to bear.

We need a full and correct interpretation of God's law. And, there are three criteria to keep in mind, criteria which Jesus often uses in teaching our spirits, when our hearts seek a right interpretation:

1. *All God's law can be summarized by two commands of God, and these two define the whole purpose and intent of all God's law.* Jesus told us these two were, in order, from the greatest to the least: (1) *You shall love God*, above all else, more than any person or thing, and; (2) *You shall love your neighbour*, that is, you shall love the one God places near you, the one God brings into the sphere of your life (see Mat. 22:36-40; Mark 12:28-34; Luke 10:25-37; Rom. 13:9-10; Gal. 5:14; James 2:8). Here the second commandment is *like the first*, and is really just an extension of the first—because you cannot help but justly and truly love those God places in your life if you truly love God. Therefore, if one does not interpret God's law in a way that applies just, pure, God-like love—the kind of love God defines in many places in His Word, such as in the 13th chapter of I Corinthians—then one's interpretation of God's law is wrong. If God's law is interpreted rightly, according to the way Jesus' Spirit teaches elect spirits to interpret it, it will always produce good, just fruit through love for God and love for those He brings into the spheres of our lives. And our loving works will be done spontaneously, straight from the love in our hearts, as our spirits faithfully love God's Spirit. Our lives will begin to produce just, good, long-term effects, spiritually benefiting everyone, especially our brothers and sisters in the Lord, which will be the fruits of just, pure, God-like love. And these fruits of Jesus' Spirit teaching our spirits will be: (a) a kind of steady inner joy that comes through serving God in spirit and in truth, and by serving His people; (b) a restored relationship with God, and peace in our hearts with Him; (c) a patient endurance of God's discipline; (d) a useful and kindly type of morality; (e) a beneficial goodness; (f) a faith that Jesus will teach and renew our spirits, providing all our hearts need; (g) a mild gentleness that never acts through selfish ambition to gain status, wealth or fame; and (h) the spirit's ability to control its flesh, to keep its flesh from deception and sin (see Gal. 5:22-23).

2. *God's method of teaching us His law is firstly and primarily through His own actions done to illustrate His own interpretations of His own laws. He teaches us His meaning of His words either through real events in real life today, or else by providing examples of how He has acted throughout history, especially the historical events found in the Bible.* Above all, we must look at how God’s actions, described throughout the Bible, interpreted and applied His own laws. If anyone’s interpretation and application of God’s law differs from the way God interpreted and applied it through His own actions, then that individual’s interpretation and application is wrong. For example, some churches say that every kind of divorce is a sin. Yet God Himself declared that He Himself wrote a decree of divorce (Jer. 3:8). Whether or not God said this figuratively is irrelevant. The only relevant detail is that God Himself said He divorced an unfaithful bride. And, if God Himself did this, then some kinds of divorce are truly just in God’s eyes. Some kinds of divorce are forms of righteous obedience to God,

necessary to bring loving justice into this world and to undo the ruthless works of Satan.

A pagan law is usually an array of abstract principles that men interpret through the dishonest and self-serving intellects of their minds of flesh. But God has always expected His people to meditate, *with the minds of their spirits*, upon whatever He causes to occur in their lives, and upon the examples, illustrations and teachings He provides in His Word. We are to do this with His Spirit's help, until we are able to extract the particular principles that apply to each situation, and until we determine how, how much, when and why each principle is applicable. Above all, we are to understand how those principles serve our hearts' desires to apply God-like love. Yes, God often states a principle as a commandment, but never in the same way the Greeks and Romans did. For, when God states a principle as a commandment, it is usually to summarize a number of other laws that are given in the form of examples or illustrations.

For instance, the abstract principles in the two commandments above ("love God" and "love your neighbour") summarize all of God's law, where the greatest is the first commandment. For, if you truly love God, then you will also love His creation and those He puts in your life. Next, these two laws summarize the Ten Commandments, which are also arranged in order from the greatest to the least—where the first four relate to the love of God, the fifth relates to both a love of the spirit's Father and a love of the flesh's parents, and the last five relate to the love of those God places in the sphere of one's life. Then these Ten Commandments also summarize all the other laws God gave us through Moses, all 613 laws of the Old Covenant. Each of the Ten Commandments is an archetypal law representing a whole group of related laws. Yet each of these ten is not just a principle, but an illustration of what to do or what not to do. Each illustrates one of the ten most necessary principles of a loving life. And each one represents many specific principles which, in turn, represent even more specific laws of God.

For instance, the seventh commandments is: "You shall not commit adultery." Of course, this forbids an act which could occur in real life. So it is an *illustration* of what not to do. But it represents a very general and common principle and summarizes a whole host of prohibitions against sexual impurity. It is actually exhorting us to maintain sexual purity, in order to preserve our spirits in our hearts—since heeding the desires of the flesh for sexual impurity leads to a "leprosy" of the spirit, a sin against oneself, making one's spirit unable to feel, and causing a "palsy" of the spirit, making it unable to exert control over the actions of the flesh. So this commandment represents a whole array of more specific moral principles allowing for an appropriate and beneficial sexual gratification for the flesh. And one of these seventh-order commandments is this: "A woman shall not wear a man's garment, nor shall a man put on a woman's cloak" (Deut. 22:5, ESV). Again, this also refers to an act which can be performed in real life. It is an *illustration* of what not to do, and teaches a specific principle related to sexual morality—about how to preserve a just, God-like love in the spirit when dealing with the sexual desires of the flesh. So the full meaning of this law is much deeper than it seems. Yes, it tells us not to wear clothing made for the opposite sex. And, for the simple, that may be enough. However, is that really all God was concerned about? Clearly not! It is a *spiritual* law. Therefore, it bears spiritual intent, and is designed to teach the mind of an elect human spirit. Since it is spiritual, for the spirit, this law teaches us much more.

Deuteronomy 22:5 actually provides an *illustration* which the minds of our spirits need to meditate upon. Our hearts must ask God why God hates us to wear clothing made for the opposite sex? So we seek God and His loving principles implied by this prohibition. For

those principles will be the fulfilled meaning of this law, that which Jesus promised to write upon our hearts (teach our spirits) for our salvation. So what principles of a spirit's love does God want us to extract? First consider that, in those days, garments indicated one's religion, tribe, social status, occupation and character. But, in this context, a garment principally represents one's role in the flesh, as a man or as a woman. So God was declaring that He hates a woman to take a man's role or a man to take a woman's role. Then we ask "Why?"

Some think "science" has proved that a woman's mind of flesh is exactly the same as a man's mind of flesh, and that both men and women can perform the same tasks equally well. But the opposite is true. All truly scientific and unbiased studies of the human brain have proved, beyond a shadow of a doubt, that the differences between male and female brains are greater than the differences between the other organs of their bodies. And real life, all around us, confirms this, although fake studies are invented by humanists every minute to counter this fact with their deceptions. In reality, even when men and women perform exactly the same tasks, or when they reason through to the same conclusions, their thought processes and their expressions of those thoughts are very different. And, in many circumstances, those very different thought processes lead to very different conclusions. Therefore, we must logically conclude that God created men to perform certain roles and functions better than a female is able to perform them. Likewise, God created women to perform equally important but different roles and functions, in a better way than a male is able to perform them. And a spirit cannot erase these roles ordained by God, not while flesh exists upon the face of the earth.

Therefore, bad effects will inevitably result from a spirit's rebellion against this law of God, because God did not design women to be men or vise versa. If people attempt to erase the differences between the roles of men and women, it will cause damage. Men must build social frameworks and structures. Women automatically accept those structures, usually without question, then build their lives within them. For women cannot build adequate structures for themselves. Every female focuses on the words and feelings of other people, then responds to that. An elect woman inwardly strives to respond with love and a non-elect woman responds with some selfish action. But the point is that women are hard-wired to be responders, helpers. Only some men are made to be initiators of responses, designers and builders of social structures. So, if God's law is ignored, men will no longer act wisely to provide solid, just structures for their families and society, or protect them from deception and decay. Men will go off to pursue whatever appeals to them, especially to their lusts of the flesh. Then women will be abandoned to care for their children without help. So their workload will be doubled, and they will be exploited in empty, lost, meaningless lives. Evil will pervade the land. Exploitation, oppression and injustice will rule a society that does this. Only a male role for a male—defined throughout God's Word by examples and commands—will produce a loving, effective, beneficial result for all. Likewise, only a female role for a female—defined in God's Word by examples and commands—will produce the best effects for all. Ultimately, this law must be interpreted through God-like love and according to God's Word alone—never through the Greco-Roman law, since it taught that men owned women.

3. *All the penalties prescribed by God's law were maximum penalties. But God never set any minimum penalties. Rather, He commanded complete forgiveness for every unintentional sin and for every intentional sin that was followed by true repentance, in a way which did not require any penalty at all.* Whenever an Old Testament law declared that someone who committed a particular kind of sin shall "surely be put to death," or shall surely receive other

kinds of punishment—even when God's Word proclaimed that punishment or penalty must be administered without mercy—God always did so under the assumption that we knew it was the maximum penalty. God assumed that we knew every penalty was only applicable for the most extreme instances of one committing that particular sin. The punishment was only to be administered if that particular sin was done in a wilful way, with *full malicious intent* and *without any godly sorrow or true repentance*. It was strictly for a merciless, cold-blooded act of committing that particular sin. To Moses, and to most other people of the time, this was obvious. Since we all have fleshy anger when a sin is committed against us, we automatically assume the sinner did it with the most evil intentions we can possibly imagine. So God wrote His laws to address this assumption. Often our very first thoughts come from the mind of flesh, which first imagines very evil intentions of very wicked hearts, since the flesh naturally thinks that way. Therefore, since we read or hear God's law with our eyes and ears of flesh, God told us the absolute maximum penalty for each particular kind of sin listed in His law.

Yet God also expected His people to then meditate upon His law, to think about it with the minds of our spirits and remember that all these maximum penalties were not to be always administered every time a person committed those kinds of sins. And God commanded His people to take all sinners and criminals to His appointed judges for a fair *trial.* The people were never allowed to administer justice themselves, as vigilantes. Then these judges were to serve God through their spirits, and administer His spiritual law through their spirits. So their job was not to simply determine whether or not a sinner was guilty of a sin. True judges were also supposed to determine the motives and intentions in the heart of each sinner. Then they were to administer whatever was best for all the people, whether it was teaching the sinner into true repentance that bore good fruit, or punishing an unrepentant sinner. And these judges were to administer God's law in God's way. Above all, all true judges were to realize that God's law reflects the very nature of God Himself, where God's administration of His own law was to be the ultimate *example* of how they were expected to administer His law.

No man has any authority or right to administer God's law and its penalties in any way other than the way God Himself administers it. Yet God always showed mercy and grace towards all who sinned unintentionally, and to those who truly repented away from intentional sins and into a knowledge of His truth. God required absolutely no penalty nor punishment for such sinners. God forgave blasphemy, idolatry, murder, sexual immorality and so on—if it was done without malicious intent, or when one of His elect children truly repented from the sin. So God expects His people to do the same. Since God had forgiveness, mercy and grace for unintentional sinners, and for those who truly repented, so must we. And, when God provided a maximum penalty for a sin, we must never exceed that maximum penalty either, as some suggest. Some say, in difficult times, they must hang thieves, instead of merely requiring them to pay back what they stole plus twenty percent, or whatever maximum penalty God required for that particular kind of theft. Thus, those who intentionally hang thieves are murderers with malicious intent, and are far worse than the thieves they hang.

Of course, in Old Covenant times, maximum penalties were emphasized, but only to prevent the lawless from disobeying God's law. Those who knew God's law, like Moses, king David and all the other prophets, realized that a sin could be forgiven by God, and thus by man, without requiring any penalty or punishment at all. They knew the severe penalties described in the law were only for the unrepentant, wilfully lawless ones. Yet, throughout most history, most Jews and Christians, who claimed to worship the God of Israel, forgot this forgiveness.

First consider again how God's Word declares that God intended that the "law," including its dreadful punishments and penalties, was *for the lawless* (I Tim. 1:9). So these penalties were meant to bring fear to the ruthless and merciless, because those ones have no ability to truly follow God's real law with their hearts. They neither know nor fear God in any real or honest way. They cannot truly love anyone and care only about themselves. So God was forced to prevent these loveless ones from causing too much harm and death by making them afraid to do so with threats against their own bodies, against the only things they valued and loved.

On the other hand, God required absolutely no penalties for anyone who *unintentionally* disobeyed any of His laws, even His most important laws—through ignorance of the law, or by error, or by coercion, or by some other circumstance which caused a sin to be committed without any malicious intent. Then God further allowed for a total forgiveness of intentional sins through true repentance, through a change of the intentions of the heart, through a process which God can perform only inside His elect through their love for Him and His creation. Through repentance, an elect one's *intentional* sins become *unintentional* sins. Then God can forgive those sins. If the spirit of God's child lost control over one's mind of flesh, then committed a sin, it was indeed intentional. But later, after God's Spirit reasoned with the elect one's spirit in the heart, one might heed God's rebuke and respond with godly sorrow. Through God's power, that elect spirit could regain control over the flesh and confess the sin was wrong, turning the heart's intentions against the sin, towards God's real truth. Since one's core intentions were turned against the sin, the sin now became unintentional and forgivable.

Either way—whether a sin was originally unintentional or became unintentional through repentance—God's Old Covenant law always allowed for the sacrifice of an animal to be made for the forgiveness of all such sins, in a way which provided for a full atonement, that is, a full restoration of the relationship between God and the sinner (e.g., see chapter four of Leviticus). And, of course, the animal sacrifice represented Jesus' sacrifice on the cross. Thus, when the Israelites of the Old Covenant times placed faith in the animal sacrifice, it was faith in Jesus' sacrifice. Consequently, this animal sacrifice did indeed provide a real forgiveness of real sins and also provided a real atonement of their relationship with God.

Yet we must realize that, ultimately, this forgiveness and atonement was only for God's elect children. For all true forgiveness involves an inner sorrow of the spirit, acknowledging the wrongness of a sin by the sinner and a longing for a full restoration of one's relationship with God. Thus, if this "godly sorrow" does not exist in the spirit of a sinner, there can be no real forgiveness or atonement. So a lack of this godly sorrow indicates that either: (1) the mind of flesh still exerts control over an elect spirit and is suppressing it, or (2) there is no real desire to have any kind of relationship with either God or those whom one sinned against, because it is a non-elect spirit. In the first instance, an unrepentant elect spirit will eventually die and lose one's body of flesh, stand before Jesus in heaven, see His real truth and repent into it. But, in the second instance, a non-elect spirit will always remain incapable of repentance. Therefore, forgiveness during life on earth is only for God's elect children with awakened spirits that are able to hear and respond to rebukes directly from Jesus' Spirit. All human beings commit intentional sins, but only the awakened elect love God enough to truly repent.

Now, for unintentional sins, and for sins made unintentional through repentance, it was not the physical act of killing animal sacrifices that "magically" changed God's mind to provide the forgiveness, or provided the atonement that restored one's relationship with God. For the

animal sacrifices were merely symbols of Christ's sacrifice (e.g., Heb. 9:9-10,12-14), and reminders of the nature of sin, to make us realize that sin causes death, and separation in one's relationship with God. Animal sacrifices were never to be used as a pagan form of "magic," to appease or to manipulate a god, like the pagan sacrifices purported to be. The physical act of sacrificing an animal, like literally all God's other ceremonies and rituals, was simply designed to remind God's people of God's teachings, deeds and ways. So sacrifices, along with all other rituals and ceremonies, were done to cause His people to meditate upon the teachings and ways of God. Not one of God's ceremonies or rituals was ever to be performed like a pagan's ritual, or for the same reasons, since God condemned such things.

So animal sacrifices were merely *symbols*, to remind God's people that sin always leads to death, and causes nothing but harm and destruction. Sacrifices reminded them that both the sin and the sinner must be removed, through death, from God's people—to keep His people pure and prevent their corruption, so love and life could thrive. Thus a sinner knew he needed a substitute to pay for his sins and, more importantly, a way to guarantee that he will stop sinning. In other words, animal sacrifices pointed to the Messiah who would do such things.

Jesus' body of flesh fully paid for the sins of our lifetimes, and we vicariously died with Him. Now He guarantees that He will teach us to stop sinning. Jesus will cause us to repent from our sins. So our sins are totally forgiven and our relationship with our God has atonement. He fully completed the real and sufficient sacrifice for the entire lifetimes of sins committed by all His people—in a way that utterly fulfils any accuser's demand for justice. Through faith, He removes an elect sinner's unrelenting and stabbing feelings of guilt, allowing each sinner to vicariously suffer and die together with Him on that cross, to fully share the real payment of the price, so all that is bad can be cast aside with His death, so each may now focus on life.

Therefore, when we talk about human authorities judging and determining penalties for sins and crimes, the sinner's intent and motive must be thoroughly and wisely examined, so each penalty will fit both the weight of the crime, as well as address the precise level of malice remaining in each individual sinner's heart. A cold-blooded, ruthless, unrepentant sinner may require the maximum penalty. That one may even be executed—to safely remove the sinner from God's people and prevent further harm, and to serve as an example which causes other loveless, lawless ones to be afraid to sin. But, if possible, an unrepentant sinner should be removed from all potential victims that he or she might harm or kill, that is, put in a secure prison. Yet a confused, ignorant and unstable sinner, who potentially could repent into a knowledge of God's truth and become a more loving person, may need a prison's restraints and limitations put on him or her only temporarily. And, in addition, that one must be taught, trained and guided out of sin into repentance, into a godly life in Christ, one that benefits both society and himself or herself. So, although God allows nations to execute psychopaths for extreme crimes, it is best to imprison even the worst criminals long enough to ensure their guilt and to confirm the evil in their hearts, to be certain they have the kinds of hearts which make it is impossible for them to repent and avoid execution. Furthermore, those prisons must not be punishment centres which dehumanize inmates, as they are now. Rather, we need places where wise and merciful restraining and teaching measures are practised in just ways.

Also, God allows no government to punish people for sins that are matters of the spirit's inner conscience. A government cannot execute anyone for blasphemy, idolatry and so on. The most they can do is teach truth against the lies, and ensure that unbelievers adequately respect

the rights and lives of believers. In New Covenant times, our God Jesus commanded only expulsion from the church for such sins, because He Himself dealt with the sinner. Man is not allowed to judge another man for his beliefs, since Jesus came with the fulfilled law, and only He can cause the spirits in the hearts of the people to believe His words. Worship from the spirit, in truth, is a matter for Jesus to cause and enforce, never a matter for man to do so.

Governments can only administer the "natural law," the last five of the Ten Commandments, those that are sins against the flesh and against God's physical creation. For we must realize that the Old Covenant Israel was only allowed to apply God's Old Covenant religious laws of worship to the church of Israel, never to the friendly Gentile tribes God whom allowed to live in their land. Only the "natural law," not the first five commandments, could be enforced upon those Gentiles. For example, Israel was not to punish those Gentiles for breaking the Sabbath, worshipping idols, and so on. They could only judge and possibly punish Gentiles for sins like murder, the worst kinds of sexual immorality, theft and so on. Even so, they were to do so with mercy and give lesser punishments for unintentional sins, such as sins done through ignorance, while never penalizing anyone in ways beyond the limits of God's law.

Clearly, if a sinner can and does truly repent into a knowledge of the truth, that one can enter society again, as soon as it is made certain that no further harm will be done. For we must remember that our God, Jesus, did not come to us in order to condemn sinners, but to save sinners, to save the elect whom the Father made able to be saved, all who were created with attributes that gave them the ability to love in a pure, just, God-like way. Jesus came to save all human beings with spirits that are able to repent into His truth. And we must do the same. Condemnation is needed for some, to save others. But we must not hinder the salvation of those who can be saved by Jesus. For Jesus is our Head, our ultimate example in all things. Jesus is the only One we ultimately strive to emulate. Into His very image we are being conformed. Even many examples in the Old Testament taught us this Christian method of judging. The whole Bible provides many examples that teach this method of judging. More about this is discussed elsewhere in this book, but we must never forget these principles.

Next, we need to understand that, in the early New Covenant church which Jesus built through the apostles, the study of God's Old Testament "law" was one of the most important aspects of the church service. During the first century, all Christ's disciples gathered in small groups, in a home or local synagogue, once a week, to hear selected parts of the Old Testament read to them, with a focus on the Torah (the first five books of the Bible, from Genesis to Deuteronomy). Within two or three years, they heard the entire Torah read out loud. And they also heard passages from other parts of the Old Testament on the same day. If they had writings from the apostles, parts of them were read too.

Then, after these readings, all males over 12 years old would discuss them during an interactive teaching time. Questions were debated. Answers from knowledgeable elders, who studied the law all their lives, were especially cherished. These debates caused the men to search out and understand the meaning of the Scriptures in a deep and personal way. For when a man's view was challenged, he would go home and search God's Word all week, praying with great inner concern, to find out if he was indeed wrong, or if the other man who countered his beliefs was wrong. Then, if Jesus convicted his spirit and proved him to be wrong, he would repent into the truth. But if Jesus proved the other man wrong, his opponent would speak out next week to reveal the real truth. So all the people of the apostolic church benefited and gained a deeper comprehension of God's Word and law. They saw how Jesus "fulfilled" God's law through them, how Jesus worked within them and among them

through this practice, and through other works. Since God's law revealed God's attributes, they learned much about the real God too, even how they were being conformed into His image. But when this informal, interactive system was abandoned, God withdrew His truth and spiritual gifts.

Of course, some might now complain and say it wrong to study the law, or to emphasize how God writes His "law" upon our hearts for our salvation. For they think any kind of fulfilling God's law is "Pharisaical" and evil. However, Jesus never, ever criticized the Pharisees because they obeyed or fulfilled God' real Old Covenant law. Just the opposite was true. Jesus rebuked them for **not** obeying and **not** fulfilling it. For they did not study God's law honestly, to find God's intended meaning of that law. Instead, the Pharisees studied Scriptures so they could find new ways to replace God's intended meaning of His law with their fleshy "traditions of men." That is, "traditions of men" are the doctrinal teachings of men, used to make outward appearances of religion, not to obey God.

So, for example, God commanded His people to *informally* discuss His precepts and ways every day, while they walked along the road, worked together, ate a meal, laid down to rest and so on (Deut. 6:1-7). For God wanted His law to be in their hearts and everyday lives, guarded by their spirits. By their everyday discussions about everyday matters, His "law" would eventually become a "sign" on each one's "hand" and a "frontlet" between each one's "eyes" (Deut. 6:8). Of course, this figurative language about laws on hands and foreheads referred to the effects of thinking deeply about His words. God actually meant that He wanted His words to become like a *sign* showing our hands what they should and should not do, and as an instrument that helps us learn and comprehend His ways, so we do not get caught up in the vain, destructive, exploitative delusions of men. His "law" would help us better understand all that is done and experienced in life, making us better able to love in a just, pure, God-like way. But the Pharisees did nothing like this. Instead, they put small fragments of God's written words in little black boxes and literally tied them to a physical hand and forehead. Instead of internalizing the true meaning of God's law, as God intended by this command, they built little, physical phylacteries containing tiny fragments of God written law. Thus, they totally deluded themselves into thinking they were actually obeying this command. In reality, they actually nullified the real meaning of God's Word, the "laws" and ways God taught through Moses and the prophets, so they could justify their loveless ways of looking down upon those who did not wear phylacteries.

Thus, the Pharisees invented these "traditions of men" to replace God's actual words, and rejected God's real law. They nullified God's law, even while they pretended to obey it (e.g., Mark 7:6-13). That was the reason Jesus condemned them, not for obeying God's law too much. On the contrary, Jesus, the Jewish Messiah, was the only One who truly and always obeyed the real and intended meaning of God's law, in a perfect way, as a perfect example to us. Thus, Jesus declared, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them" (Mat. 5:17, ESV). After saying this, Jesus also warned us that, unless we did the law in a complete way, so we become more righteous than the Pharisees—which can only be accomplished by Him writing His fulfilled version of God's law on our hearts for our salvation—we shall have no chance of entering the kingdom of heaven. Therefore, we reject any church that strives to make more and more rules and traditions of men, so they can pretend to be better than others. For our job is to trust that Jesus will complete His work upon our spirits in our hearts. We let Him fulfil His law in us.

Some may then point out that the apostles never wrote much about the law in the Gospels and letters of the New Testament. So they ask, "Why should we concern ourselves with the law if they did not?" Well, first of all, we should realize that there is much more written about God's law in the New

Testament than most realize. It is full of teachings about God's law. Second, consider the purpose of the apostles' letters. They never intended to make their Gospels and letters into a detailed study of God's law. For, above all, the work of Jesus' Holy Spirit, dwelling in our hearts, is to teach us God's laws, ways and precepts. Thus, their churches read the law every week, and there were many good teachers of the law in those churches, in times before the corruption. So, in their New Testament writings, the apostles focused on Jesus, who is the source of a truly right understanding of His law.

The apostles emphasized that only Jesus could truly write the fulfilled version of God's law upon a heart. Their letters focused on descriptions of the Messiah, Jesus, and on His newly revealed way of fulfilling His New Covenant salvation promises, especially God’s promise to write His law upon our hearts and in our minds. Of course, these “new” teachings were also taught in the Old Testament Scriptures too. So Jesus and the apostles did not “add” anything truly new to the Old Covenant teachings. They only expounded upon the old, brought more light to it, affirmed that the Messiah's salvation had now arrived through Jesus, for the elect in Israel and the elect throughout the world.

Just because the apostles did not focus all their writings on an exegesis of God's Old Covenant law, churches cannot fool us into thinking Jesus' Holy Spirit does not teach our spirits a fulfilled version this law. To save us, Jesus absolutely must teach our spirits His new law, His precepts and ways, making His words come alive in our hearts, in a way that causes us to spontaneously do godly, just works through God-like love. Without teaching us His law, there could be no repentance from sin, since our spirits would not know the difference between sin and righteousness. Then, without this repentance, there could be no forgiveness of sins. Sins would remain intentional, without a means to change our intentions. If Jesus' Spirit did not teach us His law, we could never begin to love in a just, God-like way and would never be prepared for our home in heaven, to be with our Father and Him.

We definitely need to study and meditate upon God's law, just as much as the apostles and the true churches of the apostles did. Their only Scriptures, in the beginning, were Old Testament writings, which they discussed, meditated upon and prayed about, asking Jesus' Holy Spirit to make it alive within their hearts. For God's Spirit not only teaches us through our experiences in life, but also through His law—which is the frame upon which His whole Book, the Bible, is built. God's “law” is God's “Word,” which Jesus fully exemplified. Thus, the Jewish apostles called Jesus the living “Word,” the living “Law” of God, the perfect representation of the reality of all the law truly taught.

But I repeat, God's law is not like any pagan law, nothing like the Greco-Roman law. First of all, God only commanded what He Himself does spontaneously. The law reflects God's very nature. God never disobeys His own law, because it comes from within Him, representing what He is. His law describes the immutable attributes of His heart. For us, God also calls His law our “wisdom” and “understanding” (e.g., Deut. 4:6), since it provides us with understanding of His ways. He gives His immutable law to His people, made in His image, to make our lives better, so it will go well with us, not to make our lives harder. God's law is for the good of all, an inner wisdom for us all. Since God spontaneously “obeys” His own law, and cannot help but do so, no man can change it or be above it. Every kind of ruler and authority is to meditate upon God's law, especially the fulfilled version of His law in Jesus. And every ruler or authority is to remain subject to Jesus' law, just like all other souls. If any authority will serve the people in ways that are best for all, he must walk in God's ways.

God's law commands all “rulers” and authorities to keep their hearts from esteeming themselves above their “brothers” (see Deut. 17:14-20). In other words, even the greatest authorities are to be

equal to all other men, knowing they are equally subject to the scrutiny of God and His ways. Also, God declared that all ruling authorities ultimately must be chosen by Him—presumably by being chosen or "elected" by God's well-taught people. When God gifted and called a man to serve Him and His people, God would move His people to follow that man, to "elect" him as their "judge" or ruler. For we saw how God did this in the days of the judges and during the time of the apostles.

So only men with the necessary, God-granted blessings, abilities and gifts—those who do what is right, wise and good for the people, in God's eyes and according to God's law—are to be ruling authorities. Thus, if the people heed God, God gives them good rulers. If they do not, God gives them evil rulers. When we look at passages like Deuteronomy 17:14-20, it is not speaking about pagan-like "kings," but about selfless ruling authorities whose job is principally to teach the people and make judgements for their community. These Scriptures, and others, became the cornerstone of Christian democracy. Our western democracy developed through biblical teachings which were revived during the 16th century Reformation and during the great 18th century revival in England and America—through the same revival that eventually brought about the emancipation of slaves and many other biblical reforms to the laws and governments in English-speaking nations, reforms that spread throughout the world. Democracy did not come from Greece, since Greece never had a true democracy. And Israel was practising a better kind of democracy a thousand years before Greece.

Ultimately, God always remains the High King of Israel, of heaven and of the whole earth, the King of kings. All other authorities, of any kind, are merely subject rulers, who are bound by the law to submit to God's supreme authority over all creation. So governing authorities of any kind are not allowed to please themselves, but are obligated to serve God by serving God's people in the just and wise ways taught by God. Even secular authorities must act as ministers of God. When we examine the numerous examples of God's actions towards rulers throughout history, we see how this is true. And, in Romans 13:6, we also see how an ecclesiastical term, λειτουργοὶ θεοῦ ("religious ministers of God") is used to describe all secular government authorities in any land (also see Rom. 13:1-7).

There is actually so much to write about this topic that it could fill many books. But churches, during the last two millenniums, have seldom preached even the principal aspects of salvation—that the living and resurrected Jesus continuously teaches our spirits about His attributes and trains us in His ways, according to His fulfilled law. For most churches replaced God's law with Roman law by the beginning of the second century, just as they replaced the real God with Plato's god. And, whenever they proclaimed God's laws, they did so with very little clarity. For churches have not been faithful to God, and have resisted His true salvation, often with extreme violence, since the second century.

Nevertheless, Jesus has been faithful. Jesus has indeed been writing His law upon the hearts of all the Father's elect children since the beginning, whether or not they consciously knew it. Some elect, due to a lack of faith and a culturally induced resistance to His Word, have not learned much. Others have learned more. Still, Jesus has been faithfully saving all the elect, and always will, by teaching them His fulfilled law. And we can see a direct correlation between what Jesus teaches their hearts and the principles of God's law. Also, the order of priority in God's Old Covenant law is the same order that Jesus has always taught elect spirits. So—since the Ten Commandments represent all of God's laws, and are listed in the order of the priority God placed on all His laws—we can see the order of priority Jesus holds in teaching us His ways. Look at the order of the Ten Commandments:

1. “You shall have no other gods before Me” (Deut. 5:7, ESV). In other words, you shall not let any other being become a “god” controlling your destiny, by influencing the major decisions you make in your life. None but God must direct your destiny. God is to be your first and foremost consideration regarding all inner decisions you make throughout your entire life.

2. “You shall not make for yourself a carved image... You shall not bow down to them *[i.e., give high esteem to them]* or serve them; for I [Yahweh] your God ... [am] showing steadfast love to thousands of those who love Me and keep My commandments” (Deut. 5:8-10, ESV). God is who He says He is. He is no other. God is not a mere thing that can be imagined in man's mind of flesh. For God is a Spirit, and so infinite that nothing in His finite creation could even begin to represent even one significant aspect of Him. So we do not make any physical representations of God to worship, but merely describe Him and the principles taught by Him in His Word. Also, worshipping always involves esteeming and serving. Those to whom we give the highest priority to serve are our highest and most esteemed gods. If one ultimately serves oneself above all others, then one's most esteemed god is oneself. If one serves money above all else, and makes all important decisions according to how much money is spent or received, then one's most esteemed god is money. But we are to serve God alone, by loving Him more than all else, acting on this love by guarding His authoritative words in our hearts.

3. “You shall not take the name of [Yahweh] your God in vain, for [Yahweh] will not hold him guiltless who takes His name in vain” (Deut. 5:11, ESV). We are not to misuse the name of God. Primarily, this commandment forbids any false teaching and any false prophecy which gives a false impression that it comes from what God Himself taught one or commands one to speak. For attributing false words to God slanders His name, just it slanders your name when someone tells others that you said what you did not actually say or intended to say.

4. “Observe the Sabbath day, to keep it holy, as the LORD your God commanded you. Six days you shall labour and do all your work, but the seventh day is a Sabbath to the LORD your God” (Deut. 5:12-15, ESV).[9] Of course, the Sabbath is not a command to cease from all kinds of work. Here the word “holy” means “set aside for God's purposes.” So it commands us to keep the Sabbath day set aside for God's works, as “to the LORD your God.” It is a day to stop doing “your work,” so you can do God's work. This is exactly how Jesus, our God, interpreted His own Sabbath commandment. Originally, God allowed all the church of Israel, except His priests, to work for their own selfish ambitions six days per week. But they were to rest from working for themselves on the seventh day, just as God ceased from creating new things for Himself on the seventh day. On the Sabbath, they were to do God's works, which is a true rest, a time to forget self and immerse oneself in the joy of serving God. And God's priests (the Levites) had to keep all seven days of the week as Sabbath days. They were never allowed to work for selfish ambition. All their works, all week, were to be for God, because God was their only inheritance (e.g., Deut. 10:8-9). Then, in these New Covenant times, Jesus fulfils this Sabbath command through the elect in His true church. For Jesus made all the elect, whom He brings into His church, into His “royal priesthood” (I Pet. 2:9). Therefore, God tells His elect in His church: “Whatever you do, *[with no time limit or restrictions, seven days per week]* work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance *[just like the Old Covenant priesthood]* as your reward. You are serving the Lord Christ *[who is God, so we are a priesthood serving God]*.” (Col. 3:23-24, ESV).

Thus, just like the Old Covenant priests, God is our only inheritance today, and we are to work every day of the week for the Lord alone, not just on the seventh day. Also remember that this is an archetypal commandment, representing many other commands. The other seventh-order commandments include all the laws that govern the ways of a priestly service to God. Thus, any law about doing spiritual good for others in God's name is a Sabbath law.

5. “Honour your father and your mother” (Deut. 5:16, ESV). Of course, our first and foremost priority is to honour the Father of our spirits, who is God. After this duty is fulfilled, in the way God calls us to do so, we then honour our biological parents too. Yet the Father of the spirits of our parents is also God, whom we must honour above all. So we must honour our biological parents by doing what is honourable in the sight of God, not by pleasing them, not by catering to their every demand—especially if they are worldly. For instance, Gideon honoured his biological father, a worldly idolater. But Gideon did this by sneaking out at night and destroying his father's expensive idols. This not only angered his father, but also humiliated his father and alienated his father from the whole town. Yet Gideon did indeed do what was honourable in God's eyes. So Gideon honoured his father in the best way possible.

6. “You shall not murder” (Deut. 5:17, ESV). This prohibits killing a human being through malicious, criminal intent, with ungodly motives. But, as a sixth order commandment, it also represents a host of other commandments, such as thinking unjust thoughts against others, dehumanizing people in one's own mind, falsely judging people, or any way of abusing others. It even forbids the abuse of animals and the environment. For, in the very beginning, as one of the first commandments of God given to Adam (and, thus, to us) was the eternal commandment to take responsibility for animals and plants. Like the Sabbath was taught to Adam in the very beginning, so too was the commandment to “care for the garden” (to care for the place you live within)[10] and to “name” the animals (to take responsibility for their welfare, in a way similar to the way you are to take responsibility for the children you name).[11] These are eternal commandments, given to mankind in the beginning. And they are counted among the 613 laws of Moses, which God Himself gave to him for our sakes. They are included in the Old Covenant law. Therefore, these laws are also to be fulfilled by Jesus in us and through us. They were never nullified. Thus, cruelty to animals is a sin covered by this sixth-order commandment against murder. So is the destruction of land by exploitation. Besides, all human beings, all animals, all land and all creations belong to God. So any kind of abuse, oppression, exploitation or destruction of anyone or anything is a sin against God.

7. “You shall not commit adultery” (Deut. 5:18, ESV). As mentioned above, all forms of sexual immorality are forms of exploitation to gratify selfish lusts of the flesh. But God gave us marriage, where the complimentary minds and bodies of a male and female become “one flesh,” bound together through an inner commitment, by a *covenant* between the spirits of both spouses, in a covenant witnessed by God's Spirit. For marriage produces many, various kinds of godly and spiritually profitable aspects of life, for both spouses, for the community and for God—along with an ordinate gratification of sexual lust. Sex, and all kinds of things of the flesh, are to be allowed by one's spirit, but as pleasures we must limit through spiritual priorities. So one's spirit only allows one's flesh to freely gratify one's lusts with one's spouse, through mutual love and consent, in ways that commit to handling resulting effects through love. A man's heart commits to taking lifetime responsibility for the love, teaching and care of one's spouse and resulting children. We need to remember God's command: “But put on

the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires" (Rom. 13:14, ESV). If we clothe ourselves with the things our spirits do through the love of Jesus and His words, if our principal focus and priority in life is to do what is pleasing in the sight of God, we will not worry about gratifying the lusts and desires of the flesh. We simply take a few little moments of rest and pleasure for the flesh as they come, between works for our hearts' desires. Then these little moments will be far more fulfilling and gratifying than those who focus their whole lives on striving for pleasures of the flesh, since their flesh never feels gratified or satisfied, no matter how much they get. Now, in a Rom. 13:12, it uses a phrase that explains what Rom. 13:14 (cited above) is talking about. This phrase is often translated as "armour of light," but actually refers to the "equipment and tools" needed for good works done during the day, in the light. These are the "provisions" we are to make for our lives, and for the lives of our spouses and our loved ones. We are not to prioritize provisions to gratify the desires of our flesh, not to strive to figure out ways to gratify our lusts, like pagans do. People spend an incredible amount of time, energy and resources on procuring and flaunting sexually appealing clothing, makeup, vehicles and so on. They diligently "equip" themselves by practising "pick-up" lines and ways of acting "sexy." They blabber on for hours about sex. They are manipulated by every ad that promises greater sex appeal. Their focus is on sex, not on God and His just works. They strive more for sex-related things than for things that serve God and the needy. Our society is so obsessed with sex, it is a wonder that God does not totally abandon us, leaving us to waste away in the slow and horrible deaths we deserve.

Then we need to remember that this too is an archetypal commandment, representing many other laws of God. So it not only represents all the laws relating to marriage and sexual matters, but all the laws relating to any other kinds of gratifying the strong desires of the flesh. Even gluttony is a sin which this law forbids. The seven-order sins include all kinds of self-indulgent excesses for the pleasures of the flesh, at the expense of the spirit's welfare.

8. "You shall not steal" (Deut. 5:19, ESV). The eighth-order commandments are many and varied, with different penalties for different kinds of theft. But a good rule of thumb is that the penalty for most kinds of thefts should be a complete repayment of what was stolen, at times with an additional twenty percent. And no criminal record, nor other penalties, are required. However, the penalty depends on the nature of the theft. For some types of theft not only involve stealing physical things, which all ultimately belong to God, *but also steal the trust of the people for one another*. And, with the loss of trust comes a loss of love, since love depends on trust. Thus, some kinds of theft are far worse than others, and require far stiffer penalties, especially for unrepentant souls who rob the people of trust and love, for those who never bear real fruits of repentance. Therefore, the poor who steal to provide only basic food and necessities may commit a sin. But their theft is through pure coercion. They have no choice. Thus, they sin *unintentionally*, and there theft is the least of all kinds. Stealing to provide absolute necessities for oneself or others is not even really the theif's own sin, since it is a result of the greater sins of the rich who steal from God Himself (Mal. 3:8-9). For God clearly commanded the rich to provide for the necessities of the needy.[12] So this kind of theft might require a repayment, if possible. But adding any other penalty would be an unjust sin.

   However, those who steal from God—such as by living sinful, self-indulgence lives and not giving to the needy, while the needy suffer and are not paid fair wages—are the worst forms of theft. Also usury, charging interest on money lent to others (which includes the collection

of dividends from stocks and bonds) is a form of theft according to God's law. So is charging a higher price when the demand is higher and the supply is low, since it is making a "profit" from the needy, which God and His law prohibits. Only a fair price is just. Thus, we must conclude that the cornerstone of our economy is built on the shifting sands of blatant and outright theft, as theft is defined by God's Word. What God demands is equity and fair wages for workers, even for His priests. And Jesus fulfils this commandment in all of His true elect.

9. "You shall not bear false witness against your neighbour" (Deut. 5:20, ESV). This forbids all kinds of lies, and commands us to always speak the truth. Of course, the worst form of a lie is one which tries to have another person falsely accused of committing a sin or crime, to have someone charged with a sin or crime which that one did not commit. So God chose this worst kind of lie to represent all the other kinds of lies prohibited by Him. Yet every type of lie or delusion is prohibited too. For God demands complete honesty in all matters of life and faith, with an acknowledgement of all that is real. Above all, one's spirit must be honest about all things, especially about God's Word. So the ninth-order sins include slander and libel (which includes gossip), but also any misrepresentations of reality, such as by drunkenness or drugs, since such things distort one's perception of reality. They cause one to think lies. And we also must never misrepresent the reality of a person's motives and intentions, never make one seem evil when one's intentions are actually neutral or even good. All kinds of propaganda are ninth-order sins too, since such things can dehumanize whole nations or identifiable groups of people and encourage false accusations, causing the persecution of innocent souls among the slandered people. Propaganda is often an attempt to harm or kill a whole race or identifiable group of people through slander. But lying is so common, it is almost ignored. In fact, good liars are often admired, and the best liars are hired for the best wages. In our day, there are so many lies about everything—about Christ, the meaning of life, who and what we truly are, what is good or evil—it is almost impossible for God-like love to exist, since real love can only be built upon a foundation of pure and real truth. Lies make all lives loveless.

10. "You shall not covet" (Deut. 5:21, ESV). This prohibits coveting things that gratify the lust and cravings of our flesh, or the things that the world teaches us to value and esteem, or the accolades which bolster our carnal pride and bring us esteem in eyes of the world. It forbids coveting what is sinful. So, if some covet a simple, free, modest life, to basically have what they need, with a few loving and joyful moments in each day, this is not covetousness. Nor can one "covet" God or the things of God, not in the way this commandment uses the word "covet." The *sin* of covetousness, that which this commandment prohibits, is the seed that grows all the other kinds of sin. If the flesh strongly desires a worldly thing, it will tempt one to lie, steal, commit adultery, murder and sin against God in a host of ways. As Scriptures say, "You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, to spend it on your passions. You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God" (James 4:2-4, ESV). Yet this sin is the "American dream" and "keeping up with the Joneses." Coveting is the foundation of the world order. It was what caused Adam's first sin, which caused Satan's kingdom to be established on earth.

Jesus teaches us all the laws and ways represented by these Ten Commandments, in a fulfilled way, and He does so in two general ways. When He teaches an elect spirit, He works from the top down,

beginning with the first-order commandments. That is, Jesus first teaches our spirits to relate all things to God and His words, to make all decisions according to what pleases God, so our spirits will have no other gods above the real God. He first teaches our spirits to heed and value Him and all His words in our spirits. For, as our spirits learn to obey the first commandment, we learn to obey literally all the other commandments as well. If we follow the first, we also follow all the other ten.

However, when Jesus teaches, disciplines and sanctifies our flesh, the first things He teaches our minds of flesh are the tenth-order commandments. With the flesh, He starts at the bottom and works up. Before our bodies of flesh are able to serve God and act as useful instruments of God on earth, before our flesh can work in submission to our spirits as our spirits submit to Jesus, our flesh must first stop coveting the things of the world. When our flesh begins to stop coveting—when our flesh begins to stop demanding that the highest priorities of our lives must be the gratification of its lusts, the desires of its eyes and the pride of worldly status—the flesh begins to lose its impetus to lie, steal, commit sexual immorality and murder. Then our spirits are freed, able to begin to use our flesh to do good, to truly serve God. Our mouths and hands can function as Jesus' mouth and hands. As our flesh works up from the tenth-order commandments, and our spirits work down from the first-order commandments, as both draw closer to the middle, we become better able to serve our God.

So, to serve our God as Christians, or as a church, we need to become aware of God's law and know how Jesus, our God, personally teaches His law to our spirits, how He writes it on our hearts. Then, in conjunction with this, we must realize that Jesus will also teach, train and sanctify our flesh, until we can truly serve Him and glorify His name through our daily lives on earth. It will be when we actually begin to be sanctified—in spirit, soul and flesh—that Jesus will begin to truly use our lives in a biblical, powerful way, where even His real spiritual gifts truly operate through us again, where we begin to do what Jesus did with His mouth and hands, even His miracles and His casting out of demons. But Jesus definitely will not use His power through us if our teachings and our lives oppose the principles of His law, and thus oppose Him. Since God's law defines the very nature of God, God simply is not able to help anyone to oppose His law, thus Himself. For He cannot oppose Himself. Churches traditionally see God's law as unimportant, or replace it with the Roman law. But God's law is indeed important. There can be no progress in salvation without Jesus teaching us God's law.

Who God chooses to save

Many churches want us to forget that God promised to save only His people, only those He chose to create for salvation. He chooses whom He saves. Churches do not want God to be the Father of their lives, the Creator of their spirits and the wills of their spirits. Instead, they like to think they created their own spirits. But God calls all whom He saves His “chosen ones” or His “elect” (see I Chron. 16:3; Ps. 105:6,43; 106:4-5; Isaiah 43:20-21; 45:4; 65:9,22; Mat. 24:22,24,31; Luke 18:7; Rom. 8:33; Col. 3:12; I Thes. 1:4; II Tim. 2:10; Titus 1:1; James 2:5: I Pet. 1:2; 2:9; Rev. 17:14). And, by calling us His “elect,” it clearly indicates that we did not choose Him or His salvation. Rather, as our Father, He chose to create us in order to save us. God caused our births, provides for our needs, teaches and trains our spirits throughout our lives, paid for our sins and is making us into His heirs.

Yes, all the elect eventually choose God and His ways. But, of course, this is only because He first chose us, because He made and shaped our spirits in a way that causes us to inwardly love and desire both Him and His ways. All love and laws are spiritual, from spirits who do not choose their parents. And the ability to love or to be just, by spontaneously doing God’s law, depends on the attributes a spirit inherits from the Father in heaven, and what the Father teaches to His child’s spirit. If a spirit’s

father is not God, one inherits nothing and is taught nothing by Him. So one cannot love nor keep God's law. Neither does a child's spirit cause the Father to love it. The Father does not love His child because the child first loved Him. Rather, the Father first loved His child when that infantile spirit was still totally incognizant of Him, and even before He gave birth to that spirit. All good parents love their child first, before their infant children are even aware of the existence of their parents.

Only after a child matures and is able to love can the child return the parent's love. Therefore, our Father loved us first, and we learned to love Him because He first loved us (I John 4:19). Also, it is because of His love for His children that God chooses to save His children. Yet God loved us before we even existed. Therefore, if He chose to save us when He loved us, and He loved us before we were created, then our salvation was predestined. And we cannot fail to be saved because God cannot ever fail to fully complete any task He chooses to do. But God does not love and choose to save all existing spirits. God does not love Satan and the demons, nor any of the spirits born of Satan. The father of many human spirits is Satan, not God. And those spirits can never love nor choose the real God. Yet most churches do not like this truth, since many of their leaders have spirits born of Satan. So they teach that the infantile spirits of men create and shape themselves. They insist, based on doctrines of middle Platonism, that all people control their own destinies through a "free will." And the way they define this "free will" portrays the people as their own creator gods.

Clearly, most churches believe their "souls" create themselves. They may deny that they do, but they do. For they believe their own "souls" use their own autonomous "free wills" to make themselves either bad or good, which can only be done by creating their own wills and attributes of their own "souls." But, if one creates the will and attributes of one's own "soul," then one creates the whole of one's own "soul." Also, because they believe Plato's doctrines of a "soul" (that each person has only one mind and will), they think the mind of the "soul" is synonymous with both the mind of flesh and the mind of the spirit, with both at once. But, in reality, what they call the "soul" is a deluded mind and the will of the flesh alone. Their "soul" is one and the same as the mind and will of the flesh.

So, when the mind and will of the flesh seems "bad" to them, they actually think the spirit's mind and will is also bad. For humanists think the "soul" and "spirit" are one and the same thing. And they do not believe each person has two minds. Because they suppress the minds of their spirits with their minds of flesh, they know nothing of a separate mind and will of the spirit. So they trust only their "souls," which are really their minds of flesh, to make them good or bad. Yet their flesh can never make them good. In the meantime, they also refuse to believe that parents, other people, cultures, genetics and so on can possibly make a "soul" (really a mind of flesh) become either good or bad. So, if a man is one of God's elect, and God has not wakened that man's spirit while his physical environment corrupts his mind of flesh, church humanists will blame the man for his corruption and will believe that the man made his own "soul" bad. They will think the man shall be justly cast into hell and tortured physically for all eternity. If an elect man was born in a Hindu town and learned Hindu ways, and God was causing him to love but never caused him to question those ways, the church will still call him evil and say he will go to hell. For they think it is right to cast "souls" into hell for unintentional sins of the flesh, even when God makes the elect spirit inside that flesh with a desire for God and heaven. They never admit it, but they actually do believe this. Since humanistic doctrines deny the existence of many realities, they lie to themselves and others about what is real.

Think about this. If their "soul" was eternal (which it is not, since their "soul" is the mind of flesh), and if they could make their own eternal being to be either good or evil, either fit for heaven or fit for hell, then it would mean all their "souls" must be omniscient gods. For, if a "soul" was not an omniscient god, how could it have enough knowledge, skill and power to do such a thing? If a "soul"

was able to choose to make itself innately good or evil, in a way where it was actually culpable for that choice, then the "soul" would need to know literally all things. For it could not make its choices "freely," and become culpable for its choices, unless it was omniscient. A "soul" must be omniscient and omnipotent to make all choices free from all influences of deception, ignorance or coercion. For, if it did not make its choices freely as an omniscient and omnipotent being, then it could not be justly blamed for its choices. Nothing but true omniscience and omnipotence can free one to make choices in a way that makes one totally culpable for one's choices. Only if one is omniscient and omnipotent can one be justly condemned for one's choices. Furthermore, since the humanistic "soul" is actually the mind of flesh, they are actually saying the flesh is omniscient and omnipotent when they say a "soul" is culpable for its choices. Ultimately, these churches believe, when their flesh makes a bad choice, it will be physically tortured in hell for all eternity. And how can any of this possibly be true?

We are forced to ask questions like: How can a "soul" initially exist without a will, so it can use its own "free will" (which does not yet exist) to create its own "free will," making it either good or bad according to one's own omniscient choices? For, in order to make a will good or bad, some kind of preexisting will must exist. For one must will to create a will. After all, the will directs and steers literally all a mind's thinking, learning, deciding and so on. Thus, if a "soul" begins life without any will, without either a good or bad will, it begins life without any mind at all. For one cannot possibly have a "neutral" will. Logically, there can be no such thing. If you are not for God, you are against God, and if you are not against God, you are for God (Mat. 12:30, Mark 9:40). There absolutely cannot be such a thing as a neutral will, a will which is neither for nor against God. And, logically, there cannot be such a thing as a mind born without any will at all, because a mind is not a mind if it has no inherent will. Therefore, every mind is created with a will that is either for God or against God. From the moment of creation, a mind is either drawn towards God or drawn away from God.

It is irrational to think a mind and its will is neither bad nor good at the moment of its creation. And, if a "soul" was born without any will, it would be born without any mind. It would be just a blob of "soul" substance, not a living, thinking soul at all. So, an external being needs to initiate a will and cause a mind to think. And who does this creating of a mind and will? Who initiates a will in a mind, making it to be either a good will or a bad will? Do one's parents and society "kick-start" the will and the mind of a "soul"? If so, then they are to blame for making a "soul" bad when it is bad, or they are to praise for making a "soul" good when it is good. But that cannot be true! For we must then ask who "kick-started" the wills and minds of those parents and society? We cannot give any created being any credit for creating good or evil wills. For every created thing had a beginning and, when it began, its mind was created with either a good or evil will. Then, whatever that good or evil one created would inherit the same good or evil will its creator possessed. And the parent could not take blame for simply being what it was created to be, then reproducing what it was created to reproduce. Therefore, all blame must be attributed to the first and uncreated entity that created the first evil mind and will. Likewise, all the praise must be attributed to that same uncreated Creator.

God is to be ultimately blamed for all bad "souls," not those bad "souls" themselves, nor its parents and society. "You will say to me then, 'Why does [God] still find fault? For who can resist His will?'" (Rom. 9:19, ESV). In the end, the humanists simply cannot answer this question with their irrational "free will" doctrines. But we can answer this question. For we do say that God alone ultimately determines the eternal destinies of men, whether they will spend eternity in either heaven or hell. And we can give a just reason for sending about half of mankind to hell. God does not send them to hell because He *blames* them for their evil. When God looks at men, He finds nothing except what He created them to be and what He has put in them during the course of their lives. God is the

Potter and all human beings are vessels He created and shaped for either good or for bad purposes on this earth, according to His own will and plan. So it is not through blame that He condemns all evil ones to eternal hell, and it is not through earned merit that He rewards all His elect with heaven. No blame or credit is involved at all. God simply made hell to be the eternal home that all the evil ones prefer to heaven, while He also made heaven to be the eternal home that all His elect prefer to hell.

All who know the biblical doctrines of God's election can explain why God mercifully and justly sends so many spirits to hell for all eternity, and can also explain why the evil ones prefer hell to heaven. But, through the irrational nonsense taught by humanists, it is impossible to provide any rational justification for God condemning "souls" to hell for all eternity. Humanists preach "free will" because they believe each individual "soul" is responsible for making its own will become either good or bad, and refuse to believe that God made it good or bad. Thus, we must conclude that "free will" preachers believe "souls" basically create the whole of themselves, using nothing but a blob of mindless, neutral, "soul" substance which God casually tossed into their bodies. But this cannot be true. Only another being, with great power, can create a mind and its will in any person.

The moment we acknowledge that evil exists, we must also acknowledge that evil beings exist to perpetrate that evil. Likewise, the same is true when we acknowledge that good exists. Then, if both good and evil beings exist, we must admit that these beings were created to be either good or evil. And there is only one Creator of all beings. So this Creator created some beings with minds that have inherently good wills and some with minds that have inherently bad wills. Every created being possesses a mind at the moment of its creation. And every created mind possesses a created will at the moment of its creation, where that will must be either inherently bad or inherently good from the moment of its creation. Neither our minds nor our wills existed before they were created and, when the Creator created our minds and wills, He made them to be either bad or good. And He did this for an ultimately good purpose. But, since He created some minds and wills to be evil, they cannot be held responsible for causing their own minds and wills to become evil, and do not truly "earn" hell.

Therefore, hell cannot be a place which was made to be a *vengeful* punishment of the bad, since that would be unjust. For it is unjust to blame a person for what that person did not do. Thus, hell must be a place which all evil spirits desire through their inherently evil wills. Likewise, heaven must be a place which all these evil spirits detest through their inherently evil wills. Only if this were true would God have a just reason for sending evil spirits with bad wills into hell for all eternity. Yes, hell can also be a kind of punishment, but a just and fair punishment, the kind which gives an evil spirit what it wants, although what it wants causes it pain. For, whenever evil gets what it wants, it cannot have all it wants, because, by definition, evil desires delusions, and desires for delusions are always contradicting desires. By definition, evil is that which is not real, not in harmony with the reality and truth God actually created. So evil can only desire in self-contradicting ways. Therefore, an evil spirit can only get what it wants most. It cannot get everything it wants. Now, evil spirits love their delusions. Through these delusions, they also want real things to exploit, to gratify their delusional desires. But they cannot be granted both the unreality of delusions and the reality of God's creations, never at the same time. For they receive God's created things without also receiving God, since the two can never be separated. And evil spirits hate God. Thus, they also hate God's created realities. So how can God let them keep their delusions in their evil minds, yet also grant them real things to exploit? For a real thing would constantly remind them of God, in the most painful way possible.

Even so, to enjoy their beloved delusions, evil spirits require something to exploit. For all their delusions ultimately originate from their desire to be gods. So the only way they can gratify their delusions is by exerting absolute control over their own lives and by being served by other things. Of

course, these evil spirits are all selfish gods, and will not serve each other. So who or what will serve as the property of these selfish gods? At one time, they had earthly beings and realities to exploit. But the only reason those earthly beings and realities were available for exploitation was because they were made to exist in a place which allowed both good and evil to exist side by side. Yet nothing like that can possibly exist in spiritual places like hell or heaven. Spiritual realms only have spirits and spiritual substances. So heaven allows no evil spirits to enter. Then hell allows nothing good to enter it, neither good spirits nor any good things created by God, because anything good would cause great pain to evil spirits. Hell is void of anything good from God. And, since God is just, He could never send heavenly creations to hell, just so evil spirits can exploit them. Thus, God must deny any gratification of their evil desires, while allowing them to cherish those evil desires.

And this lack of gratification is very painful. Nor does this pain ever stop. It forever burns in theirs hearts like a searing fire, and eternally gnaws at their souls like undying worms. So these evil spirits get to keep their most cherished possessions in hell, all the dark delusions and lies they love most. God mercifully grants them as much as He is able to grant them in hell. And this is why they prefer hell to heaven. For, in heaven, God's light would incessantly pierce their beloved delusions, which permeate their whole beings. It would feel like a million long needles stabbing right through their whole spiritual bodies all at once, over and over again, every moment, yet never destroying them.

Clearly, each human being has two very different minds steered by two very different wills. Each has an ignorant, worldly mind and will of the flesh. And each has an infantile, ignorant, barely-cognisant mind and will of a spirit. And neither created itself. Neither made itself either good or evil. Each spirit was created with a propensity to either work for God or work against God. Meanwhile, the flesh is not spiritual. So nothing of the flesh can be either innately good or bad, since good and bad are entirely spiritual qualities. By definition, good is something that pleases God and bad is something that does not please God. And God is a Spirit. Consequently, good and bad are spiritual qualities that God's Spirit defines. The flesh is just a temporary tool of spirits, who can use it for either good or evil. But the flesh itself is neither good nor evil (although, ultimately, all temporary material creations are actually good, all material existence ultimately serves God's good purposes).

Because all material existence will soon end, heaven and hell are for spirits only. And, since God will give bodies made of a spiritual substance to our spirits after our flesh dies, then will send each of us to either heaven or hell, our eternal destinies depend entirely upon God. And we must conclude that God's judgements in this matter will be just. For God is always just. Therefore, if a spirit's mind is created with a will that desires good, real justice demands that this spirit must go to heaven, even if that spirit's body of flesh did not do much good, even if that body sinned. Or, if a spirit's mind is created with a will that desires bad, real justice demands that it be kept out of heaven, for nothing evil can dwell in heaven. Yet real justice also demands that an inherently evil spirit must be granted what it wants, since that spirit did not make itself evil, so it is not culpable for its evil desires. So that evil spirit is sent to hell, where it can cling to and fondly cherish its evil, delusional desires forever.

If God sent a truly loving spirit to hell just because that spirit's flesh remained ignorant and did bad things, or did not do enough "churchy" things (because external influences caused that flesh to do those bad things, or did not cause the flesh to do "churchy" things), how could this be called just? If one's body of flesh was not baptized as an infant, or one accidentally missed an evangelical rally which could have used professional music and a motivational speaker to stir fleshy emotions enough to repeat the words of a dictated "Sinner's Prayer," should that one be sent to hell? How just would that be? Yet "free will" preachers insist that things of the flesh, like "sacraments" and prayers recited through the emotions of the flesh, are required for salvation. As a consequence, those who are the

best at playing these carnal religious games in the church end up being the leaders of the hierarchies in those humanistic churches (and all humanistic churches love their hierarchical systems). Yet every elect spirit loathes carnal religious games, and avoids playing them as much as possible. Therefore, very few elect ones are ever accepted into the inner circles of humanistic churches, and the more awake and Christ-centred an elect one's faith might be, the more those churches will reject that one.

And, by preaching fleshy deeds for salvation, "free will" preachers slander the name of God. When they say God requires these deeds of the flesh before He will save anyone, they make God look petty and unjust, like an uncaring, impassive and inequitable judge. But the real God always judges justly according to the motives of the spirit. And, when God casts a spirit in hell, it is for truly just reasons, so that wicked and unrepentant spirit will never harm anyone ever again. If a spirit loves the spiritual darkness of hell's destructive delusions more than the healing and life-giving light of heaven's truth, that spirit would hate heaven infinitely more than hell. So God is also merciful when He places an unredeemable spirit like that into hell. Then it is their own beloved delusions and lies that torment those spirits, not God. Even their father, Satan, torments them as he reminds them of all the evil pleasures they could have had if they could have remained on earth, if they could still have the power to exploit God's creations. As for God's elect, Jesus completes His work of rebuking, teaching and training literally all of them on the judgement day, so they repent from every sin into a perfect knowledge of His truth. Jesus makes them utterly holy and fit for heaven. Furthermore, the full price for their lifetimes of unintentional and repented sins has already been paid by His work on the cross. So absolutely nothing is unjust about God letting these reformed, redeemed sinners into His heaven.

God justly and rightly places all elect spirits, all who inwardly desire the real God and the light of heaven, into heaven. And He first teaches all these elect to be entirely holy, before they enter heaven. As for their sins, they all become unintentional and forgivable by their repentance on the judgement day. So there cannot possibly be any just reason to deny any of them entrance into heaven, into the light of their Father's home which their spirits were born to love. Yet God does this through His free and unmerited grace alone, simply because He loves those spirits of His children. Just as every good father takes responsibility for His beloved children, God does. In heaven, God even repays all the worthy ones a hundred-fold in eternal rewards for all the damage or loss His children caused by His elect through sin. In all His ways, God is truly just, not subject to even one accusation of injustice.

When God creates an elect spirit, God creates its core mind and will, all of that spirit's potential for all its thinking and learning, all its propensities to choose whatever it chooses, all its attributes that cause it to think. A spirit makes all its decisions according to its created will. Yes, the mind and will of every elect spirit is still infantile while it lives on earth. So a spirit's mind and will is often taken captive and carried into sin by the mind and will of its worldly flesh. However, every elect spirit's inner nature is made in the image of its Father in heaven. Then a long judgement day, perhaps like a thousand years of earthly time (II Pet. 3:8), will bring every elect spirit to maturity and completion. Jesus, the Intercessor, Judge, High Priest, Friend and Brother of His elect spirits, will surely do this.

It is ridiculous to think the will of a "soul" creates its own will to be either good or bad. Nothing can create itself. Before anything exists, it cannot exist to make itself exist. In reality, the inherent will and propensities of both our bodies and spirits are created, then shaped by others. And God both creates and shapes the wills of all elect spirits. Satan creates and shapes the wills of all other human spirits. Parents and society partly create and partly shape the wills of our minds of flesh, through genetics, then by their nurturing and care. But, ultimately, God creates and shapes the flesh as well.

God is the Father of our elect spirits, the One who created the minds and wills of our spirits in His image. He created the spirits of His own children from His "breath," that is, from His very own personal Spirit, with attributes, desires and a will like His own. Our Father did not create our spirits by His spiritual power alone, in the way He created all other spirits. Yet He created their wills too, when He created the minds of their spirits. God is also chose which spirits He would create as His children. We do not choose to be God's children any more than we choose who will be the parents of our bodies of flesh. It is our earthly parents, with their weak and limited wills, who usually choose to create their own children. Parents normally have the power to decide whether or not they will bear a child, and when the child will be born—although they do not have enough power to control what that child will be, nor much else occurring in their own lives, and even less in the lives of their children. Even so, a parent's choices are manipulated by things that only God controls. Therefore, God is ultimately the one who controls the parent's choice to give birth to a child. And all God's choices are always perfectly informed, controlled and regulated by His infinite wisdom and power directed by His loving will for us. God knew exactly what kinds of spirits He would create before He created any of them in their appointed times and places. When human parents create the bodies of their children, they know very little about how their own genes will mix to produce each unique child's body. For that mix ultimately depends on God's will and His decisions. And our omniscient, omnipotent God cannot help but know exactly who He will create long before He creates them. So He only creates precisely the very children He plans to create. Then He also shapes each child's will.

Because God creates the minds and core wills of the spirits of His children, He knows how they will ultimately respond to all the situations in which He chooses to put them throughout their lives on earth. He also knows exactly how each will respond to His counsel on the final judgement day. So God's foreknowledge of the future salvation of His children is based on His knowledge of the core attributes, propensities and will that He initially created in each spirit, and on how He has shaped their wills by circumstances He controls. His judgements are likewise based on all the many details He Himself put in their lives, to govern each one's life—using His ability to simultaneously see all the past, present and future times He makes happen. Ultimately, God's foreknowledge of our future choices is based upon His predestination of the kind of mind and will, with its inherent propensities, that He created in each of us, as well as all the circumstances He chose for each of us to experience. In other words, God's foreknowledge is entirely based upon His predestination of literally all things.

It cannot possibly be the other way around, because that would be ludicrous. God's "predestination" cannot be based upon his foreknowledge, as some churches say. They want us to believe that God predestines nothing, only foreknows most things. Scriptures say, "For those whom He <u>foreknew</u> He also <u>predestined</u> to be conformed to the image of His Son" (Rom. 8:29, ESV). And this makes sense, because the only way God could foreknow something is if He also caused and predestined that thing. Here, the word "foreknow" is translated from the Greek word προγινώσκω, meaning "see or know beforehand." And the word "predestine" comes from an entirely different word, προορίζω, which literally means "mark out a path or boundary beforehand," indicating that the route taken has been predetermined and is controlled by someone with the power to do so. So, in life's journey, it means, "appoint, decree, specify beforehand; determine, limit, ordain beforehand." It means "predestine."

But the "free will" preachers say this Scripture really means, "For those whom he <u>*foreknew*</u>, he also <u>*foreknew*</u> would be conformed to the image of his Son." And that is a ridiculous interpretation. For, in context, what they are actually saying is: "... all things work together for good, for those who are called according to God's purpose (and 'free will' churches insist that everyone who ever lived is called by God), because those who choose God (and remain faithful by doing all the fleshy deeds

which their particular brand of church prescribes) are those whom God knew would do these things before they did them, so God also knew beforehand that they would be conformed to the image of His Son." Now, I ask you, do literally all things work together for good for all churchy choosers of God? No! Neither spiritually nor physically! For many churchy choosers of God are children of the devil and go to hell. And, are all who choose God and do churchy things truly being conformed into the image of the real Jesus? Clearly not! Many are ruthless, self-seeking hypocrites, not like Jesus.

Besides, logically, if God foreknew who would choose Him (and do churchy deeds of the flesh to keep their salvation), then we must conclude that God also must have known exactly what kinds of minds and wills these ones possessed at birth. God must have known how and when those particular kinds of minds would eventually react to all the circumstances of their lives to cause them to choose Him and to choose to do all the fleshy, churchy things they would think were necessary to be saved. Otherwise, God could not have "foreknown" anything. So, in reality, what these "free will" churches are actually saying is: (1) God did not know which attributes and propensities each one's mind of flesh, and each one's mind of the spirit, would possess at birth; (2) only after each one was born could God see how all one's attributes and propensities would eventually cause one to either choose or reject Him and churchy ways; (3) the omniscient and omnipotent God had no control over which attributes and propensities any mind of flesh or any mind of a spirit would possess at birth; and (4) therefore, God was not the one who created their minds of flesh nor the minds of their spirits. What a mess of contradictions! How can they interpret these Scriptures so carelessly and irrationally? They twist Scriptures to imply the Platonic doctrines they teach but, at the same time, their twisted and false interpretations also imply many things they do not teach. So their lies contradict one another.

Those who believe in the pagan doctrines of middle Platonism want to believe man controls his own destiny through his own "free will." At the same time, they do not want God to have any free will of His own, nor any power to control their destiny. But, surely, any rational mind must admit that the minds and wills of human flesh are "slaves" of their genetic attributes and propensities, manipulated entirely by family and cultural influences. Then the minds and wills of all human spirits are also "slaves" of their created attributes and propensities too, influenced at all times by a fathering spirit, who is either God or Satan. Every spirit has an ignorant, manipulated child's mind, thinking and doing only what it was made to think and do, being only what a father teaches, trains and causes it to become, without much choice. Each and every mind and its will, whether of the flesh or of the spirit, is created to be just what it is, then shaped by others, especially by its creators. And, like any good Father, God causes the spirits of His children both "to will" and "to do" for His pleasure (Phil. 2:13), where His pleasure is to love us and work for our good, that we may live loving lives in joy. Our Father in heaven seeks to shape us for our good, so He might love us and so we might do loving works in heaven, together with Him, in pure joy. But Satan sees his children as unloved possessions.

The "free will" preachers can never adequately explain how infantile, untaught, ignorant human minds and wills can be "free." In reality, they are bound, limited, manipulated, influenced, coerced and subjugated in every way. Yet they insist minds and wills are still "free." And, since they reject biblical teachings and believe Platonic anthropological doctrines instead, they seldom differentiate between the mind of the flesh and the mind of the spirit, while they irrationally refuse to admit that both are "enslaved." Totally disregarding reality, they insist that man has an omniscient, omnipotent "free will" that defines itself, that creates itself to be exactly what it wants to be. They delude themselves into thinking they make "free," completely informed, totally unaffected decisions by an imagined power to control their own destinies without any manipulations or deceptions from others.

Then these humanistic churches still they think their imagined gods of their churches are great because they have “foreknowledge.” Yet their god's “foreknowledge” is only good enough to *guess* whether or not a particular man, through his “free will,” will choose to create and shape his own will to become either a good will or a bad will. And their god might *guess* whether or not a man will rack up enough merit points (from good works) to offset demerit points (from sins) so he might *earn* a place in heaven. Or he might guess whether or not that man will be swayed by an evangelist’s golden rhetoric and emotional music so that he might say a magic “Sinner’s Prayer” at some point in his life to eternally save himself. But they never acknowledge that any true and sure “foreknowledge” can exist, since that would require complete power to control every little details which causes all the events which a god foreknows. For, if their god controlled and predestined all things, then their god would actually be the real Creator God. And that would mean that a man could not be his own god.

Admitting that God must indeed be God—the One who created all to be exactly what it is, then also manipulates, controls and predestines all things—is too much for most humanists, since each one wants to be his or her own god. Thus, even though it is totally irrational, the most a theistic humanist will allow the invented gods of their churches to possess is a quasi foreknowledge. Yet, logically, the only way real foreknowledge can exist is if all that occurs is predestined. So their “foreknowledge” is not really foreknowledge, just “a really good guess.” What those churches actually do is they invent their own little gods who have little knowledge or power, gods who leave man's eternal fate in man's own hands, so man’s mythical “free will” can create and shape itself into whatever it wants to be before it is able to want to be anything at all. Before it exists, “free will” creates itself. For, to these churches, man must remain greater than their god, since a man's will must be able to fully manipulate their god's will through his “sacraments” and “Sinner's Prayers.” Men must glorify man above their gods, or their whole humanistic institutions would crumble into dust. Thus, they believe “predestination” is simply “foreknowledge,” and this “foreknowledge” is just “a really good guess.”

However, back in reality, we conclude that God's choice of His children can never be based on a human will which creates itself before it exists. Nor do we believe God sends us to heaven because we earned enough merit points to earn heaven. God does not judge us based on the number and quality of good works we do through a so-called “free will”—neither the kind of “free will” which is manipulated by “sacraments” performed by men in fancy robes, nor the kind which is manipulated by music and motivational speakers to do the good deed of saying a magic “Sinner's Prayer.” For we do not believe man is able to manipulate God, to force God to forgive our sins and take us into heaven. Nothing in God’s created reality ever works that way. Did we cause our parents to create our bodies to be exactly what they are? Or did our parents bring us into their homes at birth because we earned enough merit points through the good works they “foreknew” we would do after we were born? Obviously our parents could never know such things. They created our bodies and they took us into their homes for other reasons, good and bad. Only God can know such things, all that a person will ever do in life. And even “free-will” preachers say God has foreknowledge. Therefore, we must admit that the God of foreknowledge also predestines every tiny little detail of our lives.

Then we must ask other questions. For one thing, why God would create psychopaths if He had the foreknowledge that they would become psychopaths when He created them? And, after they were created, why did God let them live, often to an old age? Why would God let psychopaths continue to hurt and kill His beloved children for decades at a time? The “free will” preachers cannot begin to answer these questions, since it would force them to admit that their gods are either evil, or their gods are completely ignorant and weak. For, if their gods did foreknow that these psychopaths would become so evil, and had the power to stop their evil, but did nothing, then their gods themselves

must be evil—that is, if there is such a thing as “free will” which creates and shapes itself. Only if their gods were so stupid that they knew less than anyone living on this earth, and only if their gods were also weaker than most men on earth, could we say their gods were innocent for letting ruthless people, without any conscience, always get away with oppressing, torturing and killing other people.

But, logically, the real Creator of literally all material and spiritual realities must be omniscient and omnipotent. And nothing He created could possibly outwit, deceive, coerce or overpower Him, to make Him do anything He did not choose to do. So reason itself forces us to conclude that God does not choose us based on His foreknowledge that we will someday choose Him or build up enough merit points to earn a place in heaven. For all God's foreknowledge must be based on His own predestining of all things. He knows He will cause His elect to do at least some good works through God-like love in the spirits of their hearts. But He did not create us because we would do those good works. Nor does He take us into heaven because we earn it by doing those good works. Rather, God created His elect children in His own image. And that is what causes them to love and do good works on earth, just they will beside Him in heaven after they die. And the good works He causes us to do on earth are for our training. All we do and all we suffer on this earth, in the flesh, is to shape and train the minds and wills of our eternal spirits for our future life in heaven. God predestines all things on earth in order to build up the wills of His children, so they will have a kind of “free will” in heaven. Then, in heaven, they will spontaneously do anything they want to do. For all they will ever want to do in heaven will be loving things for the good of all. Heaven is for mature spirits. But the minds and wills of our spirits on earth are not mature! Thus, since our spirits are little infants, our Father must control and limit our lives on earth. As for evil, God intentionally created it and allows it to exist on earth for our education, to teach and train our spirits to love His ways, as well as hate the ways that are not His ways. Evil does not exist on earth because God is so weak that evil could somehow outsmart and overpower Him. Evil does not devastate the earth by its cunning, stealth and power over God. Evil exists so the Father’s elect children, in Jesus, can learn to overcome that evil by doing what is just and good, to work against evil with the good works He predestined us to do.

From times long before God ever created any of us, He already knew the core wills and fundamental propensities of our spirits. For He created our wills and their propensities, while He was creating the minds of our spirits and the rest of our spirits. It would be impossible for Him to create any spirit without also creating a mind and will in it, with certain inherent propensities, since He would then need to create a spirit without any mind at all, that is, a dead spirit, just a hunk of lifeless spiritual matter. For a spirit to be alive, it must have a mind. And whenever any mind is created, it must be created with a basic will, with certain attributes and inherent propensities. No mind can begin in a totally blank state, without an inherent will, or it would be unable to think or learn anything at all. All thinking and learning begins through the will. The direction of all thoughts is always determined by the inherent propensities of a will, where a mind's inherent attributes determine the extent and limitations of all its thoughts. Just as each mind of flesh begins life with a certain inherent will, with an array of limiting propensities and attributes, so does each mind of each spirit in every person.

And it is the father or creator of a spirit who determines what the mind and inherent will shall be. If the father of a spirit is Satan, a spirit will gravitate towards the darkness of the world's delusions and lies, loving them only, learning them only. But, for all elect spirits, their Father is God, who creates every one of them with a will to live in His home in heaven. Thus, literally all who *will* to live in the love and service of heaven, with its light of real truth, come from the Father in heaven and will indeed go to Him in heaven after their flesh dies. This will be as a result of the Father of the elect creating and shaping their minds and wills, causing them both “to will” and “to work” for His good

pleasure, drawing their spirits towards the light of His truth and wisdom. By the inherent nature of their spirits, they will to learn to love rightly, in a God-like way. Yes, their flesh interferes, and so does evil on this earth, but only in ways that strengthen and build up the wills of their spirits. This adversity causes their spirits to love the things of God far more than the world's lies and delusions.

Clearly, then, God also does not choose which spirits will be His children based on whether or not magic "sacraments" were performed on their bodies of flesh by the hands of men in clerical robes. Equally certain is that God does not choose His children by whether or not they shall utter a magic "Sinner's Prayer" sincerely, entirely through emotions of the mind of flesh induced by soft music and the false reasoning of a motivational speaker. No one can be saved by anything done by any human mind or body. God initially creates His people for Himself. And, to save one, God creates all their core attributes, including the will of the spirit's mind, with propensities to love justly. Long before any child's creation, God already knows all the core propensities and attributes He will place in each elect child's spirit. Then He creates each elect spirit with the ability to become His child. After this, He shapes the mind and will of each child's spirit into the image of Jesus, through continual works of teaching and training. These works of God, this "rebirth," is the salvation of an infantile elect spirit.

God declared that His New Covenant salvation in Jesus the Christ was for Israel and Judah alone, and for no one else. God only promised to save the very same people with whom He made the Old Covenant. But Israel is not just a physical race, since God saves eternal spirits, never bodies of flesh. All earthly flesh is destined to die and burn up with the whole universe at the end of material time. Therefore, we must realize that God's people, His true Israel, is a "race" of spirits born of His Spirit.

So Israel does not include only the physical descendants of Israel. From the days of Abraham, the "visible" church, the physical race of Israel that is seen by human eyes, has included all the physical descendants of Abraham through his son Isaac and his grandson, Jacob (later called Israel). But we must never forget that Israel also includes many Gentiles who are gathered into the tribe of Judah, that is, into the tribe of the Messiah Jesus. In fact, when Israel left Egypt, it says "a mixed multitude also went up with them" (Ex. 12:38). Many oppressed Gentile people from Egypt joined Israel at that time. Yet all were called "Israel." God gave His law and made His Old Covenant with all these people. Caleb, a leader in the tribe of Judah during the time of Moses, was a Gentile Kenizzite. And some Jewish historians say that Caleb's whole Gentile tribe of Kenizzites (a tribe of Edomites) joined the tribe of Judah before or during the Exodus. The first wife of Moses was a Gentile Kenite (a tribe of Midianites), and his second wife was African, a Cushite who joined Israel. Rahab and Ruth were both Gentiles, and both brought into the tribe Judah shortly after that. Yet both are ancestors of king David and of the flesh of Jesus. Countless other Gentiles, even whole tribes of Gentiles, were joined to Judah at various times throughout history. So, since God made the New Covenant with Israel and Judah, God gave its promises to all the elect spirits of this world, to the elect in physical Israel and among the Gentiles. And God brings all elect into His church of Israel.

To this very day God is still joining Gentiles to His one and only church, into the true, spiritual Israel. And this means God has never cast most of the physical descendants of Abraham out of His spiritual church of Israel, even though many elect Jews remain in His Old Covenant branch of His church of Israel, and some practice no outward religion at all. For God told us: "As regards the Gospel, *[many physical descendants of Israel who reject Jesus as the Messiah and remain in an Old Covenant relationship with God]* are <u>enemies of God for your sake</u>. **But** <u>as regards election</u>, they are beloved for the sake of their forefathers. <u>For the gifts and the calling of God are irrevocable</u>" (Rom. 11:28-29, ESV). If God creates a spirit to be His elect child, that spirit is forever His child, and His saving gift is "irrevocable." For God cannot make mistakes or fail. God created Israel to be His

priesthood, to serve the world and to serve heaven's creatures after the earth ends. Thus, God puts elect spirits in many members of His physical church of Israel, even in many who shall not be brought into heaven's Israel and Jerusalem until after the judgement day. All elect spirits, and only elect spirits, belong to the one and only real church, even though many elect now remain "enemies of God" because they reject the Gospel of the New Covenant salvation in Jesus. Many Jewish people are now "enemies of God," but are actually God's elect, God's priesthood made to serve His creation with Him. (And, by the way, many Gentile "enemies of God" are actually God's elect as well.) Also, upon this earth, there are both the New and Old Covenant branches of the "visible" church of Israel.

In earthly times, before all the elect pass through the judgement day in heaven, not all God's elect shall directly serve in this priesthood of the church. Not all will be active members of God's one, true church on earth. Yet all elect will eventually serve in it, after entering heaven. So, because all elect are predestined to belong to Israel, all can be called "the church." But the active church on earth only includes the elect who consciously serve as a light to the world, as priests of God. To this day, all over the world, God is still creating Jews and Gentiles with elect spirits to serve as His priests. And God is still gathering some of these elect spirits into Jesus' priesthood and church of Israel on this earth, to consciously serve Him as His hands and as His mouth on this earth, to do His works on earth, and to undo Satan's works. All these are His true Israel, for "Israel"[13] refers to those who "wrestle" with God on behalf of the people and with the people on behalf of God, just as we do.

Incidentally, we must also remember that God's Word states that "not all who are descended from Israel belong to Israel" (Rom. 9:6, ESV). Think about this. If not all who claim to be members of Israel, through physical criteria, are actually members of Israel, then the Israel that is seen by the eyes of flesh is not the real Israel. And Israel is the one and only church. So only the Israel that is not seen is the real Israel. Therefore, it is not possible for the real Israel to be a "visible" church, one that can be recognized and defined by the eyes of man's flesh. The only real church is here defined as an "invisible" church, one that is not able to be seen by the physical eye. And belonging to that real Israel is not possible through any physical criteria—not by being born into a physical race of people, not by "sacraments," not by repeating a "Sinner's Prayer" with one's mouth of flesh. For all the elect members of this real Israel have spirits born of God. They are all born of the spirit into this Israel, "born, not of blood nor of the will of the flesh nor of the will of man, but of God" (John 1:13, ESV).

In an *unconditional, eternal covenant*, God swore to perform His saving works in the hearts of Israel and Israel's tribe of Judah (e.g., Jer. 31:31). But God never promised to save anyone else. And no one can possibly cause himself or herself to join Israel through one's own will. Joining is strictly God's choice. Israel is *His* people, *His* priesthood. So, unless God joins a Jew or Gentile to His true Israel, by giving birth to one's spirit and by teaching one's spirit, that Jew or Gentile cannot be saved. This is also why God said He would do literally all the saving works Himself, and that He would do all freely, through totally unmerited grace. For He knows that all His children are totally incapable of saving themselves. Therefore, the only work God demands from His children, for their salvation, is that they learn to rely on Him, and Him alone, so they will be able to learn from Him. This is called "saving faith," a total reliance, trust and confidence in Jesus' Spirit to save one's own spirit. His children must never rely on themselves for any aspect of salvation, nor on any other human being. For no act of a man—no ritual, sacrament, deed, prayer, oath or anything else—can possibly save anyone. The process of salvation is worked through faith in Him alone, through faith in Jesus' works.

How God judges is how we are to judge

God's saving works in all His elect children shall be completed by the end of the judgement day. The long process of biblically judging His children will teach, rebuke, purify, perfect and complete them. For the biblical kind of judging is a process of counselling, teaching and training. But churches seem to be very confused about what God's kind of judgement entails. Most think it will be a Roman type of shallow, superficial, unjust and irrational judgement—the kind we see in our courts of law. Some even think it will be even worse, a mere arithmetic exercise. I have heard many say that God shall count the lifetime merit points for good deeds then subtract the total demerit points for bad deeds. Then, if one has enough remaining merit points, one will enter heaven. But all others shall be cast into hell or purgatory. For they believe in a psychopathic, uncaring god who has far less heart than most people. Thus, their god only judges by the outward deeds of the flesh. They never even dream that the God would judge by the reasoning of one's heart. For they think God cannot possibly have any knowledge of our personal lives, circumstances and spirits, nor feel any true compassion for us.

According to each humanistic church, a creator god will judge us like a Greco-Roman judge judges criminals in a court of law. But this creator will not be nearly as wise nor as capable as human judges. So a humanistic church will only allow its heavenly god to do basic arithmetic and count merit points. Such a church will never permit its creator god to judge anyone's inner worth. For, to these humanists, only certain human beings are capable of judging the worth of other human being. And these ones are always very busy judging the worth of other human beings, to determine status in their unjust class systems and to select the right psychopaths to lead all of them. For, in the eyes of a humanist, a creator god could never do such complex tasks. Only a Greco-Roman type of judge, a human being taught Platonic philosophy, could ever be wise enough to judge the worth of other human beings. And the invented creator gods of humanistic churches always rely on these wise and powerful Platonic church leaders for this. Only these humanists are capable of awarding merit points based on how much money is donated, the quantity sacraments to which one has submitted, and the good will one buys or earns from others. After all, the creator god did not go to their schools to be taught to nullify the Bible with man's philosophies. So how could that creator be as wise as them?

Clearly, most churches are humanistic. Therefore, most churches cannot and do not provide any good, biblical teachings about how our God Jesus is going to judge us on the last day. Most have little or no knowledge of God's Word, and are utterly ignorant of the teachings about true, biblical judgement. Most still seem to think God's judgements involve revenge, like the unjust Greco-Roman types of judgement. Therefore, to better understand our salvation and our final judgement by Jesus the Christ, we first need to gain a much better understanding of the real and biblical kind of judging.

In the Bible, the act of judging involves either: (1) the process of teaching and correcting those who can and will repent or (2) sentencing, condemning and punishing intentional sins and crimes of those who cannot and will not repent. Either way, the state of the heart must be considered, or a biblical kind of judging cannot take place. A judgement must be based on motive and intent. First one must know whether or not the one being judged is capable of repenting and reforming (to bear "fruits" of repentance). Only after one know this, can one proceed with an appropriate, just kind of judgement.

But pagans and false churches ignored the aspect of repentance in the act of judging. They simply caught a scapegoat who could look guilty in the eyes of the public, then punished that poor soul in the worst ways their psychopathic judges and leaders were allowed to administer. All this was done to seek revenge for crimes. They also performed the torturing and murdering of the scapegoat in a public place to serve as an example, to make the public afraid of committing crimes. So is never

really mattered to them if the scapegoat was actually guilty or not. And it certainly did not matter to them if any truly guilty criminal actually had the ability to inwardly repent. All pagans in all history have always judged in this way. And the most unjust of all pagans were secular humanists. Not until a few Judeo-Christian principles infiltrated their systems did any semblance of justice ever appear.

Furthermore, humanists treated every sinner and criminal as an inferior human being, whether or not that one was actually guilty, whether or not that one was able and willing to repent. Meanwhile, the judges and the accusers of a sinner or criminal were always treated like superior human beings, even when they were actually worse. For none considered that the father of some spirits is the devil, and that devil is called the "Accuser" (e.g., Rev. 12:10). Likewise, the worst accusers in humanistic justice systems are usually Satan's children. It was "natural" for the most ignorant, carnal and wicked of human beings to think of themselves as being superior to those whom they could somehow shame with some kind of accusation, to make those equal sinners look inferior to them. But godly, just, elect judges try not to act like that. Instead, they strive to emulate their holy Father in heaven, and their just Brother, Jesus. They know all human beings are equally sinful and equally deserving condemnation. God humbles all truly godly teaching elders, who judge in His real church, until they realize they are just as sinful as those whom they judge, until they know their duty is to simply restore order by whatever means their good Lord Jesus provides and deems fit for each unique person and situation. They judge carefully and respectfully, taking repentance into account.

If you judge someone to be an inferior sinner, and feel superior, you prove yourself to be ignorant and unfit to judge. So you repent. Yet judges in our society are usually expected to do just that. Our people absolutely refuse to allow any truly wise judges to serve in our justice systems. We only want judges who are hypocrites pretending to be superior to those whom they judge. Any who have been humbled enough to know they are just as sinful as all the sinners they judge, are forbidden to judge in our lands. Our people feel the godly ones are not "confident" enough, do not have enough "self esteem" or are too "indecisive." It takes a real psychopath to be confident as he condemns, to take pride in his superiority, or to make instant decisions that destroy the lives of the accused and their extended families. So we never allow judges to be truly qualified, trained by God to justly judge.

Thus, in our justice systems and churches, it is almost always a pagan and unfit judge who sits on a platform above all, judging others through man-made teachings, often in robes to indicate his higher status, and usually called by some title of esteem. But all such judges promote injustice and disorder. For one thing, in the very way they judge, they promote an unjust, delusional class system that designates societal status by strictly superficial criteria. And God strictly forbids that. Then all the judgements of these judges are faulty, since they all judge to appease men, by man-made traditions and laws, not to bring true justice through God's truly just and beneficial ways. Furthermore, they ignore the fact that only God Himself is able to create, teach, train, appoint and enable true judges. God causes each human being to perform a different service on earth. Not one has any gift or power that truly originates from oneself and depends only upon one's own self-made strength or will. Literally all created beings are entirely and equally dependant on God for all things. So not one can boast, nor esteem oneself above anyone else. Yes, God appoints some to exert authority over other people, as rulers or judges. Yet God expects those servants to say all they say, and do all they do, "in His name," according to His commands, power and will, through a humble realization that they could harm their equal brothers whom they are judging, if they judge them the wrong way through their own faulty understanding. God never esteems one above the others, since all we have is from Him, and nothing can ever originate from us. God alone must be esteemed and honoured, not man.

If a man is granted the ability and gifts to do a work of God involving authority over others, that man's only real authority is to do God's will, not his own will. That is what it means to act “in His name.” Every authority must always act in God's name, never in his own name, nor in the name of any other man or organization of men. For every man belongs to God. Every man is God's property.

Since God has directly or indirectly granted each man his life, as well as all his attributes, gifts and resources, God can take them away again, at any time. And God can manipulate a bad people into being ruled by bad judges, or a more faithful people into being ruled by good judges whom He creates, trains and sends to them. So we must be faithful and let all authority be worked in God's name. Every authority must speak and do as Jesus commands, according to His laws and ways. And, if a man does his own will, if he serves himself by speaking or acting in his own name, God requires us to remove him from his position of authority. For he has not respected his Owner and Lord, who is God Himself. Nor has he been humble towards his equal brothers and sisters. That man has been a wicked and unfaithful servant owned by God. Therefore, he is also unfaithful to his equal brothers and equal sisters. We are not to fear him, but remove him from office. For we must fear God, for the good of all. Also, if he acts in his own name, he is not acting in the name of his government. For all governments are duty-bound to act in God's name. Thus, he is guilty of a sin against God and man.

But how are men to become judges at all, if churches teach that we must never judge anything at all? Yes, Jesus did indeed say, “Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you” (Mat. 7:1-2, ESV). But He did not forbid every kind of judging when He said this. Jesus was not saying we should never judge whether actions are good or evil, whether words are true or false, or whether something is from God or from Satan. For, if we judge absolutely nothing, thinking God will not judge us in any way at all, we cannot enter heaven. For all must enter heaven through God’s judgement. All who will not be taught by God’s biblical judgement on that last day cannot enter heaven. And all who refuse to judge anything will have nothing inside to be judged worthy on that day. So they will go to hell.

If Jesus did command all people to judge absolutely nothing, we would actually need to get rid of all pastors, teachers, police, judges and authorities, since all the works of all these people involve the act of judging. Then we would need to nullify all laws and rules, since they are the things by which we perform the act of judging. This would leave nothing to keep order in society except the most golden-tongued manipulators. Only those who could manipulate us into serving their selfish wills would keep some semblance of order, albeit a totally unjust and oppressive kind of order. But, in reality, while some say they believe nothing should be judged, they do indeed judge. They judge and condemn all who rightly and justly judge against the evil words and deeds of others. They condemn and kill those who rightly judge. They falsely judge those who rightly judge to be evil and inferior.

Of course, it takes years of difficult and humiliating labour in Christ to learn to judge rightly and justly. And there is no confidence, self-glorifying or esteem in any of this ability once it is gained. So anyone learning true wisdom from Jesus, so they can make right judgements, will never look as good outwardly as psychopaths can make themselves look good outwardly. Thus, all who believe they should never judge anyone or anything, and never take the time to gain wisdom from God, never begin to learn to judge rightly. Nor will they allow themselves to be judged rightly and justly by those whom God trains and sends to them. Instead, they foolishly follow outwardly good-looking, confident psychopaths. And these psychopaths eagerly encourage these foolish ones to continue to think it is a sin to learn any wisdom from God, a sin to learn to judge rightly and justly. These psychopaths and their followers only approve of one kind of judging, the kind which judges oneself to be a superior “Christian.” And they think they are superior because: (a) they refuse to judge any

evil person or thing as being evil; (b) they refuse to learn any wisdom from God so they might learn to judge rightly; (c) they judge and condemn all those who learn some wisdom from God, then begin to be able to judge rightly between good and evil; and (d) they judge themselves to be good and always right, since they judge that absolutely nothing they say or do themselves can possibly be evil or wrong. Thus, those who say they judge no one, while constantly judging everyone, are hypocrites.

These very judgemental “non-judgers” think even the most ruthless and evil criminal, who destroys innocent human lives for profit and pleasure, is superior to those who judge rightly and justly. For most criminal sociopaths and psychopaths refuse to judge themselves or anyone else who serves their own purposes. Like these churchy “non-judgers,” such criminals only judge and condemn those who do not serve their own selfish purposes. So these “Christians” feel a great affinity with these criminals. But anyone who judges evil to be evil, then tries to prevent evil, is judged to be evil in the eyes of these “non-judging” churches and criminals. So these abstainers from all kinds of judging actually promote crime and free the worst criminals, letting all do whatever evil they desire. For they instantly “forgive” all intentional sins, without asking anyone for any repentance away from sin into a knowledge God's truth. That is, they forgive anyone except those who “sin” by making right and just judgements. For they think they must judge no one except those who judge rightly. But did Jesus really want us to judge in this hypocritical way, to delude ourselves into thinking no one is evil, while calling some people evil just because they believe the Bible and think some people are evil?

Think about this doctrine of refraining from judging anyone or anything, except when one judges a justly judging person to be inferior and evil. For this is an extremely popular doctrine in evangelical churches. Is it rational? Is it biblical? Is this what Jesus actually taught? And, since all the prophets, apostles and elders of apostolic churches judged the actions of other people, were they all inferior to these self-indulgent, materialistic, comfy Christians who remain insulated from reality in their ivory tower, middle-class communities—which, by the way, the “inferior” judging kinds of people protect, because only these “inferior” judging kinds of people actually judge the evil acts of others to be evil, while these “superior” ones abstain from judging anyone or anything. The only reason churches refuse to judge anything or anyone because they never admit their own real sins and never feel any real pain from the real sins of others! So, is this popular evangelical doctrine really what our judging God Jesus truly taught through the prophets and apostles? No! Jesus never taught this utter nonsense.

Jesus is our ultimate example in all matters of life, in whose image we are being conformed. So these never-judging churches like to say Jesus did not judge anyone. But, obviously, that is simply not true. Not only will Jesus Himself come the second time with great judgement upon the whole earth, then judge all who ever existed upon the earth on the final judgement day, but He also judged many souls during His ministry on this earth. Even when Jesus saved the adulteress from being stoned to death, He judged her. For He told her, “Neither do I condemn you; go, and from now on sin no more” (John 8:11, ESV). If Jesus told her to “sin no more,” then He clearly judged her actions to be sins and judged her to be a sinner. Furthermore, Jesus also judged her heart, and knew her spirit had truly repented away from sin into the truth. Thus, Jesus did not condemn or punish her in any way.

The Bible is full of God's judgements, and Jesus is God. So the Bible is full of judgements by Jesus. The Gospels record hundreds of judgements made by Jesus. Yes, Jesus did pick His battles. And Jesus did not always condemn all whom He judged. Nor did Jesus pursue sinners, just so He could rebuke and condemn them. For, if Jesus did that, He would have spent His entire ministry merely judging and rebuking the sins of those in His own household, and would have never even started a public ministry at all. But make no mistake. Jesus did indeed judge and rebuke people for their sins,

though He reserved His judgements for their greater sins. Jesus spoke against their sins only when it counted most and could do some good. Now Jesus wants us to do the same. We too must rebuke sin.

Also, Jesus basically avoided the most hardened sinners, especially the ones He Himself called the children of Satan, whose spirits had no inclination nor ability to repent from any of their sins. In fact, Jesus often did not even bother to rebuke most of them. Rather, Jesus simply avoided them, leaving them to their appointed time of destruction, whether at the hands of other men or by the hands of God. In fact, Jesus actually spent more time judging the actions of His beloved disciples than anyone else. Most of His judgements were reserved for God's elect children. And He always judged them through the Father's wise teachings, with all kinds of loving rebuke and correction, ultimately and carefully leading them to repentance into the knowledge of God's real truth. Then Jesus commanded us to learn to judge rightly too, in the very same way He judges, through His Spirit and His words.

Jesus knew there cannot be any real forgiveness without repentance, and there can be no repentance without a judgement providing right teachings. Forgiveness is the restoration of an existing, right, loving relationship between two or more people, or the beginning of this kind of relationship. And such a relationship cannot be restored or established simply by the offended one forgiving the offender. For every real relationship must have reciprocated love. If one loves another person, and that other person does not love one back, then a true relationship cannot exist. Therefore, not only does the offended one need to forgive, but the offender also needs to repent first. Otherwise, a real relationship cannot be restored or established. The goal of all repentance and forgiveness is atonement, to restore a broken relationship, or to establish a new relationship. Repentance and forgiveness brings separated parties into a state of justly and purely loving each other. So, if the offending sinner does not repent and does not change the wrong intentions of his heart into right intentions, based on a knowledge of God's real truth, with a genuine desire to seek forgiveness from God, as well as forgiveness from the one he has offended, there cannot be any true, real relationships restored or established. Thus, forgiveness is absolutely useless and worthless without repentance.

Of course, remaining bitter against those who sin against you will hurt you more than anyone else, and often leads to the sin of seeking revenge. So we must not remain bitter, but keep pressing on toward the goal of our salvation, learning to love and serve God in right and just ways. But casting aside bitterness is not forgiveness. And we must not forgive until the one who sinned against us repents. For this is what Jesus Himself commanded (Mat. 18:15-17). So, before we can forgive, we must confront the sinner, to tell that sinner how he or she sinned and how that sin caused harm. For, if the sinner does not know that he or she sinned, and does not know how badly he or she hurt others through the sin, then how can that person truly repent in love from the spirit to God and man? One of God's greatest commands is: "You shall not hate your brother in your heart, but you shall reason frankly with your neighbour, lest you incur sin because of him" (Lev. 19:17, ESV). Jesus did not come to nullify this command, but to fulfil it, which is why He commanded us to do this very thing.

It is love to rebuke the sins of your neighbour, to "reason frankly" with him about his sins. For it is actually a form of hatred to be so apathetic about your neighbour's sins that you let your neighbour harm other neighbours through sin. If you do nothing about your neighbour's sins, you actually help your neighbour commit those sins, and condone those sins. Thus, you participate in the sins of your neighbour and you "incur sin because of him." Therefore, we must judge our neighbour's sins to be sins and judge a sinning neighbour to be a sinner, like the rest of mankind. Then, after we learn some real wisdom from Jesus (an ability to correctly apply God's truths, including His laws), we need to wisely rebuke the sins of our neighbours, in the way Jesus did—picking the most urgent sins first, and the best times to rebuke them, while doing all this through love of God and of one's neighbours.

Also, we must realize that a sinner seldom judges himself rightly, seldom causes himself or herself to admit the wrong and turn toward the real truth. For a sinner is biased and often ignorant about what is wrong or right. So a sinner needs an unbiased perspective and some knowledge to expose one's sin as sin and to bring one into real truth. A sinner needs to be made aware that one's words or actions are causing harm, and how they do so. Thus, a sinner needs someone else to judge him, and to do it rightly. For, if no one judges the sinner, there cannot be true repentance, forgiveness or atonement, no restoration of relationships broken by sin. Without right judgements, there can be no real love. So every sinner needs the Holy Spirit of Jesus to judge and convict His spirit with the truth. And Jesus might also send His agents, His elect, to initiate this process of hearing God's rebukes in the heart.

Of course, God's Word also teaches that a victim of a sin must keep oneself from becoming bitter against the one who committed the sin. This is right, God-like and healthy, since it frees one's heart and mind to carry on with a loving and productive life. Bitterness only harms the one who remains bitter, and leads to other sins, making other victims. Still, every victim of a sin must judge the sinful actions of the one who sinned, and must do so rightly, according a true, right interpretation of God's Word. And the victim must not think he or she must forgive a sinner without first waiting upon God to cause the sinner's repentance, because that false kind of forgiveness suppresses all that is right and promotes loveless sin. Man is not *thee* God and Judge. God is *thee* God and Judge. And God does not forgive intentional sins until there is repentance to make sins unintentional. So, what God does not forgive, let no man forgive. If man forgives an unrepentant sinner, he makes himself into a judge of God, greater than God. That kind of forgiveness is not real forgiveness, since it destroys God's love and God's saving works. It allows sin to continue and does not restore severed relationships. When one forgives a sinner who has not repented, one also participates in that sin. For, whoever condones a sin participates in it. One who forgives a sinner before the sinner repents, before the sinner sees the sin as a real sin, and inwardly turns away from it towards real truth, is actually approving of the sin, condoning it. Such forgiveness distorts and negates all just, God-like love. So Jesus Himself told us to rebuke a sinner, and to leave that sinner bound in sin by not forgiving that sinner, if that sinner did not repent. We must only forgive and free repentant sinners (Mat. 18:15-19).

In reality, an offender must truly know that one's sinful actions are evil and harmful, so one can repent. And a victim of the offender's sin, along with all one's elect brothers, can and should rebuke the actions of the sinner, teaching the sinner what is wrong and what is right, upholding God's clear and unambiguous truth which can bring the sinner into a real and abundant life. That is true love. But fake forgiveness, the kind which does not correct sin, accomplishes nothing but harm for everyone. Yes, one should never rebuke in anger and bitterness, since that accomplishes nothing either. It only arouses the defence mechanism in the mind of the sinner, causing the sinner to more stubbornly cling to sin. So we must get over bitterness and anger, with an absolute reliance on Jesus for all things, trusting that He will safely bring us into heaven, without our flesh that has been harmed by sin. First we must restore our peace with God, through faith in our hearts. Then we may reason with a sinner.

God rebukes sin to work salvation, and one must not undo God's saving works by nullifying God's rebukes. And, if Jesus does indeed work in a sinner's heart to make that one able to see the truth and repent, we also can be used by Jesus to make the offender aware of the harm and evil he or she did by sinning against God and man. Then an elect sinner may repent into the truth, finding forgiveness from God Himself, so one's relationship with God will be restored, first and foremost. After this repentance, the victims, and all others, can forgive the sinner, in order to also restore their broken relationships with the sinner. And if God does forgive a sinner, let no man withhold forgiveness!

This biblical kind of judging and forgiveness is not only for the sake of those who are harmed by sin, but also for the sinner's sake. Judging and wise rebuke are critical for a sinner's salvation and well-being, if the sinner is one of the elect and it is the appointed time for that elect spirit to be awakened by God. If the sinner is not one of God's elect, or if an elect one's time for repentance is not yet granted by God, then nothing man can do will do any good for the sinner. However, if a sinner is one of God's elect, and is made ready for repentance, a fake forgiveness can do nothing but harm that one. Without a correct kind of judging, without loving rebuke with right teachings, a sinner can make no progress at all. False forgiveness may even cause a sinner to remain deluded, bound in self-destructive sins. If a sinner is not turned from sins, and remains in sins, repeating his sins, he will make more victims, harming or killing others, then will even destroy himself. For the wage of sin is death. Sin kills. So we avoid partaking in sins through false forgiveness, since it only condones sin.

This is why God commanded: "You shall not hate your brother in your heart, but you shall reason frankly with your neighbour, lest you incur sin because of him. You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbour as yourself: I am [Yahweh]." (Lev. 19:17-18, ESV). I repeat, letting a person continue to sin is hating a person. At the very least, it is apathy. It is not love. And if we do not rebuke sin, by reasoning with the sinner, we "incur sin because of him." Yet, at the same time, true justice and love does not "take vengeance" either. It does not act through irrational, carnal bitterness. Real justice will first "reason frankly" with a fellow sinner, to see if God will grant repentance. Then, if there is no repentance, we rationally do whatever is necessary to prevent others from becoming victims of that unrepentant sinner. We act towards others, making judgements in the same way we would want others to act towards us. And all the elect should inwardly desire our loved ones, and God Himself, to lovingly stop us from sinning.

Part of love is frankly and candidly reasoning with your neighbour about his or her sins, that is, reproving or rebuking one's sins through a just, loving judgement of those sins. If you do not address your neighbour's sins, it proves that you do not really love your neighbour. For you do not turn him away from sin, but let your neighbour continue to harm others and himself. Furthermore, you "incur sin because of him," if you do not rebuke him. For your silence, while remaining close to him, is the same as condoning and participating in his sin. Only a loving, candid rebuke, the process of judging, can save yourself and possibly your neighbour too. A very good passage about this very topic can be found in Ezekiel 3:18-21 (cf. Acts 18:6; 20:26-27). Naturally, we do not always need to judge others immediately, or face to face, since circumstances do not always allow for that. But, at minimum, we must judge a sinner's actions in our hearts, then work against those sins in whatever ways God might deem to be wise and expedient. We cannot simply "forgive" unrepentant sinners and condone sins.

But how can anyone judge the actions of others, and other such matters, unless they first know, from God and His Word, what is truly right and what is truly wrong? Certainly some sins are obviously sinful, especially physical sins like murder, sexual immorality, theft, slander and greed. But those are sins of lower orders, the "specks" in one's eyes. The greater sins, the "logs" in the eye, are those of the first five orders, especially the sins of the first three orders, which ultimately cause all the lesser sins. Yet these greater sins are seldom obvious. And when they are obvious, they are seldom truly those kinds of sins. For all the first five orders of the Ten Commandments must be done through the spirit in the heart. So, when one commits these kinds of sins through the flesh, it is usually because one is sinning through ignorance of the flesh, and is not truly committing that sin through the spirit.

Furthermore, in judging even the lesser sins, we need wisdom of the kind that Jesus teaches through His law and His Word. But, since churches teach almost nothing about the law of God, and less about God's true wisdom (that which applies God's law through Jesus' works in us and through us),

almost no one in any church knows enough to judge rightly anymore. Almost no one is able to obey Jesus' command to judge rightly (John 7:24), not in our day and age. In fact, most are only capable of judging wrongly. Most members of churches never recognize the greatest sins, like false teaching or false prophecy. In fact, they usually praise those who commit these sins. Then many of them think true righteousness, like standing firm upon the real truth of God's Word, is a great sin. Most have absolutely no idea about what is wise and true. They cannot tell their right hands from their left hands. For their churches never teach the fulfilled law that Jesus Himself tries to teach their spirits. In fact, most churches strive to prevent Jesus' Holy Spirit from ever teaching and saving anyone.

Clearly, when Jesus commanded us to "judge not," He was commanding us to never sentence, condemn or punish others in an unjust manner, whether we do so internally or externally. For, even if we only internally dehumanize someone through false judgements, it eventually leads to external and physical acts of persecution, oppression or some other kind of unjust punishment. In context, when Jesus' commanded us to "not judge," He primarily meant that He did not want us to internally judge them, to think unjust and false thoughts about them, to degrade and dehumanize others, especially in the thoughts of our hearts. It is always wrong to assume another person is inferior to oneself and is going to hell. On the other hand, whenever you disesteem some, you also esteem others above the disesteemed, and vice versa. Esteeming some is disesteeming others. Both are false judgements. We must not treat any person as either better or worse than another. Instead, we treat all as equal sinners.

Demeaning another person to a subhuman status in one's own mind, or judging another to be less worthy of life than oneself, is the most common kind of sin against Jesus' command to "judge not." Allowing oneself to lower the status of another human being in one's own judgement, condemning another to an inferior status, is exactly what Jesus was prohibiting when He taught: "Everyone who is angry with his brother will be liable to judgement; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire" (Mat. 5:22, ESV). So let us examine this Scripture more closely, to see exactly what Jesus actually meant when He said this.

In Matthew 5:22, the first clause does not refer to all kinds of "anger," only to the kind which falsely judges a brother to be inferior. There are right kinds of anger, since God Himself has anger, and God is holy, utterly sinless. In God's Word, man is also commanded to be angry against sin. But man's anger dulls his brain of flesh, makes him unable to reason clearly, and often causes him to say hurtful things that are not the whole truth, even outright lies. Man's spirit is not mature enough to control his flesh while he is angry. So God commands us to be angry, but within limits: "Be angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil" (Eph. 4:26-27, ESV). "Be angry" is a command (a durative present tense in the imperative mode). So God wants our spirits to "remain angry," that is, against sin and even against the sinner, recognizing the seriously harmful nature of sin, knowing sin must be stopped for everyone's sake. But then one also needs to calm down the flesh, to act rationally, to pray and seek Christ's counsel, to seek the best way to deal with a sin. Perhaps that sinner is able to repent into the truth. If so, one needs to effectively explain how the sin is harmful and teach the real truth in a clear, understandable manner. Even if a sinner is not able to repent, it does no good to give the devil an "opportunity" to rule you through your flesh, by letting your flesh impulsively do something that might be just as sinful as the sin you are angry about. And we cannot rely on man's force to stop sins, not unless God tells us to use force (which God seldom does). Besides, an unlawful use of force, in anger, reveals a lack of faith in God, since it is acting upon faith in one's own strength, which is a sin. And acting through anger is "liable to judgement" by both man and God. Even secular authorities may rightly put you in jail for angry

violence. Thus, before we act, we should calm down, pray, and do so as soon as possible, before the sun sets and it disturbs our sleep. Then we can do what God commands as a real solution for the sin.

In the next clause of Matthew 5:22, the word “insults” actually refers to something much worse. It refers to labelling someone with the title of ῥακά *(rhaka)*, which, in context, is a dehumanizing term implying worthlessness, uselessness and total inferiority. To label another human being with the term ῥακά—here, presumably without anger, since this second clause is deemed worse than the first, so it refers to something one believes to be true even when one is calm—is the kind of arrogance and sin that makes one guilty before the “elders” of Christ’s real church throughout the world. For it actually says one is “liable to the Sanhedrin.” And the Sanhedrin was a council of the most respected elders in the entire universal church of Israel, men who judged matters of life and faith for all the religious Israelites throughout the world. Of course, the King, Jesus, the only Judge of all matters of life and faith, has entirely replaced the Sanhedrin. So here Jesus was indicating that you cannot belong to His true church if you consider others to be inferior to you, if you dehumanize anybody in such a way.

Then the third clause indicates an even worse sin. Anyone who labels another human being as a μωρός (*moros*, like the English word “moron,” here translated as “fool”) is made subject to hell and its fire. Of course, “fool” is a bad translation here, since it implies so little. In context, μωρός was viewed as an even more dehumanizing term, worse than the previous term ῥακά. Thus, μωρός seems to be used in an ecclesiastical way, as it was in the Septuagint's translation of Isaiah 32:6. There μωρός indicated one whose very heart was evil, a child of hell, an utterly ruthless one who actively practised evil and twisted Scriptures to proclaim error. So, to label another person as a μωρός is to judge and inwardly sentence that other person to hell. It is to act as God, since only God can rightly judge the heart of any human being, to determine whether or not He created that one's spirit to be His child. Thus, Jesus is saying that, if you do not allow for the possibility of a sinner to be one of God's lost elect, as one who might bear an innate ability to truly repent, then you are in danger of hell's fire.

Yes, we see some who do horrible, ruthless, even psychopathic things. So we must judge their sins as sins. And we should do God's works to “undo” or prevent those sins, for the good of all. But we still provide an open door for the sinner’s repentance, at least a safe crack in the door. We do not totally write sinners off as fodder for hell. If some good is in them, God will find it when we cannot. For remember how the apostle, Paul, was once a murderer of innocent Christians, but totally repented.

Likewise, it is equally wrong to judge some as being more righteous than others, superior to others. We might say one has this or that gift or attribute or skill which is superior to what most others possess. But that does not mean the person is superior. Only the God-given gift, attribute or skill is superior. Since any superior gift is from God, granted for His purposes to whomever He places in a particular position to effectively use that gift, it is not the recipient of that gift who is to be praised, but God. And it is usually true that a vastly superior aspect of any person will also be accompanied by several vastly inferior aspects. All who are excessively gifted in one aspect depend on others for many other aspects of life, making all totally dependent on each other and upon God, which is to help us build love for one another and for God. Above all, those whom Satan’s world order most esteems are the least esteemed in God's eyes. God even calls them an abomination (Luke 16:15).

Therefore, it is wrong to esteem anyone above another, since it does not build the kind of humility which gathers one into the common flock of all God’s people, and nullifies God's true, irrefutable teaching that literally declare all human beings to be sinners. We can encourage our brothers and sisters by telling them how they are loved and valued by us. But we must never compare one with another, exalting one above another, since such appraisals are always false, always based on lies and

delusions about both the esteemed and disesteemed ones. More highly esteeming anyone is deeming others to be of less worth before God's eyes, which is a lie. So deeming one to be "superior" is not judging rightly. Also, the more esteemed ones are often allowed to sin with impunity. This sin of esteeming men is the heart of the false religion of humanism, the root of its sins of racism, bigotry and prejudice. It is the sin which builds unjust class systems, slave economies and all the church hierarchies which war against God to gain power. Every elite ruling class of more highly esteemed men has always falsely judged others, throughout all history. This false esteem was the foundation of the justice systems in pagan Greece and Rome, but must never be found in truly Christian churches.

In conclusion, when Jesus told us to "judge not," He was actually forbidding us to view anyone as a lesser being. We must never denigrate souls into a class of inferior people and sentence them to an unjustly degrading existence, nor exalt souls into a class of superior, privileged people. And Luke confirms this when he told us that Jesus said: "Judge not, and you will not be judged; condemn not, and you will not be condemned" (Luke 6:37, ESV). Here the word should not be translated simply as "condemn." For it uses the verb καταδικάζω, which actually refers to the act of downgrading the rights of others, making judgements or decisions which involve taking actions against others. So it involves judging, condemning and punishing (all three), whether mentally, emotionally or physically. Also, in context, the first statement is the same as the second. The second merely further defines the first. So, when Jesus commands us not to judge others, He actually means that we must not condemn others to inferior lives as inferior human beings, taking away their rights, whether we do so in mind or in the flesh. Therefore, His command forbids class systems, slavery or an inequitable treatment of anyone, since all such things unjustly "condemn" others to a punishment involving the unjust loss of rights. All such things are evil and false judgements. Men try to justify such sins by saying they "keep order" in their society. But that unjust kind of "order" is evil, oppressive and causes death.

On the other hand, in both the Old and New Testaments, God actually did command us to do the other kind of judging, the process of judging actions according to the counsel of His Spirit and His Word, without coming to the conclusion that another person is inferior or going to hell. Since this process is the same kind of judging that God always does with His elect, it is the kind of judging all God's true children must do for all, since we cannot know, with absolute certainty, who is God's elect and who is not. God even trains and appoints some elderly men with the ability to judge this way, in His name, as their full-time job. These particular mature male elders in the true church are to judge between what is right or wrong, what is just or unjust, what is clean or unclean, and what is holy or common. And this means they are to judge their own actions and those of their brothers. These men are given positions of highest authority, to determine whether or not all the people do right before God. Yet these men themselves are to be judged, by even the most common brothers in the church. For they are to say and do all "in Jesus' name," that is, by His command according to His will. And any other person can also receive a command from God. So anyone can rebuke an elder who sins.

As Paul the apostle reasoned, "Or do you not know that the saints *[i.e., sanctified elect ones]* will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? Do you *[true Christians]* not know that we are to judge angels? How much more, then, matters pertaining to this life! ... I say this to your shame. Can it be that there is no one among you wise enough to settle a dispute between the brothers" (I Cor. 6:2-3,5, ESV). Here, judging the "world" or "world order" would refer to judging their laws and ways, determining whether or not any laws and ways are just or unjust, good or harmful, right or wrong. Paul wanted us to judge "matters pertaining to this life" because Jesus Himself commanded us to judge. For it was a command (in the imperative mode) when Jesus stated: "Do not judge by appearances, but judge with right judgement" (John

7:24, ESV). So now let us define this “right judgement” in the way Jesus' intended. And let well-taught male elders of the true church learn to obey His command to “judge with right judgement.”

The kind of judging which our God continuously does, and will do on the final judgement day, is the kind of judging which Jesus called “right judgement,” the kind we are supposed to do frequently during our lives on earth. So Jesus, our God, is the example we emulate in all acts of judging words, deeds and people. Whatever ways He judged, we judge. And the ways God judged are very different from the ways of judging we see in our churches or our courts of law, although a few elements are similar. Actually, all who serve in all positions of authority, whether secular or in the church, are “judges,” according to the way the term “judge” was used in the Bible. All kings, presidents, mayors, judges, pastors, elders of churches, teachers, parents and so on are “judges,” with various spheres and various levels of authority over various places or groups of people. Nevertheless, even the judgements in secular courts are supposed to be exactly the same kind as the judgements made in our churches and homes. All judgements are supposed to be just and right, made in a way that pleases God, striving to restore relationships, entirely based on God's Word interpreted according to His will.

However, God only gave secular courts (courts which judge matters pertaining to the whole society) the authority to judge matters of the flesh, matters pertaining to the “natural law” (i.e., to the last five of the archetypal Ten Commandments). Yet parents in families and elders in churches are to make judgements in all matters pertaining to life and faith. Naturally, secular courts are expected to have judges who judge in far better ways than most parents are able to judge. Yet, at the same time, God commanded secular courts to learn all their ways from the church. Thus, church elders must learn to judge in ways that are superior to the ways of both secular courts and families. So, although judges in secular courts bear authority to arrest and judge any elder in any church for committing any crime, the true church is to be consulted by the secular courts, and God is to be consulted by all, as well as esteemed above all. Since the church is to be the servant of all men, it was set apart by God to bear the highest authority of all authorities, yet not in a worldly way. For the true church bears no power to physically arrest or punish any criminal, and wants none of this kind of power. Neither doe the true church ever build any hierarchy of authority like other organizations. For all in the church must serve all inside the church and all outside the church. They are servants of all. However, since the knowledge, wisdom, authority and sphere of judgement is different for each kind of judge, we are forced to draw certain conclusions. For example, if we see a man who is not a just judge in his own home, he cannot be a judge or hold authority in any secular capacity, and he certainly cannot be an elder in a church. So, then, how do the common people judge which judges are good or bad judges?

To judge judges and judgements rightly, we all need to define the process of judging in the way God Himself defines it. To begin with, we need to know what kinds of tasks this biblical kind of “right judgement” involves. In the Bible, the first and foremost qualification for any kind of a judge, including all secular rulers (who were all considered to be “judges” as well), was a deep and correct knowledge of God's Word, especially pertaining to one's sphere of judgement. The more correctly a man could handle God's Word, the more he was allowed to speak and act in Jesus' name. For the main task of a right kind of judging is *teaching*. We see, through many examples in Scripture, that the primary work God did, while performing His judgements as our highest and final Judge, was the work of teaching His people about His ways. The judgements in the Bible, such as in His prophecies that judged Israel and other nations, are packed full of His teachings about right and wrong. So, above all, a human judge must be well-able to teach God's true knowledge and wisdom, to correctly handle God's Word, to effectively steer elect souls to God's just, equitable ways for the good of all.

For instance, our Judge Jesus said, “the word that I have spoken will judge him on the last day” (John 12:48, ESV). The “word” He referred to was His body of teachings. Jesus was saying that, as our Judge on the last day, He will judge us according to His teachings. In fact, Jesus will actually judge us by teaching us, and judge us by the way His teachings affect us. Jesus has taught and trained the spirits of His elect children while they lived on earth, and He will complete that teaching and training on the judgement day. Since all His elect are made able to eventually learn and repent into a knowledge of His truth, all elect will be saved. But the spirits born of Satan are never able to do this, so they will all be condemned and sent to hell, where they shall dwell in their lies forever.

When we look closely at passages about judges and judging in the Bible, we often see how the main role of the judges was to teach the people about real truth from God, as God Himself taught His ways and truths while He judged His own people. Every good biblical kind of judge was primarily a teacher of God's precepts, laws and ways. Moses was the chief judge of Israel, and he constantly taught the ways of God to the people. Jesus, the Judge of all heaven and all earth, was primarily a Teacher of God's Word, gathering disciples while He walked on earth. And He still is our Teacher. He now teaches and trains us in an even more powerful way than He did while walking in His flesh on earth. It is these teachings that will either save or condemn a person on the judgement day. Our Saviour is a Judge bearing all authority to save through His judgements, thus, with authority to give all final decisions regarding the correct interpretation of God's Word, the final judgement in all teachings about life and faith. Our faith in Jesus is our faith in His teachings. And His teachings will build better lives for all of us here on earth, then save us from condemnation on the judgement day.

All the elders appointed by God to serve the true church are judges who are gifted by God with a greater knowledge and ability to know and teach His Word. Likewise, all Levitical priests who were qualified to teach rightly also became judges of the people. It was to these priestly judges that God commanded: “You are to distinguish between the holy and the common, and between the unclean and the clean, and <u>you are to teach the people</u> of Israel all the statutes that the Lord has spoken to them by Moses” (Lev. 10:10-11, ESV). So too, this is the duty of the elders of the “royal priesthood” of the true New Covenant church. Clearly, anyone who reads God's Word will see how a biblical judge is always a teacher of God's precepts from His Word. And any teacher, qualified by God to correctly teach His Word is also a judge. In fact, it is impossible to truly teach God's Word without judging. And it is also impossible to judge rightly without also teaching God's Word rightly. Of course, we see very little of this kind of right judging or teaching in our day, and the concept is quite foreign to us. But this kind of judging and teaching is God's will for the church and all nations. All teaching elders must judge “matters pertaining to this life,” and do this through right teachings. To judge rightly, a judge is to ask questions, get personally involved, teach, rebuke and often forgive.

Some refuse to define judgement in a way where teaching is the primary activity. They want to define judging and teaching as two very different tasks, like the pagan Greeks and Romans did. They expect teachers to never make any judgements about what is true or false, much less any judgements about whether or not the actions of the people are right or wrong. And they want judges to simply determine the guilt or innocence of a person, according to the most persuasive arguments of the most highly paid lawyer—then sentence for revenge, with inappropriate condemnation and punishments. They never want to see a judge actually teach a sinner the right ways of God. Nor do they want a judge to ever forgive a truly repentant sinner. They all want punishments, even for those who bear true “fruits of repentance.” For most seek pagan, carnal vengeance, not God's real justice. They do not want their judges to make all things right again in society, causing all to serve for the good of

both the victims and the truly repentant criminals. Most care nothing about the victims or sinners. They only want to hear what makes them feel superior and to see the "inferior" ones get hurt badly.

So people do not want to see real judges judge by an interactive kind of teaching, talking personally with the accused, like God and biblical judges did. They want a judge exalted above his brothers, seated on a throne, dressed in a black gown and looking down on his inferiors. They do not want a group of judges in ordinary clothes seated beside other brothers, all repentant sinners, engaging in dialogue, asking and being asked questions, even very personal questions necessary for a good and right judgement of the heart. But the pagan, Greco-Roman kind of judges and judgements they want have only ever produced unjust results. The best only produced injustice which failed to please God, who is everyone's Judge and Owner. So why do most churches prefer this pagan kind of judging?

As mentioned above, God's elect children will someday judge the angels in heaven. But how will they do this? Will they, like the Greco-Roman kind of judges, sit silently on a high platform in regal robes, listening to cunning lawyers twist words and evidence to make innocent angels look guilty and guilty angels look innocent, then side with the most cunning and convincing lawyers and, consequently, find some innocent angels to be guilty, sentencing those angels to hell, without ever even trying to lead any towards repentance into a knowledge of truth through their teachings? No!

When we judge the angels, we will not be doing any condemning or sentencing. After all, God has already completed His judgement of all the non-elect angels. God has already condemned and sentenced all the incomplete angels who fell into sin.[14] The fallen, non-elect angels are the spirits we now call "demons" or "devils," and Satan is their prince (Mat. 3:22). Now only the elect (chosen) angels, those with pure hearts, remain in heaven. And they always will. So all the angels we will judge will be the elect angels, who can never be condemned to hell, certainly not by us. So, since we cannot ever condemn any angels to hell, the only kind of judging of angels we can do must not involve condemning or punishing. Rather, when we judge angels, it will be by performing the main tasks of a biblical kind of judging; by teaching, correcting, rebuking, counselling and guiding them.

Now let me remain on this topic of judging the angels, because God cast the non-elect angels out of heaven, and will eventually send them to hell, for the same reasons that He will eventually cast the non-elect human beings into hell. To understand those reasons, we must first consider how God created the non-elect angels. God did not make them to be the same as the elect angels, and they did not rebel against God through "free will." Yes, all angels were created perfect in a sinless heaven, then granted all they ever needed or wanted. Nor did they have anyone to tempt them into sin. But, if the non-elect angels rebelled against warm and holy perfection, without being tempted or deceived, we must conclude that these non-elect angels were created by the loving, omniscient, omnipotent God with something lacking inside them. A different and incomplete spirit was placed inside each one. Then this kind of spirit raised up desires for things that were not real and not of God, for lies and delusions. At the same time, these intentionally created defects in their spirits lacked any desire for the warmth of love, truth and light. These creatures were perfectly fashioned for rebellion, and they did rebel against God in a vain attempt to obtain delusions. Above all, they cherished a dream to become their own gods. They wanted to create themselves and their own domains. Of course, this desire was utterly ridiculous and impossible. For an already created being cannot create itself to be its own god. And it can create absolutely nothing solid through its thoughts which always contradict themselves, since it would fall apart withing moments. Still, non-elect angels loved these delusions.

If all angels were created with exactly the same kinds of spirits, if all their spirits were born to love the light and love of heaven, but some rebelled through "free will," this would mean that more

angels will eventually rebel over time. More will be permanently cast out of heaven as the centuries roll by. For if all were created to be the same, they would all have the same defect which irrationally desires to be one's own god, and this desire would be greater than a desire for God's love, truth and light of rational understanding. But that is clearly not true. Two thirds of all angels desire God's love, truth and light, and have absolutely no irrational desire to be their own gods. The plain fact is that an omniscient, omnipotent God must have created the rebellious angels in a way that would cause them to rebel against Him. Then He created other angels with elect spirits that inherently love Him and His ways. Only if this is true could there be any permanent stability in heaven for all who live there.

God created literally all that exists. So the only reasonable way angels in heaven could become evil is if God created them in a way that would allow them to become evil. And God must have done this intentionally, since He can do nothing without planning it beforehand and He cannot make mistakes. So, just as God's own words tell us, God created the wicked for His purposes (e.g., Prov. 16:4; Is. 45:7), including the wicked angels. God caused the spirits of wicked angels to be wicked. Likewise, God created all the non-elect human spirits through one of those non-elect angels, through the chiefest of those rebelling angels, through Satan. God allowed Satan to create some human spirits in his own image. And God did this for a purpose, to work a much greater good through the resulting evil. Wicked spirits cause trouble which God uses to humble His elect children, in a way that allows them to increase discernment between good and evil, so they strengthen and build up God-like love in them—as they turn away from evil and as they war against evil for the sakes of their loved ones.

Of course, God never directly creates or causes evil Himself. Thus, God originally created Satan perfect in his *ways* and *appearances* (e.g., Ezek. 28:15), as a very powerful, capable and beautiful spirit. Yet, although Satan's ways and appearances were the best, his spirit was not. For God made Satan's spirit incomplete and imperfect, unable to love in a just, equitable and pure way, through godly humility. Satan's spirit was not just immature and infantile, like a human spirit. It was fully mature, but missing the parts needed for love. Thus, God did not add evil to Satan's heart. Rather, Satan's evil delusions formed naturally in his incomplete and imperfect mind of his ruthless spirit, a spirit missing any ability to love and, consequently, missing an ability to think any rational, true and unbiased thoughts. If our minds of flesh are incomplete and imperfect, we suffer, but we survive and have joy, as long as we have all the parts of our spirit needed for love. But Satan lacked love itself.

This means that God did not instruct Satan to be evil, nor teach him how to be ruthless. Yet God intentionally created the evils performed by Satan, albeit indirectly, by simply not making Satan with the ability to love in a just, pure, honest, God-like way. With this lack of ability to love in a right way, a lack of ability to build love upon a foundation of God's reality of truth, Satan filled himself with loveless lies and delusions until he rebelled against God and forsook heaven. By these lies, Satan soon became a murderer, stealing the inner and outer lives of men, seeking to own them as his slaves. Because Satan made himself into a liar, and caused himself to hate God's life-giving truth, all that is evil came into the world, where all of it is based on irrational delusions and lies. Then Satan gave birth to the spirits of many children on earth (e.g., John 8:44), who are all created in his image.

Of course, because of this ruthless and criminally minded kind of rebellion, God condemned Satan and all the non-elect angels who followed him, casting them out of heaven and into the lower regions of the earth (Luke 10:18, Rev. 12:9). When the time comes, Satan and his angels will then be cast into hell forever, into a permanent home where they can forever indulge in the darkness of their lies and delusions, where they can be their own gods and forever vainly attempt to create their own domains. And hell is a place where nothing of God or God's light exists, because the non-elect hat God and all that is real from God. So now all demons (fallen angels) dwell in this material space-

time continuum of earth, bound with everlasting limitations or "chains," guarded under the gloomy darkness of their own delusions until the judgement day.[15] At one point in time, after the fall of the beast, Satan will be sent to hell for a thousand years, but will be returned to earth for a short time after that (Rev. 20:1-9). So the permanent punishment in hell for Satan, and all fallen angels, will not actually begin until the material universe is destroyed, just before the judgement day. Meanwhile, until Jesus returns to rule the earth, God gave these powerful spirits dominion over human spirits on earth, over all governments and nations on earth, since all men rejected God when they sinned. The more men sin, the more they are enslaved by demons. However, this rule of Satan and his demons, over the "world order," is a *subject kingdom*, subject to the rule of the High and Almighty King, who is God. And any human spirit or government who repents, who directly serves the High King, is not subject to Satan's power, nor to the power of his henchmen, who are all the other demonic angels.

Still, until the return of Jesus Christ to this earth, Satan remains the "ruler of this world order" (John 12:31; 14:30; 16:11), the "ruler of the air" that works in the hearts of those who oppose God (Eph. 2:2) and the "god of this world" (II Cor. 4:4). The devil is allowed to cast all men into whatever delusions God allows him to choose, to govern their lives as his subjects and slaves. Only the elect, whose spirits are "awakened" and directly ruled by Jesus Himself, are being set free. So Satan "has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel" (II Cor. 4:4). Even some elect cannot consciously know or worship Jesus, our God, through their minds of flesh, not until God's appointed time. When it says Satan "blinded" his subjects, it means he casts their minds of flesh into the darkness of his delusions and lies. Worse yet, Satan and his subject demons often disguise themselves as "angels of light" for the sole purpose of deceiving God's elect children. Likewise, Satan's human children do the same. They often disguise themselves as "servants of righteousness" (II Cor. 11:14-15), in order to infiltrate and deceive the elect through false religions of the world, including so-called "Christian" churches. They work all kinds of false religion, striving to replace true religion with the worship of man and other things. They especially love to create false "Christian" churches. For their greatest pleasure is to corrupt God's elect children. They enjoy leading an elect one's thoughts "astray from a sincere and pure devotion to Christ" (II Cor. 11:3). The devil is always looking for souls to devour. Satan works night and day to steal the light and life of God's truth from elect hearts (I Pet. 5:8-9). Likewise, Satan's children love to corrupt or kill God's elect too. Meanwhile, Jesus also works to rescue His elect from their slavery in Satan's world order.

Satan does indeed possess the power on earth to make human beings pursue any delusions he puts into them, to esteem his world order and things in it. Satan's spirit is far more powerful than any infantile human spirit. And all God's elect children begin their earthly lives as his subjects in his world order (Eph. 2:2). Then all those who worship Satan most reverently, who best serve him and his purposes, are granted the greatest worldly glory and success (e.g., Mat. 4:8-9). In the world order, Satan esteems only those who highly esteem him. Naturally, most Satan worshippers do this unconsciously, by esteeming things in Satan's world order, and do not worship Satan by name. Still, they do worship Satan. For, if you esteem Satan's words and works, you esteem him. Yet his subjects can only worship him through the delusions he puts in their hearts. It is his lies which cause an obsessive pursuit of the world's rewards. People worship Satan through a spirit that never bridles greed or never limits selfishness and self-indulgence. It is his spirit that actually encourages the insatiable selfish ambitions of the flesh, a lust for fame and power, a spirit that allows the flesh to exploit others for one's own ungodly greed or sexual gratification. All who willingly practice and inwardly enjoy sins, which ultimately produce harmful effects or death, worship Satan as slaves of Satan. Then Satan will eventually raise up his own "messiah," the "beast" or "lawless one," granting

him rule over the entire world order in his name, “in all power and deceiving signs and wonders” (II Thes. 2:9). At that time, the only people who will not be his slaves, held by the chains of Satan's dark delusions, will be those truly being saved by Jesus, those whose spirits are ruled directly by Jesus.

Other than God, there are many lords who own slaves, virtually or otherwise. But Jesus owns those lords, and rules as the Lord of all lords, as the King of all kings (Rev. 17:14). So Satan is nothing but a subject king ruled by the High King, Jesus. Satan is a slave owned by Jesus. Jesus, our God, can utterly limit Satan and all his subject spirits, in everything they desire to do. He retains complete power over them. And nothing they do can be done in secret, without God knowing about it before they even think about doing it. Thus, since we do not have any power over Satan—the ruler of the world order who manipulates and destroys us with his delusions and lies according to his slightest whims—we must go to Jesus to be delivered from Satan and his dark delusions (Acts 26:18; Col. 1:13). If we do begin to “resist the devil,” the devil will flee from us, but only if Jesus is indeed in us, as James 4:7 says. If we truly speak and act “in the name of Jesus” (i.e., according to His will and commands), Jesus' power and authority will make our words and deeds effective, and He will bind Satan's power over us. For no one has the power to resist the power of Satan through the human will.

In the meantime, whatever God allows Satan and his world order to do to His elect children will only make their spirits, which were made in God's image, more humble and loving (as in Deut. 8:2-3). And, if the world order kills the bodies of God's elect children, they cannot kill their elect spirits. Their elect spirits will simply receive new spiritual bodies and continue to live, in their real home in heaven, after their purification for perfection and completion on the judgement day. Elect souls on earth will become elect souls in their true home of heaven, in the twinkling of an eye, after death. But all the evil things that all the wicked spirits do on earth will only heap up a greater judgement for them. For the obscurity of their delusions and lies will grow deeper and darker with each wicked word and deed. Then, since the darkness of delusions and lies is all they will be able to bring into eternity, it will be all they shall possess in hell. They will exist within a self-made darkness forever. So the more they gain on this earth, the more pain of ungratified delusions they will receive in hell.

Thus, we must not be “envious of the arrogant” when we see their worldly success and prosperity, their high esteem within this world order, lest this sin of covetousness steal our true and abundant life and love from our spirits, numbing and disabling our hearts until we can no longer bear good spiritual fruit in life. This is why covetousness is a sin. We must realize that Satan is a ruler who only rewards his own most faithfully evil servants in his world order, and this reward only brings them a worse torment in hell when they get there. Satan seldom rewards God's elect children, although he may temporarily reward some deceived elect while they remain deluded and worship him. As soon as any elect one begins to awaken, Satan and his children persecute that one viciously. For Satan knows that God calls all His elect children to “undo” evil works and war against him. Thus, Satan always causes God's most fruitful, faithful elect as much trouble as possible (II Tim. 3:12). Satan prevents the “success” of the elect in his world order, financially and otherwise—unless Satan can use an elect one's success to turn that one away from God, or stop that one from growing spiritually. Add God’s discipline of His own elect children to Satan’s persecution, and you will find that the true elect are usually those suffering the most pain or trouble in the flesh. Meanwhile, God refuses to discipline Satan's children. God lets them pursue earthly rewards, although God may destroy some who attack His elect children. So most rich and “great” ones in the world order are Satan’s children.

Consequently, God's faithful elect are often those who say, “all the day long I have been stricken and rebuked every morning,” until they are tempted to believe, “all in vain have I kept my heart clean and washed my hands in innocence” (Ps. 73:14,13, ESV). They are usually the ones who feel they

cannot “catch a break” in the world order. But they should thank God for this, and repent from coveting the things of the world order. They must consider hell's reward for the wicked ones who are naturally successful in the world order (see Ps. 73:16,17). For why would any elect heart remain stubbornly obsessed with gaining status, wealth and power in the world order? Why pant after those empty delusions, wasting all the time and energy that could be spent in serving God through loving works to benefit all? For each elect one is able to gain a close relationship with the King of all kings, and gain the immeasurable inner wealth and the power of abundant life for eternity. God can provide all that the elect need for the flesh. Sometimes God provides for our needs directly, but most often He will provide through His servants, as we pursue a pure, loving fellowship with His faithful ones. With them, the elect find all they need for a modest life in the flesh, and abundant life for the spirit.

God allows Satan and other fallen angels to dwell on earth until their purpose is fulfilled. Likewise, God allows the human spirits born of Satan to live on earth until their purpose is fulfilled. Only after the elect learn to hate what is not of God, and learn to love God more for what God truly is, will the wicked ones no longer be required. After this, God will take His elect children home and destroy the material creation. Then He will send the demons and Satan's children to hell. And the trouble caused by those wicked spirits on earth seems to be why God shortened the length of man's life on earth. He clearly limited the years of earthly life for the sake of His elect children, so they would not need to bear trouble too long. Also, this lifespan was limited so the wicked would not live long enough to cause too much trouble. For God saw “the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually” (Gen. 6:5, ESV). Thus, God set the maximum time of man's life on earth to be about 120 years (Gen. 6:3). Since God causes our flesh to die for a very good reason, we should not complain about death too much. Nor can we demand that God instantly strike every sinner dead. For it is a good thing God is “slow to anger” with the wicked. Otherwise, since we are all sinners too, God would have instantly struck all of us dead as well. God must be “merciful and gracious, slow to anger and abounding in steadfast love” (Ps. 103:8, ESV).

In all this trouble, we learn to judge like our Father, to be patient and slow to anger, cautious as we judge, not so quick to condemn, with the eyes of our spirits focused on eternal purposes, not on the things of this temporary world. We seek fair and equitable justice for all. We provide for the basic needs of all, care for the sick, seek equal rights and justice for all. At the same time, while preaching against selfish ambition and false religion, we let men pursue them within safe limits, since only God can free men from Satan's delusions. We practice minimum control and censorship, since we cannot legislate a spirit's faith. Only God can cause a spirit to believe His words. And in a church, the Head of every man is Christ, not the teaching elders. So our churches follow Jesus alone, never any man.

Since some of the wicked are deceived elect children of God—just as we all were once deceived by Satan's delusions of his world order, and still are at times—Jesus stirs many elect elders to preach. But Jesus also calls all of His true servants to avoid using force. And, since Jesus puts a God-like love in our hearts, we all want evil doers to stop harming our loved ones. So we all war against evil. But Jesus wants us to fight this war by doing what right before His eyes. And we can only do this by learning to hear His Holy Spirit with our human spirits, since our flesh cannot hear His Spirit. All the elect eventually learn that they need Jesus in order to bring any real justice and freedom into this world, for our families, churches and nations. For human beings are utterly incapable of doing this through their own minds, wills and power. Yet our God will not help us if we ignore Him and pursue things of this wicked world order. For God cannot slander His own name by helping us while we continue to pursue evil, or while we follow lies about Him and His words. If He did help us in our sins, He would be aiding and abetting sin. He would become a sinner Himself! But God must remain

utterly holy for our sakes. So God must represent only true justice and all that is pure in love, never any lies or evil. Therefore, we must seek God alone as we seek true justice and all pure freedoms.

God stopped helping the church after the end of the first century, and seldom helps today's church overcome the evil worked by the secular world, because they rejected Him and His Word. Because the church became a mere institution belonging to Satan's world order, God withdrew His power from them. From the time of Moses to this day, God has often withdrawn His help from the church, since they have very often corrupted His truth, in countless ways. Most often in history, the church has not judged rightly, principally by teaching what God declared to be true, right and wise, and primarily in order to cause receptive sinners to repent into a knowledge of that truth. Thus, every time these churches go out in their lies and in their own human power, they fail. Only when they first seek their God's will and His truth, only when they strive to do things His way, can God justly lend His power to them and grant them a victory over evil, even when they are hopelessly outnumbered.

During the apostolic times, the church tried to follow Jesus rightly. So God guarded that church zealously. God even destroyed the moderately wicked who threatened to mildly corrupt them (e.g., Acts 5:1-11). Then, during the great 18th century revival, some biblical teachings began to surface again. So God once more lent these somewhat faithful ones some of His power. As a result, this tiny, impoverished minority church of powerless believers overcame the vast majority of the powerful "nobles," businessmen and rulers in their land, and turned the opposition of the vast majority of the population to their side. The church defeated the practice of slavery and stopped many other forms of "Roman" injustice, all of which were being routinely accepted and practised in England and America. Unbelievers like to take credit for this. But real history clearly shows that these victories came through a few, lowly believers who actually began to return to some of the real truths taught by God and His Word. They were far from perfect and only found a little of God's truth, but they truly trusted in Jesus. So God lent His power to their just causes and granted them a victory over Satan.

Since that time, however, the church has lost almost every battle against the lies of Satan's world order, even when the church has had more money, more political power and more people than their opponents. Abortions were initially touted as the salvation of women by racist organizations and by other secular humanists who preached the ruthless doctrines of eugenics. But these lies and delusions about abortions were actually strengthened and fed by the foolish and carnal protests of unfaithful churches, more than by anything else. First of all, the protesting churches were so busy defended a humanistic Roman lie about women being the chattels of men, and so busy hating the real truths of God's Word, that they provided ample nourishment for a hungry hatred of God in the world. They fed the world's loathing for God, His church and all the church stood for. The wicked church adeptly slandered God's name by twisting His truth into lies. Then, when the world saw church protesters jeering at impoverished and desperate women who came for abortions, female children with troubled and anxious hearts, weeping in confusion and shame, it confirmed to the whole world that God and His Word were pure evil, but all Satan's doctrines were true, just and compassionate. Yet, in reality, Satan was using his false church to slander God so he could promote the murder of innocent babies. And, during that whole time, the church seldom lifted a hand to provide physical help and spiritual comfort regarding God's love and forgiveness. Nor did the church attempt to correct their humanistic lies and return to the real truths taught in God's Word. Throughout history, we have always seen how the success of the wicked depends more upon the church utterly abandoning God and His Word than it does on anything else. When the church is no longer the light of the world, darkness can succeed in all it chooses to do. Make the church wicked and all becomes wicked. Since God must abandon any

unfaithful church that has become a willing slave of Satan's world order, God has granted Satan's most wicked and deceiving slaves to take the fake churches as their slaves, to be slaves of his slaves.

Because the church twists God's words to mean whatever they want His words to mean, and almost always rejects the real or full meaning God intended His words to bear, they continually sin by making false and unjust judgements. Therefore, God is forced to abandon them to the captivity of Satan, to be ruled by the devil and his world order, whom they love far more than God and God's kingdom. Yet Satan treats all his slaves in these fake churches like second-class slaves, all but the most excessively evil and corrupting cult leaders in those fake churches. Only when a preacher is extremely Satanic, will Satan grant him worldly power and wealth. As for the rest in those fake churches, they are “no longer good for anything except to be thrown out and trampled under people's feet” (Mat. 5:13, ESV). Still, God never permanently forsakes any truly elect ones in those false churches. God is constantly calling their spirits back to Him, though most continuously ignore this spiritual calling, since their false churches teach them to think only through their minds of flesh.

Yet most of these elect will soon be sick of their false churches belonging to the world order, and will return to Jesus. You can almost hear a voice from heaven beginning to cry out, “Come out of her, My people, lest you take part in her sins, lest you share in her plagues” (Rev. 18:4, ESV). Jesus is telling their hearts: “Therefore the Lord waits to be gracious to you, and therefore He exalts Himself to show mercy to you. For the Lord is a God of justice; blessed are all those who wait for Him” (Is. 30:18, ESV). God is now destroying much, although not yet the false church as it slanders His name. At the same time, God cannot grant her any victories over her enemies either. So God waits until the elect in false churches turn from their delusions and worldly ways and leave these fake churches. When they repent to Him, He will grant them all the victories they need. Until they learn to wait for His teachings and commands to the spirits in their hearts, He waits. And, while He is waiting, He continually speaks to their hearts. Yet, without their trust in Him and in His words, our Teacher cannot teach them very much. Of course, this lack of the elect's faith was prophesied from the days of Abraham. Thus, even this lack of faith serves God's purpose. But faith is coming soon.

Remember when Jesus told His disciples that they did not yet carefully consider and comprehend what he said, that their hearts were hardened, their ears did not hear and their eyes did not see (Mark 8:17-18). Just after this, Jesus healed a blind man, but not in the usual way. Jesus could have spoken a word from a distance and the man would have been completely healed, instantly. Yet this time, Jesus first led the blind man out of the town, spit on the man’s eyes and laid his hands on him. Even so, the man was only partially healed, and said he could only see “men as trees walking about.” So Jesus once more laid His hands on the man’s eyes. Then the man could see clearly. So Jesus sent him home, but forbade him from entering the village. There was a very good reason for Jesus healing this blind man in this unique way. It symbolized the way His elect become able to clearly see real truth.

All the elect are born with helpless, ignorant, infantile spirits. So, at birth, none are able to bear any real love for God and His ways, and cannot truly love anyone else either. Nor do many elect spirits gain much ability to love as they grow older, since the world builds and shapes the thinking of their minds of flesh while, at the same time, causes them to ignore and suppress the thinking of the minds of their spirits. So literally all the elect soon become deceived pawns of Satan’s world order. They all begin life as sinners who are “by nature children of wrath, like the rest of mankind” (Eph. 2:3, ESV). However, God the Father brings the hearts and minds of His blind elect children to Jesus. And when they come, Jesus’ Spirit takes hold of those blind ones to them out of the world order, beyond the world’s murky streets and confining walls, into God’s limitless lands where His light shines. Then Jesus begins their reformation by rebuking the blind, delusional, deceived ways in which they see

life. He spits upon their blind eyes, disgusted by the utter darkness of their thoughts. At the same time, He lays His hands on the eyes of their spirits, teaching their spirits about His created realities.

Because of this process, the light of verity enters the eyes of their very spirits, so their hearts start to see the realities God created all around them, both spiritual and physical. Thus, they are no longer totally blind. Still, they certainly cannot see clearly either. They are not yet able to rationally and rightly make sense of the things which His Spirit is teaching to their spirits, not in a way that leads to a correct understanding with an ability to effectively apply those truths in wisdom. Only when these elect begin to admit to their lack of ability to see clearly, and long for a more perfect perception of reality, will they be born again, filled with the Holy Spirit of Jesus, and begin to see more clearly. Jesus lays His hands on them again, whenever they want to see more, enabling them to see clearly. And, once an elect heart is able to see clearly, Jesus warns that one to not return to the world order.

When God once more grants His church this kind of reformation through His Spirit and through true faith in Jesus, we will once more live joyful lives, even during persecutions. And our spirits will once more know and love the real Jesus. Then we will make right judgements and become wise again. As we learn how Jesus Himself judges others, as we begin to use His perfect example to "judge rightly" in the way He commanded us to judge, it will affect all the most important aspects of our lives. When Jesus becomes the only Head Teacher and Lord of every individual man in the church, we will act through a deeper wisdom of the spirit, to gain rewards we can take with us into heaven. We will become more like Jesus. And we will no longer judge others in arrogance, nor see anyone as less human than we are ourselves. All this will happen when we learn to rightly judge the words and actions of ourselves and others in Jesus. Only then can we build lives that please God, bringing justice and peace to this world. Then, when we pray for our Father's will to be done on earth as it is in heaven, our plea will be granted to us. Heaven's loving kingdom will exist on our parts of the earth, where Jesus rules, and even upon the whole earth when Jesus returns to rule it.

Look at the churches. Look at their teachers who cause churches to do what they do. Each pastor and priest proclaims his own private interpretations of God's Word, according to his own preferences. And these false doctrines define the nature of a false god invented in the minds of men. So these false teachers cause the people to worship false gods who impersonate the real God. And while these golden calves are called by the name of the real God, their worshippers do wicked and unjust deeds according to false teachings of false preachers. So these false preachers and their false gods make the real God look wicked in the eyes of the world. They slander the good name of the holy God Himself.

All who teach false doctrines commit a sin which ultimately causes the worship of false gods as well as all kinds of physical sins like murder, sexual immorality, stealing and lies. Thus, the sins of false teachers are far worse than physical murder, sexual immorality, theft, fraud and lying. Jesus spoke to all false preachers in history when He said, "Truly, I say to you, the tax collectors and the prostitutes go into the kingdom of God before you" (Mat. 21:31, ESV). Since Jesus judged false teachers in this way, every true and faithful elect elder must also rightly judge against false teachers like this too. All the elect must heed the Holy Spirit of their Lord Jesus when He warns their spirits that a teacher is false. Then all the faithful elect must reject that teacher, no matter how "nice" he might outwardly appear to be. Or, if most people in a church decide to stay with the false teacher, then all the true and faithful elect in that church must separate from that church. Either way, the elect must never have anything to do with any false teachers, unless one does truly repent into the whole truth from God.

While specifically referring to false teachers in the church, Jesus commanded: "Let them alone; they are blind guides. And if the blind lead the blind, both will fall into a pit" (Mat. 15:14, ESV). Here the

word translated as “let them alone” is an imperative form of ἀφίημι. So it indicates His command and means: “forsake them, leave them alone, abandon them, lay them aside.” God's Word tells us to judge whether or not teachers are faithfully and correctly proclaiming His doctrines that He gave us in the Scriptures. God never wants us to unite with false teachers, nor the people who follow them. On the contrary, God's Word frequently commands us to shun such people.[16] Our only contact with them should be to teach what is truly from God and His Word, but only if and when they will listen.

Now, if we are to do all this judging between right and wrong, righteousness and sin, true and false teachings and teachers, we obviously must first gain a correct and full knowledge and understanding of God's Word. First, we need to become adept at correctly interpreting God’s Word. Then we need to be trained to apply those sound teachings in appropriate, just and equitable ways. So we must now ask if this can ever be done in institutions created and ruled by men, by merely memorizing a man’s faulty translation of God's Word and by learning from men about doctrines that are invented by men.

Think about how and when real truth and real understanding came to men upon this earth. Did real truths, and the kind of wisdom that can effectively do good deeds, came through the kinds of men who “bring necessary order” to our churches? Did anything good ever come by men exerting total control over the people and all they are taught? Or did all that is truly good and wise come through the “rebels” against man-ruled churches and institutions? Well, take a look! Surely everyone who has any real knowledge must admit that Jesus and His apostles brought much truth and wisdom into this world. Yet they were a tiny minority of “rebels” against the massive, world-wide church of Israel run by men according to man-made teachings. Yet all Christ’s truths were nullified and made ineffective as soon as the churches became man-ruled institutions where they taught doctrines invented by men.

The Reformation also brought many “reforms” to an extremely corrupt, murdering, immoral, world-wide church run by men according to man-made doctrines. But the Reformation’s reforms came through a persecuted minority’s revival of some original truths taught by Jesus and His apostles. Then all these truths began to fade as soon as the Reformation turned into man-ruled, man-made institutions who taught doctrines invented by men. The same can be said of the 18th century revival in England and North America, as well as all the subsequent, smaller revivals rising from it until the beginning of the 20th century. Much good came from these revivals of apostolic truths, including the abolishing of slavery, massive reforms to the justice system, all kinds of charitable works and so on. But the active members of these powerful and effective revivals were actually only a tiny minority of “rebels.” And this tiny minority was hated by the vast majority of established, man-centred, man-ruled churches which only allowed man-ruled men to teach only the doctrines invented by men. But all the power and effectiveness of all these revival churches ended when they became man-ruled institutions teaching doctrines invented by men. Some became the worst of all the worldly churches.

The point is that nothing true and real was ever granted to this world by God through organized, man-ruled churches, governments or institutions of men. All that is good came into this world through God’s use of those who directly served Him, those who refused to serve any man and refused to be loyal to any institution of men. All real truth and all real good comes from those who give all their loyalty to God alone, who became rebels against nations, governments, churches and all other institutions ruled by men according to the doctrines of men. How else can anyone escape the censorship and suppression of the devil? Satan rules the world order. And every institution ruled by man, according to man’s teachings, is part of the world order which is ultimately ruled by Satan. Thus, anyone who is loyal to any nation, government, church or institution ruled by man, or anyone loyal to any human being, is an enemy of God. Ultimately, every nation, government, church and

individual must serve only God. All must be taught, trained and ruled by God. All must follow God's own interpretation of His principles, ways and laws taught in His Word. Jesus must be Lord of all.

The only way we can possibly achieve a right interpretation of God's Word, and be trained to apply it rightly, is by the very Spirit of God Himself. A right interpretation is only possible if Jesus' Spirit directly teaches our spirits His own interpretation of His own words. So we listen for His voice as we study His words in the Bible. Then His Spirit will remind us of other teachings in His Word, and harmonize all those teachings into a consistent, rational understanding. After this, His Spirit compels us to use that knowledge in real life situations. Then, as we apply that knowledge, we inevitably make many mistakes and have many failures. Yet He calls us to press on, regardless. And, through our mistakes and failures, we realize that we have not learned enough. So we go to Jesus to learn more. So He teaches and trains our spirits more. In the end, this is the only way to learn. For nothing good can possibly be learned through the teaching and training of men, not unless those men are true teaching elders sent by Jesus. And all true teaching elders ultimately send everyone to Jesus, because He is the only and final authority in all matters of life and faith. For all true teaching elders are equal brothers among all the other disciples of Jesus, and none bears more authority than any of the others. If any brother or sister utters a word from Jesus Himself, that word bears authority because Jesus bears all authority in heaven and on earth. But the person who uttered the word bears no authority. So we fear and respect Jesus as our Lord. We must never call any human being the lord of our lives.

Unless Jesus teaches a correct interpretation of God's Word directly to our spirits, and He trains us to apply it rightly, we cannot serve as His priests. Unless Jesus is our only Head Teacher and Lord, we cannot be His disciples. For one cannot be a disciple of Jesus and also remain a disciple of other men or demons at the same time. And, if one is not a life-long disciple of Jesus, if one's spirit is not being taught and trained by Jesus alone, then one is not a real Christian at all. So we must make a choice. Each must decide whether to be a real Christian who utterly rejects false "Christianity," or to join a false church to worship men and a false Jesus, because one hates the real Jesus with all one's heart.

But make no mistake. Jesus commands us to know and apply His very own interpretation of His very own words. We all must realize that Jesus requires us to correctly interpret His Word, in a way where every teaching is perfectly harmonized with His all other teachings. And all other interpretations will be subject to God's severe judgement, condemnation and wrath on the last day. So, if a church forces God's Word to be twisted out of shape until it supports the "more literal" teachings of Platonism, although most of the resulting doctrines logically contradict one another, those Platonic interpreters of Scripture are subject to judgement. Of course, some simply call their contradictions "mysteries," so they will not need to give men any real answers to defend their irrational interpretations of God's Word. This foolish little ploy satisfies some. But, when they must answer to God for the spiritual adultery, wars, murders, torturing, oppression, persecutions, thefts and greed they supported through their false doctrines, God will not be fooled. Those millions of fake "Christians" will be cast in hell.

So we had better begin to pray and diligently study His Word, seeking the real truth. For any false interpretation will surely cause great harm or even deaths in the end. Also, if Jesus tells our hearts that something is wrong in a particular English translation of the Bible—that some intended meaning is missing or some false teaching has been interpolated into it—then we must return to the true Word of God and study it prayerfully. That is, we must return to the Bible in its original languages, to seek Christ's full and correct meaning from it, through prayer and faith in His ability to teach us that true meaning. We must let Jesus' Spirit guide our spirits into His intended meaning of His Word. Human teachers can never free us from the delusions and false reasoning of the world and its false churches, since men teach can only our minds of flesh. Our only hope is for Jesus to directly teach our spirits.

Above all, we have to deal with deceivers who try to make their words look like truth by quoting Scriptures to dupe people into believing they teach “in God's name.” Of course, when they quote Scriptures, they do not apply them correctly to what they are teaching. They subtly interpolate false meanings into some while they nullify essential meanings from others. They interpret out of context and in many devious ways, with all kinds of false logic and appeals to the feelings or cravings of the flesh, in order to promote their delusions and lies or to justify their sins. But we must remember that even Satan quoted Scriptures, with false applications, when he tempted Jesus (Mat. 4:5-6). And the devil, together with all his children, still tempt God's elect through falsely interpreted Scriptures.

Now many of the more gullible elect believe those liars, simply because of their ignorance of God's Word. For, when those arrogant, false teachers teach, they confidently present themselves as good, authoritative and humble ministers sent by God. Thus, many elect trust them, since their suppressed, untaught, slumbering spirits know too little to question the motives or teachings of those deceivers. For we must realize that we are all half-asleep, unable to see much of anything going on around us. Besides, most elect have no time to study God's Word through real prayers from the spirit. So they are seldom able to use God's Word to effectively oppose the false teachings from the false preachers. But Jesus effectively opposed false teachings and false interpretations of Scriptures when Satan tempted Him (Mat. 4:4,7,10). And Jesus drove Satan, the prince of demons, away. So Jesus can do so for us as well, if our spirits will only listen to Him. Yet most elect will not wait for His good counsel.

To prevent the elect from going to God’s Word in prayer, and thus finding truth from Jesus, false teachers also teach false methods of interpreting God's Word. Then, whenever the elect apply these false hermeneutics, they are sure to find the same false meanings that the false teachers teach. They read God’s Word, but glean nothing real or true, since they see only some of the physical words of Scripture, those that support the delusions and lies of their false teachers after they are jumbled, twisted, slashed and read in the dark. And, if anything in God’s Word clearly opposes the lies and delusions of their false teachers, it is covered in the black paint of falsely defined words to hide its meaning, or hidden under a pile of distracting information, or erased by simply calling it culturally irrelevant, and so on. Thus, the elect often spend their entire lives believing the delusions and lies of false teachers, false meanings that God never intended His words to bear. Now it is time to stop this.

Usually false teachers teach their false methods of interpretation simply by demonstrating how they interpret Scriptures. But others will teach their false methods in colleges, in courses that supposedly teach “biblical hermeneutics.” However, the fruits of false churches prove, in varying degrees, that they are indeed teaching false doctrines. Their worldliness, loveless apathy, immorality, ineffective stands against evil and other fruits of their spirits prove they are not interpreting God's Word rightly, and they are teaching at least some false hermeneutical principles. Sometimes the worldliness of their methods are hidden and subtle. Sometimes they are overtly wrong. However, none truly follow the method of interpretation practised by Jesus, who demonstrated the only fully right method of interpreting Scriptures. And only Jesus’ hermeneutics was used by the apostles and prophets. Thus, for us to gain the right interpretation from Jesus, we must learn the correct way of interpreting God's Word, so the teachings of Jesus' Spirit to our spirits will not be blocked through false hermeneutics.

To rightly interpret God's teachings, and for our spirits to actually hear the words of Jesus' Holy Spirit to our hearts, the first thing we need to know is the method God used to teach us His Word in the Old and New Testaments. For God's method of teaching is often disdained by men, since it is not systematic like the Greek or Roman methods. First know that God will only teach us the parts of His Word that we are able to comprehend at any given time. God personalizes His teaching of our spirits to meet each of our unique abilities, needs and God-given gifts. So the Holy Spirit of Jesus will often

teach one person a great deal of depth concerning one area of knowledge and wisdom, but will teach only elementary principles of another. Yet His teaching seldom dwells on one topic very long. He slowly builds on elementary teachings with more complex teachings, but only after we first master the first principles, since the more complex ones cannot be comprehended until then. Thus, God's way of teaching is a very informal and personal apprenticeship, made to suit each individual. Yet His informal, personal method has always proved superior. It is far better than any formal, impersonal, systematic methods, better than lectures by a stranger to faceless masses in large audiences. Still, His personal method, which all teachers sent by God also adopt, is almost never acknowledged as better.

> "Hear, O Israel: The Lord our God, the Lord is one. You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise." (Deut. 6:4-7, ESV).

In Deuteronomy 6:7, the "children" included anyone being taught by any teachers sent by God. Above all, this is the method our Father and Jesus use to teach our spirits in our hearts. So almost nothing in His Book is a systematic presentation of doctrine, where one spends years in a classroom being basically "brainwashed" into believing the interpretation of an esteemed authority chosen by men, without being given the time or opportunity to adequately meditate on it so one can ask questions or dispute those teachings. One is simply expected to rely on the authority of the human teacher. And, because these teachers are never acknowledged as fellow disciples like all the others, as human beings without any authority, Jesus is never truly acknowledged as the only Head Teacher and Judge of all, the only Teacher bearing authority in all matters of life and faith. Also, along with this human authority, there is much authority granted to the false teachings of these false teachers. Then all their students bow to the authority of these false teachings, without questioning them, simply because they are approved by their false human authorities who usurped Jesus' authority.

We must admit that no human being is the same as any other human being, and each individual will learn, comprehend and apply different kinds of knowledge at different levels. Therefore, God's method of personal apprenticeship is necessary for all. Then we must also acknowledge that most of the more complex principles taught in God's Word are built on a foundation of a wide variety of more basic principles. For everything taught in God's Word is harmoniously tied together, since all its teachings are about one thing, learning to love God. Even principles about how to love other people are actually about how to love God. So one cannot separate one principle from another, or systematically discuss one doctrine without making reference to literally all the other teachings in the Bible. For instance, to comprehend the ways God taught us about governing a whole nation, one must first fully comprehend the ways God told us about how a nuclear family must function. And to wisely build a godly, loving, joyful family life, one must first know how to personally relate to one's Father in heaven and to one's older Brother, Jesus. So we need a sound understanding of all the basic principles taught in Scripture, pertaining to all the subjects, before delving into one specific subject.

And to gain a sound understanding of all basic principles, it takes time. Not one of basic principle can be taught to one's mind of flesh through a human teacher. All basic principles must be directly taught by Jesus' Spirit to our spirits, and all must be experienced in real life situations before any of them can be truly and fully comprehended by our spirits. After we learn these basics, over a long period of time, then we can begin to specialize in the knowledge and applied wisdom of the specific topics required to fulfil our own unique destinies. But specialized knowledge and applied wisdom is

also all taught through experience. So no teaching and training to become good disciples of our Lord Jesus can be done in a classroom, and no one can possibly become a teaching elder in a classroom.

Of course, every Christian needs many hours of Bible study together with teaching elders who can help them. But those elders must help the others like older siblings, or like their siblings who work as faculty assistants to the one and only authoritative Teacher, Jesus. For God's kind of teaching cannot be done in a Greco-Roman way. It must be done in Christ's way, letting the more spiritually mature men make comments on the Scriptures during open discussions, through an interactive and informal kind of teaching. Apart from meetings of elders to pray about and make judgements about specific topics and situations, a broad and general range of topics must be discussed by each small group. For each one's experiences in life, or even during that day or week, must be brought into the discussion, since those experiences are given by God to teach the spirits of those experiencing them.

Teaching the deep and wise truths of God's Word can never be done effectively through systematic methods of teaching. Yes, small parts of the Bible do follow one particular line of reasoning, and are presented in a systematic way. And true elders in the church must use logic and rational thinking to teach God's Word, often through systematic presentations, since all that is taught in God's Word is truly logical and rational, even in the deepest and most effective way possible. God created all logic and all reason. But all true logic and reason are personal and must reach the mind of the spirit in the heart, since only the spirit is able to be truly rational, and the intellect of the flesh can never be truly rational. Also, look at how all the "systematic" passages in God's Word were designed to address certain issues that were relevant to a particular person or group of people at the time of its writing. And those passages are not nearly as "systematic" as the teachings in so-called Bible colleges. The prophets and apostles usually varied topics according to concerns. They personally addressed the core causes of the most pressing personal problems of their audience. Their method of teaching was always more like an apprenticeship of beloved children or brothers. Also, they never wrote a trite and superficial exegesis of anything God ever taught, but spoke passionately, straight from the heart.

Looking at the teaching methods taught by Scriptures, we also see that God most often did not state a principle first, then follow it by giving examples that illustrated the application of that principle. Rather, God usually did the opposite. God first gave us, in no particular order, illustrations of His decisions and actions (mostly through the Bible's historical writings), along with examples of what He called sinful or what He called righteous (mostly through His law). God expected us to ponder these examples and illustrations. Then He expected us to frequently and informally discuss whatever He revealed through our meditations about His examples and illustrations. Also, when a father taught his children about the ways of God, or when a teaching elder taught his people, the primary method God wanted them to use was to "talk of *[God's precepts]* when you sit in your house, and when you walk by the way, and when you lie down, and when you rise" Deut. 6:7, ESV), while using examples in Scriptures and the spontaneous guiding of one's spirit by God's Spirit, to interpret those precepts.

This was the method used by Jesus and the apostles, even by most Jews of that time. A church service centred on a Bible study. After Scriptures were read, men would engage in a very informal and interactive discussion about the Scriptures. And good churches strove to derive all the principles they taught and discussed from the examples and illustrations in the Bible, although there was no formal rule to do this. They also used examples and illustrations from experiences in life to teach the principles taught in Scriptures. Furthermore, any man could ask questions or make comments, often about unrelated topics, according to whatever God pressed upon his heart. Answers were given and discussed by everyone, although the best answers usually came from the most mature teaching elders, and these were more cherished and remembered by all. We know Jesus taught in this way

because His *Sermon on the Mount* was basically a weekday Bible study of this type. Of course, the Scriptures simply recorded Christ's answers to many questions asked by the men, while the questions themselves were not recorded. However, it is certain that many men asked many different questions and Jesus was answering them one by one. Likely, other rabbis were also answering those questions. But the answers of Jesus were the most cherished and best remembered by all. Jesus clearly did not stand up and give a lecture or sermon at that time, one that drifted from one topic to another. The reason the *Sermon on the Mount* so frequently changed topics was because Jesus' words were given in response to many questions and comments of many participants during a long Bible study. Jesus was participating in the same informal, personal teaching method used by all the churches back then.

The result of these informal studies, every week for several decades of one's life, was often a deeply ingrained and thorough knowledge of God's Word, with the wisdom to rightly apply God's truths. Thus, just as God's law declared that He wants His authoritative words to be established in our hearts by using the informal method He commanded to all "fathers" (Deut. 6:6-7), including all teachers who were to act as fathers, just so it was done. God wants us to teach younger brothers informally, not in a formal systematic way. We need to grow in our understanding of His Word, by sharing ideas and thoughts during our everyday lives, by challenging interpretations and being challenged about our own interpretations, so each one's different experiences and perspectives will keep each of us from developing a shallow, narrow perspective. For we all need to learn the whole of God's Word all at the same time, since all the principles and precepts are interconnected with each other. We need a basic understanding of the whole Word in general. Then this must grow deeper and deeper. And only a deeper understanding of the whole will enable us to grow into a thorough understanding of any specific subject. But a narrow topical study with a systematic approach often becomes very warped and distorted, since it does not take into account basic principles from all the other teachings of God.

Throughout our lives we are to meditate upon God's words and upon what our brothers say, as well as upon the events of life, personal or public. And we are to pray to Jesus, to seek His counsel, as we meditate upon His Word and life. Then He will grant an ever-increasing understanding, which makes His teachings become real and alive in our hearts. We are to thoroughly examine, think about and pray about whatever truths strike our hearts most poignantly. Our hearts are to search out the various principles involved in each example and illustration God provides in His Word, while observing how God prioritized the principles involved in forming His decisions, and how those principles interacted with one another. And we are to keep the whole of God's Word in our minds while we interpret any particular passage of Scripture. All must be interpreted in both its local context as well as in its global context of the whole body of God's teachings. Only in this way, can we begin to learn how God Himself thinks and makes decisions. We learn the knowledge God knows and how to apply it in the same way God applies it. We learn God's right and wise ways. We begin to think more like God.

Throughout our lifetimes, we are to gradually weave together these meditations—not only about the examples or illustrations in His Word, but also about events occurring our own lives and all over the world—into one whole, harmonious, cohesive, comprehensive body of knowledge with the wisdom to apply it correctly. And, actually, this gradual, informal, unsystematic, plenary method works much better in developing a real understanding of almost anything complex. It works more effectively than any systematic method of teaching, because it introduces far fewer irrational contradictions between various teachings. So it develops a much more "living" and useful comprehension of the principles taught by God. Thus, it was with wisdom that God chose to teach us in this way in the Bible, little by little, "randomly" covering a wide variety of subjects, whatever is important at the time it is needed.

Thus, if we want to know how to justly and correctly judge according to all the harmoniously interwoven principles God teaches in His Word and in our lives, how to rightly handle His Word, we must use this method. We cannot brainwash young disciples of men by overwhelming them with massive amounts of information, without granting any time to properly “digest” it, without giving them any opportunity to meditate upon it until real questions begin to surface in their minds. That method of indoctrination was used by the humanists, and it is now the method used by Bible colleges too. But we must provide an informal atmosphere, where male disciples of Jesus, not disciples of men, can freely gather and learn at their own pace for decades, with many opportunities to discuss all they learn. Discussions must include men of all ages, with at least some of the most mature male disciples present. Female disciples should also gather there. But, since only males can provide any kind of real structure for the inner life of their families and the church, only the men should be allowed to ask the questions or make comments related to the building and maintenance of those structures. Men must, throughout life, study God's examples and illustrations of His judgements, and know how God approves or disapproves of man's judgements, so they might learn loving wisdom to build and maintain solid, just, loving structures in their families, churches and nations. We must live in Christ and learn by living in Him, with much interactive discussion, and with much meditation upon all His precepts. During our daily lives, men must sharpen each other, all in Christ Himself.

The method of teaching in secular educational facilities and Bible colleges is wrong and ineffective. Their Roman lecture method has even been criticized by secular “experts,” denounced as far less effective than the informal, interactive teaching methods. History has conclusively proven that the current systematic methods of indoctrination have only produced scant and usually noxious fruits, some toxic enough to cause death. They have used these methods mostly on the youth, to inundate their minds with propaganda that they can never adequately meditate upon or question. If the goal is to produce skilled drones who perform physical tasks through rote memory, a systematic method may be effective. But such methods can never produce true, inner understanding or any kind of real wisdom. So a young person graduating from a Bible college is usually permanently corrupted in the way he or she thinks, so much that the youth may be disqualified from ever becoming a member of a real church ever again. Because one thinks one knows something by the time he or she graduates, but knows only delusions and lies of human authorities, one is inwardly prevented from receiving real truth from Jesus' counsel to one's spirit. Such graduates know only false methods of gaining false knowledge from deluded men. So they can no longer learn from the real Jesus in a real way. Many are no longer able to think rationally and ask real questions. Nor can they truly meditate and pray inwardly to gain any real answers directly from Jesus. They are often made into useless vessels.

Of course, this does not mean that we should make it a “rule” to never systematically analyze, teach or apply any principles. For the informal method has very few rules. An informal method, teaching through love and a knowledge of each individual's strengths and weaknesses, is simply teaching each individual in the way each is best able to learn, and teaching all that each one is able to learn. When considering a deeply rooted and complex problem, Jesus may want us to use a systematic approach for it. We must not make too many rules about the methods used for anything in life, since different situations for different people require different methods. But even the most systematic methods, which may need to be used for the most critically serious matters, require informal elements to them.

For example, God's Word directly states a number of principles for a somewhat systematic method of making right judgements, although it is not entirely systematic and certainly not formal. God commands us to “enquire diligently” (Deut. 17:4) and to seek the testimony of at least two or three witnesses (Deut. 17:6), where someone presenting physical evidence is also a kind of “witness.”

Then multiple judges (knowledgeable teaching elders) are to carefully cross-examine all witnesses, including those presenting evidence, to determine if their testimonies are true, or if the physical evidence they present is valid (Deut. 19:18). Yet, during this entire systematic process, it is assumed that the motives and intentions of any individual being judged must be examined too, with care and in subtly revealing ways. All judgements must determine intentions and motives, and whether there can be true repentance or not. For all maximum penalties are only for those who commit sins or crimes intentionally, with a malicious motive and without any repentance. But those who did a crime unintentionally, without any malicious motive, or those who truly repent, must be set free. No just judgement simply determined whether or not a person did the crime. Justice was also to determine why they did it and for what reasons. Then the criminal was to be taught what should be done, and why that right way is necessary for the good of all. This teaching about God's right ways provided an opportunity for repentance and focussed on solving problems. This is how God wants each unique case to be judged, individually and informally, with many questions and with much discussion, even about personal thoughts. God forbids us to judge in the way Greco-Roman judgements are made.

Above all, God taught us how to make right judgements through the many examples of judgements He Himself made. And the primary work of God, in all His judgements, was teaching. When God engaged in the process of judging individuals or whole nations, including His own church of Israel, He first sent prophets and preachers to them, to teach them what was wrong and what was right. Of course, God already knew the sins and crimes they had committed. God already had pronounced them guilty. But, before He punished them, He taught them. If they repented into the truth, like the Gentile state of Nineveh did during the days of the prophet Jonah, God did not punish them. If they refused to repent, like His church of Israel did many times, God punished them until they repented. And, by following God's examples of these principles recorded in God's Word, many believers also learned how to judge rightly. Thus, we saw Christians advocate for justice reforms like parole systems and the education of prisoners, so that those who repented could rejoin society and become contributing members in it, without any stigma attached. Based on the fact that all human beings are equally sinful, a truly repentant sinner is not to be treated as a one who is less than all other citizens.

Not only in biblical times, but for all time, God has continued to illustrate how to judge rightly by the way He Himself is always applying His principles to personal lives and to whole nations who obey or disobey Him. In the end, those who spurn His teachings destroy themselves and usually many others too. But those who follow in His example, rightly handling His Word in the ways He Himself applies His own teachings, are blessed, and become a great blessing to everyone they touch.

Thus, through God's examples, we find one of the more important principles for making right judgements is this: When we judge, there is to be a "decision between one kind of homicide and another, one kind of legal right and another, or one kind of assault and another," and so on (Deut. 17:8, ESV). That is, we must realize that there are "degrees" of guilt regarding any particular kind of sin, where that degree of guilt is always based on the motive and intent of the one committing the sin. In all God's judgements, He found different degrees of guilt in each individual and, therefore, He assigned different degrees of guilt and gave different levels of punishment for each individual in each circumstance. When two committed exactly the same sin, God judged each one differently. Consequently, when judging anyone or anything, after we determine that something wrong was done and who did it, we must also find out how and why the sinner or criminal did the sin or crime. We do not merely judge guilt or innocence, although this is one of the preliminary steps. The more difficult steps follow this. After determining that something is indeed a sin or crime, and after finding the one

who did it, we need to accurately determine exactly how much guilt, if any, this individual possessed while committing that sin or crime. That is, we thoroughly examine all one's motives and intentions.

The guilt and condemnation of a sinner increased in direct proportion to the amount of malicious intent, the unjust motives and the personal capacity involved in committing the sin or crime. If one had no intention of committing the crime, if it was done by accident or in ignorance, without any negligence, there is no guilt for the crime. The crime becomes a tragedy for both the victim and the perpetrator, something allowed by God, either as a punishment or perhaps as His discipline, to bring about a more intense focus upon Him or His ways. But if one committed a crime through negligence alone, perhaps through greed or apathy, then one becomes more culpable for the crime. So the guilt and punishment can be greater, although one is still not fully guilt. Or if one sinned while one was incapacitated by alcohol or drugs, if something reduced one's ability to exert self-control and make rational decisions, the sinner may also be charged with a kind of negligence and remains partially guilty, although one is not fully guilty. Many other factors need to be considered as well, such as coercion, mental illness, dysfunctional thought processes or even demonic possession. Only if the motives and intentions were malicious and deliberate can the sinner be held completely guilty for the crime and receive the maximum penalty prescribed by God's law. And no human court should ever exceed the maximum punishment set by God. The severity of any punishment is never to exceed the severity of the crime or level of the sinner's motives and intentions. At most, a criminal must pay an eye for an eye and a tooth for a tooth. Also, only those who showed no mercy in committing their crimes are to be shown no mercy in their punishment, if they earned the maximum penalty (e.g., Deut. 19:19-21; cf. James 2:12-13). However, we must never forget that God never assigned any minimum penalty for any physical sin or crime, not even for murder. Therefore, even if one did a terrible sin or crime, but that sin or crime was deemed unintentional, no punishment was required.

Now God commanded, "Render true judgements, show kindness and mercy to one another" (Zech. 7:9, ESV). So only merciless psychopaths should receive the maximum penalty, without kindness or mercy. For their hearts are totally incapable of responding to mercy and kindness. Psychopaths only respond to physical threats, to the fear of physical punishment, and often not even to that. In the eyes of a psychopath, anyone who shows mercy to them is just a worthless dupe whom they can exploit. Since these merciless ones are inwardly lawless, without any ability to justly love anyone, they only respond to a fear of the law. So it tells us that "the law *[i.e., the maximum punishment of the law]* is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane," for all who have no love, no heart to do God's loving will (I Tim. 1:9, ESV).

If there was no bad or malicious intent or motive at all when a sin was committed—if a person committed a sin accidentally, or through some kind of coercion, or through a temporary madness—why should such a one receive the maximum penalty, the same punishment as the psychopath who continually practices to perfect his evil? God's maximum penalty was not for those with teachable spirits; not for those with the potential ability to love in a just and God-like way; not for those who are able to truly repent from their sins and into a knowledge of real truth, when they receive right teaching under favourable circumstances. In other words, the law is not for condemning any of the elect, although the law can be used for condemning and punishing sinners. Even if the elect sin through blind rage or other temporary emotions of the flesh, but their spirits later repent through godly sorrow, mercy is to be shown. They must be given a penalty less than the maximum, or often no penalty at all. For remember, God never set any minimum penalty for any sin. God had always allowed for complete forgiveness. So a sinner may be punished lightly, if there is still some impure

motive within. But a sinner may not be punished at all, if all impure motives and intentions have been purged from the heart. Many times God allowed a sinner to suffer no consequences whatsoever.

> "Blessed is the one whose transgression is forgiven, whose sin is covered. Blessed is the man against whom the Lord counts no iniquity, and in whose spirit there is no deceit" (Psalms 32:1-2, ESV, cf. Rom. 4:1-8).

When an elect spirit learns to be honest about his or her own sins, those sins are fully forgiven. This is why Christians, after the Protestant revival of the 18th century, started to demand changes to the old Roman justice system prevalent throughout Europe at the the time. They wanted an acquittal or reduced sentences for unintentional crimes, for crimes with extenuating circumstances, for those done in ignorance or through coercion or through diminished capacity, and so on. This is why they pushed for parole systems, releasing criminals from prison if they proved to be repentant. We must always remind ourselves that, while God defined a *maximum penalty*, God never designated any *minimum penalty.* Since God allowed for the complete forgiveness of any sin, so the sinner might be freed without any penalty, we likewise must allow for the complete forgiveness of any sin, without any penalty. God's law put in place a whole system for the complete forgiveness of sins committed without malicious intent, for sins that most Bibles call "unintentional" sins. In fact, if God did not allow for this complete forgiveness, not one person in history would ever be able to enter heaven.

So now we must learn from God when we are to forgive and when we are not to forgive. This is critical for the protection of the innocent, for the freedom of those whose hearts are right before God. Above all, the Holy Spirit of Jesus must make this clear in our hearts regarding every particular sin committed by each individual sinner. In every judgement, we must ultimately let God decide, and seek God so we may clearly know His decision. For every decision must be based on the motives and intentions of the heart, and no man is able to fully see these. Still, judgements must be made on them, to provide a suitable result for each individual. For God's Word provides many examples of how people who committed basically the same sin received different kinds or degrees of punishment based on their motives and intentions. And, if we are to judge rightly, we must judge all in this way.

One of the best examples of how God's judgements were made according to the motives of the heart occurred during the days of Moses, when Aaron, Miriam and Korah all committed basically the same sin. Each had different motives and intentions of the heart, which caused each to bear a very different degree of guilt for the same sin. Consequently, one of the three sinners repented completely and immediately, while one repented in time. Then the one with malicious motives and intentions did not repent at all. So one was not punished at all, while the other two received different punishments.

Now, as mentioned, all three committed basically the same sin against God. They all rebelled against Moses. And, since all Moses said or did was expressly said or done by God's commands to his heart, their rebellion against Moses was actually a rebellion against God. Besides, Moses was not the kind of teacher and judge one would ever want to rebel against. For Moses was never harsh, never like a worldly dictator. On the contrary, Moses simply considered himself to be a lowly servant of God among equal brothers. He took no glory for anything, but always and truly gave God all the glory.

Still, Korah and his followers imagined Moses to be just the same as all the vain, self-indulgent, self-glorifying pagan rulers they saw in the world, the kind who jealously guarded their ill-gotten power obtained through ruthless cunning. So Korah and his followers wanted to grab a little of this imagined glory and power for themselves, since they felt they were far more adept, articulate and intelligent than Moses, far more qualified to be stronger, "better" rulers, in a parasitic pagan way.

Of course, God knew why He had chosen Moses. In fact, God loved and chose Moses precisely because Moses was not like pagan rulers, because Moses was humble, loving and faithfully served Him, without seeking personal wealth, esteem or special privileges. So, when Korah opposed Moses, Korah was clearly opposing God, and did this through a delusion, by wilfully believing a lie. Thus, God called Moses and told him to confront Korah. Then Moses dutifully prophesied the words God commanded him to speak: “In the morning [Yahweh] will show who is His, and who is holy, and will bring him near to Him. The one whom He chooses He will bring near to Him” (Num. 16:5, ESV). In no uncertain terms, God declared that a man must not raise himself up to rule over and judge His church. God does not let men choose who will represent Him in the church. Rather, God chooses His own servants to rule and judge His church. And this same principle applies to this day.

Now Korah and his followers were given one night to ponder their actions and repent. Then, if they did not repent, they were to present themselves before God, who would prove their thoughts to be true or false, to prove the legitimacy or illegitimacy of their demands. In other words, they were to come before God to be *judged*. Meanwhile, Moses dutifully rebuked them and reasoned with them, so they might perhaps come to realize they were not actually rebelling against him, a mere brother, but were actually rebelling against God. This possibly stimulated some to accept the truth and repent, to turn back from following Korah in his sins. And, no doubt, some did repent. Then, in the morning, God judged those who refused to repent. God opened the earth and swallowed those unrepentant sinners alive (Num. 16:31-33), so all the people would “know that these men have despised [Yahweh]” (Num. 16:30, ESV). Also, it should be mentioned that, when God swallowed all the households with the men who followed Korah, it likely would not have included children, only those old enough to “despise [Yahweh]” and discern between good and evil, those over twenty years old.

Yet, just before this incident, Moses' own brother and sister, Aaron and Miriam, committed basically the same sin as Korah. In fact, their grumblings against Moses were very similar to those of Korah. For Aaron and Miriam said: “Has the Lord indeed spoken only through Moses? Has He not spoken through us also?” (Num. 12:2, ESV). And did not Korah say almost the same thing when he told Moses, “For all in the congregation are holy, every one of them, and the Lord is among them. Why then do you exalt yourselves above the assembly of the Lord?” (Num. 16:3, ESV). All three were saying that they and the whole congregation were equal to Moses. And this is true. But none of the three realized that God made each individual for a different purpose. So God created and chose Moses for this particular purpose while He did not create or chose them. So all three committed almost exactly the same sin. Korah, Miriam and Aaron all rebelled against God's commands and authority worked through Moses. They all demanded a share in that authority for themselves, without God actually granting them that authority. They all rebelled against God Himself, not just Moses, the humble representative of God who only spoke what God commanded. However, the inner motives of Aaron and Miriam were different than the inner motives of Korah. Furthermore, God also limited the extent of Aaron's and Miriam's rebellion, and did not allow them to drag other people into their rebellion. Yet, God caused others to follow Korah, to share in his condemnation.

Because Aaron and Miriam committed this sin first, it also made the sin of Korah and his followers worse. For Korah and his followers sinned after hearing how and why God condemned Aaron's and Miriam's rebellion as a sin. So Korah and his followers did not act in nearly as much ignorance as Aaron and Miriam did. After hearing how God responded to the sins of Aaron and Miriam, Korah knew that God would condemn any rebellion against Moses, and that God would consider it to be a rebellion against Himself. Yet Korah and his followers went ahead and rebelled against Moses in spite of their knowledge that it was a sin. So Korah committed a more intentional sin than the others.

The rebellion of Aaron and Miriam seems to have risen from a mere petty squabble over a family matter, through angry thoughts rising from proud delusions in their minds of flesh. Their sins did not originate directly from the spirit in the heart, like Korah's sin did. For both Aaron and Miriam obviously had truly elect spirits, born of God. Aaron's and Miriam's minds of flesh simply refused to heed the rational pleas from their own inner consciences, from the minds of their elect spirits. Their rebellion began after their brother, Moses, married an African woman after his first wife died. Of course, many Gentiles of many races joined Israel, and Israel fully accepted those converted Gentiles as their brothers and sisters. In fact, Moses' first wife was also a Gentile, and they had no complaints about her. So they were not entirely racist. But Moses' new wife was a Cushite, from a dark-skinned African race, a woman who did not look at all like their own familiar Semitic people. So there was indeed some racism involved. Finally, these ill feelings grew so intense that God had to intervene, and called them to a meeting for their judgement. Yet their punishment was nothing like Korah's.

When God judged Aaron and Miriam, He once more focused on teaching them the truth, to cause them to repent into the truth. Of course, both Aaron and Miriam were already well taught, regarding God's Word. So God's teaching was simply a brief reminder of what they already knew. Still, by teaching them first, it revealed the method God used in judging them. God began in His usual way, by teaching them to discern between right and wrong. Then He rebuked them for doing wrong. After this teaching, God only punished Miriam, although very lightly. And Aaron was released without even a slap on the hand. Compare this with how ambitious Korah was swallowed alive by the earth!

For Miriam's punishment, God made Miriam's flesh leprous, likely symbolically, because she sinned regarding the colour of flesh belonging to Moses' new wife. Yet God only let her leprosy last a few moments, until Miriam realized the wickedness of her sin towards her sister-in-law, and began to resist her evil thoughts. The moment Miriam began to cry out with godly sorrow leading to real repentance, Moses humbly prayed, asking God to heal her. And God did. But God did not yet seem to see full repentance. Thus, God commanded her to remain outside the camp of the church of Israel for a week, to meditate on her sinful foolishness. Meanwhile, absolutely nothing was done to Aaron. And I would say another reason was because Miriam likely incited Aaron to his rebellion. She was probably the first to disapprove of the woman Moses married. Also, Aaron likely had a stronger inner conflict concerning this sin, which made for a more instantaneous and complete repentance.

Therefore, the very same sin resulted in one guilty party receiving no punishment, in one being punished lightly, and in one being punished with extreme severity. Each one was guilty. But each had different degrees of maliciousness and repentance. So each received a different judgement ranging from no penalty all the way up to the worst death sentence possible. God wants us to take note of this and learn from it, so we might follow His example and learn to judge in the same way. We too must judge each individual in a unique way, and if we punish any, it must be according to each one's degree of guilt, based on each one's degree of evil intent in the heart. But, if any heed the rebukes of right teachings, taking them to heart and truly repenting, they should not receive any punishment. A sinner must not suffer any penalty if they respond to godly rebuke with the spirit's repentance into a knowledge of truth. For this sinner can then go on to serve God and His people effectively after that.

Consider many other examples in Scripture showing us how God judged people, including kings, when they committed sins like murder, adultery and lying to cover up sins. God's maximum penalty for both adultery and murder was the death penalty, even without mercy for intentional sinners who did not repent. God has physically and spiritually destroyed many adulterers and murderers during the course of history, and He has often had them executed by men. But that is because many were not His elect children, because they could never repent into a knowledge of the truth. Yet, when king

David committed these very sins, God simply educated and rebuked him. God did not punish him at all. For God's words, through Nathan the prophet, were enough to cause David great sorrow in the heart, leading to true repentance. After Nathan came to him, David wrote about how God forgave him of multiple murders, adultery and lies (in Ps. 51 and elsewhere). And, obviously, God utterly forgave David because David responded in a way that pleased Him, because David learned to hate his own sins and turn from them, then eagerly sought to restore the losses his sins had caused (which is called “bearing fruits of repentance”). By doing all this, David's spirit submitted to God's thorough cleansing and purification of his heart, to God's truth, to God's spiritual works in his repentant heart. Of course, some point out that God also caused the death of David's innocent child at that time. But this did not seem to be a punishment for sin. It appears to have been done for deeper reasons, such as to spare the boy from living out his life with a stigma of illegitimacy, and to bring God’s child home.

Since God's purpose for giving us such examples is to learn His ways, we should use these examples for that purpose. We can start by searching out the reasons for God's judgements through a plenary knowledge of the whole of Scriptures, while taking into account our own experiences in life. Now we know it says that, on that last day, God will judge and reward all men *according to their works* (e.g., Mat. 16:27; II Tim. 4:14). But, clearly, as seen above, God does not judge solely by the works themselves. God never simply adds up a man's merit points then subtracts his demerit points from them, to see if he is worthy of heaven—where men assign more merit points for bigger good works than for smaller good works, and men assign more demerit points for more overtly bad sins than for the more hidden sins, then tell God how many of each a man should get. God did not do anything like this in any examples of His judgements. Rather, all God's judgements depended on the condition of the person's heart, not on the kinds of sins and good works one did, not on how effective a good deed or sin was in the eyes of other men. When the world saw a ruthless, psychopathic ruler make them very prosperous, they would “love” him and pray for his well-being. When the world and worldly churches saw a true prophet speak against their false teachings and wicked deeds, because God commanded the prophet to utter those very words, they hate that prophet and prayed for his destruction. But God would always ignore their prayers. For God judges each man by his heart.

God cannot judge men by how good or how bad their works may seem to be in the eyes of foolish men. For God alone produces all the effects of all good works, or allows all the effects of sins. The effectiveness of any man and any work depends entirely on God, not on man. God can bless one small good deed of giving five loaves and two small fish, making it feed more than five thousand hungry souls. Or God can make an expensive and grand good deed, like building a gold-lined temple for Him, fall ineffectively into oblivion as soon as it is completed, with a curse upon its builders.

There is no rational way for anyone to receive merits for good works or to receive demerits for bad works. This is not possible for a number of reasons. First, God initially created and gave all the abilities, strengths, attributes and propensities to each and every body and spirit. So none but God can receive glory for any goodness done by us, or for any good we are able to do. Second, God has the power to manipulate, enhance, weaken, destroy or overpower any body or spirit. And God can allow Satan to do the same. So some are moved by God into uttering good words and doing good works, while God allows Satan to move others into uttering deception and doing bad works. Thus, a man cannot take credit for either. Third, God created every resource used by man to do anything. So man must thank God alone for all he uses to do good. Fourth, God regulates every circumstance and cause of success or failure regarding every action, even every factor influencing every decision, even all temptations from Satan. So, when hearts believe and trust in God, God makes good circumstances

and leads men into wise, good decisions. But, when men believe in themselves, God increasingly makes circumstances difficult, and allows Satan to make slaves of them, until some finally repent.

So God ultimately controls all the effects of all uttered words and physical actions. Therefore, how can God justly judge us by works themselves, by the effects of what we do, by the skill and by the greatness of those works? For none of those effects were actually caused by us! Thus, we can take neither the credit nor the blame for anything we do or say, whether good or bad. Since only God controls how good or how bad and how effective or how ineffective every word and action will be, He cannot judge by any of those effects of our works. If God judged men in this way, with a merit system, He actually would be judging Himself in reality, not those He is supposed to be judging.

And even the most evil hearts do some good works. However, God will not give any merit points to them for those good works. For evil people do some good works unintentionally. Then they also do many other good works intentionally, but with wrong motives. For, just as Satan disguises himself as an angel of light, by speaking some nice words and doing some good works, so do his children. Yet Satan and his human children only do such things to gain the confidence of their victims so they can further exploit or destroy them. Satan's children are his servants or "ministers." So they say nice things and do good works to "disguise themselves as servants of righteousness." And God states that "their end will correspond to their deeds" (II Cor. 11:15, ESV). In other words, they will be judged according to their works, like us all. However, they all go to hell for their "righteousness." Even when the world thinks that a child of Satan produced more merit points than demerit points during his physical life, that deceiving child of Satan will indeed go to hell. Therefore, God clearly does not judge men by the works themselves, but by the motives of the heart in doing those works. Only those who do a few good works through pure and loving motives of the spirit in the heart will be rewarded.

If a man only accomplishes one or two small, good works in his entire life, but does them through an elect spirit's pure longing for God and His loving ways, he will be saved. Clearly, the thief on the cross beside Jesus was like this. Obviously, he had trusted in his own strength and had not lived his life by godly faith. And, at first, he derided Jesus, together with the other man on the cross. But then the eyes of his elect spirit began to open and he saw that Jesus was not like other men, that Jesus was purer than any man he had ever seen. That thief began to believe Jesus was the Christ and God, who would judge all men in heaven. So he began to take a stand and defend Jesus, asking Jesus to remember him after they both died. This thief did this one small, good deed, possibly the only one in his life. Yet, Jesus told him, "Truly, I say to you, today you will be with Me in Paradise" (see Luke 23:39-43, ESV). And Jesus did not lie. So we know, with absolute certainty, that this thief did indeed enter heaven. Thus, it seems this thief was one of the elect whom Jesus came to save. And Jesus caused that thief to do this good deed during the last moments of his life, in a pure way, straight from the spirit in his heart. Thus, God does not reward his elect with heaven because they earned it by an accumulation of more merit points than demerit points, but because they are His elect children whose spirits can be taught to do good through pure motives, through genuine, just, God-like love.

God does not judge anyone strictly by the kinds of works they do, nor by how effective or ineffective He causes our works to be. For the purpose of doing good works is to train our spirits to become fit to do good works in heaven. We do not do good works to earn heaven. And neither the outward actions of good works, nor their physical effects, can reveal whether or not a spirit's intentions and motives are either good or evil. Therefore, one cannot be judged by the works or effects themselves.

This is why God judges everyone's works by the kinds of motives and intentions existing in the heart when they do them, by the reasons a person attempts to do any kind of work. If good works are an

outward disguise to mask evil and self-serving inner motives, those good works bring condemnation from God, because of the vile intentions of the spirit in the heart. On the other hand, even if an elect one commits murder, but through a deceived mind of flesh with an ignorant and weak spirit—but a spirit that is able to become truly loving, just and righteous—that elect one will be saved. For his spirit can be changed, turning the wrong intentions formerly initiated in his heart by his mind of flesh, into good and pure intentions. If not on earth, this will be done through repentance on the final judgement day. So an elect one's sins will bring rebuke, but not condemnation from God. For God does not judge the works themselves, whether they are good or evil. And God can even prevent anyone's murder, if He chooses to do so. Thus, God judges the reasons in one's spirit for saying or doing all one says and does. Yes, God judges works, but by the spirit's motives and intentions alone.

As for the works themselves, they are not as important, in terms of the kind of judgement one receives. Of course, if an elect one does not heed the inner conscience of one's spirit and respond to God's rebukes against sins or God's exhortations to do good, then one will suffer much loss on the judgement day. Yet he himself will be saved. Since all an elect one's good words and good works are the result of God's working in one's heart and life, we must logically conclude that all sins are also the result of what God has not done in one's heart and in one's life. For each one's specific destiny and purpose, God creates all of each individual's potential abilities in the spirit and body, and God planned all this before any elect one is born. Then God controls the training of all these potentials, by adding His gifts to them, with resources and so on, all that enables an elect one to do good works. God ultimately causes all good works, allows all bad deeds, and makes either the bad or the good become either effective or ineffective. God will frustrate and crush some of the best schemes of men, or else make some of the most careless plans of weak and foolish ones become totally effective in accomplishing a purpose. I repeat, God can even feed far more than five thousand hungry souls with one small good deed of one little boy, through that child's heartfelt and loving gift of five ordinary loaves of bread and two small fish. God can use the very small works of those whom the world calls “inferior and weak” to utterly crush a mighty empire that possesses unparallelled power and wealth.

Man's maturity, strength, wisdom and ability to do good works does not come from himself, nor from any other man. All ultimately originates from God, according to God's will, for God’s purposes, where the main purposes of God on this earth involve training the spirits of His elect. And God keeps His children dependent on Him for all things, simply because He wants them to constantly seek Him, to go to Him often in prayer, so we might develop a closer relationship with Him. Thus, God will never judge our works themselves, which are all ultimately caused or allowed by Him. And man cannot take any ultimate credit or blame for any works. By judging the works themselves, God would be judging by outward appearances only, which is not a “right judgement.” It is not a just way to judge. And God is just. Man is seldom just, but God is always, absolutely, perfectly just. Thus, since all man's ability to do anything good must come from God, God will indeed reward a man for his good works. But God will reward the man for his spirit's love and faith, not for any work itself.

Since God actually judges by the motives and intentions of the spirit in doing works, His judgement does not depend on whether the man's works were called good or bad by the world, and whether or not the man's works proved to be effective in accomplishing some human goal. God's only concern, as He studies and judges a man's works, will be to look at exactly what the mind of his spirit was planning, intending and learning, how the state of love or hate in the man's spirit motivated his actions. The more a spirit heeds God and does the “little” things of life—like speaking words that God puts on one's heart or doing small, loving tasks that God prompts one to do—the better off that one will be on the judgement day. And the power of God will accomplish the rest. But the more one's

spirit heeds the spirit of Satan, who is the prince of the world order, the more one will act through the selfish ambitions of the flesh, and live only for one's flesh. Consequently, the elect one who heeds the lies of Satan will suffer loss on that final judgement day. No matter how great one becomes in the world, it will work for one's loss. As for Satan's own children who heed him, they go to hell.

Jesus said things like: "I AM the One continuously searching the inner mind and heart, and I will give to each of you according to your works" (Rev. 2:23).[17] Here Jesus, our God, told us, in plain language, that He judges man's works by searching the "*inner mind and heart*," by searching the mind of one's spirit. His judgements are according to what He finds inside. Here the word "mind" is translated from the word νεφρός, referring to the inner mind, to the mind of the spirit. And the "heart" is the dwelling place of the spirit. Since this indicates that Jesus' method of judging our works involves a thorough search of our minds or thoughts of our spirits in our hearts, God clearly does not judge by the works themselves. So, if three people commit exactly the same sin, God may hand out three very different judgements, as we saw in His judgement of Aaron, Miriam and Korah. Each judgement will be according to what was in the mind of the sinner's spirit, not by the sin itself.

If an elect man sinned through a moment of stupid, fleshy rage, but later felt deep, godly sorrow in his spirit about that sin, in a way that did indeed change him, so he thoroughly repented into a truly right knowledge of God's truth, with a real inner change and with real fruits of repentance, he will be totally forgiven, and will not receive any negative consequences for his sin on the judgement day. If another elect man did the same sin, but did not ever truly repent, yet is able to truly repent, he will be rebuked and corrected by God on the judgement day, so that he thoroughly repents into the real truth. But he will have wasted all the time he refused to go through godly sorrow towards the truth, stuck in guilt and without God's blessings, with a loss of much love in his life, making it empty. Nothing would be gained for his spirit. Only days and years of loss on earth would be his. Then he will be saved, but as through the fires of the Judge's rebukes (I Cor. 3:15). So all elect will be saved in the very end, on the judgement day. Yet not all will enter heaven with spiritual wealth gained on earth.

Now, if another man commits exactly the same sin as the two elect men above, but is not one of God's elect and has no inner conscience of the spirit to cause him to regret it in true godly sorrow, he will not receive any forgiveness on earth, nor on the judgement day in heaven. The only "sorrow" such a man ever feels is a regret when others reject him after he sins badly against them. For such a man has only an outer conscience, worked by the mind of flesh—a conscience which fears nothing but the disapproval and punishment from the society he lives in. Even so, only the cowardliness of such a man can make him obey his outer conscience. But, if he becomes brave enough, he will not even obey his outer conscience. He becomes capable of committing any sin. And a brave man, who has neither an inner or outer conscience, always commits terrible sins. For every non-elect heart loves only the darkness of the lies and delusions found in Satan's world order. Every non-elect spirit hates the light of God's real truth. Therefore, the non-elect are never able to truly repent into any real knowledge of real truth. So what can they receive on the judgement day, other than condemnation? Jesus will cast them safely into hell, where they can never again harm His people or His creations.

The same applies to good deeds. If three people do exactly the same good deed, and that deed is equally effective in accomplishing good, but each does it with different motives and intentions of the spirit, two might receive a different reward, while the third may actually receive condemnation for doing the good deed. For it would be totally unjust to give all three the same reward. Suppose one man's spirit hears God calling him to help a suffering derelict, then does so out of pure compassion, without a condescending attitude, because he lovingly sees the derelict as an equal brother or sister, because he knows God could even make anyone into a derelict at any time, if God chose to cast one

down. Thus, this first man wisely strives to do good for the derelict, out of love for God and love for the derelict. Then, on the judgement day, God will say to that man, “Well done My good and faithful child,” granting him a full reward, more than a hundred times greater than all he did for the derelict.

Now a second man also helps derelicts, and physically accomplishes more the first. This man also has a good heart and is able to love, but he still possesses many delusions about himself and others, all of which he learned from the world and worldly church. So He does not help the derelicts solely because God commanded the spirit in his heart. Rather, he does so primarily through duty and pride, because the church or his neighbours respect him for doing it, and they admire him for doing it. So the motives and intentions of his spirit are corrupt, although there is some real compassion there. Thus, when this man is judged, Jesus will rebuke him for his worldly pride and motives, for his lack of love for the derelicts, and for not heeding Him in his heart. Of course, that lightly loving man will enter heaven, but he will receive very little reward for his good deeds. For that man will have learned so little during his training time on earth. So, in heaven, his ashamed spirit will not even want to look back on the days he did his good deeds on earth, to ponder the joy of being one with the lives of his beloved brothers whom he helped. For those days will not be times when He learned from God about love and God's ways. Thus, he will want to forget all his good deeds, as his disgrace before His Lord.

Then a third man is very rich and actually helps many derelicts, accomplishing far more physical good for more of them than the first two did. But this man has no real love for anyone, and only does good deeds to advertise his own “goodness,” to increase the public's “good will” towards him and his businesses. And this man never treated any derelicts as his equals. Nor did he live a modest life in the fear of God, with compassion for his brothers. Rather, he indulged himself, in luxuries and pleasures of the flesh as much as he could, at great cost to many others. For he loved those near him far less than he loved himself. In fact, he felt very confident in his absolute superiority over all the derelicts. Thus, he seldom helped any of them directly, since he felt his time was far too valuable to “waste” on relationships with common humanity, and because he did not want to “soil” his “clean” hands. Thus, he did almost all his charitable works through much advertised charitable campaigns which were run by nice, clean, selfishly ambitious workers who obeyed him blindly. This man only ever shook hands with one derelict, during a brief photo op. Still, his many good works were very effective, and he accomplished all without any of the mess, fuss and trials that the first two men experienced in doing their “little” and “insignificant” good works. In the very end, his good works actually gained him more income than they cost, and this was not to mention the gain in his esteem and praise from peers in the world order. So this man clearly obtained his reward on earth (Mat. 6:2).

Indeed, this rich man was abundantly and amply rewarded for his good deeds, by the world order he loved, by its ruler, Satan, his father whom he served. Therefore, God had absolutely no obligation to reward him. And, on the judgement day, God rightly condemned him specifically for doing his good deeds, and for many other sins, then cast him into eternal hell, into his beloved darkness of worldly delusions. As for his good works on earth, they ended up causing more harm than good. For his good works stigmatized the poor and kept them in poverty all their lives. Meanwhile, many of the souls whose hearts were called by Jesus to do good works, even works that would permanently change lives for the better, could not do their good works, because the rich man's institution interfered. For the rich man did his works in a way that prevented any loving ones from being employed by him.

Since God judges our good works by the motives and intentions of the spirit in the heart, we need to have our spirits taught and trained by Jesus, who is the only Teacher who can shape the wills of our hearts, the only Trainer who can put inside us both “to will” and “to work” for God's good pleasure (Phil. 2:13). In turn, we not only need to realize that we need to be taught and trained by God to do

good works, but must also realize that the purpose of doing good works is to teach and train our spirits to love in the just and pure way that our God Himself loves. So everything revolves around God teaching and training the spirits of His children. His love causes all and all is caused so we may learn to love. And, because God judges our sins according to how our spirits think and repent, we need to gain a better understanding of repentance and forgiveness. Now, since all of us sin far more than we do any real good, and since we cannot learn to do any real good until we learn real truth from Jesus, we require a thorough understanding of repentance into the knowledge of His real truth.

First of all, let me repeat that forgiveness must only be granted through repentance because both the sinner and the victim of the sinner's sins must willingly develop or restore a relationship of trusting love through this process. The process of repentance, with its resulting forgiveness (from God and from human victims), builds real relationships, true covenants between the spirits of the sinners and the victims of the sinners' sins. So, if a sinner's spirit does not truly repent into God's truth, there cannot possibly be any real forgiveness from God and from the victims of sins. For the sinner's sins remain intentional. And, if the sinner sins intentionally, there cannot be any real trust between the sinner and the victim. But, if there is no trust, there cannot be any truly loving relationship either. A real restoration of a broken relationship must come through real repentance to gain real forgiveness.

Of course, as mentioned, the offended one, the victim of sin, must not remain bitter, since bitterness works nothing but harm, especially for the one remaining bitter. So the offended victim also must be willing to forgive too, and actively pursue the restoration of the relationship with the offending one. If the offended one is one of God's elect, that one must seek Christ's counsel, to be made able to see the "big picture" of how God allows sin and offences to occur on earth, for the salvation of His elect spirits, to train them. And the victim must realize that God is far more concerned about developing deeper relationships between spirits than He is about comforts of the flesh on earth. If one does not see this "big picture," one will remain bitter, and this will harm oneself far more than anyone else. And it will hamper one's ability to forgive. It will hinder God's work for the salvation of one's spirit.

Then one must realize that it is not man's right to determine who will be forgiven and who will not. All of us must fully comprehend the fact that *all sins are ultimately sins against God alone*. I repeat, David murdered and committed adultery, which were clearly sins against human beings. Yet he truly declared to God, "Against You, You only, have I sinned" (Ps. 51:1, ESV). For God is the Owner of all His creation, the Owner of all flesh, of all spirits, and of all else. Therefore, if anyone one sins against anyone or anything in any way, it is ultimately a sin against God Himself. Also, since all are the property of God, no one has a right to decide whether or not one will forgive another. None but God, the sole Owner of the property sinned against, has the right to forgive or to refuse forgiveness, regarding any sin. Consequently, if God sees true repentance, and chooses to forgive one's sins, the victim who was sinned against must forgive that sinner as well. For, if that person does not forgive, that person is rebelling against God, which is a sin that God will not forgive until that person has true repentance which stops this rebellion (e.g., Mat. 6:14-15). Furthermore, we also must conclude that revenge for any offence has absolutely nothing to do with justice. In reality, vengeance is unjust. For, if there is to be any revenge for any sin, crime or offence, the only right to vengeance belongs to God alone. And God does claim this right for Himself, for He said, "Vengeance is Mine!" (Rom. 12:19).

So what sins does God forgive and what sins does He not forgive? I say again, God only forgives *unintentional* sins (such as sins committed in ignorance or through coercion), as well as sins where the intentions of the heart change through repentance (since repentance makes an intentional sin into an unintentional sin). A whole system of forgiveness for unintentional sins, through animal sin sacrifices, was included in God's law (see chapter 4 of Leviticus). But all these animal sin sacrifices

were merely symbols of Jesus' sacrifice on the cross. Yes, these symbols brought real forgiveness, but only because they pointed to Jesus' real sacrifice. And it is only the real sacrifice of Jesus' body dying on the cross that actually makes our forgiveness possible. So we have no need for animal sacrifices, now that the real sacrifice has been made—although it could never be a sin to make an animal sacrifice as a symbol of Jesus' sacrifice, since it would be done through faith in Jesus. And our entire lifetimes of sins are forgiven. Otherwise we would need to have a new sacrifice for sins each day, even each minute of the day. But only one sacrifice of Jesus was needed for all life's sins.

At any rate, it is clear that all *unintentional* sins of all God's elect, including sins made unintentional through repentance, are automatically forgiven in Christ Jesus. For our forgiveness does not depend on our own willingness to make a sacrifice for sin, but on our willingness to repent. For we did not "will" to make Jesus' sacrifice. God did, for our sakes. No "free will" of men forced Jesus to freely allow His body to die on that cross for sinners, and no "free will" can choose which spirits God will save through His body's death on the cross. So, if any of the elect have sins that remain intentional when they die, this will be corrected by the teachings of Jesus and they will repent on the judgement day. If some do not repent on earth, they will repent on the judgement day. Literally all the elect will repent of all sins eventually, and all will be forgiven. Yet there cannot be forgiveness of intentional sins committed by non-elect spirits who remain incapable of repenting into the knowledge of truth.

We must remember that only Jesus, our God, is the final Judge of all repentance. Only He has the wisdom and the authority to precisely determine what is truly an intentional sin or what is truly an unintentional sin, for only He can judge all the motives and intentions of the heart, and where they came from. Also, only He possesses the power to turn elect hearts to full repentance. Some men have a little wisdom from God, and can sometimes judge rightly. But the infantile spirits of men are often wrong. And no other creatures have spirits created in God's image. Therefore, no other kinds of creations have nearly enough ability to judge the hearts of men rightly, not even angels. Thus, all the elect must seek the decisions of Jesus, our God. For only He always judges correctly, and thoroughly searches a heart, then rebukes and encourages a heart until it repents into a full knowledge of truth.

On the judgement day, many hearts plan to tell God: "We did not know these things were sins," and try to excuse their sins by claiming ignorance of God's ways and laws. Many will try to make their sins look unintentional, even if all of their sins were indeed intentional. It is true they may not have consciously known their deeds were sins, not in their minds of flesh. The world order may have also considered their evil deeds lawful, or encouraged those sins as "good deeds." Yet their spirits did those deeds through loveless, coveting, selfish motives. So they were indeed done intentionally with evil motives. And, "Does not He who weighs the heart perceive it? Does not He who keeps watch over your soul know it, and will He not repay man according to his work?" (Prov. 24:12, ESV).

Men think God has never told them what is right and wrong. For God does not speak to their flesh. So they think God will judge them unjustly if He condemns them for their sins. And they believe they have found a loophole which will allow them to go to a kind of fleshy heaven, where all their carnal desires will be gratified. But, first of all, heaven is not like that. Their kind of heaven is just a selfish little delusion. Secondly, we know that God teaches literally every spirit all the basics of what He considers to be right and what He considers to be wrong. Even Satan and his children know these basics. For God's entire physical creation shouts these truths of God out loud, in every corner of the earth. Therefore, all men know the basics, though many shut the ears of their spirits to these basic truths, truths which even their flesh can hear from all that exists around them. And, in the elect, the Spirit of God not only declares these basic truths directly to their hearts, but adds many others too. Therefore, all human beings are without excuse (Rom. 1:19-20). All will need to deal with their sins

on the final judgement day. Ignorance will be a defence for some sins, but not for most. And all God's condemnation will be just. But literally all the elect will repent into the truth on that last day.

Do some still think there is some good in everyone? Sure, in all babies, there is still ignorance and therefore innocence. But this innocence is a lack of culpability for sin. It is not a lack of sin. And one can be innocent without the presence of much real good or real love in the heart. For all true and God-like love, which is defined by its true righteousness and justice, needs to be learned by a spirit over time. So there is not much real good in a baby—no great amount of true, pure, just, God-like love actively producing true good. An infantile spirit, at birth, knows very little about love. Yes, infants with elect hearts have a natural propensity to love, and will actually love naturally in basic ways. But it takes many years before a baby with an elect spirit learns how to love more deeply. The child will learn from loving parents and ultimately from the loving Father of one's spirit, through Jesus. Yet, with the world order warring against God, and with most churches serving Satan's world order instead of God's kingdom, very little good teaching exists on this earth to encourage genuine, godly, just, pure, God-like love among even the elect children of God. So all must learn from Jesus.

In conclusion, not one human spirit is born truly good! And look at what is done by those whom the world calls “good”! Very nice people strive to make themselves richer, which makes the poor poorer through forms of exploitation. And this exploitation includes the practice of usury (which includes any method of collecting interest on lent money in any way, such as through stocks and bonds), or through the practice of raising prices according to increased demand. Yet both of these are sins, and God condemns both of these practices.[18] God wants all to live modest lives and all to live by fair practices. Then look at how the rich do not provide adequate representation for the poor in our courts. Instead, they use the courts to their own advantage against the poor. They use the justice system to threaten and coerce the poor into bowing to their selfish demands. Governments consist of rich men only, and make laws to please the exploitative rich, while God's just and equitable ways are utterly ignored. In reality, our whole society strives only to corrupt the hearts and minds of its people with delusions and lies that destroy them. And this is not to mention their sins of apathy—leaving their brothers and sisters without adequate food, clothing or housing, and without any wisdom from God—while they eagerly pursue self-indulgent pleasures. This apathy is clearly a sin too: “Whoever knows the right thing to do and fails to do it, for him it is sin” (James 4:17, ESV). Clearly, most of those who make our societies run are evil. Our society even promotes the sexual revolution—which is killing our young people, causing a total loss of control over their lives and deadening the life of their spirits, even while it spreads physical diseases, causes emotional anxiety, aborts babies, raises guilt that ruins lives, abandons women and children, exploits women, causes fights, and much more. Yet our society promotes this to children, and thinks nothing of it anymore, since sin is so common.

Ah, let me regress. Think about the abortions resulting from the sexual revolution, the murder of millions of innocent children, a sin worse than the Holocaust, a sin which we now yawn about. Now we have a disproportionate number of older people, and too few young people to take over their roles in society when they retire. All these innocent children were killed for the sake of sexual gratification, to spit in the face of God. They strive to prevent a man and woman from marrying through a covenant of their spirits, where God is the main witness to this covenant. But only this kind of covenant allows two people to share intimacy of the flesh throughout life, as “one flesh.” Only through the marriage of complimentary kinds of flesh can two willingly provide relief from temptations of the flesh for one another, where the very natural and wonderful result is children, whom they can love as gifts from God, as God commands them to serve selflessly. For children are to be God's gifts, to teach us how to love as God loves us. But some inordinate, selfish, exploitative

sex produces children too, whom their own mothers and fathers murder, as a sacrifice to their gods of pleasure. They actually think abortion is a solution that makes things better, as though the child's death is a sin sacrifice. But only the deadest hearts can pretend they never sinned by aborting a child. God's elect cannot abort a child without their conscience of their spirit crying out in despair, without suffering in a great guilt. Worse yet, churches seldom help these despairing elect mothers and fathers who aborted their babies, teaching them to go to God for counsel, repentance and full forgiveness. Instead, churches ruthlessly attack or condemn them through protest marches, which God condemns.

Some so-called “Christians” even tell the elect mothers and fathers who are already feeling sorrow and guilt for their sin of abortion, that they have caused their murdered child to go to hell. But real Christians, while they do not hide the fact that abortion is indeed a sin, tell them that their aborted child went to heaven, to a better place, and that God can fully, entirely forgive those parents, even while He also provides a real and eternal undoing of their sin (by providing more than enough of a joyous repayment to the aborted child, for all the loss that the child suffered on earth). No child who dies before knowing the difference between good and evil can possibly be sent to hell. For we must remember that God's law, when interpreted rightly by God Himself, never allows a child to suffer death for the sins of a parent (Deut. 24:16). Then the 18th chapter of Ezekiel (especially Ez.18:4,20) expounds on this command. Now, since the law is the nature of God, God does not sin against His law when He judges an aborted child. So, if a child suffers death at the parent's hands, God will give that child recompense for its suffering, namely by granting the child eternal joy in heaven. In fact, we must even conclude that God, with His foreknowledge of those abortions, placed elect spirits in all aborted children. For God always gives the children of Satan time to heap up condemnation for themselves, and lets them live longer. So all who die before coming of age must have elect spirits.

God will only condemn a child for a parent's sins when the child comes of age, when the child is old enough to know good from evil. Even then, God will only condemn the child if that child actually condones the sins of his or her parents, if the child refuses to confess that the sins of the parents are indeed real sins (Lev. 26:40-42), especially if the adult child takes up the parent's sins by emulating them. Now, since an aborted baby dies before it can know the difference between good an evil, even while it is completely innocent, God logically must have put an elect spirit inside that child. For God must have foreknown that the child would be aborted, before He put a spirit in that child. I repeat, since all who go to hell (only spirits born of Satan) must be given time to heap up condemnation for themselves, God would never allow Satan to place a spirit in any baby who was to be aborted, or any child that would die before coming of age. Since God knew these children would have no time to earn condemnation for themselves, and since God cannot condemn a child for a parent's sin, God must put elect spirits in all young people who die, and God will send all these innocents to heaven. This is the era of the fifth seal described in the Revelation to John, an era when the persecution and killing of God’s elect increases upon the earth. And many of those murdered elect are aborted babies.

Yet many churches are just like the abortionists. For both condemn babies to a maximum penalty of death to pay for their parents' sins, before those innocent children come of age. How can a Christian possibly say these parents condemned their aborted children to the second death of eternal hell? Who do they think they are? When they judge these aborted babies, whom no one knew, do they think they are God? For none but God Himself can judge whether anyone must be sent to heaven or hell.

Pardon me while I digress, since this topic is important. For I frequently see humanistic churches march in protest against abortions, which means they trust in the numbers and power of men rather than in God. And this is a sin. It means they are humanists who clearly reject the real Jesus and His words. Rather than educate with real truth, leading to repentance, and rather than living modest lives

so they can care compassionately for the needy mothers who decide to keep their children, they do the opposite. They care for no one but themselves, and complain when their tax dollars go towards caring for the needy. Then many teach the false doctrine that deceased infants go to hell, because those infants supposedly remain in Adam's "original sin" when they die, before obtaining a so-called "baptism." But these are both false doctrines. And may I now remind them that teaching any kind of false doctrine, in a way that implies these doctrine came from God, is a sin worse than murder, far worse than abortion. For it is an intentional abuse of God's name, one of the most condemned sins of the third order (i.e., the second worst sin of the archetypal Third Commandment), while abortion is only a sixth-order sin, and done in at least some ignorance. So an abortion is not as great a sin as any intentional sins against third commandment. Thus, those preachers are worse than any abortionists.

Now, through these false teachings about a supposed "original sin," these churches falsely increase the feelings of guilt in any of the elect parents who have aborted a child, or any who have tragically lost a child before the child could be baptized. At the same time, these false doctrines do nothing to rebuke the hearts of the non-elect who have no conscience about it, except to make them laugh and jeer at how evil the gods of those churches must be. But these churches call their invented gods by the name of the real God. Therefore, these churches increase the slander of the real God's name by Satan's children, while they increase the suffering of truly elect sinners, all through their vile, false doctrines. Yet, clearly, the real God never said such horrible, unjust things! On the contrary, God only judges a child after the child comes of age, and then only for the child's intentional sins. Also, if a grown child's sins include the sins of condoning of the iniquities of his parents and forefathers, God limits guilt of this kind to only three or four generations (Ex. 20:5; 34:7; Num. 14:18; Deut. 5:9). God never automatically condemns an infant for the sins of his or her parents, and certainly not for the sins of Adam, more than 150 generations back, as the teachers of "original sin" might say. Literally nothing in the whole Bible supports the doctrines of "original sin" which most churches teach. Instead, God's Word declares that each individual is judged for his or her own sins alone.[19]

So the whole world, all of us, including the church, continually does evil before the eyes of God. It is a wonder that God does not destroy the whole world, beginning with the wicked and false churches. "For it is time for judgement to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God?" (I Pet. 4:17, ESV). God's judgement will begin with the judgement of the church, and has already begun with the church. Not one is righteous; not one inside the church and not one outside the church! By works done according to man's fleshy interpretations of God's law, some in the church think they are "good." But that is an extremely dark delusion, the very darkness of hell. For their sins of misusing God's name, to promote self-serving false teachings and false prophecies, even false doctrines which define the nature of a false god and false Jesus whom they teach the world to associate with the real God and the real Jesus, are sins that God considers to be far greater than any of the physical sins, including murder or sexual immorality, which they prattle on about. Clearly, it is impossible to be justified by God's law (Rom. 3:20). Yes, those with the beginnings of a subjective righteousness worked by Jesus in their hearts, which is the writing of God's law upon their hearts by Jesus, are becoming good. Yet even they remain sinners.

God, our almighty Judge, wills to save sinners, His children, purposefully, before they are even created. For He created them with ability to sin in the flesh, but also with the ability to be saved, by Jesus causing their infantile spirits to mature. This is the whole reason He created His elect upon the temporary earth. For He could have created them whole and mature in heaven, as He did with the elect angels. Clearly, God chose that His children should be born with immature spirits so they should experience life on earth, for the purpose of making His children become His children, to

make them dependent on Him, to cause them to grow into a closer relationship with Him, to make them more like Him. For God, in Himself, knows exactly what He is, as well as what He is not. Now, after life on this earth, His elect children will also know who God is and what God is not.

When the loving, wise, omniscient, omnipotent God created some human spirits to be His beloved children, His very nature caused Him to place His very nature in them. For they came directly from His Spirit, which is what is meant when it says God "breathed into [Adam's] nostrils the breath of life" (Gen. 2:7). And God made this elect man in His own image (Gen. 1:26-27). So God could not help but initially know, plan and cause his salvation before He created him. And all the elect in all history were created in the same way. And it is impossible for the real Creator God to let any human being create one's own mind and will of one's own spirit in God's image, to somehow create one's own will into a God-choosing will with one's own "free will." God's Word says God created man in His own image, which means that God created the will of a man's spirit be like the will of God, who is a Spirit. Therefore, this Platonic "free will" teaching is simply a poorly thought-out, irrational, unrealistic doctrine derived by arrogant and deluded pagan lords. And those pagan lords believed in these ridiculous, destructive doctrines simply because they exerted power over slaves. Thus, their evil wills were never opposed and they actually thought they had "free wills," autonomous wills to make themselves into whatever they wanted to be—even though they were actually mere puppets of demons. The "free will" doctrines came from Middle Platonism and Neoplatonism. When the "church fathers" replaced the God of the Bible with the god of Plato, they also took up the doctrines of "free will" to make themselves into the gods of their own destinies, since Plato's impassive god required them to do so. Everyone in those humanistic churches were taught that they must become the creators of all their own attributes of their own spirits in order to procure their own salvation.

But the true, omniscient, omnipotent God, by His own nature, willed to create the potential ability to love in each elect spirit, as well as each elect spirit's propensity to choose Him and His ways. And God is wise and powerful enough to control our environment in a way that a loving Father should, to shape the wills of His beloved children, to educate and train His children into maturity. For He is not less able than human fathers. Obviously, our omniscient and omnipotent Father of our spirits saves us because He designed our wills beforehand, all our inherent potentials and propensities, making our spirits able to be saved by Him, making our spirits able to be taught and trained as His children.

And, since this is true, the final judgements of God on that last day cannot possibly be made according to the outward appearances or qualities of a man's good and bad works done by the flesh, by a coldhearted tally of merit and demerit points which men grant for good and bad works. It would be absolutely ridiculous to think a truly loving, omniscient and omnipotent Father would treat His children, whom He shall work beside for all eternity, in this way. If the salvation of His beloved children is not by His planning, teaching and training—and if He did not initially create all elect spirits specifically for the purpose of becoming His children, by making them in His image from His core Spirit, by "breathing" His very own Spirit into each one's heart, so that each spirit would have a will and attributes like His will and attributes, so they would eventually mature to become like Him—then His love would be false and "conditional," based solely on whether or not they obey Him.

Evil and loveless parents "love" with a "conditional love." They will put up with a child if the child obeys them, and call it "love." But they will beat, slander, dehumanize and even abandon a child who disobeys them. Their fake love ends when a child is disobedient. But God is not loveless! God loves with real love. Our good Father has a wise, true love for us, the kind which, by definition, is permanent and unconditional for all of His children. Our Father's love is never conditional on works done by the flesh. If God created man with "free will" (which cannot be called "free" in any real

sense of the word, but is clearly a slavish, manipulated will), and abandoned all to an uncertain eternal fate which could only be changed under one condition, that they would reinvent themselves in a way which pleased Him, then God could not be called a loving God at all. If that were true, God would be a ruthless and evil God. In fact, if God did that, God could not be called omniscient and omnipotent either. For man's self-creating “free will” would prove that God possessed no knowledge about how He created human spirits and He had no power to shape those spirits, as a Father should. Since they believe man alone has the knowledge to create his own will and spirit, and that man alone has the power to manipulate or change human spirits, they believe man is greater than God Himself.

The “free will” churches are so anxious to make man into his own god, in charge of his own destiny, that they care nothing for the real God, and actually slander Him. Since they make man into the master of his own salvation, they also make man into his own judge. To them, a man judges his own actions because a man judges whether or not he will cause himself to earn a place in heaven. So the heavenly god of these humanists is merely some kind of calculating machine, not a real judge. Their god simply adds up merit points and subtracts demerit points on the judgement day. Their god is simply a machine without a will, not even as complex as an average calculator app. Since they think man can manipulate their god's actions through “magic” sacraments, or by a “magic” prayer at an evangelical rally, their god is not nearly as wise or strong as man, just a foolish, little, manipulated thing like the pagan gods of Greece and Rome, whom men appeased and manipulated by “magic” words and deeds. Their god is a mere thing in the sky, much like the impassive, impersonal intellect Plato called the high god. But the real God, Creator of heaven and earth, is nothing like their gods.

If these doctrines of “free will” were true, we must also realize that salvation could never be eternal either. For all “free will” teachers agree that all are sinners. So the default state of the human “free will” is one that desires sin. Thus, if each one must create a good will towards God, and must change a bad will into a good will, so one can earn a place in heaven through good works like “sacraments” or a “Sinner’s Prayer,” then one would also need to maintain the goodness of one’s own will forever in heaven, ensuring that one’s will never changed. For all who believe in “free will” also believe the will can easily change, either from bad to good or good to bad. So they all believe one can lose salvation, that it is actually easier to lose salvation than it is to gain it and keep it. So, if one must work to change one’s default bad will into a good will, and must continuously keep one’s own will good with one’s own power for all eternity, then surely one shall eventually grow too weary to keep up those good pretences. Then one’s will would revert back into its default bad state. Eventually, an artificially good will shall become bad again, since no one can continuously maintain an artificial goodness forever. Not long after entering heaven, everyone who supposedly got to heaven through good works performed by a “free will” shall indeed sin again. And the moment one slips, that one will be rejected by one’s mindless Platonic god who made “free wills.” For heaven is utterly holy. No sin is allowed in it. So, eventually, all who are saved by “free will” shall be cast into hell for all eternity. For only in hell can one easily maintain the comfortable default bad state of the “free will.”

Therefore, considering how churches teach about an impassive Platonic kind of god with a strictly conditional love which makes it possible for men to have “free wills,” and the way these churches allow only esteemed man-chosen men to rule them, we can only conclude these churches were created by the non-elect who took control of the church and wanted to maintain control. Only if the omnipotent, omniscient God, who is not able to fail, created our spirits to be inherently like Him, and if He alone remains in charge of completing His good work upon our wills of our spirits through His unconditional love for us, and only if He gives us new and pure bodies when we get to heaven, could we rest in any kind of assurance that heaven would be eternal. With “free wills,” all go to hell.

Only through God's election and predestination can we develop an eternal, perfect, spontaneous love for God, straight from the heart. Only through these biblical teachings about God's creation and election can we ever be assured an eternal home with our Father in heaven. If "free will" must earn a place in heaven, not one human being would ever be able to remain in heaven for any length of time. If all are judged by mere outward appearances of works performed through "free will," heaven must be a temporary place, and only hell can be eternal. But Jesus does indeed guarantee that literally all the spirits of God's elect children shall learn to spontaneously love, like their Father in heaven, by the time they enter heaven. And the only way this could happen is if the core natures of their spirits were created in His image from the very beginning, and if their spirits are nurtured into maturity by the teaching and training of Jesus. Only if the wills of elect spirits are created and shaped by God their Father, can the elect become permanently and innately like their Father, fit enough to remain in heaven forever. Thus, heaven is the home of all elect spirits from the very moment they are created.

So God looks at the spirit in the heart when He judges. If He sees an elect spirit, He determines precisely what that spirit needs to learn in order to become perfect, just as He is perfect. Yes, Jesus judges by the spirit's good works, because at least some inwardly good works, straight from the heart through God-like love, are done by every elect spirit, although many of these works are invisible to the world. Thus, He judges by the motives and intentions of each work, then perfects those motives and intentions. On that last day, Jesus teaches the elect the fullness of His ways and trains the wills of their spirits until they are utterly pure, until they become exactly what they were born to become, until they can spontaneously act in a loving, wise, just, good ways at all times, for eternity, through pure joy. As for the bad works done by the elect on earth, God judges them with His rebukes, while teaching the elect spirits why those bad works were foolish and destructive, showing how they caused harm. Then He also teaches how to act in a loving, just and wise way. His rebuke causes true repentance into this truth that He also teaches while He rebukes. But, when God judges spirits born of Satan, made in Satan's image, those spirits cannot be taught anything, and are never able to repent. So God sends those spirits and their new spiritual bodies to hell. Since they inherently hate real truth and love only the darkness of their delusions and lies, God exposes their selfish and impure motives of their hearts in doing all their good and bad works, then condemns them for both kinds of works.

"For the Lord sees not as man sees: man looks on the outward appearance, but the Lord looks on the heart" (I Sam. 16:7b, ESV). The world praises many people as "good," especially celebrities. But most of these "great" ones of the world order are actually evil in the eyes of God, since their motives for doing even their good works are selfish or impure—sometimes through a carnal fear to save themselves, or for far more insidious reasons. Naturally, these "good" and "great" ones remain very confident in themselves, although most are actually the most wretched leaches of society. The most esteemed in our society take the most for themselves and cause the most harm to society. Therefore, with a careful look at all history, we can conclude that mankind has always been a horrible, ignorant, inept judge of a person's worth. But God is very good judge of men. "All the ways of a man are pure in his own eyes, but the Lord weighs the spirit" (Prov. 16:2, ESV). "Every way of a man is right in his own eyes, but the Lord weighs the heart" (Prov. 21:2, ESV). Because Jesus, our God and Judge, weighs the motives and intentions of the spirit in the heart, He is always right. But the world order seldom does this rightly, if at all. When the Lord God Jesus weighs human hearts, He will rightly conclude that the vast majority of those who are most highly esteemed by Satan's world order are actually empty, impure, lost, and very ugly fools who tear down far more good than they build up. The world order has always proved to be deluded by who and what it chooses to esteem, and never

sees or thinks rationally and justly as God does. The world order has always been a very poor judge of good and evil. Consequently, we should trust neither the world order nor its worldly churches.

To learn how God judges rightly and, therefore, how we are to judge rightly, as Jesus commands us to judge, we must always remember that "it is God who works in you, both to will and to work for His good pleasure" (Phil. 2:13, ESV). It is not you yourself, nor is it any man or organization of men that works in you either to will or to work in ways pleasing to God. So you must not trust yourself or any man or any organizations of men to teach you God's ways and to train you to correctly handle God's truth in wise and loving ways. Trust the risen and living God, Jesus. Our minds of flesh need to let the minds of our spirits look to the Holy Spirit of Jesus for all this. He must shape our wills, to make us holy, to set us apart for His truly good, loving works on earth. Our hearts must look to God our Father, not to the human gods of the world order. None but Jesus can do such works inside us, upon our spirits, granting us both the ability and resources to do what He causes us to desire to do for God. And this includes Christ's works to undo evil as well. Our duty is to trust in Jesus—not to try to earn heaven by doing supposedly "good" works approved by the world, nor by trusting in the religious systems of magic "sacraments" and magic "sinners' prayers" to supposedly manipulate God into taking us into heaven. God's principal promise of salvation is that He will teach and train our spirits in our hearts. So true "saving faith" is putting our confidence and trust in Jesus to do just that.

Our only "work" is to trust whatever our Teacher, Jesus, utters to our spirits in our hearts. We are to place confidence in all His words, trust they are true, and perform the training exercises He wants our hearts to do each day, knowing all this is necessary for our spirits, and for sakes of all our loved ones. For we must learn to love rightly. We need to learn to emulate our Teacher, our Lord Jesus, not other men. We need to leave all final decisions about all matters of life and faith to Jesus, not to any man. Whatever He commands our spirits to do (which is not through impulsive feelings from the mind of flesh, but through a consistent, informed, rational, loving compulsion put in the mind of the spirit, that is, through our inner consciences), this we must learn to heed and do, for the good of all. Then, if Jesus raises up some older men to be elders, that is, as His *assistant* teachers and judges, these men must teach and judge in Jesus' name alone, saying and doing only what Jesus teaches and commands them to say or do, knowing they are merely fellow disciples of Jesus, not authoritative teachers themselves—and knowing they are sinners like all men, not esteemed lords or final decision makers, just equal brothers who struggle with the same sins as all their other brothers and sisters do.

When Jesus gave His *Great Commission* to His most mature male disciples in the church (who were all sinners, and were not actually very spiritually mature at the time), He commanded them to travel around and make disciples *for Him* from all nations, continuously teaching them *His doctrines*, the many teachings He gave them to teach others, while also begging His other disciples to inwardly guard all that He taught (Mat. 28:18-20). Clearly, since Jesus commanded them to teach only what He taught them, and what He would continue to teach their spirits through His Holy Spirit, this was a command to make disciples *for Him*. The commission was to make disciples *for Jesus*, not to make disciples for themselves. For Jesus now lives to be the Head Teacher of all elect spirits on the earth.

Before Jesus gave this commission, He declared, "All authority in heaven and on earth has been given <u>to Me</u>" (Mat. 28:18, ESV). Jesus did not say any decision-making authority was given to those disciples to whom He gave the *Great Commission*. God the Father granted Jesus, and Jesus alone, literally "all" decision-making authority everywhere. So only Jesus bears the power to make all final decisions in all matters of life and faith, as our Teacher and Judge, both on earth and in heaven. No man bears any of this power. Jesus was saying that He alone was now the Ruler, Head Teacher and Judge of all, with greater power than the Sanhedrin or anyone else. Now He ruled as the Head of the

whole church. So all believers are *His disciples*, under His authority alone, following His counsel, not decisions of men. This is why, in the whole New Testament, we never saw any of the apostles ever take any disciples for themselves. Nor did they let any man call them by any title like “pastor,” “father,” “teacher,” or “rabbi.” The apostles always called themselves servants sent by their Master, Jesus, as “brothers” (indicating they were fellow disciples), or even as “slaves” of Christ (indicating the exalted position of their Lord, Jesus). Thus, they gathered disciples for Jesus, teaching every disciple to call Jesus one’s only Lord and Teacher, and to call God one’s only Father. For Jesus commanded them to call no man a “Teacher,” “Rabbi,” “Father” or any kind leader (Mat. 23:8-12). And when has the humanistic church, which esteems man above God, ever obeyed this command?

Very few who call themselves Christians actually believe in true salvation through faith in Jesus. Most place all faith in man alone. Some say they believe in salvation through faith, but not through a biblical faith. For their concept of salvation does not involve any real trust in Jesus as their Head Teacher and Judge. Their faith is actually in their own deeds and thoughts, or in the deeds and thoughts of other men. They believe in man-invented “sacraments” or other works like “Sinners’ Prayers.” But, since they do not believe Jesus’ words, it proves that they have no saving faith in Jesus Himself. Faith in Jesus is faith in His words. Thus, the real power of Jesus seldom works among them, and the power of God seldom grants them any real victory in any of their wars against the evil of this world. They seldom see God's will done on earth as it is in heaven, or build a piece of heaven on earth. For they do not trust in Jesus as their only Head Teacher, as the only one whose power can work through them to accomplish good. In fact, most worldly churches seldom bother to engage in any spiritual warfare against the evils of this world. Instead, they prefer to compromise with the world, or outright join Satan's army in warring against God. And if some do war against evil, it is usually with worldly methods, not through the power and wisdom of Jesus. Churches prefer to act through the power of man and money, such as by the force of political protests, or worse, through violence. They wage war according to the flesh and their weapons are of the flesh. So God never grants them His power to destroy Satan's strongholds. But we are to “destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ” (II Cor. 10:5, ESV). Our warfare is through words that Jesus teaches to our hearts and through His almighty power. Yet churches never think of doing this, or even believe it is possible!

I often hear despairing cries from people who call themselves Christians. They wonder why the devil always wins, why the impersonal church never helps, why Christians are always defeated by the worldly who worship demonic gods. Well, the reason has always been very clear. As in times past, whenever God's people went ahead and attacked God’s enemies by relying on their own human power, they were defeated, even by lesser enemies. And this was especially true when they took for themselves the demonic spiritual lies and gods of the world, or the materialistic symbols of those lies and gods. Very often in Israel's history, they took up doctrines of pagans, like teachings of Baal. But, at the same time, they kept up the temple rituals and said prayers to Yahweh, God. In doing so, they thought they were perfectly acceptable to God. And, when God sent prophets to rebuke them, they rebuked those prophets, calling them ignorant fools who could not see the great “advances” they had made in theology and religious practices. So God eventually handed them over to the same pagan gods they heeded through their false worship of Yahweh. God slaughtered whole generations of His church for doing such things. God's anger knows no bounds against such evil—although He even used the defeat of His church to gain a victory over pagan lies and gods, by causing His people to repent from their sins while they were among those pagans, which caused some pagans to repent too.

For instance, when Gideon opposed an army of ruthless pillagers, the Midianites, he was quite worldly, like all the rest of his church. So he gathered the biggest army he could. For the church of Israel trusted in their own power during those days, though they were weak and constantly oppressed by their enemies. And they were weak for the same reasons the church is weak today, because they "did evil in the sight of the Lord," though they were called to be His priesthood to the world. Now God saw that their faith was in themselves, not in Him. Therefore, God told Gideon, "The people with you are too many for Me to give the Midianites into their hand, lest Israel boast over Me, saying, 'My own hand has saved me'" (Judges 7:2, ESV). Then God reduced that army from 32,000 down to 300. But God also gave the 300 a total victory over tens of thousands of Midianites, by causing an irrational fear to possess the hearts and minds of all the war-hardened, Midianite soldiers.

On a previous occasion, because God's people sinned, God also forced His church to flee from the army of Ai. (By the way, the real site of Ai is not what most archaeologists think, but about a kilometre west, and was likely a vile, child-sacrificing, ruthless people, like many Canaanites had become in those days.) Then God let the enemy take pride in their victory. This became their downfall. Their pride worked against them, to defeat them (e.g., Joshua 7:1-8:29). Yet Israel's shame in defeat caused them to repent and seek God's ways—although the main offender did not repent, and only confessed his sin after he was found out, when he had no choice but to do so, unwillingly.

Also look at the how David first chose to bring the Ark of the Covenant into Jerusalem, using a pagan method of conveyance, instead of God's commanded way. Like us, David wanted to promote the worship of the true God throughout the church of Israel. But he did not search out the Word of God or pray to know God's will. Nor did he consult those who knew God's ways. Instead, he just used the common pagan way of transporting sacred objects. And this sent a very wrong message to God's people. Therefore, God caused David's good intentions to fail miserably. Only when God's people put faith in God, and do all they do according to the teachings and commands of God's fulfilled law placed upon their hearts, will God grant them victory over evil. But God is not able to condone lies, and cannot help His people serve Him in the ways of Satan's world order. Thus, only when David used God's commanded method of Levites carrying the Ark on their shoulders, could he successfully bring the ark into Jerusalem (I Chron. 15:2,13; conf. II Sam. 6:1-15; I Chron. 13:1-14; 15:1-29). And it was not merely the physical act that made the difference, but the intent of the heart. It was because David waited for the commands of God to do this deed that it was done successfully. And, in reality, the pagan method of transporting the Ark portrayed a lifeless god, born on a cart like merchandise. Yet our God lives together with His people, as one with His people, resting upon them. This is why God wanted His Ark, representing Himself, to be carried on the shoulders of His people.

A Platonic church worships man as its principal god, while the God of the Bible is merely their secondary god, manipulated by men. In fact, the secondary god of most humanistic churches is not the real God at all, but actually Plato's god, an impassive and dead intellect in the sky. So how can the real God defend those churches and march before them against evil while they themselves are just as evil? Most churches worship the same gods as most of their enemies do, since each worships oneself. If God used His power to give those fake churches the victory over the others, then God would be glorifying their false gods. If God stood for the, He would be encouraging the church to worship sinful man. But God can only glorify Himself, since He represents all that is good, all that is real love, all real wisdom, all real justice and all real truth. If God did not glorify Himself alone, then He would also glorify hate, indifference, delusions, lies, deadly foolishness, injustice and other evils. "Therefore the Lord waits to be gracious to you, and therefore He exalts Himself to show mercy to you. For the Lord is a God of justice; blessed are all those who wait for Him" (Is. 30:18, ESV).

Yes, our God “will render to each one according to his works” (Rom. 2:6, ESV). But this will be a judgement that renders to each one according to the core attributes of each one's spirit in the heart, according to what He created each spirit to be for all eternity. It does not matter whether or not an elect one is a “heathen” who has never heard a single word from the Bible, “for God shows no partiality” (Rom. 2:11-16, ESV). All that matters is what God Himself finds in the heart. And what He always finds is exactly what He created and shaped there. So salvation is by God, not by man. And God will save literally all His elect children, no matter who they might be. For instance, some Muslims actually have some just, pure, real, God-like love in their hearts. Since their elect spirits are born of God, they know God and build up their lives on a foundation of God-like love. Just as God is the Builder and Creator of life, they build life, and do not create death. Yes, other Muslims seek to murder, deceive and steal in order to “earn” a place in a carnal heaven with their god (who was a murderer, deceiver and thief from the beginning). But the elect Muslims seek to justly and purely love in order to build up lives, act honestly, and stand for what their hearts know is right, such as giving to the needy. And these truly loving Muslims shall gain a place in heaven—not by earning it, but simply by being what God made them to be, His elect children. Of course, the god taught by the false prophet, Mohammed, is not the real god. But the elect spirits of some Muslims ignore what Mohammed truly said. They deny that Mohammed truly said the unjust and outright evil things which he actually did say. Instead, they heed the voice of Jesus in their hearts and follow the inner conscience that He creates in their spirits. Thus, these Muslims actually do worship the real God, Jesus, without consciously knowing that they are actually doing so. Thus, these Muslims will indeed go to heaven, through God’s grace alone, although somewhat impoverished of spirit since they had to suffer their lives on earth by not hearing the Gospel of Jesus. Naturally, the murdering Muslims, who worship Satan, the god of death, will go to hell. But the truly loving Muslims will enter heaven.

The real, omniscient, omnipotent, loving God “judges righteously” as He “tests the heart and the mind” (Jer. 11:20, ESV). Jesus does not look in church records to see if someone has had the “holy sacraments” performed on him or her by the hands of deluded priests, who are often worse sinners than the rest of the people in their churches. Nor does Jesus try to remember whether or not a mouth of flesh uttered out loud the words of a “Sinner’s Prayer” in an evangelical rally, and give extra points for those who did so with tears in their eyes. God does not judge by anything of the flesh or of the mind of flesh. Rather, Jesus judges by the spirit in the heart. And He does not “test” hearts to find what He does not already know. For, from the very beginning, He fully knew what would exist in each and every heart, since He knew what He intended to create in those spirits. Then He knew what He would shape each elect spirit into throughout their lives on earth, and during the judgement day in heaven. Therefore, the only way God actually “tests the heart and the mind” is in the same way we “test” metal, in order to purify it, in order to remove all impurities. God “tests” His elect while He judges them, by teaching them truth, training them to apply that truth, and by rebuking their sins and delusions—by causing their repentance into a knowledge of His truth, into the same truth and purity He has been putting in their spirits all their lives, the truths which they naturally love more than the darkness of the world's delusions and lies. God “tests” and judges by *sanctifying* elect spirits, by removing all their impurities and by shaping them into useful vessels. And God does this “testing” to save His elect from the destructive delusions and lies of this world, to make them all fit for heaven.

But God does not and cannot purify the spirits who were born of Satan. All God can do with them is expose the lies in their hearts, and prove they are filled with worthless impurities. On earth, God can make some non-elect fear to do evil. Yet making them too afraid to hurt and kill others does not make them righteous. For while they fear to do wrong, both their flesh and their spirits remain

impure. Their spirits desire evil, whether or not they actually do evil. And Satan's children are never worried about these inner impurities. In fact, they value them far more than God and His truth. For Satan created their spirits to be incapable of loving anything except dark worldly delusions and lies.

All this suggests a somewhat effective way of discerning whether or not you are one of God's elect children. Ask yourself if you are concerned about what God will find when He "tests" your spirit in your heart. Are you worried that He will find impurities, things of no real value or outright evil? If you are, you are likely an elect child of God. For the non-elect have no such concerns. And, of course, God certainly will find many impurities in every elect child's heart. But God does not judge by those impurities, neither by their quantity nor quality. He judges by whether or not there is a heart's desire to be rid of them. He looks for a real longing for inner purity, and a real concern about Him finding impurity. Furthermore, God will not be deceived by any quantity and quality of fake purity that some souls make for themselves. When a heart justifies itself to itself and to other men, by transforming God's spiritual laws into laws of the flesh so it can outwardly look like it obeys those laws, it will not fool God. If one is confident that one is a "good" person inside, one can be certain that one will go to hell to be with one's father, Satan. For all true elect become more certain each day that they are impure, unjust, unloving sinners. It is because all the elect are sinners, like all of Satan's children, that they need God's "testing," to purify the holy which exists inside their hearts.

So God only saves only those with an inner desire for God-like, loving purity. And God created and shaped the wills of His elect, causing them to bear these desires. So even the will to be saved is from God, granted according to His will. If He does not will to save, there cannot be any salvation. "Yet you say, 'The way of the Lord is not just'" (Ezek. 33:20, ESV). "You will say to me then, 'Why does He still find fault? For who can resist His will?'" (Rom. 9:19, ESV). Indeed, there are many in the church who say, "If we do not choose to save ourselves by our own 'free wills,' by our own wills that our own wills create through our own wills, then God is an evil despot, a control freak, and we hate Him." They are like spoiled children who simply cannot tolerate the fact that God is a loving Father who created the minds and wills of elect spirits, then governs their lives for their own good. For these so-called "Christians" want to be the gods of their own lives, in complete control over every single aspect of their own lives. In fact, they even demand that they must be granted complete control over all of the Creator's decisions, as they work feverishly toward their own destruction. They insist they must rule every action of God through their own "free wills," with sacraments and prayers performed by men, since they have no faith in God, only in men. They act like wilful brats who want to get everything they demand, who also want weak-willed parents who do not love them, so their parents will never deny them anything for their own good, or for the good of their siblings. And, if they do not get what they want, they scream, "I hate you!" to their loving Father, accusing Him of being unloving. But God rebukes these foolish tantrums of the church by saying, "Hear now, O house of Israel: Is My way not just? Is it not your ways that are not just?" (Ezek. 18:25, ESV). In all history, all Platonic "free will" churches have been shallow and loveless, even outright criminal.

Now the "free will" churches teach that literally everyone on earth is able to go to heaven, and everyone would love heaven. So all should decide to go there through their "free wills." And all should stop themselves, through "free will," from going to hell, because hell is where their invented god sadistically tortures everyone for all eternity. But we must ask, would the real God create spirits that would love heaven, then cast most of them into hell, simply because they failed to receive magic "sacraments," or because they accidentally missed going to an evangelical rally where music and motivational speakers could stimulate the emotions of their flesh enough to cause them to say a magic "Sinner's Prayer"? Would God be just if He actually did that? How unjust would God be if He

created literally all spirits with exactly the same longing for Him and His truth, for His pure kind of love, and for His heaven, then cast most of them into hell for all eternity, to be tortured forever, just because they failed to obtain a magic salvation from men? How unjust would God be if He sent anyone to hell simply because one's infantile spirit was manipulated by the far more powerful forces of the world and prevented one's "free will" from learning how to "earn" salvation through works?

All the various kinds of so-called "Christian salvation" systems through "free will" consist of the same core elements of the same basic Platonic or Neoplatonic systems. All preach variations of the reward systems also created by humanists, which are the same systems that the psychopathic Greek and Roman rulers developed to maintain control through their ruthless henchmen. Then their kind of hell resembles the punishment that those psychopathic rulers devised for souls who dared to question them, for those who failed to do exactly what their whims demanded. Like these psychopaths, the gods of these humanistic churches also transfer blame to their innocent victims, making their victims feel guilty for everything bad that these psychopaths cause themselves. When the god if their church makes mistakes that cause many to miss out on salvation, their god blames and punishes the victims of its own weaknesses and errors. If their god fails to "save" people into its own church—because it cannot cause their fleshy emotions to choose it, or its humanistic church does not have a big enough army to murder and destroy similar religious deceivers from opposing churches who also take people captive—their god of their brand of humanistic church will condemn the victims of the gods of the other humanistic churches, and send them all to hell. All who were coerced or conned by other false religions are to be seen as subhuman and evil things which must be destroyed in every way by the loyal members of one's own particular brand of humanistic church. Thus, one humanistic church is always competing against the other, with each human leader striving for the most money and power.

So the gods of all these humanistic churches unjustly punish victims of deception and victims of other coercion, by "excommunicating" them and supposedly damning them to be eternally tortured in hell. But, if their invented gods existed, it would be those gods who deserved all the blame for not "saving" those people from other false religions, since those gods are supposed to be omniscient and omnipotent, more powerful than false religious leaders, far more able to manipulate people into their own supposedly "true churches," far more able than any human religious deceivers are able to coerce or con people into their false religions. Thus, their gods are unjustly transferring their own guilt to the victims of their own false religions. For their own failures, humanistic gods make their victims pay, exactly like the psychopathic rulers of ancient Greece and Rome did. So these gods act in the same way all humanistic rulers have acted throughout history. But their unjust condemnation of their victims is absolutely nothing like the very just judgements that the real, just and loving God makes.

Yes, it is true that God predestined some to go to hell. But those spirits love the spiritual darkness of hell's delusions and lies, while they hate the light of God's verity and truth. So the ones God sends to hell would hate heaven far more than hell. And their torment is internal and spiritual, from their own desires of their own delusions and lies which can never be gratified. Yes, God also commands and causes physical pain and deaths on earth. But this does not make God unjust or cruel. The flesh is broken through love for elect spirits. God may even need to destroy an elect person's physical body when one's mind of flesh is so deceived it suppresses one's spirit and does not allow one's spirit to respond to God's counsel. So God will eliminate the internal suffering of that elect one's spirit, and bring that elect spirit safely home into heaven (e.g., I Cor. 5:5). For God's priority is the health and life of the eternal spirit, not the health and wealth of the temporary body of flesh. To God, physical death is merely a small event in an eternal spirit's life. God knows that spirits can never die. But God never promised eternal life to the flesh. Rather, God promises death to literally all flesh. God also

knows that, when an elect spirit loses its temporary body of flesh, He will grant that spirit a far better body made of an eternal, imperishable spiritual substance, one that complies with the spirit's desires. So the death of flesh is not nearly as terrible to God as it seems to our minds of flesh. And we need to remember that most of the pains and deaths experienced by bodies of flesh are through man's intentional sins, not by God's revealed will. Yes, God could stop it all, but allows it to exist through His “secret” or unrevealed will. For God must allow men and demons to cause temporary harm to our temporary flesh on the temporary earth's training ground, in order to train all His elect children.

But casting spirits into eternal hell, while those spirits desire heaven, and doing this for no good or just reason, is not something God ever does! Only if a spirit was created by Satan in Satan's image, where its core aptitude and propensity is to love hell's spiritual darkness rather than heaven's spiritual light, where that spirit prefers hell's bottomless pit of dark and empty delusions and lies to heaven's infinitely bright reality and truth, will God cast that spirit into hell. Only if a spirit inherently desires and clings to delusions and lies, and will do so forever, will God condemn it to hell, where it shall never again touch any of God's solid reality, verity and truth, since that spirit hates such things. Only if hell is a spirit's native home, where its father dwells, will God cast such a spirit into hell forever. The fact is that not everyone is created with some good in them. We see some with spirits that grow more loving through pain, while others grow more psychopathic. Likewise, we see those who grow more psychopathic become rich and powerful, rewarded by Satan’s ruthless world order, while those who grow more loving and just are beaten down, ostracized, marginalized and cast out by the world. And the world order does not correct any of this injustice, because its rulers have no good in them.

Why does the church not have faith in Jesus? Why refuse to allow Him to teach and train their hearts in matters of real truth? They resist His Holy Spirit when He “tests” their hearts to purify them. Yes, the elect in churches eventually learn a few things from Jesus. But their churches hinder their faith in Jesus Himself. Their churches turn everyone’s attention to men and things of the flesh. We should be praying, “Forgive and render to each whose heart You know, according to all his ways, for You, You only, know the hearts of the children of mankind” (II Chron. 6:30, ESV). But churches tell everyone to heed men, to become disciples of men. When ways are not pure, if teachings are not fully right, let Jesus expose them for what they are, and let the real truth be taught by Jesus' Spirit dwelling beside our spirits in our hearts. We must accept that “the Lord searches all hearts and understands every plan and thought. If you seek Him, He will be found by you, but if you forsake Him, He will cast you off forever” (I Chron. 28:9, ESV). For only those who were born with elect spirits, only those spirits whom He calls, ever want to seek Him. Thus, the one calling them is eventually found by all of them. Only those whose spirits are born of Satan cast off God and His words like odious things. So only those spirits are cast off forever by God, into the darkness of their own delusions and lies.

Trusting in self, or in other men, for salvation, is indeed forsaking God. If our spirits want to be taught and trained rightly, our spirits must go directly to Jesus our God, our Head Teacher and Lord. And the Holy Spirit of Jesus is indeed calling every elect spirit, over and over again. I have even heard some say they have rejected the calling of Jesus too often, so they walk away in sorrow with a longing for Jesus in their hearts. But do they realize that their longing for Jesus is from Jesus? Clearly, Jesus is still calling them to Him if they long to be with Him, and Jesus has not rejected them at all. It is only the lies of fake preachers and false churches that makes them despair like this.

Now we must realize that salvation is through Jesus Christ’s Holy Spirit working upon our spirits, not upon our flesh. Now we must not listen to ourselves or any man, but only to Jesus. All the mortal teachers truly appointed by Jesus will always lead all to Jesus, not to themselves. Nor will they tell anyone that one can save oneself. They will all say that Jesus saves. And they will tell everyone that

Jesus is the only Head Teacher of every man in the church, the only final authority in all matters of life and faith. They will call all their elect brothers and sisters to become disciples of Jesus. They will not make disciples for themselves. All true elders sent by Jesus declare, “We speak, not to please man, but to please God who tests our hearts” (I Thes. 2:4, ESV). Only if Jesus is acknowledged as the only Head Teacher of every man, the final Judge of all matters of life and faith, can any church be a true church, part of the true Israel. All the elect must be Jesus' disciples, not disciples of men.

Necessary conclusions about salvation

Now I repeat, God's principal salvation promise was that *He would personally teach each spirit of each one of His children*.[20] To each elect child's heart, He will eventually reveal His very nature, which is defined by the full meaning of all His precepts, laws and ways. He will gradually and progressively open the eyes of each one's spirit to see Him as He truly is, along with all the spiritual truths and realities He created, while He also explains how all these truths should best be applied. As He writes His law upon our hearts, by teaching it to our spirits, He cannot help but reveal who He is, the very essence of His Being, because all these truths originate from His very heart and reveal His very nature. Through all this, each elect person develops a stronger will to do His will on earth as it is done in heaven, and gains the wisdom to live in the most loving, effective, beneficial, just ways.

When we understand that God's main salvation promise is to function as the personal Teacher and Trainer of our spirits, and we place faith in Jesus to do this, as the final authority and Head Teacher of every man, with the final word concerning the correct interpretation of His words regarding all matters of life and faith, we are being saved. We are not saved by our minds of flesh learning to do religious works from men, but by the minds of our spirits learning truths directly from Jesus' Spirit.[21]

When God came to us in a human body, as Jesus, our Saviour and Messiah, God demonstrated that the appointed time had come to fulfil His salvation promise of teaching and training our spirits in a lifelong discipleship. For Jesus, our Creator God, came to us as a Teacher and said, “The spirit is the life-giver. The flesh profits absolutely nothing. Things I uttered with effect for you are spirit and are life” (John 6:63, ALT). Jesus came to teach the spirit, not the intellect of the flesh, for the mind of flesh cannot be saved. The flesh is appointed to die, to forever be cast aside, to burn with the earth at the end of earth's time. Only our spirits live forever. Therefore, Jesus' main work, while walking on earth, was to utter God's words in effective ways (indicated by the perfect tense). The nouns after the linking verbs in the last clause (“are spirit” and “are life”) delineate qualities. The words uttered by the Teacher bear *qualities* that effectively benefit the “lives” of elect “spirits,” but not their flesh.

More than anything else, Jesus focused on teaching. And He constantly gathered disciples (students) to teach. He continuously preached the precepts of God, especially about the new, fulfilled way in which God's Spirit is now going to personally teach His precepts directly to each heart—a message we call the Gospel. All His most mature disciples also helped Him teach, as His *assistant* teachers. But, even the mature men He sent out on missions, as apostles, only taught and did all things *in His name*—only according to what Jesus taught, only by His commands—never as authoritative teachers themselves. Thus, His mature disciples only ever gathered disciples for Jesus, never for themselves.

So, if we actually believe all that the Bible truly teaches about Jesus' salvation, and harmonize all those teachings with all else taught throughout God's Word, we must conclude these three things:

1. *God had a definite purpose in mind when He placed the eternal human spirits of His elect children in temporary and perishable bodies of very limiting flesh upon the temporary earth, where they are exposed to sin and its harmful effects, where this purpose principally involves*

salvation, the teaching and training of their eternal spirits. Clearly, the earth and all bodies of flesh shall be destroyed in the end, but all eternal spirits will be granted eternal bodies made of a spiritual substance, either for eternal life in heaven or eternal existence in hell.[22] Since God's elect children will live in new bodies with their Father in their true home forever, we must ask exactly how this act of God, which placed the spirits of His elect children in temporary bodies on this temporary earth, will accomplish a useful, good purpose for them.

We see, from all the details revealed in God's Word, that God intentionally placed the spirits of His beloved children in fragile and temporary flesh, to feel pain and physical death. But why did He not create their spirits as whole and mature beings in eternal bodies in heaven, so they could live sinless, safe, painless lives from the beginning, and for all eternity? After all, God created the elect angels in this way. All elect angels, as God's servants, were placed in heaven at the moment of their creation, to exist as whole, complete, mature beings who would never know the limitations or pains of flesh, who would never experience the death of fleshy bodies. God never required any elect angels to live on the troubled earth, where there is so much injustice, evil, pain and death. Their bodies never suffer the effects of sin. Since God did this for His elect angels, why did God require His own children, who are even more beloved, to be created and live temporarily on this sinful, dying earth, in pain and suffering? For elect human spirits were not created through His power, like spirits of angels and other creatures. All human elect spirits were born of God's very “breath,” directly from His core Being, as parts of His own personal Spirit, in His image, eternally joined to His very essence. So why does God treat His most beloved children worse than He treats His angelic servants?

Of course, the reason must be that God's beloved children shall somehow benefit greatly from being created as mere infantile, weak spirits who are now limited by fragile, dying, rebellious, unruly, suffering bodies of flesh on this earth. For “we know that for those who love God all things work together for good, for those who are called according to His purpose” (Rom. 8:28, ESV). And the benefit must be of far greater value to each child than the sum of all of each one's loss, suffering and death on earth. All this loss, suffering and death must be absolutely necessary to create a much greater good. It must be *necessary* in order to cause God's children to become greater than the elect angels, yet greater in the ways that God calls “greater,” not in the ways that men call greater. For example, God says that the greatest among us will be the servant of all, just as God serves all His creation, humbly, with greater concern for their welfare than for His own. And now, after our sins, what elect human being would stand proudly and arrogantly before God's holy angels, like a Greek or Roman lord, and demand to be served. No! When we stand before the holy elect angels, we shall humbly bow our heads and ask, “What can we do for you beloved ones?” For this is what our Father does. This is what Jesus does. God loves and serves His good creations. So our pain, cowardliness, failures, sins and lack of faith will cause our greatness to be humble like this.

Our pains, failures and sins during our lives on earth must be absolutely *necessary*, the one and only way to produce this great benefit for us. Otherwise, we would need to conclude that God uses an end to justify an easier, unnecessary, unethical and unjust means to accomplish it. And this cannot be true, not for a loving, omniscient, omnipotent God. God is too wise and too powerful to ever need to do that. Our God only uses just means to work good, such as His own sacrifice and His teaching to save His children. God never uses unjust means to produce good, such as threats of eternal hell. Thus, clearly, all earthly loss, suffering and death must be a just means of producing good. In fact, it must be the only possible means, the *only*

essential means required to build this greater good. It is not a compromise with evil. This life on earth must provide integral ingredients and catalysts that are absolutely necessary to cause this greater good. They are not unnecessary, nor unjust, nor unethical means to an end. If we did not suffer and die, the greater good would not be possible. So we never try to justify sin and its effects for the losses, sufferings and deaths it causes, for its end results. Yes, we need them, so our spirits might learn to love God and His just, loving ways more than we could otherwise. But we never need to cause them. We let Satan cause such things, in the same way God does. And we, like God, oppose the words and deeds of Satan. We work to "undo" all of Satan's works. For our war against evil and its effects is part of our training for life in heaven.

Since God's teaching and training of elect spirits is the main aspect of salvation, we must conclude that the Father of the elect must use loss, suffering and death on earth to teach and train elect spirits in a far better way than He could possibly do so in heaven. For one thing, we are all called to undo evil works, which teaches us much about good. This actually teaches us to love God's ways and to hate all ways that are not God's ways. Therefore, God created the limiting earth and Satan, then allowed Satan, the spirits of Satan's children and sin to enter the earth, so this material world could be used as a training ground to strengthen and mature the spirits of His children, in a very particular way. The way in which bodies of flesh severely limit elect spirits shall also train them to depend on their Father more than otherwise possible. For the elect must go to Him for everything—especially when they face troubles and death, the effects of sin. And this will, in turn, gradually cause them to personally learn to love Him more than anyone or anything else. This also causes them to learn all things more directly from Him, in a much greater, deeper way. Only by this limiting of human flesh on a troubled earth could His children become strong and fit enough to function as His true heirs in heaven, so they might serve the other spiritual creations in heaven together with their Father, for all eternity, through a greater, humbler love and respect they learn on earth. Life on earth clearly causes their spirits to eventually love and trust their Father in a greater way than the angels of heaven can. Life on earth makes God's children more like their Father, and even greater than the angels, who never know the pain of life on earth. As we learn to hate and oppose all that is from Satan, we learn to love and serve God in a much greater way.

2. *The omnipotent, omniscient, Creator God cannot fail to save literally everyone He chooses to save*—because He cannot fail to accomplish anything He wills to do, since He designed and created all things, then controls all events and all people. God, as He always has, and always will, now limits and maintains complete control over all things, including complete control over salvation. Literally all whom God desires to save will indeed be saved by His omniscient, omnipotent hands.[23] It is impossible for the real God to fail to save even one of His beloved children, since He Himself created all their spirits with all the attributes and all the propensities of their spirits' minds and wills, all that makes them all desire God and His heaven. The only human spirits He shall ever send to hell are those not created from His breath, those not made in His image, those who are not one with His personal Spirit, those who will never desire the real heaven where the real God actually resides. Just as Jesus told us, the only human spirits that go to hell are those born of Satan,[24] since their home is hell.

   Now the apostles said things like this to the elect who were being saved: "And I am sure of this, that He who began a good work in you will bring it to completion at the day of Jesus Christ" (Phil. 1:6, ESV). Why were they so confident that God would complete His works of salvation on the judgement day? It is because God is too wise and too powerful to ever fail to

complete any work He wills to complete. It is because Jesus truly declared: “My sheep hear My voice, and I know them, and they follow Me. I give them eternal life, and they will never perish, and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one” (John 10:27-, ESV). There is one God, and Jesus is that one and only omniscient, omnipotent God, one with the Father, able to cause all His people to hear and follow Him, where no one can ever snatch them from His hand. You cannot even snatch yourself from God's hand, since you cannot change your inner nature and will, or overpower your Creator. We humbly admit who we are and learn what Jesus wants us to know, whenever He wants us to know it. We follow the destinies He builds for us, for the good of all, not destinies of men.

Then we must also realize that heaven and hell are not physical places, but a spiritual places. Since the entire material universe and all physical existence is temporary, destined for destruction before the final judgement day, and we know that “flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable” (I Cor. 15:50, ESV), we know that heaven and hell are places consisting of entirely spiritual energy, matter, space and time. In more modern terms, this means the material space-time continuum is entirely separate and distinct from the spiritual space-time continuum, and only the material will cease to exist. Although God, heaven and spiritual things are “near” us, and there can be no physical distance at all between them and our bodies of flesh, nothing material can actually exist within heaven. Yes, the material existence was made to be like a cloak to wrap around a spirit. But the material cannot exist eternally inside heaven, nor inside anything made of a spiritual substance. Neither heaven nor hell can contain anything material, only entities made of a spiritual substance. Each space-time continuum created by God occupies a different space and has a different time, with a different kind of energy and matter in it. So, there can be interfacing between the two, but neither has a substance that can be shared between both.

Therefore, hell's “darkness” is spiritual. And the Bible defines all spiritual darkness as the delusions and lies embraced by spirits, where the principal form of delusion is to believe that one's spirit is one's own god, or even the god of others. Now, all spirits born of Satan are born to love this spiritual darkness, while they inherently hate the spiritual light of God's truth (John 3:18-21), the spiritual truths and realities that fill heaven. So God is merciful to cast these haters of light into hell's darkness. For this kind of spirit would suffer far more if it were forced to go to heaven. Heaven's light of reality, verity and truth would continuously burn away a non-elect one's most cherished delusions and lies, especially the lie that it is its own god. Yet these delusions are the only things this kind of spirit loves and desires. So heaven would cause a spirit born of Satan to feel immeasurably more pain than it would in hell. For, in hell, God allows such a spirit to wallow in its beloved delusions and lies forever.

Nevertheless, since the darkness of their delusions and lies have no substance, they contain not even a speck of reality created by God. So hell's darkness is a totally empty, black, bottomless pit, a vacuous void into which they keep falling into forever. Furthermore, their dark delusions and lies will be the same ones their spirits embraced on earth, those which allowed them to take pleasure in their sins on earth. But, on earth, their flesh could feel some satisfaction through unjust physical acts prompted by their spiritual lies and delusions. Their exploitation of others for money, sex and power all relate to their spirits' delusions of being superior, privileged gods. But in hell, God does not allow any of His reality to exist. So none are ever able to exploit or harm any of God’s creations ever again. God eliminates all things

real, all His good spiritual creations. Not even a single grain of physical or spiritual sand exists in hell, absolutely nothing for those wicked spirits to exploit for their own pleasures. And those spirits are not really gods, as they think they are. So they can create nothing for themselves. Thus, they cannot ever gratify any of the wicked desires of their spirits. Thus, their delusions and lies will be eternally and immeasurably frustrated. Their lusts and desires will burn eternally unfulfilled in them, and eat at their hearts like worms that can never die.

On the other hand, because God created all the spirits of His elect children with an inherent propensity to love other beings, especially their Father, and to love all His spiritual light of reality, verity and truth found in heaven—and Jesus possesses infinite wisdom and power to enlighten, correct, teach, train and discipline their spirits on the long judgement day, to eventually make all their spirits fit enough to thrive in heaven's unfiltered light—literally all elect spirits, by the end of the judgement day, will indeed enter heaven, into the very light and solid substance which their spirits were made to crave, with all they love. Since God promised to make all these elect spirits complete and perfect in the end, He definitely will fulfil this promise, for He cannot fail to fulfil any promise He makes, and He cannot lie.

We also know God can never run out of time. It is never too late for God to complete this salvation work in any elect heart. Many say that, if one does not choose Jesus and repent before one dies, one will go to hell. Some even believe that, if one's body of flesh is not baptized with physical water by human hands, then one must go to hell. But God never taught any of this kind of nonsense in His Word. On the contrary, God declared that, in all history, not one of His children has ever been perfect or ready to enter heaven by the time of death. God's Word teaches that Jesus will purify and cleanse all His elect together, all at once, on the judgement day, after their deaths and after all material existence ceases.[25] And all this cleansing or purifying must involve repentance. Since literally all children of God sin, all will need to repent of many things after death. Therefore, there will be time to repent in heaven on the judgement day, but only if one was made with an elect spirit, *able to repent into the truth*.

Consequently, not one of the Father's children can possibly miss being saved, even if they die before repentance or baptism. God foreknew and predestined all the days of each one's life, and He ultimately controls each one's destiny. The conversations of Job were written about the time of Abraham, about 2,000 BC. And even back then, in a prayer, he declared this about all men: “his days are determined, and the number of his months is with You, and You have appointed his limits that he cannot pass” (Job 14:5, ESV). From the very beginning, God's Word declared that God maintains total control over man's destiny, that God determines the number of days a man will live. God sets limits that man cannot go beyond in life on earth.

Church Platonists irrationally believe that a man is able to control his own destiny through a fictitious and impossible “free will.”[26] But the Bible teaches us that the almighty Creator initiates our lives by placing a created spirit in us, one that already bears certain propensities and a certain type of will. Solomon acknowledged that our spirits come to us while we are in the womb, though no man can know how God does this or anything else (Eccl. 11:5). Thus, it is clear that God predestines what a spirit will be like and what it will do in life. God creates and builds up each elect spirit's will. For instance, God told Jeremiah, “Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations” (Jer. 1:5, ESV). God did not choose Jeremiah and the other prophets when they were adults, not because they were willing to serve Him through a “free will.”

Rather, God chose them before birth. He created their spirits with a loving will, then shaped their spirits in a way that caused them to willingly serve Him. While on earth, our Father educates our spirits to shape our wills, as any good father should do for his children. “For it is God who works in you, both to will and to work for His good pleasure” (Phil. 2:13, ESV).

Just as human parents partially predestine the lives of their children through genetics and the way they raise them, so does our Father in heaven—only more completely, perfectly and with greater love. For predestination does not mean a person's will is crushed, or that a person must be an automaton, as some suggest. Rather, it means the opposite. At birth, one's will is basically infantile and easily manipulated, not really much of a will at all. So a parent needs to work to build up the will in a child, to shape the infantile will so it will grow to desire loving, right things. Likewise, a spirit's will grows into maturity by predestination, by the works of our Father in heaven which shape our wills, so we might desire good, not evil. And how can the omniscient, omnipotent Father of our spirit possibly fail to complete this work?

3. *The only work remaining for God's children to do, for their own salvation, is to allow their spirits to increase their trust in God.* If one does not put faith in a human teacher and trainer, and refuses to believe the words of the teacher and trainer, one will learn very little. The more one places faith in a truly wise and skilful teacher and trainer, the better one can be taught and trained. Likewise, our spirits need to trust the Holy Spirit of Jesus, our God, more than anyone or anything else. The more our spirits place confidence in Him and His words, the better He will teach us His fulfilled ways, and train us to practice the right application of His teachings, so we might grow more wise and loving, better able to do what is right and good for all. Also, in the same way one cannot learn much from a human teacher without asking questions, our Father has opened His very throne room to us at all times, night or day, so we may ask Him whatever we want or need to know. We can even argue with our Father, though He always wins with His superior knowledge. Sometimes He teaches us in stages, one principle at a time, since we often need to know the basics before we can know the more complex answers to our questions. Therefore, our answers may take years to obtain at times. But He always answers, and His answers are always correct and effective when applied. So we can trust in Him. And our spirits can only learn to correctly handle His truth through faith in Him. Eventually, with His inner teaching and training of our spirits in our hearts, we can and will learn to spontaneously do His will, joyfully, straight from our hearts. He will cause us to truly and justly love others, in better and deeper ways each day, in truly God-like ways.

The flesh and the spirit of a human being

Our spirits are very limited by our bodies and minds of flesh. And a brain of flesh cannot hear anything spoken by spirits. It cannot hear God, demons or other human spirits. It can only receive spiritual thoughts and concepts from its own spirit in its own body, through its own soul. So God does not teach a mind of flesh, only a mind of a human spirit. But His teachings for a human spirit affect the flesh, as messages are sent from the spirit to the flesh through the soul. Naturally, the mind and body of flesh are also very weak. So the flesh can be overcome and totally manipulated by spiritual powers, by either God or demons. But the flesh cannot actually see or hear those spirits. Only through the interface called the *soul*, can the mind of one's own spirit communicate with one's own mind of flesh, and vice versa. But the tiny mind of one's flesh cannot fathom the mind of its own spirit, even though the mind of one's spirit can see literally everything in one's mind of flesh, and remember all that is in it forever. And this also means that the only way one’s human spirit can

communicate with another human spirit is by sending a message through one's own body of flesh to another body of flesh belonging to another spirit. A human spirit can pass a message down to its mind of flesh, through its soul, then out of its physical mouth to another person's ears and mind of flesh. Then that message may pass up through the other person's soul to the other person's spirit.

But the communication between our spirits and God is different. Of course, a mind of flesh cannot hear anything directly from God, since God is a Spirit, and God seldom utters words in an audible voice that can be heard by the ears of flesh. But the Holy Spirit of Jesus personally speaks to our spirits, imparting whole concepts to our spirits in a single moment. There is no language or linear progression of words, but many small to large concepts flowing into the heart whenever the mind of flesh is silenced long enough to let the spirit listen. God teaches His Word to our spirits too. First it must be read with our eyes and minds of flesh, then sent up to the minds of our spirits through our souls. But after it reaches our spirits, the Holy Spirit provides a running commentary, sometimes reminders of what we learned before and sometimes new concepts we never saw before. So it is by His commentaries that we learn the most. Likewise, when God walked in Jesus' flesh among us, He also taught us from His Word, but through His flesh to our flesh, although His commentaries then passed up through our souls to our spirits. But now that Jesus rose from the dead and ascended into heaven, He teaches us in a better, more direct, personal and efficient way. For, from heaven, Jesus' Spirit is now able to teaches each individual elect spirit all day and every day. Then our spirits can pass some of this information down to our minds of flesh through our souls, so we can apply the truths our spirits learn, through the actions of our bodies in our daily lives, to do His works on earth.

I have heard Christians say the spirit merely consists of emotions and is far less rational than the intellect of the flesh. And part of the reason they say this is because they believe Platonic doctrines, and do not believe that they truly have two minds in them. But, in reality, we all have minds of our spirits which are, in every way, far more powerful than our minds of flesh. The spirit is very limited in its control over the mind of flesh. Nevertheless, the spirit’s mind can absorb anything and all things from the mind of flesh. One’s spirit can see, hear and know literally all that one's mind of flesh sees, hears and knows. A spirit can monitor and feel literally all its flesh feels or experiences, and never forget any of it. And a spirit can translate its own superior spiritual concepts into a fleshy “language” that the mind of flesh can comprehend. It must translate spiritual concepts into figurative concepts relating to physical realities of the earth, since earthly things are the only things the mind of flesh can comprehend. Then the spirit can send each translated concept down to its mind of flesh through the soul. But, at the same time, the body of flesh cannot comprehend the “language” of the spirit, and can only send weak, selfish, irrational messages to the spirit in its own earthly “language.”

Now, as mentioned, human spirits only have a very limited ability to communicate with each other while they exist in bodies of flesh on earth, since each human spirit must communicate through the flesh. And human spirits rely on their bodies and brains of flesh to see and hear whatever is in this material universe, since they cannot directly see or hear material things. So the need for human spirits to communicate with each other through flesh raises many barriers between them. On the other hand, every human spirit's mind has exponentially more power and capacity than its mind of flesh, and can obtain earthly information through its body and mind of flesh, storing it away forever in an unlimited memory that never fades or fails. Therefore, there can be some communication between human spirits and those spirits can develop permanent relationships, enduring after death.

Yet human spirits are not the only spirits that traverse this material space-time continuum. God’s Spirit is everywhere within the material universe, and cannot be absent from anywhere. Then there are the spirits of angels, animals and demons among us. And human spirit can see and hear many of

these non-human spirits directly, whenever God permits communication to take place. Angels and demons also have bodies made of a spiritual substance, which can see and hear all that exists in both the material and spiritual creations. For the material space-time continuum is simply a temporary, corrupted, inferior copy of the permanent, pure and solid spiritual space-time continuum of heaven. So, to angels and demons, material existence appears to be thin, vaporous and ghostlike. Angels and demons, with their spiritual bodies, cannot be seen by inferior eyes of flesh. Only after our flesh dies and we receive spiritual bodies, will our bodies be able to see angels and demons. Yet, even while we live on earth, our human spirits can indeed see and hear angels and demons when God allows it. Meanwhile, angels and demons can see both our human bodies and our human spirits. The point is that a human spirit is made of a different kind of substance that cannot easily interface with material existence. In modern terms, a human spirit is made for a completely different space-time continuum. And God caused the spiritual space-time continuum to be invisible to the lesser, material space-time continuum, since God made material existence specifically for a temporary purpose, to limit and bind human and other earthly spirits in it for a time of education, to make all more fit for heaven.

Bodies of flesh, and the whole material universe, temporarily hold all human spirits within their severe limitations. Every awakened, mature, elect spirit knows and experiences this during life on earth. Every elect spirit realizes that only God, angels, demons and other spirits—the spirits who already have spiritual bodies—are not bound or limited by the shadowy wrap of material existence. Of course, only God and elect angels can freely enter into heaven, however. And elect human spirits can peer into heaven, even reach inside, as through a window. But demons are never allowed in heaven, except temporarily, with God's direct permission. For, as Scriptures tell us (in the original languages), all demonic spirits remain imprisoned by God in the material universe “below” heaven, and must remain there until the judgement day, until they are cast into hell (and Scriptures describe hell as an entirely empty part of the spiritual space-time continuum). So demons, who already have spiritual bodies, can see both material and spiritual things, as many verses in God's Word confirm.

Since God limited our human spirits, by placing them in bodies of flesh, it is impossible for our human spirits to directly communicate with each other. Only God's Spirit or, if God allows it, other non-human spirits (like angels or demons) can communicate directly with our spirits. But other human spirits cannot. Of course, I repeat, another human spirit can indirectly send a message to your spirit. The mind of another human spirit first sends a message to its mind of flesh through its soul. But that spirit must translate the spiritual message into a figurative, material concept and an earthly language that its mind of flesh can comprehend. Then its flesh uses its mouth to utter the figurative translation to the ears of your body. When that figurative earthly language enters your physical ears, your mind of flesh sends that message up to your spirit through your soul. But now your spirit must attempt to translate that figurative earthly language back into the original spiritual concept that the other spirit was trying to express through its flesh. Thus, there can be some indirect communication between human spirits. But the process is very convoluted, slow and looses much in the translation from the other person's spirit to its flesh, from one body of flesh to the other, and in your attempt to produce a reverse translation from the other person’s earthly language back into a spiritual concept.

So this indirect communication between human spirits is greatly hampered by the flesh. Having to speak through minds and bodies of flesh distorts, slows and weakens communication between human spirits. For our minds of flesh can only think in terms of physical realities. Thus, the spirit's mind must always translate spiritual concepts into physical symbols which loosely represent the spiritual concepts to its mind of flesh. All spiritual concepts must be made into figurative concepts related to the material world, so the mind of flesh can grasp them and express them with an earthly

language. A mind of flesh can comprehend a parable involving physical actions in physical places. But it cannot comprehend the spiritual concepts the parable actually represents. The flesh might use figurative terms, like “living waters,” to describe the pure, ever-active Spirit of God flowing, without ceasing, into our hearts. But the mind of flesh cannot really comprehend any of these things at all.

For the most common spiritual realities, some earthly languages develop an ecclesiastical language, expressions representing spiritual concepts, which can be instantly translated by the mind of a spirit into specific spiritual concepts. But those expressions or ecclesiastical terms, do not really mean much of anything to a mind of flesh. Expressions like “God,” “spirit,” “love,” “inner conscience,” “justice” and so on, when heard by people with awakened spirits, each bear a very real and specific meaning which they have all experienced and know, but only in the minds of their spirits. And their minds of flesh simply utter those terms as a translation of spiritual concepts, in a language which all of their particular bodies of flesh learned to utter. But those who have not experienced or known these real spiritual beings, actions or things cannot possibly comprehend anything from what those awakened spirits are saying through their ecclesiastical terms. Some might think their flesh is truly comprehending these ecclesiastical terms, perhaps because they use similar terms for abstract and worldly concepts. But they actually comprehend nothing at all. So these untrained outsiders think those ecclesiastical terms mean something physical and worldly, albeit abstract. This is exactly what happened with the early church fathers. They thought the ecclesiastical language of the Bible was using the same terms as the very popular abstract and worldly Platonic philosophies of their day. So they created a very worldly, fake “church” based on this ignorance and misunderstanding. Still, the very fact that true ecclesiastical expressions exist, and have been truly understood by many people, is real evidence that human beings have real, incorporeal spirits inside them, spirits which are not part of this material space-time continuum. Their testimonies indicate that human beings have spirits.

Still, our need to use our flesh, with a figurative language to facilitate communication between our spirits, is extremely problematic. Spiritual concepts are often almost impossible to adequately translate into a language that can be effectively communicated through bodies of flesh. Then these translations are frequently misunderstood by the time each passes from an originating spirit, through souls and minds of flesh, to the minds of the receiving spirits. The flesh itself can entirely block the communication from another spirit because it does not know the earthly language used by the other spirit who is trying to tell it something. The flesh of the other person may not know the ecclesiastical language used by the other. Biases of the flesh will stop the flesh from hearing anything that another person’s flesh utters, and thus stop spirits from communicating at all. So the flesh produces a very unreliable system of communication between human spirits. And this process of using the flesh is also extremely slow. But consider how fast God can flash whole and incredibly complex concepts into the superior minds of our spirits, in fraction of a second. Each of those concepts may take many thousands of words to describe through a mind and body of flesh, in a highly ambiguous figurative or abstract language. Yet God can teach those concepts to our spirits in a fraction of a second. Thus, who are we going to trust to teach us the deep, spiritual concepts of God? Who are we going to trust to expound upon God’s Word and His law, so we might learn to love in a God-like way? Are we going to trust men or God? Are we going to put our faith in the words of men or the words of God?

On top of all these limitations, consider how God's Word describes every human spirit as a “babe” while living on earth. Even after an adult's elect spirit learns enough from God to become a teacher in the church, that adult's spirit may still be called a “babe” who has just been weaned, and may still need to drink mother's milk, but is also able to eat some solid, pablum-like food (e.g., Heb. 5:11-14). No teacher of God’s Word is actually a mature, adult spirit, nothing like the Spirit of God in Jesus.

We read about how adult men like Solomon and the prophets, even in their old age, would call themselves God's "children," since they knew their spiritual wisdom and understanding was very infantile and limited, needing to grow many times its size to become mature. Every awakened elect spirit, and especially the spirits of true teaching elders, all whom we call relatively mature elect spirits, actually know that their spirits are indeed weak, infantile and ignorant, and always will be throughout their lives on earth. Human spirits cannot mature much during their short stay in flesh on earth. The most mature elect human spirit on earth is still a mere infant in comparison to what it will become later on in heaven. On earth, our spirits can only possess a tiny fraction of all the knowledge and wisdom God will grant us later, hardly enough to be worth passing on to others—although, in a real church, with these bits and pieces each individual receives from God, there can be collectively enough of His knowledge and wisdom to help the whole church live happy and fruitful lives. This causes us to depend on God and one another. It binds together our relationships in loving humility.

However, this inhibited communication between our human spirits also means that other human beings cannot possibly provide nearly enough of what we truly need for the well-being and abundant lives of our spirits. We simply cannot rely on other human beings for all the solid, reliable, effective, applicable knowledge and wisdom that our infantile spirits need to learn in order to effectively grow, mature and thrive. Clearly, we must acquire most of our spiritual knowledge and wisdom from a different source, from a spirit who can speak directly to our spirits. So, for all the deeper matters of our hearts, we are forced to go to the Spirit of our omniscient, wise and loving Father of our spirits, and to Jesus, who is one with our Father in heaven. Indeed, this is one of the main reasons God put us in this very limiting, temporary life on earth, in these temporary bodies of flesh. On earth, the most valuable thing we can learn is that we need our Father. More than anything else, life on earth teaches us that we are absolutely nothing, and cannot make any meaningful progress without our beloved Father, that we desperately need the atonement of our relationship with our Father, and that we need to grow in that relationship. And only Jesus, who is God, can ever restore this relationship.

And make no mistake, the Father of our spirits, who is a Spirit, is entirely one with Jesus' Spirit. Also, Jesus is more than willing and well able to speak directly to our human spirits. Our God is not impassive and impersonal like Plato's god. He is not the god whom most churches now worship. But He is the God who created all things, including the one, real church. This living Spirit of the real Jesus continually speaks directly and passionately to each and every elect spirit, although our minds of flesh are usually very slow in becoming aware of this. And our Father can instantaneously place very complex concepts into the minds of our spirits, in ways our minds of flesh are totally incapable of comprehending. He sends flashes of rational understanding and insight into our hearts, concepts which are so deep that our irrational intellects of flesh cannot begin to fathom them. For the mind of flesh is merely a temporary and selfish thing, mostly concerned about its short existence on earth.

So now consider the superior, objective, honest, rational mind of an elect person's spirit, even in its most infantile state. The mind of the spirit can comprehend all things of the material world and all things of the spiritual world, with a memory that does not fade or fail. All concepts of God-like love, real justice, godliness, genuine and immutable truth, and so on, can only be comprehended by the mind of the spirit, and can never be truly understood by any mind of flesh. Only the mind of the spirit can receive these complex concepts from God, and in the blink of an eye. The mind of flesh simply yawns and grudgingly complies to the demands from the mind of the spirit, to administer things like real love and justice, since these concepts are all strictly and solely matters of the spirit in the heart. And the mind of the spirit is eternal, made of a more solid substance that never deteriorates or dies. I once knew an older preacher with advanced dementia, whose mind of flesh could not utter

a complete sentence and whose organs were failing. Yet he could pray lucidly, straight from the spirit in his heart. Even the act of comparing the spirit's superior, objective, honest, rational mind to the flesh's inferior, biased, dishonest, irrational, deteriorating, dying mind is something only the mind of an elect spirit can do, since the mind of flesh is incapable of such an exercise. So, with such a vast difference between these two minds, we must conclude that not many of God's inner revelations to the minds of our elect spirits will ever filter down to our vastly inferior minds of flesh. And if some do, that information will be incomplete, received with much resistance, then corrupted by the mind of flesh. Thus, our spirits often know spiritual truths and events for hours, days, years, decades or even our entire lifetimes without our minds of flesh realizing that our spirits truly know such things.

So not even the most mature elect can rely on their minds of flesh. And very many minds of flesh rebelliously and intentionally suppress input from the minds of their spirits. In any case, much of what a spirit knows becomes extremely degraded in quality when it is expressed through the flesh. Or the expression of the spirit's loving knowledge may be blocked entirely by the flesh of some of the elect, especially by the elect trained to live only for their needs and pleasures of the flesh. Yet even the elect with mature spirits must endure their own self-absorbed minds of flesh that naturally, and often successfully, suppress thoughts of their spirits, totally disabling their elect spirits from expressing themselves, even breaking the spirit's communications with God through the sins done by the flesh, causing the spirit to fall into silent despair. Since our minds of flesh are never able to fully see or understand our spirits, but the minds of our spirits can see and understand our flesh, we must let our spirits rule over our lives, “in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the spirit” (Rom. 8:4, ESV, note that this verse is obviously speaking about our own flesh and our own spirits, not our flesh and God's Spirit). Our spirits must grow mature to the point where we no longer let our flesh suppress the thoughts and directives of our spirits, that is, the inner consciences from our spirits. Rather, we must let our spirits govern our lives, as our spirits are taught, trained, disciplined and counselled by Jesus.

Many elect are consciously aware of very little that exists in the minds of their spirits, because their religion and/or culture encourages them to live entirely according to thoughts in the minds of their flesh. People prefer physical “sacraments,” or to let their flesh play emotional or intellectual games of religion, rather than let their spirits “wrestle” with God, by praying directly from their spirits and heeding both the teachings and rebukes of their loving Father, though it might pain their rebellious flesh. Nevertheless, God teaches all elect spirits about Himself and about some of His ways, even if their minds of flesh reject this knowledge and remain unaware of it. So, if this knowledge remains unconscious to the flesh, these elect will seldom physically express the kind of love God is teaching and training their hearts to cherish, guard and follow. Instead, they sin through their minds of flesh.

Although all elect have inner consciences, worked by God through the minds of their spirits, to convict them of wrong and right, they often do not know why they inwardly feel an inner desire to abstain from sin or to do what is right, why they feel they should or should not do certain things, while others counsel them to do the opposite. So the elect, in some environments, learn to totally ignore their inner consciences, the very voice of their own spirits who have heard the counsel of their own Father in heaven. But, if the elect want to serve in Christ's real church, which is God's true priesthood now ministering to the earth, their spirits must first learn to rule over their flesh, while their spirits learn to trust and heed the Holy Spirit of Jesus. All the elect will eventually learn this, and will walk according to their spirits when they shall minister to the creatures in heaven, as God's priests, as His church. All will eventually serve God through their spirits, as their spirits heed Jesus. But not all will minister in the true church on earth, since many let their flesh suppress their spirits.

Of course, no one's mind of flesh can ever fully grasp even a fraction of what the mind of one's spirit knows. Still, as an elect one's mind of flesh learns to submit to his or her spirit, as an elect one learns to walk more frequently according to the thoughts of his or her spirit (while his or her spirit submits to the teaching and training of Jesus), his or her flesh becomes more *sanctified* (i.e., more set apart for God's purposes). Then that one's human spirit is granted more and more knowledge and power from Jesus, making that one's spirit better able to rule over one's own body and mind of flesh, and better able to serve God, because Christ is better able to teach, train, counsel, empower that one's spirit. “For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away” (Mat. 25:29, ESV). Jesus said this to His elect. So, when we walk according to the spirit, and not according to the flesh, it will result in an ever-increasing blessing that serves God-like love well, making one an effective priest of God. Our minds and bodies of flesh can be sanctified, trained to express God-like love that the minds of our spirits learn from Jesus, although the flesh can never truly comprehend all that our spirits truly know.

However, even when an elect one's flesh learns how to submit to the human spirit within it, and even after one's spirit learns to heed Jesus, many problems still exist with the flesh. For the flesh refuses to submit at all times. The flesh can never willingly submit to the human spirit within it, since the flesh bears no interest in eternal, spiritual matters. The flesh always remains rebellious and tries to usurp the rule of its master, which is the human spirit dwelling within it. Even when we keep the flesh partially gratified with “lawful” things—such as a modest amount of food, moderate clothing and shelter, and a marriage that gratifies lust and assists with physical life—our flesh still rebels and wants more than this. So we often need to deny even the lawful gratification of the flesh temporarily, through acts like fasting, in order to discipline our flesh and rein it in. Too much gratification of the flesh, too much comfort and luxury without troubles of the flesh, causes the flesh to forget the things from God for the spirit. The flesh wants to keep its state of self-gratification, and does not want to do the works of God. So one must limit oneself to a modest life, and even deny some modest pleasures at times, to keep one's spirit alert and awake, to maintain a focus on God and His works of service.

Yet this denial of the flesh, to train the flesh, has only very limited effectiveness. “For while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come” (I Tim. 4:8, ESV). We cannot possibly rely on our own attempts to discipline the flesh. We do so at times. But our main focus is on letting our spirits learn truths and gain power from Jesus through His inward teaching, and doing the works that He calls us to do for the training of our spirits. Thus, the biblical kind of “self-control” is not about causing the mind of flesh to rule the flesh, but about allowing the spirit to rule the flesh by (1) focusing one’s spirit upon the things of Christ; (2) granting the flesh modest and “lawful” gratification; and (3) reining in the flesh through things like fasting, when needed. Our main focus is upon the spirit learning God's ways from Jesus. Then we rein in the flesh and suppress its rebellion against the truth and love we are learning from Jesus. Yes, when we deny the flesh, then return its lawful gratification, the flesh becomes a little more grateful and compliant. However, this is not only temporary, but also a very weak form of control over the flesh. Our flesh never fully submits to the voice of our spirits. To rule over our flesh, to be truly loving, we need more power than our spirits can provide. We need Jesus.

We must remain constantly on guard against our flesh and pray to Jesus often—not because the flesh is inherently evil, but because the flesh is merely weak and self-centred. Flesh can be very good and very useful to us, even though it constantly desires things of the world. Yet flesh remains in need of constant supervision and maintenance. And, when the flesh is correctly and powerfully ruled, there is absolutely nothing bad about the flesh. In fact, the flesh is an amazing, wonderfully good instrument

for the human spirit to use. Still, since the flesh is part of the material existence, it desires material things alone, for its survival and pleasure. So the weak, infantile human spirit must remain vigilant.

In particular, we must watch for attempts by the flesh to transform a spiritual life into a physical type of “religion.” When the flesh reads or hears the written words of God, it always seeks its own self-serving, irrational, superstitious interpretations. It always tends to substitute a fleshy forgery for Christ's true fulfilling of the Father's loving law, for that which Jesus grants directly to one's spirit. Eventually, the flesh can actually silence the spirit altogether and live entirely by a fleshy “religion” it invents. Naturally, the flesh tries to justify this by deceiving itself into thinking it is still serving God. But the flesh has, in reality, set itself up as its own god, judge and lawmaker, as its own master of its own destiny. So its fleshy “religion” actually wars against the real God. Flesh can never be “spiritual” at all. And flesh tries to suppress its own spirit dwelling within it, to utterly silence the inner conscience of its spirit. It wants to replace the inner conscience with an outer conscience created by itself and by the minds of flesh in other men—a conscience created to appease the pride and other desires of the flesh, or to appease those who might withdraw conditional affection or cause other negative consequences for transgressions against the flesh. Thus, an elect one can deteriorate until one’s spirit totally ignores Jesus Himself, until one’s flesh silences the inner conscience built up by Jesus in the spirit. Most religions developed in this way, by minds flesh seeking to live a better and more balanced life while not allowing God to speak directly to the spirit. Only pure, biblical Christianity and Judaism actually strove to let God rule human lives through the spirit in the heart.

So it is critical for every elect child of God to realize that we do not serve God under the old written code, God’s law, interpreted by the mind of flesh, since that becomes nothing but a fleshy “religion.” For instance, God's law commanded all kinds of rituals to remind us about His teachings and His attributes, so our spirits in our hearts might meditate on Him and His ways. But a fleshy religion will only perform these rituals because it believes those physical actions are magic way to manipulate God. And they think that, if they outwardly obey God’s rules, and do not physically murder anyone or commit a physical acts of sexual immorality, they are good and righteous, even if they demean and dehumanize others through their pride and greed, which the worst forms of murder and spiritual adultery. Thus, to serve God in any way that is truly pleasing to Him, it cannot be done through our minds of flesh, through the interpretation of God's law by the intellects and emotions of our minds of flesh. Rather, we need to serve Jesus in the new life He grants to our spirits, doing the things that Jesus teaches and trains our spirits to do (Rom. 7:6). Only then can the truly loving righteousness of God's real law actually be fulfilled in us and through us. We must not conduct our lives according to the flesh, but according to the spirit (Rom. 8:4). Those who live according to the flesh set their minds on things of the flesh. Only those who live according to the spirit are able to set their minds on the things of the spirit (8:5), on the things which come from our God Jesus. And, even then, we can only do so temporarily. We need Jesus to do this, especially if cognitive disorders or experiences in life are causing the mind of flesh to be even more prone to sinful behaviours. We need much deep prayer.

Of course, the written law in the Old Testament “is holy and righteous and good” (Rom. 7:12, ESV). However, we must never leave the self-serving mind of flesh to interpret that law, or sin will take hold of us, causing injustice leading to harm and death. For “the law is spiritual,” but each elect one is still living in flesh on earth. Each is still “of the flesh, sold under sin” (7:14, ESV). Even when our spirits begin to submit to God, and our flesh begins to submit to our spirits, the flesh still often does what the spirit does not want it to do, the very thing the spirit hates (7:15). An elect spirit agrees with the law, that it is good (7:16). But the mind of flesh turns that good into great sin, if we let it, if our spirits do not go directly to Jesus for power over our flesh. Only Jesus can deliver us from this death.

However, because of this opposition between the mind of the spirit and the mind of flesh, we must conclude that, when an elect one's mind of flesh sins, the mind of that elect one's spirit is not sinning together with its flesh (Rom. 7:17). So the elect one's spirit is innocent of that sin. For, at the same time the flesh is sinning, the elect spirit is opposing the very sin which the flesh is performing. While the flesh is ignoring and even suppressing the voice of the spirit within its body, that elect spirit is not actually partaking in the sin. This is why Paul told us about his own problems with his own flesh, even while he was at the height of his ministry as an apostle sent out by Jesus, while he was one of the most mature elect spirits this world has ever seen in all history. Basically, this is what Paul was telling us: "Nothing good dwells in *[the elect]*, that is, in *[their]* flesh. For *[elect spirits]* have the desire to do what is right, but not the ability to carry it out" (Rom. 7:18); "Now if *[elect minds of flesh]* do what *[the minds of their spirits]* do not want, it is no longer *[the minds of their spirits]* who do it, but sin that dwells within *[their flesh]*" (Rom. 7:20). That is, since an elect spirit does not intend to do the sin that is done through the mind and body of one's flesh, God considers all the sins done by the elect one's flesh to be *unintentional*, with regards to one's spirit. Thus, all elect spirits are forgiven the sins of their flesh, and their relationship with God is restored when they repent. For God "condemned sin in the flesh" (Rom. 8:3), not in the spirit, since elect spirits do not intentionally sin. "For *[the elect]* delight in the law of God in *[their]* inner being" (Rom. 7:22), inside their spirits.

Now, clearly, all God's elect children are weak and volatile. Even the apostles, who were some of the most spiritually mature men in history, said things like, "I do not do the good I want, but the evil I do not want is what I keep on doing" (Rom. 7:19, ESV). The minds of their spirits wanted to do the good that Jesus taught to their spirits, but their minds of flesh did not. Yet they said this at the peak of their ministries, at the most spiritually mature times of their lives. They said their physical parts of their bodies (their "members") were waging war against the ways Jesus taught to the minds of their spirits, making them "captive to" the ways of sin dwelling in their flesh (Rom. 7:23). And they were powerless to do anything about it. They needed someone to deliver them from this "captivity," since they could not rescue themselves. Nor could anyone else. None but Jesus could save them (7:24-25).

And, even with this deliverance by Jesus, the apostles did not yet reach perfection. No one ever can, not while living in bodies of flesh on earth. For, with Christ's salvation, all elect must still confess: "I myself serve the law of God with my mind *[of the spirit]*, but with my *[mind of]* flesh I serve the law of sin" (Rom. 7:25, ESV). Here, in context, the word "mind" refers to the greater mind of the spirit, and the word "flesh" refers to the mind of flesh, even the whole body of flesh, since the mind of flesh is influenced by bodily chemicals which cause it to lust and crave certain things. One can only serve a law through a mind and a will. Thus, this Scripture is indeed talking about two minds and two wills existing within one man, within Paul who wrote this verse. Now, in this context, "the law of God" and "the law of sin" both refer to the same written laws of the Old Covenant.[27] The "law of God" is the fulfilled law which God writes on the heart, which God teaches directly to a spirit. It is a completed version of the outline which gave in the Old Covenant law. Then the "law of sin" is merely the incomplete outline called the Old Covenant law, as it stands, the writings of Moses and the prophets, which men obeyed through the biased intellect and emotions of the mind of flesh alone.

So here Paul calls the human spirit's receiving of God's written law, through Jesus, a "spiritual law" and a true law of God. But the written law, interpreted by the mind and body of flesh, is called "the law of sin." All religion which follows a set of rules and regulations for the flesh, and calls the flesh's obedience to these laws their "worship" of a god, is a totally false religion. And worshipping false gods is a sin, leading to all kinds of other ugly, carnal sins, even to violent religious wars. While our spirits dwell in our bodies of flesh on earth, the elect can only hope to be freed from all those fleshy

interpretations of that written Old Covenant law by dying in the flesh vicariously through Christ's death on the cross. Then our spirits need to be “born again” of God's Spirit, by God writing His full and complete law, the kind of law that reflects His whole and true nature, upon our hearts. When God does this writing, with His own hands, we gain the knowledge that “there is therefore now no condemnation for those who are in Christ Jesus” (Rom. 8:1, ESV). For the body's entire lifetime of sins died together with the body of Jesus on that cross long ago. When His body died, He named each elect one who ever lived or ever would live on earth, all whose true names were written in the *Book of Life* before the creation of the world. Jesus' body of flesh personally died as a real substitute for each elect one's lifetime of real sins done by the body, freeing the spirit from all condemnation.

Of course, with all these communication problems and inner conflicts between the minds of our spirits and the minds of our flesh, we can also see how Jesus actually can be saving an elect person without that one consciously knowing that he or she is being saved. Jesus can even save one whose flesh has never heard the name of Jesus. For it is not the English word “Jesus” that saves, but the “name” (authority, power and loving nature) of Jesus that saves. It is the Spirit of Jesus that saves our spirits, not a “magic” so-called “sacrament” or “Sinner's Prayer” that uses the English word “Jesus,” nor anything else that uses the word “Jesus” in any other language. For Jesus' Holy Spirit must speak directly to a human spirit to save it, and His Spirit can do so without one's mind of flesh being consciously aware of it. All the elect one's mind of flesh might “feel” is a “voice” from one's inner conscience at various times, from one's mind of one's spirit being taught by Jesus. So one's spirit can be “secretly” learning God's ways from Jesus, and thus get to know the character of the real Jesus, without having read or heard God's written Word or law. One's spirit can quite intimately know the real Jesus without one's flesh ever having heard or read the word “Jesus” anywhere at all.

After spending much time with a mortal man who does not give his name, one can know that person quite well. So it is not a mere label, a mere physical name, which causes us to know that man. In the same way, it is not they word “Jesus” that causes us to know the real Jesus. It is the real Jesus who causes us know Him. And, when Jesus is saving one—by teachings one's spirit through His authority and power—He is saving that one in His “name,” even if that one does not know the word or label that some language will use as His physical “name.” Thus, we say there is “no other name under heaven given among men by which we must be saved” (Acts 4:12), and still acknowledge that Jesus can save those who have never audibly heard or physically seen the English word “Jesus,” nor His real name (Yeshua or Joshua), nor His name in any other language of men. Jesus can save an elect spirit without that person's flesh ever having consciously heard or known the English word “Jesus.”

If a Man has a “name” that bears the power and authority to deliver you from powers that are trying to kill you, and that Man loves you as His dear friend and brother, because He often visits you, but you do not know the name by which people call Him, or His official title, He can still save you. The name by which one calls this Man make no difference to the power and authority that His “name” actually bears. Besides, the word “Jesus” is not the real name of Jesus. Jesus' real name is Yeshua, which should be transliterated into English as “Joshua.” The word “Jesus” is simply a transliteration of the Greek transliteration of the Hebrew name Yeshua. So the word “Jesus” does not even resemble the real name that English-speaking people use to address the real Jesus. But Jesus still saves those who call Him by the nickname “Jesus.” For it is not the word “Jesus” that saves. Rather, it is the real power and real authority which He bears that does the actual saving. If a rich man, named Charles, purchases a specific business, but wants to remain anonymous, he can do so. And the business will indeed belong to him, though no one knows his real name. Some employees might even get to know Charles quite well, if Charles comes to the factory every day and manages that business. Many will

even do transactions in his name, by the commands and authority of Charles, though they have never known that his name is Charles, because he allows them to use his pseudonym. But it is the real Charles to whom that invented pseudonym truly refers. And Charles remains Charles, nonetheless.

The knowledge of the word “Jesus,” in your mind of flesh, is irrelevant, and cannot be used as a magic word to save you. No salvation can ever occur by any decision or act of the flesh that uses the word “Jesus” as a magic word. No man can save you according to his own conscious knowledge or will, by magically uttering the word “Jesus” through the mouth of flesh, while he pours magic water on your head, or while he immerses you in magic water. Flesh has no power to force God to forgive sins or to allow anyone to enter heaven. Salvation is only be granted by the direct decisions, will and acts of the real Jesus, by the actual authority and power behind His name. Jesus, by any other name, is still Jesus. And only the real Jesus bears the right, power and wisdom to choose to save anyone.

Now, since the main aspect of our salvation is the teaching and training of our spirits to know and apply God's ways of pure, just love—and Jesus can do this without one's mind of flesh actually realizing that He is doing it—it simply must be true that salvation can be taking place without one consciously realizing it. Clearly, Jesus can remain faithful to His promise to save literally all His Father's elect children, even though most of them have never heard the preaching of the true Gospel. The world could even stop every visible gathering of His true church and prevent the Bible from ever being read or heard (as it has often tried to do, and still attempts to do). But Jesus would still continue to save all His elect ones in the world, regardless. Jesus' Holy Spirit cannot be stopped from saving us. There will always be elect ones learning to love in a pure, just, God-like way from Jesus. And these elect will always be the life-giving blood of every society's body. If any society ever killed all the elect, it would destroy itself, for only back-stabbing, ruthless, useless ones would remain in it.

The promises of Christ's New Covenant salvation are always being faithfully fulfilled by Jesus, and have been from the beginning. So how do we recognize those being saved, if His salvation occurs in the spirit and is not a conscious decision of the flesh? For, if Christ’s real salvation is occurring in an unconscious way, unknown to the flesh, we cannot simply ask, “Are you one of God's elect being saved by Jesus?” For some of the elect do not consciously know Jesus is now saving them. Then we must also realize that many children of Satan belong to false churches and loudly proclaim that they are “saved,” although they do not know even the first thing about the real Jesus or His real salvation.

Therefore, there is only one way we can possibly begin to recognize those being saved, by looking at the fruits of their spirits. We watch for the effects of Jesus' works in their spirits, for signs of any just, pure, God-like love flowing out of their hearts from their spirits. Even if one consistently goes to church and partakes in all the sacraments, or has said a “Sinner's Prayer,” but is loveless, that one is not likely one of God's elect. Certainly, if such a one is one of God's elect, that one is not yet awake in the spirit, not yet a member of the true church. For that loveless one clearly does not yet know God very well, if at all. That one is not yet born again of God! The only biblical kind of evidence of someone being saved has nothing to do with going to church, nor with the sacraments, nor with any words muttered in the likeness of a prayer. Rather, God's Word clearly states: “Love is from God, and whoever loves has been born of God and knows God. Anyone who does not love does not know God, because God is love” (I John 4:7-8, ESV). Of course, this is speaking of the kind of love that was defined by God's Word, a just, pure, God-like love. So, if one is learning to love in a just, pure, God-like way, but has never seen a church, and has never heard the name of Jesus with his or her flesh, that one *knows God personally*, and *has been born of God* as one of God's elect children. But if a pastor of a huge church is unloving, he a fake who neither knows God nor has been born of God.

Though men and churches have not been faithful, Jesus has always remained faithful. For every mind of every elect spirit is being taught at least some of God's ways. Every elect spirit is learning and now knows Jesus, the real God, and even the Father of their spirits. Every elect spirit continually hears Jesus speaking to him or her every day since birth, and sometimes will heed Him. Naturally, Jesus' teachings may not reach all minds of flesh, due to resistance by the flesh, and also because the real Gospel is not widely proclaimed on earth to cause all elect to realize who it is that is speaking to their spirits in their hearts. So most elect do not consciously know Jesus in their minds of flesh. But Jesus has been saving literally all the elect spirits who have been born on earth throughout history.

God disciplines the flesh of His elect, because their stubborn flesh resists Him. And the world, along with many false churches belonging to the kingdom of the world order, support this rebellion of the flesh. Many churches work together with Satan's world order to distract souls away from the things of the spirit, turning their attention towards things of the flesh. These churches put on very elaborate shows to convince the minds of flesh that they are “saved” through sacraments performed by men in magic robes, or through fleshy emotions while reciting “Sinners’ Prayers” uttered in a professionally organized evangelical rallies. Churches belonging to the world order praise carnal ambition. They conduct “leadership training” and self-serving “missions” strictly to promote worldly status in a worldly culture. They appeal to the flesh through worldly programs, special events and worldly marketing techniques. But they never war against Satan through Christ's real truth and just love. They never stand against the dark and destructive lies and delusions of the devil's unjust, ruthless, greedy, exploitative world order. A true church, where Jesus is the only Head and Leader of all His disciples in it, should be building up equitable, simple and pure lives for everyone everywhere. In Christ, as priests serving God, our focus should be upon God and His just, loving kingdom, guarding His truths of His beneficial Word against the attacking lies of the world order. But they ignore this.

We live in a world order that offers no genuine “name” for the real God, nothing representing His true authority and His real character. That genuine “name” can only be found by the elect human spirits, and must be granted directly by Jesus' Holy Spirit. Yet, in Satan's world order, and in all the churches belonging to it, the elect children of God are hindered from realizing, in their minds of flesh, that their spirits are being saved by Jesus. Then they seldom recognize other truly elect souls either, since they are trained to look only for outward things of the flesh, like whether or not others go to church, or whether others can give the date that they prayed a “Sinner's Prayer” at a rally. They never look for real and true spiritual signs of Jesus' works in other hearts. Nonetheless, all the elect children of God, without one exception, will surely be saved into heaven by Jesus in the very end.

Of course, this leaves some elect with bitterness over the fact that they must bear with such unruly, sinful flesh. Yet we must remind ourselves, over and over again, that all these limitations of the flesh cause our elect spirits to turn to our Father in heaven, to seek Him for all the deeper and more critical teachings we require, for all the training and discipline we need for our spirits to grow truly loving and mature. Our flesh causes our spirits to depend on our God, to turn to our Father, even if most of the elect do this unconsciously. Their limiting flesh causes them to “feel [their] way toward [God] and find Him,” because “He is actually not far from each one of us” (Acts 17:27, ESV). Likewise, because Jesus is inside, His “word is very near you. It is in your mouth and in your heart, so that you can do it” (Deut. 30:14, ESV). And, if God is near, so is His home, heaven. It is actually right beside us, and our spirits rest in the very same “space-time continuum” we call heaven. As it says, our “lives,” our life-giving spirits, are “hidden” with Christ, who is in heaven, because Jesus' body died for our forgiveness and atonement. Our spirits, and the home they now reside within, are “hidden”

from our eyes of flesh and all eyes of flesh. We are with Jesus in heaven, as in a room looking out a window at the home we were born to receive but cannot enter until we are reunited with our Father.

Of course, if elect spirits are now part of heaven, this means the spirits born of Satan are now part of hell. For their spirits must also exist as part of some kind of spiritual "space-time continuum." And if their spirits are not of heaven, then their spirits are looking through a window of their limiting flesh into hell, since hell is the only other spiritual place in which they could possibly exist. But hell is a void, a dark emptiness, where God's light and His good creations are not allowed to exist. So, since they see nothing but dark emptiness beyond their flesh, the highest priority of their spirits, born as Satan's children, is to gain as much as they can from the tangible, temporary earth. Since their spirits look through a window of flesh into a void, and they know the empty darkness of hell awaits them, the earth seems far better than hell. This may not be consciously realized by their minds and bodies of flesh. Yet, to gain what is on this earth is still their primary and core motivation throughout life.

Elect spirits will always bear a very different world view in the core of their beings, in their spirits, one entirely opposed to that of the non-elect human spirits born of Satan to serve Satan's world order. The major reason all elect spirits want to live is to do something of value for their loved ones. Of course, the flesh of the elect also lives for the same reasons as Satan's children, for what the earth can give them. But the minds of elect spirits do not think like the minds of their flesh, while the minds of spirits born of Satan think the same as their minds of flesh. So this different, inner world view of all elect spirits—a will to love others, and to see God's will done on earth as His will is done in His just, pure heaven—often causes the elect to strive for very different goals than the goals of the children of Satan. Consequently, a real war inevitably arises between those born of God's Spirit and those born of Satan's spirit. And, when an elect one consciously realizes that Jesus' flesh died for his or her sins, and that one's spirit is now reconciled in a relationship with one's Father in heaven, that elect one will serve one's Father and His kingdom more directly through Jesus. When elect spirits see how they are hidden in heaven with their Father in Jesus, they strive to build heaven on earth with their Father—and begin to "undo" the unjust works of Satan, to work against Satan's world order. Thus, "all who desire to live a godly life in Christ Jesus will be persecuted, while evil people and impostors will go on from bad to worse, deceiving and being deceived" (I Tim. 3:12-13, ESV).

Elect spirits are still limited by flesh on earth. It is like a temporary chamber with nothing but windows to look out into the vast and wondrous diversity of heaven's lands. But the elect can still reach, with the hands of our spirits, out into our home, where we shall one day live. Then angels' hands gently reach in to keep us from falling out the window, until it is our time. So, while we still live on this earth, even our flesh can be sanctified at times, set apart for God's purposes, though it constantly turns back in rebellion, knowing its time is short. Therefore, our highest priority in life, whether consciously or unconsciously, is to build up as much of the intangible, eternal heaven as we possibly can, while living on earth. For this is the purpose of life on earth, to learn to do the kinds of works we will one day do in heaven. "If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God. When Christ who is your life appears, then you also will appear with Him in glory" (Col. 3:1-4, ESV).

The earthly life God gives His elect children is designed to turn their spirits towards Him, so He might fulfil their spiritual needs. And, in turning to Jesus as our only Head, as the One who fulfils our destinies and our hearts' true desires, we work with one mind and one heart, in an ego-less way, together for His purpose, to build His just kingdom on earth. He still grants earthly troubles, but only to turn us away from serving our flesh, to cause us to inwardly seek our Father in heaven, to cause us

to see reality for what it truly is, so we can do His works on this earth. And He wants us to do these works on earth because they are an important part of our training for heaven. There will never come a time on earth when our spirits fully mature and our flesh totally submits to His purposes. But the more our spirits rely on Jesus and the more our flesh submits to our spirits, the more "victory" we shall see in overcoming Satan's world order, to build a just, pure, equitable and loving kingdom of heaven on this earth. Though all God's elect are wretched, faulty sinners, we can live loving lives.

For example, the world order puts a delusion in men to see money as an end, as something which must be gained. To them, money is the focus, a god that provides all things, a god which not only provides what they need, but also gives them self-indulgent status and power. Yet this belief destroys both themselves and others, both in spirit and in flesh. However, Jesus causes us to see reality and truth, which benefits both ourselves and others, in spirit and in flesh. So we know any faith in money is a delusion. We realize that goods and services, all that God allows men to provide for the flesh, belong to God alone, and are granted to all people for the good of all, in a just way. We realize that all physical things which come from God—the sun and rain, the soil that grows our good food, the life in our hands to do works of sowing, harvesting and building—are the only realities that can maintain the life of the flesh. And the life of the flesh can be taken away in a moment—perhaps in a disaster like a hurricane, tornado, flood, earthquake or war—by things God can and will allow to fall upon all flesh on earth. All flesh is destined to perish, to cease to exist forever. So all we work on this earth are the modest necessities of the flesh, for what we need to keep our flesh alive and to provide simple, basic fellowship in joy. At most, we see money as a sometimes necessary and convenient means used to exchange goods and services with the world order. As a device invented by Satan's world order, we may need to use money to interface with the world order. But money is a basically a lie that allows for the inequitable distribution of goods and services, controlled by power-hungry and spiritually dead fools. So we guard against the worship of money and keep in check the lies of the world order, to prevent the abuse of God's creation through the self-indulgent delusions created by the world order. And we know there will be absolutely no need for any money at all when Jesus returns. Then all will have all they need for whatever kind of life and work they are destined to fulfil.

God humbles our flesh with troubles, then feeds us with spiritual food "that He might make *[us]* know that man does not live by bread alone, but man lives by every word that comes from the mouth of [Yahweh]" (Deut. 8:3, ESV). God's will and God's decisions alone provide all that our spirits and our flesh needs. All that He commands our hearts to be done on earth, and whatever knowledge and wisdom He teaches to our spirits in our hearts, are all that we need to survive and to build a loving, abundant life on earth for all men. We need to serve our God for the good of all. God designed the world and established all the ways that most effectively produce the best results for all, over the long term. So we need to listen to Him. If the hearts of the elect do not learn to live by every word that comes from the mouth of God, if they do not walk according to the desires of their spirits as their spirits are taught by God, rather than according to the desires of the flesh, then they will live sinful, foolish, deluded, futile lives, destroying both themselves and others. Either we will love God or we will love the self-destructive world order. For we simply cannot love or serve both at the same time.

There is also another common symptom of the disease of fleshy religion and the delusions created by Satan's world order. In any society where things of this world order are valued most, and where its people walk according to the flesh, youth is esteemed above old age. For it is the youth who can enjoy most, and do best, all the things of the flesh, and most blindly follow foolish, self-indulgent, destructive delusions promoted by Satan's world order. But, in any society where real spiritual truths and real spiritual blessings of God are valued most, where its people strive to walk according to their

spirits in the wisdom of God for the good of all, old age is esteemed more than youth. For the older elect souls, who are gifted by God, can do the works of the spirit better than the youth. And a joyful communion with God, with an eager expectation of joining Him in heaven, increases with one's age.

Think about how the young are better suited to make quick decisions in daily situations, in matters of physical work and activities. But they can only make those better decisions based on the information they have been taught and according to the principles they have learned. The young more quickly absorb and process this information than the old, to make plans and decisions. And the raw data or facts they need to know is relatively easy for these young people to obtain. However, where do they get a knowledge of true principles which allow them to make right and effective decisions that will be most beneficial for all? They must learn these from the old. For the young have very little ability to "see the big picture," except in a very superficial way. Younger people find it impossible to comprehend how true principles can be harmonized,. Only some of the old develop this ability to harmonize the principles by which all nature and all spiritual life functions most effectively. Of course, if the old have spent their lives gratifying their flesh, they learned nothing and become even more foolish and useless as they grow older. But the old who have carefully studied life, and who have cherished the effective truths they have discovered throughout life, can begin to knit those principles together into a seamless garment as they grow older. As the years pass, they form a more complete understanding of God and life. In other words, these older people develop true wisdom.

When I was younger, I could make decisions and plan things much better than I can now. Of course, the information I used to make those decisions was not always good. Worse yet, the principles by which I chose a course of action were often false principles, totally foolish and humanistic. Thus, my plans and decisions were often bad. Furthermore, I could not make sense of this chaotic, unjust, cold, dead world with its ignorant and unjust churches, governments and legal systems. In fact, I even questioned the existence of God at times, or grew very angry at God at other times. But the mind of my spirit would warn my young mind of flesh when something was wrong. Naturally, I would frequently ignore that inner warning, because I did not comprehend what my spirit was trying to tell me. But, still, I could act quickly and decisively, although not always in a way that pleased God. I could help souls in many ways that I can no longer help them. Now that I am older, all this changed.

Now I think slower. However, I have lived long enough to see the end results or effects of the application of many different principles taught by many different kinds of people. Also, what I have learned in my personal life enabled me understand the way many principles applied by individuals and governments throughout history have produced the good or bad results and effects they did. So now I see that God exists, that He created all things and that He governs everything He created in an incredibly wise way, gradually bringing His complex plan for all history towards a final conclusion that will cause all His children to look upon Him with awe. So, in my youth I was frustrated by a lack of ability to understand wise principles. But now I am frustrated by a lack of ability to carry out the wise principles I have learned and comprehend. When I was young, I had no wise elders to consult. Now that I am old, so few young people are willing to do the works that need to be done according to the wise principles that God Himself, through Jesus' Holy Spirit, has taught my heart.

Thus, in God's lands, God tells the young to highly regard old age, that is, whenever the old glorify God and His truth. God commanded, "You shall stand up before the grey head and honour the face of an old man, and you shall fear your God" (Lev. 19:32, ESV). When God commanded this, He did not say, "Esteem the old simply for being old." Rather, God gave a reason for this. He told us this was because "you shall fear your God." Therefore, the old are to be honoured or respected if they know and fear God. If the old do not, they cannot always be heard or honoured. As for the older elect

who truly know God, and especially male teaching elders, they can best guide and build a strong and just society that works for the good of all. But, even so, this respect is not worship, not treating the elderly as lords, for even the old are merely foolish little children before the eyes of God. This kind of honour is to be fundamentally a simple, basic respect for God, expressed by acknowledging what God Himself may give to the youths and to all people through the mouths and hearts of the old ones.

But our society, and most churches, highly regard only youth, because the youth are easy to convince when it come to supporting the fleshy, earthly goals of their man-made institutions. And the old often become bitter fools who are still trying to be young when they are old, still striving to gain pleasures of the flesh, while disregarding things God gives to their spirits. Furthermore, most elders chosen by churches are those who have been most corrupted and deluded by the world order, either directly through worldly institutions, or indirectly through worldly Bible colleges and seminaries. Elders are either the rich (who control the words and actions of the teaching elders to promote worldly causes), or those who have nothing but the accolades from men to prove that they will faithfully serve the precepts and causes of the world order. Most churches hate elders who actually have been taught by God to justly love in a pure and God-like way, because they stand in the way of financial success and cause trouble through God's politically incorrect teachings. So almost all the true elders, raised up by God for His church—the older men who inwardly bear an actual and potential ability to rightly handle certain aspects of the teachings from God's Word, those who can truly believe God's real and intended meaning of His words—are either systematically corrupted, silenced or outright driven out of most churches.[28] Or, because most of the truly loving, most well-taught and genuinely just elect older men cannot stand to see the church teach all their foolish delusions of false religion derived from Satan's world order, and are not allowed to oppose false elders, they simply leave the church.

Churches do not seem to realize that, when they glorify youth, they also glorify sex, physical beauty, physical strength, and other things of the flesh. Of course, there is nothing wrong with any of these things in their proper and "lawful" place, if they are inwardly governed by Jesus through the human spirit, as the spirit follows the counsel of Jesus' Holy Spirit. But, with a fleshy perspective on all things, fleshy things begin to rule the lives of the people in their churches. Decisions in the church and in the members' personal homes, decisions which severely affect church and home relationships, begin to be revolve around nothing but very superficial, fleshy considerations. Then the ruler of the world order, Satan, soon takes over their lives, working for their destruction, as he turns their entire focus towards these things of the flesh, since these are also the focus of Satan's world order. None of these churches consider how this worldliness corrupts their hearts and minds year after year, or how a dread of loosing youth brings a growing hopelessness as death approaches. There is so little of God's truth and reality in churches that old age and death are now feared by the church members as much as they are feared by all Satan's children, who face only the darkness of hell. So we ask, how can any church focus so much upon youth, with useless, foolish old ones sitting aside and wishing they were young again, while allowing their beloved next generation to perish through worldly lies?

Most churches seem to be more worried about getting bigger and better buildings, or attracting young people through programs, than they are about teaching God's real truth. Yet only God's truth can rescue them from the certain destruction coming upon all the worldly ones. Only His truth can strengthen relationships between the people and their God, as well as with one another. Teaching God's wisdom helps the people pull through very difficult times that they all must face. But the lies of the world leave them bewildered, lost. Those lies leave them to perish spiritually and physically. Yet the central focus of most churches remains a short, emotionally gratifying reiteration of worldly lies each week, appealing only to minds of the flesh, so the people will "feel" more inclined to give

more money to fund the church building, church programs and the fake pastor's wages. Now we ask what it would matter if these fake churches lost all their property, since Christ's true church operates outside all these fake churches. So all the true elect would still be able to love God and fellowship closely with one another if all these fake churches suddenly ceased to exist. But these fake churches look stunned when we suggest such a thing. For they think they are representatives of God on earth, the priesthood of God, even while their teachings oppose everything Jesus taught. They do not trust most of what Jesus taught, yet say they trust in Jesus. At the same time, they know their churches would fall apart and die the moment their building and programs stopped. So how can they possibly say they are "spiritual" if all their work depends solely upon the physical? And, in their fake churches, one can seldom find any real, just, wise love of God reaching out into the dark, lost world, nor even any real love or real fellowship between church members. So what good are they to God? If we abandon them, God will be pleased, not angered. Thus, we focus on God, on Jesus, and abandon them. We seek first the kingdom of God and His righteous kind of love, built upon a solid foundation of the Lord Jesus' power, works and words of truth. We don't even need any kind of church building.

Yes, physical life in the body of flesh is important and real. Yet we must never live for the flesh, since that kind of life suppresses the human spirit and even harms or kills the body of flesh itself. But, if we live for the needs of our spirits in Jesus, our spirits will thrive in Jesus, and all the real needs of the flesh will be granted to our lives as well (Mat. 6:25-34). Yes, there will always be many troubles of the flesh, and more as we grow old. But consider how our spirits learn far more through our failures of the flesh than through our worldly pleasures and successes. By our pains in a very short-lived and temporary body of flesh, Jesus teaches our spirits that nothing physical should be valued highly, nor set up to be a goal pursued in life, to be esteemed and served as a god. Material things, especially our own bodies of flesh, are just temporary instruments needed to teach our spirits to love rightly. And they will soon be cast aside forever. So all our primary goals in life involve our spirits, not our flesh. Our spirits need to grow in knowledge and wisdom from our Father, taught to us by Jesus, so we might learn to love Him and others rightly, justly and purely, in a God-like way.

We need God to provide all our spiritual "food and drink," all that gives us inner strength and clear thinking, so we might effectively express this kind of love and to do everything we must do in the name of Jesus, our God. Some have destinies that require a few more physical things to be fulfilled, while others have destinies that require less. A single young man, whose current work for the Lord is to build houses, may require only a backpack of material possessions. When he marries, he may need more. When he has children, he may need even more. If he grows to be a teaching elder, he may need other physical things. But none of these material things mean much to him, throughout his life. They are just tools. Such a man only values His Lord and God, Jesus. And the only possessions such a man can truly own are the covenants of love built through the knowledge and wisdom granted to his spirit by his Lord. For only the Father of our spirits can choose to freely grant us this wealth of sustaining knowledge, wisdom, guidance, counsel, discipline, forgiveness, comfort and everything else required for a loving, abundant life. Then the fruits of this kind of love are the only things that last, the only things our spirits can take with us when we leave this world after our bodies perish.

Other kinds of spirits

Now some may want to know about how our personal, loving God behaves towards other kinds of spirits, since the way God behaves towards them is how we are to behave towards them. And it is quite obvious that God's Spirit and human spirits are not the only kinds of spirits existing. Countless other spirits exist on earth and in heaven, each with a mind and will of its own. For one thing, the

Bible tells us that all “creatures” (κτίσις, which may include plants, animals and all living organisms) have eternal spirits, since all will be delivered into eternal heaven after life on earth, that is, into “the glorious liberty of the children of God” (e.g., Rom. 8:21). So human spirits must be able to have some kind of loving relationship with some of their spirits, especially with the “higher” kinds of animals. And some can clearly see that each animal has a very unique spirit. Now plants, single-celled organisms, insects and the like must possess some kind of a spirit of life too, but probably nothing like the spirits of “higher” forms of life. These simple organisms might each have a “little” individual spirit, or else one “large” spirit might collectively govern and give life to large groups or whole species of these kinds of living things, *en masse*. Who knows? Either way, God's Word does clearly teach that all living creations have eternal spirits. When we look out upon this life in nature, we are perceiving countless, interacting, living spirits with minds and wills of their own. And man is to wisely govern the lives of those spirits, and the deaths of their bodies, which releases their spirits.

In fact, the second thing God required of man, immediately after being created, was to “name” the animals (Gen. 2:18). This was not an act of inventing words to label each individual animal or to label each kind of animal. Rather, when God commanded mankind to “name” them, it was just an archaic way of commanding man to take responsibility for the welfare of the animals, to help them live well and fulfil their roles in life. In a similar way, when the ancients named their children, it was a sign that the parents took a lifelong responsibility for their children. Another example is how ancient kings would rename the most important men in their kingdom, their closest counsellors and highest officials. When a king gave such men new names, he indicated that he took responsibility for their lives and all their resulting actions, almost as though he adopted those men as his sons. Thus, Genesis 2:18 means that God told man to bear a similar relationship of responsibility for the animals. Then this command is also related to God's very first command to mankind, which was to “tend and keep” the “garden” (Gen. 2:15-17). That is, a man must care for and guard any environment in which he is granted the right to live, any place he bears any control over—for the sake of his God (the only real Owner of all creation), for the sake of all other human beings, and for the sake of the animals.

But, clearly, animal spirits are even more limited than our human spirits, and none are called God's children. All their spirits are simply created by God's spiritual power, not breathed from God Spirit like elect human spirits, although animals will share in the heavenly glory of God's elect. And, since animals all have spirits, God rules their hearts too. Thus, all animals are capable of some degree of love. But no animals can go to hell, because they cannot know good from evil, like man can. No animal can intentionally sin and deserve hell. Creatures just do whatever they need to do or are caused to do. And it certainly is impossible for any spirit, aside from the non-elect spirits, to sin the unforgivable sin Jesus spoke about (e.g., Mat. 12:31). For this sin is an intentional, malicious slander of God's Holy Spirit, and can only be performed through a spirit's permanent hatred of the essence of God and His light of truth. None but demonic spirits and human spirits born of Satan, who hate God's spiritual light, who love nothing but their spiritual darkness of delusions, can possibly sin in this way. And they do so daily, without ever feeling any remorse. So they can never repent from this sin, which makes this sin remain intentional and unforgivable. But, since *elect* human spirits are created in God's image, by God breathing His own breath into them (Gen. 1:26-27; 2:7), they cannot commit this sin. For their spirits cannot help but love God and desire all that God represents. Only the lust, greed or rage of an elect one's rebellious mind of flesh can and does actually slander Jesus' Spirit. But, if this happens, their elect spirits always, eventually will truly repent through much godly sorrow. And it is equally impossible for animals to commit this unforgivable sin too, since they cannot even sin in ordinary ways. Thus, God's Word never says anything about any animal's spirit

sinning, only that they will all share heaven's glory together with God, with His elect children, and with the elect angels. No creatures born on earth, other than Satan's children, shall ever go to hell.

Then, of course, angels and demons are spirits too, each possessing its own mind and will, as we see in many Scriptures. But all angels and demons were also created by God's spiritual power, just like the animal spirits. None originated from God's personal Spirit like the spirits of God's children. So all angels simply do what they were created to do, what they are caused to do through the state of their created propensities that formed their wills and minds. However, non-elect angels (Satan and his demons) were created for hell, since they were created with the propensity to hate God and His light. So hell is the only place where they can wallow in their beloved hatred, and torture themselves with ungratified lusts. Hell is their beloved home. Since heaven exposes their lies, they hate heaven.

Still, both the elect angels and non-elect angels (demons) are all far more mature than elect human spirits, while the elect live on earth. For all angels were created whole, in a mature state, with their minds filled with all they needed to know. And both kinds of angels already have bodies made of a spiritual substance, which allows their spirits to do whatever they desire, without any conflict from an inferior body of flesh. Our human spirits, on earth, must contend with many limitations and much opposition from our temporary bodies of flesh. Therefore, both elect angels and demons are more powerful (and either wiser or more cunning) than any man's spirit (e.g., II Pet. 2:11), since their spiritual bodies let them carry out their spirits desires without any hindrance or interference. They are all able to easily manipulate, rule or bind a man's spirit, and all can easily destroy human flesh. All angels will possess this power over human beings until the spirits of men receive their spiritual bodies, which will only occur after the death of our flesh, on the judgement day. On earth, the infantile spirits of men possess no power over any heavenly angels, and no power to resist demons. Only if Jesus intercedes can man be spared from the wrath of holy angels against sin, or from the destroying power of demons. But, although all angels have been created with an extensive body of innate knowledge and power, they all seem to be capable of learning more. For God's Word tells us that angels in heaven “long to look into” the teachings granted to God's elect on earth (I Pet. 1:12). Any creature that is curious has the capacity to learn. So the angels’ curiosity means they can learn.

Nonetheless, all heaven's elect angels are called God's beloved servants, and none are called God's “children,” never in the same sense that elect human spirits are called God's children. There are many kinds of heavenly angels, each kind with a different purpose, and most have enough power to utterly destroy the whole earth. Also, God does indeed truly love all these elect angels, with warmth and compassion. Nevertheless, none of these angels, even the greatest, are as precious to God as the spirits of His human children. So, for now, almost all these heavenly angels are greater than the infantile spirits of God's children. But all His elect human spirits will soon mature to surpass the power and glory of all elect angels, although men are wretched and weak now, though we may say:

> “What is man that You are mindful of him, and the son of man that You care for him? Yet You have made him a little lower than the heavenly beings *[i.e., angels]* and crowned him with glory and honour. You have given him dominion over the works of Your hands; You have put all things under his feet” (Ps. 8:4-6, ESV; cf., Heb. 2:6-8).

As for demons, “fallen angels,” they were created by God to be His enemies, created with a lack of ability to love in a God-like way. The innate knowledge placed in them was incomplete and leads to behaviour that opposes God. The demons and their human children all have a desire to be their own gods who create their own realities, but selfish and unjust realities, through contradicting precepts that cannot actually be brought into existence, that cannot become real in any stable and lasting way.

So all they want to create remains only in their minds and never comes to fruition, never becomes a reality. Therefore, their only purpose is to be the “dumbbells” our spirits must lift, to exercise our spirits, to make our spirits stronger and more loving as we deal with them while we live on earth. They were created for the training ground of the elect children of God, for our time of education.

Now the difference between a beloved elect angel's spirit and a beloved elect human being's spirit greatly affects each one's relationship with God. We must realize that our spirits call God our Father, a Father who chooses to remain personally in charge of educating and training our infantile spirits, teaching us constantly, and informally. So we spend much personal time with Him. And He wants us to constantly go to Him. He never gets tired of us, but delights in us. Nor is our Father ever too busy for us. He grants our spirits immediate access to His personal presence at any time, and at all times, allowing us to ask Him any questions. But God simply placed all required knowledge and skill in the minds of elect angels. They were not born infantile, and do not need God to be a personal Father to them. Therefore, all elect angels must be called by God before being allowed to enter His presence.

Pagan Platonic doctrines taught about a kind of relationship with the gods they invented in their own minds. They imagined multiple levels of heaven, with a steep hierarchical system governing all. Since their invented gods were made in the image of Greco-Roman despots, they were very limited, and had no power to speak with billions of souls all at the same time. And this prevented direct communication between man and their invented, impassive, impersonal, transcendent gods. But, at times, there did indeed seem to be some real communication between these evil idolaters and their gods. And, judging by the “fruits” (doctrines and deeds) produced by these communications with their gods, these wicked men definitely were not speaking to the real God. Therefore, their gods were actually Satan's demons. Occasionally, through God's grace, these humanists received a few nuggets of real truth, which they promptly corrupted and twisted. But they were mostly demonic.

Now demons were cast out of heaven and are now imprisoned in the vaporous, temporary, material universe for a time, until the appointed time comes for them to be cast into hell. But, since each demon is ambitious for power, and each wants to be a god, very steep hierarchical structures are formed among them, as the greater demons, with more power, beat down and rule over demons with less power. So the tall hierarchical organizational structure of the Greeks and Romans came from demonic influences. Demons caused the pagans to invent false gods in their own image. Thus, the Platonic model of the universe closely resembles the kingdom of demons imprisoned on earth, and so does Satan's world order on earth. But these human Platonists, like the demons, also like to delude themselves into thinking this is a desirable kind of existence, mostly because men get to be their own gods too. Then most churches cast out the real God and replaced Him with these pagan gods, Plato's ruthless pagan god in particular, and retained their demonic pagan doctrines too. Platonic churches set up steep hierarchical organizational structures, and some also said man cannot immediately and personally approach God, the Father of our spirits. Instead, they encouraged prayers to dead “saints,” whom they believed to be in possession of more merit points than common people, and thus were “promoted” to higher levels of authority. Then some believed they could pray to “angels,” to receive help from them. Some even began to think the angels were once human beings. But all this is utter nonsense, entirely contrary to biblical teachings, and usually originated through demonic influences.

God's Word says there is only one heaven where elect spirits dwell eternally. Once a human being dies, the Bible claims that, even before the end of the judgement day, the elect spirit of a dead person may remain “awake,” constantly praying for loved ones remaining on earth. But the human spirits born of Satan, the wicked and loveless spirits, are gathered and separated from God and men, and are thus silenced. Either way, a human spirit on earth can only communicate with the spirits of the dead

through Jesus, our God. Absolutely no direct communication is possible between the spirits of the living and the spirits of the dead, except when and by what means our Lord and God, Jesus, allows.

Yet God seldom allows any such communication. We see how this is taught in many Scriptures, such as in the parable of Lazarus (Luke 16:19-31). In that parable, the wicked spirit of the dead rich man was bound and silenced forever in hell, completely unable to speak to his brothers still living on earth. Nor did God allow the elect spirit of good Lazarus, or an angel, to go to them either. The rich man was immediately cast into hell, where he was cut off from all people living on earth. There was some ability of the spirits of the dead to communicate with each other, however. The “awake” spirits of God's elect children, Lazarus and Abraham, were allowed a little contact with the wicked rich man's spirit. Yet an impassible gulf existed between the elect and non-elect after they died. Then, in some Scriptures (e.g., Rev. 8:3-4), we see how spirits of many deceased elect are actively praying prayers before God, and these are reiterated by an angel. These prayers are not heard on earth, but they appear to be for their loved ones who still remain on earth, not for themselves. Thus, together with other Scriptures, we can conclude that many elect spirits, after their bodies die, remain fully “awake” and are able to see events occurring on earth. For they know what is happening to their loved ones who remain on the earth, and these elect still care for their loved ones upon the earth.

But look at how spiritual mediums, who try to contact the spirits of the dead, are considered to be abominations in God's eyes (e.g., Deut. 18:9-12). Clearly, this is because they attempt to bypass God, by trying to speak directly to spirits who are now solely under God's authority, to spirits that earthly souls have no authority and no ability to contact. All contact with the spirits of the deceased must be initiated by the will and the authority of Jesus alone. Of course, mediums are mostly charlatans, and are totally incapable of contacting any spirit of any dead person. But some seem to actually speak to spirits. But, if it is impossible for them to contact spirits of the dead in heaven or hell, then the spirits they contact must live on earth, and cannot good spirits, because those spirits are lying when they pretend to be the spirits of the deceased, and also because those spirits help the mediums break God’s law. Thus, we conclude that God actually hands some mediums over to demonic spirits that are familiar with the dead people they want to contact—that is, to demons who pretend to be certain dead human beings, and pretend to be harmless, but actually try to deceive the mediums and those who believe in the mediums, to confuse and take captive their lives, to ultimately destroy them. Some call these demons “familiar spirits,” because they are familiar with the character and lives of certain spirits of the dead. On the other hand, God is able to allow living people speak to the spirits of deceased persons, although He will only allow it for very unique and necessary spiritual reasons.

Look at how Saul went to a medium, thinking he might be able to speak to the dead prophet, Samuel (I Sam. 28:7-20). Of course, on this occasion, God actually did let the real spirit of Samuel return from his rest in heaven to the earth, so Samuel could speak to Saul. Thus, the medium was utterly shocked, likely because she was indeed a charlatan, knowing she was totally incapable of contacting the dead. But Samuel, back from the dead, uttered a true prophecy, which means he spoke the very words God commanded him to utter. Thus, we conclude that God sent the real spirit of Samuel back to earth, and gave him a bodily form. But it certainly was not the medium who conjured him up from the dead. For a human medium has absolutely no power to do what actually happened at that time.

Thus we find: (1) God calls it an abomination to even attempt to speak to the spirits of deceased human beings, even to spirits of the canonized so-called “saints,” some of whom are now in hell; and (2) the heavenly angels definitely are not the spirits of dead human beings. Elect angels include many different kinds of spirits created by God's power (and none were ever represented by beautiful women in flowing gowns). Heaven's angels are all very strong spirits who directly serve God in

mighty ways, thus are sometimes portrayed as masculine-like spirits, although none have any real gender, since none are able to reproduce (e.g., Mat. 22:30). Thus, when God allows elect angels to appear to man, they invariably appear as male-like figures. And, when elect angels are sent to us, it is always because God personally commands them to go to us with a message from Him, or to fulfil a mission which He commands them to perform. No man can call elect angels to come to him or serve him. All who call upon angels sin, since they are actually trying to usurp God’s authority over the angels. And all who pray to angels are making angels into gods, though angels are less than man.

Because the Father of our spirits is very personal and loving towards His elect children, He seldom sends His elect angels to us. Our God does not use His servants to minister to the needs of His children, but does this himself. Besides, our Father would never grant any elect angel any authority to make any kind of important decisions regarding His own children. For all decisions regarding His elect children must be made with a wisdom that is far too deep for any angel. If God does send us an angel, that angel acts by God’s commands according to God’s will, never through its own will. So, whenever elect angels do come among us, God usually does not allow us to see them, and they are never under our command. They remain strictly under God's command. The final word, concerning every matter affecting us, must come from our Father Himself, or from Jesus who is one with our Father. An angel may bring a message from God, or perform an action commanded by God, in a way that affects us. But those angels only do those works because God commanded them to do them, not because we asked them to do them. Therefore, those works are actually God working through His elect angels, as His agents. Our Father, in essence, does all that is done for our spirits eternal welfare. We control none of it. For He has chosen to personally take full responsibility for His own children, to educate and care for them, even to personally listen to them and to talk candidly with them. Our Father signified this responsibility by giving new names to all His elect children (e.g., Rev. 2:17). Thus, our spirits speak directly to God our Father, or Jesus who is one with the Father, not to saints.

All non-human, elect spirits—all whom God created for eternal life in heaven—will certainly be with us in heaven in the end (i.e., the spirits of all elect angels and animals). And, because all these other spirits were created with attributes that make them able to exist in heaven for all eternity, all must have varying degrees of potential to comprehend the truths of God and to truly love. But only an elect human spirit born of God is able to grow to the point where his or her love is far more full and God-like. For only the human elect are called God's children and were created directly out of His Spirit in His image. So we must conclude that God, and all the human beings who were created to be His children, will “judge” these other spirits in heaven. And by the word “judge,” I refer to the biblical kind of judging which teaches, trains and governs them. God's children, together with God, will serve all of them for all eternity. And this is what it means when it says we shall *judge* the angels (I Cor. 6:3). A biblical kind of judging only involves condemning and sentencing if a sinner cannot be turned away from evil through repentance into a knowledge of the truth. And, since literally all the elect angels and animals will always be able to be corrected, none will ever be sent to hell. Thus, the “judging” of all elect angels will only involve acts of teaching, training, correcting and guiding.

In conclusion, an elect human spirit is different from all other kinds of spirits. And there is only one Spirit who can directly and adequately teach a human spirit all the essential truths required for a just and loving life in the eternal home of heaven. That Spirit is the Spirit of God. For God is a Spirit. The human spirit of every child of God must bypass the mind of flesh and go directly to our God Jesus for His teaching and training. No other spirit can be one's trustworthy, authoritative teacher and trainer. Certainly, a person cannot go to the human spirits of dead “saints” for guidance and help. No aspect of salvation can possibly come through any human being, nor any angel, nor anything else.

This also means a child of God cannot become the disciple of any human being. And we can see for ourselves that the New Testament never indicates that any apostle or true Christian ever took a disciple for himself. On the contrary, it always says they made disciples of Jesus and were always called “brothers” (fellow disciples). Therefore, we must not take disciples, nor become disciples of other human beings. Rather, just as all disciples in the New Testament were disciple of the living and resurrected Jesus, so too must we all become His disciples. For only Jesus can correctly determine the truest truths and the most right ways, or deeply convict our hearts of every error that might cause failure, harm or death. Only Jesus, our one God, bears this kind of knowledge, wisdom and power.

And, as the Father of our spirits, God alone knows the aptitude and state of each individual child's spirit, all its inherent propensities and potentials, all it lacks and all it requires. For only He created their spirits, with their minds and wills, with their aptitudes and propensities. So only He can teach and train our spirits in a way that eventually causes us to spontaneously do His works, from the heart. Furthermore, none but our Father can draw the spirits of His children together in bonds of love, to work together with one mind and for one purpose, to become His very body of flesh living on earth. And Jesus is one with the Father. So only Jesus among us can be the Head Teacher of every elect man's spirit, to make us one with our Father in heaven. This deep and effective unity can never result from the works of man. Above all, it certainly can never result from a compromise of God's truths, or through a wilful ignorance of those truths, by refusing to teach anything that offends anyone's worldly preferences of the flesh, lest they stop attending church and stop tithing. God's *koinonia* or communion, having all things in common, can only be worked by Jesus, since it is the result of His inner works, the renewing and transforming of the spirits of His children, a work that must be maintained by Him each hour of each day. Only Jesus, who is one with the Father and the Holy Spirit, can adequately teach and train our spirits. The Father, Son and Holy Spirit is our Lord.

A warning

God’s true salvation of the real Gospel, announced through God's Word in its original languages, is not the same salvation of the same gospel and same god proclaimed by most churches, because most churches preach doctrines of theistic humanism, particularly various forms of Platonism. Churches have seldom preached the whole and real Gospel after the last of the apostles died, before the end of the first century. Of course, parts and pieces of the true Gospel have come out at various times in history, especially during the Protestant Reformation. And some real Gospel truth began to be practised during the 18th century revival, which is sometimes called the “Great Awakening.” So some aspects of the true Gospel of Christ have been preached and practised in recent history, but seldom the whole Gospel. For churches have always loved to mix in some false humanistic teachings with any of the true parts they accepted. Still, God has always preserved His whole Word, the Bible in its original languages. So we possess the true, full Gospel. And Jesus has always been faithful to teach His elect at least some God-like love of that Gospel, even when they have been members of false churches. So we thank Jesus for always making His life-giving truth of the Gospel always available to the hearts of His elect. At the same time, we do not praise men, who are consistently unfaithful.

We must never forget that the early church “fathers” and apologists, even before the beginning of the second century, began to replace the purely theistic New Covenant teachings of the church with a form of Platonic theistic humanism.[29] Then the church adopted many modified pagan cult practices too, in order to turn the people's attention towards man and towards physical deeds of men, as men preached a false salvation. For these humanists did not want the people to go to Jesus. For they were Romans who would even die to preserve their high status as “saviours” and “great” men. And it

would be impossible for them to receive this kind of pagan Roman status if Jesus was worshipped instead of these men, and if all men were perceived as equally needy sinners. Then, after the early church corrupted all aspects of the Gospel, the Medieval church went on to further develop the Platonism espoused by that early church. And, through this false church's persecution and violent suppression of other views, it became the only "visible" church by the 13th century. Nevertheless, God was always working His salvation in His elect throughout history, and building His true church.

We should never be confused about this fact, that the early and Medieval churches were not true churches, since all their foundational beliefs were actually pagan, humanistic beliefs opposed to the teaching of the Bible. Their god was the impassive, impersonal, pagan god of Plato and Aristotle. Their god definitely was not the real God or the real Jesus. Their whole perception of the nature of God, the nature of man, the universe, and salvation came from teachings by pagan humanists. Yes, they threw in a few Christian terms to make their doctrines sound as though they were Christian. But all their teachings fundamentally opposed the very essence of all that was taught in God's Word. And this theistic humanism remains the religion of the whole Roman Catholic church today. Furthermore, most Protestant churches are simply daughters of that pagan Roman church, since they never shook off many of the pagan, Roman, humanistic influences opposing God and God's words at every turn.

With a basic understanding of exactly what God intended His words to mean, it instantly becomes clear that most churches have been preaching a false salvation. And it is a humanistic salvation, worked entirely by man, not by God. Some are deluded into thinking salvation can be earned by man's good deeds. Other believe it is through man's strict asceticism. Some believe one can save oneself by submitting to certain magic sacraments performed by the hands of men, or by repeating certain magic prayers with a mouth of flesh, or by other magic deeds of men who can supposedly manipulate decisions and actions of God. Most churches want their people to believe in salvation by man and man's magic. For they want their people to submit to the "great" men who are heads of their churches, and to support their man-made, man-centred, church kingdoms. The priests and pastors of churches since the second century have mostly emulated the ancient pagan priests. They maintain a higher status than the common people in their Greco-Roman hierarchical structures and institutions by claiming to have mystical powers which can manipulate or appease their pagan-like gods. So, if anyone starts to preach the real salvation of the real Gospel, a salvation worked by God alone in us, most worldly church kingdoms, and their worldly church rulers, will begin to slander and attack one.

But, clearly, we must look beyond the exterior religious decorations of most churches, beyond their grand buildings and entitled lords with their vain titles and accolades of men, beyond their empty humanistic teachings, practices and demeanour, which they made to look outwardly attractive and "Christian." Nice buildings, nice words, nice programs and nice smiles on nice "pastors" are not enough to sustain our spirits in this dark, violent, unjust world order. And, behind all those nice and "churchy" things, we find an apathetic, loveless, uncaring, unjust, hostile, irrational chaos warring against the real God and the real Jesus, causing harm, injustice and destruction in both subtle and not-so-subtle ways. Also, we must remember that a church's teachings actually define the nature and character of its god or gods, as well as how a church must worship (esteem and serve) each god. So churches with modified Platonic doctrines actually define their god to be a modified version of a pagan god—usually some hybrid form of Plato's impassive, impersonal god. Then their doctrines cause their people to esteem and serve that god through the mind and body of flesh alone, even in some very ungodly, loveless ways. And, above all, man is seen to be some kind of shiny, clean, noble, great god. But biblical Christianity portrays literally all human beings as dull, dirty, ignoble, lowly sinners who need the real God to live within their wretched lives all day, every day. For the

real God must constantly and personally deal with their petty sins and, very often, with their outright evil thoughts and impulses within them. This true, real salvation is a messy, humbling work of God.

Consider how there are countless different and self-contradictory teachings in the countless different denominations and churches, teachings that change with the fads of the day. Each preacher will teach some principles that contradict other principles that he himself teaches, and will always teach many principles that contradict those taught by other preachers. So the doctrines taught in churches are an unholy, contradicting, irrational, useless, godless mess. And each set of principles each individual teaches portrays a different god that each preacher worships. Each individual and church worships a different god or a different array of gods. Yet, at the same time, individuals worship themselves and other human beings far more than they worship their invented god or gods, since the wills of all the gods they create through their false teachings are always said to be subject to the wills of mere men.

Does anyone even realize that it is utterly impossible for the one, omniscient, immutable, true Creator God to make any mistakes or to contradict Himself in any principles He teaches? And it is utterly impossible for Him to change His immutable character in a way that changes His teachings. So absolutely nothing that God ever truly revealed in His Word ever contradicts anything else He revealed in His Word, and nothing in His Word can ever change. So how can those self-contradicting preachers, who also contradict other preachers and change their doctrines to become more politically correct each month, claim that they learned their doctrines from God and His Word? How can they claim to teach “in God's name”? Why do they try to make the people believe that they teach what God Himself authoritatively taught in His Word? Clearly and obviously it definitely is not God who is teaching these ever-shifting contradictions to and through these preachers. These preachers cannot be sent by God, since they are not teaching God's one, immutable, harmonious, consistent truth. They cannot be teaching God's Word according to God's own immutable, consistent interpretation granted directly to their spirits by God's Spirit. Nor are they true elders raised up by God, who seek the real truth but sometimes fall into error, even like the apostle Peter did. For they resist the real truth and want nothing to do with it. For they love their humanistic systems and the Roman-like esteem they derive from them. So how can they be God's servants? And how can anyone follow any of them? They are fit only to be abandoned—as deluded fools deluding others, causing destruction.

Yes, it is absolutely true that most churches do not belong to Jesus, our God. Most are not part of God's kingdom. Rather, most churches are simply institutions belonging to Satan's world order. Like other institutions of the world order, there are some elect individuals in those false churches. But the churches themselves are not created by Jesus, and war against the spiritual truths of God's kingdom. Most of this mess is grounded upon faith in the religion of Greco-Roman humanism. These false churches, along with most institutions of the world, are part of the Roman Empire. These churches are just second-class fragments of the fourth kingdom that Daniel spoke about and, together with the world order, war against God. So, like the world order, these churches can only be united in a way that resembles the pressing together of chunks of iron and lumps of clay into a conglomerate, where the parts of clay and iron can never adequately adhere to one another (see Dan. 2:40-43). Since these churches and denominations worship many different gods, they cannot truly unite under any one god, with one mind and one purpose. And they certainly never want to unite under the one real God.

Since each church's false god or false gods can never be truly compatible with any of the other gods of other churches, and because their principal gods are all human beings who strive against each other with selfish ambition, these many different churches can only develop an extremely superficial and artificial unity, one that easily breaks. And, to unite in this political way, they must force all real truth to be silenced, lest it causes divisions—because justice and truth always angers liars while it

draws the honest towards it, and seldom allows for any compromise. So these churches, just like Satan's world order, must use some kind of political, social or physical force to maintain their kind of tenuous unity and fragile peace. Thus, they “agree to not disagree” with each other, and never allow any truly honest debate. Then they suppress all real truth, until absolutely nothing true can be mentioned by anyone. They slander, ostracize or expel any who dare to speak the truth in love, lest factions occur. For they must maintain their false unity and false peace by allowing each faction to worship its own false gods in its own way. But, even so, each church remains a rival and is still fundamentally an enemy of the others, since each strives against the others to gather in more dupes who will pay tithes to support their church leaders and institutions. So a mere peace treaty between two warring churches can never make those churches into one united church, with one mind and one purpose. Also, the more those churches compromise, and the more they refuse to allow any truth to uphold any scruples, the more they promote deceivers, even psychopaths, as leaders of their people, men who can do their dishonest and ruthless works without any true inner conscience to interfere.

As I said, some churches are like iron. Rigid and strong churches preach countless oppressive laws and rules, all man-made. This makes church members very strong in matters of the flesh, but very weak in the spirit. They march together like a disciplined army, to engage in warfare and to perform tasks. But there is no love there. Meanwhile, the soft, malleable “clay” churches focus on what they deem to be “spiritual.” But, by this, they mean all must try to be friendly and positive. They appeal to emotional desires of the flesh in loveless, worldly ways. These are more “hip” and current in their beliefs, so they proclaim very few laws. Yet, at the same time, everyone in those churches must adhere to a million social expectations which change daily, according to the whims of certain personality cult leaders. So these churches are actually just as ruthless and hypocritical, possessing many ways to make social outcasts. And real truth is never welcome. Still, we must admit that they are indeed cleverly disguised as charitable and friendly. Nonetheless, as they grow old and dry out, they become brittle and break very easily, like dried and unbaked clay. New aggressive personalities rise up against the old ones, striving for esteemed positions and greater head counts, so they can gain status, income and the power of influence for themselves. Therefore, factions occur, and the older churches crumble. Also, since they live by emotions of the flesh, their flesh is strong for sin. So their pastors are often caught up in some kind of carnal scandal that destroys their church, through lust or greed. We must be aware of all these kinds of false churches, who trap souls in delusions, who are very harmful in many ways and on many levels. We need Jesus, not delusions of worldly institutions.

Of course, the real God, our Lord Jesus Christ, is faithful and teaches the spirits of all His Father's children for their salvation, even those who are caught up in false churches or the secular world. So there are always some in these false churches and in the world who begin to learn to love in a pure, just, God-like way. And these elect are not nearly as harmful as others in the world or in the world’s churches. However, if any true elect children of God do attend those false churches, their spirits will be damaged, often in ways that are almost irreparable during their lives on earth, often in ways much worse than the secular world will damage their spirits. For the corruption of God's real truth in false churches will prevent these elect ones from reaching their full potential or finding abundant life. The false teachings disable them from serving in God's “priesthood,” as “visible” members of His true and “invisible” church. Yes, all these inner injuries suffered by the elect will be completely healed and repaired on the final judgement day. But, meanwhile, the elect caught in false churches will be led into vanity and lose much in life. They will build a worldly life with wood, hay and straw, on a foundation of sand, then lose that whole life to fire on the last day. For God has ordained only one foundation for the salvation of all His children, for all spirits born of Him in His likeness. And that

foundation is the real Christ (I Cor. 3:11-15). So we must build with faith in Jesus alone, with His gifts of spiritual gold, silver and precious stones, His real truth directly from Him, for abundant life.

We cannot beneficially unite with most churches, since most are clearly false churches. We cannot mix our pure, living waters of Christ's Holy Spirit with their poison waters and drink it, thinking we have more water now and, therefore, we will be healthier as we drink more. Also, we can only call some of their members our brothers and sisters, usually the lesser ones. For most "leaders" of false churches are those who know how to compromise truth in the most cunning ways, and are the most committed children of Satan, though they wear nice smiles. They are those most able and most prone to esteeming and serving the false gods of those false churches. So those "leaders" are seldom the elect and seldom have any inner conscience worked by Jesus. Actually, the elect trapped in false churches are usually the most marginalized members, hiding in peripheral areas of the church. Since our brothers and sisters only include the elect whom Jesus is truly saving through His teaching and training of their spirits, to love in a just and pure way, the elect are almost always the least valued in false churches. The leadership and leading members of most churches are the most easily deceived ones who do not actually want God's real salvation, because they do not want the real truth and do not want the real Jesus to be the only authoritative Teacher, Head and Lord of all their people. Most church leaders strive to replace Jesus, to make themselves and other human teachers into the human heads and human lords of all the people. Thus, they fight to keep the church under their rule. Most of those human heads and lords will not relinquish their authority and income easily, since most do not truly love the people, nor are they humble in spirit. They war against Jesus and we do not want them.

To remain the human teachers, heads and lords of these churches, men have preached or created many false doctrines which they have added to the teachings of the Bible. They interpolate much unintended meaning into God's words, in ways that enable them to maintain their status and leading positions in their churches. And, for the same reason, they also nullify or suppress many of the most significant and important truths found in His Word, much of what God intended His words to mean. So any attempt to unite with them would necessitate a great compromise that would nullify most of Christ's works for our salvation and require a total rebellion against Jesus' Headship and His truth. The only way we, the elect in Christ, can have any dealings with those false churches is through a spiritual warfare against them, while also providing refuge to the fleeing elect defecting from them, since many elect are victims of many church sins and are in need of rescue from church oppression.

The urgency of this message

Since the extreme tribulation of the last days is drawing near, it is time to acknowledge our God, Jesus, as our only Teacher, Head and Lord of our spirits, as our only Saviour. We do not need any esteemed men or women to organize and teach us. We simply communicate with Jesus in prayers directly from our spirits, and with each other in Him. We will be organized and taught His Word by His works of compelling, instructing, training, counselling and disciplining our spirits. The elect need to become disciples of Jesus, and can no longer be disciples of men. Only if our human spirits go to the Spirit of Jesus in humbled honesty, will He purge all the church's contradicting corruptions from our understanding of His Word, granting us the light of His wise, true, necessary teachings. Then the Light of the World will live inside us (John 8:12), making us a light in this dark world, and no longer useless, cast out things, trampled under the feet of Satan's unjust servants (Mat. 5:13-16).

Only Jesus can make us ready to endure the onslaught of prophesied tribulations coming in these last days. For only He can work His effective love through us, even by granting us His supernatural,

spiritual gifts. Know that men have been striving to hide Jesus' teaching under darkness since the earth began. But we desperately need these genuine, pure, bright, living, loving teachings of the real God, which we can only learn from the real God, from the real Jesus. So this is the goal of this book, to be an instrument used in a way that prompts the spirits of God's elect to return to Jesus in prayer, as His disciples, for the direct acquisition and confirmation of His real truth, all directly from Him.[30]

The Bible defines our religion, true Christianity, as faith in the real Jesus, the prophesied *Christ* or *Messiah*. Real Christians trust Jesus for all things. They do not place their faith in men who are all, without one exception, lying, cheating sinners. Nor do they place their faith in institutions created and ruled by men, who are all lying, cheating sinners. Ours is a belief that Jesus alone can save us. And God's Word declares that this Jesus the Christ is the one and only *God incarnate*. Since God is a Spirit, Jesus' Spirit is the whole God. Jesus is the one and only Creator God, whose name is Yahweh, dwelling in a body of human flesh among men. God, a Spirit, dwelt in Jesus' human body on earth, in the same way our created spirits (made in God's image) now dwell in our bodies of flesh. So we put our trust and confidence in Jesus as our one and only God, the Creator of literally all that exists.

As God, we believe Jesus now lives and has both the desire and power to reveal truths to men. We believe He does indeed reveal wisdom for life to His elect in our day, and will forever do so for all the elect who shall ever live. And our Lord will also teach, train and send some weak, mortal sinners to proclaim His truths to God's people. But Jesus never needs the help of these foolish, impure men He sends. For even the conviction in the human spirits of all who believe this real truth must come directly from Jesus before they can believe it. Then all must trust Jesus to be their only Head, their only and final authority in all matters of life and faith, before they can be trained to apply that truth. Even if Jesus does choose and send certain disciples to preach His real truth, Jesus Himself must work in the spirits of all the elect who hear these sent-out ones before those elect can possibly begin to believe that real truth. But Jesus truly wants all His people to know His truths, because He loves them and wills to save them from the destruction that sin causes. So Jesus freely gave us all the valuable truths in the Bible, all that His sent-out prophets and apostles wrote down in that book. Then Jesus preserved all these words for us, keeping them intact throughout millenniums. And, throughout all time, Jesus lives to personally reveal the meaning of all these words to His people. Now the only thing we need is faith. Salvation is worked by faith, by trusting Him and His words.

The resurrection of Jesus, more than anything else, fulfils God's promise to save us. Because the flesh of Jesus died, our lifetime of sins in our flesh died in His flesh, together with His body. By this, the elect are made clean through their repentance into a knowledge of His truth. And, if we are made clean, then the Holy One may now enter inside. Because Jesus rose from the dead, in a body of flesh, God can dwell in our own bodies of flesh, which are now counted clean. For we now receive His Spirit in our bodies which have also risen with His body, just as our bodies vicariously died with His body. Now God can fulfil His New Covenant promise and guarantee to teach and cleanse our spirits.

Because Jesus ascended into heaven—where His body is still a human body, although transfigured into a heavenly human body made of a spiritual substance, just like the new bodies we shall receive after death—He can come to us in His Holy Spirit, which now *justly* enters our forgiven flesh, to be with our human spirits. Jesus' Spirit comes to us to do His work of teaching and training our spirits. So, through His resurrection, He is now fully accessible to each and every elect individual, and to all at once, all over the world, even while they still live in these unruly bodies of flesh. His counsel, comfort, healing and guidance reach inside us. All this is freely fully granted to us. First the death of Jesus' body opened the way for God our Father to *justly* draw near to His children, and enter their forgiven hearts, in a way where He cannot be accused of aiding and abetting their sins, since Jesus'

death fully paid the justifying price for all their sins done through their flesh during all of their lives. Then His resurrection in His flesh made it possible for Him to personally and directly prepare each elect spirit for one's home in heaven, and to personally be with each spirit throughout life on earth in flesh, and forever after the flesh dies. We were all sinners, prevented from seeing our hearts desires, because Satan's world order stole them from us. So, if you desire to love in a just, pure way, you are an elect child of God and you must not dismiss Jesus' resurrection as a trivial matter, as so many do. Now you must grasp the promise fulfilled through that resurrection, so you might be taught by Jesus.

Every elect one who knows Jesus and is called to be a member of His church on earth, every elect one in whom the Holy Spirit of Jesus now dwells, knows these things in the spirit, "intuitively" and "instinctively." They know Jesus can enter the heart, to teach and convict one's spirit. And they know Jesus can only do this because all their sins have indeed been forgiven. Many do not consciously know why or how their sins are forgiven, since the Gospel has not been preached to them. But their hearts know that somehow, in spite of themselves, they are "set apart" and "special," though they can find nothing good in themselves to make them so. For, in reality, they are "set apart" because their spirits are born of God, and also because their spirits know that the price of their atonement, to restore their relationship with God, has been fully paid. And it is only because it was paid that God is now working inside them to teach and train their spirits. For their spirits clearly see that, whenever they sin, God's Spirit withdraws from them, until they repent into the truth He has taught to their hearts. Even if they sin through the apathy of their flesh, by not doing what God calls their hearts to do, His Spirit withdraws from them. Many elect may not consciously, in their minds of flesh, know their inward feelings of guilt and emptiness are because God's Spirit, which is really the Spirit of Jesus, has withdrawn. But the minds of all elect spirits definitely realize that sin separates them from their Creator God, and that the real God cannot possibly allow Himself to aid and abet any sin by remaining with a sinner while the sinner continues to sin. First a sin must be dealt with by the repentance of the elect spirit, by a turning away from sin into the truth God has taught to one's heart. Only this eventually brings atonement, a restoration of the elect spirit's right relationship with God. But, even so, every elect spirit knows it did not earn this atonement. All elect inwardly know that the full ransom price which makes atonement possible has already been paid. Those who do not know the Gospel may not know exactly who paid it, but they know it was indeed paid, somehow. For they realize they could never have their relationship restored otherwise. They all inwardly know that the only reason God's Spirit draws close to their spirits again, after they sin, is because someone paid a great price. And their spirits also realize that this sacrifice somehow lives again, since it causes life to live in them again. All this inwardly confirms Jesus' death and resurrection, over and over again.

Yes, Jesus also sends some of His elect out into this world to do His works as His body on earth. He sends some older, spiritually mature and well-taught male disciples to proclaim the teachings of His kingdom. And He grants some of these men, as well as many other elect ones, a very real "authority over unclean spirits, to cast them out, and to heal every disease and every affliction" (Mat. 10:1). For His power to do loving miracles for His people has never ceased, waned or become limited.[31] But, to grant such gifts, His people must do them all "*in Jesus' name*" only, *by His commands*, *through His power* which He applies *according to His will alone*. No person is ever granted personal authority to teach, prophesy or perform miraculous works according to one's own will or in one's own name. One cannot cause miracles whenever one chooses to do so. No miracle can be done unless Jesus first commands it to be done, and unless Jesus actually does it with His own power. Salvation itself is supernatural, *spiritual* miracle, where Jesus redeems spirits elected by His own choice, by teaching and training those spirits through His own power and wisdom according to His own will. And,

clearly, no human being has this kind of ability to save another human being. The same holds true with all spiritual gifts. Only God has the power to work them. Both spiritual gifts and salvation must be worked by Jesus, our God, all according to His will, and cannot be done anyone or anything else.

Everything comes from God, including the Word of God, the Bible. It was created as God moved the spirits of the prophets and apostles to write those words, although each one had to write the actual words through his own imperfect mind and body of flesh. And the most mature of God's elect also were moved to recognize those words as originating from God. So they preserved them. Those words did not originate from the wills or thoughts in the minds of men. We can also give good reasons for believing that the words of the Bible were granted to men directly from God. And our reasons are far more rational and scientific than secular humanists can give for believing all their *religious* myths—their self-contradicting philosophies and so-called "scientific theories" of origins, which are entirely derived through blind faith alone, through irrational, unscientific speculations. But our Bible is committed to truth. Many of the prophets and apostles risked their lives to proclaim both physical and spiritual realities, and many were killed for this. This is why all archaeological evidence confirms and never opposes the historical information in the Bible. On the other hand, most secular humanists suppress truth and systematically lie to preserve pride, while calling themselves scientific.

For instance, a massive quantity of archaeological evidence has been found to confirm the biblical account of the arrival, acceptance and multiplication of Abraham's descendants in Egypt, as well as their Exodus from Egypt, which destroyed the Egyptian economy, military and government in about 1450 BC (which is the 17th century BC, according to the errant timeline of secular Egyptology). Yet most archaeologists are secular humanists. So they insist on blocking this evidence with all kinds of self-contradicting nonsense, while silencing, ostracizing, ridiculing and suppressing all who attempt to reason with them. How "scientific" of them! Then secular humanists do the same regarding all the scientifically sound explanations of God's physical creation. Secular and theistic humanists invent myths and delusions through an emotional bias against God, and by irrational impulses of their flesh. They lie to guard their pride and lusts, and so they can denounce biblical teachings which prick their consciences, if they have any. But God's truth is verity, and its wisdom is able to work real good. It always proves to be sound and useful, including God's words about His physical creation. Yet all we ever hear, in the media and in schools, are the ever-changing myths of humanists, or the doctrines of humanistic preachers. We keep an open mind. We censor nothing and allow a full, unbiased, honest exploration of His creation and the hearts of men. But when have secular humanist organizations and governments ever done that in all history? So "the *[humanist]* who states his case first seems right, until the other comes and examines him" (Prov. 18:17, ESV). For secular humanists always loose debates when the fresh winds of God's real truth break through from the Bible, scientific facts and historical realities, when real truths are allowed to blow away the polluted fog of all their delusions.

Humanist try to nullify almost everything in the Bible through their irrational biases. They denounce all the historical passages and even say there was no real Israel or Exodus from Egypt.[32] Yet the real archaeological evidence proves the Bible true. Then they say there was no creation by God. And, in our day, even the churches adopt their belligerent biases against God. But let me assure you that God created everything that exists, and His power now maintains all reality. Nothing exists apart from what He chose to create and nothing exists outside the control of His power. Man is small, dishonest, myopic, ignorant, arrogant, cruel and unable to war against the truth of God, not without destroying himself and those around him. So let man stand humbly before his God and all real truth from God.

Because God created all, God alone defined all that is true and real. He alone designated the most effective ways for all things to function, the ways that produce the greatest, long-term good. God

alone is wise. So God alone is able to teach our hearts any effective wisdom. Therefore, if any claim to speak the truth and wisdom, but it is not God's truth and wisdom, or if anyone's way is not God's way, that pretence of truth and wisdom will invariably produce either very inferior results or outright destruction. All history proves man's ways are foolish, over and over again. In particular, the man-invented ways of secular humanists and humanistic churches have caused the greatest injustice and most horrifying evils in history, especially in recent history. Look at what pure humanists—Nazis, Communists and Capitalists—have done during the last century alone. So let our hearts look again to the real God of Israel, the God of the Bible, for real truth and wisdom necessary for life, not to man.

In our day, Jesus would say the same things to our Bible scholars, teachers and pastors that He said to the scribes (who were the Bible scholars and teachers of that day, and also functioned as judges, prosecutors and lawyers): “You have taken away the key of knowledge. You did not enter yourselves, and you hindered those who were entering” (Luke 11:52, ESV). For the Bible scholars, teachers and pastors of churches in our day are theistic humanists who actively promote the false doctrines and teachings of biased secular humanists more than the secular humanists do themselves. They work night and day in the churches to destroy the faith of the people, to nullify all God's truth.

Only one opinion is actually worth considering for all the choices we make in life. In the final analysis, only the opinion of Jesus, our God, possesses any real value. And Jesus still makes known His views regarding all critical matters of life and faith. In times past, He taught His truths and His wisdom to the spirits of certain men among the people of Israel. Then He moved their hearts to express those teachings through the faculties of their flesh, in writings, in the best ways their flesh could express those concepts received directly from God, in the Hebrew and Greek languages used by His people. God created the nation of Israel for this purpose, so they might hear His truths and proclaim them to the whole world, as His priesthood which He created to serve the world in His name. Then God caused these words to be preserved for all men, which is why they remain intact among us to this day. And now God's Spirit still reveals this very wisdom and these teachings to the spirits of His children. God's Spirit still teaches His ways to the hearts of men, a right understanding of His words which are also found in the Bible. His Spirit directly teaches our spirits all we need for a full, fruitful life. And, to the honest elect who have a Bible, He teaches more. Although the church has been utterly unfaithful, Jesus has always remained faithful to the humble ones among His true children everywhere on earth. And Jesus will still raise up some elect men to preach His Word in our day, even some elect souls to express His love through genuine prophecy and other miraculous gifts.

How God works in us

Most elect children of God have not yet awakened to consciously realize, in their minds of flesh, that their own spirits exist, much less that Gods’ Spirit exists and created all that is real around them. Most of the elect seem to know almost nothing about God-like love, who God really is, who Jesus really is, and what His Word teaches about a just, honest, pure and loving life. Yes, some elect hear a preacher claiming that Christ provides forgiveness, and that their sins died with Him on the cross. Then some of their elect spirits see the real truth in this. It stirs their spirits. Some also may see this because even God's physical creation reveals it, because they see how plants and animals must die for us to live. But, ultimately, it is Christ's Spirit that confirms these truths to their spirits. In their hearts, He affirms that these are God's promises for the salvation of His beloved, chosen children.

Still, most preachers also mix many false teachings of men together with these truths. And Jesus' Holy Spirit never confirms those false teachings to the spirits of the elect. On the contrary, He warns

their hearts that those parts of those teachings are wrong or deceptive. As a result, some of the more honest elect reject the whole message being preached, because they recognize the lies in the false preacher's message. But other elect souls accept the whole message, lies and all, simply because they recognize and desire the few elements of truth within that message, while they suppress Christ's warnings in their hearts about the lies in that message. But the elect seldom take the time to actually study God's Word through honest prayers, to listen to what Jesus is telling their spirits in their hearts, and to seek the right application of His truth. So most elect either heed false teachers or reject all preaching about Jesus. They either live by a false faith or no faith. Those who detect hypocrisy and reject the mostly false messages of fake preachers may even end up hating all churches, and think Jesus is not real. This is especially true when they are personally harmed in some way by a false preacher or false church. On the other hand, other elect souls end up following a false preacher and swallowing every foolish lie he or she utters. Then they end up saying and doing evil, or just plain stupid things, in the name of Jesus and God the Father. So their evil and foolishness will effectively slander God's good name. Either way, these lies destroy faith or simply waste the lives of the elect.

Most churches teach their people to accept their false words through the weak intellects and/or the strong emotions in their minds of flesh. They cause the elect to live according to the flesh alone, and not according to the spirit. The elect learn to trust in physical acts and spoken words, in mind games and intellectual baffle-gab. Sacraments or the "worship team" keep them thinking, in their minds of flesh, that they are good and acceptable to God. So this flesh-appealing preaching actually nullifies whatever truths a preacher may mix in with his lies. Then some non-elect, with spirits born of Satan, those who cannot receive love or truth confirmed by God in their hearts, also follow this false preaching too. But these are always more attracted to the false preaching, never to the elements of real truth mixed in with them. And the spirit of Satan "confirms" in their hearts that these lies are "true." In the end, every church becomes a mix of elect and non-elect, with the non-elect rising to the highest and most prominent positions, because they can swallow any lies without a conscience.

Still, a greater percentage of elect are found in churches that proclaim more truth than lies. The number of true elect in a church is usually in direct proportion the amount of truth being preached, even if the preachers use the pagan Roman method of lecturing in their churches. For all elect hearts are inherently attracted to God's real truths. The Spirit of Jesus stirs their spirits whenever they hear real truths from God's Word. And all elect spirits have already gained some truths from Jesus before they enter a church, since He has been teaching and training their spirits throughout their lives. All elect begin to receive Christ's salvation at birth. Since Jesus has already begun His principal saving work of teaching their spirits, and has made some progress, their spirits are drawn to words about His real truth and forgiveness. Unfortunately, most preachers are too busy creating their personally owned little kingdoms, and doing all things in their own names. Most refuse to work in the name of Jesus, or to build up the Kingdom of God on earth. They want their names everywhere; on church programs, business cards, books, lists of people who are esteemed and acclaimed by Satan's world order, and so on. Thus, very little of Jesus' power or righteous is found in their man-made kingdoms.

Unless Jesus intervenes and changes many circumstances in our lives—to causes our spirits to heed His Spirit—our ignorant, infantile spirits will always be taken captive by our own self-serving, worldly minds of flesh, bound by deception, remaining unfaithful. Then, as Jesus begins to teach our spirits about God and His ways, our flesh will jealously guard against the desires of our spirits, to push out God and His ways. Yet Jesus cannot be deterred from teaching the spirits of the Father's elect children, and will do so from birth, often silently, often without our minds of flesh being aware of it until later in life, if ever. And Jesus is merciful. So He will discipline and awaken our elect

spirits, to free us from the delusions of the world order and false churches. He will cause trouble for our flesh, which shall turn our spirits against the desires of our minds of flesh and steer us back into His truth. Then, if our spirits begin to awaken, our minds of flesh will become consciously aware of Jesus. Our minds of flesh will start to fear Him, knowing how Jesus can severely discipline or utterly destroy the flesh, if He so chooses. So our flesh more often submits to our spirits, while our spirits submit to Jesus. In this way, Jesus sanctifies the spirit, soul and flesh, the whole person—if that person does not resist the Holy Spirit for the sake of foolish, destructive affections for worldly liars. For all must learn to love Jesus and our Father more than anyone else, so we can truly love all others.

Still, the devil is also a diligent and hard worker, even obsessed with his work. Satan is a slave master that works like a slave, continuously, without a break, to maintain his kingdom of the world order through destruction, pain, futility, injustice and death. And his most faithful minions are the same, never needing much sleep or rest to clear their minds and focus, since the irrational folly the strive to achieve needs no clear thinking or insight. Since Satan and his minions desire to be gods, it does not really matter to them how rational, just or real the kingdoms they create and rule might be. They want to create their own delusional kingdoms, and do so without any help from any true and godly wisdom, even at all cost to others and to themselves—even though they are never able to make their irrational, self-contradictory and self-destructive delusions into any kind of effective reality.

Nothing that Satan and his minions of the world order will ever make can function justly or well for any length of time, even though they use and abuse God’s real creations to build these unrealistic kingdoms. Now, since all of God’s ways are wise, effective and beneficial for all, they are too much for Satan to compete with. So Satan must destroy God’s truth and wisdom before he even begins to steal God’s people and creations for himself, to use in building his delusional kingdoms. Thus, Satan usually starts building his institutions and governments of his world order by working against God and His elect. Satan and his minions offer the immature elect many things of the flesh, in the same way he first tempted Adam and Eve through the cravings of the body's appetites or lusts, through the desires of the body's eyes, and through the pride or status of earthly life in the body of flesh. Then Satan must silence or kill the mature elect, who reject such offers, before he can continue building his delusional kingdoms. Next, Satan deludes his minions with repetitive false reasoning to inundate their minds of flesh, and makes many empty promises for the gratification of their fleshy desires. As these delusions take many captive, true churches are silenced, while Satan establishes some false churches, owned by his world order, to prevent the immature elect from finding the whole of God's real truth. Satan quite effectively causes their minds of flesh to suppress their spirits' longing for God and His truth. Then the world order gradually destroys itself, as the light of God diminishes within it.

Even if elect spirits hear and respond with joy to elements of truth found in the words of a preacher, the preacher's false doctrines, invented by men, will also be heard by their eager minds of flesh. So those false doctrines will help their minds of flesh suppress their spirits. And this drives away all the initial inner joy their spirits realized when they first heard some of God's real truth. Their minds of flesh lead them ever deeper into false religion's darkness, into a delusional, fleshy “churchian” life.

The churches, through their minds of flesh, continually teach their people to follow man's diluted or outright false teachings, and to worship men. So the spirits of the people cannot worship or follow Jesus. For the teachings of men contradict Jesus' teaching, making it impossible to follow both Jesus and those men at the same time. And the immature elect are not able to exert *spiritual self-control*, the rule of their spirits over their minds of flesh. Under a church's constant bombardment of fleshy doctrines with false logic that appeals to the lusts, pride or emotions of the flesh, they have no time to let their spirits listen for the words of Jesus’ Holy Spirit. For church messages are promoted by

music, eye candy, enticing programs and other things for the flesh every day, all day. So none have the time for private prayers to Jesus, straight from the spirit, to privately wait upon Him "in the prayer closet," with the door shut to all the loud distractions of the world order (Mat. 6:6). None have the time to think about what they should ask Jesus about His Word and about life, nor the time to wait upon His answers. Nor can they heed Jesus Christ's Spirit when He convicts and stirs one's spirit to do His will, since that would interfere with their ambitions in the world order. Only direct communion with Jesus can help one's spirit grow in God-like love and joy, as Jesus teaches one right knowledge and wisdom. But the world teaches the elect to reject all of this. The way churches now operate through false faith in man and man's words, they suppress all faith in Jesus and His words.

We must remember the words of our God: "Cursed is the man who trusts in man and makes flesh his strength, whose heart turns away from [Yahweh]" (Jer. 17:5, ESV). This curse is directed against the religion of humanism more than any other religion, since the core doctrines of humanism teach men to worship man. Humanism instructs people to place their faith and trust in man alone, and to make man's flesh their strength. Now, since most churches preach a form of theistic humanism, this curse of God is against them. Faith in man's doctrines and man's power is the essence of false religion, and the religion of humanism is the purest form of faith in man and in man's strength. And surely almost all churches are now merely sects of theistic humanism. For they worship man as their principle god.

Yes, churches also claim to worship the God of the Bible, but a false version of God, a god invented in their own minds. And this heavenly god of a humanistic church is only their secondary god, since men are their primary gods. They never wait for Jesus' Holy Spirit to move their hearts towards the truth and into His right ways. Nor do they heed His words in fear, seeking God's own interpretation. Rather, each one trusts in oneself above all, and in other human beings, much more than the invented heavenly god of one's own humanistic church. A human being creates all biblical interpretations, the traditions of men, which are merely lies designed to uphold the church's man-made doctrines and laws, to keep the pastors well-fed and the worldly organizational structures intact. And this trust in man's strength, fleshy intellect, money, political power and numbers for all things of life and faith is a form of humanism, a religion that places all faith in man's ability to determine his own destiny. These humanistic churches gather masses of people as a show of strength, in protests or rallies to manipulate and coerce others, which is just a variation of the old Roman kind of rule by terror and the sword. What Jesus actually and truly wants does not matter to them at all. They take all matters into their own hands, and strive to gain all they desire through their stubborn strength of their flesh.

For our salvation, Jesus is teaching us to place all our faith, trust and confidence in Him and His words, to admit we have absolutely no power to affect our own beliefs, laws or destinies in any good way. First, we trust the Holy Spirit of Jesus to do His preliminary and preparatory works in our hearts, causing our infantile spirits to grow enough to be able to understand some of the value of His truths regarding life and love, so our hearts will begin to desire the real things of God. Until Christ's Spirit teaches us some basic truths and ways of God, we are not even able to discern between acts of loveless sin and true acts of loving righteousness. Without Jesus, we cannot know enough to choose the real truth from God, or to reject man's destructive delusions and lies. In fact, until our Lord Jesus decides to begin His work of teaching and training our spirits for salvation, we cannot even choose the real God as our God, but will choose false gods instead. So, if Jesus begins to awaken our spirits, we must place our faith in Jesus right from the start. For, if we go to humanistic churches and learn to resist Jesus' Spirit, so we can place our faith in man, we will be led into a dark, futile, destruction.

Jesus is our God who leads us "in paths of righteousness for His name's sake," to glorify all that He is, to glorify God-like love built on a foundation of pure truth, justice, honesty, compassion and joy.

And there is absolutely nothing to replace Jesus, nothing that can actually do this kind of work in us. Now the outer conscience, worked through the mind of flesh, may keep us from some sins. But this kind of conscience is built by the people around us, usually by people from the world order. And it uses “honour” and pride to coerce us into conforming to general demands and expectations of family and society. So the outer conscience, worked through the mind of flesh, follows the counsel, laws and ways of other human beings, and bows to social pressures. Therefore, the outer conscience is often wrong. Actually, it is usually mere superstition, an ignorant fear of things not real. For much of what the world calls sin is not what God calls sin, and much of what the world calls righteousness is not what God calls genuine righteousness. In fact, worldly cultures and worldly churches delude people into thinking some of the worst sinners are the best and most respectable people, and make us think they are the elite who deserve privilege, honour and obedience. So even psychopaths and the worst of Satan's children are able to rise to the highest positions in a society that is ruled by only by an outer conscience, based on man's laws, man's ways and man's threats. Consequently, God's elect children must never trust the outer conscience to guide them. Even when a culture, God willing, does actually uphold some wisdom that truly fulfils what God truly teaches, the right application of those principles cannot be made without the guidance of Jesus Christ's Holy Spirit for our spirits in our hearts. So what we really need is to walk according to God's truth granted to our spirits' minds, and act according to the inner consciences formed by Jesus, as He shapes our spirits' wills and minds.

When Jesus' Holy Spirit teaches and trains our spirits in our hearts, we begin to gain a true, deep understanding of the principles that He teaches to our spirits, and we begin to know how to rightly apply them. Then the voices of our spirits can send this knowledge of this truth down to our minds of flesh. And, after Jesus disciplines our flesh, our minds of flesh will learn to heed our spirits. This is how the inner conscience functions. Now, since Jesus builds up our inner consciences, functioning through the minds of our spirits, only elect spirits possess inner consciences, as the result of Jesus beginning His works of salvation in them, the works He shall complete on the final day. Jesus only works His salvation, and thus develops inner consciences, in His chosen ones, in the elect. The inner conscience is His conviction, through the minds of our spirits, to inwardly warn us about what is false or wrong, to cause us to seek His real truth, to cause us to meditate on His words as we turn our faith towards Him. Eventually, through this faith, we can piece together much real truth about loving righteousness, and our very hearts begin to hate sin, as we begin to see the ugly hidden roots and subtle causes of sin. Then, if we grow more mature in Christ, our inner consciences also prompt us to do what is good and pleasing to God, in real wisdom. We begin to do Jesus' works on earth, as His body. Our right words are spoken as Jesus' mouth on earth. Jesus’ power makes our deeds truly effective as we work them through real love. Thus, we become the salt and light of the dark world.

Without this inner conscience—created by the primary saving works of Christ, through His inner teachings—we could never see how God's forgiveness is actually necessary for the restoration of our broken relationship with Him. If Jesus did not teach our hearts, we would not understand that our forgiveness and atonement can only come through repentance. Without Jesus, our hearts could not even know what real repentance is, how it turns our spirits away from sin into a knowledge of God's real truth. For repentance must be granted by God (e.g., II Tim. 2:25). How could our ignorant and infantile spirits even know what is false and what is true, or what is sin and what is righteousness, so we can turn away from sin and lies, towards truth and righteousness, if Jesus did not first teach us such things? We could never begin to truly repent in the spirit, and receive genuine forgiveness with atonement, if Jesus had not already begun to save us through His primary saving work of teaching and training our spirits about God's truth. Yet we see elect spirits, throughout the world, instantly

recognize some real truths when they hear them, even if they have never heard about the existence of the Bible or Jesus or the God of Israel. Therefore, we must conclude that Jesus has already begun to save all those spirits, even without the help of the churches existing throughout the world. And, since Jesus is God who cannot fail, Jesus will also complete their salvation, without man's help, in the end.

Our absolute faith in Jesus to save and complete the salvation of all His elect, all whom He chooses to save, annoys the fleshy pride of many so-called “Christians,” since they prefer to see themselves as “saviours” and “gods” ruling both the earthly and eternal destinies of other people. These false preachers want to be esteemed as though they remained in charge of the destinies of other human beings. They love the delusion that Jesus, the almighty God, depends on them to save souls. But most of these so-called “Christians” are not Christians, and they actually impede Jesus' works of true salvation. They are humanists, enemies of Jesus. They corrupt every elect one who enters their door. They teach the elect to silence the spirit, to utterly ignore the voice of the inner conscience worked by Jesus in the spirit. Instead, they teach all men to live by the mind of flesh and through the outer conscience. They teach “churchianity,” a form of theistic humanism practised by the mind of flesh. So the elect who attend their churches can no longer heed what Jesus tells their spirits. Instead, they learn to live by the lies and superstitions which the church teaches to their outer consciences. Thus, these elect need to be awakened in their spirits, to turn their faith away from man and towards Jesus.

Repentance involves the awakening of an elect spirit. It requires an opening of the spirit's eyes to God, to Jesus and His truth. It causes a change of intentions in our spirits, in response to the words of Jesus' Spirit to our spirits. Once the intentions of our spirits turn against lies, delusions and sins, through a knowledge of God's true will and in a new desire to do it, God forgives our sins. Then our relationship with Him is restored in a full and active way. When this happens, we walk away from the churches belonging to the world order. We begin to rely on Jesus for truth and all things in life. So we turn away from relying on man. We gather together with people of real faith in Jesus, to seek His truth, with Him among us as our only Head Teacher. We study His Word and pray for His truth.

Clearly, Jesus Himself must teach us the deep knowledge of His ways, as well as how to rightly apply the principles He alone can teach us. Man has utterly failed us in his attempt to do so, and man will always fail. In finding right solutions, none but Jesus can teach us which principles apply and which principles do not apply, or which principles hold a higher priority in every decision. If we do not rightly apply His teachings in each particular situation, the unjust results can be very bad, even deadly. But how is He going to teach, train and guide us in all these things if we have no faith in Him? Can the infantile spirits of men teach us? No! We need to go directly to Jesus, for all of this.

The superstitions of the outer conscience, created by false churches, will make men afraid to do things like eat certain foods, or drink alcoholic beverages, or smoke tobacco. So they call what enters the mouth a sin, and oppose the teachings of our God Jesus (Mat. 15:11). Then some churches also demand that people partake in “sacraments,” or wear certain kinds of clothing, or do a host of other little things through the flesh. They invent rule upon rule, where all rules require acts of the flesh, or else forbid acts of the flesh. Then they call this a “spiritual” life, though it is entirely about the flesh and does absolutely nothing for the spirit. By placing their whole focus on things of the flesh, they destroy the works of God upon the spirits of the elect. When they place all their faith in their flesh to do fleshy things, they are being superstitious. So they are turning faith away from God. But anything not done from a spirit's real faith in God is actually a sin (e.g., Rom. 14:19-23). All those who walk according to the flesh, according to the outer conscience—by placing their faith in acts of the flesh and in works of man—are not placing faith in Jesus and His salvation. If they do all they do through faith in man, this is not faith in God. It is a sin that severs a relationship with Jesus.

Only false teachings focus on deeds of the flesh, which cannot affect the spirit. Some focus on the so-called “sin” of consuming certain substances, or they require fasting on certain days. And, yes, God's Old Covenant law also made commands and prohibitions like this. But all these, from God's old law, were *symbols* to remind us of God's *spiritual* works, and all these symbols are now replaced and fulfilled by Jesus and His Holy Spirit. For instance, God's old law required Israel to eat “clean” or kosher (“fit”) foods, but only as constant reminders that we are inwardly consecrated or set apart by God for His purposes (e.g., Lev. 11:44-45). Kosher food was a sign that God's people were not like other people. The foods taken into the body reminded us that we are inwardly sanctified by God, that is, in the spirit. But now His people are sanctified, in a truly inward way, each day by Jesus' Holy Spirit. Now we are granted a more holy food than the manna from heaven. Now Jesus is our bread of life. So we have no need for the symbolic kosher foods. Deeds of the flesh, commanded by God's old law, were never meant to be magic works to appease a Him and magically gain salvation. Worse yet, strictly man-made traditions, worked through the mind and body of flesh, through the outer conscience of flesh, for “magic” religious purposes, promote an evil faith in man and man's flesh, and destroy faith in God. No actions of their flesh, even those according to God's old law, are ever done spontaneously, straight from the heart, according to Christ's counsel granted directly to their spirits. So no acts of their flesh, except those resulting from true faith in Christ, are profitable.

If anyone begins to follow men and rely on acts of the flesh for salvation, any actions done primarily through the intellect and emotions originating from mind of flesh, then one is actually casting aside faith in Christ Jesus. Real faith can only originate from the spirit. So trusting one's own thoughts and actions of the flesh is a form of worshipping self and other human beings as gods. In the Bible, true worship is defined as esteeming, believing, emulating and serving the real God alone. And Jesus Himself told us that real worship can only be done in the human spirit and in real truth. So those who esteem oneself or other human beings more than the real God, or believe the words of men more than the words of the real God, or emulate other human beings more than Jesus, or serve the desires and purposes of men more than the desires and purposes of the real God, worship man, not God.

Anytime one does anything “religious” through the body and mind of flesh, to gain a reward from a god, practises a lie and false worship. Only our acts prompted by the commands of our spirits to our minds and bodies of flesh, in response to what Jesus is calling our hearts to do for our training, will be recognized by God as true righteousness done in genuine love. Only our spirits can do works through true faith in Jesus. For trying to save oneself is worshipping oneself. And trusting in others to save you is worshipping them. Only Jesus, our one and only God, can save us. So now let us all genuinely worship God “in spirit and in truth,” where God's truth declares that all truly good works result from true worship, as spontaneous acts initiated directly by one's spirit, as one's spirit is taught and stirred by Jesus to do those works. God causes all good works and all else to occur. God not only gives life, but makes the rain to fall and the sun to shine, keeps all living things alive, makes them to grow or causes them to shrivel, chooses to reveal or hide His truth, and takes away life. God does all things. There is absolutely nothing in life, death or after death that one can control. So worship God.

One can never worship the real God through the mind of flesh, nor through the delusions of vain men. One can only worship the real God through one's spirit and through God's real truth taught to one's spirit by the Holy Spirit of Jesus. Only Jesus Himself can work in us to fulfil the authoritative principle that we “shall have no other god before God.” And Jesus fulfils this command by causing us to make all our major decisions according to the teachings that He grants to our spirits in our hearts. First Jesus causes us to see reality for what it truly is. Then Jesus causes us to understand how it functions. Lastly, Jesus causes us to make decisions and judgements through our spirits according

to whatever His Spirit has taught us, according to His Holy Spirit's counsel to our spirits. But, if we make final decisions according to what our minds of flesh think, or according to what other people think through their minds of flesh, we have abandoned Christ to serve sinful delusions. We have cast aside faith in Jesus. We have begun to make ourselves, and others, into gods ruling over God. And this is a sin of the first order, the worst of all sins—since it is the cause of all the other sins: idolatry, false religion, selfish ambition, defiance, murder, sexual immorality, theft, lies and covetousness.

One thing is certain. Throughout each day, you must make decisions and take actions. At times, you can afford the luxury of taking the time to pray, think and plan before you act, to seek Christ's counsel. You may even have time to ask for the input of other people who have been taught by Jesus Christ, to help you sort out and understand what Jesus is counselling your heart to do, or to help you overcome whatever is blocking your spirit from receiving the counsel of Jesus. At other times, you must act immediately through whatever Jesus puts upon your heart right then. So you must be ready for those times, prepared in the heart by the teaching and training of Jesus. Either way, the time comes when you must decide to do something, even if it means deciding to discuss the problem with Jesus. For it is a sin to do nothing at all, if you have the ability and means to act (e.g., James 4:17; John 3:14-18). And neglecting the works of Christ can end up being a greater sin than murder. For God gives all His elect at least some knowledge, means and opportunity to do some of His works.

So, if you do not express the love God puts in you, by doing the good Jesus calls your heart to do for others, according to His commands and the counsel He gives to your heart, no matter how small those works might be, it may allow great harm or death to occur, and may also slander God's name. For example, when Christians in Germany saw Hitler doing unjust things to various groups of people, they said nothing. Then, in the end, most of them were plundered or killed too. Thus, the sin of their silence caused much death, even their own deaths. But, if they spoke out from the beginning, before Hitler even came to power, much loss could have been prevented, even for the whole world. Inaction also causes your heart to grow cold and dead. It steals blessings from you and from others. Making bad decisions, or not making any decision at all, puts you in the company of liars, thieves, murderers and useless souls. So your spirit will suffer much emptiness and loss, much separation from God, until you learn to heed Jesus and make decisions in Him, for your atonement with God.

There are also many things which the world order, and its churches, admire as great wisdom and righteousness, but are actually things that are worse than murder. They are things that cause sin or lead to sin, even to death. So some words and deeds which those churches proudly call righteous and good may be the worst sins you could possibly commit, and are a rebellion against Jesus. They are worked by the mind and body of flesh, causing the suppression of the spirit's genuine worship of Jesus in His created reality and truth. And this rebellion is the cause of other sins. Above all, do not believe the lie that you or some other person can control God's actions. Therefore, do not heed the world or the churches belonging to the world. Learn, in your spirit, real truth directly from Jesus.

Clearly, we need Jesus' Holy Spirit to teach our human spirits until we know what is truly good and right, what is actually loving in a just, pure, beneficial way, in a way that builds up a “heavenly” life for all His creations on earth, where all that is pleasing to God's eyes will be done on earth. If we are daily taught by Jesus, we will be able to recognize sins as sins, no matter how much the world tries to disguise them. And we will be able to justly and purely love in a God-like way, in a way which is good and right, not in a false way of the flesh—which does not last and causes more harm than good.

Yet we should also remember that this truth and wisdom from God in the human spirit, this writing of God's precepts and laws upon our hearts for our salvation, is not that which has brought about the

forgiveness of our whole lives of sin. The brutal death of the physical body of Jesus afforded us the just forgiveness of our sins. Because of this death of His flesh, the way was opened for the work of Jesus upon our spirits. It allowed Him to begin His teaching and training that begins to make us love in a just and righteous way. This righteousness received from Jesus' work inside us is not the actual cause of our forgiveness. It does not earn our forgiveness. First came His forgiveness, by His free and unmerited grace alone. Then came Jesus, into our hearts, to prepare us to work in His kingdom, both on earth and in heaven. Therefore, all works of Jesus are by His free and unmerited grace alone.

So, by Jesus' commands, teachings, wisdom, power and loving grace, a true church is used to build the personal lives of the elect, enriched by just love, with peace, freedom and justice in the whole of society around them. Yet almost all churches on earth promote man's hypocrisy and dishonesty in the core of their own beings, ways which indirectly promote sin and injustice throughout society. For they commit sins of the first, second, third and fourth orders. And these are all greater sins than murder. Above all, sins of making decisions according to other gods, according to men and money, which are sins of the first order, lead them and their whole society into darkness. Sin is primarily characterized by rebellion against God, with growing dark delusions worked through minds of the flesh. So their "churchy" lives—worked by minds of flesh for self and money, in rebellion against the truths taught in God's Word—are worse than openly sinful lives. For "churchianity" ultimately nullifies the truth and true works of God on earth. It slanders God's good name in all possible ways, by making all that God represents look like evil. Then it ultimately destroys everyone around them.

When God and His ways are slandered by the church itself, there can be very little true light or real justice to give life to the world. For only a real church, with Jesus inside the hearts of His people, ruling as their true Lord, can be the light and "wages" of this world. Nothing else can be. For this is how God has worked from the beginning of time, since the days of Adam. Only His faithful people, representing Him by doing His works as His hands, or by speaking as His mouth on the earth, have ever brought His light to the world, and have provided all that enables a society to live healthy, beneficial, just, peaceful lives. The world sinks into ever-increasing darkness and chaos when the church is false and unfaithful, when the church builds Satan's kingdom of the world order instead of God's kingdom on earth. When false religion replaces Jesus and His faithful people, all other kinds of sins and crimes increase all around that false church. For, even when a false church speaks against sins, it never stop sins, but increases sins. Only the real God, Jesus, can save from sin. As real truth comes directly from Jesus to elect spirits—in a way where it is wisely applied through the love of the elect, as those elect fellowship in a way where each one's God-given strengths compensate for each one's weaknesses in a mutually strengthening body of Christ—Jesus sends His power to work in this world. It is solely through the faithful people of God that the fear of God radiates throughout a whole community, until even the non-elect, ruled only by their outer consciences, sense His watching eyes.

Consequently, false religion indirectly promotes every kind of sin possible, and builds up Satan's dark and oppressive kingdom of the world order, regardless of how much or how often they might hypocritically preach against fleshy sins. In fact, the more a hypocritical church protests against a sin, and the more adamantly they oppose that sin, the more they actually promote it. For they do so without Jesus, outside His kingdom, while promoting Satan's world order. So Satan uses his slaves in that false church, and their protests against that sin, to actually promote that sin. But a true church is characterized by the power of Jesus, our almighty God, working through them to build God's true kingdom on earth. And Jesus can indeed "undo" Satan's works of darkness and bring the light of His equitable justice back into the world, through His kind of real love worked wisely through His people. So the supposedly "good" deeds of false religion, worked through the mind of flesh, cause

far more harm than good and certainly cannot earn the forgiveness of sins for salvation. “Good” works done through a mind of flesh can never restore the loving relationship that we need to build with the Father of our spirits, and with Jesus, nor cause His power to undo the works of Satan by those false hearts of men. The false churches are promoters of literally all that is evil and destructive, promoters of all sins. And the elect have absolutely no need for them. Rather, we need to avoid them.

Still, lest we forget, even if we do genuinely good works, resulting from Jesus' saving works to teach and command our spirits as our highest King and Lord, we still cannot say these truly good works procured our forgiveness and atonement. For these truly good works, done spontaneously from the spirits in our hearts being transformed by Jesus, are merely the results or effects of our salvation by Jesus. In essence, they are actually the works of Jesus inside us, for our training in salvation. They are the righteousness from Christs. And they are only made possible through our forgiveness and atonement worked by Him on His cross. First came His free, unmerited forgiveness and atonement. Then this allowed Jesus the right to justly enter into our weak, wretched and wicked hearts, so He might work for the salvation of our spirits. Thus, Jesus' saving works directly cause our good works.

Consequently, if good works do not cause us to be forgiven, then it is obvious that good works done through the intellect and emotions of the flesh certainly cannot cause our forgiveness either, nor force God to accept us and restore His relationship with us. We must realize that Jesus' work on the cross, for our forgiveness and atonement, could not possibly be caused by human beings. It was granted to ignorant, rebellious sinners who neither knew nor loved God. Thus, our forgiveness was strictly and solely granted to us through the will of our Father, entirely by free and unmerited grace.

It is only because Jesus first loved us, before we ever knew or loved Him, that He decided to nail our lifetimes of sins to His cross. And Jesus did this so He would be able to begin to draw near to us and save us in a truly just way that did not condone our sins. Unless Jesus first did that work, we would remain unclean and His Spirit could not justly enter into our hearts to open our eyes to see any of His verity and truth. For there can be no just forgiveness of sins, nor any real atonement with God, unless there is a fully just payment of our sins. A just God could not forgive the sins of His elect children if He did not provide a just payment because: (1) He would also need to forgive all of Satan’s children without a just payment too; and (2) He would be indirectly encouraging and partaking in the sins of His elect children, if He helped us without also paying the just penalty for those sins. We must fully understand this, that Jesus' forgiveness and salvation came by a just payment and by His grace alone.

Many preachers, at the very least, will admit that we must trust only in Christ's sacrifice on the cross for our forgiveness and for the atonement of our relationship with our Father. And some also admit that we have no ability, authority or power to acquire this for ourselves. All this is definitely true. But how can our spirits believe that this is true until Jesus first teaches our spirits that we are indeed destructive sinner, and about the efficacy of His works on the cross for us, about His real and total forgiveness of our lifetime of sins through His tortured death on the cross, and about the reason for His bodily death, that it was done in order to restore our relationship with God? How can infantile spirits, like ours, finally be convinced that *it is entirely impossible to earn our own forgiveness and atonement*, that we cannot gain this by manipulating God's decisions through a “magic” deed like a sacrament or a “Sinner's Prayer”? How can our spirits in our hearts truly and inwardly realize that our forgiveness must be freely granted to us directly by the Father's authority and power, all through His unearned, unmerited grace alone, though Jesus' unsolicited, voluntary, loving work on the cross? How can our spirits comprehend that only God bears this authority to judge us, to declare when or if we are forgiven by Jesus' work on the cross? How can we inwardly accept that only the Father can decide whether He will love us, whether Jesus wrote our names on that “deed” to our property in

heaven, by writing the title to our forgiveness and atonement through Jesus' sacrifice, and that He alone chose which names would be written on that "deed" in the very beginning, that is, which names would be written in the *Book of Life* before He created anything, before He made the earth?

Surely we must realize that no man had the power to write upon the *Book of Life* before the earth was created, to write his name upon its pages before the foundation of the world. Surely no one would be so vain as to call himself the judge of himself and his own destiny, and thus deny that the Lord Jesus is his Judge. Man has absolutely no say regarding his own salvation, nor the salvation of anyone else. A man cannot decide when his own spirit will begin to desire Jesus' forgiveness and atonement, much less decide whether or not his spirit will actually obtain those desires. No man can create the attributes and propensities of his own spirit, to cause himself to desire God and the things of God. These are strictly God's decisions and works, never a man's decisions and works. Also, it is utterly impossible for a man to undo even one past sin. All our stupid, ugly, hurtful memories of sin remain in the minds of our spirits, and should remain, to humble us, so we might know we are not great. And we certainly cannot go back in time to redo our actions until we get them right. Even if it were possible to go back in time, to try to redo actions until we got them "right," we'd only mess them up again, and sin in some other way. If God left us in control of our own destinies, we would destroy ourselves and all who touched us. For we know nothing and we cannot help but sin while we live in these bodies of flesh. We cannot even truly know what is actually right. We cannot begin to determine what is best for all mankind. So how are we supposed to control all things to achieve what is best for all? If these decisions were left to a man, he might do what he thinks is best for all, but he would invariably cause vast destruction through his own vain and deluded thoughts of his own flesh.

As for those horrible sins we did, those sins that scar human spirits and offend heaven itself, it is a miracle that God forgives these vile actions, that the Father of our spirits takes responsibility for them, sending His own flesh to pay for them on a cross. So we must only rely on Him, on Jesus, to make all things right again. A man definitely cannot ever repair, heal and restore all the damage he has caused by his own sins. In fact, the harm caused by any sin is far beyond anything anyone can truly even comprehend. Even our "little" sins do much more damage than we realize. A "little" lie can seem to condone the act of lying itself, and lead lies that cause death. Then how can we undo it?

Our every sin personally offended God too. For the Creator God eternally owns all people and all things. So every sin against any human being, creature or thing is ultimately and entirely a sin against God Himself. I repeat, this is why David—after committing the sins of murder, adultery and unfaithfulness towards his own people—prayed: "Against You, You only, have I sinned and done what is evil in Your sight" (Ps. 51:4, ESV). Yet the sins David spoke about here were against other human beings, not directly against God. They were sins of sixth, seventh and ninth orders, not sins of the first four orders. So how did David only sin against God? Well, all our sins a rebellion against God, and insulting to God, because God owns all the people and things we sin against. And only God has the right to decide what we should or should not do regarding all His property. Since even our bodies are owned by Him, we must let Him decide what we should or should not do in all matters of life and faith. We have no right to make any choices for ourselves. Therefore, since literally all sins are committed against God Himself, only God has the right to forgive any sin. Man has no right to forgive. But how can we possibly force God to forgive us for any of our own sins?

None but God Himself can choose whether or not He will forgive any of our sins. None but God Himself can choose whether or not He will restore His relationship with us. Man has no power over God's heart or property, to cause God to do anything like this. No man even has the power to cause any other human being to truly forgive him from the heart, much less to cause the heart of God

Himself to forgive him. And our God is utterly “wild.” He is not a domestic god whom a man can tame, to sit at his feet and blindly approve of whatever he does. We cannot control our God at all.

Our forgiveness, with the atonement of our relationship with God, is completely beyond our grasp. It is impossible to gain this through the human will, through angels or through any other creations of God. As Jesus said, when He spoke about salvation, “With man this is impossible, but with God all things are possible” (Mat. 19:26, ESV). Only our eternally loving God Himself—through His work on the cross and by His authority as the eternal Owner of all His creation, by His infinite power and His infinite knowledge, by knowing even all that is in the minds of our spirits—can possibly forgive sins, restore a real relationship with Himself, fix all the damage caused by all ours sins, restore all loss caused by all our sins, teach and train our sinful souls to do what is truly just through God-like love, and make all things perfectly right in the very end, on the judgement day. Absolutely none of this is remotely possible for any human being to begin to do, not even if the whole world helped one.

So how can a man or church ever dare to say that they cause God to do these things through magic sacraments or prayers? Neither men nor angels are ever granted the ability or power to represent the infinite, omniscient mind and heart of God Himself, to make these decisions for Him. No man nor church nor saint nor angel can look into the mind of a human spirit and know enough to decide whether or not to grant God's forgiveness and work atonement to restore that one's relationship with God. And God works forgiveness by granting a person's spirit repentance into a knowledge of the truth. So how can any man first judge another man's very spirit in a way that determines whether or not it is the appointed time for that one's spirit to receive this truth? How can anyone know when the mind of another spirit is ready for the particular kind and depth of truth needed for repentance from a particular kind of sin? And what human being can possibly teach the other sinner's spirit the real truth which is necessary for repentance? Yet there must be this truth for genuine repentance, and this genuine repentance must occur before God will grant the atonement of His relationship with the sinner. So, for forgiveness to be granted in a just and real way, it can only be done by works of God.

No man can peer into the heart of another man, to judge all the motives and intentions of the other man's spirit before and after he sinned. In fact, most men are not even able to determine whether or not their own actions are sins. Men often say a sin is “righteousness” or “justice,” or call what is just “a sin.” Most men don't know their right hands from their left hands. So how can God ever give any foolish man the right to forgive sins, sins that are all personally against God Himself? It is not even possible for you yourself to cause your true forgiveness in your heart for sins you committed against yourself alone. And, if you gave a human representative of God the right to forgive anyone who sinned against you in any way, how would that cause your spirit in your heart to truly forgive and restore a real relationship between you and the one who sinned against you? How could that possibly bind your heart and the sinner's heart together again in a restored, God-like, just and pure love? But if a human representative cannot even do that, how could that human representative of God bind God’s heart to the heart of that sinner through God’s forgiveness and the sinner’s true repentance from the spirit? Clearly, no human being can be chosen by man, or even chosen by God, to be a representative of God, forgiving all sins done against God. For these are matters of God’s heart alone, and can only be worked by God in the spirits of His chosen people. So how can we possibly believe that some priest or pastor can forgive sins committed against God Himself, then restore our personal relationships with God, by supposedly manipulating the will of God's own personal heart?

Clearly, all a person will ever be able to do is to personally pray for one's own personal forgiveness, atonement and sanctifying works of salvation. Then Jesus, our God, might confirm His forgiveness reserved for you from the beginning of the world, through His love and grace for you, as the Father's

elect child. Then He might continue to teach you His ways for your sanctification. God's will is His own will, and cannot be manipulated or changed even by God Himself. For God is who God is, and He is immutable. He cannot change who He is, nor His attributes, nor what He wills. And if God cannot even change His own will, how are we supposed to believe that a priest can cause God to will to forgive us by performing a “magic” sacrament? Of course, with the gift of prophesy, a man can reiterate exactly what Jesus commands his spirit to say, and utter words of forgiveness “in His name.” Through a real prophecy, the real God can speak. Jesus may command one of His weak, sinful elect children to announce that He has indeed forgiven an elect sinner. But this means that both the forgiveness and the prophecy announcing it must be granted through Jesus' own authority, judgement and will. And Jesus would only grant such a prophecy after the sinner's spirit truly repented into a knowledge of His truth. And the sinner would only repent through Jesus’ work of first teaching that one’s spirit about this truth that this sinner needed to know inwardly, in the spirit, and also because that one had not yet consciously realized that the inner repentance had taken place. Such a prophecy may be granted to encourage the mind of that sinner's flesh to hear and trust in the thoughts that Jesus places in the mind of that one’s human spirit, and to encourage that one's human spirit to commune more directly with Jesus from then on, in a more open, honest, frank, trusting and attentive manner. But such a prophecy is not always needed. For Jesus affirms His forgiveness and atonement directly to our spirits. Still, there are times when the flesh is strong and we need prophecy.

Also, if a man's spirit is being taught, trained, disciplined, guided, counselled and loved by Jesus, then that man has already been granted God's forgiveness of his entire lifetime of sins, by the death of Jesus' living body. Our spirits could not begin to be taught by Jesus if we were not already forgiven our sins and if we had not already received the resulting atonement of our relationship with Him and our Father. Jesus only begins to teach after restoring His relationship with the elect sinner.

Jesus' teaching of elect human spirits, leading to daily repentance, can only come to us through Jesus' forgiveness and atonement. Jesus can only justly approach a spirit in a heart, and redeem one by His works in the heart, if there is first a total forgiveness and a full restoration of His personal, loving relationship with that sinning elect one. Forgiveness must already be completed before the saving teachings of Jesus can begin. Naturally, we frequently repent from sins into the truth—every time we realize an action is indeed a sin, primarily through Jesus' teachings of our hearts. This is needed to maintain a restored relationship with Him. But, if Jesus is already teaching and training one's spirit about the loving righteous ways of God, and causing this frequent repentance into His truth, one can be certain that one's entire lifetime of sins has already been totally forgiven by Jesus' work on the cross. And, on the judgement day, all the final acts of repentance shall surely be done.

But I repeat, forgiveness must be worked through the repentance of one's spirit, which occurs during a personal dialogue between Jesus and the sinner. Yes, the elect are already forgiven, by the promise of God, by the covenant of our Father, by the works of Jesus which cannot fail. But we also must go through *the fully predestined process* of realizing when our sins are indeed sins, and learn to value God's truth and ways in our hearts. Since repentance is a gift of God, it is not worked by man's will. Rather, man's will is shaped by God, and the will to repent is a predestined work of God. So, because repentance is inevitable, it is as good as already done. Therefore, we are indeed required to repent, even daily, to make forgiveness legally valid. For daily and hourly our already forgiven sins separate us from God. Thus, we need to honestly repent in our spirits, and find out what is separating us from our God, even many times each day. But our relationship with God is restored each time we repent, for the forgiveness is already waiting for this predestined repentance to occur. So we repent often. Then we will finish our repentance on the judgement day, to be completed and perfected for life in

heaven. All God's elect will know true, godly sorrow regarding all their sins, then eagerly desire to repent into a knowledge of God's real truth—because the wills of their spirits in their hearts have all been created with an innate propensity to repent into His truth, then shaped by the Father to desire repentance, together with the resulting forgiveness and a restoration of one's relationship with Him.

Whenever we sin, Jesus rebukes us for our sin. He makes known to us why it is a sin and will often demonstrate the effects of that sin. Then, if we do not repent, and as long as we refuse to heed Him, He will withdraw from teaching and training our hearts. And He may even discipline us through the flesh. Then we inevitably repent and He resumes His works. We need to be aware of this. Yes, our lifetime of sins is already forgiven. But its repentance must occur for the instruction and maturing of our spirits, and to maintain the relationship Jesus already purchased with our complete forgiveness of our whole lives of sin. We must steadily maintain a listening ear to Jesus, letting Him truly guide us throughout our lives. Yet many of the elect remain in the world or in worldly churches, being taught to ignore His rebuking of their spirits, to stifle their inner conscience and Jesus' voice. They are not taught that all their sins are already forgiven, and that their very spirits continuously need to repent into God's real truth, to always remain very close to Jesus' Holy Spirit of God. Still, even if churches stop an elect spirit from truly repenting during this life on earth, and to maintain a focus on the flesh, that elect spirit will repent in heaven. There we will all repent willingly, through love for God and His truth. All the elect will surely complete the process of learning and fully realizing all God's truth.

If a good and wise King is training his son (a young prince with a good heart), this good King will not only teach and train the prince to be a good ruler of His beloved subjects, but also discipline that prince. Of course, a good and wise King will not threaten to disinherit the prince, nor threaten to execute the prince. Rather, the good King will employ wise, effective rebukes and disciplinary tactics instead of threats, where all His rebukes will educate His son in the truth and where all His discipline will redirect his son's behaviour into right actions. The wise Father will use tense little "time outs," where His son eagerly wants to get back to working with his Father. Then, as His son grows more mature, the King will gradually give his son more responsibility, allowing the son to do the tasks His son is capable of performing. But, at the same time the Father allows this, His rebukes and discipline will become stronger, since His son's mistakes will cause more damage to more people as His son takes more responsibility. Nevertheless, although the good King may temporarily withdraw some outward affection from His beloved son at times, and may even temporarily remove His son's power and authority whenever His son does something wrong and hurtful to His subjects, it does not mean that the King stops loving His son. For, from times before he was born, the King's son was predestined to rule the kingdom together with his Father. And the son's heart also inherited all the potential to be a good, wise, loving ruler just like his Father. Surely our Father, God, the King of all creation, knows that all the spirits of all His elect children were made in His image. Thus, our inheritance in heaven is predestined and assured, along with the forgiveness of all our sins and the complete atonement of our relationship with our Father. Yet, while we are immature children, if we sin in very foolish and hurtful ways, our Father will indeed withdraw the overt expression of His affection and take away the power He lends to us, until we repent into the truth and turn from sin.

Once you know Jesus, and how He works for our salvation, it is impossible to even think that we have not already received our full forgiveness of our whole lifetime of sins, with full atonement. It is also impossible to think other human beings can cause anything like a truly just, equitable, fair kind forgiveness of sins, the kind which fully restores literally all the losses that our sins have caused, the kind that brings about the full atonement of our relationship with the Father of our eternal spirits. None but Jesus, our one and only God, can possibly do such things. Yes, we also do some good

works, but only as a result of our forgiveness, and through the subsequent restored relationship with God, through the saving works of Jesus teaching and training our spirits. And Jesus specifically causes us to do many good works, including works to restore some losses our sins have caused. But only Jesus causes us to bear these fruits of repentance—the words of repentance and truth, as well as the good works we do to restore the losses we caused. These effects of true repentance into the knowledge of His truth come from Jesus teaching and disciplining our spirits. They are His training exercises. Yet it is utterly impossible for us to restore all losses from all sins. Only on the judgement day shall Jesus justly and generously restore all that was lost due to our sins. He will grant an almost infinitely greater recompense to all worthy ones whom His elect children have sinned against. Thus, we are literally forced to rely on Jesus to complete this restoration, from its beginning to its end.

Clearly, only Jesus can do all these things. Only He has the authority to judge who is worthy to be compensated for pain and suffering, and the power to make all things right on that final judgement day.[33] And, on that day, or even now while we live on earth, we also need to rely on Jesus alone to speak to the Father on our behalf, as our intermediary, not on ourselves, nor on any other creation. For, whenever we sin, a kind of veil separates us from our holy Father. For He cannot allow Himself to look upon us. Until our repentance is complete, our sin separates us from Him, because He must remain just and utterly holy. Since He protects all creation, God cannot ignore destructive sin, not without His destroying, almighty condemnation of all that harms other beings in His creation. He must uphold all that is holy, just and truly loving. If He ignored sin, He would be condoning sin, and even partaking in it. Therefore, sin must always separate us from our Father, and we will always need Jesus to act as our intermediary, as one of us and, at the same time, as one with the Father. Only Jesus can teach and discipline us until He brings about our full repentance into all truth and restores our relationship with our Father. Nothing of ourselves, nor of anyone else, can possibly even begin to do this. Also, the Father trusts only Jesus to do this, and gives only Jesus the authority to do this. For only Jesus can fulfil God’s promise to make us fit to enter heaven and worthy to be called the children of God, through His teaching and training of our spirits. In reality, there can never be any real justification through imputed righteousness alone, not without an absolute guarantee that each of the elect will also become entirely subjectively righteous by the time the process of sanctification is finished. A personal sanctification by Jesus’ inner works is part of our justification for our salvation.

In the end, everything relies on the teaching and training of our spirits by the Holy Spirit of Jesus: our knowledge leading to repentance, our repentance, our forgiveness of our sins with its atonement to restore our relationship with God, our fruits of repentance, our knowledge and wisdom to live a loving, joyful, abundant, fruitful life, and all else. Unless Jesus begins this work of salvation upon our hearts, we cannot be forgiven, because we cannot know enough to repent away from our sins into God's real truth. But this also means that, if Jesus begins to teach any spirit His ways, even a heart of one who has never heard or read God's Word, that one has already been forgiven one's entire lifetimes of sin and has already received Christ’s imputed righteousness with a guarantee of heaven. Therefore, that one is able to begin to walk the path of salvation, by Christ's inner works. And since forgiveness has been already granted, it only needs to be frequently ratified by the spirit through the spirit's repentance. That is, a spirit must willingly approve of and consent to all the concepts which Jesus is teaching about righteousness and sin. That one must learn to walk according to one’s spirit.

But how much more can we, who have heard and read the Bible, be taught to walk like this? With a conscious knowledge of God's Word, Jesus can more expediently teach His truths to our hearts and cause repentance. Through God's Word, our spirits learn a stronger and more conscious trust and confidence in Jesus, who overcomes our flesh, so our spirits begin to use our flesh for His purposes.

Our faith grows more and more when the Bible provides a purer, fuller, deeper, broader and more rich description and explanation of our God and His attributes. His inner nature is reflected by His wise, written “law” far more clearly than it is by His physical creation, although it is revealed by both. And, with this revelation from God about the wise principles by which all creation functions, we develop a greater trust in Jesus and His words to our spirits in our hearts. Then, through this trust, we learn a better and more correct knowledge of His truth in His Word and in His creation, more than we could ever learn if we had never been granted His Word. The experience and knowledge of elect souls, recorded in God's Word, build up and affirm what Jesus is now teaching to our spirits in our hearts. And, with this better and ever increasing knowledge, we are more able to produce more fruits of the spirit: love, joy, peace, long-suffering endurance of opposition, kindness, gentleness and understanding. Jesus more clearly directs our lives through the use of His Word, which then helps us to make our part of the earth into a place that is more like the just and loving land of heaven. We can work directly for God and His kingdom. Jesus’ authority and power overrules the power and subject authority of Satan's unjust kingdom of the world order, so we can undo the works of Satan. We know this can be done because Jesus did this through human beings in the past, whom the Bible tells us about, people who trusted in Jesus’ love, power and words. All this is why Jesus calls us to learn His Word, and calls some to preach it, though He will also save His elect even without the Bible’s words.

The Word of God is a critical element in God's works for the salvation of His elect children on earth, as well as for His works to bring peace and light to this very dark world. The Bible, and teaching elders truly sent by God, are extremely valuable gifts that God has given to mankind. Yet Jesus, our God, is an infinitely greater gift, the only truly important gift, since Jesus is the living Word, the true exemplification and Teacher of God’s Word. Yes, Jesus calls some to disseminate God's Word. But we must never forget that it is Jesus who saves all the elect of the earth, not men, and not the ink on words of the pages of a Bible in any language. None of those who prattle on about those words of ink on pages of a Bible, usually in gross error, cannot save anyone. Yes, we thank God for His dear and beloved words, and even for the elderly male disciples He sends to truly preach it. For both can be a great boon to us. However, while we are thanking God, we are thanking Jesus who is our God, and we are placing our primary focus on Him and His words to our very spirits. Jesus is the living Word, the source and living exemplification of God’s Word, the Sender of His own disciples to us.

Jesus is the Saviour. The ink and paper of a Bible cannot save. Jesus does many works through His Book, just as He works through His disciples and through our experiences in life. But Jesus never needs a man nor His Book to save anyone. For Jesus is indeed our almighty and wise God. In the days before the Bible was written, Jesus saved all His elect, all whom the Father gave Him. And He does so now. Jesus taught all the spirits who wrote the Bible, and He still teaches all elect spirits. The prophets and apostles penned the text of His Word, each building upon the revelations granted to men who served God before them. They took nothing away from the words of the previous servants, nor added any concepts that were not already implied by them. They merely expounded on all. So a progressive revelation of a fuller truth was granted to us, an ever increasing understanding. And, in the same way, Jesus now builds up the knowledge and understanding of our spirits by using those progressive revelations granted to His previous servants. But He can also save without their words.

And God's own Word describes salvation as a lengthy process. For God sent Jesus to save His people by continuously sanctifying them, granting a little more power over their flesh each day, in a way that is like the way He gave the land of Canaan to Israel (Ex. 23:30). This sanctification of the spirit, soul and flesh occurs as Jesus' Spirit Himself teaches His truth to our spirits, and daily trains us to be more holy in wise love through the events in our daily lives (e.g., Eph. 5:25-27). All elect spirits

receive Jesus' teaching and training of their spirits in some measure, although some receive more, until they consciously know Jesus as their Teacher and Lord. And He often uses the right preaching of His Word. But all first receive Jesus unconsciously, without their minds of flesh knowing it, since He speaks to their spirits. And He started speaking to their spirits even when they were in the womb.

Even all the elect who now consciously know Jesus and His Word, did not consciously know the real meaning and character behind the name of "Jesus" until later in life. Thus, whether or not an elect child of God reads or hears about Jesus, that elect one is indeed being saved by Jesus. All the elect on earth have received a "decision-making authority" (ἐξουσία) to become God's true children (John 1:12), to live through Jesus in a way that pleases the Father of their spirits. But some are given more than others. And, from those who receive a greater and more conscious knowledge of His truth, more is expected (Luke 12:48): more God-like love, truth, wisdom, good deeds, joy and peace in the heart.

As we place confidence in Jesus' *name*—that is, in His authority, words, commands, character, ability, power, wisdom, love and all He represents—Jesus Himself begins to make us worthy to be called God's children. Our spirits begin to walk in the home of God, even while dwelling in these bodies of flesh on earth. For God and His heavenly kingdom are very near, even inside us. Heaven is a spiritual dimension, much bigger, stronger, more real and more solid than the material universe. The material universe is like a tiny airborne drop of water suspended in heaven, before the radiant throne of God. And that water shall soon evaporate, when He commands it to disappear. Yet our spirits can reach from this earth, beyond this universe, into heaven. Our spirits are hidden with Christ in that infinite heaven. And parts of the spiritual heaven, which are infinitely "bigger" than the whole material universe, dwell in us. Our eternal spirits themselves are infinitely "bigger" and more real than the entire, temporary, material universe. When Jesus, our God, opens the eyes of our spirits, to longingly peer out the window of our temporary, very limiting flesh into heaven, we realize that shapes of earth's temporary creations are merely tiny, dark shadows of their real counterparts in heaven, not to be compared to the unsurpassed beauty of God's infinite lands in heaven, our true and real homeland. Then we know that Jesus is God who can save, but men cannot. So we trust Jesus.

Now the bodies of all spirits and the things in heaven consist of a spiritual substance created by the Spirit of God, and all such entities are far more "real" than any temporary material thing, though the weaker eyes of flesh cannot see the spiritual. Yes, God sometimes chooses to allow the flesh to see spiritual substances but, when God does this, the solidity of spiritual matter makes material things look like an unreal mist. Still, even though the eyes of flesh cannot see the more solid reality of the spiritual, the mind of a physical body can always feel the influence and effects of the human spirit's mind dwelling in its body. And, when Jesus' Spirit teaches an elect human spirit, His inner work affects the thoughts and actions of the flesh. In this way, the inner saving works of Jesus, for our spirits, also sanctify our flesh, cause our flesh to be used for God's purposes. As Jesus teaches our spirits to desire and will to do what is according to the nature of God's life-building Spirit, He builds and shapes the wills of our spirits. This causes our flesh to do God's works, which are all works that ultimately benefit spirits, not just the flesh. Nothing of the flesh is spiritual, so nothing originating from our own minds and bodies of flesh can possibly do God's works or build any true, permanent, spiritual life inside us. Nothing of flesh alone can be of any real profit to us (John 6:63). Still, Jesus' Spirit affects our whole lives on this earth, including our flesh, in simple, modest ways. So we must not think the flesh is evil in itself. Nor can we say material existence is incidental and unnecessary with regards to our spiritual lives, like Platonists do. Yes, the earth is very dark and bent, but only because of bent and dark spirits abuse it. Yet material existence is a shadow bearing heaven's shape and God created it all for the very good purpose of training human and animal spirits for life in

heaven. Therefore, at times, earth can remind us of the beauty and power of heaven, and can also reveal some attributes of the God who made it. The earth is corrupted by sin, but is not evil itself.

We see the works of Jesus all around us, even in people who do not consciously know Him. Thus, we know Jesus can teach the mind of a person's spirit even while the mind of flesh is not aware of it. Those who are beginning to grow a God-like love in their hearts, and an inner conscience, have elect spirits that are being taught by Jesus, by the one and only God, by the Creator of all things—whether or not they consciously know it is Jesus who is doing this work in them. So this is how we recognize the elect who walk both inside and outside the church. It makes no difference to us whether or not the elect have had some kind of so-called "sacrament" performed on them. Whether or not they have recited a "Sinner's Prayer" at an evangelical rally, through emotions induced by professional music and motivational speakers, means nothing to us. For, as I often need to repeat: "Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. Anyone who does not love does not know God, because God is love" (I John 4:7-8, ESV). We believe this. Therefore, we know it is one who loves with a pure, just, God-like love that Jesus is actually saving.

The non-elect, who have no inner conscience worked by Jesus in the minds of their spirits, can be "nice," through an outer conscience worked by the mind of the flesh, through a fear of doing what is unacceptable to the people around them, through a fear of offending those whom they depend upon for all things. And the outer conscience has some usefulness, at times. Yet it is shallow, of the flesh alone. So it is easily overcome or manipulated by Satan's world order, unable to actually express or support any kind of real, just, pure, true, God-like love. As soon as the outer conscience finds itself apart from those it tries to please, away from those who enforce its principles, it will loose all its inhibitions. Even a psychopath can have an outer conscience, which can make him or her look quite good and friendly, most of the time, when he or she is in the presence of those who make him or her accountable for his or her actions. But only the elect children of God are given an inner conscience, which Jesus builds up in the spirits of their hearts during the entire course of their lives on earth. And only the inner conscience remains firm and steadfast, immutable in what what it demands, always calling us to walk according to the principles Jesus teaches, regardless of where we find ourselves—although our minds of flesh sometimes take the minds of our spirits captive and cause us to do things our spirits regret, things which our spirits' inner consciences condemn for the rest of our lives. Thus, in the flesh, some of the elect may not even appear as outwardly "friendly" and "nice" as some psychopaths can make themselves appear to be. Yet the elect are always able to truly love in a permanent, steadfast, unwavering, just and godly way that cannot fade or end in time, straight from the spirits in their hearts, since their spirits can rule over their minds of flesh. And, when we see evidence of this kind of just, God-like kind of love from one, we know that one is God's elect child.

I repeat, God's Spirit, human spirits, heaven's angels, demons and all other spirits are entities made of a more solid and eternal substance than flesh. Spirits are so solid that they can walk through material things, as though material things were a thin vapour. Yet God limits the more solid spirits of His children to the insubstantial abilities of their vaporous flesh on earth, to train them to more adeptly handle the works of their substantial bodies at home in heaven. When God spoke about our lives in the flesh, He said, "For you are a mist that appears for a little time and then vanishes" (James 4:14b, ESV). Remember this. Our flesh is so weak and fragile that a breeze of spiritual wind can blow it away. Therefore, our primary focus in life should remain on the works and life of the spirit.

And every spirit has a mind and a will of its own. So a human being has two minds, each with its own will; a mind and will of one's spirit communicating with a brain and will of flesh.[34] But one's eternal and more solid spirit has the much stronger, more rational and more capable mind and will,

far greater than the vaporous mind and will of the body of flesh. God temporarily limited our spirits, to some extent, in two ways. Above all, God limited our spirits by creating their minds to be infantile and ignorant at birth, much like our minds of flesh at birth. Then God further limited our spirits by placing them in physical bodies, forcing our spirits to communicate with each other through our minds and bodies of flesh, while making our flesh rebellious. Our bodies of flesh are selfish, unruly and unfaithful servants of our spirits. But the burden of coping with our limiting flesh works good, for the great limitations of flesh cause our spirits to depend on Jesus and His people more, and trains our spirits to be stronger, more like the Father of our spirits. With these limitations, our spirits grow more committed and adept, able to reason and comprehend all things far better than our brains of flesh. But, because only the spirit's mind possesses this greater capacity, God (who is a Spirit) will only teach our spirits, and seldom ever speaks to our irrational, dishonest bodies and brains of flesh.

From birth, Jesus teaches elect spirits in their hearts, so they might learn to bear good fruit—many long-term godly effects from our words and deeds done through the flesh. We learn to practice just, pure love, which is true righteousness. All God's commands and laws illustrate the characteristics of this righteous and this kind of love. As mentioned, all His laws (some say there are 613 of them) were summed up by the Ten Commandments (Ex. 20:1-17; Deut. 5:6-21), where each one of these ten archetypal commands represent a subset of the 613 commands of God. So we call the Ten Commandments ten orders of sin or righteousness, where each order represents one aspect of loving God or His creation. However, a much better and shorter summary all Gods laws and precepts can also be made with just two of His commandments: (1) to love God and (2) to love those people and creatures He brings into your life (e.g., Mat. 22:37-40; Luke 10:26-37; Rom. 13:10). Jesus often taught that these two commandments summarized all of God's law, His whole Word. And so have the rabbis of the Old Covenant Jews since the days of Moses. The conversations Jesus had with Jewish rabbis (i.e., "scribes" or "lawyers") indicates that they taught this (Mark 12:28-34; Luke 10:25-28).

This loving righteousness from God, taught to us for our salvation, grows through faith. As we learn to put our confidence in the love, power and words of Jesus, we learn to love better and more. To make any progress in our ability to love, we must believe all the words that the Spirit of Jesus teaches to our spirits, trusting that they are true and effective. We must trust in His ability to train us as well, each time He calls us to some kind of work for Him on this earth, and heed His voice as we do it. As with any human teacher or coach, the degree of faith in Him will affect the quality and the quantity of His teaching and training. But a little faith can grow into a greater faith (Rom. 1:17). The more we see good results produced through our trust in Jesus, the more our faith in Him will grow.

Most importantly, for faith to truly grow, and for the eyes of our spirits to be fully opened to see the kingdom of God among us, it is essential for God's elect to willingly receive what Jesus revealed to us through the prophets and apostles who penned His words now found in the Bible. These prophets and apostles were ordinary, wretched sinners, just like all of us. They certainly were nothing special. But God definitely proved to be something special, for God worked mightily through those wretches like us. The Word of God and the reality of His kingdom must be opened to the sight and hearing of our spirits through Jesus' Holy Spirit and the faith He grants, through "birth from above," by being "born again." Remember how poor, foolish Nicodemus, one of the most notable rabbis in the church of Israel at that time, a member of the Sanhedrin, came to Jesus at night, afraid and in secret, seeking some kind of truth that his elect spirit knew it did not possess. This occurred during the early part of Jesus' ministry on earth, soon after Jesus began to proclaim, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the Gospel" (Mark 1:15, ESV). When Nicodemus heard this, he knew that he knew nothing of this kingdom of God, and obviously felt that he had too had many

sins to repent from them all. But he could not repent before men, since men would take away his position of leadership, by committing worse and more hypocritical sins, by condemning him while they esteemed themselves. So Nicodemus felt trapped. But he knew that he, as well as all of the most esteemed of men, are truly nothing but wicked sinners. And he longed to be rescued out of this trap.

Nicodemus knew God's Word inside out, in his mind of flesh. And God had taught his elect heart enough to realize that it was indeed God's holy power working the miracles that Jesus did, not the power of Satan, as some rabbis assumed (e.g., Luke 11:15). For Nicodemus called those miracles an indication or "sign" that Jesus truly was "a teacher of doctrine [who] had come from God and now remained [among them]" (John 3:2, note the perfect tense of ἔρχομαι). But Jesus saw Nicodemus' lack of insight regarding His preaching. He knew Nicodemus came to have these truths explained because the spirit of Nicodemus was sent by God to Him. But, while the spirit of Nicodemus did recognize that Jesus came from God, and while this man's spirit knew the teachings of Jesus were indeed true, his mind of flesh could not make sense of what Jesus said. The human spirit knew what Jesus said, but the mind of flesh was so caught up in the false teachings of the human institution of the church that it could not comprehend much of anything Jesus taught, even while that mind of flesh thoroughly knew the physical words of the Bible. Also, the flesh of Nicodemus clung to its familiar and safe position within the false church belonging to the world order. For this position provided the flesh with food, clothing, power and esteem. And he feared the men who could steal it from him. Still the elect spirit of Nicodemus knew it needed this kingdom of God. Thus, Nicodemus came alone at night, to ensure no one would see him speak to Jesus. So Jesus told him, "Truly truly I say to you, if anyone has not been born from above, he is not able to clearly perceive the kingdom of God" (John 3:3, ALT). The kingdom of God could not be desired or even seen by those esteemed men whom Nicodemus was so worried about offending, because their spirits were not born of God above, though they were the rulers of the entire church in the world at that time. But Nicodemus was "born from above." He was one of God's elect children, since he was drawn to Jesus, unlike the others. Still, Nicodemus was not yet able to truly see the kingdom of God that came to the church of Israel on earth. Nor could he serve as even the most lowly kind of priest in that church yet. He was not yet fit to serve food to the needy, or to do even the most common and physical works of God. If he was ready, he would not have been so secretive, trying to protect his worldly status and position.

We need a revelation from Jesus to be able to know we are "born from above" and to feel inwardly "born again." His gift is making our spirits able to see and hear the spiritual truths and realities of the kingdom of God existing all around us, so we might enter into it, to do the works of God. For Jesus was talking about this when He spoke to Nicodemus. Jesus spoke of being "born out of water and Spirit," that is, having a physical life cleansed as one's spirit is regenerated by God's Spirit. Without this work of God upon our spirits in our hearts, which is the main promise of Christ's New Covenant salvation, we cannot enter the realm of a fulfilled life in Christ, the kingdom of God's truth, justice, abundant life, meaning in life, joy and God-like love. The knowledge of God's Word by the mind of flesh is not enough. For "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John 3:6, ESV). Our spirits must be taught and trained by Jesus for renewal or rebirth. God must put a right heart within us, a "new" or renewed spirit. We can only begin to truly see the real God and the real meaning of His words when God Himself fully opens the eyes and ears of our spirits, making them able to see and hear Him, causing us to realize and acknowledge Jesus as the Lord teaching and training our spirits, awakening our spirits to His presence, to consciously know, even in our minds of flesh, that Jesus dwells within our hearts. When He grants our spirits this faith,

reaching outwards to our flesh through our soul, we are "born again." When we begin to truly see the realities of both spirit and flesh, He is living within us and is renewing a right, clean spirit within us.

But this is not something we can make God do. It is not something we can manipulate God into doing through magic "sacraments" and prayers, nor earn through good works. It causes us to prayer from our spirits in our hearts, and causes good deeds. But God's Spirit goes to whomever He wills to go, and we have no ability to determine the reasons for His coming, why and through what He came, through what places and situations in life He ministers to each individual. Jesus said: "The Spirit breathes out where He wills, and you hear His sound. But you do not know from where He comes or where He withdraws. Just so is everyone who was born out of the Spirit and is now alive" (John 3:8, ALT).[35] All life and our salvation is granted according to God's secret will alone, according to His wise plan and purposes, for the good of all. The Holy Spirit of Jesus breathes "where He wills."

By the words of Jesus, we know that being "born again" refers to this ability to be aware of and enter into God's kingdom when Jesus begins to teach our spirits. For Jesus told Nicodemus, "Are you the teacher of Israel and yet you do not understand these things?" (John 3:10, ESV). When Jesus called Nicodemus a "teacher" of God's Word, and said, "yet you do not understand," we are to understand that being "born again" and entering God's kingdom involves *knowledge*, in particular, a knowledge revealed through God's Word. Yet, only if the minds of our spirits can understand the real meaning of God's Word. Even the Old Testament (which Jesus referred to here), reveals that being "born again" and entering God's kingdom involves the teaching of our spirits directly by God. For this was the very promise of the New Covenant that Jeremiah wrote about in the Old Testament. It is the circumcision of the heart by the hands of God which Moses taught about. It is the act of God putting a new heart and a new mind within us that Ezekiel described. All these, and more, told us about God Himself teaching His law to our spirits in our hearts, so we could know the very inner nature of God.

Again, being "born again" and entering God's kingdom on earth involves God's teaching and training of the spirit in the heart because Jesus told Nicodemus that all who are continuously believing or trusting in the Messiah will receive heaven's eternal life (John 3:15). And what do they believe and trust, if not the words taught by the Messiah? If we do not believe His words, we do not trust in Him. This eternal life is entering into God's kingdom. And all the elect shall enter it by believing all He teaches to our spirits, by trusting in Him as He trains us. Although some elect will only enter God's kingdom after death, on the judgement day, they will still learn to put confidence in His words on that day. But those continuously believing or trusting in Jesus and His words now, through the mind of the spirit, in a way that even causes the mind of flesh to be aware of Jesus, will enter the kingdom of God now. For how did Jesus describe this continuous action of trusting? Jesus said that God sent the Messiah into the world to save it, not condemn it (John 3:16). And this saving involved trusting in the "name" of that Messiah, the Son of God, the incarnate God. That is, it involved trusting in His love, authority and power. But what does this love, authority and power of the Messiah do to "save" us? Well Jesus said this faith in Him is faith in the "light" of His truth, in His *teachings*. He declared:

> "And this is the judgement: the light has come into the world, and people loved the darkness rather than the light because their deeds were evil. For everyone who does wicked things hates the light and does not come to the light, lest his deeds should be exposed. But whoever does what is true comes to the light, so that it may be clearly seen that his deeds have been carried out in God" (John 3:19-21, ESV).

Thus, being "born again" and entering the kingdom of God is here defined by Jesus as doing "what is true" and coming "to the light, so that it may be clearly seen that [our] deeds have been carried out

in God." In other words, it is not a mystical act accomplished through a magic "sacrament" which manipulates God's Spirit and causes God's Spirit to will to enter into a person. Nor is it an emotional feeling in the mind and body of flesh. It is not psyching oneself up to think one is "saved" and "feel" the Holy Spirit through self-induced delusions of one's own mind of flesh. Rather, it is the calm of God's still and pure waters that our spirits drink, in the green pastures to which He leads our spirits. We eat and drink *His truth* all the days of our lives. When Jesus spoke about all those believing in Him having eternal life, He used a present participle, indicating an ongoing, continuous believing. In other words, the faith in our spirits is a solid, steady trust and confidence that Jesus will work in our hearts, causing us to trust His teaching and training of our spirits. And the flesh cannot have this faith. Our flesh actually wars against the faith in our spirits, and strives to replace our faith with compromising and doubts that serve its own earthly desires. Only this work of Jesus in our spirits is able to renew our lives. Only this teaching causes the "rebirth" or renewal of our spirits. Jesus causes our spirits to subjugate our unruly flesh, as our spirits more strongly desire to do and do God's will, which accomplishes our truly good loving works. Then our spirits even come directly into our Father's presence "so that it may be clearly seen that [our] deeds have been carried out in God."

All the elect will eventually receive this "rebirth" by the Spirit of God. But some will only receive it after death, in heaven, with repentance on the judgement day. Yet some will be "born again" and enter God's kingdom now, while living on earth. And let all the elect who desire this pray for this. For Jesus told us, "the heavenly Father [will] give the Holy Spirit to those who ask Him" (Luke 11:13, ESV). For, if we desire it, Jesus has already been working upon our spirits. He causes us to will according to God's will and pray for it. And, if God wills to breathe life into our spirits, who can stop Him? Still, it is God who must cause the human spirit to earnestly and diligently seek and desire for Jesus' Holy Spirit to enter the heart. This desire is prompted by the Father of an elect spirit. It is the proof that a spirit is one of God's elect children and that this spirit is being called to be "born again." For no spirit can possibly see, hear or know enough to truly want God unless Jesus has been already teaching and training that spirit, and unless Jesus had done this to the point where one's spirit actually began to awaken, with the opening of the eyes and ears of one's spirit to see and hear Jesus.

Think about the effects of Jesus on a "reborn" one's personal life, as well as His effects upon those living beside that one. Yes, being "born again" and entering God's kingdom causes trouble for the flesh and persecution from Satan's world order, with much loss to the flesh. However, look at the good it does, the kind of good that cannot manifest or exist on this earth without it. When God's people are "born again" and enter His kingdom, they become the light of the world, because Jesus is the light of the world, and He is in them (John 8:12, cf. John 9:5 and Mat. 5:14). But if this light is dim or not existing at all, the workers of darkness remain free to literally get away with murder, without any light to expose their deeds, with nothing to make them accountable and force their trembling bodies to scurry back into their dark hiding places, like cockroaches. God's light, radiating from elect spirits, will not only work consistently to drive away evil, it will also constantly work to build up God's kingdom of truth, working real justice which frees innocent captives and relieves the plight of the destitute. The Light of the elect works genuine, God-like love everywhere it goes. God raises up wise and just rulers. He creates fear in the hearts of His enemies. Laws and governments change for the better, not for the worse. Truth is honoured in a land blessed by God's powerful works in the hearts of the people and through His strong deeds used to persuade them. A long and gradual chain of events erodes the power of the kingdom of the world order, knocking down wicked rulers and powers one by one. At the same time, this chain of events begins to raise up those who do God's will on earth, as His will is done in heaven. Thus, God's elect children build a bit of heaven on earth.

God grants the spirits of all His children the ability to see, hear and know “the secrets of His kingdom.” No elect spirit, born of God, lacks this ability, and not one is ignored by Jesus. Yet some of God's children have lives that have been trampled by the world until they are so hardened that they can learn very little from the Spirit of Jesus, as He speaks to their spirits. This is because the world teaches them to listen only to their minds of flesh, to desire only things of this world. Their flesh makes them distrust the voice of Jesus in their hearts, to even ignore the voice of their own spirits. So words of Jesus fall like seeds on a hardened path. His words to their hearts are plucked away by spirits of the world order before they get a chance to sprout, take root and grow in them.

Other elect spirits are not so hard on the surface, but the world hardens their moral understanding, which is their outer conscience worked by their minds of flesh. Soon it becomes like a rock beneath the surface. They live by rule upon rule, precept upon precept, all through their minds of flesh, and can no longer heed their inner conscience, the words of Jesus to their spirits. So their spirits might receive Jesus words for a moment. They may agree that His words are true. But they fear loss in the world so much that they refuse to let His words take deep root, lest those words begin to affect their lives in the flesh enough to cause some kind of loss to their flesh. They panic, close the ears of their spirits to God, and return to the kingdom of this world, leaving His words to wither, dry up and die.

Still other elect will embrace God's words without any fear of the world, and care nothing about the transient pleasures of the flesh that might be lost because of their faith. Yet they also believe many false teachings of worldly churches too, causing them worry about very worldly expectations and demands—which are like weed seeds, blown in from the world, growing beside the good seeds from God. They will mix a few teachings of Mammon, humanistic psychology and other worldly lies with Christ’s truth. They cultivate worldly desires and worry about what the world will think about them. Then these worldly expectations and demands slowly choke out their fragile love for God and His creation. Their daily cares hinder the growth of His truth in them, so they bear very little real fruit.

Only a few of the elect seem able to fully realize that the ways of this foolish, unjust world will always and invariably destroy all who believe in them. So these elect souls wisely pray for the Holy Spirit of Jesus, to live a new life in Jesus Christ, in spirit and in a sanctified body, in a life that rejects the world's doctrines and ways. Then Jesus effectively works in their hearts, granting ever-increasing stability in truth, with growing power over their own flesh, as they gradually learn to turn their focus away from the world and exclusively towards Jesus (see Luke 8:4-15). They become truly faithful servants of God, the genuine priesthood of Christ Jesus, His one true church serving Him on earth.

As priests, the church of the well-taught elect becomes the main light and the greatest hope for the dark, lost world, because Jesus—who is the only light and only hope for the world—works more fully through them, and speaks more truth through them. This true church becomes the body of Jesus on the earth. Yes, Jesus also speaks and loves through His less-faithful elect, who do not yet serve as His priests in His true church. But Jesus cannot teach them as much, since they do not trust Him as much, directly through their spirits. Only the spirits who actively follow Jesus through actual faith can be effectively taught and trained by Jesus, enough to be members of His true church on earth, to be true priests serving Him and His creation. Only they can become His body, those who effectively speak the words of Jesus and use their hands to do His works, just as Jesus commands. Only these are bound closely together, by the Spirit of Jesus, as one body with one mind and one purpose. And some will even granted true, supernatural, spiritual gifts—especially prophecy, to utter the counsel, guidance, exhortations, rebukes, comfort and loving encouragement of Jesus, just as He commands.

None of this is possible while the church believes the teachings of humanism and follows men. We must follow Jesus directly, as Jesus' disciples, and not become disciples of men. Remember how Paul taught against personality cults, which were prevalent at that time, even the norm, since the Roman Empire's religion was humanism, just as it is the principal religion of the world in our day. Paul exhorted the elect by saying, "I appeal to you, brothers *[i.e., the term 'brothers' refers to fellow disciples of Jesus]*, by the name of our Lord Jesus Christ *[i.e., by Jesus' direct command, and His "name" is His authority and power]*, that all of you agree and that there be no divisions among you, but that you be <u>united in the same mind and the same judgement</u>" (I Cor. 1:10, ESV). Clearly, this is not a unity based on compromise or agreeing to disagree. It is a unity based on the exact opposite. It is a unity based on having the same mind and same judgement, that of our Lord Jesus. For there were divisions caused by many typical Roman-style personality cult leaders at that time, by humanists who tried to make themselves authoritative "lords" and "heads" of the people by claiming to have received authority from other authorities. They were divided by the same things we see in our churches today. So they were causing the people to split into parties, where each said: "I follow Paul," or "I follow Apollos," or "I follow Cephas," (i.e., Cephas is another name for the apostle Peter) or even "I follow Christ."

Each group, through a cult leader, claimed to follow a particular body of doctrines that supposedly originated from a different authoritative source, like Paul, Apollos, Peter or Jesus Himself. But each one was actually making the people into his own disciples. The people were taught by a personality acting as a cult leader, and serving that man. They were not really following the authoritative sources they cited. For Paul himself denied that any of these people were actually following him, and did not want anyone to follow himself as his disciple. So we are forced to conclude that those who claimed to be following the teachings of a well-known apostle like Paul were, in reality, striving to be lords over their own disciples, and lying when they said: "I was taught by Paul." They claimed to be disciples of some other famous teacher simply to justify their own act of gathering disciples for themselves instead of gathering disciples for Jesus. So the people were becoming disciples of cult leaders who falsely claimed to receive the "real truth" and God's authority from apostles and other men, even though the apostles never granted any such authority to disciples because they never had their own disciples. All the real apostles denied having any ability to grant any such authority at all.

As for those who claimed to follow Christ, they too were following a cult leader who falsely claimed to receive Christ's authority to make disciples for himself. But we are not to follow any man who says, "Look at me! Join my sect. You should follow me as my disciples. Make me your head and call me your lord. Take me as the final authority in all matters of your life and faith. For I am non-denominational and I follow Jesus alone, not any man." Such a man is just another arrogant, foolish builder of a personality cult, like all the rest. Paul spoke against all kinds of personality cults, even all the non-denominational cults. If any people can truly say, "I am a disciple of Jesus," they will be of one mind and one purpose, because the same Jesus, our one God who never contradicts Himself, will be teaching and commanding exactly the same things to all their spirits. Paul was indeed a true disciple of Jesus, calling the other elect men his "brothers," as equal fellow-disciples of Jesus. Paul never called himself a rabbi, head or lord. Likewise, we follow Jesus as our only Head Teacher. We do not follow any head except Jesus, just as Paul, Peter, Apollos and all the other true believers did.

As long as people follow human leaders—who jealously guard their "turf" and strive to become the lords and head teachers of God's people, to usurp the role of Jesus—there cannot be a true "visible" church. For Jesus clearly forbade us to follow anyone except Him, because we are all "brothers," all equal disciples of Him (Mat 23:8-12). We just do our jobs. Christ must be the Head Teacher of each individual man (I Cor. 11:3). We do not tell our God when to heal or when to give us our daily bread.

We simply do the works He gives our hands to do—as farmers, medical doctors, construction workers, heads of state, restaurant cooks and academics. Through all these works, He trains our hearts and teaches us to be humble in our sins and weaknesses, relying on Him and each other. This is real faith, to learn from Him in the lives He grants us, by works of service He enables our hands to perform, even through our dying in the flesh, which is inevitable. Then, if and when He decides to grant a miracle or two, it will not be because we willed Him to do so, but through His loving will.

If the elect learn to be faithful to Jesus alone, and their spirits listen more attentively to Him as their only Head, they will indeed serve Him as His actual body on earth, as the only real and active church seen on earth. And, since the real church consists of nothing but Jesus' Spirit and the spirits of His faithful elect, no person with a non-elect spirit can possibly be counted among its members. Also, since spirits are invisible to eyes of flesh, His true church is entirely "invisible." At times, as two or more true members of His real church gather in His name (that is, by His command and according to His will), where Jesus is truly among them. Thus, their bodies will be a "visible" church for that moment. Yet it is not their bodies of flesh which are the real church! For the real church consists only of their invisible elect spirits and Jesus' Spirit. Remember the words Jesus preached about the kingdom of God on earth, which is the church. He said it is near, and yet unseen by men. It is never "with signs to be observed ... for behold, the kingdom of God is *in the midst* of you" (Luke 17:20-21, ESV). The word translated as "in the midst" is ἐντός, meaning "inside." So the kingdom of God, the true church, is *within His people*, inside them, consisting of their spirits and His Spirit. The church may be in the world but is not of the world, nor seen by the world, certainly not by God's enemies. An identifiable body of people cannot be the real church. Nothing of the flesh can be the real church.

Thus, physical buildings and so-called "holy" places cannot be called the church any more than the fields and mountains. And all things, even the bodies and souls of all people, are God's property. All material things will also perish in the end, together with our bodies of flesh. But the real church will never perish, since it will exist in heaven forever. Thus, a church is not a visible entity. And the only way any material thing might be called "holy" is in the sense that it is set aside for God's purposes. No material thing can be holy in the sense of bearing spiritual worth as objects of esteem. A "holy" platter can only be "holy" if it is used for God's purposes, for things like serving food to the poor in Christ's name. A platter, even one made of gold and engraved with religious symbols, is not "holy" just because men place it on an alter with wafers of bread and use it for a "magic" ceremony that supposedly transforms those wafers into Christ's physical body, or supposedly cause one to partake in His body—in a pagan-like ceremony which God never commanded His people to perform. Using a platter for such a thing cannot make it "holy" because such things are not God's purposes. And only God can sanctify and make any thing holy, not men. Only during the moments when God's Spirit is using a thing for His purpose can that thing be called holy. After that moment passes, that thing can no longer be called holy. It is just another thing. So, if a platter is being used for deception and sin, it cannot possibly be called "holy." Of course, neither does this deception and sin make the platter "evil." For a platter, even a gold one with engraved religious symbols, is just a material thing. But the sins of deluded men can make their own lives, and the lives of the ones they deceive, unholy.

Those who do not have human spirits chosen and called by Christ's Spirit, even if they make prayers and confessions through the flesh, cannot be joined to Jesus' true church. For, unless it is the very Spirit of Jesus causing their very spirits to pray or repent, the flesh will profit them nothing. No ritual they perform through their flesh can make them "Christians." For no ritual commanded by God was ever meant to be a pagan-like magic act used to manipulate Him. For instance, we are commanded to partake in the Lord's Supper "*in remembrance*" of Jesus' salvation (Luke 22:19; I Cor. 11:24-25).

And this actually is the Passover meal commanded in God's law, which was also eaten in those days as a *memorial*, only to remind them of God's salvation from Egypt (Ex. 12:14,26-27). So, in both cases, God simply wanted us to remember that He saves us, and no man can. Jesus simply changed what we were to remember by eating the same symbolic foods during the Passover ritual. For only Jesus can save us, not the ritual itself. He is God, commanding the Passover so we remember Him.

As for Christ's command to baptize, it also is not a pagan-like, magic ceremony. Physical water covering the flesh (or poured or sprinkled on the flesh), or anything else done to the flesh, cannot cause God's Holy Spirit to enter one's heart or make anyone into a member of the real church. In the same way that literally all the other physical rituals commanded in God's law were done to remind God's people about God, God's teachings and God's works, baptism did this too. For baptism is a ceremonial washing commanded in the Old Covenant law, which Jews call the *mikvah*, an act of praying and dipping oneself under water. And it was always to be done *after* one had been cleansed by God in some way. It was never to be done before one was cleansed, and never to magically force God to make one become ceremonially clean. Also, an unbeliever or an infant could never go to the baptism, since an infant could not pray and immerse oneself under water, as Jesus commanded us to do. Baptism could only be done by one whose *faith* would *acknowledge* and *remember* that God Himself had cleansed one. Jesus commanded us to perform the same baptism found in God's law, and for the very same reason—to *remind* us that His death on the cross entirely cleansed us from the guilt of our lifetimes of sins, that we rose again into a new life together with His resurrected body.

Nothing visible can ever become the church or its members, since the church is always invisible, consisting entirely of spirits. Only the “invisible” spirits who worship Jesus (that is, esteem Him and guard His words in a cherishing way that causes them to serve Him), only the spirits that receive the fulfilled version of God's law taught to their spirits by Jesus Himself, can ever be members of His one and only church. And only these will be granted the ability to do the greatest works of God, the same works Jesus did when He walked in a body of flesh among us. In this material world, Jesus works through His elect, and primarily through the elect in His real church, through the elect whose bodies function as His body on earth. The church is now the living, serving body of Christ on earth.

And there is only “one body and one Spirit” (Eph. 4:4), not many. Since the true church is the body of Christ, and there is only one body, there is only one church governed by the one Spirit of Jesus. Thus, since the true church is headed by only one invisible Spirit—which is Jesus' Spirit teaching and training all the invisible elect spirits of His church—the true church is invisible. It certainly is not the Roman Catholic church belonging to Satan’s world order, whose heads are deluded mortal sinners that reject Jesus as their only Head and only Lord, whose people call sinners the fathers of their spirits instead of the Father in heaven, a church that preaches theistic humanism instead of pure, biblical theism. Remember, many did not recognize Jesus as their Messiah, since they were looking for a body of flesh with worldly glory and power, leading vast armies dressed in gleaming armour. The true elect only recognized Jesus as their Messiah and as the light of the world after they heard His tired and world-worn body of flesh utter words with a powerful effect upon their spirits in their hearts and lives. Likewise, none will find Christ’s true church by looking for priests dressed in fancy garments within massive buildings erected by brutalized slaves, leading armies of merciless soldiers. The elect will recognize Christ’s true church by its words and effects alone. And it has no hierarchy of men in fancy garments, nor armies of men to force its edicts. His church is “invisible” to the flesh.

I repeat, building God's kind of loving righteousness inside us, which the work of Jesus' salvation, is so difficult that, on one occasion, Jesus' disciples asked Him, “Who then can be saved?” And Jesus answered, “What is impossible with men is possible with God” (Luke 18:27, ESV). In other words,

salvation is indeed impossible for any human being to accomplish through his own will and power, or through the will and power of any other human being. No ritual or creed devised by man is going to help us in our walk with Jesus, not in the least, no matter how great one's will of the mind of flesh might be. Our salvation can only be achieved by the works of Jesus upon our spirits inside our hearts, by Jesus making new hearts inside of us for the one Father of all our spirits. Our spirits must trust Jesus' Spirit to do all this saving work, even the building of our faith. Otherwise we will fail.

Many have brains of flesh have good frontal lobes, adept processing of executive management functions. If physical circumstances do not tax these physical abilities beyond their capacity to manage their behaviour appropriately, these can force themselves, by exerting their self-controlled minds of flesh, to make their outward behaviour always look very good and religious. They can outwardly appear to be so good that they even fool themselves into thinking they are truly good, worthy of salvation. Then some can fool the fleshy eyes and minds of other deluded souls. But, in reality, these people, along with everyone else, are actually a monsters—totally manipulated creatures that instinctively serve Satan's world order, producing nothing but destruction and death. Of all the fearsome creatures ever created upon this earth, man is the worst monster of them all. Every human being, unless Jesus intervenes, can only hunger and thirst after the delusions of carnal things to please itself. If Jesus does not strengthen and teach one's spirit, the thoughts of the intellect and emotions of one's brain of flesh will rule one’s life, making one vain, dishonest, biased, deluded, unjust, uncaring, stupid and fit only for hell. Of course, the non-elect children of Satan are the only creatures born on earth which are capable of the kind of unforgivable evil performed directly by the spirit in the heart. But God's elect also begin life as monsters, just like them, and do not become much better until after they die. Yes, their spirits are inherently good, made in God's image, born of His Spirit. Yet all elect human spirits begin life as totally weak, immature and ignorant infants, completely incapable of exerting enough power to exert true, spiritual, self-control over their bodies of flesh, lacking knowledge and wisdom to do any real good for God. And nothing of the flesh can stop them from being monsters, no amount of “self-control” from the mind of flesh. Until Jesus begins to do His works in their spirits, almost nothing inside or outside is truly good or acceptable to God. “We are all as an unclean thing, and all our righteousnesses are as filthy rags” (Is. 64:6, ESV).

All people begin life as foolish, infantile, hurtful, destructive and deadly sinful souls. Yes, as babies, all are innocent, not culpable for their selfish sins, since all babies lack any knowledge of good and evil, in both spirit and in flesh. So babies are even “cute” in their little, wilful “sins.” But when a baby grows to maturity, it becomes culpable for sins. And not all babies have elect spirits being taught by Jesus. So not all have hearts that learn to love in a just, God-like way. Fortunately, God prevents a complete breakdown of order in the world. Theoretically, all the works of all the non-elect who love Satan's world order should destroy all mankind very quickly. But this does not happen. For God gives most people a strong outer conscience, in the mind of flesh, to govern them, a force which even controls most of the non-elect. Otherwise the whole of mankind would have been destroyed long ago. But, for the sake of His elect, God provides some protection, and even will often prevent men from sinning too much, from destroying others or themselves, though the non-elect grow worse during their lives—as the world's history has amply proved. So God mercifully provides the sun, rain and life to both the elect and non-elect sinners, while keeping mankind from utterly destroying itself.

But, without Jesus teaching and training our spirits, none of us could ever become capable of truly loving anyone in a just, pure, wise and God-like way. And “the reason the Son of God appeared was to destroy the works of the devil” (John 3:8b, ESV). So Jesus also causes His elect to love in this way too, by “undoing” or destroying the works of Satan that carry out injustice. When we see this

kind of just, wise love building up inside a person, we know Jesus is saving that one. So this is how we begin to suspect that someone is God's elect, if we know them well enough to actually observe this kind of love growing in them and working through them, the kind of love Jesus exemplified and now teaches to all elect spirits. Some have only weak signs of this kind of love struggling to get out, and very little of it actually gets out. For they are afraid, deluded or confused by the world order. Still, even weak signs of God-like love do indicate that one's spirit is born of God and knows God.

Even if a person does not claim to be a Christian, and we see this kind of love growing in that one, we recognize that one as an elect family member, with Jesus working inside. For we know this kind of love always comes from our almighty God, Jesus. There is no other existing source. No human being or any other spirit can possibly produce even the smallest aspect of this kind of love in the spirit, this inner knowledge and wisdom based on a right understanding of God's loving ways. So, yes, Jesus' real salvation is being worked inside such a one. And who are we to judge that such a one is not being saved by Jesus? None but Jesus Himself bears authority to judge which hearts the Father has granted to Him for salvation. These are the ones He chooses to save—people whose spirits the Father created to receive His truth and grow to maturity; whom He will cause to spontaneously love Him and His creations in a wise, just and pure way; whose spirits He will cause to joyfully desire to see His will done on earth as it is done in heaven; and whose spirits He will perfect on the final day.

On the other hand, when Jesus begins His work of salvation inside us, by teaching our spirits the reality of His genuine truth and His effective wisdom, we soon begin to see how monstrous we truly are inside. Thus, since every child of God is being taught these truths to some extent, this means that every child of God will eventually realize that he or she is truly a monster inside. No child of God will always feel inwardly confident that he or she is truly good, although superficial emotions of the flesh may feel pride at various times. Only those whose spirits will never even begin to be taught and saved by Jesus can ever develop a rock-solid confidence in their own goodness and worth, and will ever be filled with self-esteem, because only the spirits born of Satan can remain that totally deluded.

So this is one of the first things we must know. We must know that we need to place our faith in Jesus. We cannot place any faith in ourselves, nor in any other human being, nor in any ritual performed by men, nor in a fictitious "free will." For salvation is entirely the workmanship of our God, Jesus, from start to finish. "We are His workmanship, created in Christ Jesus for good works" (Eph. 2:10, ESV). Our whole beings and our salvation are His workmanship, not man's. Therefore, it is totally impossible for any human being to save oneself or anyone else. And a *spiritual* work must be performed by a wise, knowledgeable and powerful *spirit*, not by any physical body or thing. Yet it is absolutely certain that no infantile human spirit, nor even any elect angel, is remotely qualified to teach and save any elect spirit. None but God can do this work, because God is a Spirit, even a Spirit who knows us and loves us as the very children born of His Spirit. We can go to no one but Jesus!

God, who is a Spirit, must do His work upon our spirits in our hearts, or else we cannot be saved. We must trust the Holy Spirit of Jesus, our God, to teach, coach, train, counsel, guide, rebuke, correct, edify, comfort, encourage and equip our human spirits, to prepare our spirits for eternal life in His home, in heaven. For only His Spirit is able to do this work upon our spirits. Clearly, emphatically, no human being has the knowledge and power to teach any of us. Nor can one's own will overcome itself, to turn its desire for delusions into a desire for truth. And, if none can do this for oneself, none can do it for any other person. No inept human sinner is able to teach another human sinner about God's real truth without introducing error, without being overcome by one's own worldly will and deluded mind. Literally all men are weak to sin, and none has the power to change a spirit into a just and loving spirit. Nor do any bear the authority to forgive any sins and enable a heart to hear truth.

But if Jesus works His real salvation upon a spirit, and a spirit heeds Him in faith, this work will overflow into real actions performed through our bodies of flesh, into truly good works. These will be the kinds of works that please God, but seldom please the world order. The “good” done by the world is as filthy rags before the eyes of God, odious and vile, because they are worked from impure motives and for selfish reasons, and are seldom blessed by God for the welfare of the people. But the good works produced through Christ's salvation are spontaneous, straight from the spirit in the heart, in real love for God and His Creation. And, since God causes our small and inept good works, His power will also multiply the good they accomplish on earth. Only God can progressively cause both our spirits and bodies of flesh to act rightly and justly towards Him and His creation. Only He can cause us to truly love Him and other creatures from our spirits in our hearts. And He always teaches us to love His human children, in the same way He loves them, in a just and pure way, rebuking sin.

“Technical” aspects of salvation

If a spirit refuses to trust Christ's Spirit as one's Teacher and Lord, then that faithless one will not learn to love rightly and effectively, in God's wise, just and pure way. The faithless elect children of God will remain far more foolish, unjust and unloving than they could potentially become, and they will practice the exploitative, unjust, harmful sins of the world, which God hates and condemns. Of course, when it comes to elect spirits born of His Spirit, God often intercedes to prevent this kind of life. He stops them from doing some sins, and delivers them from some consequences of sin. For an elect child's lack of faith is often unintentional, through ignorance. And their ignorance is often caused by the world suppressing God's truth, not by the elect spirit's direct and wilful rejection of Him and His truth. But spirits born of Satan's spirit will always wilfully rebel and wilfully remain ignorant of God's truth, since they hate God and His truth. So their wilful ignorance even makes all sins done in ignorance into intentional sins. Thus, children of Satan are always condemned by God, because of what He finds in the minds of their spirits, for all of them love darkness rather than light.

So I repeat, this is precisely why Jesus declared:

> “For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God did not send His Son into the world to condemn the world, but in order that the world might be saved through Him. Whoever believes in Him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name *[i.e., in the authority, power, character, love and words]* of the only Son of God. And this is the judgement: the light has come into the world, and people loved the darkness rather than the light because their deeds were evil. For everyone who does wicked things hates the light and does not come to the light, lest his deeds should be exposed. But whoever does what is true comes to the light, so that it may be clearly seen that his deeds have been carried out in God” (John 3:16-21, ESV).

To believe in the “name” of Jesus is to trust and put confidence in His words, wisdom, authority, power, love and all that He represents. If we believe in His name, we have faith in His love for us, in His will to save us, in all He says or teaches, as well as in His ability, power and authority to do all He promises to do. If our spirits develop this kind of faith, Jesus is definitely saving us. And, even if this faith is as small as a mustard seed, or is not known by the mind of flesh, Jesus will grow that faith until it becomes as large as a tall tree. But non-elect spirits hate the bright light of Christ's true wisdom, since they love the world's dark delusions and lies instead. So how can they be saved?

Regardless, all spirits shall exist eternally after the flesh dies. But a spirit born to hate light and love darkness will die “the second death” (Rev. 21:8, 20:14), even while it continues to see, hear, feel, desire and think thoughts forever. In other words, that kind of spirit will be cast into hell. And this “second death” must forever endure the same spiritual darkness it cherished and nurtured during its life on earth. For that spiritual darkness worked the death of flesh, and later will keep the wicked spirit's new body, made of an eternal substance, in a spiritually dark emptiness and death forever.

A spirit that hates God and His light will gather many cherished, dark, spiritual delusions and lies during its life on earth, to replace God's truth. Then these delusions stir up many lusts and desires. At the heart of all these delusions and lies is a lust for power, a desire to be one's own god in control of one's own destiny, even a god who strives to rule over the lives and destinies of other people, usually accompanied by a powerful longing for high self-esteem and glory. The outward expressions of these inner desires and lusts are sins. Yet these strong lusts and desires will continue in hell, unabated. So the stronger they are allowed to grow on earth, the stronger they will be felt in hell, after death. In hell, one will feel desires in direct proportion to how much one built up and fed one's lies on earth.

Thus, the dark delusional desires of the world order will be the torments of hell. The greater they became on earth, the worse hell will be for them. For, in hell, it will never be possible to gratify any of the lusts or desires of those delusions, since the only way to gratify them would be through the unjust exploitation and abuse of God's good creations. But hell is an empty void, a bottomless pit, where none of God's creations exist, not even the dirt of the ground—nothing but other spirits born of Satan, in their imperishable bodies which they receive after death, with all their delusions. The “lake of fire” is a spiritual lake, an endless, dark, churning sea of their delusions and lies burning in their spirits. And, since their delusions consist of contradicting principles, nothing real can ever be created through them, nothing that would not fall apart and destroy itself through its own lack of harmony and consistency. So all these God-hating spirits will never again have anything real to exploit, abuse or destroy for their own pleasures, through their core desire to be gods ruling people and things. They will drift endlessly through a void, longing to fulfil their own dark, worthless and unworkable delusions, but never able to gratify any of them, forced to endure forever all their unjust and unholy desires burning in their hearts, eternally gnawing at their minds like undying worms. So we cannot be jealous of Satan's children when Satan's world order gives them all their flesh desires, since they are merely receiving a greater damnation and pain for their eternity in their home of hell.

Still, while we are kept to reality, to the basic, modest needs of the flesh and simple pleasures of warm fellowship, we must realize that, while the elect live on earth, all whom Jesus chooses to save will also experience some of what that these hell-bound spirits experience. For all God's children also sin and get caught up in some delusions of the world order. All begin life by thinking and acting in the same way as the children of hell. Upon creation, the minds of all human spirits are ignorant babes, unable to see and grasp the spiritual realities created by God. Then the minds of their bodies are worse. Even in maturity, a brain of flesh is only capable of thinking of ways to satisfy and gratify its own desires, or the lusts of the rest of its body, and cannot comprehend much beyond that. The flesh is totally blind to spiritual realities. As a result, all the elect, whom Jesus is saving, begin life as loveless, sinful, selfish, unjust souls, living a life much like the lives of the children of hell. And the only difference is the work of Jesus beginning inside the elect children of God, even before birth.

This is why God's Word tells all the elect children of God: “And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air *[who is Satan]*, the spirit that is now at work in the sons of disobedience—among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and

were by nature children of wrath, like the rest of mankind" (Eph. 2:1-3, ESV, comp. Rom. 3:9-18). So all the elect know what hell will be like. But the children of Satan can never know anything about God or His heaven. God's children are granted knowledge of both good and evil, just as God also bears this knowledge. But no other created beings, other than God and His children, can know this.

Yet, because of our personal sins, because each of us actually hurts God's people and God's creation in unjust ways, because we personally offend the God who created us and is saving us, we need a just forgiveness of those sins, one which involves a just payment for those sins and a restitution for all the damages we caused. Of course, God takes responsibility for the actions of His children. So He will restore a hundredfold for all the loss His children caused, replacing the loss of temporary earthly life and things with eternal heavenly life and things, that is, for all who are worthy. But that still does not meet the needs of actual justice. For true, godly justice not only restores the loss, but also ensures that the sinners never cause these losses again. True justice needs to either change a sinner into a righteous person, or utterly remove the sinner from all the people and all the things that the sinner could possibly sin against. Since Satan's children cannot be made righteous, they are separated from God's creation by being placed in hell. But the spirits God's elect are able to be made truly righteous. Their spirits bear an innate ability to become holy like God. Only their flesh cannot be made truly, permanently and consistently righteous. Consequently, God will first permanently remove elect bodies of flesh. In fact, God will eventually destroy the whole of the material creation. So no sin will ever come from our flesh again. However, God will not separate the eternal spirits of His sinful elect children from all His creation, and cast them into hell, to prevent them from sinning again. For God has another option. God is able to thoroughly teach and train elect spirits to behave in His good and loving ways, even to utter perfection, until they joyfully and spontaneously do good at all times, and never sin. He completes this perfecting work on the long judgement day before they enter heaven.

The spirits of God's children were made in a way that gives them the ability to grow. The principal aspect of salvation—Christ's teaching and training of our spirits in our hearts—ensures that we will eventually become like God, utterly righteous with a holy love, never again unjustly hurting anyone, fit for heaven. Yet our bodies of flesh were made without any ability to be fully just and righteous. Our minds of flesh have no ability to truly love. Yes, our bodies can be sanctified too, in two ways, forensically by forgiveness and during the times when our spirits can occasionally express godly love through our bodies. However, there is no way the mind and body of flesh can ever learn to love consistently, unconditionally and justly, like the elect spirit can. So, for salvation, our flesh must be separated from God's heavenly creation forever, prevented from ever sinning again, done away with in death to meet the needs of justice. It is the only way we can be granted a just forgiveness of sins.

Jesus bodily death brought a just forgiveness and atonement for our spirits, and this forgiveness is granted to us during life on earth and for all eternity in heaven. But this forgiveness is for our flesh only during life on earth. Yet our flesh will partake in the sufferings of Christ, those He experienced from birth to death on earth, because we are like Him. We are spirits from God living in bodies of flesh, like Jesus was the Spirit of God living in a body of flesh. So Satan and his world order will treat us like Him. Then, eventually, this flesh must be done away with altogether, so it may be replaced with a "spiritual" body fit for heaven. As Jesus gave His bodily life for us, we also must give our bodily lives for Him and His people. If we do it right, like Jesus did, surrendering our whole lives to the works of God through God-like love, then we find abundant life. Jesus said, "Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life" (John 12:25, ESV). "For whoever would save his life will lose it, but whoever loses his life for My sake will save it" (Luke 9:24, ESV). Worldly selfish ambition steals life from the elect. There is no real

life in it. Its earthly rewards are fit only for the spirits born of Satan, so they may heap up their own pain in damnation with them. But the rewards of the elect, paid for by the sacrifices of the flesh, are all spiritual, for true and lasting joy of the spirit in the heart, even eternal treasures of God-like love.

Jesus gave His body over to a brutal death as a substitute for all whom He names and calls His people. He died in their place, so they would not need to die themselves in the body while they lived on earth. If His body did not die for our sins, then our holy God could not enter our sinning bodies of flesh to teach us His ways. We would need to cast off this flesh before our spirits could be taught His ways. Because Jesus’ body died for our elect spirits, we can now justly fellowship with our Father and with Jesus. Our spirits can be taught and trained by Jesus’ Holy Spirit while dwelling in our “houses” of flesh. Jesus purchased all the flesh that was once hunted by the just wrath of universal justice, destined for its silencing gallows. Of course, the flesh will indeed die eventually, and its every particle will perish forever with the material universe in the end. But, when flesh dies, we will be completely done with sin, through Jesus. This is not true for the non-elect, who will still have their sins of their flesh clinging to their spirits for all eternity. Jesus' body took the blows and the death that all our bodies of flesh should have received for our sins done through our flesh. And only His body of flesh could do this, not our own bodies, nor the bodies of any others. For only the body of Jesus was a fit, just and acceptable sacrifice. Only His flesh could truly pay for all the sins that we do during our whole lifetimes. Our flesh, nor the flesh of anyone else, could do this for us, because:

- *Jesus alone bears the authority to make this sacrifice on our behalf.* God the Father gave Jesus this authority when He appointed Jesus to make this sacrifice on the cross. And the Father also appointed Jesus to be the eternal High Priest over all His church (e.g., Heb. 5:4). Symbolically, in the Old Covenant law, only the high priest was given the authority to represent all God's people, both the common people and the priesthood, and make the sin sacrifice for their atonement with God in the most holy place, before the presence of God. And Jesus is the real High Priest symbolized by that old mortal high priest. Jesus is the real representative of God to man and man to God, for Jesus is fully God inside a man's flesh, walking among mankind, together with us, even forever, even in heaven. Only Jesus is truly holy, as our God, but is also fully able to sympathize with us, because His Spirit walked on earth in a weak, tempted body of flesh just like our bodies of flesh (Heb. 4:15; 5:2-10). As our true High Priest, and as our God, who is one with the Father in heaven, He alone can be authorized to act in the name of God. As a man, He alone can act on our behalf before God. Thus, all whom Jesus chooses to grant atonement through His bodily sacrifice will receive it in a way that is truly and fully authorized by God the Father. And, since Jesus commands our forgiveness, who can possibly reverse or oppose this final and irreversible decision of God?
- *Jesus' body was sinless.* God is a Spirit (John 4:24), and the Spirit in Jesus' body on earth was the uncreated, almighty, holy God. His body did not have a weak, newly created, immature, human spirit in it. Thus, the almighty Spirit of Jesus was well able to keep His body totally sinless from birth. In His sinless life, He defined what is truly righteous. He showed us how to walk according to our spirits just as He walked according to His Spirit, so we might learn to sin less in life while in the flesh, by a modest, simple life for the flesh, while expressing love for others through works originating from the spirit's mind and will. But only Jesus' body was utterly sinless (e.g., Heb. 4:15). No other person in all history has ever been sinless, nor will any other human being ever be sinless. Yet only a totally, entirely sinless body could possibly pay for the sins of anyone else. God could not appoint another sinner's body to be an acceptable sacrifice to pay for the sins of His people. For the daily wages of sin is death

(Rom. 6:23). We die a little more each day as we sin, and even one sin earns the eternal, final separation from God's creations in hell. So another sinner's death can only pay for his or her own sins, and cannot even begin to pay for the sins of another person. The one God chose to pay for the sins of His elect children had to have a totally sinless body. This does not mean a body that committed unintentional sins and is innocent of guilt, like a small child. No! The sacrifice for sin had to be completely sinless, without any intentional or unintentional sins.

- *Our Judge and Father will only accept a sacrifice as a just and equitable payment for sin if it is granted voluntarily, and God only accepts the sacrifice's vicarious payment of sin for those whom the Volunteer specifically makes the sacrifice, for the ones named by the Volunteer.* In God's law, a sin sacrifice was always made for a named person or group of people. And only those named receive the forgiveness and atonement of God. Any who are not named, when a specific sin sacrifice is made, will need to find a different sin sacrifice specifically for them. Also, every voluntary act of substitutionary justice must name each individual for whom the act is done. Otherwise it is invalid. If a voluntary, vicarious act is done to free any unnamed criminal or group of criminals that want to claim it at any time, it is not considered to be just or righteous at all. That kind of vicarious payment is actually unjust. For justice cannot let the evil ones claim that the Volunteer's act sets them free to sin again. Only if a criminal repents, and is actually becoming an acceptable citizen, is it just for a Volunteer to free that particular criminal. Of course, Jesus did sacrifice His body voluntarily. But He did it only for those He personally knew and named, for those named in the *Book of Life* before the foundation of the world (Rev. 13:8). Jesus declared He voluntarily laid down His life, but claimed to do this for His own "sheep" alone, only for those He foreknew and predestined for salvation, as God the Father authorized and commanded Him to do it (e.g., John 10:14-18). For the commands of His Father were not coercion, since Jesus is one with the Father. His will is the Father's will.
- *A body can only die once for all the sins being paid by it, even for an infinite number of sins* (e.g., Heb. 9:26-10:18). Thus, the one sacrifice of the one body of Jesus justly paid for all the lifetimes of sins accumulated by all God's children in all history, for all the elect whom Jesus, our God, named and created, or planned to create, in all history, to the end of the world. Jesus named all the elect as benefactors of His sacrifice on the cross, as heirs of the wealth worked on the cross. So Jesus only had to die once for all the sins of all His people in all time. This also indicates predestination. For how could Jesus name all those whose sins He voluntarily died for, as a sin sacrifice, unless He predestined all to be born and to be saved by Him? And a name cannot ever be removed from the *Book of Life* (Rev. 13:8), written at the creation or foundation of the world. (Note: Rev. 22:19 talks about taking a portion from the "tree," ξύλον of life, not from the *Book of Life*.) Therefore, all the elect were named at the very beginning.
- *Since Jesus greatly suffered and died as a substitute for His people, everyone whom He is saving has already greatly suffered and died together with Him on that cross which took His life.* Very often, the just love in our spirits will feel an instinct to suffer and die for our own sins. But we were one with Jesus' body, beaten and crucified. So we share in His sufferings, not through our imaginations, but in reality. A real body of Jesus was beaten and crucified for our sins, a body just as real as our bodies. So our spirits know His pain and death of the body, communicated to our spirits through His Spirit. And we also share in that suffering and death through real persecutions of our bodies of flesh in this world. We share in the sufferings and death of Jesus, because we too are spirits from God, hated by the world order. And anyone who has suffered and died in the flesh is free from their lifetime of sins in the flesh (Rom.

> 6:3-7). That one shall receive a new spiritual body in heaven, and it shall comply with all the spirit asks of it. All past, present and future sins of all elect children of God have already been justly paid, and all these sins are already forgiven through one sacrifice of Jesus' body on the cross. All that remains is to daily forget all that is behind us and press on towards the goal, repenting hourly into God's truth so we might grow in God-like love and do His works.

All our sins are paid in full by a sinless body of flesh. Now we can get busy and learn, through faith in Jesus and His words, to do good through His power. His resurrected life of His body of flesh can sanctify our bodies, making our spirits able to do His works on earth. Yes, our bodies will still sin, but less as His power and teachings grow in us. Nevertheless, our temporary and inferior bodies of flesh also will die and every atom in them will be destroyed with the earth in the end. They will never exist again. Rather, in heaven, we will receive new bodies made of a different substance, made of a spiritual substance (I Cor. 15:35-50). So all our sins have been condemned to our flesh, which will soon vanish into nothing (Rom. 8:3). Therefore, with the barrier of our sins gone, our holy God can work inside us, on our spirits. Our spirits are now able to receive God's principal promise of salvation, which is His writing of His law upon our spirits, making us fit for heaven (i.e., teaching and training our spirits to be like His Spirit). All our sins will be forgotten forever after our bodies die, all cast aside with our flesh. Thus, with the death of Jesus' body on the cross, there is now no condemnation from God for any of the elect spirits being saved by Jesus' Spirit (e.g., Rom. 8:1-2).

Nothing is left for us to do for our forgiveness and the atonement of our relationship with God, for our right to become God's children and enter heaven. Nothing can be done for our own salvation by our own hands or by the hands of any other man. Jesus did it all, and is now doing all that is needed. In Jesus, we even find forgiveness for all our intentional sins, for He has caused or will soon cause our repentance, to change our intentions. He teaches us to intend against our sins, which makes them become unintentional. Although God cannot justly forgive any intentional sin until the evil intent causing that sin is gone, all that evil intent will eventually fade and disappear from the hearts of all God's elect. All will change their intentions through repentance *into the truth*, a change which Jesus continuously grants. As we learn God's truth and His loving ways, our intentions and motives of our hearts become increasingly right. We begin to turn away from sins through godly sorrow. As our Teacher and Trainer writes His truth and His ways on our hearts, we cannot help but repent away from our sins into His ways. Our evil intentions change into good intentions, which is repentance. Since repentance makes our intentional sins into unintentional sins, God joyfully forgives them.

The work of Jesus on the cross restores our relationship with our God, and God then does the work of salvation in us—which is the writing of His law on our hearts. That is, Jesus' sacrifice on the cross allows His Spirit to enter us, and allows us to approach the Father of our spirits, leaving us with nothing to block or inhibit this relationship. After all, God has no ability to help intentional sinners, even His own dear children. For, if He helped sinners, He would be aiding and abetting their sins. Anyone who helps a sinner to sin becomes a partaker in that sinner's sin. So a helper of a sinner becomes a helper of sin, and becomes a sinner oneself, causing sin together with the sinner whom one helps. But our loving and sinless God's heart will never allow Himself to sin, to become unjust and unloving. Therefore, a just, full payment of a sinner's sin had to be made first, to justly allow for the restoration of our relationship with God, before God could begin His principal saving works in our hearts, in a way that also causes our full and true repentance. The death of God's sinless body on the cross was the only way this separation between the Father and His children could be reconciled.

Because Jesus justly paid for all our sins, God can approach us. Because He can draw near to us, He can work in our hearts to permanently stop our spirits from sinning, making our spirits fit to enter

His holy heaven. For no sinful spirit can enter the holy place of heaven until it learns to stop sinning. And, when we receive new spiritual bodies after our flesh dies, those new bodies will not be unruly like our bodies of flesh. So we shall never sin in heaven. Christ's bodily death makes our salvation into heaven possible. God's power, in Jesus and as the Father of our spirits, now bears the right to teach and train our spirits, and cannot fail to make us utterly holy and loving like Him. God can do this justly, without ever partaking in our sins, without aiding and abetting our sins done in the flesh. At times, whenever we sin, our God's Spirit may need to withdraw a little distance from our spirits in our hearts. But He still talks to our spirits even then, calling us to repent. If we do not heed Him, He may even stop talking until we respond. But, as soon as we repent, He then returns to our hearts.

Only through Jesus' death on the cross, can we be considered, in an entirely just manner, to be clean enough to allow God to help us. With the full penalty of all our sins paid by Jesus, we have nothing left owing, and possess complete legal freedom from our debt for our sins. The demons and their children may plague us with accusations and condemnation. And we also still need to repent from all our sins. But all of us surely will repent from all our sins, through the teaching of Jesus in our hearts. If an elect one is so impulsive that he or she sins seventy times seven times a day, and repents every time, still God will forgive, and has already purchased that forgiveness long ago, in full, on the cross. His predestined death on the cross even paid for the sins of all the elect born on the earth from the time of Adam until Jesus walked on earth. Abraham knew God only because Jesus paid for his sins, which allowed God to work in his heart. For Jesus' predestined death on the cross was as good as done from the beginning. So, in the reality and justice God created, we surely are truly and actually forgiven our entire lifetime of sins, and are also now being made subjectively righteous by Christ, through His teaching and training of our spirits. We have received, and are continuously receiving, our sanctification, by His power to make us holy. And God cannot fail to complete this saving work.

Therefore, we stand on faith in Jesus, in the truth that it is only because of our forgiveness through Jesus' death on the cross that our just Jesus can now justly approach us, draw near to us and teach us His ways for our sanctification and salvation. Because Jesus' body of flesh rose from the dead, His Spirit can enter our flesh, and He lives to teach and train our spirits in our flesh. It is all because of Jesus alone that we can and will be saved into heaven. No sacrament or magic prayer can cause God to do this. By the choice and will of our God, by the will of the Father of our spirits, in Jesus alone, who cannot fail, we are being made holy and fit for eternal life in heaven. By His works alone are we are being saved in a way that cannot fail. Now, by His works and will, there is no condemnation for those who are in Christ Jesus, for those being taught His ways in their spirits, for those He is saving.

The pagan teachings from middle Platonism about a supposedly "free will" are false. Man is not made holy by his own will. "For the love of Christ controls us, because we have concluded this: that One has died for all, therefore all have died; and He died for all that those who live might no longer live for themselves but for Him who for their sake died and was raised" (II Cor. 5:14-15, ESV). The love learned from Jesus compels us to live for Him. His will is to love us and to teach us to love Him, His words of truth, and all His creation, especially our family, all His elect children. So it is only His will, power and teaching that compels and changes our spirits in our hearts, that causes us to love, that causes us both to will and to work for God's will, while we live on earth and forever.

This also means that, above all, our hope rests in Christ's resurrection, perhaps more than His death. Because Jesus' body rose from the dead, He now lives eternally, and He is well able to personally teach His ways to each of our spirits individually, even while we live in these bodies of flesh. His resurrection of His *flesh* resurrects our flesh that was dead in sin, condemned and without hope. So He begins to work this new life in us while we live in this flesh. He died for our lifetime of sins done

in the flesh. So our spirits trust Jesus for the forgiveness of our sins. But more than this, we can trust Him to personally teach each of us His Word and His ways until we are fit for heaven, until we reach the fulness of the destiny for which we were born. The more we trust in the power of His resurrected life to sanctify us into abundant life, the more fully and abundantly we shall be able to live, bearing many fruits through His Spirit, fruits that are the effects of His salvation being worked in our hearts, even the good and perfect works of God, works like Jesus did on earth when He walked among us.

> “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them” (Eph. 2:8-10, ESV).

Contrary to what many say, we are entirely God's workmanship, not our own workmanship, not the workmanship of any man or institution of men. Jesus, our God, personally and freely does this work in each individual's heart through a totally unmerited, unearned and undeserved grace, though we are merely worthless, hurtful sinners. Even our faith is not from ourselves, but is a gift of God.[36] For, just as a human being does works to cause others to trust in him or her, so does God. God does works to build up our faith in Him, to cause us to put our confidence in Him, to believe in Him. All this, both His works and the faith resulting from them, are His free and unmerited gifts for us. Only do not believe in Jesus through the mind of flesh, with superstitious and blind faith. Rather, believe with your spirit in your heart, through the truth He compels you to seek, truth which He Himself reveals and teaches to your spirit, as you seek <u>first</u> the kingdom of God, not things of this world.

We must not believe man's false doctrines in false churches, but trust in Jesus alone. Now we must simply and informally read and study His Word together, with questions asked and answers given, with more knowledgeable, older men present, allowing women to listen. And let the men build a true workplace and structure for the whole church, challenging all, moving all in a forward direction. For women cannot build a structure for a family and church community. Women simply live in whatever structures men develop. For the physical brains of women are hard-wired to constantly pole for verbal or non-verbal cues, so they can respond to them. They are responders to leading cues, not the designers and initiators of primary leading cues. Thus, women invariably skew the meaning of God’s Word for personal reasons, through trained responses to cues of the flesh, even if they have good intentions and do so out of love for the ones they are trying to help. As their minds respond to cues of the flesh, they act according to what men have determined to be the right responses. Thus, if they are involved in teaching and judging by the doctrines of the church, they will invariably compromise the truth in order to respond to cues of the flesh in a manner condoned by the structure they live within. If they do this, the real meaning and wise application of truths will soon be lost and God’s structure collapses. Then Satan’s world order will influences them, providing lies to create structure for the family and church, without the women even realizing it. Women will merely exist if they are left to determine the principles by which a family and community functions. The family or church will not be able to grow and truly live. No family or community can possibly stand against the wiles of the devil through the headship of women. So let the spirits of elect men wake up and take up their God-given responsibility. Then women can do what they were born to do, focus on the details of the personal lives of their own people. The men need the women to make them aware of these personal details in the church, and to handle many of them. No church or family can function well without women. However, just and wise decisions based on just principles must be made concerning doctrine and all personal details. And only a man has the kind of mind of flesh that allows his spirit to do this.

In Jesus alone, we shall all be able to live our lives for God and for each other, helping one another, loving one another, where each one's personal strengths will compliment and make up for another one's personal weaknesses, without ignorant hierarchies and vile church politics interfering, without any need for “leaders” who are being driven by the personal ambitions of their flesh. For our entire salvation, the entire new life being built in us, is exclusively the workmanship of Jesus our God, from start to finish. Nothing but His works can bring each one into each one's own destiny, into the abundant life appointed for each elect one at the moment of his or her creation. Without these works by the Father of one's spirit, one cannot do the good works that He prepared for each one to do. But each will do them in Christ. For He predestined a unique life for each of His children, an eternal life.

Obviously, if God let us live by a “free will,” and conduct our lives by the world's ignorant, unwise, self-contradicting, irrational, harmful, unjust and unloving manipulations, literally all of us would end up being condemned to eternal hell. For none of our spirits would ever become fit for heaven, for Jesus could not work upon our hearts. None of us would ever be allowed to enter God's home in heaven, since no sin nor sinner may go there. All of us were born with minds of flesh that overcome and suppress the minds of our spirits, and some minds of flesh are more impulsive and compulsive than others, causing not only the oppression of the spirit, but the destruction of the flesh itself. It is only by God's writing of His law upon our hearts—which is the work of salvation that Jesus will complete after we die, during a lengthy judgement and correction day—that we can be saved. All the spirits He ever made in His image, to be His children, will be saved into heaven through His works of completing our love on that last day. Literally all His children will then learn to love rightly—in a just, pure, perfect, God-like way—before entering heaven. Our wise, omnipotent God, who cannot fail any task He ever chooses to accomplish, ensures this with a promise that He cannot fail to keep.

God's promise of salvation in the New Covenant

Salvation is accomplished by God Himself, primarily by teaching His ways to the spirits of elect men and elect women, so that each one will joyfully live one’s appointed destiny on earth, freed from all the manipulating, binding, oppressing delusions and lies of Satan’s world order. And God explicitly promised, in the words of the Old Covenant Scriptures, which we call the Old Testament, that He Himself would do this teaching of each individual's heart. This teaching by God is Christ’s Gospel of salvation proclaimed by the New Covenant Scriptures, which we call the New Testament.

The New Covenant is God's promise for our salvation worked through the Messiah, who is Jesus, the One whom God promised to send to Israel and Judah. For God said, “Behold, the days are coming, declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt” (Jer. 31:31-32, ESV). So God's salvation is only for Israel and Judah. God only promised the New Covenant salvation for those He took out of Egypt, for the same people with whom He made the Old Covenant—with the people of Israel and the people of the tribe of Jesus, which is Judah in Israel. So there is no salvation for anyone not belonging to Israel or Judah.

Yet Israel is a nation God Himself created through Abraham, Isaac and Jacob. And “not all who are descended from Israel belong to Israel, and not all are children of Abraham” (Rom. 9:6-7, ESV). Of course, many descendants from the flesh of Abraham, Isaac and Israel are the true, elect Israel. In fact, there is even a greater portion of God's true elect within the race of Israel than we find in other races of people. Still, the only real Israel in Israel consists of the elect alone, none but those who are

chosen by God. For God's people, God's true Israel, only includes those who are the *spiritual sons* of Abraham, those being saved through faith in God's words and power, just as Abraham was saved.

Only those growing true faith and righteousness from God, inside their hearts, are the true Israel (see Rom. 9:6-11; 4:11-12,16-18). Therefore, God does not grant salvation simply because one is a physical descendant of Abraham, Isaac and Israel. Rather, God grants salvation because one is born with a spirit that can trust in God. Now, since many Gentiles were also born with spirits that can trust in God, just as Abraham was born as a Gentile who was able to trust in God, they too are one with Abraham. In reality, the true Israel includes all those with elect spirits who are able to trust in God, all who are created with spirits that are made able to learn God's ways from God, like Abraham did.

It was before God revealed His law and before circumcision that “Abraham believed God, and it was counted to him as righteousness” (Rom. 4:3, ESV). Abraham was one of many Gentiles in the world while he was becoming truly, subjectively righteous in God's eyes, and he was being made that way through the Spirit of Jesus teaching and training his elect human spirit, like all elect Gentiles are to this day. Thus, all elect Gentiles, whom God joins to His true Israel, are true sons of Abraham, joined to God's true Israel. And the Father of all elect spirits seems to bring the elect Gentiles into one tribe of Israel in particular, into the tribe of Judah, since this is the tribe of Jesus. Of course, God is now hardening the hearts of most physical descendants of Israel, preventing their spirits from recognizing Jesus' Spirit. And God will continue to do this hardening until all the elect Gentiles enter into Jesus' tribe of Judah, in Israel. For Jesus Himself must be the Head of all, not Abraham. Abraham, Isaac, Jacob, the twelve sons of Israel, all the prophets, all the apostles and all the elect shall lovingly serve Jesus in heaven, by serving all the elect who go there, and all the creatures in heaven. But Jesus is the firstborn. He walked in Eden before Adam was formed. So He shall be preeminent, the Head. Still, at the end of the last days, after the full number of elect Gentiles have been grafted into Israel, a remnant of Jacob’s physical descendants, the remainder of the true Israel within Israel at that time, will be saved together with all those Gentiles brought into Israel, as Jesus returns (Rom. 11:25-29).

Thus, it is also evident that God intends His New Covenant to completely replace the Old Covenant in the very end, for the salvation of all the elect through the promised Messiah, Jesus. The Old Covenant and its law are in the process of passing away even now. And most elect descendants of Jacob may not know it but, after death, they will be saved through the New Covenant salvation of Jesus, by the works He began in their hearts at birth, while on earth. For they cannot be saved by the Old Covenant law. And, in a prophecy about the Messiah's second advent, God said, “**I** will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on **Me**, on **Him** whom they have pierced, they shall mourn for Him” (Zech. 12:10, ESV). Notice here, and in other Old Testament Scriptures, how Yahweh God used the pronouns “Me” and “Him” while referring to the Messiah. Both are one and the same Being. Several of the Old Testament prophecies about the Messiah do this. Whenever Yahweh God commands a prophet to utter His words about the Messiah while using a first person pronoun, it means Yahweh God is the Messiah. Jesus is that Messiah and Jesus is the whole of Yahweh God dwelling in a body. And, at the return of Jesus, our Messiah and God, Israel will repent with “pleas for mercy” to Jesus, whose body they pierced on the cross, and mourn for Him with godly sorrow. Thus, they will believe in Jesus and enter the New Covenant relationship with their God through Him. So the Old Covenant will become obsolete when Jesus returns. Only the fulfilled law of Jesus, through His Holy Spirit, will then exist.

God said the New Covenant was “not like” the covenant He made with Israel when He took them out of Egypt, that is, not like the Old Covenant (see Jer. 31:32). In fact, the Old and New Covenants are nothing like each other. For God never called the Old Covenant an eternal covenant and it is

thoroughly conditional. Nor did the Old Covenant contain the promises of God's covenant with Abraham. But compare the Abrahamic Covenant described in Gen. 17:7-8 with New Covenant described in Jer. 32:38-40. Then look at Isaiah 55:3-4, which also refers to the New Covenant salvation through the Messiah, Jesus. Clearly, the New Covenant holds the same promises of God contained in God's original covenant with Abraham, to be Israel's God and to cause Israel to worship Him. And both are eternal, unconditional, irrevocable covenants. Therefore, it is obvious that God placed the temporary Old Covenant between the permanent Abrahamic and New Covenants. And God intended to fulfil the Abrahamic Covenant through the New Covenant, through the works of Jesus, the Messiah. For nothing in the Old Covenant could ever fulfil the Abrahamic Covenant.

It is very clear that the conditional Old Covenant—especially the way it tells Israel to keep its laws through their own interpretations of it, through their minds of flesh—would actually nullify God's promises to Abraham, the eternal and unconditional promises that He Himself made to Abraham's descendants, if salvation was to be through obedience to the Old Covenant law. If Israel had to cause God to be their God by obeying the Old Covenant law, then it would not be by a promise of God that God would become their God. If each individual in Israel had to force himself or herself to worship God, then it would not be God who would cause them to worship Him. Likewise, if a state-run police force coerced the people into worshipping God, it would not be God who caused their very spirits to truly worship Him. And God must be worshipped in spirit and truth, not by the coercion of the flesh and through the contradicting doctrines invented by men. So we must admit, if salvation is to be through obedience to the laws and demands of the Old Covenant, the two main promises of the eternal Abrahamic Covenant would indeed become null and void. And it would make God into a liar.

God promised Abraham that He would serve as the God of Abraham's descendants, doing for them all that a God should do for His beloved people and priesthood. And God can only do this of His own truly free will. None can force God to take a people for Himself and serve them as their God. Then God also promised that Abraham's descendants would worship Him. Now, clearly, God was speaking of a true worship from their spirits and in truth, not fake worship through the mind and body of flesh alone. Furthermore, since God promised that Abraham's descendants would worship Him, God was saying that their worship would be caused by Him, by His power worked according to His own will. For God did not say that He would *allow* them to worship Him, nor that He *hoped* they would worship Him. Rather, God Himself promised that they would indeed worship Him. So this true worship of the real God was to come by His power and His will alone, not by man's will.

Therefore, if God Himself must fulfil these two promises, they cannot be fulfilled by men, especially not through anything done by the minds and hands of man's flesh. And, since relying on the Old Covenant for salvation would nullify God's unconditional and eternal promises of the Abrahamic Covenant, it would also nullify these same promises made in the New Covenant too. Only the New Covenant can fulfil the Abrahamic Covenant. For Paul taught that "the law *[i.e., the Old Covenant made during the days of Moses]*, which came 430 years afterward *[i.e., after the Abrahamic Covenant]*, does not annul a covenant previously ratified by God, so as to make the promise void. For if the inheritance *[i.e., of the salvation granted to God's people]* comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise" (Gal. 3:17-18, ESV). Thus, we are forced to conclude that it is the conditional Old Covenant, focusing on deeds of the flesh, that will be nullified, because it was never called an eternal covenant and it is utterly impossible to be saved through it. For salvation requires the real God to choose to be your God, and also requires God to cause your spirit to truly worship Him in real truth, in the kind of truth that is interpreted according to His opinions, not according to

any man’s opinions. Obviously, the Old Covenant is not able to nullify the prior, eternal Abrahamic Covenant, nor the eternal, spiritual, unconditional New Covenant God made after the Old Covenant.

God merely intended the temporary Old Covenant to be a tutor, an instrument used to prepare His people for the New Covenant, teaching that man's will cannot fulfil the intent of God's Old Covenant law. Only God can fulfil His law in and through His people. So the old law was just a shadow of the general shape of what the new Messianic salvation writes upon our hearts, what Jesus works in and through His people. Only God's New Covenant, worked by the Messiah Jesus, fulfils all that the Old Covenant law and teachings summarily describe. The New Covenant was needed because no man could ever cause himself to fulfil the Old Covenant law through his own will and strength. Thus, the New Covenant, with the Messiah fulfilling God's true intent for the entire Old Covenant law, entirely replaces and does away with the Old Covenant (e.g., see Jer. 31:31-34; Heb. 7:12,18-19,22,24-26; 8:5-13). Since Jesus' New Covenant works all the righteous requirements of the “law,” all the precepts taught in the Old Covenant Scriptures, all the conditions and threats of the Old Covenant are obsolete and nullified. We are, in no way, obligated to obey the Mosaic law through our flesh.

Without knowing the Old Covenant “law” (all God's authoritative teachings in the whole of the Old Testament), we would not fully comprehend the New Covenant, nor recognize our great need for it. We need that “tutor.” And, when we see the failure of Israel and mankind, how man's will abused and twisted God's Old Covenant law to cause more evil than good, we understand that we need God Himself to write His law inside us, to teach our spirits the loving and just intentions of His old law, to create new hearts inside us, to make us right and whole enough to do some real good, to truly and justly love our brothers and sisters. Jesus uses the Old Covenant teachings and “laws” to teach us the very basic principles of love. We need God’s power to reach all the way into our hearts and teach our very spirits about His words. Otherwise, God’s law can do nothing, since our minds of flesh dirty it.

That is, Jesus fulfils that Old Covenant law in us and through us. So He completely replaces it with His fuller law, with all that He intended His old law to represent to our spirits in our hearts. Then Jesus, our God, also creates a new priesthood to administer this new law (Heb. 7:12). The Messiah does not nullify the true meaning of any of the Old Covenant laws, but fulfils all those laws, down to the very smallest details (Mat. 5:17), even the real meaning of all the ceremonial laws. Therefore, Jesus uses those old precepts when He teaches us His ways, since His law is a “shadow” revealing the general shape of God's fuller ways. And God never changes. So whatever God called true in the Old Covenant law shall always remain true. Jesus did not come to edit the law, to cast out some laws and add different laws, to make what was formerly wrong into right and make what was formerly right into wrong. Jesus came because our minds of flesh, which interpreted His old law, were never able to rightly apply the spiritual principles of God's righteous love silhouetted by that shadow of the full law. The Old Covenant law is just the dark outline of the shape of the full law. The full law is the very inner nature of God Himself, represented by Christ’s body. It is not a mere shadow of His body.

Our minds of flesh resist what God's law commanded for our spirits. But, when Jesus teaches us the Old Covenant precepts and laws directly to the minds of our spirits, our whole beings (both the minds of our spirits and our minds of flesh) begin to realize just what God was truly intending to say through His old law, and our spirits grow strong enough to govern our flesh. Then we can actually begin to truly do the real works of God, in just ways that truly please God. With Jesus' Holy Spirit teaching, training, counselling and empowering our spirits, our spirits can begin to know enough to determine whether something is right or wrong, whenever our flesh wants to say or do that thing. As Jesus teaches our spirits, our spirits begin to control of our lives, instead of letting our flesh take control. And the Old Covenant Scriptures confirm what Jesus teaches to our spirits. Still, a shadow

of a person is not the real person. And God's old law is a shadow. But our salvation is the teaching of God's precepts and ways by a real Person, by Jesus, our God. The shadow has no mind or power. But the reality that makes the shadow, our Lord Jesus, has a mind and power, with authority to save us.

God's first and foremost promise of the New Covenant for our salvation in Jesus the Messiah is this: "**I** will put My law within them, and **I** will write it on their hearts" (Jer. 31:33, ESV). In other words, God will serve us as our God and cause us to worship Him in our spirits and in His real truth. God declared that He Himself, through the Messiah, who is God Himself, would do this work. We will not do this work for ourselves. Nor will any human being or angel do this work. For no man can possibly do it. Thus, by doing this work for our salvation, God fulfils His promise to make Himself to be our God, and to make us into His real people. Salvation is where God personally teaches His ways (laws or precepts) to our spirits. And these ways are the ways described by the "laws" of the Old Covenant. Of course, another very important promise for our salvation is that God will forgive all our sins (Jer. 31:34). But that certainly is not the only thing God does for our salvation in Christ's New Covenant. Furthermore, God also made many other promises in His New Covenant, pertaining to the last days and the chosen remnant of the physical descendants Abraham, Isaac and Jacob. All these promises shall be fulfilled by God by the end of the judgement day. In conclusion, the Old Covenant is indeed temporary and will be done away with, but only because it shall become totally redundant and unnecessary through the fulfilling of all its laws and precepts by the New Covenant.

Jesus is the only Head of every man

Unfortunately, thousands of very different salvations, christs and gods are proclaimed by most of the so-called "Christian" churches today. In fact, each individual creates his or her own god and religion. And most of the true elect accept these deceptions. For most elect are not accustomed to allowing their spirits to listen for the real Jesus and lack enough knowledge to be able to discern between truth and lies. So most will embrace almost any kind of false Jesus and false gospel, even a demonic spirit posing as Jesus. Paul would tell them: "For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough" (II Cor. 11:4, ESV).

Consequently, seeing all these gullible people, each preacher now strives to sell a certain brand of "Christianity" for his own profit and pleasure, either an old or a new brand name of "Christianity," where each brand has its own unique "christ" and its own unique god, invented by the makers of the brand. And each brand strives for the most public appeal, to sell its brand of "Christianity" more than the other brands. Each portrays their own man-invented christ and god as a better kind of product or merchandise than the christs and gods being sold by the other churches. For each preacher wants to draw the biggest crowd possible, so he will have greater sales, and also gain status and influence as the salesman of the month, which means he will get paid a higher wage than all the other preachers.

Clearly these "churches" have strayed very far from Christ and His original teachings, through all their ambitious striving. So I feel obligated to warn you about them. Our only real hope is to seek and follow Jesus alone, not men. Yes, we gather together as a family, as brothers and sisters. But we only accept and acknowledge whatever words and deeds truly come from Jesus, not words any from men. All men, including myself, are inept, weak, lacking love, foolish, sinful, full of errors and sins. So we simply ensure that no one but the real Jesus is our only ultimate Teacher of our spirits, the only Head allowed to have final decision-making authority in our lives. We must not be led astray by men, no matter how nice they might seem to be. We can only have one ultimate Lord, Jesus, if we

want His truly effective work of His salvation in our lives. God allows some men to exert authority over some aspects of our lives, but only under the final decision-making authority of our God, Jesus.

A true local church is a local branch of the real priesthood of Christ. But such a church has seldom gathered together in a way that could be seen by men as a “visible” church, not since the end of the first century. However, one does not need to be a member of any “visible” church on earth—and function as an active priest of God, consciously doing Christ's real works in this world—to be saved. For we are not saved by works, such as by serving in a “visible” church, and can only function as true priests when we are made ready to do so, by Jesus. For we are saved by Jesus, by His choice and by His will. And becoming a member of the priesthood of the New Covenant church, so we might do His good works in greater abundance, is an optional work of Jesus. Making us into priests on earth is not required for our salvation. His New Covenant salvation never promised to make all of His elect people into members of a “visible” church on earth, just members of His eternal church in heaven, which He certainly will do after the judgement day. Therefore, in spite of man's unfaithfulness, Jesus has been faithfully saving His elect children from the beginning of time, just as He always will save His elect to the end of time, even without making most into members of the earth's “visible” church.

Just because Jesus, since the first century, has not allowed many to serve Him in His true and “visible” church on earth, as His “visible” priesthood, it does not mean He has stopped saving His elect—through His forgiveness and the training of their spirits, causing them to love in a just, pure, God-like way. And Jesus can be the Teacher and Head of elect human spirits without them even consciously knowing it. The minds of their spirits can be continuously learning God's ways from Jesus without their minds of flesh realizing it. Without hearing a single word from the Bible, about God's ways or Jesus, God's ways can be “written on their hearts, while their *[inner]* conscience also bears witness, and their conflicting thoughts accuse or even excuse them” (ESV, see Rom. 2:12-16). Paul, through Jesus' authoritative Holy Spirit, wrote these words about the Gentiles in lands where the law of God, and the Gospel of Jesus, had never been heard, read or made known in any way. Yet his very words, “the work of the law is written on their hearts,” reveals that they were being saved.

Having the “work” or actual application of God's law “written on their hearts” is the principal promise of God's New Covenant salvation. For God’s fulfilled law is all about loving God and loving His creation in pure, just relationships. Nowhere in God's New Covenant promise of salvation does it say He must make us His visible priests to save us. Thus, it is absolutely certain that all the elect Gentiles who have never heard or read the Bible, who have never seen the inside of any church building, who have never heard the word “Jesus,” are being saved without knowing it. Consequently, we must conclude that the mind of the spirit, in one of God's chosen or elect children, can learn directly and personally from the Spirit of Jesus, our God, even without the mind of flesh knowing it.

Yes, all who believe God's Word believe that Jesus can save one without one knowing it. The spirits in the hearts of these Gentiles, who are not taught any biblical truths by men, can indeed trust the words of Jesus' Holy Spirit, without knowing those words come from Jesus. And, if they trust Jesus' words, then they are placing faith in Jesus Himself, though they have never heard the name of Jesus with ears of flesh. So the faith of their spirits is not conscious, not known in the minds of their flesh. Yet that faith of their spirits is a very real saving faith, as Paul clearly declares. For the label that we give a person and call his “name” is not as important as the attributes and character represented by his real “name.” We are saved by the authority, power, love and other attributes of Jesus. All of these do the works of Jesus. The English word “Jesus” is a label used to point to Him, and can do no good works. Now, if a Stranger saves someone, what does it matter if that Stranger does not reveal the word used as a label for others to call upon Him? With or without knowing His name, He can do His

works for those He loves. So many churches place faith in a man-invented god and man-invented "Jesus," an artificial "christ" who cannot save them. And their "churchy" faith is actually a trust in man and in false idols created by men, including an idol they call "Jesus." So all they have is a label or word, the name "Jesus." But they have neither the real Jesus nor His works in their hearts. At the same time, many who are outside the church and without the word "Jesus" in their vocabulary, are truly being saved through real faith in the real Jesus. Without knowing the name "Jesus," without hearing the words of the Bible, without men preaching and without attending church, they are saved.

Jesus always has been faithful and has always been saving God's elect children, teaching them how to love rightly, whether or not they consciously realize it is Him. All the elect, even as little children, hear Jesus' voice in their hearts, although often without consciously knowing it is His Spirit speaking to their spirits. For salvation is not something that depends on any man. It solely depends upon our God, Jesus. Yes, a true priesthood, a real church, can always greatly enhance the lives of God's elect and even the whole nation in which this priesthood might live. If the elect faithfully serve Jesus and do not worship man, Jesus will make them His priests and work through them. And a real, faithful church turns every elect soul towards Jesus, to esteem and serve Him through real truth, so there can be true inner growth and real loving fellowship with the genuine communion of all elect spirits. But, for salvation itself, such a priesthood is not essential. Salvation builds God's priesthood. It is not the other way around. It is backwards and blasphemous to say a human priesthood causes our salvation.

Unfortunately, almost none of the churches in history have ever served Jesus as a faithful priesthood, or served the world as His light, acknowledging Jesus as their only Lord and Head. Every true church, like the one established through the apostles, was usurped by a false church operating entirely through minds and bodies of flesh, by false churches that have done almost nothing but hamper Jesus' work of salvation, by turning the faith of God's people towards men and the flesh, by turning spirits away from God's Spirit, away from the real Jesus. Of course, some churches read God's Word to the people. But then they nullify those very words with the words of men. So, to fully grow spiritually, through the real salvation from the real Jesus, our spirits must once more go directly to Jesus in real prayer and in real truth, to serve Him as our only Lord and only God. Jesus must now become our only Head Teacher, granted the final word in all matters of life and faith for all people.

We are not put here on earth to build up worldly kingdoms for human men, institutions of men called churches, whose main purpose is to stroke the egos of men. True elect want to build up the kingdom of God. If we want to serve as priests of our God, we must no longer serve men, esteeming them and advancing their teachings, as though they were gods. We worship only God. Thus, we esteem only our Lord Jesus and advance His truth alone. None of God's true children were called to ensure that the wills of men might be done on earth. But all the elect are called to know the will of our God, to do it on earth even as it is done in heaven, to make parts of this earth into heaven. Let the kingdoms of men—with all their denominations, mega-churches and television ministries, with all their proud hierarchies of men and multimillion-dollar business ventures—fall by the way. We don't need them.

One thing is needful for all those with elect spirits born from God our Father, for all whose hearts inherently long to know His real truth. And that one needful thing is to sit at the feet of Jesus as His disciples, to learn directly from Him, acknowledging Him as our only Teacher and Head. Therefore:

> "Watch out that no one is leading you people away (as captured slaves) through philosophy which is empty delusion, according to the precepts of human beings, according to the orderly principles handed down from the world order, and not according to Christ" (Col. 2:8, ALT).[37]

Paul, an apostle (“one sent out by the Lord Jesus on a mission”), was writing this letter to Gentile converts in the Roman Empire, where various sects of middle Platonism were immensely popular. And very few of these Gentile converts had any background of solid and true biblical teachings. But all heard the precepts of Platonism bantered about every day, all day, everywhere they went. So we can easily guess what kind of philosophy Paul was warning them about. He was telling them to keep away from the humanistic philosophies of the Roman Empire, namely the sects of middle Platonism.

The most popular pagan philosopher of that time, and all time, was Plato. And, like almost all the Greek and Roman philosophers, Plato was a syncretist. That is, Plato created his philosophies by combining teachings from various other philosophers and religious teachers. Then the so-called “church fathers” did this as well. They invented a new “Christianity” by syncretizing the teachings of middle Platonism (which included Platonic, Stoic and Aristotelian philosophies) with the words of the Bible. They pretended the Bible was a form of Platonism, made it artificially support their new sect of Platonism. But make no mistake, Platonism was the one and only foundation upon which that new church was built. The Bible was made to conform to Platonism, not the other way around. And even if it were the other way around, their religion would still be false, for it would be a corrupted and false version of Christianity, totally unacceptable to Jesus, our God. So the early church became a sect of Platonism, not a merely a heretical sect of Christianity. They strove to invent a new religion that would be friendly to pagan Rome and at complete enmity with God Himself, a religion that appealed to Satan's world order, hoping that people would esteem them and pay them to teach it.

Frequently, like many other Platonists, the “church fathers” and medieval religious leaders denied the needs of their flesh, fasting and even punishing their bodies. This made the people sympathize with them. The fasting sometimes induced visions too, in their depraved minds of flesh, which also impressed the people and built up esteem for these men in the eyes of the people. However, the only real purpose for all this self-denial or asceticism was to make them outwardly appear to be religious.

Of course, such fleshy actions can never actually bring anyone's spirit closer to God, or God closer to them. Still, by doing such things, it made the people think these men were closer to God and God was closer to these men. Then these men also esteemed certain ones among them in the hierarchies they developed to rule their false churches, even while their inwardly arrogant leaders, who thought they could manipulate God through rituals and prayers, practised a false humility through belying words and “lowly” deeds of the flesh, like washing the feet of others. So the highest ranking men in these hierarchies were the most politically astute manipulators of all. Then they invented elaborate, pagan-like rituals of the flesh, to make the people think they were gaining the privilege of partaking in deep and powerfully spiritual things. Of course, it was all fake and meaningless. Thus, Paul said:

> “Let no one defraud you, wilfully insisting on asceticism and the practice of cultic devotion by those delivering messages, delving into what is experienced and remembered, *[each]* puffed up without cause through his mind of flesh and <u>not laying hold of the Head</u>, out of whom all the body, through the joints and ligaments, is being fully supplied and driven together, growing the growth of God” (Col. 2:18-19, ALT).

Paul warned God's people against doing exactly what these “church fathers” and medieval religious leaders did after the apostles had died. Yet most of what churches did and still do was based on these very same practices, now modified to accommodate current trends. After the apostles died, no one remained to keep “the Head” as their only Head. No church took Christ as their only Head Teacher. The true church had become very weak through its humanistic reliance on men, and unable to stop the Platonic syncretists from sabotaging the church. So leaders of the false Platonic sect bullied their

way into the church and completely took over the church, hopelessly corrupting it to the point where it became nothing but just another pagan Platonic sect using Christianized terms. These Platonic theistic humanists ruled as the heads of the churches without opposition, establishing their religious kingdoms for themselves. They took power over the people and over the salvation of the people, usurping Christ's rule. Then, to maintain power over the people, they rewarded their most faithful disciples with positions of power and esteem too. So steep hierarchical structures were built up.

Since the people at the bottom of the hierarchy thought they depended on those "superior" men to save them, and passively sat by to hear lectures uttered to them, as inferior servants of their "lords," they no longer actively worshipped by serving Christ as their only Saviour and Lord. They could not serve as priests in any real capacity, calling Jesus Himself to give each one a calling. Although they dutifully professed Jesus to be their Saviour and Lord, they actually trusted only in men to save them and to rule their hearts, not Jesus. They placed their faith entirely in man as the rulers of their own destinies. A complex hierarchy of men were their saviours and lords. And this remains the state of the church today. Just as Israel, in times before the Messiah, remained totally unfaithful throughout most of its history, so too has the New Covenant church remained tragically unfaithful to this day.

In light of what has been happening throughout history, I cannot emphasize enough the need for God's children to go directly to Jesus, instead of to men. Only our living and resurrected Jesus can make us into His disciples and into His true priesthood. All the very spirits of the elect must go to His Spirit. And their minds of flesh must not go to men to find either salvation or a calling into the priesthood that our Lord calls His church. Only Jesus can give our spirits any ability to rule our irrational and dishonest minds of flesh, in a way that builds God's kingdom on earth. And, by itself, the foolish and inept intellect of the brain of flesh cannot possibly comprehend the truths of God, nor honestly interpret and apply these truths to earthly matters. So the very spirits of the children of God must approach the Spirit of Jesus for all this. They must learn directly from Jesus with their far more rational and intelligent minds of their spirits. There can be no intermediary between a child of God and Jesus. We cannot pray to any human "saint," nor any other entity. We must go straight to Jesus.

Since a man can never, ever adequately take charge of anyone's salvation, a man cannot take any disciples for himself, nor take credit for anyone's salvation. Rather than make disciples for himself, every true preacher must turn all people to Jesus, to have Jesus become their foremost Teacher, their only Head, the only Lord with authority to make all final decisions in all matters of life and faith:

> "But <u>you are not to be called rabbi</u> *[here Jesus forbids any mature male disciple (elder/pastor) in His church to allow the people to call him by any title of esteem such as 'Rabbi John,' and 'rabbi' is equivalent to titles like 'pastor,' 'reverend,' 'elder' and so on]*, for <u>you have one Teacher</u> *[This refers to a διδάσκαλος, a teacher of doctrine, one who proclaims truth, explains its full meaning and trains disciples to practice wise principles pertaining to a good life and true faith. Jesus is the only διδάσκαλος in the whole church, the only Teacher with final decision-making authority in all matters of life and faith. Also, this term is equivalent to the title 'doctor,' which means 'teacher' in Latin.]*, and <u>you are all brothers</u>. *['Brother' is used in this context as a technical term referring to fellow disciples of the one and only Teacher.]* And <u>call no man your father</u> on earth, for <u>you have one Father</u>, who is in heaven. <u>Neither be called instructors</u>, for <u>you have one Instructor</u>, the Christ. *[Here the term translated as 'instructor' is καθηγητής, referring to anyone who leads, guides or makes judgements for others, literally any kind of teacher, judge, ruler, guide or leader of any kind. In other words, Jesus is here forbidding any kind of title of esteem that sets anyone apart from the others. Jesus commands us to call each other by our names, just as people called the apostles by their names (Peter, Paul, John, James and so on). The people even called Jesus by His name alone, and seldom called Him 'Rabbi,' 'Pastor' or*

> *'Doctor Jesus.']* The greatest among you shall be your servant. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted" (Mat. 23:8-12, ESV).
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> "Now I want you to understand that the Messiah *[Jesus]* is the Head *[the only Teacher and Lord with authority to make all final decisions]* for every mature man, yet the mature man is a head *[bearing the quality of headship]* for a mature woman, while God is Head *[bearing the quality of headship]* for the Messiah" (I Cor. 11:3, ALT).

I repeat, God's Word tells us to "watch out that not anyone is leading you ... according to the precepts of human beings" and "not according to Christ." For we should be "laying hold of the Head, out of whom all the body ... is being fully supplied and driven together, growing the growth of God." The reason for this is that "Christ is the Head for every mature man." This confirms that the teaching and command of Jesus in Matthew 23:8-12 was still practised by the apostles long after the death and resurrection of Jesus. For the Head of all the brothers, all the male disciples, is the Teacher. So we still live by that teaching: "You have one Teacher, and you are all brothers," and "you have one Instructor, the Christ." And we can call none of our own teachers by titles like 'rabbi,' 'pastor,' 'father,' 'doctor' or anything else that sets them apart from our other brothers. Of course, almost all churches like to invent nonsense to try to nullify these direct commands and teachings of Jesus. But, clearly, these words all apply to the true church forever, and can never be honestly dismissed as irrelevant to the modern church. For these teachings are essential for our salvation. There can be no salvation unless we make Jesus our only Teacher. For, if Christ is not the only Teacher and Lord of each individual in the church, then the principal salvation promise of the New Covenant in Christ Jesus cannot be fulfilled. Our salvation is by God fulfilling His promise that He Himself will write His laws, precepts and teachings upon our hearts. The only way we can be saved is if God Himself personally teaches His ways to our spirits in our hearts. Therefore, since Jesus is God, this teaching must be done by Him and by Him alone. Any interference by any man or woman will only hinder or outright stop the process of salvation. So, if any church calls a teaching elderly man by a title of esteem, such as "Pastor Jim," it is not a real church at all, and that church is actually striving to hamper or stop God's own real works for our salvation. Of course, on the judgement day, Jesus will indeed save all of the true elect trapped by that deceiving church. However, He will need to save those deceived and deluded ones through the painful "fire" of His rebuke. So avoid such churches!

Those men who make themselves into "pastors," "fathers" and spiritual guides waste the time and lives of the elect, making their lives count for nothing, by causing them to follow men instead of Jesus. All true preachers do just what the apostles did, call all the elect to become Jesus' disciples.

While Jesus walked in a body of human flesh on earth, the main focus of His ministry was to make and teach "disciples." He came as a Teacher and Rabbi, as the Head of many disciples, who were His body of people, the true church. Jesus alone was the true Head of that body of people, while He lived in a limiting body of flesh. And now that Jesus rose from the dead and lives, He still serves as their one and only Head Teacher. But now Jesus can fulfil the promise of the New Covenant salvation in a far more powerful way, by speaking directly to the spirits of all His disciples individually and personally. He no longer speaks in a way that is filtered through their dull ears and rebellious minds of flesh. Now Jesus can personally and directly teach each and every individual disciple, all day and every day. Now we can truly learn to be His functional and effective body on earth, serving as His own mouth that speaks to the people, and as His own hands that help the people with their spiritual, emotional and physical needs, as we do all in love and in His name alone. Now Jesus can even grant spiritual gifts to many bodies in His body of His church, to His royal priesthood. He can now let His most trusting disciples prophesy His words and vicariously perform His supernatural works of love,

many compassionate miracles. Before Jesus ascended, He could only let the Jewish prophets and a few disciples act in His name (in His authority and power) on rare occasions. But now He is able to permanently use all His disciples for His works, by His personal training of individual, faithful souls.

So, now that Jesus rose from the dead into heaven, He still lives to be our Teacher and Head, even in a far more personal and effective way than He did while He walked in a body of flesh on earth. But, if men usurp His role, and make themselves into the heads of churches, Jesus must abandon those churches. For those churches cannot be allowed to be Christ's body, since the real works of God can never be done through the authority and power of any man's name, or through the name of a human institution headed by men. To attempt to do works of God by the power, will and authority of one's own name, or any human name, is to practise theistic humanism, not Christianity. True Christians do God's works in Jesus' name alone, according to His commands, power, authority, will and teachings.

Even the so-called "spiritually gifted" churches—with charismatic leaders who teach people to pray from their minds of flesh, then falsely "prophesy" according to their own imaginations, and may even sometimes work miracles through the power of deluding demons who take souls captive to endless cycles of meaningless emotional "washings" of the mind of the flesh—are actually theistic humanists. For all that is done in their churches is done through the flesh of human beings, and all their lords and heads are human beings. God has no say there. Only if a church truly follows Christ as their only Lord and only Head, and does all things (whether common or miraculous) according to His will, for the teaching and training of their spirits, can a church function as the hands and mouth of Jesus on earth. Only if Jesus does His works, according to His will, through His people, can those people perform the very same works He did on earth when He walked in a body of flesh among us.

If some might manage to work "miracles" according to the wills of their own fleshy minds, those works will be either fake or else demonic, and those workers will not truly belong to the real Jesus. They are not real Christians, not real disciples of Jesus, for they do not do His will (Mat. 7:21-23). Jesus rejects them because they never even try to do His will, and refuse to repent when they oppose His will through sin. Jesus owns the true church. So its people esteem and serve Jesus through love for Him and His people. They carefully seek His opinion in all matters, His interpretation of His own words in the Bible and His will for all deeds of life and faith. Thus, true churches function in a very flat hierarchical system, with Jesus as the Head and Lord of literally every man in the church, where all men and women are ultimately and directly taught, trained and governed by Him. The true church is so spiritually centralized in Christ Jesus that it is forced to be totally decentralized with regards to the leadership of men. We mysteriously work together, in perfect unison, without human directives. Many of us, scattered about and not even knowing the the others exist, will often work together on various aspects of the very same task, striving together as one mind to accomplish the same purpose.

The spirits of literally all elect individuals and families are able to serve Jesus so directly that there comes a point where there is no need for human lords or governing institutions of men to bind them into a coercive service. Yes, Christians usually gather and work in groups, but with total freedom, not by the manipulations and coercions of men, not owned by human lords. In a true church, all can work together in harmony, without human authorities to bind them, strictly through inner obligations of their spirits to hear and do Christ's will, through love for Jesus and the other disciples. In this way, His disciples can do His real works, truly in His name, by His commands and according to His will. When we become able to work in this way, He will cause His real power and authority to work through us, to effectively accomplish both His common and His miraculous works of love for His creation. When we are truly sent by Jesus, to speak and act in His name, we will not rely on the wills and power of men, but on the will and power of Jesus, our God. We will place our faith in Him, not

in man. We wills serve Him, not man. Jesus will be our Head and Lord, not men. Man's reliance on man, instead of Christ, is the real reason for the cessation of all the spiritual gifts in the church. God withdrew the spiritual gifts from all the churches by the second century, when men took over as the heads of all churches, and when they forsook Jesus and took up the religion of theistic humanism.

Remember, the principal command of Jesus Christ's "Great Commission" was for us to make disciples *for Him*. We are not to make disciples for ourselves or other men, and not to teach them man's opinions. At the very most, Jesus might command a few men to act as His faculty assistants, by "teaching doctrines to them, to guard all things, as much as [Jesus] gave us charge over" (see Mat. 28:18-20). And if Jesus chooses some elders for this work, they must to do all in His "name" (i.e., strictly and solely by His authority, according to His will, just He commands them to do it).

I must reiterate the fact that our God Jesus must be our only authoritative Teacher and Head, because the main promise of the New Covenant for our salvation is that God Himself will personally "write" His "law" on our hearts (e.g., Jer. 31:31-34). The promise is not that we ourselves will write His law on our own hearts, nor that any other man or creation will do so. Rather, the promise is that God Himself will personally teach His ways to each of our spirits in our hearts. And, since God's law can be entirely summarized by only two commands (i.e., the commands to love God and to love your neighbour, see Mat. 22:37-40), it means that the main promise of the New Covenant's salvation is that God Himself will personally teach us how to love in a pure, just way, in the same way He loves.

Since the principal distinguishing characteristic of God is love (I John 4:8), and God alone knows how He created love to function, only God can teach us how to love rightly. All real, genuine, God-like "love is from God, and whoever loves has been born of God and knows God," but "anyone who does not love does not know God" (I John 4:7-8, ESV). Jesus told the religious zealots in the church: "I know that you do not have the love of God within you." (John 5:42, ESV). This was why they did not believe the words of Jesus, because they did not know how to love. And they did not know how to love because God was not in them. For God is love. Since God teaches us how to *love* when He writes His "law" on our hearts, and because His strongest identifying attribute is *love*, we are forced to conclude that, when God Himself teaches us His law, He is also teaching us about His very nature. When God is teaching us to love by teaching us His fulfilled law in Jesus, we begin to know God Himself. Thus He said, "no longer shall each one teach his neighbour and each his brother, saying, 'Know the Lord,' for they shall all know [God], from the least of them to the greatest" (Jer. 31:34, ESV). All God's children personally know God because God Himself personally teaches them how to love rightly, and thus teaches them about Himself, since His principal attribute is this kind of love.

Those truly being saved by God Himself will not need anyone to teach them about God or His defining attribute of love. Yes, God may employ some men as agents who assist Him in teaching others. And He will often use His Word, sometimes without a human teacher, to teach us His ways. He also uses the events of our lives, and other things, as instruments to demonstrate and illustrate His teachings. However, Jesus' real salvation is ultimately a process that must be worked entirely and exclusively by Himself. To be saved according to His promise, we must be "His workmanship" (Eph. 2:10), trained by Jesus Himself to do good works of God-like love, not a workmanship of men. Only God Himself can "circumcise our hearts," cutting away the influence and power of our flesh from our spirits—so each will love Him with all one's heart and soul, so each may live (Deut. 30:6). Only God Himself can permanently seal our spirits as His possessions, set aside for His purposes.

This teaching and training of our spirits by Jesus is far more important than the forgiveness of our sins. For, if we were forgiven, but Jesus did not make our eternal spirits fit for heaven by teaching

His “law” to our spirits, we would be cast into hell after we died. If our spirits were not made holy, if our spirits were not inwardly sanctified by the works of God’s Holy Spirit, it would be irrelevant as to whether or not we were forgiven. For we could never be allowed to enter heaven if our spirits still remained unloving and sinful. No impure, sinful thing is allowed in heaven. True justification always requires the process of inward sanctification by Jesus’ inward teaching and training of the spirit. Only with this sanctification can God allow spirits into heaven, only if spirits can spontaneously do what is good and loving at all times, only if they are made totally subjectively righteous. So God does not simply forgive. He does not merely impute us with Christ’s righteousness. Rather, the imputation of Christ’s righteousness is granted to us temporarily, and only because Jesus is fully able to transform our spirits into subjectively righteous and loving spirits by the end of the judgement day. If Jesus did not have the ability to complete the full sanctification of our spirits, God would not be able to impute us with any of His righteousness. The imputation depends entirely on His ability.

An imprisoned criminal will not be freed into the hands of a benefactor unless that benefactor is trusted enough to guarantee that the criminal will not commit crimes while under his supervision. It is the benefactor who takes responsibility for all the criminal does while under his supervision. In this way, the criminal is granted the imputed righteousness of the benefactor, enough to walk freely in the world as a citizen. And the benefactor will not release the criminal from his close supervision, to act autonomously, until the benefactor is certain that the criminal is ready and able to act rightly. This was originally the basis for our parole system. But Jesus is more able than any parole officer.

Of course, it is also true that God will not teach His ways to anyone who is not first forgiven and forensically justified, until all the facts about the election of one’s spirit are established for the future judgement day, until one's relationship with God is justly restored. Therefore, we could not receive the principal salvation promise—God's personal teaching of our spirits through the Holy Spirit of Jesus inside us—unless we first received forgiveness and atonement through Christ's work on the cross. Nevertheless, neither can we enter heaven unless Jesus also undertakes the daily work of teaching His ways directly to our spirits, and then perfects our righteousness in just love on the final judgement day. Therefore, when churches turn the people to human heads and human teachers, instead of directly to Jesus as their only Head Teacher, they nullify His principal work of salvation.

Look again at Matthew 23:8. In that Scripture, the word “brothers” was used as a technical term referring to all the male disciples who followed the same Rabbi together, the male disciples of Jesus. Every disciple would refer to every other male disciple as his “brother.” For, in those days, a rabbi was not just a teacher who simply lectured strangers from a podium. Rather, a rabbi was a teacher who maintained a deep, personal and intimate fellowship with his disciples, a mature man who loved them like a father, over a period of many years, personally guiding them into a biblical way of life.

A good rabbi involved himself with every aspect of each disciple's life. He personally interacted with his beloved ones, answering all their questions, whether they asked Him in private or in public. He (together with his wife) fed and healed the hearts and bodies of his disciples, lifted burdens with them, guided life all the way to the grave, and generally shaped all into one close, wholesome, godly, loving family. A good rabbi functioned as the head of his family of disciples. This is how the word “head” was used in the first clause of I Cor. 11:3, which calls Jesus the Head of every mature man.

Also, due to the personal nature of his work, a rabbi did not make disciples of anyone and everyone who came to him. Nor did any organization assign disciples to him. A disciple did not choose his rabbi. Rather, by necessity, a rabbi had to personally choose all who would become his disciples, those He loved. And He often chose an inner group as well, to work as His assistants in teaching and

training the other “children” of his immediate “family,” and even to help teach and train others who were not disciples, those considered to be His extended “family.” And he would usually send out this inner group of more mature male disciples in carefully chosen pairs, so the strengths of one would compensate for the weaknesses of the other. Then a rabbi also possessed the authority to dismiss any whom he deemed unfit or unworthy. For there were many who sought to become disciples of a good rabbi—not solely to learn about God's Word, but to elevate one’s own vain status in selfish ambition.

In those days, good rabbis held a high status in the Jewish community. The majority of rabbis received much respect and esteem. So, if a good rabbi chose you as his disciple, you would be foolish if you refused to follow him. For, if you became his disciple, your people would begin to credit or impute you with much of the same esteem given to that good rabbi. The people would assume that you, as the good rabbi's disciple, were taught and trained in a way that would make you like the good rabbi, that you would meet his standards of righteousness and be conformed somewhat into his image. But, if you rejected that good rabbi, you would be seen as one who rejected all the good that the good rabbi represented. So the people would see you as an ungrateful, wicked fool.

In the same way, if we truly follow the real Jesus, when He chooses to teach us as our Rabbi, we too are imputed or credited with His righteousness. But those who pretend to follow Jesus, while they actually follow men, will slander Jesus' good name, through their false words and false deeds. Thus, it is critical to follow the real Jesus, so we might be truly conformed into His image. For Jesus is the only real Rabbi, the only one worthy of emulating, the only one with perfect teachings. Furthermore, all the works that our God Jesus begins, He succeeds in finishing, without any possibility of failure. So, if Jesus chooses to teach us, and begins to disciple our spirits, we know we will someday reach our destination and goal. There is no such thing as failure with our omniscient, omnipotent God. But, if a chosen one flees from Him and does not follow Him, he or she is indeed an ungrateful, wicked fool. In the end, Jesus will find each and every elect spirit and complete His saving works upon them all. Yet the resisting, worldly elect will waste much of their lives, each day they avoid His calling.

In some instances, a favoured disciple of a truly great rabbi was treated with much higher esteem than a full-fledged rabbi. For example, when Paul was a disciple of Gamaliel, who was a renowned leader of the Sanhedrin (the council governing Jewish religious affairs all over the world), Paul became a voting member of the Sanhedrin. Meanwhile, the vast majority of full-fledged rabbis would not even dream of being granted such an honour. So it was better to be Gamaliel's disciple than to be a common, independent rabbi. Considering this, how much better is it to be a disciple of our God Jesus, than it is to be a disciple of a rabbi, pope, priest, pastor or leader of any church or religious organization on earth? It is far better to be His disciple than to be any kind of church leader. How much more shall we be esteemed before God, and granted His power over spiritual matters, as a light to this dark world, if we are faithful disciples of the greatest Rabbi, Jesus, our Lord and God?

According to the Bible, a true rabbi must equip each individual disciple for his or her God-ordained work of service to God and His people, the very work that each inwardly desires most, and is best suited to perform for the good of all. The rabbi also edifies all, till all become united in one harmonious truth from God, until all become intimately familiar with the real God through a right knowledge of Him, until all grow to be of one mind and one purpose through their mutual trust and confidence in God. And none but Jesus can do all this. All truly mature and faithful male disciples whom Jesus chooses, will send all the other disciples to Jesus. Yes, they will teach and train in some ways, but they will do these works in His name, in the same ways He taught and trained them, seeking to accomplish exactly the same goals, Christ's own goals (see Eph. 4:11-16). And they will tell their brothers and sisters not to rely on wretched, foolish human elders, but on Christ Himself.

Naturally, the world has seen many kinds of “rabbis,” which men might call pastors, priests, bible teachers and so on. Now, in all worldly religions and institutions, after one learns all that these very limited “rabbis” can possibly teach, one will then graduate to become a “rabbi” oneself. As each generation of imperfect “rabbis” dies, a new generation of imperfect “rabbis” rises in its place, and usually more refined in their errors than the last. In fact, it can be said of some of these “church leaders” that they make their disciples twice the children of hell as they are themselves (Mat. 23:15). On the other hand, if Jesus is one's only Rabbi, then one can never learn all He is able to teach. So one can never graduate to become a “rabbi” oneself. One can never gain any independent and final authority to judge and teach one's own disciples. For, to become an autonomous rabbi, one must first learn all that one’s Rabbi, Jesus, can teach. One must first “graduate” and judge teachings oneself before one can become an authoritative rabbi, before one can become the final authority for others regarding matters of life and faith. Of course, all the elect will “graduate” later, after death, after Jesus finishes teaching our spirits on the judgement day. But, in the meantime, all disciples of Jesus remain His disciples. Jesus remains our Rabbi until we enter heaven. For, while we remain in flesh on earth, we are disciples with relatively infantile, ignorant spirits. Also, Jesus cannot die and leave disciples to take over as imperfect rabbis. For Jesus lives forever. So no man can ever become a rabbi, with independent authority to judge and teach others in the church. All true disciples of Jesus perpetually remain the disciples of Jesus. And, since Jesus never changes, never grows corrupt or weak, His *true* church, with true faith in Him, can never change. Christ’s true church can never become corrupt and worldly. Only those who leave the Rabbi, and form their own churches apart from His true church, become corrupt and worldly. As John said, “They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us” (I John 2:19, ESV). A true church remains in Jesus.

Of course, if a disciple grows relatively mature, Jesus may send that disciple out to assist Him in the task of teaching, counselling and helping other disciples who are less mature. Or Jesus may send out a disciple who is particularly gifted in one aspect to do one specific kind of work, although that one is not at all gifted in other areas of knowledge or ability. Rabbis always did this in the past. The old disciples helped the young, the more able workers helped the less able workers, the better scholars helped the less able scholars. But, with Jesus as our Rabbi, whenever He lets us help, it is like a father asking a two-year-old infant to “help” him. That “help” causes Him far more trouble that it would be to do the work Himself. Yet Jesus still calls us to help Him because we learn by doing. Helping Jesus is part of our training, and Jesus wants us to train us to do as much as possible. So a disciple of Jesus may be sent to serve Jesus, the Head Teacher, in some work or as a tutor, like a “faculty assistant,” just as the apostles and other disciples served Jesus in the first century. But Jesus does not need anyone, not even the most mature disciples. And even the most mature one's help is actually a hindrance, so Jesus never allows anyone to serve Him as a teacher or rabbi, as one who bears any kind of final decision-making authority. None are granted any personal authority. Female disciples are sent to help with the teaching of other female disciples, while male disciples help with the teaching of both males and females. But none are ever granted personal authority over anyone!

If a disciple does acquire enough knowledge or skill to be able to help another disciple, he or she must do so in the “name” of our Rabbi, Jesus, not in one's own name. That is, each disciple must assist our Rabbi by the commands, teachings, power, resources and authority of our Rabbi Himself, according to the will of our Rabbi Jesus, not according to one's own will and one's own opinions. For, while a disciple is a disciple, he or she cannot be entirely trusted to say or do what is totally right. Ultimately, only Jesus, our Rabbi Himself, can bear all final authority, to decide all matters of

life and doctrine (faith), to maintain the unity of His disciples as a loving, close-knit family working with one mind and for one purpose, effectively doing His works on earth according to His will.

With only a few, small, bad teachings, an imperfect human rabbi can cause extreme damage and work terrible destruction in the lives of his disciples, or even hurt many outsiders. Even the best human rabbis can only manage to build a very limited and faulty family of disciples, and can only keep themselves from causing great harm or death if God, in His mercy, prevents those rabbis from causing too much harm or death. This is why the Father of our spirits gave us a perfect and eternal Rabbi, Jesus, the Messiah, God among men. Only Jesus possesses all the power, knowledge and wisdom to do all that is necessary in us and through us—for our own good, for the good of others, and for our Father's glory. Only Jesus is completely sinless and totally loving, even willing to die for His disciples. His righteousness is perfect and pure, just and wise, always producing the best results for all who trust Him. So, if our spirits place our confidence in Him and His teachings, refusing to follow any human rabbis, His righteousness is not only taught to us, but also imputed to us as well.

I repeat: Jesus rose from the dead and lives forever to be our “Head,” the only Rabbi with final decision-making authority over every disciple, male or female. Only He is able to personally teach, train, rebuke, discipline, coach, counsel, comfort and encourage each and every individual's spirit until he or she reaches maturity. Our Rabbi will also call, teach, equip and send out many mature male disciples, about a tenth of the mature men in every church, to assist Him in His works of teaching, correcting, judging, guiding, defending and equipping all the other disciples in the church. He enables all to share in the family works of caring for one another and needy outsiders. But all these teaching elders are equal brothers to all the other men in the church, and hold no authority to speak or act in their own names. They can only speak and act in Jesus' name. Only what a man or woman says or does in the name of Jesus can bear any power and authority. In the end, only Jesus remains the Head Teacher of all, the only power and final decision-making authority over all men.

Since we all remain disciples of Jesus all our lives, it means that no man among us can take disciples for himself, or become a rabbi, or be called by a title that esteems him over his brothers, a title like “rabbi,” “pastor,” “father,” “doctor” or “lord.” Every brother and sister must instead lead others to Jesus, so they might become His disciples, if He chooses them for Himself. This is how it worked in the New Testament times. The apostles (the men whom Jesus chose to send out on missions) were the most mature of all His disciples. Yet not one of the apostles ever allowed himself to be called by a title like “Pastor Paul” or “Rabbi Peter.” Not one ever took a single disciple for himself. If you read the New Testament carefully, you will see that all the apostles always addressed all the other men as their “brothers,” and all the women as their “sisters.” That is, the terms “brother” and “sister” were technical terms used to address a fellow disciple, one of equal status. And, whenever they helped any to become disciples, all those disciples were always called *disciples of Jesus*. None were ever called disciples of the apostles, nor disciples of any human being. And this is how it always should be, as long as Jesus remains alive to be our Head Teacher. To do otherwise is to deny His resurrection. In fact, as I have already mentioned, to not be taught as *Jesus' disciple* is to cast aside salvation itself.

Likewise, it must be emphasized that not all who claim to choose Jesus as their Saviour are actually chosen by Jesus to be His disciples. Just because one claims to be Christ's disciple does not mean one is indeed Christ's disciple. Usually, one who claims to be a disciple of Jesus is actually a disciple of some other man or some institution of men. You can recognize disciples who are truly chosen by Jesus through the fruits produced in and by their spirits, as Jesus' Holy Spirit teaches their spirits (Gal. 5:22-23). First, you will be able to hear real truth from their hearts. Later, you will observe other godly, long-term effects of the beliefs they hold, manifesting in God-like love, in the words

they speak and in the deeds they do. Yes, some have more impulsive brains of flesh, and may do less through their bodies of flesh. Nevertheless, all the true disciples of Jesus will spontaneously strive, from the spirit in the heart, to be like Jesus. And, if Jesus calls you to become His disciple, a member of His church, the priesthood, to serve Him as a light to the dark world, “Therefore, brothers, be all the more diligent to make your calling and election sure, for if you practice these qualities you will never fall.” (I Pet. 1:10, ESV). Only if a disciple is daily learning to become more like the real Jesus, and learning more about God-like love each year of one's life—the kind of love built on a foundation of genuine truth, since no love can truly be built on a shifting, clashing, self-contradicting foundation of delusions and lies—can that one be called a real disciple of Jesus. If one claims to be a disciple and is becoming more like the men of worldly churches, one is a disciple of those men, not of Jesus.

The lives of the elect and the non-elect

I repeat, as disciples of Jesus, we will not become entirely like Him until after we die. Our God Jesus will complete and perfect literally all the elect children of God together on the same day (Heb. 11:40), on the judgement day in heaven, after death and after the end of the earth—all past, present and future elect, those who became conscious disciples and priests of God as well as those who did not. He will perfect each one individually, according to what is required for his or her inwardly desired destiny in heaven, after this life on earth. For this life on earth is like a training ground for one's spirit. This earthly body and life is like a weight that our spirits must carry daily, to make our spirits stronger, until we receive permanent, new bodies in heaven, bodies not made of rebellious flesh, but made of a spiritual substance that obeys our spirits (e.g., I Cor. 15:50, cf. 15:42-44, 51-54).

Unfortunately, some elect seem to make better use of this training ground, while others do not seem to do so as much. Yet even this is not entirely a man's decision. For Jesus controls all destinies and He has chosen each elect one for a different destiny in heaven. So each elect individual's life on this earth prepares that one to perform a different role in heaven, in serving the immeasurable multitudes of creatures that will be there. Each different kind of life on earth prepares each spirit for a different kind of work beside one's Father and Jesus in heaven. So, if an elect one is making poor decisions on earth, and never serves as a true priest in the church, that too was ordained by God, so that elect one can serve a different role in heaven. For, just as some of the Levitical priests served as carpenters, farmers, stone-masons, guards, singers, musicians and so on, and not all served as teaching and judging priests, so too not all the elect will serve as teaching judges in heaven. Also, the teaching judges were of many different sorts and kinds, each with a different role. Thus, if we try to force every elect one to be the same kind of “Christian,” we will be striving against God's will. Only some elect are called to be conscious disciples of Jesus, to be priests serving this world as His true church. We must realize this. Each elect one must simply do whatever Jesus gives one's hands to do each day and leave all the inward saving works to Jesus Himself, with humility, trusting Him only. For we cannot trust ourselves. We can save no one, heal no one, do nothing good. So we leave all to Jesus.

One thing is certain, it is not a personality cult leader or a man dressed in robes patterned after the robes of ancient Roman pagan priests, standing on a stage and lecturing to people in an institution well organized and run by man alone, that will ever cause any real progress in Christ's salvation. And a teaching, judging priest is not to be esteemed above the others. For God Himself is also a builder, farmer, singer, musician and so on. We can deem no heart's occupation to be less or more demeaning than any other. So we cannot esteem any man as the head of all, giving him authority that belongs to Jesus. In fact, the delusion of esteeming one man over others has always been granted to people and nations of this earth as a punishment from God, whenever they refused to trust in Him. God hands a

rebellious people over to such delusions when their hearts refuse to hear Him as their Lord and God. For example, God taught this lesson to His church of Israel when they rejected Him as their only King. God warned them that human judges (rulers) would exploit them (I Sam. 8:4-22). In fact, His worst punishment is to abandon a people to the delusions of humanism, the religion that worships man, so they might esteem man, trust in man and build man-made institutions that exploit man for men. Even if man worshipped sinless animals, instead of their Creator, it would be a great sin. But to worship sinful men is far worse. It is, by far, the most dark, evil, irrational, vile delusion of all. This is why humanism will be the religion of the future world leader, the beast, who is Satan's messiah.[38]

It is never because a man is more holy than others that causes his prayers for another person to bring healing, blessings and salvation. Yes, God hears the prayers of His elect, and not the prayers of those whose spirits come from Satan. And, yes, the elect learn some true and loving righteousness. So God also hears some elect more than others. But this is only because those elect hear Jesus more in their hearts, and more often pray according to God's will, not according to their own wills, especially not according to the wills of the emotions and intellects of their minds of flesh. “And this is the confidence that we have toward Him, that if we ask anything according to His will he hears us” (I John 5:14, ESV). God does not heed the prayers of one man more than the prayers of others simply because that can make himself look more holy and righteous than others by wearing fancy robes and by performing physical deeds that look religious to the superstitious eyes of the eyes. We can have absolutely no faith that Jesus will ever grant any of our requests that are made according to our own wills. For nothing but Jesus' personal will and power can do what we ask. Jesus only does what is according to His own will, not what is according to man’s opposing will. And Jesus only wills to do what complies with His Father's will. But the Father only wills to do what He predestined from the very beginning, for the good of all. An elect heart's simple faith in Jesus and His words, a pure and humble trust in His power and truth, allows Jesus to glorify the Father through that elect one, by granting that one's humble requests in prayers made from that elect spirit according to Jesus' will. As our spirits long to do what Jesus also wills to do, we pray for that. Then Jesus grants those requests.

So our Father, through our Lord Jesus, will grant His healing, His counsel of prophecies, and other blessings of salvation through the prayers of any of His elect, if an elect one prays according to the Father's will, from the heart, as one's spirit is prompted by Jesus' Holy Spirit. But the minute a man esteems himself above his brothers, and takes glory for himself, there can be little or no healing, prophesying, blessing and saving worked by Jesus through that man. If one takes an esteeming title as a “holy man,” and puts on a clerical robe, or lets others call him “pastor,” he becomes a rebel against God's commands, a corrupter of truth. For all men are just ignorant sinners. And promoting the esteem of men is promoting rebellion against Jesus, the King and Head of all, usurping His position and authority over all. So this is a sin against God's first-order commandments. Thus, it is a sin worse than murder or sexual immorality. Then false preaching is a sin against God's third-order commandments, worse than murder. And, if one promotes a particularly strong worship of man, God often abandons one to many other sins too, even sins of murder and sexual immorality, although one may condemn such sins from the pulpit. God casts them into the darkest delusions and hypocrisy. So let us confess that there is no respect of man by God, that God alone, Jesus alone, is our Saviour and Head Teacher. There is no other. We rely on Jesus alone. The flesh and the world order keep turning us away from acknowledging this fact. But our hearts must keep returning to it, over and over again.

There can be no such thing as a holy person, place or object that can impart spiritual blessings to a person. A holy place is wherever God chooses to reveal Himself to a person, which can be anywhere at any time. And, even if God is currently making a place holy for one man, God will not necessarily

make that same place holy for another man standing right beside him. For a place can only ever be counted as holy if God is revealing Himself or something of Himself. And Jesus may reveal Himself to one and not to the other. Thus, no person, place or thing can ever be holy in and of itself. Only God Himself can be holy, and only He makes people, places or things holy by His current presence.

Therefore, God does not hear prayers and save one because one goes to a holy man or a holy place. Rather, if a spirit is an elect child of the Father, but builds a life on earth with the unholy and base things of the world order (which are figuratively represented by wood, hay and straw), one will suffer loss. That elect one will have his or her life's work for worldly things burned away by the consuming fires of the Lord's rebuke on the final judgement day. Nevertheless, that elect child of God shall be saved in the end, and enter heaven to fulfil one's destiny. For salvation depends on God's choices, according His own will, not on any man or thing on earth. Since Jesus is working His saving work of writing His “law” in their hearts, the foundation of Jesus is in them, and all the good and eternal works He does in their hearts shall never burn away. On the other hand, if an elect spirit is chosen to serve in the true church, as Christ's disciple, and builds a life with simple faith in Jesus, resulting in one doing the just and loving works of Jesus (which are figuratively represented by gold, silver and precious stones), one shall not suffer much loss on that day. Very little of one's earthly life, kept in the mind of the spirit, will burn away. For the rebukes of our Judge, Jesus, will be a light and small fire to purify one's heart. Such a one will find mostly gain and perfecting on that final day (I Cor. 3:12-15). Still, after that judgement day, I assure you that both kinds of God's elect children will enter heaven together, both entirely perfected and completed, made entirely fit for heaven's works.

However, there are also many human spirits who were not born of the Father in heaven, but born of Satan, spirits who love the darkness of lies and delusions more than Christ's light of truth and reality. They too shall receive exactly what their spirits cherish on earth, and dwell in it forever. Since their spirits loved the emptiness of their dark, self-contradicting, destructive, impossible delusions and lies, they shall be cast into the dark, spiritual void, into the bottomless pit called hell, so they can embrace that darkness, so they can cling to it and cherish it for all eternity. They shall fall forever down into the darkness of their own precious delusions, never finding the bottom. For God is not so cruel as to force them to dwell in the unrelenting light of heaven, which their spirits hate, making them suffer eternally and infinitely more than they would in their beloved home of hell. Of course, with their delusions and lies, they will suffer anywhere they go, because their hearts always desire unreal things, which are impossible to give in any just way. Lusts and greed can never be satisfied after death. So their passions and longings will burn painfully within them, as they do within their father in hell, without the possibility of gratification. The blind, self-contradicting desires of their spiritual darkness will eat at them forever, like worms that cannot die, with unremitting pain. And they will never want to let go of their beloved darkness, even though it causes this eternal torment.

While you live on this earth, you need to know that two kinds of human spirits have been created upon it, because you will not be able to grow spiritually mature until you realize this fact. Truly, not everyone can be saved. Not everyone actually desires the real salvation of Jesus. Yes, some non-elect may enjoy a false church and become members, but for impure reasons, since they have no desire for the real truth and the real Jesus. But striving to be a member of a “visible” church means absolutely nothing to God, especially since most churches are actually false churches, and are mere sects of theistic humanism. And no church, by its own power, can save, heal, bless or spiritually improve you or anyone else. For we all must all pray to Jesus and rely on His power, His directing of our thoughts and words, His ability to bless, heal, change and save. And I mean this. Churches may say this, but they turn around and rely on themselves or others for all things. Now we must actually trust in Jesus.

Paul, after a time of great hardship, once wrote, “Indeed, we felt that we had received the sentence of death. But that was to make us rely not on ourselves but on God who raises the dead” (II Cor. 1:9, ESV). And, concerning the ministry of this very ordinary sinner, he himself stated, “Not that we are sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God” (II Cor. 3:5, ESV). Paul's ministry produced greater good than the works of most men in history. None of the secular “great” men in all history ever came even close to accomplishing the good that Paul's works did, and most “great” men actually did more real harm than real good, though the world is far too ignorant to recognize this fact. Yet Paul was nothing special. In fact, his anger, lack of eloquence in speaking and writing, and his outright evil life before his conversion are well known. Paul was more of a sinner, and more “ordinary,” than most men, outwardly worse than most. But his total reliance on Jesus for all things reveals the “secret of his success.” Paul accomplished more real good because he simply did what Jesus' Spirit called his spirit to do each day, placing his faith in Jesus, not in man.

Also, just like Jesus, Paul refused to preach to some people. Like Jesus, Paul only preached when and where the Father told him to preach—since the Father had previously prepared the spirits of His elect children in those particular places and at those particular times for the effective preaching of His Word. For instance, Paul and his companions were “forbidden by the Holy Spirit to speak the Word in Asia,” and “they attempted to go into Bithynia, but the Spirit of Jesus did not allow them” (Acts 16:6,7, ESV). Later, God made some of the elect in those places ready to hear the preaching of His Word. But, until the Father prepared those elect hearts to hear Him, preaching would do no good.

On the other hand, during another occasion, after Paul saw a vision, he and his companions said, “immediately we sought to go on into Macedonia, concluding that God had called us to preach the Gospel to them” (Acts 16:10, ESV). Then, when Paul reached Corinth, the “Sin City” of the Roman Empire, God told him, “Do not be afraid, but go on speaking and do not be silent, for I am with you, and no one will attack you to harm you, for I have many in this city who are My people” (Acts 18:9-10, ESV). Now we know that most of the elect Gentiles in Corinth, whom God called “My people,” were immoral, pagan, idol worshippers at that time. Paul told us some of the sins they committed, even criminal acts (I Cor. 6:9-11). These Gentile elect served and participated in cults with temple prostitutes, male and female, practising all kinds of vices associated with pagan idolatry. Yet God still called chosen ones among these horrible sinners, “My people,” even while they were still doing these vile sins, while they knew nothing about Him, not even His name. But notice that God did not call all the Corinthians His people, only “many”—and clearly none by virtue of faith, since none of them had ever heard of Jesus. Only “many” (a good portion) of all the people everywhere on the face of the earth are born with elect spirits and are God’s children. But not all are born with elect spirits.

Therefore, we can conclude that “many” human beings in every part of the world, no matter how ugly that region’s religion might be, are born with elect spirits and are God’s elect children, destined to spend eternity in heaven. Furthermore, we know that some parts of the world (which also must have some elect living there), should not receive the preaching of the Gospel until God prepares the circumstances for His people in that region. So we must listen for the counsel of Jesus and go where He calls us to go, and only when He wants us to go. Yet, if the untaught Gentile elect were ready for the Gospel in Corinth while the elect were not ready for the Gospel in Bithynia, this suggests two things: (1) Jesus must have already prepared the spirits of the “many” Corinthians, the hearts of those who were His elect children, so they would be ready to receive the Gospel, and thus He had already initiated the work of their salvation before He ever sent His servants there to preach His Gospel; and (2) Jesus must have been doing some other type of work in the hearts of the elect in Bithynia, perhaps preparing them to receive a different group of preachers, since He forbade Paul

and his group to preach the Gospel there. But whether God does the first or the second, we can be certain that God always begins to work upon the spirits of His elect, and starts the work of their salvation before they believe, long before any of them hear anyone proclaiming Jesus and His Word.

So there are “many” who are God's elect, who are called His people and destined for His salvation before they know it. Then there are also some who are “implements for wrath, fitted together and thoroughly prepared for destruction” (Rom. 9:22). God cannot open the ears of those spirits to hear His words, since God indirectly created them by allowing those spirits to be created by Satan, as creatures destined for separation in hell. And God cannot reverse His initial decision to create them for hell. God cannot now write His precepts on their hearts, since nothing in them is able to accept and cherish His truths. To save Satan’s children, God would need to destroy their spirits and create entirely new spirits inside them. But this would alter His plans, made before the beginning of all time. And it is impossible for a truly omniscient, omnipotent Being to contradict Himself like that. So the spirits created to love the darkness of hell will go to hell and all the elect will go to heaven.

God's truth can only affect His elect, and only at appointed times, after Jesus has prepared their hearts to be affected by His truth. None of the spirits born of Satan can hear God’s words with any kind of understanding and respond to the in an inwardly saving way. Some non-elect may be standing in a crowd together with the elect when God sends a man to preach there. But God's words, from a man truly sent to preach in Jesus’ name, can only reach the hearts of some elect. Only if the appointed time has come for certain elect spirits to hear, because their hearts have been prepared by Jesus, will hear with understanding and with and effective response for their salvation. Whenever true preaching has been believed, we can be certain that only “as many as were appointed to eternal life believed” (Acts 13:48, ESV). But, if some are “appointed to eternal life,” there must also be some who are not. There must be some who are not able to believe. To those who are not appointed to believe, Jesus said, “The person originating from God hears the words of God. The reason why you people do not hear them is that you are not those who originated from God” (John 8:47, ALT).

God allowed the non-elect, the spirits born of Satan, to be created for a reason, to cause the true elect spirits, who originated from God, to know God better. For, when God’s elect see how the ways and delusions of Satan and his children are not God's ways and are not related to the reality God created, these elect value and cherish God's ways and God's verity much more. Therefore, we conclude that all non-elect “implements of wrath” were made “in order that [God] might make known the riches of His glory set upon the implements for mercy, which He prepared beforehand for glory” (see Rom. 9:21-24). Satan's children help God's elect children better “know,” better love and better appreciate God's “riches” which He created and “set upon” them during life on earth; and in His eternal heaven, where these “riches” and “His glory” clearly refer to His loving attributes and His created realities.

God allows Satan—a spirit He created to be at enmity with Him—to create human spirits inside real people on earth. These non-elect spirits, who are “originating out of” or “born of” or “seeded by” Satan, are his children, created in his image. Now most of these non-elect are also dull of spirit, not awake in their spirits. So, fortunately, they walk according to the flesh, according to their outer consciences worked by their minds of flesh, and do not walk according to their wicked spirits. That is, these non-elect simply obey their outer consciences worked through their minds of flesh. So they adhere to societal expectations through a fear of society's reprisals. They conduct their lives through a carnal, superstitious fear of doing wrong, lest they suffer negative consequences perpetrated by the people around them. Of course, they will do evil whenever they can safely get away with it, if they can do it without any negative consequences and never be found out. They also constantly strive to “legally” manipulate others for their own benefit. But the children of Satan seldom overtly act evil,

since they fear man. They simply live by the demands of their *outer conscience*, through their minds of flesh. Only some spirits of Satan's children are awakened, freed from the fear of man. So their spirits rule over their minds of flesh, and they are not governed by an outer conscience. We often call them psychopaths, people who enjoy causing pain and death, because it makes them feel like gods.

But we have brothers and sisters in every land, people with elect spirits "originating out of" or "born of" or "seeded by" God, spirits created in His image. God is a Spirit, so these spirits bear attributes similar to those of their Father. And the principal inherent attribute of their human spirits is love, just as the principal attribute of their Father is love. Thus, we can recognize them by the love worked by their spirits, a God-like, just, pure love built upon verity. Our focus is on finding this kind of love, not on whether one received a "sacrament" or said a "Sinner's Prayer." And God draws us together, so we do not need to analyze others and manipulate them into relationships with us and our church.

But note how this kind of love is not of the flesh. It is of the spirit. All the kinds of "love" worked by the mind of flesh are things like a selfish desire to control the lives of other people, or an addiction to one who controls one's own life, or an obsession formed through lust, greed, ambition, pride or some other delusion. But even if love comes from a non-elect spirit, it is never God's kind of love. For all human spirits born of Satan want to be their own gods, just as their father in hell wants to be his own god. Ultimately, all sins come from this spiritual desire. So any "love" coming from a spirit born of Satan will be very conditional. All spiritual love from the non-elect imposes many conditions on the objects of its "love," but seldom ever binds itself to any kind of conditions. And you will never find any non-elect whose spirits are able to make an unconditional covenant to care for loved ones. The non-elect never hold themselves to any standards or conditions for the sakes of others. All spirits born of Satan have selfish and impure motives for everything they do, although they are often very good at hiding these motives. And many are even openly arrogant, domineering, oppressive, unjust, deceiving and destructive. Still, another kind of Satan's child can be very submissive and placating, deceptively passive and always seeking approval from the world in a very narrow, self-centred way.

In reality, only human spirits born of God's Spirit can possibly learn to build up a permanent kind of love straight from the spirit, love that only grows and never fades, a love that is built on a foundation of immutable truth. Yes, the elect on earth have minds of flesh too. So they often manifest the same kinds of carnal love that the non-elect do, with all the same selfish, manipulative symptoms. But only the elect can transcend this fake love, and learn to build a true, pure, just God-like love. Only this God-like love seeks the spiritual and physical good of the beloved ones, and is worked freely, without any conditions. Only elect spirits can make covenants with other elect spirits and with God, placing conditions on oneself but not on the beloved ones. In fact, this God-like kind of love frees its beloved from the selfish demands of those who oppress them. It is just and righteous kind of love, always rejoicing in truth, built entirely on a foundation of God's real truth, with pure motives. God's Word describes and illustrates this God-like kind of love in many ways, as in this familiar passage:

> "Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things. Love never ends" (I Cor. 13:4-8a, ESV).

Ah, there is the crux of God-like love, it "never ends." Once God allows this kind of love to begin between two elect spirits, or between Him and an elect spirit, it cannot ever end. It cannot even fade or diminish by a fraction of one degree. At times, the mind of flesh may be distracted and forget that this love exists within the spirit. But, in reality, you could never lose this God-like love, even if you

wanted to. It is there forever. No physical distance, time or anything else of the material universe can stop this kind of love, or detract from it in any way. Even if the beloved elect one dies, you know he or she still lives, because your spirit sees and hears the spirit of your beloved one, standing behind Jesus and speaking to Him on your behalf. This love never ends, but goes with the spirit into heaven.

Of course, if an elect one's mind of flesh is damaged or dysfunctional in certain ways, this God-like kind of love from the spirit will not outwardly manifest itself very well through the body of flesh, because of that disabled mind. So some elect, even after being granted much of this God-like kind of love, may not outwardly appear very “nice” and “friendly.” Some are very impulsive and also have a very low frustration threshold, with poor self-control over the body's behaviour, since their executive management functions of their brains of flesh cannot exert adequate control. Yet their spirits can exert very good self-control over what their minds of their spirits believe and receive from Jesus. And their spirits can even exert extreme self-control regarding the conditions they impose upon their own lives by their inner covenants of love, to the point where they might even die to uphold them.

Then some elect minds of flesh can become emotionally numb. Their minds of flesh cannot “feel” love, even if the love in their spirits is strong. This emotional disability may develop through something like a severe and constant fear and anxiety occurring over a prolonged period of time. So, with a combination of cognitive and emotional disabilities of the mind of flesh, some elect may not outwardly manifest love very well, and some can even look like sociopaths. Yet these sociopathic elect may even sacrifice their lives through God-like love existing in their spirits, while their minds of flesh feel none of the usual emotions. True love in the spirit may or may not affect the emotions and intellect of the flesh. So we cannot define it by emotions and thoughts of the flesh. When we look for God-like love, we must watch for the outward appearances of the flesh. For the flesh is all we are able to see, and the spirit’s love always manifests itself in some way through the flesh. But we do not look for “nice” and “friendly” behaviour, for a “warm” demeanour of the flesh, although such things usually accompany God-like love. For such things can be faked. Therefore, when we look for God-like love, we look for fruits of the spirit’s love being physically manifested, but we watch for more subtle clues. We look for how strong one’s attraction to a God-like, merciful, forgiving kind of justice might be, and how repentant is one after having feelings of flesh rage or a desire for vengeance. Does one cling to a desire for revenge, or does one inwardly strive to suppress those fleshy feelings? Does one’s very spirit strongly react to the preaching of real truth from God’s Word, either by anger from a truly guilty conscience or by a truly broken heart that embraces this truth? We watch a person carefully over a long period of time to find if God-like love exists in them.

Then we also realize that even the most evil of all psychopaths can make themselves look outwardly friendly, or even appear to be loving souls. We have seen them fool people many times. So we do not trust outward appearances, but take the time to watch for true and consistent love from the spirit, not just the common, outward fleshy behaviour usually associated with love. We watch for real God-like fruits, words and works through real truth from God, a truly just kind of love, the kind that produces a “nourishing” type of fruit, feeding the objects of its love with pure godliness in its actions of love.

Again, before I continue, I must warn you that Satan's children are not always manifestly evil, since their behaviours are often kept in check by their fears or by their desires to deceive, or by Satan's manipulations. In fact, when one considers how many of Satan's children are sent by their father into churches, to destroy God's works on earth, one soon realizes that many of Satan's children are more rule-abiding and outwardly religious than most of God's true children could ever become. Satan’s children are actually better than the elect at looking outwardly nice, friendly and loving. Thus, it is very difficult for us to “know them by their fruits,” even after we acquire a knowledge of Christ's

real truth and some ability to judge rightly. In reality, the majority of both God's children and Satan's children look almost identical in their outward lives. And, since we cannot peer directly into their hearts, it is impossible to judge, with all certainty, whether a person's spirit comes from God or from Satan. Of course, the clearly loveless and ruthless nature of a few is almost indisputable evidence that their spirits were born of Satan, just as the consistent and clearly loving nature of some is almost indisputable evidence that their spirits were born of God. But, very often, we cannot rightly judge such matters. And often, even when we think we are certain, we may find ourselves badly mistaken.

Therefore, we most often reserve judgement. We must not judge in a way that categorically states that a certain one's spirit is an elect child of God and another one's spirit is a child of Satan. We must leave this kind of judgement to Jesus, just as He commanded us to do (e.g., Luke 6:37). Jesus only told us to judge the “fruits” (words and actions) of others, and to judge them rightly (John 7:24), that is, according to His teachings in His Word and the words of His Spirit to our spirits, according to real truth, intent and God-like love manifested by their words and actions, not by outward appearances like a friendly smile, confident demeanour and religious rhetoric. After taking time to truly get to know a person's everyday life, even if we might find a rough exterior, we may also find an actual inward concern of one's spirit for God’s real truth and a real desire for the pure, just kind of love that God's Word describes. Consequently, Jesus will compel our spirits to join with that one. We shall generally and inwardly desire to help that one find his or her destiny in Christ, as a brother or sister, begging that one to go directly to Jesus for guidance, exhortation, healing, faith, comfort, teaching, training, encouragement and all else. For we know that Jesus will cause that one to grow inwardly.

But, when we find a manipulator seeking to draw attention to oneself—sapping the spiritual strength of others, deterring God's real works upon the spirit by turning our focus to works of the flesh, yet always falsely justifies oneself and never heeds a true rebuke made according to God’s Word—we expel that unrepentant sinner from our church, so we can keep on using all our gifts from God solely for God's purposes and God's glory. For, if we leave such a one in the church, that one will drain the strength of the church body like a malignant cancer, while stealing our time and resources for one's own selfish purposes. If we allowed such people to freely partake in the work of the priesthood with the rest of our church, we would end up serving that unloving human being to everyone's detriment, and we could not actually serve Jesus Himself, nor any of the true elect who need our loving works.

Thus, because we cannot know strangers as well as the members of our church family, whose lives we deeply share on a daily basis, Jesus calls the mature men of each church to diligently seek Him in correctly judging the words and actions of the people claiming to be members of each church. “For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside. 'Purge the evil person from among you'” (I Cor. 5:12-13, ESV). This is a command of God particularly directed at older, male, teaching elders, who are father-like judges.

It is imperative that we realize that some spirits were born of Satan and those spirits will never be able to truly respond to the real Gospel, will never be able to be taught and trained by Christ. For I have seen some elect souls spend their whole lives trapped in a relationship with an unrepentant soul, always serving that other one's selfish demands and desires, where the elect one believes it is one's duty to “evangelize” that soul who is merely exploiting others. The elect one insists he or she must continue to try to “save” a spouse, family member, friend, co-worker or someone else, without ever acknowledging that God alone can save, and that all their own human efforts can do nothing to save anyone when God does not choose to save that one. They cannot humbly admit that God may not have chosen to save the one they want to “save,” because that other one is not His elect child. Or,

even if that other one is one of God's elect, they cannot admit that God may have chosen to save that one later. God causes some elect to repent only on the judgement day, but never during life on earth.

Besides, in most cases, those who insist they must “evangelize” someone do not even know what real salvation is. What they actually want is to make a particular person into a member of their own man-made institution they call their “church,” the cult they have been lured into, a place which is not a real church and actually opposes God. Yet God will do no such thing! Now, if God’s true elect stubbornly insist on trying to “evangelize” some whom Jesus has not chosen to save and some whom He has chosen to save at a later appointed time, they will waste their time and energy upon those others, perhaps many years in futility and frustration, and will not do what Jesus calls their hearts to do. Of course, there are also some stubborn elect whom Jesus calls us to serve for many years before they repent. But we must do this according to Christ's calling, as He stirs our hearts to do it. And we must not waste our lives by forever playing intellectual and emotional games in minds of flesh. We simply speak honestly to others, from the spirits in our hearts, a little here and a little there, as Jesus prompts us. We do this without relying on ourselves and without anxiety, by just saying and doing what Jesus puts on our hearts to do and say, leaving all the real the inner spiritual works to Jesus. So this kind of work is not a heavy burden. It is not a futile or frustrating. For we walk in freeing faith.

There are so many who think every “Christian” is duty-bound to “evangelize.” But it seems that none of these people even know God’s definition of evangelism in the Bible. They often assume that “evangelizing” is tricking someone's emotions of the flesh into saying a magic “Sinner's Prayer,” or coercing one to partake in a magic “sacrament.” And they think their evangelism is successful if the evangelized one then attends their church, so that one might learn to talk and walk just like them, no matter how selfish, unloving and sinful that evangelized one might be. Some “evangelize” through ignorant threats of eternal hell and use fear-mongering to draw in the superstitious. Others use worldly marketing techniques, deception and bribery, offering nice programs and free concerts, or other pleasures of the flesh, accompanied by well-rehearsed motivational speeches, propaganda, false apologetics and so on. The response of the human spirit to God’s real truths matters nothing to them, only outward appearances worked by the emotions and intellects from minds of flesh. They think they are doing God's work of “evangelizing,” but they are actually serving human lords and human kingdoms, not Jesus. They work deception in the same ways the world does, not the truth of God in God’s ways. Since they use worldly ways, they cannot do Jesus' works for His real kingdom.

According to the definition found in God's Word, real evangelizing is the true and correct teaching of God's Word. And, to enter God's real kingdom, one must be chosen by Jesus Himself, not by men. For none but the King of the kingdom chooses the citizens of His kingdom. Also, God created reason and all rational principles or “laws” by which all physical and spiritual things function, the “truths” which most effectively produce the most good in the very end. And it is these truths which are found in God’s Word, principles which cannot contradict or oppose each other. It is these truths or laws that God works in our hearts for our salvation, writing them on the minds of our spirits. This is the New Covenant salvation in Jesus Christ. So only if Jesus chooses to do this, can we enter His kingdom.

True evangelists directly serve Jesus alone, and His kingdom, not kingdoms owned and headed by men. But almost all churches today are owned and headed by men. Almost none truly belong to Jesus. Furthermore, God's kingdom consists of many very different kinds of children, who were created to do many very different kinds of works. Not all the elect are one kind of people, with the same demographic profile. Certainly not all are “evangelists.” Jesus calls very few men to actually “evangelize.” Jesus only calls a few, male teaching elders to be His true evangelists, only His most gifted and accurate teachers of His Word. And Jesus personally sends them out to gather in the lost

and confused elect remaining outside the church. Also, Jesus never allows His true evangelists to promote His kingdom through the same worldly tactics that are used by “evangelists” in our day.

Jesus calls each individual elect one to do exactly what He created each one to do, spontaneously, straight from the heart. He never calls anyone to pretend to be something they are not, to put on a good face and lure others into a man-led institution to be fed worldly teachings. People need their real God, real love, real peace and real life in His just ways, all the real truths about themselves and about the whole creation they live in. The real kingdom of God is about being loving in a just and pure way. It is not about being made into hypocrites who feel compelled to “evangelize” everywhere they go, just to make a single convert, so they can make that convert twice as hypocritical as they are themselves (Mat. 23:15). The real Jesus sends each elect one to do the honest, loving works that He predestined each to do, where each one's work is as unique as each individual. God grants distinct attributes and gifts to both the spirit and the flesh, so each can do each one's own predestined works (e.g., see chapter 12 of I Cor.), since the care of all the spiritual and physical needs in a church is a very complex task that requires many different kinds of works by many different kinds of workers.

Jesus certainly does not call all to be “evangelists,” just to increase the number of people who attend a kingdom belonging to a certain man or group of people, so all the “converts” might “tithe” to support the self-serving doctrines of that man or group of men, so esteemed preachers can be paid more and gain a more exalted status or exert more power in their own little kingdom of man-made delusions. Jesus is our God who serves His people selflessly, for their inner good, for their eternal spiritual salvation, to teach all the faulty children of God to love one another humbly in right ways.

We bow to Jesus as our only Lord, as the only Head Teacher of every member of His body, which is the only true church serving the earth as His priesthood. And Jesus never told all the members of His priesthood, especially the females and the younger members, to become the kind of teaching elders He calls an “evangelists.” Just as it was in the Levitical priesthood, God still calls the vast majority of members in His priesthood to serve Him and His people in other ways. He calls most to serve as farmers, construction workers, guards, singers, musicians, artists, and so on. And He calls most older people to serve as counsellors, instructors, mentors and helpers of the youth. Only some older men are called to be teaching elders/judges, and only a few of these teaching elders are called to be evangelists. Evangelists are a type of teaching elder, and all teaching elders were older men gifted with wisdom. Furthermore, everyone in God's true priesthood is commanded to have God as one's only inheritance. Jesus expressly commanded His priesthood to forsake all that is not used to serve Him. No member of His priesthood is allowed to serve Him for selfish ambition and personal profit.

If Jesus calls a mature elect man to become some kind of teaching elder, through His training and sending, so be it. But if Jesus calls a person to do other things in His church, let that one do those other things, for one's joy. To be anything in the church, even a member, it is all the choice of Jesus, who is the Head of all His disciples in His church. For none but Jesus can perfect and edify any of those brought into His church, to prepare each for each one's individual works to be done through God-like love, as a unique part of His body. And it was Jesus alone who “gave some [to be] the apostles, others [to be] the prophets, others [to be] the evangelists, others [to be] the pastors who are teachers” (Eph. 4:11-16). These are the four basic kinds of teaching elders, and all merely assist Jesus. None were granted personal decision-making authority over doctrine or judgements. Thus, His “evangelists” are a particular kind of male teaching elder, older men whom Jesus sends out to find the elect who are lost in the dark world, to bring them directly to Him in His local church so they can become Jesus' disciples. And, while a truly sent evangelist preaches to all people, he also knows that not all are able to respond to his words. For he knows he has no power or right to call any elect to

serve Jesus as Jesus' priest in Jesus' church. Only Jesus can do that. It is Jesus' choice. Of course, Jesus will save all the elect in the end. But, in all history, Jesus has never attempted to call literally all His elect into His priesthood, into His church on earth. And certainly not all people on earth are God's elect children. So Jesus doe not want those non-elect to serve in His own church, to destroy it.

Many object to the teaching that some human spirits are elected by God while other human spirits are not. But the Bible clearly states that some spirits are born of God's Spirit while others are born of Satan's spirit. And it is only those who believe the pagan, Platonic doctrines of "free will" who cause the church to ignore and nullify the words of Scripture, even Jesus' own words about this truth. Jesus Himself taught about God's election of His own people for their salvation in His parable of the wheat (i.e., the "good seed," who are His elect children) and the tares (i.e., the ζιζάνιον or darnel, a noxious grain that looks like wheat in its early stages, representing the "sons of the wicked one," the spirits born of Satan's spirit). And note how this was one of the few parables Jesus clearly explained in literal terms to His closest disciples (compare Mat. 13:24-30 to 13:36-43). So it is an important one.

Jesus said this parable was about the whole "world," about its existence from the beginning to the end, from the day the first seed was planted to the time of the "harvest" on the judgement day, at the end of the world. So this parable is not about the church, as Augustine and other Platonists like to think. For the real church, the real body of Christ, consists only of the elect chosen by God. Any church which contains both the elect and the non-elect in it is a fake church headed by men. Also, since the church began through God's covenant with Abraham, about two thousand years after God created the earth, this parable logically cannot refer to the church. For it clearly refers to all people in all time, to literally all who ever lived or ever will live on earth, until the end of the world. The One who sows the "good seed" is Jesus, our God, the Creator of the world and of all upon it (e.g., John 1:1-3,14; Col. 1:15-18). His angels scattered the "good seeds" in various places on earth, because Jesus, our God, "determined allotted periods and the boundaries of their dwelling place, that they should seek God" (Acts 17:26b-27a, ESV). So the good seeds represent all God's elect on the earth.

Jesus called these "good seeds" the "sons of the kingdom," that is, the children of God, born of God for His eternal kingdom, heaven. And the Greek word (υἱοί), translated as "sons," is used here as a gender indefinite term referring to the children who inherit God's kingdom, and with a right to exert some authority as heirs while their Father lives, if they do so according to His approval and will. Of course, in those day, only sons were usually appointed as heirs. But there are neither male nor female spirits. So this indicates that both the male and the female elect are inheriting children of God. Then the "tares" are the "sons of the wicked one," who were sown by the devil, representing the children of Satan, the spirits born of Satan, born to inherit hell. Jesus allows both to grow together on earth, until the "end of the age," until the day the earth ends. At that time, the angels will gather the spirits of both, then cast the devil's children into hell. But the children of God will be gathered into heaven, to inherit the dwelling place of their spirits' Father, their permanent and only real home. There they shall be "righteous" and "shine forth as the sun in the kingdom of their Father." Thus, since they all begin life as sinners, they shall all be taught and trained to perfection before entering His kingdom.

Therefore, according to God's Word, we can conclude that the spirit of life in a person begins to exist very soon after the conception of the body of flesh in the womb. For a spirit is "sown" in a body on earth. Some think the spirit is put in a person as soon as a separate blood system forms in the infant's body, since God said the life of every creature is in its blood (Lev. 17:11). And one's spirit is this life. But all we need to know is that, at one time or another, "the spirit comes to the bones in the womb of a woman with child" (Eccl. 11:5, ESV). Before birth, either God will create and place an elect spirit inside a person, or God will allow Satan to put a non-elect spirit inside one. So possibly half of all

human spirits on earth are born of God, as His children. The rest are born of Satan, as his children. Thus, not all spirits are alike or equal, and each person's life may may follow one of four basic paths:

1. Most of those spirits born of Satan will never be fully awakened. So this common kind of non-elect spirit will be basically loveless, usually clinging to opinions against God and His truth. They will almost never take any interest in the real truths of God, although some will like going to a church, strictly for fleshy reasons. Yet they will generally live ordinary lives, not doing too many overtly evil things, since they want to avoid negative consequences and their outer consciences will not allow them to offend those they live beside. If their people have fairly godly expectations, their behaviour will not differ very much from most of the elect. Only as the return of Jesus draws near, during the end times, will this kind become less common. For, in the last days, most spirits will awaken, even the spirits of Satan's children.
2. Likewise, most of the spirits born of God are never fully awakened either. These “normal” elect are basically loving and will usually gravitate towards those who truly love God and His ways. Yet the world distracts them. Yes, they are generally interested in the real things of God, and sometimes like to go to a church, if the church speaks at least some real truth. Still, they primarily walk according to the flesh and by their outer conscience—although they also have an inner conscience formed by Jesus. And, since they conduct their lives primarily through their outer conscience, it is often difficult to distinguish them from the children of Satan. Yet this “normal” kind will become less common in the last days. Their spirits will be awakened too, and they will begin to feel a need to take a stand with Jesus, against Satan.
3. A small percentage of Satan's children are now spiritually awake and walk according to their hearts, which is a very bad thing. For their spirits rule their outer conscience, using it only when they want to appear nice or good, to gain the trust of others, to manipulate others for their own selfish purposes, since their spirits want to be their own gods and the gods of other people. Of course, they are actually slaves, obeying every lie whispered by the devil to their hearts. So they labour night and day, through blind ambition. Still, they usually do not know it is Satan who is actually enslaving them. Thus, in their deluded desire to be gods, they feel compelled to enslave others. Above all, these “gods” try to make others feel incapable and insignificant, while making themselves look indispensable and worthy of all praise. For these gods want many others to become totally dependent on their “god-like” power and wisdom. So, to make others feel subhuman and dependant on them, these “gods” routinely transfer blame, causing others to think every mistake or failure is their fault, not the fault of these “gods.” These “gods” want all their captives to think they, as “gods,” cannot fail nor make mistakes, that all their own failures are the fault of their pawns. Also, as “gods,” they never feel they are subject to any laws nor rules, and justify everything they do. Yet they will invent countless laws and rules for everyone else, each with a harsh, inordinate, unjust punishment for disobedience. They force others to obey them through fear. Yet all their laws and rules are contradictory in principle, and administered inconsistently according to their moods or the whispered commands of their father, Satan. These are a sly, cunning, ruthless lot, not fit to walk the earth. Yet they rule the earth. Satan grants them almost every leadership position in his world order, as the most wealthy, privileged and esteemed ones in every society on earth.
4. An equally small percentage of God's elect children become spiritually awake. These know the real Jesus Christ and His real truth in their spirits, and even consciously, in their minds of flesh, although most no longer go to church. Lies and delusions do not appeal to their hearts, because their spirits know the real Jesus and His real truth. So they live simple, modest lives,

> as faithful servants of the High King, Jesus, and as servants of His kingdom on earth, which has absolute power over the subject kingdom of Satan's world order. They walk according to their inner consciences of their spirits, doing whatever Jesus tells their hearts to do. They heed the voice of Jesus speaking to their hearts. These are the most loving, honest and just people of the earth, the truly useful ones, of great value to the earth. The immutable ways of God are their personal laws and rules that govern their lives for the good of all. And they follow God's ways freely and spontaneously, straight from their hearts. For their spirits were born with the same inherent nature as God. So God's laws reflect both His nature and their inherent natures. Thus, these awake elect naturally show mercy and grace to others, as they walk according to their spirits and not according to their flesh. Also, they are frequently more harsh and condemning with themselves, regarding their own sins and failures, much more than they are with others, although the injustice and lies of others always infuriates them. And, although they are the most valuable light of the world, they seldom possess much status, nor power over men, nor wealth in the world order; since they love justice and refuse to gain anything through unjust means, by cheating, lies and dirty tricks, like the wicked do. At the same time, they live by a power that often confounds the proud, wicked, powerful ones of Satan's world order, since God Himself intervenes on their behalf. God often causes a fear of His elect in the hearts of the wicked, an unconscious fear of God's wrath. For God even kills some of the wicked, or destroys their power, in order to spare His elect children. So, even though these awakened elect are generally downtrodden and persecuted by Satan's world order, and the injustice of the world constantly vexes their hearts, their honest and pure spirits know much true joy, courage and faith. Their spirits can often reach into heaven itself.

So all the children of Satan, whether common or awakened, go to their home in hell after their bodies pass away. But the awakened non-elect go to a deeper, more tormenting darkness, in direct proportion to the greater evil in their hearts. Yet all these non-elect long to be with Satan, the father of their spirits, to wallow in his darkness of delusions and lies, together with him forever. On the final judgement day, they too may be granted new, eternal, spiritual bodies, but covered with soiled garments of unrighteousness. Then they will be summarily herded into hell, bleating like goats about how great they were on earth, and how God is unjust to condemn them. Yet they will go willingly. For they hate the Judge so much, and are so afraid that their delusions and lies might be exposed by His light, that they will refuse to utter a single word in their own defenceless defence. And they hate heaven so much, they will never even attempt to enter it. So that day will end their ability to harm anyone ever again, as they fall forever downward, in a fetal position, grumbling their eternity away.

But the elect children of God, whether “normal” or awakened, will all willingly run towards their beloved Judge, Jesus, on that last day, after their flesh passes away. Then all will be granted new bodies, robed with the pure, white, spotless garments of righteousness, washed in the blood of Jesus. All will be perfected and completed in knowledge and wisdom for a totally holy and loving life. And the “normal” elect, who did not have much of a spiritual life on earth, will not be punished as they run to Jesus, drawn by His loving glory. Rather, even in His rebukes, Jesus shall pity them for all they lost and all they failed to gain by not truly and fully knowing Him while they lived on earth. The absolute and full truth from Jesus will painfully burn within them for a time, to cleanse them. But, at the same time, Jesus' words will fill them with awe, as their spirits' desires will be strongly and freely drawn to His wondrous truth, since they will no longer have any earthly flesh to confuse or hinder those truths. All the thinking of their flesh, and all its desires, will pass away, leaving only the thinking and desires of their spirits. Just so, all the elect will enter heaven on that day, in joy.

The ways of a Christian life

Life in Jesus involves both a very simple love and an infinitely complex wisdom. On the one hand, we simply do what Jesus stirs our hearts to do each day and each hour. Even the most basic, plain, uncomplicated, uneducated person, without supernatural gifts of any kind, can live by spontaneously acting through the God-like love and the commands which Jesus puts in his or her heart, in a way that truly pleases God. On the other hand, God also provides deeper wisdom to counsel, guide, judge and set in order the nations, cities, churches and families of the world, to help them through even the most difficult situations, so they might overcome famines, disasters and wars, so they might even thrive in tremendously trying circumstances. As long as the church humbly works together, cherishing all the elect lives God ordained, each individual among all, striving together in the Lord’s one mind and for His purposes alone, as an egoless community, they can accomplish anything by His commands which He upholds by His power. And not every elect individual will be called to live the same kind of life. The various callings of Christ Jesus are extremely diverse. But, by the real and ultimate truth, no one can possibly say that one’s calling is greater than another. For God gives all abilities and strengths, or God can take them away. So a loving and wise one cannot take any pride in one’s own ability and strength, nor can he covet another one’s ability and strength. For all those things belong to God, who distributes them for the good of all, not to vainly esteem one person over another. God sends each elect one to fulfil an entirely different destiny, where small and insignificant is often big and important, or big and important is often small and useless trash fit only for the fire.

Each elect individual can find a unique, joyful, fulfilling and gratifying life in Jesus, utilizing a particular, unique array of gifts that God gave to each one at birth, along with the knowledge, skills and possibly even supernatural gifts granted during life. And this variety of individuals He makes will collectively bring the body of His elect to a complete whole, forming a real Jesus on earth, through which He works His real power, just as He did through the apostolic churches. These totally different parts are able work together in unison, to fulfil all the many various functions of His one body, if they collectively seek the full counsel of His one mind and work together for His one purpose, which is to do the Father's loving, joyful, just will on earth as it is done in heaven, to build up abundant life in peace on earth. Together, a truly faithful body of the elect can accomplish any task the Father sets before them, because Jesus' power and wisdom will work through them. And each one's weakness will be covered by another one's God-given strengths. Because the small part that each individual does through the flesh will be by the power and counsel of Jesus—according to His teaching, training, chastising, correction, counsel, protection, ability to control circumstances, and power to transform one's own life. Nothing will be impossible for them collectively, because our God Jesus will in them, granting His prophesy of counsel and truth, using His almighty power to do the will of our Father in heaven. All is a result of individual and collective destinies worked by Jesus through each individual’s heart, the effects of salvation by Jesus in all. So let your spirits heed Him!

All that each elect one can see is the power of Jesus to raise him or her up into the unique life and destiny that he or she was born to live, the life each one’s heart inwardly longs to fulfil. Of course, each individual can also see how Jesus does this same thing for some other brothers and sisters in the family of God too. But none can see the whole picture, how all these individual lives work together for one great purpose and to fulfil the destiny of the world. All the elect one sees is the power of Jesus to work inwardly in a few people. Yet the world cannot even see this much. It sees nothing of God, only the things of the flesh. So the world might now ask how Jesus' work in our spirits is manifested in the words and deeds of our bodies of flesh here on earth, in what they erroneously call

"real life." Of course, to us, "real life" is actually abundant life in Jesus, internal and of the spirit, not of the flesh. But I want to talk about how that inner "real life" from Jesus manifests itself on earth.

Regarding the "real life" works which the world demands to see manifested before their eyes of flesh, as evidence of Christ's power and work in us, we must realize they have a right to demand this from a true priesthood, since a priesthood (or church) is called to represent God before all mankind in an open and transparent way. We proclaim and demonstrate the truth to all mankind, letting God hide that truth from the eyes of those who cannot see it or hear it. We are not a secret society. And, if we do not manifest this evidence, we slander God's good name. That is, by hiding His truth from others and by living worldly lives, we make it look like Jesus does not really live within us. If we are not demonstrating the power and just, honest, humble, effective kind of love that Jesus works in our lives, we are sinning and making Jesus look like a fraud. If our lives are carnal while we claim to have Jesus in us, we make Jesus look like an evil god. So now we must become aware of what the world, and even Jesus, expects from us. For one purpose of life on earth is to glorify or stimulate a good opinion of God and all His loving attributes, as well as to realize full inner joy as we do this.

Even Satan and his children know what real children of God should be like. Certainly God does. And one thing everyone knows is that God's real children should not be greedy crooks, like television and radio preachers who pursue fame, the adulation of men, status and wealth, so they can live extremely self-indulgent lifestyles. So let us first consider this teaching of Jesus: "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal" (Mat. 6:19-20, ESV). Here there are two authoritative teachings for a holy priesthood, two commands written in the imperative mode. The first commands us to <u>not lay up treasures on earth for ourselves</u>. And this is usually ignored, as though Jesus never said it. But He truly did say it.

Jesus clearly forbade us to lay up treasures for ourselves on earth. We can lay up useful things so we can do good works in Christ Jesus, but nothing for self-indulgent pleasures. Yes, we need some rest and simple pleasures of the flesh, so we might maintain strength and focus. But Jesus commanded that we must not work for personal wealth, which can only be used to gain worldly power or carnal pleasures in Satan's kingdom of the world order. And the reason He gave was this: "For where your treasure is, there your heart will be also" (Mat. 6:21, ESV). Jesus knew our hearts surely would be buried in the darkness of the world order if we strove after worldly wealth, since our hearts always follow our treasure, and Satan's world order is the only place where worldly treasures are buried.

If one's focus rests on what Satan's world order values, then the ears of one's spirit will also heed Satan's whispers and strive to advance Satan's kingdom. Since the world's treasures are only useful for gaining power, status and pleasures of the flesh, in ways that harm your spirit, Jesus forbids them. Jesus does not want us to live self-indulgent, carnal lives, where one seeks worldly rewards for the pride and for the carnal pleasures of one's own flesh, since this kind of life leaves no time, energy or resources for the nurturing and growth of one's spirit. Naturally, to keep the flesh alive and from becoming too rebellious, we give it some modest pleasures, but only the little, lawful ones. We enjoy what can truly bring joy: the work of our hands, simple fellowship at good meals, prayers directly from the spirit while alone in our "closets," and wandering through the beauty of His creation. All our time, energy and resources express and enjoy the humbling, God-like love He puts in our spirits.

Jesus' second command was to lay up for ourselves treasures in heaven. In other words, He was commanding action, to do His works on earth, for the wealth of our spirits. This was expressed in an interesting way. First, consider that, while we live on earth, He commanded the elect to store things

"in heaven" (ἐν οὐρανῷ). Clearly, Jesus is referring to the eternal, spiritual heaven, where nothing is material, where all things are made entirely of a spiritual substance. Therefore, we can conclude two other things: (1) Spiritual things are being created on earth by God's people, through their lives in the flesh; and (2) all elect spirits, while living in bodies of flesh on earth, can actually reach into the real, eternal heaven to place their treasures there. For Jesus said we ourselves lay up our heart's treasures, spiritual things, "in heaven." So, if our spirits can reach into heaven, we can also see into heaven. And, if we can see into heaven, where God is present everywhere, then we also can see God there.

The fact is that elect spirits do not merely talk with a very distant God, who is a Spirit commanding us from a far-off land. Rather, elect spirits actually draw very close to God's Spirit in His spiritual land and dwelling place. Heaven and earth are not separated by physical distance, but merely by mode of existence. Our elect spirits reach right into heaven. For Jesus is now dwelling in heaven, and inside our spirits. We are "hidden with Christ in God" (Col. 3:3). Then this also means that our lives on earth are not meaningless, but can actually build real and valuable spiritual things, eternal "treasures" that we can place right in heaven itself, where they will never be destroyed, never decay or never be stolen. And these treasures will be for ourselves, for our eternal spiritual benefits. This includes our solid and substantial love, joy, peace and other spiritual things. These treasures will be the muscle and fibre of our spiritual lives in heaven, used to serve God's purposes in heaven forever, for our own personal joy and satisfaction eternally after the death of our bodies. Yet these spiritual treasures of the heart will be gathered and produced right here on earth, in this foreign land made of a different substance. So the material space-time continuum must exist inside the spiritual space-time continuum, in a way where we can interface with both, and actually reach out from one to the other.

This last command resembles another command of Jesus found a few verses below it: "But seek first the kingdom of God and His righteousness, and all *[things necessary for the body's life on earth]* will be added to you" (Mat. 6:33, ESV). When Jesus commands us to "seek first the kingdom of God," He is commanding us to make it our first and foremost priority to serve His spiritual kingdom. And, in those days, the King was the kingdom. The King was the source of its justice and the cornerstone of its well-being. Therefore, serving Jesus, who is the King of kings, is our first and foremost priority in life, a greater priority than all other matters of life. All our decisions in life, all our treasures we work for, must be things that please the King alone. Jesus is telling us to do what is righteous and loving, whatever pleases the very nature of God. This is to be our highest priority. And God, who is a Spirit, is never pleased with the material things of Satan's world order, nor with Satan's invention of money that is used to provide an inequitable distribution of His created things. Rather, God is only pleased with the things that build up His just, loving, spiritual, holy kingdom.

This is the command of our God, the real High King actually ruling heaven and earth, Jesus the Christ. Therefore, we must not let the lives of our earthly bodies, the self-indulgent pleasures of our flesh, the accolades and esteem of men, or anything else interfere with this priority. His just kingdom takes precedence over all. If something is *thee highest priority*, all other priorities must be sacrificed to it, whenever necessary. Only things that do not interfere with this highest priority are acceptable.

Now all these things were spoken to those who followed Jesus, that is, to His disciples, even casual disciples. All had elect spirits with the eyes and ears of their spirits opened by God, in various ways and to various degrees. Also, if an elect one consciously sees and hears God, that one has become a disciple of Jesus. Thus, one has been called by Jesus, and by the Father of their spirits, to serve in His kingdom, in His priesthood which is His church, where every priest represents God to mankind and mankind to God. But all of God's real priests must have "no portion or inheritance with his brothers. [Yahweh] is his inheritance" (Deut. 10:9, ESV). Remember, Jesus did not come to nullify

any of God’s laws, but to fulfil all of them. So this law is to be fulfilled in us and through us, since the church in Christ is the new “royal priesthood” of God. So a member of the church should pass on knowledge and love from God to others, and might leave an inheritance of a few personal items that reflect this love. But not one should hold onto anything of the world, nor pass it on to his children. Rather, a priest should realize that all is owned by God and should be used for God’s true purposes.

Every priest is only a steward administering God's property, possessing nothing in his own name. Now all the spiritual things of God “owned” by a priest will need to be administered by his children when he grows old or dies, if his children are priests of God too. Of course, some children may not yet be called to serve as priests of God, and some will never be called, for there might be some who are not God's elect. So an ageing priest of God must only let his elect “children,” anyone consciously knowing Jesus and learning God's ways directly from Jesus, inherit the kingdom's property, to serve Jesus on earth, as His priests—whether or not they are biological children. For each older elect soul has many children, all the elect youth. Only if one is a disciple of Jesus, and Jesus is one's Lord and Head Teacher, can one serve as a member of His church, as a priest inheriting the spiritual wealth of a priest. As for the non-elect, they do not even want the spiritual property that a priest leaves behind. The only things that the non-elect want are physical things left behind, especially the world’s money.

Thus, if anyone inwardly desires to be a member of Christ's true church, one should remember the authoritative words of Jesus above. One should strive to convert all one’s worldly currency and all one’s excess physical possessions into spiritual currency before one dies. Sometimes this may take the form of other more humble and less selfish physical possessions, such as things which are able to help feed, cloth and shelter the needy. Or it might be strictly spiritual, such as the publication of truth and financing of truly biblical ministries. But they must be spiritual treasures that work through one’s own personal, just, pure, God-like love in Christ. And one should also remember how Jesus warned all disciples: “So therefore, any one of you who does not renounce *[or forsake]* all that he has cannot be My disciple” (Luke 14:33, ESV). Clearly, Jesus alone can choose who will be and who will not be His disciples. And Jesus declared that all His disciples must do this. Unless you renounce all that you have, Jesus will not and cannot accept you as His disciple, and you cannot be called a member of His true church. If you will join the priesthood of the church, you must live as a priest.

But what exactly did Jesus mean by this? In context, and as a Jewish idiom, Luke 14:33 means that every disciple of Jesus must live a humble and modest life in the flesh, taking only what the flesh truly needs for its life and works, with an ability to provide basic hospitality. All that is not needed for one’s life and works should be given to one who can use it for his or her own life and works. So every true disciple, every church member, must give all one's excess to God, so it might be used for His purposes. Like the Old Covenant priests, a member of the true church should never say, “This house is mine and all in it must abide by my rules.” For a priest was never allowed to own a home. All priests lived in homes owned by the priesthood and on land owned by the priesthood. Ultimately, the priesthood and all that it owned belonged to God alone. So God was the only inheritance any true priest could have. A priest could only be a steward of God's land and God’s buildings. So a priest could only say, “This house is the Lord's, and all must respect His will, not my will, nor my own private interpretation of His words. Therefore, if I do wrong in this home, the Lord, or anyone in the Lord, has the right to rebuke me.” In the end, every true Christian tries to ensure that all his or her property is useful to the Lord Jesus. Some property may be in his or her name, but only things for the needs and simple, lawful pleasures of God’s people, for a godly life. And all this is to be inherited by those who will also use it all for Jesus. If one’s spirit is not learning to do this, by the teaching of Jesus' Holy Spirit, then one definitely is not a true disciple of Jesus, not a member of Jesus' church.

Jesus likened this forsaking of all things to what a king does when he encounters another more powerful king in a war. To make peace, the weaker king handed all material things of worldly value in his entire kingdom over to the other king coming against him, all that his people did not need to remain alive. The only things the weaker king kept were things of little worldly value: housing stripped of luxuries, enough basic food for a modest diet, common and inexpensive clothing, things needed for simple social interaction, as well as tools, materials, seed for crops, and things required for domestic works. The weaker king only kept what was needed to maintain a very modest, simple life. He gave everything in excess of these necessities to the other king. More than this, the weaker king called the greater king his “lord,” his high king. Likewise, so did all his people. So they would actually acknowledge that high king was their owner, and the owner of all they owned. Thus, the high king could walk into any place as if it belonged to him, without opposition. For, in reality, that conquering king did indeed own all that the people owned, even their bodies. He could command them to come and go, or take away a home and give it to another. His will ruled. None opposed him.

This is what Jesus, and Jewish rabbis, meant by this idiom in Luke 14:33. God is the King, coming to conquer usurpers of His throne, demanding that they acknowledge Him as their Lord. Thus, Jesus was saying that all He chooses to be His real disciples, members of His true church, will live very simple, modest lives which acknowledge God as their High King, their Owner and the Owner of all they own. If anyone lives in opulence and self-indulgent luxury, that one cannot be a disciple of Jesus, cannot be a member of His true church. For that one's heart is rebelling against Him by its trust in the delusions of Satan's world order, rejecting the reality of the eternal kingdom of God. Such a one does not trust in Jesus' words, exhortations or commands, but believes in the words of men and Satan, who rule the kingdom of the world order. That one's heart treasures the things of Satan's world order, and does not treasure the things of God's kingdom. For one cannot treasure both. Where one's treasure is, there one's heart is also. If one's heart loves the world order, one serves the master of the world order, who opposes Jesus and God's kingdom. As Jesus said, “No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money” (Mat. 6:24, ESV). If one does not forsake all, one is indeed serving money and seeking its rewards. And, clearly, one is not able to serve Jesus at the same time.

Therefore, literally all true members of the real church will be learning from Jesus to live a simple, modest life. If someone is not learning to live in this way, then that one is not Christ's disciple. For, by all the implications of the previous passages of Scripture, every true disciple will receive a real, compelling urge to live a simple, modest servant’s life through one's inner conscience of one’s spirit, as Jesus teaches, trains, rebukes and calls one's spirit. So the decision to live this priestly life must be freely and willingly made by the will of an elect one's renewed heart, not through the will of flesh, nor by coercion. The spirit must be taught to live this way by Jesus. The mind of one's spirit will gradually and thoughtfully lead one's mind of flesh into this kind of life, willingly, until one freely and joyfully surrenders all excess to God. The disciple will not be asked to do this by men, will not do it to “earn” anything from God, nor do it for any other reason except the heart's desire. It will be through the spirit's love and concern, granted by Jesus, for God and all the souls living on this earth.

Also, what is considered modest and necessary is also relative. Modesty must be judged with the kind of wisdom that considers each individual's work, circumstances and intentions of the heart. Individual modesty is according to God's calling. Also, males and females have very different minds and purposes on earth, so they need different things. A woman needs far more physical things for her works than a man usually does for his works. But let each individual and each family be guided by the Lord, and not by rules invented by men. For instance, I have known some elect couples with

good incomes and large, expensive homes. Yet they still lived modestly and faithfully served Jesus, nonetheless. The furnishings in their homes were never pretentious or luxurious. All they owned was practical, or else for the purpose of bringing godly cheer, to make the home pleasantly comfortable. Their large homes were not for worldly pleasures. One home constantly took in children who were severely or terminally ill, children removed from other homes. Their personal work for Jesus seemed to be one of the most heartbreaking of ministries, since they constantly had to deal with the deaths of terminally ill children whom they learned to love deeply over long periods of time. Yet they were more joyful than most people. Another couple's large home was basically used as a church, with troops of people constantly marching through it, all being fed, sometimes clothed and housed too. Then another large home was almost like a monastery, a place to study, work, meditate and heal, although it often hosted loud and joyful fellowship. On the other hand, one wealthy man and wife both had a far more private and solitary nature. They were not suited to having many people in their home. So they chose to live in a small house, then gave away over ninety percent of their personal income; some directly to needy people and the rest to carefully chosen charitable organizations.

As you can see, living a modest and humble life is not easily defined. Remember also that some destinies require expensive tools and equipment, or special kinds of buildings to do their work. Clearly, medical doctors, research scientists, mechanics, farmers and others will need more than most, just to do their work, even while living modest, priestly, personal lives. Those who work in jobs that interface more wealthy people of the world order will need better clothing than those who do not. Yet they can still live modestly. So we cast off whatever is worldly excess, whatever is for self-indulgent purposes, whatever is not needed for simple and “lawful” pleasures of an abundant life. We must keep our highest priority on our minds, the kingdom of God and its pure righteousness.

But have you ever seen Christians that can live this kind of life together, taking only what is needed and giving away all the rest to care for the needs of each other and for God's true purposes, working together for one common purpose in Christ—in just the same way that God wanted the Levitical priests to live on His land held in common by all? Perhaps. Yet it is extremely rare. Usually loving communities involves only a few Christian families, often relatives. I have seen many attempts to built such communities, and have even lived in a “Christian commune.” But the vast majority have been utter failures, simply because they try to live by the rules of a man or men, and do not take Christ as their one and only Head over all who are with them. To live this kind of life together, all must truly belong to Jesus, and live by His calling and commands to their individual hearts. They all must belong to each other in Jesus, as one Father's *family* sharing life and all their hopes in common.

To live as Jesus commands all His disciples to live, in the way all true members of His real church must live, as priests of God, all must realize that humans are the world’s most ugly monsters, prone to every kind of petty and stupid behaviour, prone to every destructive and deadly sin. Yet we, as members of this inhuman human race, must truly become brothers and sisters who deeply care for one another and value one another; who fully trust our Lord Jesus and one another; who know all the weaknesses and strengths of everyone else; who may freely quarrel with one another, but without pride, seeking to find what Jesus declares right or wrong; who actually listen first to Jesus but also to one another; who are all humble enough to be open and honest with Jesus and with one another, so our love will be based on a just and solid foundation of real truth, even the whole truth and nothing but truth; who can feel safe enough to always confront and rebuke one another, whenever there is a problem, and work out real solutions, to keep each other pure, safe, just, honest and on the right track, so none are ruined or destroyed by sin; who are not just civil towards each other, but actually love enough to go through the anguish of actually dealing with real sins or problems in the personal

lives of one another, without being arrogant, resentful, bullying or insisting on getting one's own way when one rebukes or is rebuked; who can love and know each other in a God-like and permanent way, in the spirit, without ever abandoning each other. This is a real church. One needs people like this, a family “naturally” growing together as Jesus' Spirit truly teaches and trains the spirits of all. And only the truly elect, those called to serve in Jesus' church as His true priests, can ever become members of His real church. Others can only be mere visitors to our Father and His church family.

Now we all need social interaction and fellowship, particularly with other elect souls. And any gathering of the elect is what the world sees as the “church.” Each real local church should be a nuclear family. And the collection of all real churches in the world is their extended family. For literally all their spirits have a similar “genetic” makeup from the same Father. All have very similar desires in their hearts and an array of related attributes, with a very similar inward nature—though all will be incredibly diverse in their works and in outward expressions of love. So this means all local churches will be small, intimate groups who love to gather together as an extended family, without anyone bullying others in a way that causes them to act pretentiously and not candidly.

For the first three centuries after Christ's first advent, and for centuries before that, most of God's people would meet in small groups, often consisting of only a few families, and often in a nearby home or in a small, plain meeting hall (synagogue). Larger church building only began to be built in the third century, long after the corruption of Roman Platonism. Since the people could not travel far, and believers were few, they mostly met in very small groups, although they loved to gather larger groups together as often as possible, for times of teaching and fellowship, especially when a good preacher came to town. And these small groups remained in constant contact with each other. The elders of local churches seemed to meet quite often so they could know what was going on in other local churches. However, the vast majority of Christians were poor and lowly people, bound to a lord's estate or business, with no freedom to travel far. And many of them were outright slaves. Therefore, most had to walk to church and return within a few hours, before or after work in their Gentile Roman communities, since their Gentile masters did not give them a Sabbath day of rest. Consequently, almost all churches were small gatherings in nearby places, until the church became extremely corrupt. By the fourth century, many began to meet in extremely large, ornate buildings.

More importantly, during the first century, the local apostolic church meetings were very personal and informal gatherings. Only this kind of local meeting was approved by Jesus and established by the true apostles, with the first disciples. They resembled the meetings of Jewish local synagogues. A small group of Jesus' disciples would gather every Sabbath day, on Saturday morning, in a home, or in a small, plain building called a synagogue. People would wander in, at various times during the morning, since the services never began at a definite, fixed time. After all, they measured time by the sun’s position in the sky, and they had no clocks in those days. A service began with silent personal prayers and spoken prayers, perhaps with some singing. Then they heard a reading of Scriptures: some from the Pentateuch (first five books of the Bible), some from the rest of the Old Testament and, if they had them, some from the New Testament. After this, all the male members over about twelve years of age, would participate in an interactive discussion, often related to the readings, but citing other Scriptures as well. Comments were given and questions were asked, with a particular interest in the words of multiple teaching elders. People would walk in and out of the service as they chose. Some might stay for a lunch, then continue a discussion, pray and fellowship until the sun set.

After the sun set, a new day began, according to the Jewish calendar. Jesus and the Jewish apostles, who established these churches, counted days from sunset to sunset, just as God counted days at the creation of the world (see Genesis, where a day consisted of an evening and a morning—first the

night hours, then the daylight hours). Christ's church did not count a day from midnight to midnight, like the Romans did. So, on Saturday evening, a new day began and a ritual supper was served, one which Jewish churches called the *Havdalah*, meaning “separation,” since it marked the separation between the end of the past week and the beginning of the new week. That is, the Sabbath's sunset (on the seventh day) began the first day of the new week. But the early Christians called it the *Lord's Supper*. It was a time to share a common meal, specifically to share the unleavened bread and red wine in remembrance of Jesus' death and resurrection. For the first *Lord's Supper*, the Passover meal, was itself a symbol of Jesus' personal work in their hearts. This fellowship after sunset, which began the new day and new week, was also when the church took donations to help the needy, since neither the Jews nor the apostolic church allowed financial transactions to interfere with God's works on the Sabbath (from sundown on Friday to sundown on Saturday). They only handled money on common week days (e.g., I Cor. 16:2). So the “firstfruits” of week would have been collected after this meal.

It needs to be emphasized how informal and personal these meetings were, whether on the Sabbath, at week-day Bible studies, or at church schools (i.e., all Jewish churches had schools, so all the apostolic churches likely did as well, schools that resembled our home schools, but with the children of several families at once). Meetings could even take place in the fields, with everyone seated on the grass. And they were not lectures by an esteemed man, but interactive teaching sessions, with questions being asked and answered by all the male disciples (i.e., females just listened during these teaching times, although they could speak, pray, prophesy, ask for help and ask questions before or after this teaching time, e.g., see I Cor. 11:33-35). When you look at the sermons of Jesus found in the Gospels, you can see, by their disjointed nature, that they are examples of this kind of teaching time. Jesus was answering questions from many men, where only the answers were recorded in most instances, but not the questions. Jesus did not stand on a podium, or even stand at all while He was teaching, except while reading Scriptures, as was the custom. You can read an example of how Jesus sat down, to be one with His disciples, in Luke 4:16-20 or Mat. 13:2 (cf., Mark 4:1, Luke 5:3). So Jesus did not give lectures, like the exalted pagan Roman priests did, or like preachers in churches today. For “church services” were actually interactive dialogues, with all the males participating.

These small groups were close-knit families living near each other, sharing their problems and joys seven days a week, all through their faith in Christ alone, forbidding any personal ambitions that could divide them. Then the Jerusalem church was of a collection of local churches in Jerusalem, like an extended family consisting of many nuclear families. And Jerusalem was the model for all other true churches in all the other cities in all history. For Jerusalem was where a number of the most mature apostles in history lived, men Jesus appointed to teach His people. These were asked to make judgements in Christ, together with representatives of other churches, regarding complicated questions or problems arising in all the other churches. As we see in Scriptures, since Jesus worked most powerfully through the apostles in Jerusalem, and because they knew Jesus from the beginning, the people trusted these very mature disciples most. Nevertheless, even the most notable of these apostles could be cross-examined, and even rebuked, by any other church member speaking in the name of Jesus. For the true church esteemed Jesus Christ as their only Head Teacher and Lord. And Jesus' Holy Spirit dwelt in every true disciple of His, not just in the apostles who lived in Jerusalem.

Look at how, at that time, a relatively unknown teaching elder once rebuked the disciple whom Jesus chose to be His leading disciple. A younger Paul rebuked Peter, as well as other older apostles at this time (e.g., Acts 15:1-11; Gal. 1:10-12,15-17; 2:1-21). On this particular occasion, it became evident that Paul was indeed speaking the words that Jesus Himself commanded Paul to speak, though Paul was not nearly respected by the church as much as Peter. And it was equally evident that Peter was

speaking and doing what men wanted him to say and do, not what Jesus wanted him to say and do. Thus Peter was soundly rebuked through Paul, a younger and "lesser" disciple of Jesus. Then Peter repented. So this incident proves that the true church esteemed only Jesus as their Head Teacher and Lord, not Peter, nor any other mortal man. All brothers were equal. The apostolic church recognized that none but Jesus Himself held the authority to make all final decisions pertaining to life and faith. None of the apostles, not even Peter, could hold any personal authority over any church matter, nor over any matter involving the personal lives and faith of the people. Each man can speak in Jesus' name, by Jesus' command, to utter what Jesus Himself commands. Only these words held authority, since they came from Jesus. But the ones uttering words in Jesus' name held no personal authority.

Now the church loved and highly respected Peter, as well as all the other apostles and teachers of God's Word, those truly sent by Jesus. And all these men usually acted as faithful stewards of all Jesus gave them, as men who knew real truth directly from Jesus. But neither an apostle, nor any other man, was ever allowed to usurp the authority of Jesus Himself, nor meddle with any teachings that any elect heart received directly from Jesus. For any apostle, any man, or even any angel from heaven would be cursed for altering any truth from God (e.g., Gal. 1:3-12; 2:6-10). Jesus, with His chosen servants in the local and in the universal church, would see to it that nothing would nullify true teaching or add false teachings. Likewise, every real church today should pray for the same.

Jesus, is our God, the Creator and Owner of the earth and all that is upon it. He is also the most loving of all who exist. Therefore, Jesus insists on being the Head of every man in every church, and much more. Because of a man's lack of knowledge, wisdom, power and especially love, we cannot trust him to lead. Since all things ultimately belong to Jesus, all things must be done according to His loving will for His purposes. And He also teaches all true church members to voluntarily share all things in common, both spiritual and material things, for all people and things belong to Him. Jesus always teaches each one to take only what one needs and give as much as one is made able to give, according to one's means. At the same time, Jesus insists that no one must ever coerce or pressure anyone else into giving anything. For Jesus remains the Lord over every heart. So all are to give as Jesus moves their hearts. Likewise, the early church, even all the apostles, categorically insisted on this way of life. And, because they did, it also means that they all refused to ask anyone to tithe. For it is impossible to teach tithing while a *Christ-prompted method of giving* is also universally taught:

> "For they gave according to their means, as I can testify, and beyond their means, of their own free will, begging us earnestly for the favour of taking part in the relief of the saints *[i.e., "saints" are "sanctified ones," set apart for God's purposes, refers to the elect in the church]*—and this, not as we expected, but they gave themselves first to the Lord and then by the will of God to us.... For if the readiness is there, it is acceptable according to what a person has, not according to what he does not have. I do not mean that others should be eased and you burdened, but that as a matter of fairness your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness. As it is written, 'Whoever gathered much had nothing left over, and whoever gathered little had no lack'" (II Cor. 8:3-5,12-15, ESV).

As you can see, all who were commended here gave "of their own free will," meaning without the coercion or manipulation of men, according the wills of their spirits prompted by Jesus, our God. The church had no policy which required anyone to give anything, and no man decided what the other should give. They did not have a church constitution or rule book that outlined how much and by what means the members were to give. All the members of church established by Jesus and His

apostles simply gave voluntarily “according to their means,” out of love, to ensure that their brothers and sisters lived a joyful, equal life with them. Now we must learn how this method actually works.

The last statement is a quote from Exodus 16:18: “Whoever gathered much had nothing left over, and whoever gathered little had no lack. Each of them gathered as much as he could eat” (ESV). In the days of Moses, God commanded His church to gather manna, His gift of life-sustaining food, in a way where each was only allowed to take as much as was needed for oneself and one's family for one day—except on Friday mornings, when they were to gather enough for the Sabbath as well (Ex. 16:16,22). They were not allowed to gather more. They were not to have even a morsel left over in the morning, no excess at all, or else it would begin to rot with a great stench (16:19-20). Therefore, according to the ways God Himself directly taught His people to live from His providence and His creation's bounty, we should only take what we require for our immediate needs, and never selfishly horde anything for future needs. Above all, we should not take it all, so no one else can get any, not unless they serve us, so we can live in self-indulgent opulence while others suffer from a lack of essential nourishment. We should take only our “daily bread” (Mat. 6:11). Any self-indulgence or greed is a putrid stench in nostrils of God. God wants us to live in a way where he who needs much gets much, but has nothing left over, since he takes only what he needs. And he who needs little gets little, with nothing lacking, since he also receives all he needs. By feeding His people manna in the wilderness, God's declared and exemplified His own distribution system for all goods and services.

But the Old Covenant law did not require God's system for the whole church of Israel, only for the Levites, only for the priests. Rather, the law allowed most people in Israel to tithe. Since the church is Christ’s “royal priesthood,” this way of life is for all members of the church, but only for members of the church. It is not to be imposed upon the secular people outside the church. They can “tithe” or pay taxes. Tithing was the practice of giving a tenth of one's income and profit to the Levites, to the priesthood. And the priests did not use it to provide only for their own needs, since they had lands and the means to provide for themselves. Rather, they used most tithes and gifts to provide for the needs of the destitute. So tithing was never a system for the priesthood, since each priest took only what he and his family needed for the day, giving literally all the rest to God, for God’s works. A priest was to forsake all, and give according to his means. Tithing certainly is not relative to one's means, but relative to one's income; where both the rich and the poor, those with great means and those with little means both gave ten percent, all alike. Thus, the rich give only a small portion of their excess, but had much left over. Yet the poor had no excess to begin with. So they had to give out of their needs (Luke 21:1-4), causing them to lack even more of the necessities which should have been kept for their families. Therefore, tithing is not even close to being anything like the system of giving that Jesus commanded for His New Covenant branch of the church, which is a priesthood. The system Jesus commanded is God's fulfilled law, based on laws for His priesthood.

Giving according to one's means is giving all one's excess, keeping nothing but what one needs for whatever kind of life and work Jesus calls one to live and do. Each priest had a home for his family, but the home was never owned by him. Each had his own tools or equipment for whatever trade or occupation he did on the lands owned by the priesthood. But, if he retired or died, those tools and that equipment went into the common pool of what was owned by the priesthood. So there was order, but not greed. And, sometimes a priest could provide nothing for the needy. But, at other times, he could give far more than ten percent. And this kind of giving truly fulfils God's intent for all God's economic laws. For Jesus came to cause His people, His priesthood, to truly fulfil all God's laws through the spirit in the heart, through love, not merely to obey a written law through the flesh.

Since the whole of the New Covenant branch of the church is to be Christ's priesthood, it is to fulfil all the Old Covenant laws pertaining to the priesthood. Therefore, since the priesthood could own nothing, and they were all to have no inheritance but God Himself, so must the true church. We are to share all things in common on common land, all owned by God alone. If a church rejects this New Covenant principle of giving according to one's means and taking only according to one's needs, just as Jesus and all the apostles taught the church to do, then they do not believe in Jesus, because they do not trust His words. Furthermore, if a church insists that their people tithe, that church must also teach all of God's other economic laws of the Old Covenant law as well, not just tithing. For, if a church teaches tithing, it rejects the New Covenant in Jesus. Thus, it also rejects the fulfilled law of the New Covenant. So that church has returned to the Old Covenant law and is not a priesthood of Jesus, serving under the one and only living High Priest, Jesus. So, if they want the Old Covenant law, let them also practice *all* the other economic laws of the Old Covenant, together with tithing.

Tithing was a law given under the assumption that all would also practice all the other economic principles commanded in God's law, *so there would be no extreme poverty among God's people*, and no slaves. And God's other economic laws stated that anyone with excess was to freely lend to any needy one, at any time, for anything deemed necessary by the social standards of the day (basic food, clothing, shelter and whatever was needed for work and for basic hospitality). So, if a church teaches tithing, they must also teach this too. Everyone with means must lend money to the needy, without interest and with affordable payments. Then every lender must also cancel all debts owning to him or her every seventh (Sabbath) year. This is God's law! Even if the appointed time to forgive all debts was just a few days away, a person with means was not allowed to refuse to lend money to a needy brother or sister. Even knowing that their money was never going to be repaid, they were required, by God's law, to lend it to the needy one. Nor were lenders allowed to repossess any necessities from anyone who owed them money and were not able to pay their debts. Now, since tithing worked in conjunction with all these other economic laws, any church that teaches tithing must also teach all these other laws too. One cannot simply teach the law of tithing while nullifying the other economic laws it worked together with. It would be like telling a worker that he could collect a wage but did not have to do the work to earn it, or like telling a business owner that he could get people to work for him without paying them their just wages. If one teaches one aspect of an economic system, one must teach it all. But, since Jesus came to fulfil the intent of all God's laws, and the intent is clearly equity and justice, Jesus now calls the hearts of all His elect to forsake all excess, to acknowledge that He owns them and all things, that all is to be used for His purposes, without any poor among us.

This principle of giving according to one's means was not just a teaching that governed the churches in Corinth and Jerusalem, but was given as a universal teaching for all churches in all time, since it is a teaching that originated from Jesus, our God. For all those who heard the teachings of Jesus, their belief was that—strictly through the work of Jesus upon their spirits—everyone in the church would gradually and eventually learn to live modestly, taking only as much as they needed for the life and destiny that Jesus called them to fulfil, without conceding to any of the selfish ambitions and lusts that characterized the life-styles promoted by the world order. And they always left this inner work to Jesus. They did not pressure anyone into giving anything (e.g., see above and Acts 5:4). If a gift was not given freely, according to the will of the spirit in one's heart, it was not acceptable. First let Jesus make a heart absolutely willing to give, through real and God-like love in the spirit. Then let a person joyfully give through love, and for the purposes which Jesus calls a person's heart to give.

If a family was very poor, it was never expected to give anything and, indeed, received help from the church. Certainly no tithe was ever expected from that family. But, if a man had some wealth, he

gradually learned, at his own pace, to live humbly and modestly, just like all the other members of his church family. In time, he would give far more than a mere tithe of his income, and would even sell all his possessions which were not useful for the Lord's purposes. For this is what was meant by the idiom, “forsake all your possessions.” It means that, by Christ's work in one's heart, one's focus turns away from seeking the gratification of one's own pleasures, towards a service to God and His creation, to count all things as belonging to God, so all might be used to fulfil God's purposes. True love seeks a just, equitable life for all, especially for those in one's church family. Jesus teaches each individual to take only what is needed for a modest, joyful life, and for the works one is called to do. All else one ever receives is used for the needs of church members and all the rest of God's creation.

The church in Corinth was praised much, but also rebuked a little. Yet it was rebuked with very high standards in mind, based on the real truth taught by the real Jesus. And, certainly, it had advanced far beyond any church seen in the world today. So it is a very good example for us. Jesus blessed them and worked His love through them powerfully, far more powerfully than I have ever seen in any churches in all history since that time—because all churches have corrupted themselves so much.

But the church in Jerusalem was even more blessed by Jesus, and was established before them. So the Jerusalem church is our prime example of a true church. It is the place where the apostles most closely and accurately followed Jesus' teachings. Thus, we should emulate the Jerusalem church. And the only reason the Jerusalem church ended was because false churches of Israel and the pagan Romans chased them out of Jerusalem, when they were murdering each other. So this church did not end by corruption from the inside, by the affects of adopting the principles of humanism, like most of the other churches did. Thus, we can use them as an example of a pure, faithful, genuine church.

All apostolic churches normally met in small groups, in homes. But the apostles also often taught larger gatherings, collections of local churches assembled together, along with interested bystanders. They did this in public places, such as in an open area of a market place. And, in Jerusalem, they did this in the public temple grounds, which were made available for public teaching and preaching. Thus we learn that small groups are the norm, but Jesus also commands large gatherings too, when they are for the purpose of right teaching, where the biblical kind of evangelism is a form of right teaching. Nevertheless, as it was in all the original churches established by Jesus, both small and large meetings were very informal, using an interactive method of teaching, where men asked and answered questions, and where members personally prayed for individuals. This personal, informal atmosphere should not be compromised, since it is exactly how Jesus Himself works in our hearts.

This Jerusalem church was wonderfully blessed by Jesus before Rome destroyed Jerusalem. And, obviously, these blessings and the power of Jesus came to them because they were so faithful, because they taught the real truth, the God-intended meaning of the Scriptures, the meaning of God's words that Jesus personally taught to them. And it was not only because they taught the real truth, but also because their spirits fully guarded that truth, trusting fully in it, with their hearts seeking to live by it. For that truth came to them through Jesus' Holy Spirit, through the Teacher they trusted as the only Head of every man among them. They lived in a way that every church should. So let us not ignore or try to explain away the passages of the Bible which praise the faithful, biblical ways of that Jerusalem church, like so many try to do. Rather, let us take their example seriously, and follow it:

> “And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in common. And they were selling their possessions and belongings and

> distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favour with all the people. And the Lord added to their number day by day those who were being saved" (Acts 2:42-47, ESV).
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> "Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common. And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold and laid it at the apostles' feet, and it was distributed to each as any had need" (Acts 4:32-35, ESV).

Unfortunately, since that day, the only time I have ever seen any churches even try emulate this Jerusalem church is by the power and will of men, and often for the benefit of one man or an elite group of men, at the expense of all others. Never, in all history since that time, have I heard of a church that was this blessed and empowered by Jesus Himself. Not one church in all history after the apostolic times has been nearly as faithful as the early Corinthian church, much less the Jerusalem church, or any of the apostolic churches. The only time churches came a little bit close to this was during the time of the 18th century revival—and then, mostly the churches following teachings of George Whitefield, never any of the churches ruled by the iron ego of the humanist, John Wesley.

So keep in mind, it should never be a goal of a church or a nation to cause everyone to give up all their possessions, to share all things in common. None but faithless materialists and false churches belonging to the world order try to cause such things, since their faith is in man and their focus rests entirely on the fleshy things of the world. Such systems of Satan's world order are called Socialism or Communism, and they are humanistic systems, just like Capitalism. Capitalists, socialists and communists are all brothers in their common lord, Satan. For all are touting different flavours of exactly the same economic system, one used solely to oppress or enslave the people for the sake of psychopathic elite rulers. But every true and real church actually belongs to Jesus and serves Him. Their first and foremost goal is to accomplish Christ's purposes, in the ways He teaches and trains all their spirits to do His will, while placing all their faith in Him alone. We warn all to never place any faith in any man, whether or not a man claims to be a "servant of God" or an "apostle." But when anyone's faith does rest in the real Jesus, that one will indeed learn to forsake all one's possessions.

Look at how the spiritually mature Jewish people in the Jerusalem church devoted themselves to the "teachings" of the real apostles, but did not esteem the apostles themselves in any worldly way. For they called the apostles their brothers, not their lords. Nor did they call them by any title of esteem such as "Rabbi Peter" or "Apostle James," while addressing them. They just used their common names, like Peter and James. They also devoted themselves to "fellowship," by sharing all things in common (κοινωνία) with all their beloved brothers and sisters, treating all as equally deserving of this simple, diverse life of service to the Lord Jesus in joy. They had no esteemed mortal "leaders" among them. So what actually produced all these extraordinary blessings in their church was Jesus, working through His true teachings? Jesus' power and love worked through this fellowship of equal brothers and sisters, because all their spirits were being taught and trained directly by Jesus. Jesus worked many miracles among them, strictly to express His love, because Jesus saw the humility of their faith in Him alone, as their only Head. He saw their faith in His words, in the true teachings that came directly from Him to their spirits. At first, Jesus worked His miracles only through the apostles. But very soon after that, as the people were taught more, Jesus gave supernatural gifts to

almost all church members, even to children, such as to the four daughters of Philip from Jerusalem. Blessings came to all because all put their faith in Jesus and in His true teachings, and because the true, intended meaning of Jesus' teachings was guarded in their hearts, preserved from corruption. With faith in the real teachings, they had faith in the real Teacher. And they refused to place faith in man. Thus, Jesus could do His works upon their spirits, then do His loving miracles through them.

Because of this faith in Jesus Himself, as their only Head, all the disciples walked in joy, serving Jesus even in supernatural ways, with real spiritual gifts from His Spirit. They joyfully thrived, in spite of the violent persecutions from the Jews who remained in the Old Covenant branch of the church. Jesus' blessings—including the willing and joyful acts of the people giving generously for the needs of God's people—were only possible through the works of Jesus in their hearts. Such things were never possible through man's will of the mind of flesh. All had to come through Jesus.

With the praise the Bible gives for the Jerusalem church and the other apostolic churches, we know the good effects manifested among them were the result of Jesus Himself teaching their elect spirits. And we know, if these good effects are going to manifest among us today, it depends entirely upon our spirits placing faith in Jesus and His words too. What we need is His right understanding of His truth from Scriptures, with the wisdom to know how to rightly apply that truth. Thus, ecumenical Christians must no longer cry out: “The church! The church! We must bring all churches together in an artificial unity. The only hope for us and the world is the church! We believe Jesus will never take away His blessings, knowledge, wisdom and power from the church, no matter how unfaithful we are to Him and His words!” Oh how they love the church systems they developed for themselves, but they do not love Jesus. And the “faith” of most church members is now just a hypocritical faith in the human ability of “church leaders” to manipulate them through these man-made institutions. But it is not the church that saves. It is not the church that causes blessings, knowledge, wisdom and power to be granted by God to the people. It is Jesus who saves and grants all good things to us. The church is simply an effect of His works inside individual elect hearts. It is not the other way around.

And, yes, since the days of Abraham, when God formed the church to serve His world,[39] God has indeed, many times throughout its history, withdraw His knowledge, wisdom, power and blessings from whole generations of the church. God has often sent a “drought of His Word” to unfaithful churches and to whole nations. Remember how God abandoned the church in the days of Jeremiah the prophet. For that church interpolated many false doctrines into God’s Word, while nullifying many true teachings from His Word. They mixed pagan doctrines with God's teachings, thinking they were very wise to do so, in exactly the same way the “church fathers” mixed humanistic doctrines with Scripture. Yet this church of Israel believed they were still truly worshipping Yahweh, only in a more “open minded” way, just as the “church fathers” thought they still worshipped Jesus.

Therefore, when Jeremiah called this practice evil, they thought he was old fashioned, hindering the “progress” they made. They accused Jeremiah of causing harm to their “good” church, since he preached the old ways which conflicted with their new, progressive and more carnally appealing ways. That church even boasted: “The law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, let us strike [Jeremiah] with the tongue, and let us not pay attention to any of his words” (Jer. 18:18, ESV). But God did indeed make the law perish from their priests, causing them to become unjust and irrational in all their judgements and teachings. God did indeed confound the wise, transforming them into utterly destructive fools. And their prophets could then only utter nonsense from their deluded imaginations. At that time, God struck down that whole generation of the church, killing many and handing the rest over to the captivity of the same wicked, ruthless, “progressive” pagans they admired so much. God sold whole church as slaves to

the ruthless servants of Satan, just as God handed the church that tolerated the “church fathers” over to the slavery of unjust, pagan, Roman lords for almost two thousand years. Then this fake, slavish, humanistic, Roman church manipulated, exploited, oppressed, tortured and murdered their people.

Whenever a generation of a church stubbornly refuses to hear the real God, so they can make themselves and other human beings into their esteemed gods, the real God abandons that generation. He withdraws His saving power and lets them destroy themselves. He abandons them to call in vain to their pagan-like, false gods, the gods they invented through their own imaginations in their pride and rebellion. God refuses to return His saving, redeeming power and guidance until they repent directly to Him, in spirit and in truth, even if it takes many generations before they decide to do so.

In fact, God has abandoned the fake “Christian” church for almost two millenniums now. Because they mixed pagan teachings with God's teachings, especially the doctrines of middle Platonism and Neoplatonism, and invented new gods by doing this, the real God withdrew His power and blessings. And, since the church has never truly repented, but has gathered even more humanistic doctrines to replace His truth, we still do not see the real power of the real God working through the “churches.” Through His grace, Jesus lends a little of His power to a few elect individuals in a few churches, since those individuals somewhat trust in Him and some of His words. But Jesus has not blessed the whole body of a church like He blessed the apostolic churches. So we do not rely upon or defend any of those churches, with their esteemed human heads. Rather, we rely upon Jesus, for all truth and for our salvation. We trust only His words from His mouth. Our faith rests on Jesus, not on motivational speakers and compromising administrators playing politics in all those churches owned by the world.

I know that many elect are trapped in false “churches” while others have been driven out of them. Some elect stay in false “churches” because they are tricked into thinking those institutions are the only hope for the world. So they develop no real faith in Jesus, only a faith in the men who lead their false “churches.” And they know nothing of the real church, of the one and only true body of Jesus. So their faith and hope is utterly misdirected and useless. Meanwhile, the elect who have been driven out of the false “churches” are a little better off, but they seldom find the real Jesus either. They cling to a few biblical truths which prove that the false “church” is false. Yet they seldom press on towards true faith in Jesus, and know nothing of His salvation process. They stagnate. Yes, at times, if Jesus convicts their spirits of some sin, they may repent. And He may sometimes call their hearts to do His will. So you can see Jesus occasionally working upon their spirits in their hearts. But they do not learn to fully trust Him as their only Head Teacher, as their God ruling over every detail on the earth.

When we see so much spiritual dissatisfaction, and false churches striving to keep their prison doors shut, we know God is about to do something for His people. We saw similar things occurring for a few centuries before the Reformation and the Great Awakening. Those times were bad before the good came, but not nearly as spiritually and physically bad as times are now, generally, all over the world. So our times suggest that God is about to do a far greater work in the church for His people.

Now is the time for very many elect souls to return to Jesus and His real truth. But we admit that the prophesied time for the world-wide revival—when almost all the elect to return to Jesus and His real truth, to become His real church once more—cannot occur just yet. The world must grow much worse first. It may happen within a decade or after a half a century. But God's Word does speak of a final, world-wide revival that will occur immediately after a devastating, world-wide earthquake accompanied by meteors striking the earth. This world-wide revival is known as God's “sealing of the saints” (Rev. 7:3; 9:4). At that time, God will inwardly mark all His elect as His people, to keep them from His wrath, much like the sealing of the faithful in Ezekiel (9:4,6). And, after this sealing,

after this true revival marks the elect spirits as His children, a great polarization between the elect and non-elect will occur around the world, causing a great dichotomizing effect. A true church will exist again. Then, after some years, a world leader, the “beast,” will rise up to rule the non-elect and persecute the elect. He will murder many elect, especially during the second half of his seven-year reign. But, even so, many elect will remain alive and praise God from various “islands” (note: the Hebrew word translated as “islands” refers to places far from Israel, even lands on the continents). Then Jesus will return with justice, cast Satan into hell, and destroy all the systems of Satan’s world order (including all financial and economic systems), so He can restore God’s order to all the earth.

We long for the next great prophesied event, the revival, the sealing of most elect hearts. Yet it will bring extremely trying circumstances. The time of the world-wide revival is the era of the “sixth seal” described in the Revelation to John. And its purpose is to prepare God’s people for even more horrifying events during the seventh seal’s era. But the sixth seal’s era will be bad enough. Soon its world-wide earthquake will cast all nations into utter chaos. Then its accompanying meteor shower will cause the sky to look like a scroll rolling up, as atmospheric dust and vapours billow above us, hiding the light of the sun and stars. When meteors strike the earth, all people shall hide from God's wrath. All their tiny, limited world views—each created with a few drops of half-facts added to a pound of sticky delusions and plastered across both eyes, with the sole purpose of preventing each one from seeing the massive reality of God’s diverse spiritual and material creations—will be shaken off of their stunned faces. And all this is coming quite soon, because the era of the fifth seal, which we now live within, seems to be ending. The fifth era was marked by “the souls of those who had been slain for the Word of God and for the witness they had borne” (Rev. 6:9, ESV). That is, during the last century or so, millions of souls have been murdered simply for bearing Jesus' name, more than in all the previous centuries combined. This was an era of death for the saints, to prepare for the revival of life in the hearts of God’s people, restoring the true church. Now the fifth era is coming to an end and the sixth era, with a world-wide earthquake and the sealing of the saints, will soon begin.

The world-wide earthquake will sink islands and move mountains everywhere in the world. So it cannot help but cause extreme economic and political upheavals in all nations. This event is almost upon us, and is to be followed by the sealing of the saints, the great revival. Yet, for any real revival, God will first sends teachers of His Word, to correct the deceptions and to reason with the people, to turn their faith back to their God and back to His real truth. Remember how God sent John the Baptist before the first advent of Jesus, “to make straight” the ways of the people. Then Jesus taught and trained many apostles for three years before the Pentecost and its subsequent revival, before His Spirit sent them out to form the New Covenant branch of the church. This true revival of the church also brought the New Testament Scriptures to the world. Likewise, many will be taught and trained before this last, great revival. Jesus will call, train and send many older men, so they can teach His elect before it occurs, although most work in the hearts of the elect will be done by His Holy Spirit.

Jesus must prepare a remnant before this final revival, just as He did before New Testament times. Then, during the final revival, there will be an even greater sending of God's servants out into the world. Also, the sent-out ones shall be granted many supernatural, spiritual gifts functioning through love, along with much of God’s truth. For this is what as Joel prophesied. Still, these miraculous gifts, expressing God’s love, will be secondary to the right teaching of His Word. For love needs truth more than anything else. For any true revival, there must first be a right teaching and handling of God’s Word. Still, above all, these teachers of God’s Word will be sent directly by Jesus, not by men or human institutions. They will be men who minister in Jesus’ name, not in their own names, nor in the names of other men or churches. “But how are they to call on Him in whom they have not

believed? And how are they to believe in Him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent?" (Rom. 10:14-15a, ESV). For all depends on Jesus choosing to teach, train and send out true servants. And Jesus will indeed teach and train the spirits of men once again, then send them to teach His real truth during the revival. But this teaching and training of genuine teaching elders takes a long time, possibly a couple of generations. So it will begin long before the revival ever occurs, starting now.

Of course, the teaching and training of the apostles whom Jesus sent out took only three years, but the real teaching of their spirits began long before that. Decades before they were born, Messianic teachings started to circulate among the Jews all over the world, sparking many debates and stirring an renewed interest in God's Word. And these teachings, circulating in Israel before the apostles were born, were much the same as the doctrines taught by Jesus during His first advent. For the whole Bible originated from God, and Jesus is God. So God had been working in Jewish hearts and preparing them for many years before Christ came. Since they were babies, all the apostles had been learning from many teachings and teachers that God had raised up in the church and them. Also, the Spirit of God, Christ's Holy Spirit, had been teaching their spirits from birth. Then the three years the apostles spent as disciples with Jesus, while He walked on earth, simply built up those teachings. Finally, after Jesus ascended, Jesus' Holy Spirit came to more directly teach their spirits, in a way that they even knew consciously, in their minds of flesh. And God's Spirit continued to teach them throughout their lives. The point is that God sends true teaching about His Word, and some faithful teachers of His Word, long before a true revival occurs in His church. Therefore, since the future revival will be massive and permanent, preparing the church for Jesus to return and rule the earth until the earth ends, God will indeed begin to send teachings and teachers to His people long before it begins. Since the coming revival will be greater than the revival in New Testament times, there will be many teachings and teachers coming. This is what we are seeing now, in our day, although there also are many more false teachers too, sent by Satan to counter the truth that God is sending us.

Since Jesus will send prophets and teachers to His people long before the final, world-wide revival, they also must be taught and trained long before the revival. And this teaching and training itself will take a long time, especially since Jesus basically has to "start from scratch" with many of them, and cleanse them of many deceptions as well. At the present time, Jesus basically has no teachers with a solid foundation of truth, only a people permeated with many lies of many false churches. So Jesus has to cause a fairly large remnant of His elect to "unlearn" many false teachings before He can fill them with His real truth. And, clearly, Jesus is now doing precisely this. He is exposing many errors and much hypocrisy, gradually teaching and training a remnant to be His true church, to act as His priests to the world, to assist in the work of teaching and training fellow disciples in the prophesied revival. Then, during the world-wide revival, the hearts of the rest of the elect will be made ready to hear the truth and receive the real Jesus. Their spirits will be wakened from their stupor. The world will no longer hold any appeal for them. So, long before most elect awaken in the world, a remnant of many mature men will first be taught, by Christ Himself, to serve as teaching elders. And spirits of many other men and women will be thoroughly taught and trained as well, so they might perform many other kinds of other necessary ministries for the beleaguered elect in the future. For, at the time of this revival, the rest of the elect will need to be taught quickly. They will have no time to learn in a gradual way, since catastrophic events will occur throughout the earth soon after the revival starts.

Each era of the seven seals, described in the book of the Revelation, will be shorter and more intense than the previous one. For they will be like birth pains, which come faster and stronger as the arrival approaches. So the sixth era, beginning when Jesus breaks the sixth seal, will not be a very long era.

It will likely last less than twenty years. Then the first part of seventh era, lasting until Jesus returns, may be even shorter. Indeed, Jesus said the generation of the elect living during the end times (which includes the sixth and seventh eras) will not pass away before He returns. And the worst times in all history, the greatest tribulation of the saints and the whole earth, will occur during those days. So a complete separation of the elect from the non-elect, through the great and world-wide revival, will need to quickly prepare the elect for the troubled days of the first part of the seventh era, so these elect can resist the "beast." The "beast" is a "messiah" sent by Satan to gather his own children, those with spirits born of him. And the elect must endure very severe persecutions during his days.

I do not want to spend too much time on the topic of eschatology now, but the elect should realize the urgency of this message about the real Jesus and His real salvation. For the time is actually very short. The "beast," the ultimate humanist (worshipper of man), will be worshipped himself, just as most humanistic leaders are. And he may soon be born to walk upon this earth. So might many of his supporters, who will all be humanists and eventually worship him. Yet most of the elect in churches are now lulled into a spiritual sleep by the false teachings of amillennialism, postmillennialism, preterism and pretribulation rapture. All these eschatological doctrines are inventions of men to proclaim "Peace! Peace!" when there is no peace between God and the church. Churches are being led by deluded men who preach humanistic doctrines, men who want to be worshipped, men who know neither God nor Scriptures, and see nothing of the reality all around them. They give their people tinted glasses to block out the words of God which could cause them see what needs to be done now, for their own sakes and for the sakes of their children. All their teachings add convenient words between the lines of Scripture, to make souls think God's words say what God never intended His words to say. Their false religion appeals to the flesh, so they follow men and ignore their God.

Some may think I am foolish to believe the Bible and its prophecies literally, and in the same order that God said they would occur, without nullifying them through allegorical interpretations, without dreaming up a "Semitic numbering system" to change the order of events and sooth my fearful flesh. But all the prophecies of the Bible about Jesus' first advent, and all prophecies about other events that have already occurred in the past, were fulfilled literally. So there is absolutely no reason for anyone to believe that the prophecies about the last days will not also be fulfilled literally too, and in exactly the order God said they would occur. Of course, a literal interpretation acknowledges that some figurative language is used in the Bible, and that the language of prophecies came from a time when modern terminology had not yet been invented (so events are described in a phenomenological language, using expressions familiar to the prophets, such as falling stars which are now called meteorites, and so on). But a literal interpretation never calls anything figurative unless it is clearly meant to be figurative, and never treats the ancient writers as ignorant, superstitious fools, like most do today, and like most theologians have done throughout history. Rather, it has faith in His words.

If we interpret the prophecies about the last days literally—all of them, from both the Old and New Testaments—they can be easily harmonized in a very consistent manner. Yet such a task is not even remotely possible for any of the man-made, carnally-comforting, eschatological doctrines. And a literal interpretation suggests that Jesus will begin to raise up a real church now, before the great revival of the sixth seal's era. For, during that great revival, Christ will begin to call all the rest of His elect out of the false humanistic churches existing now, out of churches who have been riding on the back of the humanistic beast, out of all the churches resting upon humanistic teachings. To all the elect who remain in the mysterious, ancient, humanistic, false church, which God calls the *Great Harlot*, and to all the elect who remain in the Harlot's daughter churches, Christ will soon call from

the skies: “Come out of her, My people, lest you take part in her sins, lest you share in her plagues; for her sins are heaped high as heaven, and God has remembered her iniquities” (Rev. 18:4-5, ESV).

Yes, as God's Word states, some of the elect have been duped into entering the Great Harlot, a church which is described as an ancient, long-term corrupter of the earth sitting on the seven hills of ancient Rome. And some elect will remain in her until shortly before the secular “beast” burns and destroys her. But when Jesus calls these elect out of her before her appointed day of destruction, He will do it in a quick and timely way, since there will not be much time to spare. He will send faithful and able preachers to these elect too, so they might be corrected, repent and be prepared for Christ’s second advent. But who will He send to challenge their false beliefs, to spur them on to this speedy recovery into His real truth? Will He send men from our current churches? No! For most churches today are equally corrupt daughters of the Great Harlot, simply institutions belonging to Satan's world order, just like the Great Harlot. Most churches preach theistic humanism and are led by human heads who follow traditions of men, just like the Great Harlot. So Jesus will need to raise up new, faithful teaching elders and a genuine church from a remnant of His elect long *before* that day, long *before* He calls His true elect out of both the Great Harlot and all her daughters. And today is the day when Jesus will begin to teach and train younger men, so they will become teaching elders by that time.

Now the elect in the Harlot and her daughter churches have some members who know real love and who do some truly good works, works that those false churches always try to take credit for. But the Great Harlot itself, and her daughters, all teach false doctrines that have corrupted the earth for many centuries, teachings that have caused immense suffering and many deaths in history. And now times are indeed changing. The bad shall grow worse, but the elect shall grow more faithful and true in their faith. The delusions, lies and sins of the Harlot and her daughters will be exposed and no longer tolerated by Jesus or His elect. Now Jesus is gradually raising up a remnant of His people, elect ones who will worship Him in their spirits and in His real truth. And this remnant of His elect will serve the rest of the elect when they are awakened, when they come out of the Harlot and her daughters. After the sixth seal is broken, after the great world-wide earthquake devastates the nations, Jesus will seal many elect in a way which indisputably marks their hearts as His own property, as His own people, before the worst days of God's correcting wrath falls upon the earth and He finally returns.

So now let us carefully and prayerfully wait upon Jesus to draw His elect together, with eyes open, seeking for Christ's pure, just, God-like love working through other elect brothers and sisters. Then we may have fellowship with them, while guarding against those who do not have this kind of love, purging them out from among us (I Cor. 5:12-13, ESV). For, if we hold to the real truth in God-like love, Jesus will draw the true elect to us and make us one. But the non-elect will resist us because we guard His truths in our hearts. So the non-elect will never truly join us. If Jesus Himself is our only Head Teacher and we will learn God's real truths, and how to rightly apply those truths. Then Jesus will cause each man to sharpen the other, and send each person out with a particular gift to supply what another lacks. We will grow dependent on Jesus and on each other, so we will not forsake Jesus or each other, so we will learn to love Jesus and each other. Then Jesus Himself will guard the hearts and purity of His people. His power and wisdom will save us from the dark delusions in the world.

We must forget the pagan, Roman organizational structure that most churches now cling to for the sake of their worldly gain. We must cast aside pagan Roman systems of lecturing and institutional administration. Let Jesus organize. Let Jesus lead the teaching of each individual man and woman. We need to maintain only the most basic, simple order, allowing for a maximum diversity of Christ's different kinds of gifts, letting the different kinds of elect fulfil their God-given destinies. Then Jesus

will no longer be just a small part of our lives. Rather, Jesus and His kingdom will be our whole lives, the first and foremost priority of our lives, and all else will be only a small part of our lives.

Forget about the politically correct teachings of the world. Let the men learn to become real men of God, building up and guarding the foundation and framework of the church, building the spiritual and emotional structures of families, churches and governments in a solid way, working to raise up structures that shall not fall during the storms that are coming soon. Then let the women, who are all created with minds that are always more concerned about the details of earthly life, keep the church family united, always aware of individual needs in the lives of all the people, able to care for them. Although the elect spirits of men and women are the same, their bodies and minds of their flesh are not the same. And, in every kind of ministry, the body and mind of flesh is used. So let the men use their flesh in the way their flesh was designed to be used, and let the women use their flesh in the way their flesh was designed to be used, where God's destinies for males and females differs greatly.

We need real churches, experiencing the real salvation of Jesus, elect spirits being taught and trained in God's true ways directly by the Holy Spirit of Jesus. For the earth is dying, and will be utterly devastated by God's wrath in these latter days. To endure these last days, we will need the real power and real wisdom of the real Jesus. And, for this, we will need real faith in the real Jesus and in His real words. For Jesus is not able to grant us His full power and full wisdom otherwise. Jesus can only glorify the Father, along with all the good and truth that our Father represents. Jesus cannot glorify lies and wicked men, nor their man-made institutions. So we must turn away from man's delusions.

Ammillennialists and postmillennialists say peace will come to the earth by man's will and man's power, as their false churches grow stronger and begin to rule the world. But we we have already seen how their humanistic churches once ruled over men with absolute power. The kingdoms those theistic humanists created through their churches were unjust, ruthless and Satanic. So we certainly don't want their churches to rule the whole world! God forbid! Others say all the faithful elect shall be whisked away into heaven before they will ever suffer anything during the great and worldwide tribulation. And they think their self-indulgent, worldly, middle-class church-goers are the only faithful ones who will be whisked away. But, in reality, there are virtually so few truly faithful elect on earth that, if there was a pretribulation rapture, no one would even notice if all of these elect disappeared. And they are wrong, because the Bible only speaks of one rapture, which occurs after the thousand-year rule of Jesus. So there clearly is not going to be any rapture before the tribulation.

The eschatalogical teachings of most churches are delusions, the wishful thinking of fleshy intellects who love the things of this world, not Christ. It is certain that there will be no rest and no peace for the earth until Jesus comes to restore all things. And all the elect shall need to suffer until then. Only after Jesus comes, will He bring order to the nations of men, as well as the healing of all damage to the physical earth itself. Only then will He remove and imprison Satan, destroying the delusions and all the unjust systems of Satan's world order. At that time, Jesus will even lift the curse He brought to the earth in the days of Adam, so even the lion shall once more lay down with the lamb. Some of us have already seen the beginnings of all these things, even the lion laying down with the lamb. But soon we shall see the completion of these works upon the earth, and the church will be pure again. Until that time, the whole world will see only God’s wrath against their lies and ruthless injustice.

Through Moses and the prophets, God told His people of Israel about His ways. But they refused to hear Moses and the prophets. Thus, from the days of Abraham to this very day, the vast majority in Israel refused to hear God Himself, even while they adamantly claimed to hear Him, even as they claimed to esteem and serve Him in their worship. In reality, they invented their own ways, by

adding and taking away from God's words, by interpolating lies into His words and by nullifying some of His real truths. So they actually worshipped man and other false gods instead. Then, through His apostles, God established the New Covenant branch of the church. He told His people about Jesus and showed them what His real church should be. But they still refused to hear Him, and invented their own ways again, just as Israel had done so often in previous centuries. His new church has remained unfaithful for two millenniums, although Jesus has always remained faithful to His elect. So what can any man to do, if the elect close the ears of their spirits and refuse to hear their God? All a man can do is believe and pray himself, leaving all else to Jesus. For only Christ's power can forcefully turn hearts to Him, sometimes through much pain. Today we do the small works He gives our hands to do each day, through faith. We shall wait upon Jesus, our God, to do all the rest.

> "For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of His glory He may grant you to be strengthened with power through His Spirit in your inner being, so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God. Now to Him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to Him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen."
> *(Ephesians 3:14-21, ESV)*

Endnotes

1. For example, most translate Heb. 12:5b as: “My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by Him” (ESV). But the Greek word translated as “discipline” here is actually the noun παιδεία, which refers to far more than mere “discipline.” The word παιδεία refers to all the education and nurturing required to prepare a child for life. It usually involved personal tutoring, training in the right application of all the principles one was taught, discipline leading to a correct understanding of a pure kind of love with acceptable behaviour, proper nutrition and care for one's body and mind, as well as all else necessary for living a good life. In other words, the word παιδεία describes exactly what God Himself promised to give all His people through His New Covenant salvation in Jesus Christ. So a better translation might be something like this: “My son, do not disregard the teaching and training of the Lord, nor drop out upon His admonishment.”

2. God told us, in Exodus 3:14, that His name is *Yahweh*, meaning “I AM.” Considering the context of giving this name to His people in Egypt, in a pagan land with a Pharaoh thinking he is a god, and with many other false gods, the main aspect of this name is to indicate that only *He is* God. *He is* the one and only Creator of all. *He is* the God ruling the life-giving Nile. *He is* the only one who can grant true wisdom and prophecy. *He is* the only God who sends plagues, causes fertility, brings the light of the sun, and so on. For Israel might be negatively influenced by the Egyptians who thought gods ruled the Nile, the Pharaoh controlled many such things as a god, and frog gods gave men prophecies. However, the name *Yahweh* also indicates that God is who *He is*. It means God was not invented by men, with attributes invented by men, like the gods of Egypt. Rather, God is who He chooses to be, and He always chooses to be the same. Churches have invented thousands of gods too, each one differing from the other, each with different attributes and different ways, each one opposing all the other gods preached in all the other churches. For example, some churches say “God is love,” that His main attribute is love. Then each goes on to define this love, through their teachings and actions, each in a completely different way. So each church is actually defining different attributes of love and, thus, different attributes of a god. Each church creates a different god with different attributes. Yet all these churches call each of these man-made gods by the name of the real God, and by the name of “Jesus.” Clearly, the real God is not all these different gods. God is not something men want Him to be, not something men falsely teach that God is. God is who *He is*, and who He says *He is* in His Word, when His Word is interpreted in the way God Himself intended His Word to be interpreted, by His Spirit—not interpreted by tricks of man's intellect. God alone can teach us what *He is*, what His attributes are, what His ways are, and all truth about Himself. And God does this through our close, constant, personal relationship with Him. Just like anyone else, we cannot truly get to know and love the real God by hearing second-hand information about Him, especially since much of that information is false. Rather, we can only truly get to know and truly love the real God by hearing Him personally, by going to Him directly, by frequently conversing with Him and hearing the way He answers all questions and responds to all things.

3. I cannot recommend books about God's attributes, since there are so many false teachings in them. But, if you want to read some, perhaps, one of the better ones to begin with is A.W. Tozer's *The Knowledge of the Holy*, since some of what Tozer writes does come straight from his heart, as Jesus taught his spirit. Tozer also wrote a two volume set called *The Attributes of God*, which also makes some good points. But, although Tozer learned some truth directly from God in his heart, he also taught many doctrines of men. Another fairly good book is *Knowing God* by J.I. Packer. But the same applies to him. So these books, and others, may help those with some discernment, if they question everything through a prayerful and diligent study of God's Word. Some authors have elect spirits and have learned some things directly from Jesus, although they also do indeed teach many “traditions of men,” the same kinds of false doctrines that Jesus condemned the Pharisees for teaching, doctrines that nullify or alter teachings from God Himself. And I wonder why they feel the need to parrot the teachings from Platonists. For instance, to the prophets and apostles, God was “one Spirit” and three Persons, all at the same time—because God created time, the first day, and was not bound by the limitations of time, so He could be any number of Persons at the same time. But most books simply repeat the same old phrase, saying God is “one substance” but “three subsistences,” as though they knew what this meant. It doesn't mean anything. It is simply Turtullian’s Platonic answer to Aristoteleans, a cold and meaningless expression to appease those who believe in a Platonic kind of god. For those who truly know God, they understand how He relates to our human spirits as three personal Persons, but as one God who is one Spirit—never as three mere “subsistences” made of “one substance.” God's Word tells us “there is ... one Spirit,” and identifies this Spirit as the “one God and Father of all ... in you all” (Eph. 4:4-6). Jesus also identified this Spirit of God in us as the “Spirit of your Father

who speaks in you" (Mat. 10:20). Then Scriptures declare that this same Spirit is Jesus' Spirit. For God sent the "Spirit of His Son into" our hearts (Gal. 4:6). God's Word even calls this Spirit dwelling in us both the "Spirit of God" and the "Spirit of Christ," at the same time, in the same verse (Rom. 8:9). Also look at how Peter said the revelations of God were given to the prophets by the "Spirit of Christ" (in I Pet. 10-12), but then also called this same Spirit the "Holy Spirit" (in II Pet. 1:21). So we conclude that the one and only Creator God is the Holy Spirit in us, who is also the Spirit of our Father and the Spirit of Jesus Christ. Since God is a Spirit, He is but one Spirit, but relates to us personally as our Father, Brother and Counsellor all at the same time, so He may fulfil the needs of our infantile spirits for a Father, Brother and Counsellor. Our spirits need to personally talk with our Father, but also with our Friend and Brother and High Priest, as well as with our personal Counsellor. Teaching about a Platonic kind of "substance" or "subsistence" does nothing for us and is not what Jesus taught.

4. Some may ask why I would say that humanism has been the dominant religion in most parts of the West for more than two millenniums, and is currently the dominant religion of the entire world. Why would I say that Christianity has never been a major religion in the West or in any part of the world? Well, as a religion, humanism worships man. That is, God defines worship as granting one's *highest esteem* to an entity, making it one's highest priority to *serve* that entity, allowing it to hold the primary focus of one's thoughts, letting it control one's decisions, actions and destiny. Humanism places more faith in man than in any other entity. It esteems man as man's lord, as the god who determines a man's destiny, even the destinies of nations. Above all, most humanists seem to worship self as their principal god. Since they serve man as their principal god, they allow man to make all decisions, to create and enforce all laws and principles that govern their lives. But God alone is able to create all laws and principles for mankind to live by. For, in the end, literally all laws have a spiritual foundation. All are based on some principle of just love for one's fellow man, and all just love is from the spirit alone, never from the flesh. So, although laws govern behaviours of the flesh, they are ultimately all spiritual. Not one law governing man's behaviour can be based on material considerations alone, since even the principle that life itself is valuable is a totally spiritual concept. Thus, we cannot even make traffic laws to preserve life unless we first decide in our spirits that life is worth preserving. After all, there is no material basis for preserving life. Whether or not matter is found in a living organism, or even exists at all, means nothing to the material world. Only if the material is useful to eternal spirits does it have any real meaning. And, only if it has real meaning can laws be made to preserve it. But the spirits of all men are, at best, extremely immature and unable to fully know and rightly apply real truth. At worst, the spirits of men are outright evil. Therefore, no man can invent laws, but must rely on God to provide us with all laws for all men. Only God's precepts should rule our spirits, as the Lord of our spirits and the Builder of our inner consciences. Then, using the laws He puts inside us, and with prayers for His counsel, we apply those inner laws from God to govern our own lives first. After this, we acknowledge God alone as the Ruler over all men and all creation, serving as His agents, to justly, humbly and equitably apply His right ways for the good of all. Yet, to humanists, any concept of a supernatural god is either entirely eliminated from their thoughts, or else some might allow a man-made concept of some false god to merely supplement their worship of man. Most churches do the latter. Most churches are theistic humanists. They are not secular humanists, but are humanists nonetheless. Even when they claim to believe in a god, man remains their primary object of worship. A *secular humanist* worships man alone while a *theistic humanist* worships man as the *principal god*, but adds a little bit of worship for an invented god or gods that can be manipulated by man. And theistic humanists only want gods they can control through the human will, such as through magic rituals or magic prayers. For, to any humanist, man must remain the principal god ruling over all gods and all decisions in life. Thus, most churches in history have preached doctrines of *theistic humanism*, seldom the purely theistic doctrines of real Christianity. For a real and biblical Christianity is a true worship of God alone. A real Christian is a priest of God who places all faith in God and has no faith in self, nor faith in any other man or entity. A real Christian trusts God as the only Creator of all laws, as well as the primary Enforcer of principles that govern all lives, certainly the only God who controls and determines all destinies.

5. Middle Platonism was primarily a combination of the doctrines taught by Plato, Aristotle and the Stoics, although it also borrowed doctrines from many other sources as well, and had many different sects. The entire foundation of the Roman Catholic church was built upon a muddled version of Middle Platonism and upon the nebulous teachings of Neoplatonism. This corruption began at the end of the first century. Neoplatonism came later, in the third century, and simply adopted the doctrines of Middle Platonism, but systematized them into a religion to supposedly help people "save" themselves. For Neoplatonism was a pagan reaction to the growing religion of Christianity in the Roman Empire. Thus, early "Christianity" influenced Neoplatonism, although

Neoplatonism later influenced the false "Christianity" of the Platonic church, which later became the Roman Catholic church. However, even by the beginning of the second century, the church had already entirely abandoned the real Jesus and the apostolic Christianity taught by Jesus, because it adopted a form of Platonism. Thus the real foundation of the Roman Catholic church, and most Protestant churches born out of her, is Middle Platonism, including a host of philosophical and theological teachings by Greco-Roman secular humanists.

6. The sources I am using here are *A History of Christian Thought* and *The Story of Christianity,* both by Justo Gonzalez. Another is *The Discarded Image* by C.S. Lewis, a very revealing little book, which talks about the lives, loves, superstitions, beliefs, practices and literature of Medieval times. However, almost all histories of the church and most books about theology also provide a wealth of information about Platonism in the church.

7. People laugh when creationists say the earth has only existed for less than six thousand years. But make no mistake, they do not laugh because there is overwhelming scientific evidence to prove it is millions of years old. In reality, the opposite is true. If you look at literally all the *truly scientific* and conclusive methods of estimating the age of the earth—many of which can be found on various web sites that argue for the creation theory—they all indicate that the earth is less than 20,000 years old, and very well could be less than 6,000 years old. Only false, unscientific, very-questionable dating methods are used by evolutionists to supposedly "prove" that the earth is millions of years old. You may find information about this in books by (Dr.) Henry Morris and his son, (Dr.) Jonathan Sarfati, (Dr.) Ken Ham and *many* others. Evolution is a religious doctrine of humanists and they rely entirely upon the radiometric dating methods, which are only able to produce pure fiction, but that fiction supports their blind faith in evolutionary religious doctrines. For instance, according to radiometric dating systems, some fossil tree stumps and limbs seem to have been formed millions of years after the sedimentary rock surrounding them. But, of course, this is utterly impossible, since the rock must have formed by sediment flowing around an existing tree stump, burying it, eventually hardening into rock. Also, radiometric dating systems applied to numerous unlabelled samples of rocks formed within the last 200 hundred years (and some formed within 20 years), were all mistakenly dated at millions of years old. For example, in about the year 2000, radiometric dating systems claimed that unlabelled samples of volcanic rocks formed during the eruption of Mount St. Helens (in 1980) were more than three million years old. Surely such extreme and obvious errors prove the total unreliability of radiometric dating systems. Anyone without totally blind faith in the religion of humanism can clearly see that there is no limit to the margin of error for these dating systems. Yet, how did humanists respond to these embarrassing facts? They simply decided that they would never again test any more unlabelled samples. They would simply outlaw any scientific, double-blind testing of their dating systems so they could continue to propagate their lying propaganda. From then on, everyone had to send them an estimate of approximately how old the sample was, and where it was found. Only then would they allow that sample to be tested by their radiometric dating systems, to "confirm" the date that one had already assumed for the sample. For how could they possibly allow any kind of scientific "double-blind" method to determine the accuracy of their dating systems, since it would expose the ridiculous inaccuracy of their dating systems to the public. And, without the support of their radiometric dating systems, their religious doctrines of evolution would collapse. Why are their radiometric dating systems so unreliable? It is because they merely measure the current amount of radioactive material in any sample, then calculate the sample's age according to how much original radioactive material is assumed to have deteriorated into that residual amount over the centuries. Therefore, they assume they know how much of the original amount of radioactive material existed in a sample at the time of its formation. But how? In almost all cases, they cannot possibly know that. So they simply base all their data on a totally blind and unfounded guess of the original amount of radioactive substance in a sample. Consequently, their calculations of a sample's age are total fiction. Only estimates of the dates of some organic substances formed within a few thousand years can be even remotely close to the truth. For in these more recent organic materials, the original levels of radioactive carbon can be guessed fairly well, since we can assume that the conditions producing radioactive carbon in organic substances were similar to those that exist today. But, even so, conditions currently exist where the levels of radioactive materials are not what they are expected to be in some organic substances produced today. And different atmospheric conditions in past millenniums may have been very different than they are today, in ways that caused much lower levels of radioactive carbon to form in organic substances. And, after a period of a few thousand years, substances can be contaminated or quantities of radioactive carbon can become too small to measure accurately. Thus, radiometric measurements might be slightly useful for perfectly sealed organic substances formed within a few thousand years, but are completely unreliable after that. In fact, radiometric dating systems are even so unreliable for the past three millenniums

that most Archaeologists refuse to rely on them for dating anything. Even recent samples bear a wide margin of error, which is why archaeologists do not trust these methods. Then we must realize that all radiometric dating systems are totally useless for dating inorganic samples. For the testers can only make completely unqualified assumptions about the original levels of radioactive substances of any kind in any inorganic samples. Of course, to supposedly verify the accuracy of their guesses, they also measure the amounts of the substances that the radioactive materials become after decaying. So, if radioactive potassium (^{40}K) eventually decays into non-radioactive argon (^{40}Ar), they measure the amounts of both substances in a rock sample. Then they say the amount of non-radioactive material substance (^{40}Ar) existing in the sample proves that their guess about the original quantity of radioactive substance (^{40}K) was correct. But, of course, that is nonsense. For the kinds of substances which radioactive materials decay into are very common (argon, lead, etc.), and the bulk of these non-radioactive substances occur naturally in all samples. Therefore, a completely unknown amount of both radioactive and non-radioactive substances existed in each sample at the moment of its formation, and most of the non-radioactive substances were not formed through radioactive decay, as they like to claim. Consequently, their "proof" of age through radiometric dating systems proves absolutely nothing! The actual amount of the common non-radioactive substances formed by radioactive decay cannot possibly be known, not in the slightest. So all their "proof" is just a hoax, and they make their dating method sound artificially "scientific." Also, if their radiometric dating systems dated several unlabelled samples from one lava flow that occurred a week ago, they would not only say all these samples were millions of years old, but they would also conclude that each of these samples came from a different lava flow, and that all these various lava flows occurred at different times spanning millions of years—even though all the samples were formed by one lava flow in one day only one week before they were sent to the lab. They would conclude different dates, varied by millions of years, because each sample would have different levels of radioactive and non-radioactive substances in them. So, since evolutionists depend entirely upon the fiction produced by these radiometric dating systems, they have literally zero evidence to prove that the earth is millions of years old. Also, evolutionists not only use totally unreliable data from radiometric dating systems, but they further adjust and "fudge" that data, in very dishonest ways, before they publish their so-called "scientific" findings based on that fictitious data. After all, if they did not practice these dishonest methods, they could only publish a mass of very contradictory, confusing dates derived from their extremely unreliable radiometric dating systems. And these conflicting dates would make any kind of consistent theory of evolution impossible. Meanwhile, all real scientific evidence for the age of the earth proves it to be very young, far less than twenty thousand years old. Consequently, when people laugh at the theory that the earth is only about six thousand years old, it is entirely due to ignorance, because they have been thoroughly duped by the effective marketing of the religious doctrines of humanism, doctrines called the "big bang theory" and "evolution." Still, most scientists appear so confident about their lies that no one questions them. And others in humanistic institutions like universities dare not express any lack of faith in these entirely religious doctrines of the "big bang" or "evolution," due to social and political pressure. For humanists have always engaged in the practice of forcing their opinions on others through narrow-minded censorship the overt persecution of their opponents. They have never tolerated real scientific evidence or pure logic, whenever it has opposed their core doctrines. Today, we exist in a similar situation to the time when the majority of humanistic scholars and universities believed that all the planets and all the stars revolved around the earth, when these same humanistic institutions taught the doctrines of Middle Platonism. No one dared to question their humanistic theories, borrowed from the ancient, pagan, Greek and Roman secular humanists. For all the highest ranking experts in the field of education were humanists, who demanded that their humanistic doctrines be accepted as fact. For their ignorant arrogance had to be defended, even through brutal, unjust violence. So, to begin with, it was the secular humanists in Athens, Alexandria and other Roman educational centres who coerced everyone into believing these doctrines. Then the theistic humanists of the church carried on this practice of forcing people to believe their humanistic fiction. And anyone who thought otherwise was jeered at, persecuted, and called an irrational, unscientific, ignorant fool. They even tortured and killed some opponents. Now evolutionists have become the majority through their unscrupulous marketing techniques. So they too jeer at and persecute anyone opposing them, although their current humanistic doctrines are just as irrational as their former humanistic doctrines. Evolution is no more rational than saying the earth stands motionless at the centre of the universe. And some evolutionists in humanistic states, such as Communist countries, still torture and kill their opponents to this day. Even in our "free" nations, humanism is taking over and gradually gaining the power to censor, to suppress freedom of speech and thought, to stifle the truth and oppress those who speak the truth. Yet how can any rational, honest man believe their religious doctrines? Beginning with their doctrine of the "big bang," how can any logical person believe that a material "cosmic egg," smaller than a subatomic particle, with "infinite

mass," contained all time and space within it but existed outside of time and space? How could such a particle create the entire universe? I suppose someone thought they were smart when they came up with the idea. But it is not rational at all. Think about it. After someone realized the universe was expanding, he asked himself, "At what point did it begin to expand?" Then this foolish soul truncated his thought process and arbitrarily concluded that the universe must have begun to expand from a very small point the size of a subatomic particle. Why? There was no logical reason to stop at that arbitrary size. Why did he not say the universe expanded from absolutely nothing, or from an object the size of a grapefruit, or from a sphere the size of our sun, or from any other size or shape of an object containing infinite mass but existing outside of time and space? All such speculations would be equally as irrational, but all would be acceptable to believe in through blind faith alone, just as they believe in the mythical "cosmic egg" today. But, logically, we must conclude either: (1) The universe began at the size of a "vanishing point," which is absolute zero, no size at all, nothing, so the universe thus began on the other side of that "vanishing point," that is, in an incorporeal or "spiritual" realm, and did not begin as a material thing at all; or (2) A god created the entire universe out of nothing but its own spiritual power, through his thoughts, making the universe begin at any reasonable size it desired (e.g., such as 50 percent or 99.99 percent of its current size), then made it expand from there. But, clearly, no rational person can possibly think a material, mindless material thing, the size of a subatomic particle, could have accidentally created a material universe which is so incredibly complex, intricately balanced, consistent and vast as ours. After all, if all the laws of mechanics, physics, and all the forces holding the universe together were out of balance by a tiny fraction (estimated to be something like 10^{-80}), the universe would self-destruct. We cannot actually determine exactly how precarious and precise this balance actually is, nor comprehend it. Thus, such a precise and complex creation, which is far more incomprehensible than anything man has ever created or ever will create, obviously required immeasurable intelligence and power to create it. And this complex, vast universe must have been created out of nothing material in one instant, at the speed of thought, with only one chance to create it perfectly. For it is now considered to be totally implausible to believe in the theory of an oscillating universe (repeatedly created by expansion after being repeated "uncreated" by contraction until it formed into a stable universe, since that would still require the prior accidental creation of the laws of gravity and other very complex laws of mechanics and physics to cause each expansion and contraction to occur). The complex, consistent laws of the universe could not possibly be accidentally created by an unthinking entity, and still reach their current perfect balance. Nothing becomes instantly complex by accident. Nor can anything become increasingly complex by accident. Both instant and gradually increasing complexity can only occur through the acts of intelligence utilizing power, where both the intelligence and power are external to the complex system being produced. By chance, nothing but a very short random sequence of events can produce a greater complexity, and only temporarily. Certainly far less than a hundred random events could increase complexity. Then random events would necessarily destroy any order produced by them. For instance, millions of randomly floating alphabetic characters in a windswept lake may eventually produce a real word here and there, or even a very short rational paragraph. But each would last only a few moments. Then the winds would shuffle the characters again, destroying the previous orderly arrangement of those characters into words. And, throughout all eternity, the wind on the lake could never produce a whole rational page of logically arranged and meaningful words, much less a small novel. This is mathematically proven and absolutely certain. But the creation of the material universe, not to mention life in it, would requires an inconceivable number of massive, orderly, sequential events to build its complexity in a stable way, in a way where all has held together from the moment of creation until now. This number of orderly events so large, and on such a massive scale, that we cannot possibly calculate it. Also, all these massive, orderly, sequential events had to occur within an extremely short period of time. This could be likened to the wind randomly blowing the characters on the lake until it suddenly produced a huge library of "zillions of zillions" of perfectly edited, brilliant, huge and intelligently compiled reference books, all neatly bound in a permanent format, all through one instantaneous random accident caused by one gust of wind. Mathematically, logically, and according to all scientific knowledge, the accidental creation of the material universe is utterly, totally impossible, not just highly improbable. On top of all this, we must account for the fact that anything produced by accident can also change, at any time, by accident, including all the laws of the universe that are holding it together. Furthermore, a balanced universe, with its extremely complex and intricate systems, needs to be maintained. For it would soon alter and fall apart if it was not. Therefore, how can humanists say it is rational to believe their mindless creator "egg" god created this incredibly complex universe, with its perfect balance of all the laws of physics and mechanics, all in a fraction of a second, and had only one chance to do so. How could a dumb, blind particle create all of it through dumb, blind luck; and still cause all of its creation to remain stable, intricately balanced and consistent? They

refuse to even talk about how an "accident" like this could possibly happen. And, if any scientist even dares to mention the words "intelligent design," that scientist is censored, ostracized, ridiculed, called "unscientific" and may even be fired from his or her job, even if that scientist has been working in a secular university or research facility successfully for years. But, surely, if the universe formed itself by accident, it would have also altered itself within a few moments after its creation. And, according to the laws of entropy, any partial increase in complexity at one time would also deteriorate long before any additional complexity could be added to it. So neither an instantaneous nor a gradual building up of complexity is remotely possible. And, if the universe accidentally altered its own laws even slightly, it would forever destroy itself, instantly. So is it so irrational for us to deny that a mindless material particle created all time, space, energy and matter? Rather, is it not totally irrational to think a material "egg" god created all material existence? And every rational person must also ask, "How could time, space and infinite mass exist inside a tiny material particle before creating all time, space and mass?" For we know that every material particle must exist "inside" time and space. Yes, time and space must be inside it as well. But it is utterly impossible for time and space—along with all the laws that make time, space, energy and matter function flawlessly together—to exist only inside a material particle, and for that particle itself to exist outside of all time and space, as humanists claim. If time and space existed only inside a material particle, and not outside it, it could not be a material particle. Rather, anything existing outside of material time and space could have no material time and space inside it either. And anything outside of material time and space would be an incorporeal entity. By definition, it would be an entity belonging to some kind of incorporeal or spiritual space-time continuum which is not part of the material space-time continuum. This indisputable fact forces us to conclude that no time, no space, no energy and no mass could have possibly existed in a material particle before the creation of time, space, energy and matter. Nor was there any prior existence of the infinitely complex laws of physics and mechanics, not any of the forces that hold the universe together and make it function. Since a material "cosmic egg" particle is said to be a material entity with infinite mass or energy, and all mass or energy must exist inside time and space, this particle simply cannot have existed. The only conclusion any rational and honest person can make is that nothing material could possibly have created the material universe. Logically, nothing but an uncreated, non-material entity, not subject to any of the laws of material existence, but existing in an "eternal now" outside of material time and space, could possibly have existed before the creation of material time, space, energy and matter. And this spiritual existence must have created all material existence. Before the material existed, the immaterial—not subject to the created laws of entropy, not able to decay like all material things must—had to exist. And this incorporeal entity, while bearing almost infinite personal power, must have been extremely intelligent too. Since this kind of entity would need to be called a spirit or a god, we do call it that. We call this Entity our God, who is a Spirit. Then the creation of time would need to be relative to this Creator or God, since this God makes all time occur through His power causing real time to occur. Time must pass as fast or as slow as this Creator's thoughts. And, since we exist inside this time, we would not even realize how fast or slow that time is occurring. Clearly, only a Spirit existing outside of all creation could design, create and continuously maintain the complexity of time, space, energy and matter. And, when one also considers the irreducible complexity of *life*, we must then surely realize that nothing but an immeasurable intelligence and power could possibly have produced this *life*. So this Spirit or God must be both omnipotent and omniscient (in the eyes of His creation), since nothing He created and now maintains could possibly escape the control of His thoughts and His power, to overpower or out-think this God. And this God obviously did not create life through a process of evolution, since its complexity could never be produced randomly. Also, the fossil records never indicate that life evolved. First, look at how almost all the fossils in the entire world were created. All must have been formed during a massive flood, so they could be fossilized within a period of time lasting no longer than a few weeks. All required burial in massive amounts of sediment and also needed to be covered by water that was hundreds or even thousands of feet deep, so there would be enough silicon and enough pressure to fossilize them. For a burial in shallow sediment and shallow waters could never provide enough pressure and silicon to fossilize anything before it rotted. Now, since we find that almost all fossils were buried suddenly in extremely deep floods, they were likely all formed during one solitary world-wide deluge. Otherwise, the flood waters could never have become deep enough, nor strong enough to push enough sediment over the organisms, in order to fossilize them. Only an incredibly massive tsunami, where the earth opened on a huge scale, such as when the Americas split from Europe and Africa, could possibly produce such a flood. And such a flood could only have been produced once in all history. (By the way, notice how Gen. 7:11 mentions first that the flood waters came when "all the fountains of the great deep burst forth," implying that some kind of earthquake was the first and main cause of the flood.) Also, if there was only one world-wide deluge, it would have resulted in only one ice age, not many ice ages. Adding to

this, all the real scientific evidence indicates that the earth is under twenty thousand years old. So we must conclude that the creation, and a world-wide flood, and one great ice age, all occurred within the twenty thousand years, and very possibly within six thousand years. If you look at good books and articles on the topic of creationism, you will soon see that there is absolutely no scientific evidence to support the *religious doctrines* of the "big bang" and "evolution." It is the other way around. So literally all truly scientific evidence and all logic points to the fact that a god—the Bible's kind of God, not really any other kind of god—must have created the universe, and created it less than twenty thousand years ago, likely only six thousand years ago.

8. Some people somehow think Satan is neither limited nor controlled by God, that God has no ability to stop him from doing evil. Many churches also teach that Satan is a free enemy of God, whose actions are not limited nor controlled by God. They also think God somehow did not know Satan would become evil when God created him. But, clearly, they think this way because they cannot imagine the depth of God's thinking and cannot understand how God could allow suffering on earth—since they would not allow any suffering and, by their myopic thinking, destroy themselves and the purpose of life. However, the only logical conclusion is that our omniscient and omnipotent God could not help but know and purposefully cause all that His creations do throughout their entire existence. For He created literally all things to be exactly what they are. Then He put them in their places and set them in motion. Omniscient and omnipotent actions like this must precisely cause all the effects they subsequently cause. And it would be absolutely impossible for the real God to not know what He created or to not know all that His creations would do throughout their existence. God's Word states that, by our God Jesus, "all things were created, in heaven and on earth, visible and invisible *[i.e., lerally all physical and all spiritual entities]*, whether thrones or dominions or rulers or authorities *[i.e., which would include Satan's spirit, the ruler of the world order]*—all things were created through Him and for Him. *[The repetition here indicates literally "all," without any exception, and thus includes the creation of Satan, demons, suffering and death. And all was created "for Him," for the Creator God. So even evil and death serve a greater good "for" God. Since God is love, it means the suffering and death in the temporary material universe trains us "for" a God-like love, for when we enter His spiritual space-time continuum of heaven.]* And He is before all things *[since "all things" things are created and have a beginning, this means God is the only uncreated Entity without a beginning, the only Entity existing "before all things" began]*, and in Him all things hold together. *[God "holds together" and maintains the entire material universe in real time. All energy is His spiritual power transformed into material energy. All space and time are relative to His will. God defines all and His power is the energy in all.]* And He is the Head of the body, the church. He is the beginning, the firstborn from the dead, that in everything He might be preeminent. For in Him all the fullness of God was pleased to dwell... For in Him the whole fullness of Deity dwells bodily *[The whole of God (who is a Spirit) dwells "in" Jesus, that is in His body. Because Jesus is the God who personally created, teaches and trains all His children, He is the only Head of each man in the church and is to be respected above all that is created. All governments of all nations must heed Him. And they will, very soon, when He returns.]*, and you have been filled in Him, who is the Head of all rule and authority" (Col. 1:16-19, 2:9-10, ESV). Logically, these and other Scriptures do not leave any room for any power, including the power of Satan, to function independently, beyond the control of Jesus' will, power and authority. Therefore, Jesus, our God, created and indirectly caused (or allowed) literally all the actions of Satan. Jesus created the will and all the attributes of Satan, where Jesus' omniscient mind knew all that Satan would do from the beginning. Christ's omnipotence could not lack the power to create exactly what He wanted Satan to be. Nor could Jesus' power fail to stop Satan's actions at any time He chose to do so. Jesus could even make Satan vanish and cease to exist. The fact is that Jesus created Satan in a way that caused Satan to do exactly what he has been doing from the beginning. Furthermore, Jesus has always limited all Satan does. God created all causes of all evil and suffering on the temporary earth. For God said, "I form light and create darkness, I make well-being and create calamity, I am [Yahweh], who does all these things" (Is. 45:7, ESV). Satan, as God's creation, cannot possibly act or think in any way that is unknown to the omniscient God. Satan can never deceive the omniscient God and cannot ever overpower the omnipotent God. And Satan is more powerful than any other demon, while every demon is presently more powerful than any human being. Thus, God not only controls the actions of Satan, but those of every demon and every man. Any and every "calamity" caused by anyone or anything has been predestined and allowed by God. God's Word always confirms all these rational conclusions, and never disputes any of them. But it was all caused for the training of the eternal spirits of God's children. So God allows "calamities," particularly for the sake of the elect, so they might learn to "seek first" the eternal matters of their own spirits. God created all things, including Satan, for His purpose, and His purpose is to teach and train His children. And, at the moment of creation, all physical and spiritual creations

began a chain of events to accomplish this purpose. Now God must allow the logical effects He ordained in the beginning and remain faithful to His own words of His own plan. For instance, at the moment of creation, He said gravity shall keep men from floating off the ground into space. So He will not go back on His word if you jump from a high cliff onto the jagged rocks below. Rather, God will remain faithful to His words by letting your body plunge to its death. And the same applies to the moral and spiritual truths and laws He established in the beginning. Following them causes the most effective good for all. Ignoring or opposing them causes only death and destruction. In the beginning God ordained that sins will cause death. If you sin, you will cause harm and eventual death. Death came to all because all sinned (Rom. 5:12), and also because God made the universe to be a mere temporary residence. So God allows Satan to work calamities for men because God wants to train the infantile spirits of His children to stop being useless, self-centred and destructive, to cast aside their arrogant trust in self. But make no mistake, Jesus can and does exert complete power and control over Satan. For look at how Satan wanted to take Peter. Jesus knew Satan wanted this, but stopped it from happening (Luke 22:31-32). Jesus foreknew Satan's desires and Jesus had the power to command Satan to refrain from gratifying his desires. For Jesus had predestined both the faith and the future ministry of Peter. But Jesus did no such thing for Judas (Luke 22:3). Jesus allowed Satan to possess Judas. For that was the destiny Jesus created Judas to fulfil. Jesus chooses to save only those He created for salvation, and does not choose to save others. For the spirit of Judas was born of Satan as a devil (John 6:70), and many spirits of men are born the sons of Satan (John 8:44). All of these human spirits prefer hell to heaven. Hell's darkness of lies and delusions makes them feel at home. Still, it is absolutely clear that Jesus bears complete power and authority over Satan and all his demons. For Jesus often cast demons out of men, according to His will. All demons tremble before Jesus, never daring to resist Him in the least. Jesus can also work His power through anyone He chooses (e.g., Luke 10:18-20). Through His grace towards weak, elect sinners like us, Jesus will speak through our mouths and use our hands as His hands, if we do so "in His name" (i.e., by His commands to our spirits, according to His will and through His power and His authority alone). Through us, His power will cast out demons and nullify their power. Jesus also grants His children a "shield of faith" to protect them from the "fiery darts" (accusations and temptations) of Satan (Eph. 6:16). A good example of this is the way God did not allow Satan to attack or harm Job for many years. For God maintains absolute power and authority over Satan. Since Job was one of God's beloved children, God "put a hedge around *[Job]* and his house and all that he has, on every side" (Job 1:10, ESV). Until Job was an older man, Satan was not allowed to harm him in any significant way. Still, God eventually needed to teach Job about love and about His inner nature. God needed to train the spirit of Job to love in wiser ways. And this could only be accomplished by allowing Satan to destroy certain things in Job's life. But, even when God allowed Satan to do these evil things to Job's life, God never allowed Satan to act autonomously. Satan had to ask for God's permission before he could attack Job. And God allowed Satan's attack for a godly reason. That is, God had to defend His slandered name in a way that helped Job and all mankind. God had to defend His name for reasons that few men comprehend. Defending His name is defending His attributes of humility, truth, justice and godly love. If God did not defend His name, Satan would corrupt all God's creation, even heaven itself. For, once a false thought is released, it must be exposed, countered and completely crushed, together with all the layers of lies built upon the first lie. Otherwise the lie will build up and grow to consume all good and truth like a cancer. So, to accomplish this good purpose, God gave Satan permission to harm the temporary, earthly things of His beloved children, Job and Job's family, but with stipulated limitations that Satan was not able to exceed. Before Satan could do anything, God commanded Satan, "Behold, all that he has is in your hand. Only against him do not stretch out your hand" (Job 1:12, ESV). Then, in the next chapter, we see once again how God commanded limitations upon Satan: "Behold, he is in your hand; only spare his life" (Job 2:6, ESV). Satan was not able to kill Job because God did not allow it. Of course Job himself did not immediately know why God allowed Satan to destroy his innocent loved ones and torment his life. In fact, Job would only be able to fully comprehend it after death, when he went to heaven. But, in the end, Job found out some things about God's purpose in granting Satan this permission to harm him. The purpose was ultimately for the reasons cited above, to defend all the attributes represented by God's name, all that is good and true, and to educate the spirits of Job, Job's friends and all mankind about these very attributes represented by God's name. Through all this suffering, God revealed to Job and his friends more about Himself. Then this revelation would be told to others throughout history. Conversational parts of this book were likely written in about 2,000 BC, when Abraham lived (although the first two chapters were likely added by a prophet living during the time of David or Solomon, in about 1,000 BC). And Job's writings were likely owned by Abraham, then passed on to his descendants. At a later time, Job's writings, along with those of Abraham and his ancestors (who provided accounts of the creation, the flood in Noah's day, genealogies and a biography of Abraham's life) became the first Scriptures of the church created by

God through Abraham. Later, these writings were arranged into the books of Job and Genesis by Moses and other redactors. Now Job's book is being read by us, four thousand years later. The church of Israel, from its very beginning, has always had Job's writings to reveal an understanding of God. And this book of God's attributes came to us because God allowed Satan to unjustly cause Job's suffering. So Job is still teachings us these lessons he learned from God through his unjust sufferings at the hand of Satan. Incidentally, I should also mention that, when God allowed Satan to kill the flesh of Job's beloved adult children, their spirits did not die. In the eyes of God, the deaths of their bodies were merely events in their lives, not the ends of their lives. And Job's children, as God's elect, did not live for the flesh alone, or only for this world, like many people do. They seemed to have real faith in God and knew their spirits would enter heaven. Humanists do not acknowledge this. Thus, humanists arrogantly and irrationally judge God, condemning God for allowing the deaths of temporary, sinful, decaying bodies of flesh. But in the light of eternal life, God is good to allow the death of the flesh, so we may not suffer in the flesh forever, but may go home again, released from this flesh. Since Job knew about eternal life after death, he would have told his children about it too. For Job wrote: "Why did I not die at birth ... There *[i.e., in the place where the dead live]* the wicked cease from troubling *[matters]*, and there the weary are at rest. There the prisoners are at ease together; they hear not the voice of the taskmaster. The small and the great are there, and the slave is free from his master" (Job 3:11a,17-19, ESV). Clearly, due to his suffering at the hands of Satan, Job wanted to die and go to heaven. Job knew about the afterlife, living "at ease," or without harassment, after death. At least by 2,000 BC, Job and other believers (like Abraham), knew about heaven. Then Job also told us, "For I know that my Redeemer lives, and at the last He will stand upon the earth. And after my skin has been thus destroyed *[i.e., in death]*, yet in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another. My heart faints within me!" (Job 19:25-27, ESV). Here Job also spoke about the resurrection of the dead, when the "Redeemer," whom he also called "God," will "stand upon the earth" (which occurs at the second coming of Jesus). So, because of Satan's attack on Job, God revealed much to Job, even prophecies about the Messiah. Job believed he could see and think after his body died. He believed his spirit was eternal. Then he wrote about these things and all mankind has learned the doctrines of eternal life. Job and his children lived just lives with hope in life after death. And because God allowed Satan to attack them, Job wrote about all He learned through his suffering, for our benefit, so we too could live and die in faith. In the end, the things God allows Satan to do will always work a far greater good for God's elect than the cost of all the loss Satan causes. When we suffer or face death, God is telling us, "Set your minds on things that are above, not on things that are on earth" (Col. 3:2, ESV). So God allows evil things, but for our ultimate good.

9. The Sabbath commandment is actually an eternal commandment that God gave in the beginning to Adam (Gen. 2:3). Knowing this helps us to understand how the fourth of the Ten Commandments, as well as all God's temporary Old Covenant laws, are actually founded on eternal principles reflecting God's nature. All God's laws involve principles that God will maintain eternally, principles which Jesus works inside us and through us. Now some might say the Sabbath law was not originally a commandment of God. In a Roman sense, perhaps it was not. But the ecclesiastical meaning of the word we translate into the English word "commandment" (the way this word is used everywhere in the entire Bible) is actually, "an authoritative teaching." And, when God spoke to Adam about the Sabbath, it was an authoritative teaching. So the Sabbath teaching received by Adam was a commandment. Therefore, the Sabbath commandment, the fourth of the Ten Commandments, was actually given to mankind at the beginning of creation. In Genesis 2:3, God blessed the seventh day—beginning at sunset on Friday and ending at sunset on Saturday—and "sanctified" it. Who received this blessing? Adam and all his descendants did. For whom was this day sanctified or set apart? Was it for God? No, it was set apart for Adam and his descendants. So, from the very beginning, the Sabbath was a commandment of God for the benefit of mankind. But exactly how was it to benefit man? Was it to be a day to sit around and do nothing? Did God set aside one day in seven to do absolutely nothing so people could be rested and rejuvenated, so they could be all the more energetic in pursuing their selfish ambitions during the other six days of the week? Well, neither God's Word nor scientific studies seem to support that premise. In fact, sitting around and doing nothing for one day of the week can actually cause one to be less rested and less rejuvenated. There are much better ways of resting and rejuvenating one's heart and mind than sitting around doing nothing. And the purpose of the Sabbath surely was not to provide more energy for the pursuit of selfish ambitions during the other six days of the week. So let us look closer at the teachings about the Sabbath in Scripture, and the examples of how Jesus and the prophets kept the Sabbath. First, notice how God Himself did not stop working on the first Sabbath day, or on any other Sabbath day. Rather, on the first Sabbath, and forever after, God merely ceased from creating things for Himself. God only stopped working for Himself on the Sabbath, just as He commanded us to stop doing our own works on the Sabbath day. But God did not stop working altogether. In fact, if God completely

stopped working, all creation would vanish, since it is His continuously working power which causes all things to continue to exist. This is why, on a Sabbath day, Jesus declared: "My Father is working until now, and I am working" (John 5:17, ESV). Now God is the example we all must strive to emulate. Therefore, we must do the same on a Sabbath. Just as God stopped working for Himself, we should stop working for ourselves. And, since God forever worked to serve His creation after the first Sabbath, since He continuously works to maintain His creation at all times but never works to create anything new for Himself, so should we. That is, the Sabbath was a commandment to set aside one day of the week to serve God alone, which can be done either by serving Him directly (such as through study and prayer) or by serving Him indirectly by serving His creation (such as by helping the needy and so on). It was never a commandment to cease from all activity. On one day of the week, we were told that we must not do our own works. Instead, were were to set aside the Sabbath day to selflessly serve God and His creation. Yet this was just a shadow of the real and spiritual law of God. And Jesus came to fulfil God's law, not to keep us in the shadow of the real law. But neither does Christ's fulfilling of God's law ever nullify any of it. So, in Christ Jesus, we fulfil the law in the same way Jesus did throughout His life. And Jesus fulfilled the Sabbath commandment by never doing any works for the selfish interests of His own flesh. Jesus never did anything through selfish ambition, even though the Old Covenant Sabbath law allowed one to pursue worldly, selfish ambition six days per week. Even when Jesus did physical works, He always did them to serve God by serving God's people. Thus, Jesus treated every day of the year like a Sabbath day. In the same way, we are to make every day a Sabbath day too. We are to serve God by serving His creation every day, just as He serves us every day. Every day is the time to stop thinking about ourselves and selfish interests—a time to think about God, His words and what we should do in His name, a day for the loving service of God. There is not one day of the week which we can afford to set aside for selfish ambitions, to use in seeking to gain an inheritance in Satan's world order. The Sabbath law commands us to stop all our work for ourselves, all that is done for our selfish purposes, so we can work for God. And, since Jesus fulfils this command in us and through us, since we are being conformed into His image, the Sabbath command now applies to all the days of our lives. When we learn to live for God every day, we truly enter His Sabbath rest. For we trust Him for all things and take much joy in all that He does through our lives. So this kind of life is indeed resting and fully rejuvenating.

10. In Gen. 2:15, it says God put man in the garden of Eden for a purpose, to "tend" (literally "work") it and to "keep" (literally "guard") it. Therefore, one of man's purposes in life is to tend and guard the land, wherever God puts man. And, obviously, when man was expelled from the garden of Eden, this purpose did not cease. After Adam sinned, God told him that he would eat the plants of the field "in the sweat of your face." In other words, a man was to do the same kinds of work he did in Eden even after he was expelled from there. And Eve was to work as his assistant. But now those works would be more difficult. So, wherever a man is placed by God, that man must still tend and guard that land. After Adam and Eve sinned, to this day, all men are obligated, by God's command, to take responsibility for the maintenance of the well-being of their natural environments.

11. Now, whenever God designates a purpose for man, it is an obligation of man to fulfil that purpose. Thus, God's purpose for man is actually what we would call a *commandment* of God to man. In Gen. 2:19-20, it tells us how God brought all the animals to man for a purpose, to see what he would name them. So Adam named them. Of course, God likely brought them only to Adam's mind, figuratively, not to his physical presence. Then, when Adam "named" them, he would not have given a name to each individual animal, not even a name to each species. Rather, Adam would have simply acknowledged the kind of relationship he would bear with each kind of animal. For I repeat, in ancient times, God's purpose or command to "name" the animals was actually a command to form a relationship with the animals, and to take responsibility for them, almost as though they were our children. Back then, when a father named a child, he took a lifetime responsibility for the child's welfare. When a king renamed a high-ranking, trusted official in his kingdom, it meant the king treated that official as though he were a son, and took full responsibility for that official's actions and decisions, in the same way a father took responsibility for the actions of his son. Likewise, when God called man to name the animals, God was commanding man to take responsibility for them. Now man may give "wild" names to some animals, and take less responsibility for them. Or man may give "domestic" names to others and take more responsibility for them. To some, man might give friendly names, and draw closer to them. To others, man may give repulsive names, and avoid them. But, regardless of the kinds of name man might choose to give to any kind of animal, man forever take ultimate responsibility for that animal's well-being and how its actions affect other creations.

12. See Deuteronomy 15:4-11, which are commandments that Jesus came to fulfil in and through all His people, especially in and through the elect called into His priesthood of the church on earth, starting with the command, “But there will be no poor among you.” The commands in this passage tell us how prevent poverty among us. For one thing, God commands the wealthy to lend to the poor for all their needs, for any necessities they might lack. God’s law states that all who have excess must lend to those who are in need without requiring collateral, without charging any interest at all, and without ever repossessing necessities from the poor. If a borrower can repay the loan, good. If a borrower cannot repay the loan, it is just as good. For all must learn that literally all belongs to God, so all human beings are mere stewards of God’s property, just like all animals and angels are. So the loss of what is lent to others is not a real loss for the human lender, since the lender never really owned what was lent. If a borrower cannot repay, whatever was lent was the Lord's property transferred to other stewards of Lord’s property. And both the borrower and lender are God’s property too. This is why, God also commanded that all lenders must forgive all debts every Sabbath year (seventh year), so all the poor could be debt-free and start with a clean slate every seven years. Nor were lenders to be stingy. The amount they lent to a poor man was to be “sufficient for his need, whatever it may be” (v. 8, ESV). Of course, not even the rich were under any obligation to lend money for the purchase of unnecessary things, like tropical vacations or luxury items. All that a borrower was legally entitled to borrow had to be for “his need.” And only the needy one (or the elders) defined what was a “need,” according to family size, occupation, cultural standards and so on. It was not up to the lender to determine what should or should not be called a “need.” For each individual had different needs, for a different kind of life and different occupation. But, generally, needs involved basic and healthy food, adequate clothing and shelter, sufficient tools and resources to perform one's work or to engage in one's occupation, whatever was required to partake in God’s appointed feasts or holiday rituals, and enough to meet common social standards in providing basic hospitality for visitors. An example is found in a parable of Jesus. We were told about a man knocking on a neighbour's door at midnight, just so he could borrow three loaves of bread to feed some guests who showed up at his place earlier that night. In this parable, notice how the man whom the neighbour woke up felt obligated to lend those three loaves. Why? Nothing in our Roman-based pagan laws would obligate him. In fact, in our Roman-based pagan laws we have the right to call the police and have that borrower arrested. Yet this Jewish neighbour in the parable did indeed give the borrower those loaves of bread—not just because the one knocking was a friend, but due to his friend's bold persistence in knocking at the door (Luke 11:5-8). Of course, no one under a pagan law would even think of persistently knocking on a friend's door at midnight, just to borrow bread to feed late-arriving guests. To us, this is simply not socially acceptable and is actually against our pagan laws. But all this made perfect sense to Jesus' Jewish audience, because they knew God's law. And God’s law commanded that a one must lend to a neighbour for whatever needs that neighbour might have, such as for the purpose of providing hospitality to hungry visitors. So, when the Jewish disciples heard this parable, nothing in it seemed unusual, for they all knew God's law. They all knew how a man might refuse to be deterred from demanding that his neighbour give him food for his guests, because God's law gave a man the right to demand food from his neighbour for his “needs.” Devout Jews would not question a man's right to go to a more well-stocked or more wealthy neighbour’s house to demand three loaves of bread to feed his guests, even if it was after midnight. In fact, if God finds any needy in any land, God counts it as evidence of great sin. If the needy die while the rich live in luxury, God condemns that land for murder, the theft of His property and many other sins, even some that are considered worse than murder. For such a land is ignoring God, God’s words, God’s justice, God’s love and so on. If the needy unjustly die in a land, that land is actually worshipping demonic gods like Mammon and, therefore, breaks all of God’s foremost commandments.

13. When God gave Jacob the new name of “Israel,” it was when Jacob wrestled with God, when God came to him in a physical body (Gen. 32:24-30). And Jacob did this alone, for the sake of his family whom he sent ahead of him. Here Jacob did not give up his fight and die. Nor did he flee, even though he saw that this Man looked dangerous. And that Man was dangerous, causing Jacob to limp with a sore right hip for the rest of his life. The name “Israel” means “prevail with God,” or basically “one who continues to exist without being destroyed by God.” It suggests that the *church* (which is called “Israel,” the new name God gave to Jacob) will wrestle with God in prayer for the sake of the rest of the people on earth. Our job is to wrestle with our God. Conversely, the church must also wrestle with the people on behalf of their God, reasoning with the people, restoring God’s love and justice to their lands. The church, like Jacob, must not give up this fight or flee. Nor will God allow them to be destroyed, although they may be injured. The church is duty-bound to not flee from their responsibility to serve as God's priests. And God will show mercy and grace towards them, allowing them to live and serve Him.

14. Bits and pieces of various Scriptures prove that God has already completed the judgement of all demonic angels and this kind of judgement of angels will never occur again. For example, the perfect passive tense of the verb κρίνω, in John 16:11, refers to the act of judging. God judged Satan, who is "the ruler of this world order" (ὁ ἄρχων τοῦ κόσμου τούτου: "the ruler of this world order has been judged and is currently experiencing the effects of that judgement"). The "theological" passive form of κρίνω indicates that God performed the action. Its perfect tense indicates that the action of judging has already been completed, but has ongoing effects or results. So this form of κρίνω indicates that Satan was already judged by God, but the effects are still ongoing, effects that will continue until the end of the age. That is, Jesus already judged Satan and the angels who followed Satan, and has already sentenced them all. The first part of their sentence was to be cast out of heaven into the material universe. Then, when Jesus returns, Satan and all demons will be cast into hell for a thousand years. And, on the final judgement day, after God destroys the material universe, Satan and his demons will be permanently imprisoned in hell (e.g., Rev. 20:1-3,10). Until then, Satan and all demons are simply cast out of heaven (out of the spiritual space-time continuum where God resides) into the temporary material universe, that is, down upon the earth, until the purpose for their existence here has been completed. They are not in hell yet.

15. In II Pet. 2:4, it does not actually say God has cast some angels into hell. The clause is: σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους. Here the aorist participle form of ταρταρόω refers to a completed act of placing someone or something in a lower place. And this verb is used only once in the New Testament, likely in the same sense as its cognate was used in the Septuagint, where forms of its cognate, the noun τάρταρος, can only be found twice, referring to: (1) a lower place, below a mountain, where four-legged animals dwell; and (2) the deeper parts of the sea. Clearly, Peter, a Jew who frequently read the Septuagint, would have also used the verb cognate in the same way, not in the way Greek mythology used it. So, to Peter, ταρταρόω meant "put in a low place." And the phrases Peter wrote actually mean: "having been put in a lower place, in bonds of darkness, handed over to [a state of] currently being guarded for punishment." The present tense participle here (τηρουμένους), with a strong durative aspect, indicated a current state of being guarded. So this means demons have not yet received the punishment of being cast into hell, but are currently existing in a lower place, having been put there by God and are now being guarded, awaiting their punishment of being cast into hell. They could not yet be in hell, since hell has impassible gulf between it and all that is outside of it. So, if they were in hell, how could they do anything on earth. When Jesus will cast Satan into hell for a thousand years (see Rev. 20:1-3), he will no longer be able to deceive anyone, not until he was released for a short time (Rev. 20:7-8). But Satan has been deceiving man since Adam and Eve were in the Garden. Therefore, Satan has never been in hell since the creation of the world. Also, in hell, Satan and his demons would not need to be guarded, because hell is a prison that none can escape. Thus, because Peter indicated that they are currently being guarded, the "lower place" they were put in must be the material space-time continuum. For they would only need guarding if they were here, on earth. Likewise, Jude 6 says: "Angels, those indeed not having guarded their own position of authority but having abandoned their own home, God put under guard and now keeps under guard *[note this verb's perfect tense]* with eternal bonds under darkness for [their] punishment on [the] great day." So this also declares that their punishment in eternal hell has not yet begun. Their "punishment" in hell will only begin "on the great day." That is, Satan and his demons will be cast into hell on the judgement day, which occurs after the material universe and the earth have been destroyed. Meanwhile, they dwell in the material universe, particularly on the earth, but "under guard." Satan and the angels have only been cast down into a place below heaven (i.e., this clearly refers to the temporary material universe), where all are currently kept in bondage and guarded by the omniscient and omnipotent God (held under strict limitations with no means of escape). Satan is a real spirit who actually lives and works upon the earth. God even granted him the right to rule sinners from a spiritual throne above the earth, as the "ruler of the air," in a position of power over all sinners below him, all that live under the sky. Satan and his devils have no freedom, and cannot do as they please. Satan is a subject ruler, under constant guard, not able to do anything without God limiting his actions.

16. God's own true and intended interpretation of His Scriptures provide the criteria we are to use in judging between a true and false teacher of God's Word. And by their fruits (by short and long-term effects of their words and deeds) we are able to recognize whether one is appointed by God or by men, or even by Satan himself. History is also a good tool to use in judging preachers and churches by their fruits, both true secular history and the historical content found in the Bible. For instance, we see how "replacement theology" (the false doctrine that Jesus created a new church and cast out His old church of Israel) has caused the unjust persecution of Jews for millenniums, culminating in Hitler's Holocaust. Thus, by the fruits of the doctrines preached by

many men in history, and by the fruits of their churches, we can safely judge that none came from God. And we reject all forms of replacement theology, because we have seen its fruits from hell. Even if forms of those doctrines are taught by preachers and churches that no longer claim to be antisemitic, we know those men and those churches are not from God, because we know the inevitable fruits of those doctrines produced throughout history. If the fruits of teachings and actions from a church or preacher are unjust and worldly, appeasing the intellect and emotions of the flesh alone, we know those churches or preachers are not from God. Only if their words and deeds produce good fruits for the spirit—just and God-like love based on real and biblical truth, accompanied by inner joy, peace, longsuffering with hope, and so on—can we know that a church or a preacher has been taught, trained, called and sent by Jesus Himself. God is a Creator and Life-Giver, above all. So, if a doctrine only destroys what God created and only kills what God made alive, without producing any life, peace and joy through truth and justice, then it comes from Satan. For Satan was a destroyer, deceiver and murderer from the beginning. And all the elect have a duty to find out who and what comes from God, then differentiate between them and the people or things that come from Satan. We are obligated to distinguish between true and false teachers. We all must reject false teachers and false prophets. False teachers can lead countless souls into deadly sins. And false prophets, who speak from their own imagination or utter words of men and demons, but do not utter words that God Himself commands them to speak in His name, can turn souls away from the works of God and empty or destroy lives. So all the elect, especially mature elect males, must correctly judge the words and deeds of men, rejecting the false teachers and false prophets for the good of all, for the sakes of their loved ones (e.g., see Mat. 7:15-20). And they must not make mistakes in these Judgements, or they could end up living fruitless lives or, worse yet, they could end up working for Satan to deceive, destroy and murder. We must begin by judging the principles espoused through a man's teachings or prophecies, according to how well they align with God's Word, and by the good or bad fruits they bear or have born in the past. Several well-taught mature males (teaching elders) should exist in every real church, each with the wisdom and ability to recognize and rebuke any false teacher or prophet that might corrupt a church. And they must be humble enough to be corrected in any mistaken works or errors in their beliefs. Then, if they see a false teacher or false prophet, a mature male is duty-bound to rebuke that one. And everyone, even the smallest female child, has the right to rebuke anyone proclaiming proven lies or performing any kinds of sins in a church. If anything a teacher or prophet says or does proves truly wrong in God's eyes, anyone in the church must be allowed to rebuke that one. We cannot put authority in the hands of men, but leave it in the hands of Christ Jesus alone, which means that we must let Jesus use anyone He chooses to rebuke sins. For God even let a donkey rebuke a true prophet that actually heard God, when that prophet sinned through greed and pride (Num. 22:28-31). Thus, if God could use a donkey, God can use any member of a church to rebuke a false prophet or false teacher. A preacher cannot hide behind a falsely perceived status, thinking he is above being rebuked by “lesser” mortals in the church. Of course, if a sinner does not heed the rebuke of the church member, that member should takes the matter of false teaching, false prophecy or some other kind of sin to one or two trusted, faithful mature male teaching elders—one or two whom the member loves and knows well. If the member is sure that an elder truly was appointed by Jesus to rightly teach doctrine, let that trusted elder do the work of a teacher/judge, and let that elder rebuke the false teacher, false prophet and sinner. But, if a false teacher, false prophet or sinner still refuses to repent and will not bear fruits of repentance, he is to come before the whole church and all the elders, so all may become aware of what has taken place. Then, if the sinner still refuses to repent and bear fruits of repentance, that sinner is to be abandoned by all the faithful believers, at least until that sinner repents into a knowledge of the real truth and bears the appropriate fruits of repentance. But, if any elect true believer rightly rebukes a false teacher or false prophet, and the rest of the church stays with that unrepentant false teacher or false prophet, then the true believer must abandon that whole church, in order to remain faithful to the Lord and Head Teacher, Jesus. For staying in a false church will distract all faithful ones from truly and fully serving the real Jesus. The influence of false believers will confound God's truths in the true believer’s heart, causing the corruption of one’s life. A false teacher eventually enslaves people to Satan and the world order through his lies, by causing them to serve a false god and/or himself. But a teaching elder sent by God, or any true prophet, whether or not that prophet is an elder, will never enslave anyone. On the contrary, all those sent by God will set people free from worldly lies and delusions that bind them. Because all true teaching elders send all people to Jesus, to be directly taught and trained in their very spirits by Jesus, people willingly come to them for the real truth that God has taught them. For a real teacher of Christ's real truth never truly learns any of God’s real truth from men, but always from Jesus Himself. Nor does a true teaching elder ever enjoy having fellowship with false teachers or fake members of false churches, except when he can be used by Jesus to bring them to repentance. If any true believer finds that he or she has entered a false church, that believer will soon want to leave that church and

return to the beloved Lord of one's whole life. Every awakened elect soul knows in the heart what God told Jeremiah: "If you return, I will restore you, and you shall stand before Me. If you utter what is precious, and not what is worthless, you shall be as My mouth. They shall turn to you, but you shall not turn to them" (Jer. 15:19, ESV). Clearly, the command to "not turn to them" holds true for every faithful elect child of God. And, as James told us, teachers shall be judged more strictly than all the other members of the church (James 3:1). While we might engage in years of ongoing discussions and relationships with confused and gullible members of false churches, or with untaught unbelievers in the world, hoping they might see more of God's real truth as time passes, we cannot afford to be that patient with false teachers. They must be judged in a harsher way, by both God and man. For teachers claim to already know the truth, but wilfully exert a negative influence over the lives of the people. Even church members who do not claim to be officially ordained "pastors" or teachers, but exert influence over other members' lives in a way that leads them away from Jesus and His truth, are to be judged more harshly. And men whom other men ordain are nothing. The apostles ordained, or offered their approval for, only the teaching elders whom Jesus had already chosen, taught, trained and sent out to work in the church. Likewise, we judge teaching elders by what they say and do in reality. This is why Paul told the male elders to silence "empty talkers and deceivers," meaning false teachers, "since they are upsetting whole families by teaching for shameful gain what they ought not to teach" (Titus 1:10-11, ESV). If these kinds of men enter a church, the true elders are to "rebuke them sharply, that they may be sound in the faith" (Titus 1:13, ESV). And, as God, through the apostle John, commanded: "If anyone comes to you and does not bring this teaching *[in context, John meant the teachings of Christ, the teaching that we are to have the kind of love that is expressed by walking according to Christ's 'commands' or authoritative words]*, do not receive him into your house or give him any greeting, for whoever greets him takes part in his wicked works" (II John 10-11). The teachings of a church are a very serious matter. False teachings have even caused terrible persecutions, murders, brutal violence and all kinds of extreme injustice, oppression and exploitation, countless forms of deadly evil. Consequently, Paul told us, "... there are some who trouble you and want to distort the Gospel of Christ *[i.e., the good message of Christ's salvation, which especially involves the teaching of God's law to our spirits]*. But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed" (Gal. 1:7b-8, ESV). The word "accursed" is translated from the word ἀνάθεμα, here meaning "expelled and set apart for destruction," likely referring to the action commanded by Paul for all unrepentant elect sinners in a church. This is how this "curse" was carried out in practice: "You are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord" (I Cor. 5:5, ESV, read verses 1-8). And God's Word definitely uses the word "heretic" (αἱρετικός), although this word is no longer popular or politically correct in our day, due to the abuse of this word by false churches of the past. But the appropriate ecclesiastical definition of αἱρετικός is indeed "one who believes and/or teaches false doctrine, one who follows or teaches anything out of step with what Jesus commanded or taught." In places like Titus 3:10, αἱρετικός cannot possibly refer to a "divisive person," as many like to interpret the word in our day. If it did mean that, it would mean that Jesus, all the prophets and all the apostles were "heretics" too, since Jesus and all true servants of God have always been extremely "divisive persons" in Satan's world order. Jesus, the prophets and the apostles even caused riots in the streets, and they all caused severe and permanent divisions in the church. And all this divisiveness is exactly what Jesus said He came to cause. Jesus declared that He even came to turn members of a nuclear family, against each another (Mat. 10:34-37). Whenever the elect must live and work in places where the non-elect also live and work, there will indeed be divisiveness. But these divisions are caused by His truth, as ungodly souls rage against it. This is the same truth that works peace and all good things for the elect who trust in it. Yet Satan's children hate God's beneficial truth and always war against it, because they love the death and darkness of their lies and delusions. All God's true servants will always cause divisions everywhere they go, until Jesus returns and crushes Satan's world order. As for the alluring lies and appealing delusions of men and demons, they do not cause nearly as many permanent and strong divisions as God's truth does. This is why Paul declared: "There must be factions among you in order that those who are genuine among you may be recognized" (I Cor. 11:19, ESV). In any church, every time a true teacher confronts a false teacher, strong and lasting factions or divisions will result, in order to purify the church. The worldly elect, who are not faithful to God, will join Satan's children and follow false teachers, those sent by Satan into the church to corrupt it. But God's faithful elect will part from them, to follow Jesus, and they will hear the true teachers whom Jesus raised up and sent to them. Thus, we must conclude that, in Titus 3:10, αἱρετικός refers to a "heretic," to a deceiver who not only believes false doctrines, but actively promotes those false doctrines. And God clearly commanded us to "have nothing more to do with him," after a true teaching elder has correctly warned "him once and then twice" (Titus 3:10, ESV). Paul also stated: "Now we command you, brothers, in the

name of our Lord Jesus Christ, that you keep away from any brother who is walking in [an unruly way] *[i.e., here the word is ἀτάκτως means 'not according to an orderly, right, moral way']* and not in accord with the tradition that you received from us" (II Thes. 3:6, ESV). This is a command from Jesus, issued through the apostle Paul. So it applies to the whole church for all eternity. And the word "tradition" is an ecclesiastical term referring to a body of doctrines handed down from previous teachers, true doctrines from true teachers sent by God. So here it refers to the rightly handled teachings of Scriptures, which came from God and were handed down to us by Jesus, the prophets and the apostles. Thus, we are to "keep away from" anyone calling himself a "brother" or a Christian, if that one is conducting his life in a way that is not in accord with what Jesus, the prophets and the apostles taught in the Bible. Likewise, Paul counselled us "to look out for those who are causing the state of factious opposition and the act of ensnaring by the doctrine which you learned *[from them]*. Shun them" (Rom. 16:17, ALT). Here again we see an emphasis on heretics teaching false doctrines, and who are not repenting, who are forcing factions to occur in the church. They are attempting to lure people out of a church, to serve themselves instead of Jesus. They are stubborn false teachers who actively promote false doctrines, who openly promote heresy to cause trouble. And they are doing this for their own personal profit, pride and for other carnal reasons. We are to *shun them*. We are to forsake those blind guides, just as Jesus commanded (Mat. 15:14). However, this is not how we are to judge those who simply lack correct instruction, those who were lured into believing bad doctrines because there was no real truth being preached where they lived, those who might be "heretical" but have no malicious motives and are not actively teaching false doctrines. After all, many of these ordinary people are the elect who are able to hear reason and repent into the truth. That is, all the elect, at one time or another, become deceived. All have been taught errors which they temporarily believe, until the real truth comes to light. So we must be "slow to judge" these deceived elect, and not shun them instantly, unless they prove to be stubbornly heretical, sinful, harmful and unrepentant about their beliefs—or unless they begin to actively teach those heresies in wilful ways, such as for personal gain of some kind. Over time, for all who are truly God's elect children, the real truth will eventually sink in, fully realized by their spirits in their hearts, and all shall repent into all God's truth. All the elect make mistakes and fall into some errors. But all the true elect eventually recognize the real truth when it is taught rightly and when Jesus opens the eyes of their spirits to see it. None of the elect will stubbornly cling to harmful lies and sins forever. Holding onto any false teaching or false interpretation of God's Word, for any amount of time, is a sin that Christ will indeed rebuke in their hearts. And none of the elect can resist Jesus' rebukes forever. God will only hand the children of Satan over to permanent delusions, for their own destruction (II Thes. 2:9-12). Still, if any kind of sin is intentional, and the sinner stubbornly refuses to repent over time, but still calls oneself our brother or sister, we will need to avoid or to "shun" that one. If that one truly has an elect spirit, this will prompt that one to more carefully heed the inner conscience of one's spirit, the works taught to one's spirit by Christ's Spirit. Then that one may eventually repent into the truth. Of course, if one does not have an elect spirit, one will never repent into the real and full truth. Still, if an elect man is stubborn, we may need to avoid him until that he repents, for our own sakes and for his own sake. For, if any stubborn, deceived sinner is allowed to freely mingle with our people, that wilful sinner will steal our strength and time, disabling us from effectively serving others for Jesus according to the will of our Father. Of course, we do not avoid all the intentional, unrepentant sinners outside the church, those living "in the world," those who do not claim to be our brothers and sisters, or those who claim to be our brothers and sisters in complete ignorance. For some of them may be elect souls. And the most honest of them, through their genuine belief in their false doctrines, do not want to call themselves our brothers or sisters. So it is these honest ones, who openly oppose us, who are often the elect, albeit deceived elect. But the elect trapped in Satan's world order usually like to talk with us, and are often drawn to us, because they do indeed see a little bit of Jesus and His truth in us. Besides, if we were to avoid every sinner in the world, we would need to die and leave this world. Therefore, we only set a higher standard for those claiming to be members of our churches, for those who claim to be our brothers and sisters. And we set an even higher standard for those who actively teach in our churches. For instance, God, speaking through Paul, commanded us "not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one" (I Cor. 5:11, ESV). At the same time, Paul also pointed out that he was "not at all meaning the *[sinners]* of this world ... since then you would need to go out of the world" (I Cor. 5:10, ESV). God commands us to "purge the evil person from among you" (I Cor. 5:13, ESV). Every true church must cast out only its members who refuse to repent from sin, only the members who refuse to heed rebukes originating from the Spirit of Jesus and spoken through the hearts of other believers in the church. But they are not to cast out visitors who come to hear what is said in the church service. Jesus certainly did not command us to avoid contact with the entire world. We freely associate with sinners of the world, as long as they do not corrupt us or

force their false beliefs upon us. For Jesus walked among all the people of the world, not only Jews but also Gentile idolaters, talking with them, teaching them and even healing them. The only ones Jesus purposefully avoided and "shunned" were the false teachers of the church of Israel, and some of their more zealous disciples, those who wilfully opposed Him and God's truth from within the church. As a true church, we are to purge the sinful members "from among us," from all who claim to be serving Jesus, especially those who sin by actively teaching false doctrines—because we are to be Jesus' physical body on earth, and Jesus' good name must not be slandered among men. But we definitely are not to avoid the whole world, since Jesus calls us to serve as the light of the whole world, as priests, as representatives of God to the world, as Christ's body. And God never made it the responsibility of the church to purge the whole world of sinners, especially not by violence. Yes, God sometimes commands His people to take down a criminal, or a criminal group, and usually after they have been granted a chance to repent. For instance, God gave the Canaanites about 400 years to repent before He sent Israel in to destroy them. And, even so, God commanded Israel to allow some tribes and cities of Canaanites to live in the land (Kennites, some Hittite tribes, etc.), because those idol-worshipping Gentiles were not nearly as criminally evil as the others. So we do not war against unbelievers, or even separate ourselves from them, as the Roman Catholic church and other churches have always taught. We must realize that the final destruction of all Satan's children is God's work alone, a work He has appointed for Himself to do in the last days. Although God will also appoint some human agents in lawful governments to do some of His destroying works for Him when absolutely necessary, we cannot know who is or is not one of God's elect. So we do not destroy and kill through our own volition. But shunning false teachers and deliberate sinners who claim to be members of our churches is a work we are expected to do, through the counsel of His Spirit in our hearts. We are to heed the Spirit of Jesus with our spirits, and not the lies of men through our minds of flesh. And we especially focus on ridding ourselves of false teachers, since teaching heresy is one of the worst sins. False teaching directly breaks the first, second and third-order commandments, then leads to most other kinds of sins as well. False teaching is taking the name of God in vain (i.e., misusing God's name). But it is also idolatry, since any false teaching defines a false god, whom the teacher and his followers then heed and worship as their god, instead of the real God. So, through Christ's counsel, we must cleanse the church of false teachers, by expelling and shunning them. Remember how Jesus first sent out His apostles to preach only to the church of Israel, to those who believed in the God of Israel and in His words (see Mat. 10:5-6). Yet, when Jesus did this, He commanded: "If anyone *[from the church of Israel]* will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town" (Mat. 10:14, ESV). Thus, Jesus commanded His truly appointed teachers of His words to rebuke stubborn heretics in the church, all who wilfully rejected His real truth. And, to do this, they were to give a well-known sign of rebuke (shaking off dust from the feet). His apostles were to indicate that those heretics were defiled and unclean before God. So they were to shun and abandon unrepentant heretics, but only heretics in the church of Israel. They were not to shun heretics who did not belong to the church of Israel, because they were not yet perfect in doctrine, not yet ready or qualified to start new local churches from scratch. In fact, they would not be ready until about ten to twenty years after the Pentecost. Thus, Paul also forbade us to shun the deceived unbelievers in the world, those who do not join themselves to us and our works through Christ, those who do not call themselves our brothers and sisters. For Jesus only commanded us to shun unrepentant, deliberately sinning church members, those claiming to be fellow disciples of Jesus. Jesus told us to treat an unrepentant sinner in our church as "a Gentile and a tax collector" (Mat. 18:17, ESV), and only after the church had confronted that sinner with the real truth. Then, since Jesus taught Gentiles and tax collectors His truth too, calling them to repentance into that truth, we must do likewise. We must teach the untaught and even teach those whom we formerly shunned, whenever they will listen and repent. We leave our doors open a crack and allow expelled sinners some kind of opportunity to repent into the truth if they later show some signs of desiring the truth. But, as long as they refuse to hear and repent, we continue to generally avoid them. Only if they truly repent with real godly sorrow, bearing real fruits of repentance, can we bring them back inside. Jesus wanted us to have nothing to do with a brother from our church who does not repent from a sin, and this definitely includes the sin of believing a false teaching (heresy) Especially a brother claiming to be some kind of teacher, pastor, elder or priest in the church must be shunned for teaching false doctrines as though they are from God or His Word. But, at the same time, Jesus also forbade us to treat anyone as a subhuman being or like a son of Satan, to permanently write them off. We must provide an opportunity for shunned ones to come back to us in repentance, and must not totally write them off for life. Certainly, we must never persecute them, like the false churches did in past centuries. For those false churches were humanists, using humanistic methods. We should not remain bitter against anyone, because that only harms ourselves and never accomplishes anything good. And who know whether or not they might repent someday. Jesus may grant

some a knowledge of His truth. Nevertheless, this does not negate the fact that God clearly commands us to shun deliberate and unrepentant sinners in the church, or anyone "having the appearance of godliness, but denying its power" (II Tim. 3:5, ESV), where "its power" is Christ Jesus Himself. We cannot allow such ones to disrupt or sabotage the works of Jesus in the church. And anyone pretending to be a Christian brother, but lacking any real evidence of Jesus renewing his spirit in the heart, cannot enter the inner life of the church body. If one does, the body will become sick and may even die. A false brother or a false teacher will sap our strength and consume our resources like a growing cancer. So we must refuse to even eat with such a one, anyone who does not allow us to discuss the real truth of Jesus with them. Until they are open to the truth, we avoid them.

17. In Rev. 2:23, the original text is: ἐγώ εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας, καὶ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν (SBLGNT). The "I am" (ἐγώ εἰμι ...) here is emphatic, alluding to the name of God. For this is how His name was written in Greek. The form of the verb ἐρευνάω is a present participle, and its durative aspect is strong in this context. So its durative aspect implies "continuously or constantly searching." The noun νεφρός literally refers to the "kidney," but figuratively referred to the "innermost mind" or, in ecclesiastical terms, "the thoughts or the mind of the spirit," not just normal thoughts from the mind or intellect of flesh. So, in this verse, Jesus was actually saying: "I AM *[or, I am Yahweh, the one God who created all things]* the One continuously searching the mind of the spirit and heart, and I will give to each one of you people according to your works."

18. For instance, God commanded: "If you lend money to any of My people with you who is poor, you shall not be like a moneylender to him, and you shall not exact interest from him" (Ex. 22:25, ESV); "If your brother becomes poor and cannot maintain himself with you, you shall support him as though he were a stranger and a sojourner *[i.e., without judging him according to your standards, as Israel was not allowed to judge Gentiles according to its religious laws]*, and he shall live with you. Take no interest from him or profit, but fear your God, that your brother may live beside you. You shall not lend him your money at interest, nor give him your food for profit" (Lev. 25:35, ESV); and "You shall not charge interest on loans to your brother, interest on money, interest on food, interest on anything that is lent for interest" (Deut. 23:19, ESV). Since Jesus will never nullify these commandments of God, but rather fulfils them, and since anyone might be one of God's elect, any form of charging interest is a sin. Likewise, is it as sin to "give him your food for profit," that is, by charging more for any necessities, when the need or demand is higher (just as God also condemned making a greater profit on food during a famine, since food was to be distributed according to need). Therefore, the economic principle or "law" of "supply and demand" is forbidden by God. Only a fair profit for the seller, and enough to pay fair wages for workers who are "worthy of their hire," is allowed by God. Yet the whole economy of humanistic nations are now built on these unjust, forbidden and sinful practices. Almost the whole world functions according to various forms of usury (like stocks and bonds) and allows businesses to make obscene profits when supplies are low and the demand is high. Our economy is no longer based on the production of goods and services which supply what the people need, with an equitable distribution of those real goods and services, in order to provide for everyone's needs, which is what God commands. And even churches counsel their people to make money from various forms of usury, by investing in stocks and bonds, or by charging unjust prices when the demand increases, knowing that these practices ultimately exploit the most needy. All forms of usury ultimately extract interest charges from the consumers with the least power to find any alternative to paying those interest charges. That is, the interest is ultimately paid by the poor. Interest charges are always passed on to the people with the lowest incomes who cannot find a way to profit from usury or exploitation like the others can. Also, God's law—which Christ wants every nation, church and individual to fulfil—commands lenders to do this at least every seventh year: "Every creditor shall release what he has lent to his neighbour. He shall not exact it of his neighbour, his brother ... there will be no poor among you; for the Lord will bless you in the land that the Lord your God is giving you ... If among you, one of your brothers should become poor, in any of your towns within your land that the Lord your God is giving you, you shall not harden your heart or shut your hand against your poor brother, but you shall open your hand to him and lend him sufficient for his need, whatever it may be. Take care lest there be an unworthy thought in your heart and you say, 'The seventh year, the year of release is near,' *[when all debts must be cancelled and, in this case, before one even begins to pay it]* and your eye look grudgingly on your poor brother, and you give him nothing, and he cry to the Lord against you, and you be guilty of sin. You shall give to him freely, and your heart shall not be grudging when you give to him, because for this the Lord your God will bless you in all your work and in all that you undertake" (Deut. 15:2,4,7-10, ESV). Not giving to Lazarus was the sin of the rich man, who was not even worthy to be named, the sin which landed him in hell for all eternity (Luke 16:19-31). God's irrevocable and eternal command, one

that Jesus works to fulfil through all His elect in all the world, demands that all those with enough to lend to those in need should lend it. And they are commanded to lend to the poor for all their "needs," without charging interest. Then all are to totally forgive whatever the poor cannot repay, whenever it becomes obvious that they cannot repay (symbolically on the year of completion, the seventh year). Furthermore, if the poor did not repay a loan, and still remain needy, God does not allow the wealthy to refuse to lend again to that needy one. And our God, Christ, desires that those with means must do all this cheerfully, through God-like love, willingly and not grudgingly. Traditionally, these "needs" that God spoke about here include enough food for a reasonable diet; adequate clothing for the climate and to be acceptable in one's culture, a stable home (which may be modest but not demeaning, a cheerful accommodation suitable for the climate and culture); adequate supplies and equipment to perform one's occupation or business; enough to provide basic hospitality for guests; all that is required for social needs; medical care; equitable justice; and other things as well. In the end, the goal of Jesus and God's law is equality, where each one loves his neighbour enough to provide that neighbour with all that one provides for oneself. A godly society never provides inferior medical care or inferior justice to the poor. For God does not allow us to judge people by how much Satan's world order rewards them for their sins. If anything, we are to judge people by the fruits God works through their spirits in their hearts. And, since it is God who does these works through them, and since God can do His works even through a devil, we cannot judge the fruitful people as being any more or any less worthy than anyone else. We need to remember that, if anything, Satan's world order rewards a person for sins, never for righteous love. Satan makes his most obedient servants rich and self-indulgent. Therefore, it is the rich and self-indulgent who should be judged with greater scrutiny, knowing they are far more likely to be one of Satan's unjust, dishonest, deceiving children. Thus, if we want to place anyone at the back of the cue for access to food, shelter, medical care, true justice and so on, it should be the rich and self-indulgent. This is why Jesus said it is harder for a rich man to enter heaven than it is for a camel to pass through the eye of a needle. Surely, when Jesus said this, He knew what He was saying! For God calls all His true elect children to live modest physical lives and to focus on the spiritual rewards of living through a just, pure, God-like love. And God most often blesses His most faithful children with spiritual blessings in heavenly places, with joy in God-like love, with close family and friends. God seldom blesses His elect by granting things of the flesh, certainly not by granting carnal things of Satan's world order. Oddly, it is also interesting that, although one would think the exact opposite, history proves that the more a land follows God's just, equitable ways, the more it finds general prosperity, and the more it becomes strong and stable. But the more a land ignores or suppresses God's just, equitable ways, the more that land grows weak, unstable and eventually falls, as it suffers from all kinds of tyranny, until it is completely destroyed by wars, famines, etc.

19. Those who believe in "original sin" simply pretend to use Scriptures to support their beliefs. But, in reality, God's Word never implies that every human being is born into a state of sin, and will go to hell, because they inherited this state of sin from Adam and Eve. Nor does it say that Adam and Eve fell into a state of sinfulness when they ate the forbidden fruit in the Garden of Eden. We must remember that the doctrine of "original sin" is actually just a marketing ploy used to sell the religion of humanistic churches to an ignorant public. For those kinds of churches say they can cure the people from this state of sin through a magic "sacrament" of baptism. And, since these churches falsely claim to have the exclusive right to administer this magic baptism ritual, the people come to them for it, then stay trapped inside those churches, in order to be kept safe from hell through the magic that those churches falsely claim to administer. And, after the people are snared by these churches, the human heads of these humanistic churches can subsequently collect tithes and offerings from the people and maintain their humanistic institutions through that money. The whole system of fear-mongering through fake doctrines while offering protection through fake magic rituals is was developed by pagan temples long before Christianity existed. Then the humanistic churches adopted these pagan techniques to sustain themselves. But God has always condemned these pagan practices! For real churches are supposed to serve people by serving God, all according to God's will and God's grace. Churches are not to be served by the people, especially not by lying to the people, tricking them into giving the church money! True churches never exploit the people through deceiving marketing techniques! And real teaching elders in true churches teach the people to go directly to God Himself, to be taught in spirit by God Spirit through a very personal relationship with God. Furthermore, God judges each individual for his or her own personal sins, never for the sins of an ancestor, never for the sins of Adam and Eve or anyone else. Arguments used to support their doctrines of "original sin" are frivolous and irrational. None are based on the teachings of God's Word. **(1)** Their first argument points out that Scriptures declare that all are sinners from birth. So they then conclude that all are born with guilt and condemnation for Adam's sin. But that is about as logical as concluding that all crows are black because the very first crow fell in

a pot of black ink. Clearly, by declaring that all men are sinners, God simply meant that we are all prone to sin and that we do sin every day, even from the day we were born. But the Bible teaches that this is simply because we are all born with infantile spirits that are easily overcome by the minds of our temporary bodies of flesh, where our flesh naturally seeks its own pleasures. So, yes, the weakness of our flesh was definitely inherited from Adam, but Adam obtained his weak flesh, with these same propensities to sin, directly from God. And all our spirits, which God's Word calls "babes," came directly from God. They also forget that sinning and bearing guilt for sin are two entirely different things! It is totally irrational to suggest that, just because one sins from birth, one will also bear guilt for that sin, much less for the sin of one's ancestor, Adam. In fact, we have never born any guilt for many of our own sins, for none of our unintentional sins, which includes all the sins we did as small children. So we certainly cannot bear any guilt for the sins of another person, like Adam. We cannot bear guilt for our sins unless they are intentional. And we cannot bear guilt for the sins of another person unless we partake in that other person's sins consciously and wilfully, with malicious intent. There are many *unintentional sins*, sins done in ignorance, such as all the sins done during infancy. Thus, an infant bears absolutely no guilt and no condemnation at all, not for any of its own sins, and certainly not for the sins of anyone else. And the elect will also have their entire lifetimes of sins counted as unintentional sins, since all the elect will eventually repent from all their sins (if not while on earth, then during the judgement day). All the elect will be forgiven literally all of their own personal sins in Christ Jesus on the judgement day. And this predestined forgiveness and freedom from all guilt and condemnation was granted to all of them even before they were born! Adam's sin does not even factor into the salvation we shall receive on the judgement. It is not Adam's sin that makes us sin. Only the strong desires of the flesh, together with the weakness of the infantile human spirit, cause us to sin, to succumb to Satan's temptations. So, yes, we all inherit selfish, Adam-like minds of flesh, the same kind of flesh that God gave to Adam and Eve. And no one can ever adequately rule one's own flesh with the power of one's own weak, ignorant, infantile mind of one's own spirit. Our infantile spirits, even as we grow old in the flesh, are never entirely able to prevent our minds and bodies of flesh from succumbing to temptations and sinning. But this propensity to sin has nothing to do with bearing any guilt or condemnation for Adam's first sin. We are not born into a state of sin and condemnation for Adam's sin. Our own personal sins resemble those of Adam and Eve, since Adam and Eve also sinned through the lusts, desires and pride of their own flesh, because they too had weak and infantile spirits. But how can this possibly mean that everyone must be held guilty and will be condemned for one sin committed by Adam and Eve thousands of years ago? Their conclusion is ridiculous, irrational and unbiblical. Nothing in God's Word ever implies that any guilt and condemnation for Adam's sin is placed upon every infant who is not "baptized" in a "magic" pagan way by the hands of vain men dressed in pagan-like robes, by men who arrogantly claim to magically manipulate the thoughts and decisions of God through this "magic" ritual. For the real, biblical baptism commanded by Jesus is simply an Old Testament *washing*, administered by oneself. It is what the Jews call a *mikvah*. And Jesus commanded this ceremonial washing to be used to acknowledge that He has *already* cleansed us, even from our lifetimes of sins, through His sacrificed flesh on the cross. Since Jesus did this cleansing once, we only baptize (immerse) ourselves once in our lifetimes, for our lifetimes of sin. Through faith, we acknowledge that His one death brought forgiveness and freedom from all condemnation and guilt, with the atonement of the relationship between literally all His elect and our Father, for our entire, eternal lifetimes. So baptism is not a magic ritual that saves us, but a simple statement of our faith in the work of Jesus on the cross and in our hearts. Baptism recognizes, consciously in the minds of both our spirits and our flesh, that our cleansing and salvation has been accomplished by Jesus. And, to acknowledge this, we must first comprehend what we acknowledge. Thus, baptism can only be for believers, for the elect who are old enough to truly and fully realize exactly what they are acknowledging through a real and permanent conviction of faith in their own spirits. And this kind of acknowledgement is optional, a command for the sake of our own consciences and our own inner joy, after coming to realize this truth, a command one can choose to obey at any time, if ever. Therefore, no infant can possibly be baptized in the way Jesus actually commanded the Jewish baptism or ceremonial washing to be done. Nor can baptism itself ever cleanse anyone from even a single sin, since it simply acknowledges that Jesus, our God, has already cleansed us from all our sins. So how can churches possibly consider that any infant or adult remains guilty of an ancient ancestor's sin, and will go to hell, if they are not physically baptized with common water by a pagan-like magician they call a priest or pastor? Besides, infants have no need to be forgiven, since every infant and small child sins through the ignorance of both one's spirit and one's flesh. Thus, literally all of an infant's sins are *unintentional* and automatically forgiven by the sacrifice of Jesus. We even call an infant's sins "cute." And we only say this because all their "sins" are fully forgiven by God and by us. Naturally, the child becomes more culpable for his or her sins as the child learns more about the difference between good and evil. And gaining this kind of

knowledge in the heart involves a very slow learning process that cannot even begin to bring a child fully into adult levels of culpability until the child is about twenty years of age (an age set by God, not by man). When Adam and Eve sinned their first sin, their spirits began this learning process, even as they also learned the bad consquences of sin. For God Himself, because they sinned, declared, “Behold, the man has become like one of us in knowing good and evil” (Gen. 3:22, ESV). In fact, people often do not learn enough to be culpable of some sins even after twenty years of age, if one is not well-taught in the ways of God. Still, we know when a child comes of age, when an adult child knows right from wrong, because their sins are not so “cute” to God or to us anymore. The point is that it is utterly impossible for any infant or young child to die with any kind of guilt for any of his or her sins. And, certainly, is not possible for any infant or young child to die with any guilt for Adam's sin. I repeat, God never condemns any child for the guilt of fathers and forefathers, including the first forefather, Adam. God's law and authoritative words clearly forbid such things. For God commanded: “Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. Each one shall be put to death for his own sin” (Deut. 24:16, ESV). Since this commandment of God, like all other commandments of God, reveals the nature of God, we are fully assured that it is not in God's nature to condemn any child for the sins of Adam and Even, nor for the sins of any of that child's parents or ancestors. Therefore, those who preach the doctrines of original sin are defining the nature of a false god, making themselves and others into wicked idolaters who slander the real God's name by calling their false god by the name of the real God. And this is a sin worse than murder. Thus, all who wilfully and stubbornly teach the doctrines of original sin are sinning a sin worthy of hell. For it is only when people refuse to confess the sins of their fathers and ancestors, and thus partake in those sins (by condoning and emulating those sins), will God count the sins of fathers and ancestors against them. Even then, God will usually count those sins against their descendants down to the third or fourth generation only, since the ignorance of the motives of their ancestors increases with each generation. But God forgives all who acknowledge that their parents sinned, all who do not condone or participate in the sins of their fathers or ancestors (e.g., Lev. 26:40-42; conf. Ezek. 18:14-20). In conclusion, it is a fact that we are all sinners and born with a propensity to sin. But this fact is completely irrelevant. From this fact, we cannot possibly support the doctrines of original sin. Above all, we must conclude that, since a baby or little child can only commit unintentional sins which are automatically forgiven by God, a little child cannot possibly go to hell. **(2)** Some will then actually dare to say that, because infants die, and death is a result of sin, infants must be guilty of Adam's sin. Wow! They somehow think this conclusion is logical! I don't even know why I am bothering to respond such an incredibly stupid argument. It does not even deserve an answer. But I will try to sort out this black, vile, mass of confusion for the sake of some loved ones. First, did God's Word ever say the death of the flesh is *always* a result or effect of a state of sinfulness? No! Actually, one of God’s promises for our salvation is that we are all appointed to die in the flesh. Sometimes death is a result or effect of sin, but certainly not always. Yes, all death is a result of God's will. Death is often an aspect of God’s curse, related to the general state of sinfulness in the world, as God’s wrath pours out upon the wicked. But God predestined the death of all flesh according to His secret will formed in His mind before the creation of the world. And the death of the flesh is mercifully predestined especially for His beloved, forgiven, elect children, so they can go home to heaven. Thus, death is a “result” of God's will, but not always a direct result or effect of sin or God’s wrath. God alone is the principal or “first cause” of all death, and God mercifully allows death it to exist. Now some might then say that the sin of murder directly causes death. But, first of all, it does not cause the death of the sinner, but the death of the victim, who may be innocent of sin. Furthermore, even murder can be stopped by God. So even murder involves a death that is indirectly and principally caused by God. God could have even created the world to be like heaven, where none can possibly be murdered or die from any cause whatsoever. And God could easily stop all death on earth right now, if He chose to do so. But God promised that all flesh shall die, and death is just one small event in one's eternal existence, less significant than the event of learning one important spiritual truth from God. So sin itself does not actually cause infants to die, and the one particular sin of Adam in the garden of Eden certainly does not cause an infant’s death. Not even the whole lifetime of Adam's many sins could cause any of his descendants to die. Rather, an infant's bodily death is a result of God's will, a part of God's secret will and plan for the eternal destiny and purpose of that particular infant. Death is a gift for all the elect who live upon the earth. God alone allows and indirectly causes both the existence of death on earth and each specific death of each individual. Thus, no one can logically declare that, because infants die, they are guilty of sin! All we can say is that, because infants die, their death is part of God's plan according to His secret will. Then, as mentioned above, unintentional sins are automatically forgiven. So there cannot be any curse from God upon an infant who can only commit unintentional sins. An infant can have no intent to sin because an infant has no knowledge of good and evil. Above all, an infant certainly can have no

intent to condone or participate in the sin of Adam in the garden of Eden, since it was not the infant's sin, and an infant knows nothing about either Adam or his sin. Thus, infants cannot partake in that sin by condoning or emulating that sin. So all infants are clearly guiltless and have no condemnation for either their own sins or Adam's sin in the garden. There is no logical connection between Adam's sin and an infant's death, only an unreal, superstitious and irrational connection made by irrational humanists who follow Plato, not Jesus. No honest, rational person can come up with any such conclusion. And God's Word certainly never says that the death of infants is caused by one specific sin of one specific man at one specific time in history! Clearly, it was not Adam's sin that directly brought sin into the world. Adam's first sin was predestined and inevitable. For God could have created Adam, and all his descendants, to be completely sinless, and could have placed Adam in heaven. Adam, and all his descendants, could have been created to be just like the elect angels. So, ultimately, because God did not do this, it was God who created both sin and death, by creating Adam and Eve in bodies of temporary flesh on the same earth which He also predestined for utter destruction. Therefore, the deaths of infants cannot possibly imply that those infants bear any guilt for Adam's sin in the garden of Eden, or the sins of anyone else. Is God so unjust that He condemns us for sins we did not do? God does never allows such injustice! God's simply appoints a time for one's death, and death comes through whatever agent or instrument God chooses. For instance, those forgiven in Christ no longer bear any guilt or condemnation for any sins. Yet they all die in the flesh. Above all, our sinless God, Jesus Himself, was killed on the day He appointed. He voluntarily died by the hands of sinful men, and had the power to prevent His own death at any time. Jesus did not die because of any guilt for any of His own sins, nor for any guilt He bore for the sin of Adam, though Jesus Spirit was indeed in a body of flesh descended from Adam. Rather, Jesus willingly allowed Himself to be killed to take away the guilt and condemnation which all the elect bore for their own personal sins. Jesus died for the sins of Adam and Eve, Abraham, Isaac, Jacob, Moses, David, the apostles and all the elect souls of history, even for all the elect who will be born until the earth ends. But Jesus' death to pay for Adam's lifetime of sins could only remove Adam's guilt, not the guilt of any of Adam's descendants, since Adam alone bore the guilt for Adam's sins. Likewise, the same applies to every elect soul living after Adam. Since Jesus bore no sin and no guilt for any of His own sins, He died as a ***sinless*** sacrifice. For, if Jesus bore any personal guilt for His own sins, or any personal guilt for Adam's sins, or for any sins of the parents of His flesh, or for the sins of anyone else, He could not have been a ***sinless*** sacrifice, to vicariously pay for the sins of any of the elect. Jesus had to remain absolutely and totally free from all guilt of all sins, including Adam's sin in the garden. Jesus had to be utterly sinless all His life. So Jesus, born of a woman in the flesh, did not inherit Adam's sin. But if the flesh of Jesus, a descendant of Adam, was not born with a state of sin and condemnation for that inherited sin, then neither does anyone else who is born of a woman. Of course, because Jesus' Spirit was not a created to be an infantile human spirit like our spirits, because His Spirit was the almighty Spirit of God, He was able to keep His flesh from ever sinning during His entire life, even when He was a baby. This is what made Him sinless, able to become a sacrifice for our sins. But we personally sin all our lives, simply because our spirits are too weak and infantile to keep ourselves from sinning through our bodies and minds of flesh. Still, we are not born in a state of sinfulness and condemnation. Rather, we actually earn our own condemnation by committing our own personal sins. In conclusion, this second argument is simply absurd. **(3)** All the Scriptures used by unjust humanistic churches to supposedly "prove" their false doctrines of "original sin" never actually do so. I cannot delve too deeply into all the ways they falsely interpret God's words, but I will examine their favourite verses used to supposedly "prove" their false doctrines of "original sin," and demonstrate how not even one of their so-called "proof texts" ever even mentions anything about anyone bearing any guilt for Adam's "original sin." For instance, their favourite "proof text" is: "Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men <u>because all sinned</u>" (Rom. 5:12, ESV). As you can see, absolutely nothing here even remotely suggests that anyone ever bears any guilt or condemnation for Adam's original sin in the garden. On the contrary, it indicates the opposite. For it clearly states that "<u>death spread to all men because all sinned</u>." Yes, sin and death first entered the world when Adam and Eve sinned. But sin and death do not remain in the world because Adam sinned. The only reason sin and death remain in the world is because all people sin. Therefore, because all now personally sin themselves, because all commit their own sins (and not because Adam committed one sin in the garden, along with many other sins during his long life), death spreads over all the earth. It is because "all sinned," primarily through desires of the flesh. All sin through the flesh they inherited from Adam and Eve, flesh that God made. But that flesh houses the spirits that God directly creates in each individual. Our spirits do not come from Adam. Yet God judges all sin according to the intentions and motives of the spirit, not by the intentions and motives of the flesh, which came from Adam and Eve and which God has appointed for death. Death spreads in this world through a lack of God's intervention for deliberate

sinners whom He abandons to their own beloved delusions. Therefore, death clearly did not spread to all men because Adam sinned once in the garden at the beginning of time. Yes, death initially entered the world, and began to occur, when Adam and Eve sinned their first predestined sin. For God predestined that sin since God also predestined that both the flesh of men and all material creations will someday be destroyed forever. God predestined that all material bodies and places will be replaced by spiritual bodies in a spiritual place we call heaven. God clearly planned and predestined death and sin, since God predestined that the whole universe would be temporary and end some day. And God caused sin by giving human beings weak flesh with infantile spirits in that flesh. God also allowed Satan to tempt their flesh. Besides, Eve was the first to sin in that garden, not Adam. Then that sin "spread" to Adam, because Adam chose to sin when Eve tempted him. So the sin came into the world through a naive woman with an infantile spirit created only days before she sinned, through Eve, who then convinced a naive Adam, without malicious intent, to partake in her sin. Sin first touched the earth by the hand of Eve, not Adam. Adam was second. So why does the church always call it "Adam's original sin" when the only true "original sin" was the sin of Eve? Was it because Adam was her "head" and should have taken his responsibility to teach her truth and stop her from sinning? The point is that, in reality, this Scripture (Rom. 5:12) is not at all talking about Adam's "original sin" causing a state of sinfulness in all his descendants, with an inherited condemnation for his one sin. Rather, it is speaking about sin in general, through weak flesh that descended from both Adam and Eve. And the flesh of Adam and Eve only sinned at the time appointed by God. God predestined and allowed this sin and death so that a much greater good could be worked during the lives of His children on earth. God's purpose for creating temporary bodies of flesh for His elect children, in a temporary place, was so that He could personally teach their spirits His ways. If God did not predestine the existence of sin and death, there would be no need for Him to create the earth at all, and no need for any of them to have bodies of flesh descended from Adam. If God decided to create man sinless like the elect angels, then God would have created man directly in heaven. If God did not have a special purpose, God would never have created the temporary earth as a training ground for the spirits of His elect children limited in bodies of flesh, as a place where He allows sin and death to exist. Sin continued and spread because all personally sin themselves, through the flesh inherited from Adam. Furthermore, this Scripture (Rom. 5:12) directly implies that, if everyone on earth could somehow stop sinning, if all had elect spirits that became mature enough to rule their flesh through a perfect trust in God alone, everyone would also stop dying, in spite of the fact that Adam once sinned in the garden. Thus, death on earth has absolutely nothing to do with Adam's sin in the garden, nor with any past sins of any of our ancestors. Death is solely and only related to ongoing, current sins of people living today. Therefore, because this is proven by this Scripture, this Scripture actually can be used as a solid proof text to disprove the doctrines of "original sin." It can never be used to "prove" the doctrines of "original sin," to prove that God imputes an undeserved condemnation to all human beings, especially not to infants. Clearly, the imputation of either sin or righteousness must be granted by the will of the one who imputes it, and can only be imputed if that one bears the authority and power to impute it. But Adam had neither the will nor authority to impute his sin to anyone else. And, as we have seen, God, by His very nature, never imputes the sins of fathers to their children. Thus, this proof text (Rom. 5:12) does not "prove" their false doctrines. The same goes for all their other so-called "proof texts." Also, I repeat, committing a sin does not always result in culpability or guilt for that sin. One can sin and remain completely free from guilt, if the sin is *unintentional*, such as if the sin is done in ignorance or made unintentional through repentance. So, if an infant "sins," the infant remains entirely free from guilt for all its unintentional sins. And, if anyone has an elect spirit born of God inside them, all their sins are forgiven after repentance. Thus, no one can ever be imputed with any guilt for Adam's sin in the garden.

20. This salvation promise of God—to sanctify by teaching the human spirit in the heart—is variously described as: a circumcision of the heart by God, which causes His people to love Him with all their hearts and live (Deut. 30:6); God uttering words for our instruction, which God commands a great Prophet (the Messiah, Jesus) to speak (Deut. 18:15); God's act of putting a new heart and new spirit inside His people (thus to be "born again"), along with His own Spirit in our hearts, beside our spirits, thus causing His people to walk in His ways (Ez. 36:26-27); and an act of God which causes His people to serve Him in holiness and righteousness all their days on earth, an act involving the Messiah giving *light* to them (e.g., Luke 1:74-79). Then it is also described in many other ways too. But, in all these descriptions of salvation, God Himself promises to save us. So we cannot be saved by our own works or by the works of other human beings. But, considering the many Old Testament passages referring to this salvation by God, and all those in the New Testament, Jeremiah's prophecy about the *New Covenant*, proclaimed in about 600 BC, is one of the most concise descriptions of the Messiah's process of working our salvation. Of course, this was the same salvation promised by all the other prophets, the same

promised by Moses in the 15th century BC, when Moses prophesied a salvation by God's "circumcision" and by the words God commands the Messianic Prophet to utter. But Jeremiah most clearly revealed what the salvation works of God would be. He prophesied these words of God's promise: "But this is the covenant that I will make with the house of Israel after those days, declares the LORD: **I** will put My law within them, and **I** will write it on their hearts. And I will be their God, and they shall be My people" (Jer. 31:33, ESV; comp. Heb. 8:10). God Himself promised and declared that He alone would do these works. We see here, as in the other prophecies, that God promised to do this saving work Himself because no human beings, nor even the angels, are capable of doing these works. And His writing of the law on our hearts refers to Him teaching His ways to our spirits and training our spirits to wisely and rightly walk in His ways. This is His primary daily work for our salvation. And again notice that God made this covenant or promise exclusively with "the house of Israel and the house of Judah," with the same people of Israel whom He rescued out of Egypt. God did not make this covenant with a new, Gentile church that follows Platonic doctrines and has replaced God's law with an unjust Roman law. God did not make this New Covenant with anyone else. Yet, when God made this covenant promise, Israel's tribe of Judah, as well as other tribes of Israel, already had many Gentile converts within it. God had already brought countless Gentiles into Israel. And the New Covenant of salvation was to be made with many more Gentiles brought into Judah and the rest of Israel, both before and after Jesus' first advent ratified it. These Gentiles are compared to wild olive branches whom God has grafted into the cultivated olive tree of Israel. These grafted-in branches are placed beside original branches, even while some of the other original branches are pruned off. So, after the full number of Gentiles have finally entered into Israel, then all Israel—both the chosen remnant of original branches, as well as the grafted in branches—will receive the final act of God's salvation, by being taken into heaven through the judgement day (Rom. 11:17-32). Now, I repeat, when God promised to save His people of Israel, including the Gentiles brought into Israel through Jesus the Messiah, God said He would do so by putting His *law* within them, by writing His *law* on their hearts. And we should realize that the heart is where the spirit dwells. Thus, the promise means that God is going to personally teach His law to our spirits. And, in this passage, the word "law" not only refers to the 613 laws outlined in the Old Covenant Scriptures, penned by Moses. Rather, God's law includes all God's words, precepts, principles and teachings, all that is found in the whole Bible. God will teach all this, and much more, to our hearts throughout our lives. God Himself will personally teach each chosen one's spirit about His own nature, because His law, rightly interpreted and wisely handled, reveals His very nature. So this is why it later says that, when God fulfils this promise of salvation, His people will no longer need to teach one another about Him, for they will all know Him (see Jer. 31:34; Heb. 8:11). That is, after we truly know the fulfilled and God-intended meaning of God's "law," we will also know the very inner nature of God Himself, since His "law" reflects His very nature. We will personally know Him. Then, as His people learn about His nature and ways, they will become more like Him, conformed to the image of their God, who is Jesus (Rom. 8:29). God is faithful to keep His salvation promises, even if the church is unfaithful and does not proclaim the real Gospel. Because God's Spirit personally teaches each elect spirit, the spirits of His people will truly worship Him *as their personal God*. Their very spirits will begin to heed Him and live according to His truth, to do His will on earth (e.g., John 4:23). Then, as they learn to do His will and become like Him, God will be able to justly call them *His people*, with proof made evident to heaven and earth.

21. Note that this book defines "spirit," "soul" and "body" in a biblical way, not in the typical Platonic ways that most churches do. In this book, the word "spirit" refers to the eternal, incorporeal entity dwelling inside the body, an entity with a mind and will of its own, because all spirits in the Bible, including God (who is a Spirit), are always described as entities with minds and wills of their own. Then the "body" refers to the physical body of flesh, which also has a brain, and that brain is a mind with a will of its own, where other organs and bodily processes greatly affect the emotions and intellectual functioning of the brain as well. Between the mind of the spirit and the mind of flesh, there is a passive interface that Scriptures call the "soul." This biblical kind of soul has no mind nor any will of its own (although it might be an a somewhat intelligent interface). Now, since the soul is a mindless, passive instrument facilitating communication between the mind of the spirit and the mind of flesh, and joins these two minds into one functioning unit, the Bible most often uses the word "soul" with reference to the whole of a human being's thinking and functioning. Most often, when you see the word "soul" in the Bible, it refers to the joint functioning of the mind of the spirit and the mind of the body operating together as one unit, in making all the decisions of life. And we shall also have a "soul" in heaven. But, when we talk about a "soul" in heaven, we refer to the joint functioning of the mind of a human spirit and the mind of its new body in heaven, a new body made of a spiritual substance, which all will receive after death on earth. Therefore, we believe the soul is an eternal part of a human being, just like the spirit. Of course, these biblical

teachings about man's nature (these anthropological doctrines) differ radically from those taught in most churches, since most believe Plato instead of God. Therefore, most churches are not familiar with them. For the church (and even the Jews) abandoned these biblical teachings by the end of the first century, so they could adopt Plato's more popular anthropological doctrines—where Plato taught that man has only one mind, which he called a "soul" or intellect. To this day, most churches follow a form of Plato's anthropological doctrines.

22. God does indeed intend to destroy the whole physical universe relatively soon, in a little more than a thousand years from now. For example, the apostle Peter taught: "... then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed" (II Pet. 3:10, ESV). Note that he said the "heavens" (plural of οὐρανός) will pass away. And devout Jews, like Peter, believed there were only three heavens, a doctrine which all apostolic Christians seemed to believe. The first two "heavens" or "skies" were material or physical, while the third heaven was eternal and spiritual. These three "heavens" were: (1) the *atmosphere* surrounding the earth, where the birds fly and clouds float; (2) *outer space*, where the sun, moon, planets and stars reside; and (3) the *eternal heaven*, the home of God and all elect spirits, a place invisible to the flesh but "near" us, made entirely of a different and eternal spiritual substance, the place which the apostle Paul saw (II Cor. 12:2), as did others. We must remember that doctrines about nine "heavens," with "god" supposedly existing and revolving outside those nine spheres, or any derivative of such doctrines, were all teachings that originated from pagan doctrines of middle Platonism and Neoplatonism. They certainly did not come from the Bible. Therefore, since Peter said "heavens" (plural) are to "pass away," and since all the other related teachings of the Bible support this doctrine, this destruction must include both of the first two heavens. That is, God will not only destroy the atmosphere and the earth which it rules, but He will also destroy the entire material universe above it. Besides, Peter also said the "heavenly bodies" (στοιχεῖον) will "burn" and "dissolve." This refers to all the *fundamental elements* that make up the material universe—including all physical matter, even including the sun, moon, planets and stars. Then other Scriptures (like I Cor. 15:35-54) tell us that all corruptible or perishable bodies of men, all bodies of flesh, shall be exchanged for eternal, incorruptible, imperishable bodies after the universe is burned and dissolves into nothing, because "flesh and blood cannot inherit the kingdom of God" (I Cor. 15:50). In I Cor. 15:40, it differentiates between "bodies upon heaven" (σώματα ἐπουράνια) and "bodies upon earth" (σώματα ἐπίγεια). In 15:44, it calls those upon earth "soulish bodies" (σῶμα ψυχικόν), that is, bodies functioning through the joint operation of both the mind of flesh and the mind of the spirit, through the interface of the soul. But it calls the bodies upon heaven "spiritual bodies" (σῶμα πνευματικόν), because they are made entirely of a spiritual substance, so there can be no conflict between body and spirit in the soul. For this new body will be completely harmonious with the human spirit. By putting all these teachings of God together, we see that the whole material universe, and all material things in it (including our bodies of flesh), are temporary and are destined to end forever, leaving behind our eternal spirits that shall be placed in new bodies made of a "spiritual" substance.

23. Some will undoubtedly object and quote this: "*[God our Saviour]* desires all people to be saved and to come to the knowledge of the truth" (I Tim. 2:4, ESV), pointing out how not all will be saved. For they like to conclude that God does not have the power to save all those whom He wants to save. However, this verse is simply a bad English translation. And the only reason it continues to be translated this way is for the sake of Platonic churches who believe in "free will." Because publishers would not sell as many Bibles if they translated this verse correctly, they do not translate it correctly. Thus, this bad translation continues to exist, to allow Platonists to use this verse to falsely teach that, although God wants literally everyone to be saved, not all will be saved, since they like to think salvation depends on the irrational Platonic concept of a human being's "free will," and they like to think God cannot interfere with man's "free will." Yes, they believe men have the power to interfere with another man's "free will," but they do not like to think that God also has the power to do so. When they say God cannot save whomever He wills to save, they are actually declaring that God is not fully omnipotent and omniscient, that God does not even possess nearly as much power and wisdom as most men possess, because many men are able to utterly manipulate the "free wills" of at least some people, causing them to accept their Platonic kind of "salvation." So they believe man is far more capable of influencing other human lives than God is able to influence human lives. However, this contradicts Scriptures like John 10:25-30 and so on. And, in reality, the word "all" in I Tim. 2:4 is translated from the Greek adjective πᾶς, which bears a much broader area of meaning than the English word "all." Actually, πᾶς seldom refers to literally "all." Every translation of πᾶς must take into account other grammatical considerations: whether the form of πᾶς is singular or plural, whether it modifies a substantive which is articular or anarthrous, what the lexical meaning of the

modified substantive might be, and whether both the local and global context suggests the scope of reference is *without exclusion* or *without distinction*. In I Tim. 2:4, it is plural and modifies an anarthrous noun referring to people, where the local and global context force us to interpret its meaning as "*all kinds of*," *without distinction*. So the original Greek of I Tim. 2:4 (ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν) actually means that God our Saviour is One "who wills **all kinds of** people to be saved and to come into a realization of reality/truth." And, whenever God does will for a person to be saved and come into a realization of reality/truth, that one is indeed saved and does indeed begin to know exactly what God wants him or her to know. For, logically, the God who designed, created and now maintains the existence of all creation must be omnipotent and omniscient, from the perspective of all His creation. God could not possibly create and maintain anything that was capable of effectively opposing His will. Thus it is impossible for God to "will" literally "all" people to be saved, yet still not be able to save literally all. For no one is able to resist God. Thus, the correct translation of I Tim. 2:4 bears a hopeful message, saying that the wise and almighty God is personally willing and desiring the salvation of *all kinds of* people. *All kinds of* sinners will indeed be saved because God cannot fail to accomplish all He wills to do. Yet most churches desire only a traditional mistranslation of I Tim. 2:4, one which implies either that God is weak and unwise, or that God is so impassive and impersonal that He does not care whether or not His own children go to hell. And this misrepresentation of this verse is only the beginning. Corruption permeates the church so deeply that most Christians scholars willingly compromise or outright lie to maintain their Platonic beliefs. For instance, in the otherwise reputable lexicon known as the BDAG3, it says that a plural form of πᾶς, when modifying an anarthrous plural noun referring to people, usually means literally "all," *without exclusion*. Then it provides 15 examples of Scriptures to supposedly "prove" this assumption, where one of the 15 examples is I Tim. 2:4. However, in nine of those 15 examples, including I Tim 2:4, the only correct interpretation, when taken in both its local and global context, must be "all kinds of" people, that is, *without distinction*. All nine should be translated as "all kinds of." Not one of those nine examples can possibly mean "all," without exclusion. Then the remaining six examples can go either way. But all those other six can also logically be interpreted as "all kinds of," *without distinction* as well. Therefore, if we encounter a plural form of πᾶς that modifies an anarthrous plural noun referring to people, we are forced to conclude it normally refers to "all kinds of" the indicated people, *without distinction*. And this means that either the original author of this article on πᾶς in the BDAG3, or one of that article's editors, must have compromised this lexicon's article through his or her bias towards Platonic traditions, most likely to uphold Platonic teachings about "free will."

24. A good place to start is Jesus' parable of the wheat and tares (Mat. 13:24-30,36-43), since its main purpose was to explain this fact. First, look at the scope of this parable. It refers to the whole *world* (verse 38), in all time, from the day of creation (when our God, Jesus, first sowed the seeds of human life on earth, as our Creator) to the end of the earth (when the earth will be destroyed and the "harvest" for the final judgement takes place). Therefore, it cannot refer to the church, as some suggest. First of all, the "visible" church only began when God made a covenant with Abraham to set aside some of his descendants as His people who would serve Him as their God. As for the true church, the true Israel, it is "invisible," since it is the kingdom of God within us. And it only includes elect spirits, those created and chosen by God to serve Him. Since Jesus' parable calls all the "good seeds" the "sons of the kingdom," all these "good seeds" are this true, "invisible" church, all the elect, who will all eventually become truly and subjectively "righteous" before they are gathered into heaven, to live eternally with their "Father." Since God is called their "Father," these good seeds are all born as offspring or children of God. As for the tares, they were not sown on earth by God, but were sown by the "devil." They were created by Satan, as his children, for they are here called the "sons *[i.e., plural of υἱός, referring to inheriting children]* of the wicked one." And, clearly, both kinds of "seeds" are created spirits planted in bodies of earth's flesh. God is a Spirit and Satan is a spirit, and spirits only give birth to other spirits. Also, since this parable implies that each spirit is created on earth as a "seed," it indicates that each spirit begins life on earth as a tiny infant who is made to grow to some level of maturity on earth before it can bear fruit and be "harvested" into either heaven or hell. Now, when growth begins, both tares (darnel) and wheat look almost identical, as do all human children. But, in maturity, a wheat plant and a tare plant will each bear a different kind of fruit, just as each human being will bear a different kind of fruit in maturity. So, in this parable, Jesus was speaking about some spirits being created for heaven at birth, as well as some spirits being created for hell at birth, where each is sown as either a wheat seed or tare seed. Each kind bears the kind of spiritual fruit that results from the kind of seed each one was created to be. Each kind of fruit was predestined from the moment its own kind of seed was planted. God's cultivating, planting, watering and care will cause valuable, good fruits to be borne by His own children in the end, although some will bear more than others, depending on how "choked" by weeds some

may or may not be. So none of the good fruits of the wheat come from the wheat seed's own "free will," in an attempt to earn its own salvation. Instead, all the good fruits of the wheat seeds, of the elect children of God planted upon the earth, are actually the products of God's creation as "good seeds," as well as the results of God's nurturing care while those seeds grew upon this earth. Elect spirits mature as He works salvation in them. So any amount of good fruits or good works are evidence of His election, His choice of them as good seeds for planting on this earth, so they could learn His truths for their salvation into heaven. But a greater amount of fruit cannot possibly earn one a place in heaven, nor even a better place in heaven, since the amount of fruit depends on God alone, not on oneself. Our good works are the results of God's works. God's purposeful works, from before the beginning of our lives, cause our good fruits. All loving good is a result of the kind of seed He planted in our lives, the kind of will and mind He created in in our spirits, and a result of the situations in life He grants to us. His cultivation of the "soil" in which He planted His seeds, and His care for the growing seeds after planting, are representations of the earthly situations and lessons He grants to elect spirits. Then the fruits gathered for the harvest are the effects of whatever purpose He willed to train a spirit for its predestined life in heaven. So some wheat may produce much good fruit while others, choked by tares, might produce less. But, if one is a seed of God, one will bear at least a few good spiritual fruits, that is, at least a little pure, just, God-like love. But, if one is planted as a seed of Satan, one cannot ever bear any good fruit. A child of Satan only desires and produces evil, noxious, harmful spiritual fruits from an utterly selfish, proud and loveless life. By their inherent nature, Satan's children have absolutely no love that is able to bear good fruit. So each kind of seed, each spirit, will only produce what one's created inner nature of one's spirit desires, according to the way each spirit was made. Thus, the Creator God ultimately determines what one desires, as well as the fruits of those desires. God creates the will of an elect child's spirit and causes all the effects it can produce during the life it lives on earth. As God's Word declares: "Has the Potter no right over the clay, to make out of the same lump one vessel for honoured use and another for dishonourable use? What if God, desiring to show His wrath and to make known His power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of His glory for vessels of mercy, which He has prepared beforehand for glory—even us whom He has called, not from the Jews only but also from the Gentiles?" (Rom. 9:21-24, ESV). The spirits born of Satan can never have any God-like love or even want it, since real love can only be built on a foundation of real truth. And all Satan's children "love" only the darkness of the world's delusions and lies. What Satan's children call "love" is only a superficial, conditional kind of "love," mostly from the flesh and partly from a spirit desiring to be a god, a love which is never just and never pure, always selfish and exploiting. So they are never able to "hear" God's teachings. They can never willingly open their minds to receive and think about His truths. They can never truly comprehend the God-intended meaning of Christ's words, since they are not able to do so. "Whoever is of God hears the words of God. The reason why *[the sons of Satan]* do not hear them is that *[they]* are not *[born]* out of God" (John 8:47, ESV, read context in 8:42-47). Instead, their worldly delusions and lies cause them to pursue injustice, exploitation, self-exaltation, self-indulgence and so on. So only these lovers of darkness, spirits born as children of the devil, will be "gathered" and "burned" in hell "at the end of the age," on the judgement day. But all the spirits born of God eventually learn to love the real God and real Jesus (not a false god or false Jesus preached by most churches), and will be gathered into heaven.

25. In chapter 11 of Hebrews, we see a list of many well-known, but long deceased, elect children of God. These are the "best" of all the elect. Yet, regarding all of these elect ones, it states: "And all these *[elect ones]*, though commended through their faith, did not receive what was promised, since God had provided something better for us, that apart from us they should not be made perfect" (Heb. 11:39-40, ESV). So all these "great" people of God were not perfect when they died. In fact, although they are all still alive in heaven, they are still not "made perfect." For all the elect in history will be perfected or completed together, at one time, that is, on the same "day" called the judgement day. Since this verse clearly refers to all the elect who are already dead, as well as all the elect who are currently alive, and all the elect who do not yet live, this can only mean that literally all the elect children of God in all history will be "made perfect" together, all at the same time, as one family. And this perfecting is a "promise" (ἐπαγγελία, an ecclesiastical term referring to God's promise, His assurance of a good thing). It is the ultimate promise of their salvation by God. As Paul also declared, "And I am sure of this, that He who began a good work in you will bring it to completion at the day of Jesus Christ" (Phil. 1:6, ESV). That "day of Jesus Christ" is the judgement day. Clearly, if the omniscient, omnipotent God begins to save anyone, He is well-able to complete that work of salvation. But here it declares that this "completion" will not occur until "the day of Jesus Christ," the judgement day. Next, look at these two familiar verses: "Each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what

sort of work each one has done.... If anyone's work is burned up, he will suffer loss, though **he himself will be saved**, but only as through fire" (I Cor. 3:13,15, ESV). These verses refer only to the elect children of God, and to no others, since this letter to the Corinthians was addressed only to them, not to any children of Satan. And, in these Scriptures, the word "Day" also refers to the final judgement day, after the earth and all material existence is burned and ceases to exist forever, the day when Jesus shall judges all the elect children of God together, all at the same time. Thus, for literally all the incomplete and unfinished elect, this judgement will be a purifying and completing work, to finish off their salvation. That "Day" will see God's promise fulfilled, by His perfecting of literally all the elect. Even if an elect one's works on earth are so worldly, carnal and unclean that all those works of one's life must be utterly burned away by Christ's rebukes, it says that elect one "will be saved" into heaven, regardless. Literally all God's elect will be saved in the end, though some will suffer loss by "fire," that is, by a spiritual "fire" (since this definitely cannot refer to a physical kind of fire). And this spiritual kind of "fire" can only refer to the rebukes of Christ, our Judge. For His rebukes on that "Day" will burn in our spirits, to purify our spirits from all sins, errors, delusions, lies and impurities that still exist in them, leading to repentance into all His truth, so we may become perfected and complete. Of course, other passages also indicate this cleansing and purifying of the spirits of all God's elect children on the judgement day, but those quoted above are enough to prove this point. And there are no Scriptures that contradict what these Scriptures teach. Only the traditions of men, taught in false churches, contradict these teachings which come directly from God. So, now, since the predestined cleansing and purifying of literally all the elect shall occur on the judgement day after their bodily deaths, and since true repentance is defined as turning away from all that makes the spirit unclean and impure, then we are forced to conclude that all this cleansing and perfecting will necessarily involve repentance. There will need to be much repenting after death on the judgement day. Since all the elect are imperfect on earth, all of them shall repent of some sins then, although some will repent of more than others.

26. All kinds of "free will" doctrines are taught in various churches, but all imply basically the same thing, that every man controls his own destiny. Sometimes churches even say man not only controls whether or not he will go to hell, but also whether or not he will be good and successful during his life on earth. And this is clearly irrational fiction for many reasons. To begin with, from a scientific point of view, we know that a combination of genetics and environment will always determine the extent and quality of most thoughts that everyone's brain of flesh will ever think in most circumstances, the degree to which the mind of flesh will comprehend many things in life. Genetics can also determine how strong, coordinated and capable the body can become. Each child's specific genetic makeup determines most of his or her potentials and propensities. Then the environment in which a child is raised will determine most of the rest, concerning both the body and the brain of flesh. The physical brain of a child will become hardwired to act and react in certain ways by the time he or she is four years old. And almost the entire character of the child will be hardwired by the time he or she is about ten years old. Also, a physical brain possesses a very limited plasticity, so it simply cannot be molded into anything that is much different from what it was genetically made to be or has become by ten years of age. It can grow in knowledge all its life, but within limits. And it cannot fully change its inherent general aptitude, behaviour, interests or much of anything else. Accidental trauma and certain other extreme trials that one does not desire can make the mind of flesh radically worse in a very short period of time. But wilfully making the mind better is an extremely slow and limited process. Of course, no one has any control over one's own genetic makeup. Nor does anyone have much control over accidents or severe trials perpetrated by other people. Nor does one have much control over one's own environment during the first four or ten years of one's own life. Rather, a child's biological parents give the child its genetic makeup, and even those parents possess very little control over how their genes will mix to produce the body and brain of their child. God controls this. Then, during the next four years, parents exert almost complete control over the entire environment which subsequently shapes the child's will of flesh, according to the inherent potentials and propensities of each child's physical body and brain. Many educators and care givers also help to shape a child's will and thinking until he or she is ten. Then God interferes with these things too. God ultimately controls them all. But all this is only the beginning. For every child is also granted a spirit with its own inherent mind and will. And the created will of a spirit's mind radically affects a child's thoughts and choices from the moment of birth, until the day that child dies. Minds of spirits are like physical brains, each with its own unique "genetic" makeup from its father. If a spirit comes from God, it will bear certain God-like potentials and propensities from the moment of birth, where God gives different potentials and propensities to each spirit for a different ultimate destiny. Then, like a parent, God shapes these potentials and propensities in each of His children, by educating and training each spirit throughout its life on earth, and even after the flesh dies. But spirits born of Satan are created with potentials and propensities that resemble

those of their father. And, although their father is not a loving father, he too shapes the wills of his children throughout their lives too. Now, with all these inherent and environmental influences that limit, build, direct and shape the wills of both the mind of flesh and the mind of the human spirit, how can anyone say that anyone has an autonomous "free will" which not only shapes itself into what it becomes, but is also culpable for shaping itself into whatever it chooses to become. Clearly, we all have "slavish wills." The wills of our minds of flesh and minds of our spirits are slaves to the wills and whims of our creators, parents, cultures and circumstances.

27. The context of Rom. 7:25 refers to the whole Old Covenant law, all that is written in the Bible by Moses and the prophets. But this law is called a "law of sin" when men strive to obey it through the mind of flesh. The "law of God" is one and the same as this written law, this "law of sin." And it is only called the "law of God" when it is worked through the minds of our spirits, as Jesus' Holy Spirit teaches it to our spirits, causing us to "delight" in it "according to the inner man" (Rom. 7:22). "For God *[i.e., the Spirit of Jesus]* has done what the *[whole Old Covenant written]* law, weakened by the flesh, could not do. By sending His own Son in the likeness of sinful flesh and for sin, He condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the [human] spirit" (Rom. 8:3-4, ESV). Paul defined this "law," throughout the book of Romans, as the whole Old Covenant written law. And that whole law is fully represented by the Ten Commandments. For instance, in Rom. 2:21-22, he spoke about eighth-order sins of theft, seventh-order sins of sexual immorality and second-order sins of idolatry. In that passage, he was commenting on how the teachers of the Old Covenant law, the rabbis, broke all these authoritative precepts of the written law although they thought themselves to be very righteous regarding their actions of their flesh, because they only broke these Ten Commandments inwardly, not in ways that could be seen by men. For, although they were *outwardly* religious, through a religion worked solely by their flesh, they were *inwardly* lawless, in their spirits. So they were not truly worshipping God. Thus, Paul concluded: "So, if a man who is uncircumcised *[in the flesh]* keeps the precepts of the law, will not his *[physical]* uncircumcision be regarded as *[spiritual]* circumcision? Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and *[physical]* circumcision but break the law" (Rom. 2:26-27, ESV). (**Note:** In Gen. 17:11, physical circumcision was to be merely a "sign" of a covenant made by man's spirit to God, who is a Spirit, because it symbolically cut away, exposed and limited the strong desires of the flesh. So the real circumcision is not this mere "sign," but an actual covenant of one's spirit, which was called the "circumcision of the heart" performed by God Himself upon the hearts of His people, as we see in Deut. 30:6.) Paul's conclusion indicates that the written law of the Old Testament means nothing, if it merely involves religious acts done through the mind and body of flesh, for the purpose of trying to manipulate God and man into falsely perceiving them to be righteous. Only if we actually act spontaneously in doing the precepts of God's law, straight from the spirit in the heart, can the real and full precepts of God's law, found in God's heart, ever be expressed in a way that truly pleases God. We do God's will and ways from the inside out, through the minds and wills of our spirits that have been renewed and reborn through God's act of writing His *new* and *complete* "law" upon our hearts. Moving on to chapter seven, Paul is still speaking of the whole Old Covenant "written law," summarized by the archetypal Ten Commandments, since his examples of this "law of sin" refer to the seventh-order sins of sexual immorality (7:3) and the tenth-order sins of covetousness (7:7). Then he concludes: "For while we were living in the flesh, our sinful passions, aroused by the *[Old Covenant written]* law, were at work in our members *[i.e., in the brain and other parts of the body]* to bear fruit for death. But now we are released from the *[Old Covenant written]* law, having died to that which held us captive, so that we serve not under the old written code but in the new life of the [human] spirit" (Rom. 7:5-6, ESV). So the Ten Commandments, and all the Old Covenant laws it represents, produce sin and sin's wages of death, whenever we attempt to obey them through the mind and body of flesh, as Paul illustrated with his example of how the tenth-order commands against covetousness affected him (7:7-11). For the mind and body of flesh are incapable of truly obeying and pleasing God. Instead, the flesh will always strive to find "loopholes" in God's law, ways to gratify its lust, unjust anger, prejudice, irrational hatred, pride and so on. But we died in the flesh with Jesus' death on the cross, and are not under an obligation to obey God's written law through the mind and body of flesh. We no longer need to obey the symbolic laws for physical circumcision, eating Kosher foods or performing physical rituals. Nor do we live by moral laws which tell us not to murder, not to be sexually immoral, not to steal and so on. For we now live by much higher moral standards worked through our very spirits, moral standards that: never murder, but always create a better life for all; never commit sexual immorality, but free souls to live for God instead of for the lusts of their flesh; never steal or covet, but give freely to all in the same way God freely gives to us. Now we learn a *new law* from Jesus, a law which does not nullify the old "written law," but rather fulfils and completes the very limited, shadowy

outline of God's law in the "written code." This new law extends far beyond what is called the Old Testament law. Now Jesus is personally training our very spirits, in our hearts, to guard and express the whole and real "law of God," all that truly reveals and represents the very nature of God. "For the death [Jesus] died He died to sin, once for all, but the life He lives He lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus" (Rom. 6:10-11, ESV). And "now, apart from the *[written]* law, a righteousness originating from God has been manifested and currently remains *[note the perfect passive indicative form of φανερόω used here, indicating a manifestation in the past with current, ongoing effects]*, although the *[Old Testament books of the]*, [now] being testified by means of Law and the Prophets—but a righteousness [originating from] God through faith in Jesus Christ for all the believing ones, for there is no distinction *[between those who know the written law and those who do not know it]*" (Rom. 3:21-22, ALT). First notice the *genitives of origin* in these verses, that is, the repeated expression, δικαιοσύνη θεοῦ. In context, this phrase refers to the "righteousness originating from God." All honest translators must admit that there are many genitives of source or origin in the New Testament, especially the genitives referring to God. For the global context (the whole Bible) portrays God as the source of all things. Therefore, the writers of the New Testament commonly used the genitive form of words pertaining to God to indicate that God was the source or origin of the word modified by that genitive. (Scholastic biases cause many to refuse to admit this, but overwhelming evidence proves them wrong.) This "righteousness originating from God" is the foremost promise of the New Covenant's salvation through the Messiah, Jesus. For it refers to God's promise to write His law upon our hearts. So our righteousness can only come directly from God, from the Spirit of Jesus. Righteousness can never come from interpreting and doing the written law of the Old Covenant through our minds and bodies of flesh. As Paul stated, "Yet if it had not been for the *[Old Testament written]* law, I would not have known sin. I would not have known what it is to covet if the law had not said, 'You shall not covet.' But sin, seizing an opportunity through the *[tenth]* commandment, produced in me all kinds of covetousness. Apart from the *[Old Covenant written]* law, sin lies dead. I was once alive apart from the *[Old Covenant written]* law, but when the commandment came, sin came alive and I died" (Rom. 7:7-9, ESV). Sin came alive in Paul when he read the Old Covenant law, because it denied the gratification of the lusts of the flesh, yet left the flesh to police itself and obey the law. That is like giving a dog a training manual to read, so the dog will stop excreting and urinating on the floors in the house. Unless the dog's master reads that manual and performs the kinds of physical training it tells the master to perform for the dog, the manual is useless. Letting the dog read it just ain't going to do anything useful! Like a dog, the flesh does whatever it feels like doing. The flesh cannot ever really understand what God wrote in His law, no better than a dog can understand what is written in a dog-training manual. But your human spirit can be the master of your flesh. So, unless your spirit learns God's law from God Himself, from Jesus, then trains your flesh to heed God's Word, with urgency, just like a dog's master must physically train that dog to recognize and heed his verbal commands, your flesh simply will never truly heed anything written in God's law. To the flesh, the Bible is about as meaningful as written words are to a dog. All a dog will do with a training manual is chew it to pieces. And churches do the same with God's Word. They mangle God's law into a form that their flesh can use to gratify its own lusts and superstitions. This is why Paul called God's written law the "law of sin," since men used it to gratify their desire to oppress and exploit others, to glorify themselves in pride, and generally appease their flesh. So, yes, the Ten Commandments and the whole Old Covenant law are indeed called the "law of sin" in Rom. 7:25, but only when God's law is left to be interpreted by the mind of flesh, and obeyed as an outward show of religion through the flesh. Yet the new and fulfilled law, originating from God—the *new* law Jesus writes on our hearts—includes, encompasses and expounds upon that Old Covenant law. So the new law, that Jesus teaches our hearts for the new life of our spirits, does not nullify the old law. Rather, Jesus' new law fulfils the old written law, making it truly effective.

28. By the way, the Bible defines an "elder" as a mature disciple of Jesus. And elders include all the older men who help the younger disciples in any way. Some are called to help with general physical tasks while others are specifically called to serve Jesus as teachers, judges, guides, counsellors and administrators in His church. Also, the term "priest" was never used to refer to an elder of any kind in the true, apostolic church, since all members of a church were considered to be "priests" of the "royal priesthood." In Old Testament times, the priesthood included the young and the old, males and females, those who worked at farming, carpentry and other tasks, as well as the older men who served as teachers and judges. So, in the New Testament, the teacher-judges were called elders. Then terms like "pastor" (shepherd), "bishop" (overseer), "father" (or "pope") and so on, were all synonyms, where all these terms equally referred to male elders, particularly to *teaching elders*, to a men who taught and judged according to the doctrines that were personally taught to them by Jesus. Terms like "bishop" never referred to a higher ranking elder. Of course, there were many other kinds of elders, older men who did

not teach doctrine but helped with physical tasks, such as experts in various kinds of secular knowledge, elders who apprenticed the youth in trades, elders serving as church administrators or deacons in distributing goods and services to the needy, elders who were counsellors of various kinds, and so on. And the above terms simply emphasized different aspects of an elder's character. Some elders acted more like truly loving *fathers*, some acted more like caring *shepherds* (i.e., "pastor" is a Latin translation of ποιμήν and both mean "shepherd"), while some merely served as *overseers* (i.e., the term "bishop" is from ἐπισκοπή and means "overseer," where it originally seemed to refer to novice teaching elder, one who performed the most basic job of a "doctrine inspector," one who generally ensured that the people received real truth and that bad doctrine was kept out of the church, but did not ever seem to refer to a more advanced or higher ranking teacher-judge). Regardless of their God-appointed roles, all the elders had basically an equal status as older brothers to their younger siblings in the church. They were all treated as fellow disciples and were never addressed with titles of esteem. That is, a teaching elder like Timothy, which false churches would now call "Pastor Timothy," was always called simply Timothy in the real church, since Jesus forbade the use of all titles (Mat. 23:8-11). Even his younger brothers and sisters would simply called him "Timothy." Even the most respected apostles, like Peter and Paul, were never called by any title like "Pastor Peter" or "Father Paul," just "Peter" and "Paul." Elders were all simply older brothers who had more experience than the other, experience which was used to help other or to build up faith in the real God and His genuine truth. Also note how God always raised up several teaching elders in each local church in apostolic times, where each elder was granted a different speciality in his ministry for Jesus. And teaching elders were simply recognized or "ordained" by other elders and the people, never elected. They were "ordained" with letters of approval by trusted people who recognized that God Himself granted these elders to the people. The larger a local church would be, the more teaching elders God would grant them. And, for the universal church, Eph. 4:11-16 defines four basic *kinds* of teaching elders that God Himself "gave" the people:
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(1) **Apostles** (called "missionaries" in Latin) – The secular meaning of the word "apostle" (ἀπόστολος) referred to a slave or servant sent out on a mission by his lord. The ecclesiastical meaning refers to a servant of Jesus who is sent out on a mission by Jesus. These had to be the most skilled of all teaching elders, since Jesus sent them out to gather disciple for Him and to start new churches. Since they started new churches, their doctrines had to be the best and most complete, in order to start those new churches on a right footing from the start. Jesus also had to grant most of them a full variety of supernatural gifts, to be used to express His love and to sustain the new church until it could stand on its own feet. God especially gave all the apostles the gift of prophecy because, in a new church, there would not be any other members who would have yet been granted the gift of prophecy. So a new church would not be able to hear messages directly from God, exposing the secrets of their hearts and turning them to repentance, unless the apostles themselves had the gift of prophecy.

(2) **Prophets** – We must remember that, in the Bible, prophecy was defined as simply uttering what God commanded one to say. And we must also remember that, in Eph. 4:11, it is speaking about prophets who were also teaching elders. So it refers to mature, male teaching elders who not only taught doctrine, but were also granted the gift of prophecy. Such elders were very valuable, since they could be used by God to speak to men.

(3) **Evangelists** – These were teaching elders who preached the Gospel (i.e., εὐαγγέλιον refers to the Gospel and εὐαγγελιστής refers to one who proclaims the Gospel). Thus, evangelists were, like the apostles, granted an exceptional knowledge and wisdom regarding teachings from Jesus, so they could gather new disciples for Jesus and teach them correct doctrine from the start. But evangelists gathered Jesus' disciples into existing local churches, and likely did not create new churches. Therefore, they did not need as many supernatural spiritual gifts, since many of the disciples in those existing churches already had supernatural spiritual gifts. By the order presented in Eph. 4:11, we can assume that the gift of prophecy was not necessary for evangelists.

(4) **Pastors who are teachers** – (**Note:** There is a TSKS construction in the phrase, τοὺς ποιμένας καὶ διδασκάλους, in the original Greek of Eph. 4:11, and this TSKS construction indicates that this whole phrase referred to one category of teaching elders, not to two categories, not to "pastors and teachers.") These were teaching elders who acted like "pastors" (i.e., like "shepherds") in the church, feeding and guiding, older men who personally loved and cared for the people, involving themselves in the everyday lives of the people. But there were several kinds of "shepherds," and not all kinds taught biblical doctrines in a local church. Some were counsellors, administrators, trainers of apprentices in various trades, helpers with various physical tasks performed by the church and so on. However, the ones Paul is referring to here (in Eph. 4:11), were teaching elders, which is why he used the phrase, τοὺς ποιμένας καὶ διδασκάλους. And they were the most common kind. There were almost always several of these shepherd-like teaching elders in every local church.
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So these are the four basic kinds of *teaching elders* that Jesus Himself "gives" to every local church. Yet each individual teaching elder of each kind was also granted a different speciality and a unique ministry. Each possessed a unique body of knowledge and a different expertise in a particular subject, or a different way of teaching. No two were alike. And each elder's weaknesses were covered by another elder's strengths, causing all the elders to rely on each other, and ultimately upon Jesus, to provide all the truth and wisdom that the people required. This disabled any elder from claiming to be the head over any of the others. For the risen and living Jesus remained the only Head Teacher and Judge in His whole church, regarding all matters of life and faith.

29. A careful reading of the early church fathers, along with any good history of the early church, will clearly reveal how the pagan philosophies of Middle Platonism (various blends of early Platonism, Stoicism, Aristotelianism and other pagan philosophies), and the interpolation of latter Neoplatonic concepts, eventually replaced and nullified literally all the core biblical teachings originally proclaimed by Jesus and His apostles in the church. History also exposes the "fruits" of those pagan corruptions—their incessant, ongoing injustice and terrible effects, an evil that has endured throughout the ensuing centuries to this very day. Of course, most theologians and church historians are actually proud that their religion (which is a form of theistic humanism) is built upon a foundation of teachings from those so-called "great" pagan philosophies of Greece and Rome. Thus, they write glowing praise for the early church apologists and teachers who cast aside Christ's true, rational, beneficial, effective biblical doctrines of pure theism—in order to replace true Christianity with a modified version of pagan Platonism, shaping Platonic teachings into a religious system that merely used Christian terms as a veneer to improve outward appearances. And these theologians also relish in pontificating about how the church developed and improved through great debates between its radically Aristotelian and Platonic factions. They don't even seem to notice how pure Christian teaching were corrupted or expunged from the church. If you want good resources which illuminate the stark contrast between humanistic church doctrines and genuine biblical teachings (God's intended meaning of His words in the Bible), such literature is scarce and suppressed. I find this troubling. Of course, you can consult a reputable book explaining the development of church doctrine, such as the previously mentioned *A History of Christian Thought* by Justo Gonzalez. I also recommend the other previously mentioned short book: *The Discarded Image* by C.S. Lewis, which is about medieval literature, but reveals the extent to which Platonism affected church teachings and popular literature, and discusses some contradictions between the church's Platonism in the Middle Ages and biblical teachings, even how Platonism still affects literature and churches today. But the fact is that few have seemed to actually examine the real teachings of the Bible and its good effects throughout history, and honestly compare these to the principles taught by Platonism in the church, or candidly evaluate the numerous terrible effects of humanism in the church and in the world throughout history. Few seem to want to make an unbiased, objective, informative, honest evaluation, one which can only come to the conclusion that the church must return to the true, original teachings of God's Word. In my opinion, those who might become honest scholars appear to be forcibly brainwashed or pushed out of educational institutions before they are able to see how these humanistic church doctrines are blatantly opposed to the real biblical teachings, before they can clearly see how theistic humanism is ineffective or outright destructive, even though all history has openly and repeatedly revealed Platonism's destructive fruits of injustice, oppression, murder, senseless warfare, and other great sins. It seems almost ridiculous to suppose that any rational mind could possibly believe these irrational Platonic teachings and pagan rituals, or think they have any worth at all. Yet the vast majority of church leaders do trust in them. So, aside from a few snippets of truth found here and there in history—the occasional insights of a few men, most of whom lived during and after the Protestant Reformation—no coherent, harmonious proclamations of true, biblical doctrines have been written. Martin Luther, at the beginning of the Reformation, began by rejecting many of the corrupting doctrines of Aristotelianism, yet never seemed to question the doctrines of Platonism or the pagan rituals of the church, since he always remained an Augustinian monk. Yet, at least he began to question some teachings of humanism. Yet very few in the church have ever reached beyond that very limited attempt to purge humanism from the church. So few have strove to return to the pure theism taught by Jesus, the prophets and the apostles. And it is definite that none have ever been able to effectively build a true church or to silence the most common Platonic doctrines that permeate the false churches. Few have dared, and those who dared have been silenced by force.

30. I am an older man who began life in a Roman Catholic family. Then I decided to experience many other kinds of churches, starting in my childhood. I have discussed theology with priests and pastors from Catholic, United, Presbyterian, Lutheran, Anglican, Baptist, Pentecostal, Charismatic and other churches. I have studied God's Word for more almost five decades, although I only actually began to question the core errors of these churches

during the last few decades. In this book, I strive to present a consistent, harmonious understanding of God's Word. I do not promote myself, any personality cult leader, church, denomination or organization. This book promotes faith in Jesus alone, not faith in any man or organization of men. It reinforces the fact that real truth must be granted directly to one's spirit by Jesus, and the only possible way to gain that truth is through the heart's prayers directly to Him, accompanied by a very time-consuming study of the Bible (preferably in its original languages), a study which allows only Christ Jesus to be one's final Teacher with authority regarding all matters of life and faith—the sole authoritative Teacher, Head and Lord of one's spirit. When Jesus stirs the inner conscience of one's spirit, and tells one's spirit that something is wrong or missing in one's understanding, one must listen and let Him direct one's search until one finds the real and whole truth over time. When Jesus confirms that one has found the real truth, one is to ask Him to confirm it again and again, until one is certain of it, until He builds one's faith in that truth. This is how we make Jesus our only Head Teacher. Of course, most Platonists reject even the possibility of obtaining a correct interpretation of God's words directly from Jesus, and most churches are Platonic. However, as one who strives to reject Platonism and all forms of humanism, as one who tries to never worship man, as one who knows the real Jesus, I know that Christ Jesus can personally and directly teach, counsel and guide elect spirits into a truly right interpretation of His words, so His Scriptures never contradict each other. For Jesus' Holy Spirit simultaneously reminds our spirits about many teachings from His Word (John 14:26) and about the lessons He has taught us through our experiences in life. It is only when His Spirit directly teaches our spirits that all His teachings from His Word begin to harmoniously align with one another and support one another, where each principle builds upon the other. Only through Jesus' Holy Spirit can we learn the true, full and intended meanings of His words. In order to maintain this perfect harmony, His Spirit also convicts us to honesty, while warning our spirits about what is false, if we listen to Him from our spirits, if we do not let the fears and desires of our flesh interfere with what He is saying to our spirits. And, if we do walk according to our spirits, and not according to our flesh, we reject the false teachings of men. Now we need to learn to love and trust Jesus above all others, so we may learn to rightly and wisely love all others, so we might not be turned to the loveless, foolish, destructive ways of men. Jesus always teaches all His true elect to cast out the empty philosophies and cultural influences of this world, including all the irrational and destructive teachings of Platonism and Aristotelianism. He warns our hearts against them. Yet, since the day the last apostle died, very few Christians have ever attempted to set the will of their human spirits directly upon Jesus, to receive His inner work for their salvation. They have always followed their own personality cult leaders and have always worshipped (esteemed and served) men far more than they worshipped Jesus. Almost none have even tried to follow Jesus as their only Head Teacher and final authority in all matters of life and faith. Most make men into their final authorities. Consequently, most churches in history have clung tenaciously to the false teachings of men. In other words, God has handed the churches and even whole nations over to delusions, because their spirits did not love the truth. Thus, they war against the real truth that Jesus teaches, because the light of His truth exposes the fallacious nature of their humanistic religions. Of course, in this war, their theologians and propagandists try to make truly biblical teachings appear to be doctrines invented by men too. They begin by pointing out how certain men of the past held doctrines similar to our teachings which came from Christ. Then they try to make people believe that those men invented our biblical doctrines. They refuse to accept that it may be possible for Jesus Christ Himself to teach true doctrines to us, to true Christians who listen to Him from the spirits in their hearts. They stubbornly refuse to acknowledge that any doctrines can be the real truth taught directly by God teaching His Word to the hearts of men. Therefore, they refuse to let God's Word, and Jesus Himself, who is the Author of all Scriptures, bear any kind of testimony to them. Instead, they arrogantly usurp Christ's role, making themselves into the heads of their own churches, so they might demand that all the people follow their humanly derived false precepts. This is the real difference between them and us. We tell everyone to learn all truth directly from Jesus. But they exhort everyone to learn man-invented doctrines from them, from mere men. We do not care what men teach, or whether men consider those teachers to be heretics or orthodox. All that really matters to us is that Jesus Himself personally teaches us His Word. But they only trust esteemed men and their teachings because their religion is actually theistic humanism. Their faith rests in man and man's teachings above all else. Their principle gods are always men. They believe that man alone controls man's destiny, that man possesses all the power and knowledge necessary to procure his own desired destiny. So they become enraged when we put no faith in men, when we disavow the teaching of their most highly worshipped men. They cannot tolerate when we put faith in God alone, for all matters of life and faith, since these men want to be worshipped more than God or Jesus. Yet all who allow their spirits to learn directly from God, through real faith in Jesus, will soon find out which teachings come from God through His Word, and which do not. They will also recognize those whom Jesus Himself has called and granted truth, and

reject the men who have been merely trained and sent out by other men. Naturally, some elect in history have learned some truths directly from God, and have previously taught some of the same doctrines now taught in this book. In fact, not one teaching in this book is new. But just because the teachings in this book resemble some of the teachings of other men, humanists cannot logically assume that I learned my doctrines from men. In all cases, I learned all my core doctrines through a direct study of Scriptures and through much prayer and meditation, allowing the Holy Spirit of Jesus to teach, rebuke and correct the spirit in my heart. I used the mind of my spirit and prayer to find the truth. And I am still learning and being corrected by Jesus. Also, I learned many of these doctrines even before I even found out that other men had taught them. Sometimes I found out that other men had taught the same doctrines I now believe when some heretical theistic humanists falsely accused me of teaching the heresies of those other men, although I had not even known those other men existed. Sometimes I initially started out opposing some biblical doctrines I now believe, because I had originally learned and believed false doctrines from men whom I respected and loved. Then, after a long and prayerful study of the Scriptures, I was forced to change my mind and bow to the truth taught by God Himself through His Word to my very spirit in my heart. For example, I used to be what some call a semi-Pelagian. But, while I was doing some careful research for an article against Calvinism, and drafting a decision-matrix, I began to see how God's Word actually taught most of the core doctrines of Calvinism, in a paternally loving way, without the cold fatalism or determinism that some churches add to those doctrines. With Jesus' conviction of my heart, I had to repent into the truth of a paternal kind of Calvinism. Through Christ Jesus teaching my heart, I found out that we must love our God Jesus more than any human being, and must be taught all principles of life and faith by Him alone. And the only thing proved by the similarities of my doctrines with some other men is that their spirits, or the spirits of men who came before them, must have received the same teachings from the same Holy Spirit of the same Head Teacher, Jesus. At least sometimes, both I and those who previously taught the biblical doctrines I teach, must have allowed their spirits to go directly to Jesus our God, to gain a true understanding of His Word. And some men in history clearly took more time and effort to practise this method than others did. As for the humanists, they may think some early Reformers invented the soteriological doctrines I teach, and some may call them *Calvinistic New Covenant Theology*. Some may think my teachings about Christ's Headship over each individual man, with a flat organizational structure for the church, were created by "Particular" (Puritan) Baptists, or by others. Humanists may call my eschatological doctrines a primitive *Historic Premillennialism*, and say my teachings were created by an ignorant early church, not by the great Platonic philosophers, whom those humanists consider to be much wiser than God. Yet all these doctrines were taught by our God Jesus, by all the apostles and by the Old Testament prophets. So, just because some individuals of the past believed the same doctrines I believe, one cannot logically conclude that I learned them from those other men, nor that those men were the originators of those doctrines. Rather, all those doctrines originated from God and He is well-able to teach them directly to the spirits of men today. His Word also provides ample evidence of their verity. And, like the synod of Dort, I will not accept any argument unless it is based entirely upon God's Word itself. I will not accept any argument from humanistic philosophers or theologians, nothing which corrupts or contradicts anything taught in God's Word. Nor will I blindly accept any so-called "scientific" evidence against the teachings of God's Word, because they are not truly scientific, just religious myths invented by humanists and disguised with scientific-sounding jargon so they can market their religion in schools. And God's material creation always supports the teachings in God's Word after a thorough and critical examination of scientific evidence through empirical methods. Because of this objective and scientific scrutiny, I reject all the fallacious and irrational religious doctrines of evolution, no matter how politically correct they might be in our day. I will not bow to the authority of any man or organization of men who insist that our God Jesus is wrong, since our God always proves to be right. I will accept no teaching without prayer, study, meditation, time and a thorough cross-examination of authenticity, to confirm that it does indeed accurately reflect the reality God created or the words of God in His Word. I will not accept the humanistic delusions of men. Theology is the mother of all sciences. The scientific method originated from the study of theology. So an honest practice of God-given logic and a search for real truth will always and invariably produce evidence that God's Word is correct, and that the man-made traditions of the church, especially their Platonic doctrines, are false. As Christians, we do not make a priori assumptions, then manipulate the evidence to support them, like humanistic scientists and scholars do. Rather, we strive for honesty, letting the evidence lead us into the truth. And this a posteriori method, using inductive logic, always confirms what is stated in God's Word. Their doctrines are not biblical, not rational and not scientific. Ours are. Then, by comparing the effects of the real-life application of biblical doctrines to the effects of their humanistic doctrines, all history confirms the verity of the just and beneficial truths found in God's Word, while it exposes the doctrines of both theistic and secular humanists as unjust and destructive lies.

Our teachings are built: (1) upon a prayerful interpretation of Scripture alone, in a way that is also supported by all truly honest and rational scientific studies of God's creation, where we do not need to artificially distort, suppress or lie about anything discovered by true science, like humanists do to support their religious doctrines and their politically correct beliefs; (2) in a way where our hearts fear God with deep and loving respect, with a commitment to honesty, to all that is true and real, asking Jesus for His own correct interpretations, heeding our inner consciences that He builds in our spirits, heeding Him whenever He warns or counsels our spirits; (3) in a way where both the global and immediate context of each Scripture is considered, as well as the grammar of its original languages and the historical context of all those writings, in order to derive a precise, God-intended, consistent and harmonious interpretation through both the mind of the spirit and the mind of the flesh; (4) in a way where any teaching that contradicts another, in principle or otherwise, is further studied and prayed over until a full consistency and harmony between them is realized; and (5) in a way that systematically purges all teachings of worldly influences, including all the false teachings of Greek and Roman philosophies, cultures and cults. Furthermore, even if some of our biblical teachings might, at times, superficially resemble some doctrines accepted and promoted by the world order—their inconsistent, ever-changing, contradicting, irrational, unjust, harmful, secular delusions—ours are never the same. And we can never reconcile God's Word with secular doctrines. Roman Catholics and most Protestants feel it is perfectly fine to syncretize secular teachings with their misinterpreted Scriptures. But real biblical teachings are always built on truth and on very different assumptions, then lead to totally different conclusions. God also blesses His teachings, causing good effects for them. But God never blesses secular teachings, and often curses them with deadly effects. Therefore, we know secular doctrines can only weaken and corrupt biblical teachings, never strengthen nor enhance them.

31. Cessationists believe that miraculous healing, the instantaneous gift of a foreign language (“tongues”), prophecy and other supernatural “spiritual gifts” cannot be granted to people in our day. They argue that miracles and prophecies were granted to the apostles for the sole purpose of authenticating their teachings, to prove the *divine origin* of their teachings and to indicate that those teachings were *authoritative*. Then some even think these miracles proved that God granted *personal authority* to the apostles. With circular reasoning, some Cessationists also conclude: (1) since God no longer grants the spiritual gift of prophecy to the apostles, no new Scriptures will ever be written and, thus, the canon of Scriptures is complete; (2) since the canon of Scriptures is complete and no new Scriptures will ever be written, even by our God Jesus when He returns, it is no longer necessary for God to raise up any apostles by granting them spiritual gifts to prove their authority to write Scriptures. Thus, when Jesus returns, they must think He will sit silently during His entire reign of a thousand years on earth because, if He ever spoke, every word would be God's Word, that is Scripture, since Jesus is God. But, on every point, they miss the whole point. First of all, only pagan gods used magic to “prove” they were gods and to force people to listen to them. The real God seldom did this since, by a “miracle” He created all things and all things prove His existence, power and authority. So none of the miraculous spiritual gifts were ever meant to be carnal shows of magic power to “prove” the authority of either God or the apostles. Rather, the spiritual gifts were “spiritual,” worked through the spirits of all His faithful elect, and all were worked through the love of their spirits, to do loving acts for the sake of those who were beloved by God and by them. So all the doctrines of the Cessationists are irrational and contradict what is actually taught in God's Word, because they feel coerced into inventing all kinds of nonsense to justify their cherished delusions of humanism. In reality, the only reason Cessationists believe there can be no more spiritual gifts is because they want to justify themselves. They want people to think they are a true church which is faithful to God, even though they are fake churches which are unfaithful, churches that usurp Christ’s authority by making men into the heads of their churches. For, if God did still grant spiritual gifts in our day, and God refused to grant any spiritual gifts to them, it would prove that they are not a true church and that they are not faithful to Jesus. So they defend their false doctrines with all their might. But they are indeed false churches, and this is indeed why God no longer grants them any spiritual gifts. In reality, Cessationists do not comprehend much of anything that God's Word teaches about any of the spiritual gifts. They even completely misunderstand God's whole purpose for granting spiritual gifts. The facts are: **First**, the apostles were simply one of the four kinds of teaching elders that Jesus raised up and sent out on missions (Eph. 4:11-14). Since all four kinds (apostles, prophet teaching elders, evangelists and pastors who teach doctrine) are *necessary* parts of the church body, *needed* to make the church function as long as it exists on earth, Jesus can and will call men to be His apostles in our day, and even to the end of time on earth. Also, after a close examination of Scriptures, we can see that Jesus' Spirit must have sent out hundreds of apostles during the first century, and on many different kinds missions. The twelve Jesus initially chose were only the first of many common men that the risen Lord Jesus sent out in the first century, and He will send out

many more in the future, even during the whole history of the world. For example, how could Paul say that many disguise themselves as apostles if their were only a few apostles (e.g., II Cor. 11:13)? If there were many false apostles, there likely were also many true apostles. And Paul's letters called many men apostles. The Great Commission was also written for the church in all time, yet it is a commission for apostles (sent-out ones) only. So we are forced to conclude there were hundreds or even thousands of true apostles sent out by Jesus. Thus, when a true church exists again, there will be many apostles raised up and "sent out" by Jesus again, where all will have "seen" Jesus. Jesus Himself was called an apostle (Heb. 3:1), proving that the term simply refers to one who is sent out on a mission by God. The word "apostle" is not a title of esteem for a magic man bearing personal authority, as humanists assume. For Jesus never allowed anyone to bear personal authority. The twelve ordinary men whom Jesus originally chose were symbolically special, as the first of many apostles who would serve in the true church. But, after them, Jesus chose countless other apostles too, such as Luke, Paul, Barnabas, Timothy, James (the brother of Jesus' in the flesh), Barsabbas, Silas and others. Soon Jesus will also choose, call, train and send out many more on missions, all accompanied by His power to work miracles and to utter all the words He commands them to speak through His authority. **Second**, God obviously stopped granting His spiritual gifts to the church because the church stopped trusting in Him as their only Head and stopped believing in His intended meaning of His teachings about His Word, because they became unfaithful when they began to trust in man and man's teachings instead. As soon as they began to follow the teachings of middle Platonism, which nullified the teachings of Jesus, the prophets and the apostles, God withdrew all His spiritual gifts. Thus, their doctrines of cessationism are clearly an excuse to justify their religion of theistic humanism, to maintain their man-made institutions, to protect their income derived through employment in these man-made institutions and to hide the fact that God disapproves of them. Their lack of spiritual gifts from God is the withdrawal of God's endorsement. God disowns their churches, since they are not His churches. For God sees them for what they are, false churches. God's Word categorically proves their doctrines to be false and irrational in many ways. **Third**, even most Cessationists admit that the apostles were not the only ones with spiritual gifts, not the only ones prophesying and performing miracles through the power and will of Christ. In fact, Jesus chose to work most of His miracles and true prophecies through ordinary members of His true church, through those who were not apostles, through common church members who were not teachers of any kind. God called and appointed very few members in His church to teach doctrine, only a few of the more mature, male disciples. Yet, at the same time, He granted a different spiritual gift to each and every member in His faithful local churches (e.g., see chapter 12 of I Cor.). And, when Jesus performed miracles through a church member, or commanded a member to utter His words in a prophecy, all that one had to do was stand there and do what Jesus commanded, acting through the spirit's faith in Jesus. A member did not need to be a teacher of doctrine to be able to utter what God commanded one to say. Even a little child could do that. One did not need to be gifted with much knowledge about God's Word, acquired through countless hours of study and prayer. All one needed to do was to allow one's own spirit to hear and heed Jesus' Holy Spirit. Also, the God-appointed teachers of God's Word needed to leave most of the miraculous works, like healing and prophecy, to the other members of the church. For the work of teaching would be hindered by taking time to work the supernatural gifts. For spiritually or physically needy ones would come to be healed or to hear a prophecy at all hours of the day or night. So, if a teacher had to serve them, he would be left without enough time for prayer, study and thought. Consequently, God gave the tasks of working the supernatural gifts mostly to the other members of the church, and only called teaching elders to work those gifts when it was necessary, such as when an apostle was building an entirely new church, where none of the members had yet reached any level of maturity in their faith and knowledge of God, and thus could not yet receive any supernatural gifts. **Fourth**, no apostle, nor any teacher of doctrine, nor even any angel from heaven, was ever given any *personal authority* by Jesus. God never granted personal authority anywhere in any true local church at any time. So how can some cessationists think that the sole purpose of miracles was to prove the *personal authority* of the apostles? Since none of the true apostles were ever granted any personal authority, how can the main purpose of spiritual gifts be to grant them personal authority! Literally all genuine teachers apppointed by Christ, including all true apostles, always must speak truths originating directly from Jesus. All the apostles, like all the other members of the church, had to speak and do all things "in the name of Jesus." Jesus never did anything through anyone who went out in their own names, by their own personal choice and their own personal authority granted to them by men. For Jesus alone held, and now holds, literally "all authority," as the sole Head Teacher and Lord of every individual in His own true, genuine, real, universal church. And only Jesus has the power to work any kind of miracle. Thus, all miraculous gifts must be done by Him through His people, that is, all must be done "in His name," according to His will and His commands. And all the doctrines of all the teaching elders, even the apostles, must be subject to examination by all other

brothers in the church, even if a teaching elder was also granted some supernatural spiritual gifts, even the real gift of prophecy. For no man can act as a head over other men in the church, with personal authority, but is subject to the authority of Jesus, who can act through any of his equal brothers. God commanded this (e.g., I Thes. 5:21; I John 4:1). In Jesus' name, Paul even told the people to reject himself, if he might ever begin to teach any false doctrine (Gal. 1:6-12, i.e., remember that all false doctrines portray a false gospel and a false christ). This clearly indicates that Jesus alone possesses the only real authority in all matters of life and faith in every true local church. Only what is truly uttered "in Jesus' name" (by Jesus' command and authority), even by the least of His disciples, can possibly bear any real authority, both on earth and in heaven, because only that which comes directly from Jesus actually bears any authority. This is why all teachings and prophecies had to be confirmed and authenticated by what Jesus spoke to the spirits in the hearts of His people, and by what was already written in His Word. Therefore, the working of supernatural spiritual gifts could never prove that an apostle held any *personal authority* over men whatsoever. For God never uses the methods used by the pagan gods of Rome to "prove" their authority, since those gods were actually demons. Nor did the apostles ever act like a Roman lords of the people in the churches, as churches often think they did. For the only acceptable proof of the authority of any teaching must come from Jesus' Holy Spirit speaking in an individual elect one's heart, through Jesus' teaching one the real meaning of His words. Besides, if Jesus grants a man or woman the gift of healing, but that one is not a teaching elder in the church, how can that act of healing by one person, acting in Jesus' name, affirm the personal authority of that person to teach, since that person never teaches anyone? And one person's miracle cannot affirm the authority of someone else teaching in that church. Since almost every true church had several teaching elders, which one's authority would that miracle affirm? And how exactly could any miraculous healing prove that any teaching elder held *personal authority* over the lives and faith of the people in any church, since their only Head was supposed to be Jesus? The same applies to the gift of prophecy, which could be granted even to a little child, since prophesying is simply uttering whatever God commands one to say, either privately to an individual or to a group of people (although most prophecies were private, granted to individuals). Of course, to get around this, churches changed the definition of "prophecy" to be "inspired preaching in public." But, of course, that is not the biblical definition of prophecy found in places like Deut. 18:15-22. Also, when we look at examples of prophecy in Scriptures, while remembering that most prophecies to individuals were never recorded in the Scriptures, we must conclude that most prophecies that God gives are private, given to individuals, as words that God Himself commanded a prophet to utter. For the main purpose of a prophecy is love, to help a person, often to convict the heart for repentance into God's truth. And, since love is personal, most prophecies are personally granted to individuals, although some are granted through God's love for a group of people, such as for a whole church. For instance, most prophecies granted through Samuel involved personal matters, things important to individuals, even things like finding lost donkeys (I Sam. 9:6-10). Of course, it was mostly the public prophecies, and some private prophecies granted to public figures like kings, that were actually recorded in the Scriptures. But most prophecies granted by God throughout history have been to individuals through God's personal love for them or for those whom those individuals were affecting. Now the main point is that true prophecy required absolutely no knowledge of God's Word, only faith in Jesus and the ability to allow Him to work His love through them. All an elect one needed was a mouth to utter whatever God commanded one to say, and the patience to wait for Him to command one to say it. And, when one received a real prophecy, it was very difficult to refrain from speaking it. For we remember how Jonah did not want to utter the prophecy God commanded him to speak to Nineveh, and fled. But God brought Jonah back to Nineveh the hard way, in the guts of a large fish, so Jonah relented and learned much about God through the experience, knowledge which he then passed on to us through Scriptures. In fact, God even forced some faithless, irreligious, rebellious, battle-hardened soldiers to prophesy against their wills (I Sam. 19:20-24). So most prophecies were granted by God through ordinary, non-teaching members of the church who were inwardly compelled to speak those words, and most prophecies were about personal matters, such as the prophecies which convicted the hearts of newcomers about personal matters concerning their personal lives, thus leading them to Jesus (e.g., I Cor. 14:24-25). Therefore, we cannot conclude that prophecies, which mostly came through non-teaching members of the church and were privately granted to other individuals, could possibly be used in any way to affirm the personal "authority" of any elder in their church to teach publicly. And, in the Scriptures, God would sometimes command a member of the church to utter a prophecy against a false teacher and his teachings. So we are forced to conclude that, since every prophecy, healing, and miraculous spiritual gift is worked directly through the power of Jesus, and is always granted for a recipient's personal benefit through Jesus' love, the real and primary purpose of all such spiritual gifts must be to express Jesus' love for His people. The purpose of miraculous gifts has always been to glorify Jesus and the Father,

principally to glorify God's attribute of love and concern for His people. But God's power and authority will only perform such works of service for His people if His gifts do not glorify another god. If the granting of His spiritual gifts are allowed to glorify a common, mortal man, then the people will "worship" that man as their lord instead of Jesus as their Lord, and even worship the man as a god, as a man with *personal authority*. If Christ's granting of miracles were used to glorify a church's Platonic human god, or some other god invented in their own minds, then it would turn the hearts of the people towards that false god, not to the real God, Jesus. And, if they worshipped men or false gods, they would become like those false men and false gods. They would not become like Jesus, the real God. Then their false worship would be blasphemy, a slander of Christ, denying that Christ Jesus alone is our only Lord and Head. Yet this is exactly what churches have done for millenniums. This is why God withdrew His spiritual gifts from them. Nevertheless, we cannot possibly deny that God's people still desperately need God's love and His loving gifts. We still need God's healing and God's guidance through prophecy. Therefore, God can and will grant His power to work real miraculous, supernatural, spiritual gifts through many teaching and non-teaching members of a truly faithful church, when a true church exists once more, when a church will honestly and actually acknowledge that Jesus alone is their only Lord and the only Head of each man in the church. Then Jesus will also send out miracle-working apostles, and grant many other church members the gift of prophecy as well. **Fifth**, God's law forbids us to interpret any sign, wonder, fulfilled prophecy or miracle as "proof" that a person's teachings originated from God, and forbids us to assume that either a teaching or a person bears any authority from God because of any supernatural work or fulfilled prophecy accompanying the teacher (e.g., Deut. 13:1-11). Now, before I continue, I should also mention that some may quote an English translation of the following verse, in an attempt to nullify the law of God: "God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to His will" (Heb. 2:4, ESV). Some think this verse means God affirmed or confirmed the teachings of Jesus and His disciples "signs and wonders and various miracles." But this verse actually uses a form of the verb συνεπιμαρτυρέω, which does not mean "confirm" or "affirm." It means *add a testimony or evidence together with and upon [something else]*. So it does not mean that supernatural acts authenticate, confirm or affirm the God-given authority of anything or anyone. It simply means they "add testimony or evidence" to indicate that a supernatural spiritual power is working through a person or persons. So "signs and wonders and various miracles" do not directly indicate whether a supernatural power is from God or from Satan. We only know they are "by gifts of the Holy Spirit distributed according to His will" if those "signs and wonders and various miracles" are loving, affirm biblical teaching and are freely granted through God's love, that is, if Jesus testifies to our spirits that they are indeed from God. For God's law only allows a sign, wonder, fulfilled prophecy or miracle to be taken as *evidence* that a supernatural power is working through a person, but cannot indicate whether that power is from God or Satan. And we must be careful, because the devils are not idiots. They usually try to disguise themselves as "angels of light," and are seldom honest enough to openly reveal that they are actually demons. So their messages are usually mixed with half-truths and quotes from Scriptures, but with corrupted interpretations. They sound right, but their messages reveal deviations from God's real truths when they are more closely examined. Now, since God does not allow us to use any miraculous work as a proof that any man's message is authoritative, we certainly cannot use any miraculous work to prove that any man himself bears any kind of *personal authority* from God. Also, Jesus came to fulfil God's law, not to nullify it (Mat. 5:17-20). Therefore, the law of God in Deuteronomy 13 still holds true in our day, and will be true forever, all of it except the part about executing deceivers (i.e., the New Covenant branch of the church now expels deceivers, and is not allowed to kill them, since the New Covenant branch of the church has a higher calling in Christ, with a focus on building life, not a focus on the lesser matters of executing justice). Even Jesus Himself explicitly declared that He would allow deceivers to perform signs and wonders that lead men astray, especially in the last days. But He allows this sin for a good reason, to "test" (i.e., purify) the hearts of His elect, "to know *[meaning "demonstrate"]* whether you love Yahweh your God with all your heart and with all your soul" (Deut. 13:3), and thus call us to repentance if we do not love Him. Because Jesus fulfils the law of God in Deuteronomy 13, Jesus did not allow His own miracles to be taken as "signs" to prove He was the Messiah and held personal authority, nor to prove that His words were authoritative and from God. Instead, Jesus proclaimed that the only sign that would be granted by God to prove His authority as the Messiah would be the "sign of Jonah" (e.g., Mat. 12:39-40). Since "the sign of Jonah" was the only sign Jesus allowed as proof of His authority as the Messiah, we are forced to conclude that none of Jesus' other miracles, such as His healings and fulfilled prophecies, were to be taken as signs of His authority. And if Jesus' miracles were not "signs" of His authority, then how can miracles and prophecies be taken as "signs" of the *personal authority* of the apostles, especially since none of them did miracles or spoke prophecies in their own names, like Jesus did, but all of

them always performed miracles and spoke prophecies “in Jesus' name,” that is, only through Jesus’ authority? Furthermore, Jesus' only sign was His resurrection on the third day. And His resurrection directly resulted in His Holy Spirit being able to enter our hearts, to teach and confirm that Jesus is indeed the real Messiah, and to confirm the meaning and authority of all His words. Therefore, this “sign of Jonah” is actually the Holy Spirit coming to us. Thus, it is God Himself, the Holy Spirit of the Father and Jesus, which provides all the real proof that Jesus' authority is from God. God Himself provides this proof directly to our spirits in our hearts. We must conclude that God’s law is very wise. Since God's law only allows miracles, signs, wonders and fulfilled prophecies to be taken as additional *evidence* that a supernatural power is at work, and not as proof of *personal authority*, we are to determine whether the power doing miraculous works originates from God or from Satan. Since both God and Satan are spirits, their works are *spiritual* works and their gifts are *spiritual* gifts, used to either turn one’s heart towards God or away from God. So we are to pray, study God’s Word and use what God tells our hearts to determine whether or not any teaching or teacher is sent by God or sent by Satan. And, if God works miracles through a person, it cannot mean that person has personal authority from God, but only that the person is working through Jesus’ personal authority. For, if we automatically assume a teaching or teacher comes from God, whenever we see that one is accompanied by a miraculous event or fulfilled prophecy, we might mistakenly think a false teacher or false teaching comes from God, though it actually comes from Satan. And that would be a great sin, leading to other great sins. But, if all this is true, then the core teachings of Cessationists nullify this law of God taught in Deuteronomy 13, a law that Jesus Himself fulfils. So the Cessationists commit a great sin and cause others to sin through their false teachings. Since Cessationists say miraculous spiritual gifts are a proof that the apostles had *personal authority* granted by God, they deny that God’s law is true. So the core premise of the Cessationists’ argument is itself a sin that can produce very bad effects. Not only does their sinful, false doctrine prevent people from obeying God’s command to discern between what comes from God and what comes from men, but it prevents the people from obeying God’s command to eagerly seek the supernatural spiritual gifts which express God’s love. Their false doctrines of cessationism make the church weak and carnal. Some who believe the Cessationists may merely live empty and unprofitable lives, and not sin as much as the Pentecostals who give false prophecies and work other false supernatural gifts. But, as soon as they see something miraculous or supernatural, most will assume it must originate from God, because of what Cessationists have taught them. Then they will be deceived into thinking the miraculous or supernatural event is proof that the miracle worker and his teachings come from God, even if that miracle worker actually came from Satan. They will assume that all such powers are proof of God working through a person and will not realize that God Himself forbids them to interpret a miraculous event or fulfilled prophecy as proof which authenticates the *divine authority* of a man or his teachings. This is why we tell people that it is a sin to assume a man or his teachings come from God, just because he may perform a miracle or utter a prophecy that comes to pass. And, of course, we tell people that anyone who prophecies any kind of false information, or in ways too ambiguous to be judged as either false or true, is also a deceiver and not from God. For such any false assumption about a person can lead one to believe that person’s false teachings which actually came from Satan. It was for a very good reason that Jesus and His law warned us that miracles, signs, wonders and prophecies can be deceptive, and can lead people into deadly delusions and lies. Thus, God wants us to judge all the words of men by what His Holy Spirit personally tells our hearts and by what He teaches to our spirits from His Word, not by any external display of power that might accompany a man's words. For very similar supernatural works can be worked through either God's power or Satan's power (e.g., Ex. 7:11-12,22; 8:7). **Sixth**, we must realize that Cessationists, through their doctrines, nullify other important teachings and commands of God from the New Testament Scriptures. For instance, they nullify God's command to “pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy” (I Cor. 14:1). Just like God's Ten Commandments, this is also a command of God. And we can conclude three things from this verse: (1) both of God's commands here—to “pursue love” and to “desire spiritual gifts”—are authoritative and can never be nullified; (2) the first command, to “pursue love,” summarizes literally all God's commands in the whole Bible, including the second command; and (3) therefore, the second command relates to the first, indicating that prophecy, and all other supernatural spiritual gifts, are part of the command to “pursue love,” so their primary purpose is to express Christ's love. The miraculous spiritual gifts are obviously God's works of love for His people and performed through His beloved, faithful elect. *This is the real main purpose of supernatural gifts from God*. Likewise, these gifts are distributed and performed in a way which makes God's children depend upon Jesus, and also upon one another. Then this dependance and interaction with Jesus and one another works a greater love between all. Therefore, the commands in this verse (I Cor. 14:1) are of the highest priority for any church to obey. No church can afford to nullify the working of either God's love or the expression of God's love

through the supernatural gifts. No church can afford to weaken their love for Jesus and for each other by preventing their people from earnestly desiring the spiritual gifts, especially prophecy. The working of spiritual gifts is an important aspect of the salvation worked by Jesus in our hearts, and accompany His saving works of teaching and training our spirits to know and apply His ways, because: (1) the working of these gifts expresses God's love for His people, and (2) the working of these gifts builds up love for Jesus and love for one another within the church. Thus, the role of spiritual gifts has absolutely nothing to do with authenticating teachings or esteeming human beings, as cessationists say. And, because the spiritual gifts simply express God's love, they will always be necessary in the church, since God's love is always needed by every true church. So these supernatural spiritual gifts definitely should be desired, just as God commands us to "eagerly desire" them. For when will we ever stop needing God's love? When will we ever stop needing God's words of prophecy to convict our hearts? When will we ever be so healthy in body and spirit that we will no longer need to be healed? When will we ever be so wise, just and sound in body and spirit that we will not need God's spiritual gifts? Surely we desperately need these gifts in our day, more than ever! For we are entering the last days when we shall need to deal with more deceptions, spiritual deadness, bodily harm and other troubles than ever before.
Seventh, prophecies of Scripture declare that the supernatural spiritual gifts will be granted in the last days. When Jesus granted the gifts of the Holy Spirit to all the members of the church on the day of the Pentecost, 49 days after His resurrection, He did not give these gifts to the apostles alone. He actually granted them to literally all the members of the church who were with the apostles at that time; to all the men, women and even to the children. But note how Peter declared that these gifts fulfilled the prophecy of Joel (Joel 2:28-32, comp. Acts 2:16-21). Yet we must realize that Joel's prophecy referred to the last days, and primarily to the same era that John called the era of the "seventh seal," to the final years before Christ's second advent. Of course, the last days began on the day of the Pentecost. But, clearly, the last days have not yet ended. They will not end until long after Jesus returns, until the end of the earth. And the days of God's gifting that Joel spoke about were in the end times, during the last years before Jesus returns. Now it is obvious that we have not seen even the beginning of the time represented by the seventh seal, the "end times" during the last days, the period of time when Joel prophesied that God would grant supernatural spiritual gifts to His people. In fact, we have not even seen the beginning of the era of the sixth seal, because we have not yet had a world-wide earthquake with massive numbers of meteorites ("falling stars") striking the earth. Therefore, when we look at what the apostles and Old Testament prophets taught about the very last days, we must conclude that they believed: (1) the granting of the spiritual gifts, on the day of the Pentecost, was the start of the last days, of all seven eras of the seven seals; (2) God would grant supernatural spiritual gifts during all the last days, during all seven eras represented by all seven seals in the Revelation to John; (3) none of the world-wide, cataclysmic events of the era of the "seventh seal" had begun to occur during the times of the apostles; (4) the actual time of Joel's prophecy (the era of the seventh seal) will last until the end of the entire material universe; and (5) the supernatural gifts will always be granted to members of the true church, until the last days are completed, until the end of the earth. Therefore, the supernatural gifts of the Holy Spirit definitely will be granted to many of God's faithful servants even in our day, and until the second advent of Christ, and a thousand years after that.

32. When it comes to archaeology, very little can be truly known about ancient civilizations through the artifacts alone. More can be learned through honest writings of those who lived in those times and in those cultures. But we have very few of those kinds of writings, or of any other kinds of writings. Then we must also realize that the dates of ancient events are based almost entirely on guesses and pure speculation. Thus, those dates are very questionable and subject to much debate. Yet archaeologists want us to think their information about ancient civilizations and the dates of events in those civilizations are perfectly correct. They want us to believe they are facts written in stone. Yet their speculations, usually derived from a few scraps of artifacts alone, are definitely not absolute facts. Many are not true or real descriptions of cultures living thousands of years ago. And one seldom finds very much real objectivity in their so-called "scientific" research at all. Those scientists are simply foolish, ignorant, proud, sinful and stubborn children pretending to be great gods with infallible knowledge. Any honest person can clearly see how secular archaeologists are truly biased, actively striving to slander all that the Scriptures teach. A good book that reveals some of this arrogant bias, in an acceptable academic way, was co-authored by two Cambridge scholars and a Yale scholar, a book called *A Biblical History of Israel*, by Iain Provan, Philips Long and Tremper Longman III. And we must realize that not one single historical event recorded in the Bible has ever proved to be false. All the archaeological evidence accumulated to date (2016) has done nothing but confirm the accuracy of the Biblical accounts of history. For the Bible was written by people committed to the truth, the whole truth and nothing but the truth, men whose hearts were convicted by

God Himself to write the whole truth. And the Bible is the first genuine "history book" ever written. For a few thousand years, until the third or fourth century BC, the Bible was the only attempt to produce an honest, objective account of events in history. Before the third century BC, and apart from the Bible, literally all other ancient writings only attempted to record a highly biased accounts of events designed solely to flatter the egos of current rulers and their false gods, without any consideration for real truth. Only one ancient book, the Bible, tells both the good and the bad about both the rulers and the common people. Even modern histories have seldom been as objective and honest as the Bible. But archaeologists are bound and determined to express their biases against the Bible. For example, it is very popular among secular archaeologists to say that the Exodus never occurred and Israel never really formed as a nation in the way the Bible says it did. For they seem to think that, if they destroy the historical foundation of the Bible, they can destroy all faith in God and will be free to worship themselves as their own gods, like all good humanists want to do. So they insist that the Bible says the Exodus occurred during the time of Rameses II. Then, of course, they can easily prove that nothing resembling the Exodus occurred during the reign of Rameses II. Yet the Bible never said the Exodus occurred during the time of Rameses II. It simply said that Israel, as slaves in Egypt, built the city that stands in a place that was later called Raameses. For redactors compiled the Bible from shorter writings collected over a period of many centuries, and these redactors often replaced the old names of places with the current names of places. When we look at the Pentateuch, Josuah, Judges, Job and other parts of the Old Testament, we see how writings from Noah, Job, Abraham, Joseph, Moses and others were compiled and arranged into one body of works at a much later date. This process obviously began in the days of Moses, but certainly was not completed until much later, likely by prophets and priests living during the time of Samuel, David or Solomon, in about 1,000 BC. For we frequently see how these redactors would point out that certain things existing in the days of Patriarchs and Moses still existed in their day. The redactors often said things like, "[it exists] unto this day" (e.g., Gen. 19:37; 22:14; 26:33; 32:32; 35:20; 47:26; Deut. 2:22; 34:6; Josh. 4:9; 6:25). So we can conclude that some time passed before the redactors copied, arranged and compiled the more ancient writings into larger books—sometimes a shorter time and sometimes a much longer time after those writings were written. At the same time, we know the original writings must have been recorded during the times that the actual events occurred, since the details in the text could not have been known by the later redactors, certainly not in about 1,000 BC. For instance, as is often pointed out, Genesis says Joseph was sold as a slave for twenty pieces of silver (Gen. 37:28). And this was indeed the price of a young male slave in the 18th century BC. But the price of a male slave soon rose after that, and never fell that low again. So how could redactors, hundreds of years later, have know that Joseph's brothers received twenty pieces of silver when they sold him as a slave in about the 18th century BC? We conclude that the redactors must have pieced together very ancient documents, texts which had been written soon after the events they described. One of these documents may have been written by Joseph himself. Now, when we consider how these redactors lived centuries after the time of Moses, we realize that the Bible never said Israel was enslaved in Egypt during the days when Rameses II, nor that they built the city of Raameses. For, when the later redactors compiled the books of the Pentateuch (in about 1,000 BC), there had already been a change in the name of the Egyptian city which Israel built while they were enslaved in Egypt. It was originally called Avaris, but was called Raameses by about 1,000 BC. The land around it was also renamed, and called Rameses. Since these new names were the only names that most of their people knew at that time, and the people did not know the original name (Avaris), the redactors inserted the new names. They called the city of Avaris the city of Raameses, and they called the land Rameses. Therefore, when archaeologists see that the Bible, in Exodus 1:11, said the Jews built Raameses, they falsely assume that Israel must have been building it in the 13th century BC, during the time of Rameses II, who was the pharaoh that built Raameses. But, in reality, when Israel was enslaved, they were building and renovating the city of Avaris, which was rebuilt and renamed Raameses about three to five centuries later. We are certain that names were changed by redactors because the Bible, in Genesis 47:11, also says that Joseph, his father Jacob and all his brothers came to Egypt and took possession of land in the district of "Rameses." But no area of Egypt was called that until the days of Rameses II. Now, obviously, the ancestors of Moses did not come to Egypt during the time of Rameses II, in the 13th century. Jacob, Joseph and his family moved to Egypt centuries before the Exodus occurred, long before the existence of the very first pharaoh who bore the name of Rameses. Thus, in reality, we know, with all certainty, that redactors living in about 1,000 BC, had updated geographical names in the Bible. Thus, those geographical names cannot be taken as reliable evidence of the dates of those events. Also, the Bible never mentioned the names of Egyptian pharaohs. Since the Bible does not identify the pharaoh ruling during the time of the Exodus, we cannot possibly conclude that Rameses II was the pharaoh at the time. Furthermore, the only place in the whole Bible that ever actually indicates the time of the Exodus is found in I Kings 6:1. There it states that the Exodus took

place 480 years before the fourth year of Solomon's reign. Most experts agree that Solomon's fourth year was about 970 BC. So the Bible's only reliable indication we have for the time of the Exodus declares that it occurred in about 1450 BC, which is long before Rameses II even began to rule in 1279 BC. No other evidence of a date for the Exodus is provided in the entire Bible. Still, even this 15th century date does not match the evidence Egyptologists consider to be from the 15th century. But their dates for events in Egypt and Canaan are highly questionable and disputed, although they seldom admit this. After all, dates assigned by Egyptologists today leave huge gaps in many timelines, not only in timelines of Egyptian history, but also in timelines for all the surrounding civilizations. These huge discrepancies become especially obvious when one looks at the time of the third intermediary period in Egyptian history, which occurs just after about 1,000 BC. Thus, some experts say all the dates assigned to the early, middle and late kingdoms of Egypt (and almost the whole history of all the other cultures of Mediterranean basin before about 700 BC) must be adjusted, where some dates might be pushed up by as much as two or three hundred years. In other words, if you were to look for an event occurring in about 1450 BC in real time, you would need to look for the times which archaeologists now call about 1650 or even 1750 BC. Events which they say occurred in about 1650 or 1750 BC actually occurred in about 1450 BC. So can one find any evidence of the Exodus in what Egyptologists now call the 17th or 18th century BC? Yes! In fact, one finds massive amounts of evidence for the existence of a Semitic people who were once treated as friends of the Egyptians, but were later enslaved and suddenly left Egypt in an Exodus occurring in 16th century. A huge Semitic community of shepherding people once lived in the area of Avaris, which was called Raameses long after they left. These must have been the people of Israel descended from Jacob. These Semites prospered for a long time in large cities, obviously under the sanction of the Egyptian pharaohs. Then they fell into extreme poverty and seem to have been enslaved. On fragments of ancient documents, we find the names of Semitic slaves that were virtually identical to Hebrew names found in the Bible. These same Semites left Egypt very suddenly, causing a total collapse of the Egyptian civilization. But, from the time of their prosperity in Egypt, they have found a pyramid tomb of a highly esteemed Semite, one who wore a multicoloured coat. And eleven other tombs were also found beside his tomb, indicating that this highly honoured Semite had eleven brothers buried on the same site. Surely this small pyramid was the tomb of Joseph. Almost every detail recorded in the Bible about Israel's stay in Egypt and the Exodus can be found during these earlier centuries, both in the ground of Egypt and in the ground in Canaan. Yet Egyptologists, and archaeologists in general, stubbornly insist that, since the Exodus did not occur in the 13th century, it must not have occurred at all, even though they base their dating of the Exodus on one totally presumptuous interpretation of one verse in the Bible. They discount the massive amounts of evidence for the Exodus in the time period that the Bible actually states that the Exodus occurred. For more information about this, do a search on the Internet for an excellent and well-researched book, and a very informative documentary, both called *Patterns of Evidence* by Timothy Mahoney, which include revealing interviews with the world's most respected Egyptologists. It is well worth your time.

33. I repeat, God's kind of judgement is not much like the Roman kind of judgement we see in our courts. In a biblical judgement, determining who is innocent and who is guilty is only the beginning of the process. And sentencing a guilty sinner to some kind of punishment is only a last resort, avoided as much as possible. Above all, a biblical kind of judgement seeks to restore what was lost and to repair what was damaged, as much as possible. Its primary goal is to help the victim of the crime recover what was lost and to correct the behaviour of the criminal. This is because a biblical kind of judgement focuses on justice, not revenge. But the entire focus of Greek and Roman kinds of judgements are always revenge. Romans strove to find out who did a crime so they could carry out unjust and inordinate revenge upon the criminal, to make the criminal “pay” for a crime, without even attempting to restore what was lost by any victims of the crime, without even attempting to turn criminals away from the crime through repentance. Thus, a biblical kind of judgement is very different from the unjust Greek and Roman kinds of judgements that most churches promote. Most churches actively preach against the kind of judgement Jesus taught, the kind of judgement God exemplified and taught from the beginning. A true, just, biblical kind of judgement always tries to find the one who committed the crime too. But it also strives to thoroughly prove the guilt of anyone accused of the crime—which is something that Roman-style justice did very carelessly, until the biblical reforms instituted by Christians after the great 18th century revival. Then, if one is found to be truly guilty of a crime, a biblical kind of judgement attempts to straighten and correct the thinking of the offender, to educate the offender in the just ways of God, to make the offender truly realize how much harm he has caused through his sin, so he might repent into the truth and stop sinning. Help may even be given to help the sinner stop sinning. Then, if the criminal truly repents, he can work with the judges and society to restore whatever was lost by the victims of his crime, in whatever ways it is possible to do so. This attempt to

restore what a victim lost is called “bearing the fruits of repentance.” So, in the end, the primary goal of a biblical kind of judgement was to make all things right again, for the both the victim and the sinner. Thus, all God's true servants must strive to lead sinners to a repentance which bears fruits of repentance, to do what one can to undo the harmful effects of sins. And the judges are to help everyone throughout this whole process. For, if real repentance occurs, the change of the spirit's intentions makes the sins of the offender become properly “unintentional.” Therefore, there cannot be a penalty for “unintentional” sins. So all the sins converted into unintentional sins through repentance can be forgiven. Then atonement can be made to restore the relationship of the sinner and the ones he sinned against, primarily God. For all sins are primarily against God, since God owns all people and things, so a sin against anyone or anything is ultimately a sin against its Owner, God. Now, in Old Covenant times, this atonement (to restore a relationship broken by a sin or offense) was made through a sin sacrifice (e.g., see chapter 4 of Lev.). But, of course, Jesus' body on the cross is the only real sin sacrifice, symbolically represented by the animal sin sacrifices of the Old Covenant times. Thus, no further penalty or punishment is required for any truly repentant sinner who turns back into the knowledge of real truth, with a genuine desire to apply that truth. No court in any land bears the right, under God, to punish a truly repentant sinner. Jesus' body paid all that could possibly be paid. Jesus' sacrifice fulfilled every penalty and punishment of all the sins of all the elect. Jesus paid everything that any accuser (like the devil) could justly demand for any sin. Thus, after a sinner bears the intent to do good and the fruits of repentance, turning away from a life of malicious and self-serving harm, that sinner is not a threat to anyone any longer. So all the reasonable and godly demands for justice have been completely fulfilled. Since true repentance always “bears fruits of repentance,” that is, attempts to “undo” the sins which one truly regrets, none can justly require any further punishment or penalty out of a lust for revenge. And revenge is a criminal sin, not justice. For real justice only tries to help those who are victims of sins, and attempts to bring sinners to repentance. It never seeks revenge. For only God is allowed to take revenge, because only He truly knows when a spirit is not truly repentant, and He also causes sinners to experience troubles of the flesh in order to cause their repentance. Of course, this does not mean that Christians can never war against injustice and evil. For God's Word declares: εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου (“For this the Son of God was made manifest, in order to undo the works of the devil,” John 3:8b). If Jesus came to “undo” (λύω) the works of Satan, including all sins and crimes, then so do all Christians. Yet this is also our purpose in all our judgements. The Spirit of Jesus causes sinners to repent and “undo” their own sins as well, with spontaneous fruits of their spirits, with works done through desires that come straight from the spirits in their hearts. And Jesus' power and authority helps repentant sinners accomplish the “undoing” of the effects of their sins. Even in God's Old Covenant law, both the judges and the offenders were required to strive to make all things right again, to attempt to restore all that was lost or damaged, as much as humanly possible. Now it is most important to realize that God is our prime example in learning how to judge rightly. And God Himself, in His judgements, always sought to make all things right again, for both the sinner and the victim of the sin. God's judgements usually gave help for the victims of sin. Likewise, through Jesus' works of fulfilling God's law, Jesus grants true repentance and helps one bear “fruits of repentance,” works that strive to undo the harmful effects of sin, to repair the damage and repay the loss, as much as God grants the sinner the ability to do so. Then our Judge will make all things entirely right on that last day, on the judgement day, in the same way elders and judges in His church were to seek to make all things right. With His infinite creating power, Jesus will restore all that was lost by the victims of our sins, as well as all we lost because of the sins against us, and even add “hundredfold” blessings to them. But these “fruits” do not cause forgiveness. For they are called “fruits” because they are “effects” produced by God's forgiveness.

34. Also see the footnote 21 above, regarding anthropological doctrines. Biblical anthropological doctrines portray man as having three parts: the *spirit*, the *soul* and the *body* (e.g., I Thes. 5:23). The spirit and body of flesh each have a mind, while the soul is simply an interface between these two minds, allowing communication between the two. Of course, since the soul functions as a joint between the mind of the spirit and the mind of flesh, the Bible most often uses the word “soul” with reference to the joint functioning of both minds. So the word “soul” usually refers to a person's life in total. Thus, Scriptures never use the words “spirit” and “soul” as synonyms. Actually, God's Word does not logically allow for such a belief, since it clearly states that the spirit and soul can be divided, one from the other (Heb. 4:12). This division of the spirit and soul logically makes it impossible to define both as being one and the same thing. However, most churches reject these teachings of God in His Word, because they prefer to believe Platonic anthropological doctrines. Plato taught that man has only one mind or intellect, which he also called the “soul.” But Plato's description of this mind or intellect, which he called the “soul,” is actually what Scriptures call the easily corrupted, irrational, worldly, weak mind of flesh.

Then Plato said there are two forces pulling this one soul/intellect in opposite directions: (1) a *spirit* force pulling the soul towards good and (2) an *appetite* force pulling towards carnal gratification. Then Platonic theologians might call the appetite a "sinful nature" and claim it was figuratively represented by the word "flesh" in the Bible. So a Platonist saw a "spirit" as a force and the "flesh" as another force, where neither had a will and mind of its own. To Plato, a human being can be represented by a man on a chariot with two horses, where the man represents the person's only intellect or mind, the chariot represents a mindless, passive physical body and the two horses represent the two opposing forces called the *appetite* and *spirit*, which constantly try to pull the chariot in opposite directions. It resembled teachings of Hinduism about the *yin* and *yang*, which Plato had likely heard from east Indian traders or scholars. But God's Word teaches that spirits are living beings with minds and wills, not mere forces. And God's Word also teaches that the flesh thinks and makes decisions with a mind and a will of its own, while Plato believed the body of flesh had no mind at all, and was just a completely passive instrument, like a wooden cart, a thing which automatically responded to the will of the "soul" (the one and only mind or intellect of a man). Of course, this meant Plato's concept of the body was not only contrary to biblical teachings, but also opposed to the findings of modern science as well. So true science always confirms God's Word but opposes humanistic delusions. Even so, most churches prefer some form of Platonic teachings, since they are far more carnally appealing. So they need to derive extremely irrational interpretations of the Scriptures. And they must invent very foolish doctrines about Jesus. To them, Jesus was not truly and fully the whole of the one God, who is a Spirit dwelling inside a human body, because He created time, is not subject to time and can relate to His people as three Persons at the same time. Instead, in the view of Platonic theologians, Jesus had only one mind and will, a Platonic kind of "soul" like all human beings, an intellect which they have always tried to portray as *both* God and human at the same time. Of course, it is possible for God to be God but in many places at the same time, since God created physical time and is not subject to physical time, nor any physical limitations which He places on the material creation. That is rational. However, it is utterly and totally impossible for anything to be two completely different things at the same time. God cannot be God and not be God, *both* at the same time. Nor can any spirit can be both spirit and flesh at the same time. A spirit can only interface with flesh, and be "inside" flesh (i.e., *limited* by a forced interface with flesh, although not really "inside" the material space-time continuum together with the flesh, since a spirit belongs to a totally different spiritual space-time continuum). Thus, it is impossible for God to be God, as a Spirit, and man, as a body of flesh, both at the same time, not even for one nanosecond. But Platonists simply call this impossibility a "mystery," to hide the blatantly irrational nature of their doctrines. They need to hide themselves from the fact that God would never do what is irrational, contradictory or illogical, since all logic comes from God, and His very nature is to be rational. And God's rational nature allows nothing to be and not be at the same time. Then these Platonists engage in endless debates about how much the one "soul" or intellect of Jesus is God and how much is human. Some conclude that Jesus was more human than God, and only extraordinarily inspired by God. Others conclude that Jesus was more God than man, so His intellect could never truly know or sympathize with man because He did not truly live or think like us. But most Platonists simply refuse to think at all about such things. They truncate all reasoning and are happy to ignorantly contradict themselves. But, no matter what they conclude, they do indeed portray Jesus as being less than the whole God and less than a real human being. Then these church Platonists also conclude that we, as mortal beings, cannot have any real internal conflicts between a body's mind and a spirit's mind, because they think we have only one mind. They think a soul (mind/intellect) can be pulled in different directions by different forces and influences, and admit a "soul" can become confused or muddled. However, they do not believe a human being can have two clearly resolved and determined wills from two different minds within him or her, each mind and will opposing each other, where neither of the two minds bears any confusion about what it desires. Yet this is exactly what the Bible teaches. Platonists refuse to believe God's Word even when it clearly describes this kind of internal conflict between two opposing minds in a person; a battle between the mind of the spirit and the mind of the flesh, where each mind clearly wills and resolves to obtain a definite objective. This internal conflict between flesh and spirit even occurs in Satan's children, when the outer conscience of their flesh does not want to do what their wicked spirits long to do. But this inner conflict is far more frequent and much deeper inside God's elect, since there is a far greater difference between the desires of the flesh and the desires of the elect spirit, and a great difference between the outer conscience of the flesh and the inner conscience of the spirit. One of the clearest examples is found in Roman 7:14 to 8:17, where we see the battle between flesh and spirit clearly illustrated. Here there are obviously two distinct human minds and two distinct human wills warring within one man, within Paul the apostle: (1) the mind and will of his flesh working against (2) the mind and will of his human spirit. Then we see how the mind of flesh is declared guilty of its intentional sins while the mind of the spirit is declared an unwilling participant

in those sins, since the mind of the spirit is limited or "imprisoned" in the flesh and is often "taken captive" by the mind and will of the flesh. That is, the mind of flesh does whatever it wants at times, and does not heed the human spirit "inside" it. Therefore, because the mind of the spirit opposes the sins done by the flesh, the spirit is judged to be not guilty of the sins of the flesh. For the spirit's participation was involuntary, since the spirit was inside the flesh when it sinned, but did not condone the sin of the flesh, the spirit's participation was entirely unintentional. So the spirit is forgiven the sin of the flesh. Clearly, there could be no greater delineation between two distinctly separate minds, each with a clearly opposing will, where the spirit is forgiven and the flesh is not forgiven. Since Paul said God forgives the mind of the inner man, that is, the mind of the spirit, we must conclude that the flesh did the sin on its own, with its own thoughts of its own mind according to its own will. Likewise, if the flesh can "take captive" the inner mind, then the flesh itself must have a mind and will of its own to be able to carry out such an action. Therefore, absolutely nothing in this passage can possibly be explained by the Platonic anthropological doctrines. So remember, a Christian is actually a Platonist if he or she believes that man has only one mind with one will. And it is a Platonist who declares that the word "spirit" in the Bible is just used in ignorance, and figuratively refers to Plato's more accurate technical term "soul," so the words "spirit" and "soul" are synonyms in the Bible. Those who say such things are not Christians, not disciples of Jesus, although they may be deceived elect souls. Any elect soul taught by Jesus will believe God's Word and will know this inner conflict between the two minds and two opposing wills within him or her. Also, some Platonists will say the word "flesh" in the Bible refers to a "sinful nature." However, you should realize that no such thing as a "sinful nature" was ever taught in the Bible. The mind of an elect spirit cannot possibly have a "sinful nature," not in the way Platonists say a "soul" has a "sinful nature." Platonists believe that every human being's only mind or intellect has an incorporeal force, like Plato's "appetite" force, within it, a force drawing it towards sin. But the mind of an elect spirit bears the inherent nature of the holy God, its Father. And, if it were true that every human being's one and only mind has a "sinful nature," and Jesus is fully human with only one mind, then even the mind of Jesus would have a "sinful nature." And that is definitely not true! Of course, every elect spirit, while on earth, exists in an infantile and weak state, since all elect spirits were created from His "breath" and formed in His image. But no mind of an elect spirit has a "sinful nature," and the mind of Jesus' Spirit, which is God, definitely did not have a "sinful nature." Even human flesh was created as a good and useful instrument, although it is easily tempted, with instincts and desires that often lead into sin, since the mind of the flesh is not very rational or wise. So not even the flesh has incorporeal force, like a "sinful nature," that draws it in any direction whatsoever. For the flesh is entirely material, and no part of the flesh is incorporeal. Clearly, what Platonists in the church mean by the word "soul" is not what the Bible calls a "soul," nor what the Bible calls a "spirit." A Platonic kind of "soul" is actually what the Bible calls "the mind of flesh." And these Platonists know nothing about what God's Word says about Jesus or about His salvation because they do not know what a real spirit and soul actually are. Yes, the mind of flesh, which Platonists call a "soul," is easily tempted into sin by things appealing to life in this world, because the temporary mind of flesh is not eternal and seeks nothing eternal. It cannot truly love, have saving faith or possess genuine morals, since love, a moral compass and faith all come from the mind of the spirit, never from the mind of flesh. The flesh is a temporary "tent" of the spirit. But the flesh also has nothing spiritually evil in it either, since it is not a spiritual entity. The essences of good and evil are strictly spiritual, although good and evil can be expressed through the flesh. Most importantly, however, we must always remember that an elect spirit certainly cannot possibly have a "sinful nature," not in any way, since it is created in God's image, with a default, core nature that is loving and holy. Yes, every elect spirit is infantile, weak and ignorant at birth. Nevertheless, the inherent nature of every elect spirit is holy, never sinful. Thus, its joy and pleasure can only be derived through truly godly love and holiness. Platonists overlook all these teachings, since most Platonists believe the Bible is simply a careless, figurative description of what Plato taught more eloquently, accurately, precisely and intelligently. To them, God's Word must bow to Plato's words. They have always confused the external eloquence of foolish, destructive Platonic teachers and philosophers with wisdom and truth. They have never learned to judge rightly, or look honestly at the fruits of their deluded beliefs. Plato was a foolish, ignorant and unwise pagan. Plato's writings cannot even begin to compare to the deep, effective wisdom of God's Word. Because Platonists interpret the Bible with their irrational minds of flesh, they fall into all kinds of destructive errors, just like secular humanists of the world order, for they are actually one with them. Thus, they also ridicule, persecute and murder God's true children.

35. John 3:8, in the original Greek, is this: τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ᾽ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος (SBLGNT). The noun πνεῦμα can mean either "wind" or "spirit," depending on context. Then the verb πνέω can mean either

"breathe" or "blow," depending on context. Also note the perfect passive participle form of the verb γεννάω in the last clause, indicating a past, completed action with current effects or results ("having been born and now living"). So, in this verse, Jesus definitely could have been making a literal statement about the Spirit of God breathing new life into a person, causing one to be "born again" or "born from above," into a new life, much like the way God breathed life into the body of Adam at the time of creation (Gen. 2:7). Jesus may have been speaking figuratively but, nevertheless, even a figurative interpretation would still illustrate how we are born again by God's will and God's actions. Most translate this as a figurative statement: "The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit" (ESV). Of course, both my ALT (Alternative Literal Translation) and a more traditional translation of this verse are acceptable (although you should notice, in the last clause, traditional versions translate the perfect tense as though it were a simple aorist tense, and do not mention how the participle implies the ongoing effect of "now remaining alive"). For both translations indicate exactly the same thing. Clearly, God's Spirit comes to whomever He wills, and no one knows from where He comes or for what reasons He comes. Since no one knows why Jesus' Holy Spirit comes, He clearly does not come because a "sacrament" or a prayer forces Him to come, according to a man's will. For then we would know exactly why He comes. Instead, God's Word, the very teaching of Jesus Himself, states that the Holy Spirit of God comes according to His own will. He does not come according to a human will, unless a human will is willing the same thing as His will is willing. Thus, only if Jesus leads our spirits in prayer, to pray according to His will, will God answer our prayers to receive His Holy Spirit. No magic "sacrament" or prayer will ever cause God to grant us His Spirit.

36. Many like to deny that our faith is God's gift, although Eph. 2:8 says: "For by grace you are now continue to exist in a state having been saved *[note the strong aspect of the perfect passive paraphastic construction, ἐστε σεσῳσμένοι]*, through faith; and this is not originating out of you people, [but] this gift originates out of God *[note how the genitive ἐξ ὑμῶν indicates a source or origin, "originating out of you people," and the genitive θεοῦ immediately follows it, so it also indicates a source or origin, "originating out of God"]*" (ALT). Some say our salvation, not faith, is what Paul here calls "this gift originating out of God." And, in reality, they do not even believe this, because they think salvation is a work of man's own "free will." But the context of this verse is about us being *God's workmanship* (2:10), created and shaped in our entirety. So in this context, and with the way Paul wrote these words, it is actually saying that our faith is "this gift originating out of God." The original Greek text is: τῇ γὰρ χάριτί ἐστε σεσῳσμένοι διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον (SBLGNT). As you can see, the neuter singular demonstrative τοῦτο follows immediately after the object of the prepositional phrase, after the genitive form of the noun πίστις, indicating that this noun is the antecedent of this demonstrative. He is saying that faith is "not originating out of you people," but is "this gift originating out of God." So, both context and grammar indicate that "faith" is the gift of God. And the global context also suggests that this is what Paul meant. For this and other Scriptures penned by Paul, as well as other books of the Bible, all declare that faith is from God. That is, in the same book of Ephesians, Paul says, "Peace be to the brothers, and love with <u>faith, from God</u> the Father and the Lord Jesus Christ" (Eph. 6:23, ESV). So Paul said our peace, love and faith are all from God (ἀπὸ θεοῦ). In Rom. 12:3, Paul exhorts us "to think with sober judgement, each according to the measure of <u>faith that God has assigned</u>" (ESV). So it is God who assigns us our faith, each one a different portion or measure. Then God may also choose to leave some in their delusions, without eyes to see Him and trust in Him. In Phil. 1:29, Paul also said, "For it has been <u>granted to you</u> that for the sake of Christ you should not only <u>believe in Him</u> but also suffer for His sake." So it is God who grants our faith to believe or trust in Jesus, His words, His love and His working in our lives. All these descriptions of faith refer to our *saving faith*, for there is only one kind of faith—the kind that places confidence in Jesus' authority, power and love, which is saving faith. Paul knew that God works in us both to will and to work for His good pleasure (Phil. 2:13), which is our faith building up our salvation inside us. Thus, Paul believed we are entirely God's workmanship, where even our faith, our will to believe, originates from God. And the rest of the Bible concurs. Not once does any other apostle or prophet imply that the source of our faith is our own so-called "free will." Any time the Scriptures mention the source of faith they attribute that source to God alone. For instance, Jesus once told Peter, "For flesh and blood has not revealed this to you, but My Father who is in heaven" (Mat. 16:17, ESV). So God, not man, reveals all that we know and truly believe in the spirit about Jesus, including the acknowledgement of the spirit that Jesus is our Messiah, Saviour and God. Thus, our saving faith in Jesus, together with all that God teaches us, to build up our faith, originates from God, from the Father of our spirits. In Heb. 12:2, it calls Jesus "<u>the founder and perfecter of our faith</u>," where ἀρχηγός refers to the One who originates, authors or founds our saving faith, and τελειωτής refers to the One who completes, finishes or perfects our saving faith. Then Peter, speaking about Jesus, said we, "<u>through Him are believers in God</u>" (I Pet. 1:21), and he clearly refers to saving faith. So it is through Jesus

that we believe in God, that we trust in God to do all the works required for our salvation. Luke wrote "as many as were appointed to eternal life believed" (Acts 13:48, ESV). So, first God must appoint us to eternal life and save us. Then we are able to believe. Thus, saving faith is from God. In Gal. 5:22, it lists πίστις as one of the fruits of the spirit, which are all worked in us by God. This word is usually translated as "faithfulness," but it really means "faith." So faith is a fruit of the spirit, which God works in us. Even in the Old Testament, David said to God: "Yet You are He who took me from the womb; You made me trust You at my mother's breasts" (Ps. 22:9, ESV). Clearly, David believed God makes us trust in Him. God creates, builds up and perfects our faith.

37. An English translation of this verse usually goes something like this: "See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ" (Col. 2:8, ESV). But the Greek text also implies several things that are often lost in translation: **(a)** Here the phrase "takes you captive" is about leading you away as captured slaves, and comes from the Greek verb συλαγωγέω, which means "to gain control of (by carrying off as booty), make captive of" (BDAG3). **(b)** The phrase "philosophy and empty deceit" is a translation of the prepositional phrase, διὰ τῆς φιλοσοφίας καὶ κενῆς, meaning "philosophy which is empty delusion" since it has a TSKS construction as its object. In context, it does not mean "through philosophy and empty deceit/delusion," but rather, "through philosophy which is empty, meaningless, useless delusion." The first and second substantives refer to one and the same thing, where the second term further defines the first. And Paul is clearly speaking of Greco-Roman philosophy here, in particular, the very popular doctrines of middle Platonism. **(c)** The translation, "orderly principles" comes from the Greek word στοιχεῖον. In context, this refers to "things that constitute the foundation of learning, fundamental principles" (BDAG3). These are propositions assumed to be true, the foundations upon which logic and the philosophies of Satan's world order are built. But are they true? If they are not, even a perfectly logical process cannot come to any valid conclusions. For, if the input is garbage, so is the output. And Jesus, the prophets and the apostles—all of God's words—reject these principles as false. Incidentally, this also seems to reject an orderly, Roman-like study of principles, such as systematic theology. **(d)** The term "world" is from the Greek word κόσμος, which never really bears the same connotations and the same area of meaning as the English word "world." Rather, κόσμος always indicates some kind of *orderly system*, and implies the whole world's system. In this context, it clearly refers to the "world order," the kingdom ruled by "the prince of the power of the air" (Eph. 2:2), whose ways are built upon the teachings of pagan philosophies and religions. It refers to worldly cultures, to political/military/economic/religious systems which are derived through the principles originating from man's own world views, in a rebellion against the King and Owner of the world, in opposition to God's kingdom, to all God's just, universally beneficial ways and truths. In particular, the Greco-Roman culture was principally built upon the precepts of Platonism, and Platonism was built upon the precepts of humanism, which existed centuries before Platonism. Scriptures reject this humanism.

38. As we see in Scripture, the "beast," who rules the world for seven years before Christ returns, is indeed a secular humanist, practising the same religion of humanism that ancient Greece and Rome did, with the same beliefs Nebuchadnezzar also held (e.g., Dan. 4:30-32), the same religion now practised throughout the world. There are several Scriptures which indicate that the beast is a humanist, handed over to the sinful and delusional worship (serving and esteeming) of man. But two Scriptures are the most revealing. One teaching about the "beast," the future world ruler, is this: "And the king *[i.e., the beast]* shall do as he wills. He shall exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods. He shall prosper till the indignation is accomplished; for what is decreed shall be done. He shall pay no attention to the gods of his fathers, or to the one beloved by women. He shall not pay attention to any other god, for he shall magnify himself above all" (Dan. 11:36-37, ESV). Like all humanists, and like Nebuchadnezzar, this world leader, the "beast," will esteem and serve himself as his own god ruling his own destiny, and will ignore all other gods. Another Scripture about the "beast" is this: "... the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God" (II Thes. 2:3-4, ESV). In other words, the "beast" shall worship man, primarily himself. And this is the religion of humanism. So he will be like all the humanists who came before him, a self-worshipper who even tries to cause others to worship him too—like Antiochus IV Epiphanes (the prototype of the "beast," Dan 11:21-35), Roman Emperors, Popes, Hitler, Stalin, Mao Tsetung and countless other humanists. But we shall recognize him when he comes, since so much is written about him.

39. Yes, the church began during the time of Abraham, not after Jesus' first advent. People like to quote Matthew 16:18 to supposedly "prove" that Jesus created the church through the apostle Peter. But Jesus, in context, never intended to teach anything like that. What Jesus actually said was: "So even I say to you that you are A Piece Of Rock. And upon this mass of rock, I will build up my universal and spiritual church." That is, Πέτρος, means "a piece of rock," and was used as a name here. Then πέτρα means "a mass of rock," big enough to be a solid foundation for a sturdy alter, a heavy building, even a stone fortress. Peter was being named as one of the stones that build the fortress upon the massive rock. And this "massive rock" referred to Jesus is the Son of God, the long-promised and long-awaited Messiah and Saviour of mankind, a truth revealed in the previous verses (16-17). I repeat, we must interpret this passage in context. Remember, Peter was named Simon before this. Then the Father revealed to Simon that Jesus was the Messiah, the *Son of God* (i.e., an idiom which refers to God incarnate). And, in his very spirit, Simon knew and believed this truth. Simon began to place the confidence of his spirit and flesh in the solid "massive rock" upon which the church is "built up." And the Christ's advent was the fulfilling of God's promises in His New Covenant, which were the same promises God made in a covenant with Abraham. So, at that time, Jesus renamed Simon according to his saving faith, and called him Πέτρος ("A Piece of Rock"), that is, a piece of rock used to build upon the massive Rock upon which the church is "built up." All who believe in Jesus and His words are also pieces of rock built up upon this massive rock foundation of the church, and a piece of the massive Rock itself, a part of the body of Jesus the Messiah. Also remember that the verb οἰκοδομέω refers to any building activity. So it often means "renovate" or "build up," and does not always mean "build a new structure." In this context, it obviously means "build up," since Jesus was speaking about building up the church, the people who would receive the New Covenant salvation which Jesus came to bring. And the New Covenant was only made with the church of Israel, with the very same people with whom the Old Covenant was made (Jer. 31:31). Both the Jewish and Christian ecclesiastical meaning of this verb's object, a form of ἐκκλησία, referred to the *spiritual* assembly of Israel—the true, universal, spiritual church of Israel. The Greek-speaking Jews commonly used the term ἐκκλησία in exactly the same way that Jesus did, to refer to the whole, true, world-wide church of Israel. And, at this time, Jesus was already preaching to that church, that is, to the awakened elect of Israel, to the true elect of Israel, the only people with whom the Messiah's New Covenant of salvation was made. So Jesus did not come to nullify this prophesied New Covenant made with Israel, to invent a different and even newer covenant of salvation made with the Gentiles. That doctrine of the Gentile replacement of Israel was invented by men, through antisemitic propaganda. This *replacement theology*, which is still taught in various forms and to varying degrees by most churches, is total fiction. Jesus was not saying He would create yet another new church. Rather, Jesus simply came to "build up" the already existing church, the church of Israel, which He created during the days of Abraham. For we must understand that God only created only one church in all history, where the gifts and calling that God granted to that church are irrevocable. And God is not in the habit failing, then casting aside His mistakes, in order to start new projects. Rather, God created only one church through Abraham, and He cannot fail to complete His plans for that church. He created that church to exist eternally, even forever in heaven. Also, the process of creating His one and only church was a lengthy and predestined process, one which God will never be repeat again. Before Abraham, there was no church—no identifiable, related group of sanctified people whom God set aside for His purposes, to serve Him as His priesthood, a people whom He raised up to minister in His name to all the world. In the beginning, from the time of Adam to the days of Abraham, Isaac and Jacob, there was only a lineage of individual and autonomous priests on the earth, who were the descendants of Seth. This requires a long explanation, but it may be good to understand it. So here it is. Shortly after Adam fathered two sons, God chose only one of Adam's sons, Abel, to serve as His priest, just as Adam served as a priest for his generation. God only appointed Abel to help Adam carry on the work of caring for the spiritual needs of all the people, to represent God's people before God and to represent God before the people (Gen. 4:3-5). Yet Cain killed Abel before Abel had any children. So, when Adam and Eve had another son, Seth, Adam said, "God has appointed for me another offspring instead of Abel" (Gen. 4:25, ESV). So Seth was born to replace Abel as the priest for the second generation, since we know God rejected Adam's other sons, and would not allow them to serve Him as His priests. Adam and Eve did have other sons and daughters (Gen. 5:4), but Seth was the only one God appointed to be a priest for the next generation. Then Genesis lists the descendants of Seth in a way that indicates how only one son from each subsequent generation, out of all the sons from each priestly father descended from Seth, was chosen to also serve as a priest of God for his generation (see the list of descendants of Adam in chapter five of Genesis, and compare this list to the descendants of Cain in Gen 4:16-24). Clearly, out of all the sons and daughters of each priest chosen from each subsequent generation after Adam and Seth, God chose only one son to be His priest. This process continued until the time of Abraham, when he was the

only son of Terah chosen to continue the priestly line of Seth, as a descendant of the priest Noah, and his son, the priest Shem (Gen. 11:10-26). For instance, only one of Seth's sons, Enosh, is named in the genealogy of these priests. And it says, “at that time people began to call upon the name of *[Yahweh]*” (Gen. 4:26, ESV). Thus, we assume that, before Enosh was born, the people needed another priest to “call on” God. So Enosh must have been the priest God appointed for this purpose. It appears that all the male descendants of Seth, named in the genealogy found in chapter five of Genesis, and all the chosen sons named in the genealogy of Noah in chapter eleven, were called to “walk with God,” that is, to serve as His priests, where God would “respect” or “regard” their prayerful offerings and look for help from them, in the same way God chose Seth (see Gen. 4:4). Some of these priests walked more faithfully than others, but all were chosen by God to serve as His priests. For consider what it tells us about Enoch, the son of Jared, the only son named in this genealogy: “Enoch walked with God, and he was not, for God took him” (Gen. 5:24, ESV). So it implies that Enoch did not physically die, but ascended into heaven, like Elijah did in later times. And this suggests that Enoch was a faithful priest of God. After this, it says another chosen descendant of Seth, Lamech, son of Methuselah, displayed a spiritual concern for the people, just as a faithful priest does, when his chosen son Noah was born (5:29). And the words indicate that the people were troubled by some evil on the earth in his day, so they needed comfort and counsel from priests of God. Then, of course, Noah clearly heard God's words, as a faithful priest should, and built the ark before the world-wide flood destroyed the earth. So Noah was a man of faith (Heb. 11:7). And it seems the Jews called Noah, and likely all these chosen descendants of Seth, priests. For example, the Jewish apostle Peter called Noah a preacher or herald of God's righteousness (e.g., II Pet. 2:5). Finally Abraham, a descendant of Seth through Noah, was born. And he obviously served God as a priest. Thus, we believe a line of priests descended from Adam through Seth, that God chose one son from each successive generation. And only these priests are named the genealogy found in chapter five of Genesis. Because of this, there was no such thing as a church back then, no identifiable body of people set aside to serve God as His priesthood, a people who were the property of the Lord (i.e., the word “church” originates from the Greek adjective κυριακόν, “[property] of the Lord”). All that existed until the days of Abraham was a line of priests, where just one priest was chosen from each successive generation. Only after the time of Abraham, Isaac and Jacob, did a body of a priesthood or a church begin to exist. And, by the way, this church included all the Gentiles brought into her, all who collectively served as God's representatives upon the earth, through whom God revealed Himself to the world. For God’s promise to Abraham was, “in your offspring shall all the nations of the earth be blessed, because you have obeyed My voice” (Gen. 22:18, ESV; conf. 18:18). And part of this church of Israel became the New Covenant church. So God created His only church through Abraham, so they might serve as His priests to bless the whole world. But, of course, Abraham had many sons, where God chose only one son, Isaac, to be the priest from his generation, and to inherit God's covenant with Abraham. So, at first, God continued His practise of choosing only one son of a priest to be His priest from the next generation. Then God chose only one of Isaac's sons, Jacob (later called Israel), to be His priest for that generation. Yet God promised Abraham, with an *eternal* covenant, to function as the God of a whole nation of descendants from Abraham (Gen. 17:7-8). That is, God promised to establish an *eternal* church through that *eternal* covenant, a priesthood or nation of priests, through Abraham, where God would forever serve as the God of this church, and they would serve Him as His people (Gen. 17:7-8). The covenant meant that this people would serve as God's priesthood, representing and revealing Him to the whole world, while representing people of the world before His throne in prayer and with offerings, ultimately with the sacrifice of Christ Jesus. This whole body of people was created to serve as God's kingdom of priests (Ex. 19:6, comp. I Pet. 2:5,9), to be a blessing to all nations (Gen. 18:18). Yes, there was also a Levitical priesthood within the greater priesthood of Israel, just as Christ's true church now exists within the world's whole body of His elect, since most elect do not yet consciously know Jesus and do not directly serve Him through prayers and “offerings” of deeds done directly in His name, although they do serve God through other kinds of loving deeds. But, since the Abrahamic covenant is *eternal*, the church of Israel through that covenant is also *eternal*. And, as priests of God, Israel alone is what the Bible calls the church. Therefore, today's true church or κυριακόν is this *eternal* Israel. Of course, the church currently has both an Old Covenant branch and a New Covenant branch. Yet it is still one church. Jesus' kingdom of God on earth is served by this priesthood, by the same Israel that God created through His eternal covenant with Abraham. Then, when Jesus returns, the temporary Old Covenant branch will enter the eternal New Covenant branch, for only the New Covenant fulfils the promises of God’s eternal covenant with Abraham's descendants.

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