

Works or Free Will. In fact, the New Testament gives us a Perfect Example of this kind of Faith:

“And I thank Christ Jesus our Lord, who hath Enabled me, for that he Counted me Faithful, Putting me into the Ministry; who was before a Blasphemer, and a Persecutor, and Injurious: but I obtained Mercy, because I did it Ignorantly in Unbelief. And the Grace of our Lord Jesus was Exceeding Abundant with Faith and Love which is in Christ Jesus.

“This is a Faithful Saying, and Worthy of All Acceptation, that Christ Jesus Came into the Kosmos to Save Sinners; of whom I am Chief. Howbeit for this Cause I obtained Mercy, that in me First Jesus Might Show Forth All Longsuffering, for a Pattern to them which should hereafter Believe on him to Life Everlasting.” 1 Timothy 1:12-16

H. The Greatest Blasphemer.

In our Perfect Example, we discover, incredibly, that God Gave the Free Gift of Faith to Saul of Tarsus, who, according to his confession to Timothy, was the Worst Sinner and Blasphemer in History. In other words, God was not Slack concerning His Promise and Demonstrated his Longsuffering in Saul. And because Saul was the Worst of the Worst, and had to learn how to live with his Regrets, God Chose him to be the Pattern for the Universal Salvation of All Sinners. The Salvation of Saul of Tarsus is therefore Absolute Proof of the Fulfillment of God’s Express Will. As Jonah was a Sign of God’s Mercy to the Assyrians, so Paul is a Sign of God’s Mercy to All Sinners.

Paul was not joking or Play-Acting with Timothy regarding his Good and Acceptable Saying. When he said he was the Worst of the Worst, he was being consistent with other statements made elsewhere in his Writings:

“And last of all he was Seen of me also, as of one Born out of Due Time. For I am the Least of the Apostles, that am not meet to be called an Apostle, because I Persecuted the Church of God.” 1 Corinthians 15:8-9

“For ye have heard of my conversation in time past in the Jew’s Religion, how that Beyond Measure I Persecuted the Church of God, and Wasted it....

“Afterwards I came into the Regions of Syria and Cilicia; and was unknown by face unto the Churches of Judea which were in Christ: but they had heard only, That he which Persecuted us in times past now Preacheth the Faith which once he Destroyed.” Galatians 1:13,23

“Whereof I was Made a Minister, according to the Gift of the Grace of God Given unto me by the Effectual Working of his Power. Unto me, who am Less than the Least of of All Holy Ones, is this Grace Given, that I should Preach among the Gentiles the Unsearchable Riches of Christ.” Ephesians 3:7-9

The author of Acts vividly describes the Persecution that Paul Waged on the Anti-Temple Greek-Speaking Christian Cult led by the Seven Deacons in Jerusalem (the Cult of the Temple-Supporting 12 was Mysteriously Spared):

“And [the Apostles] departed from the presence of the Council, rejoicing that they were counted worthy to Suffer for his Name. And daily in the Temple, and in every house, they ceased not to Teach and Preach Jesus Christ....

“And [the Disciples] chose Stephen, a man of Faith and of the Holy Pneuma, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the Apostles....

“And [the Synagogue of the Libertines] Stirred Up the people, and the Elders, and the Scribes, and came upon [Stephen], and Caught him, and brought him to the Council, and set up False Witnesses, which said, This man ceaseth not to speak Blasphemous words against this Holy Place, and the Law: for we have heard him say, that this Jesus of Nazareth shall Destroy this Place, and shall Change the Customs which Moses delivered us....

“And [Stephen] said....Howbeit Elyon Dwelleth not in Temples made with hands; as Saith the Prophet, Heaven is my Throne, and Earth is my Footstool: what House will ye Build me? Saith YHWH: or what is the Place of my Rest? Hath not my Hand Made All Things?...

And Saul was Consenting unto [Stephen’s] Death. And at that time there was a Great Persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the Regions of Judea and Samaria, except the Apostles....

“As for Saul, he Made Havoc of the Church, entering into every house, and Haling men and women Committed them to Prison....

“And Saul, yet breathing out Threatenings and Slaughter against the Disciples of the Lord, went unto the High Priest, and desired of him letters to Damascus to the Synagogues, that if he found any of this Way, whether they were men or women, he might bring them Bound unto Jerusalem. Acts 5:41-42; 6:5-6; 6:12-14; 7:2,48-50; 8:1,3; 9:1-2

And allegedly from the mouth of Paul himself:

“And I Persecuted this Way unto Death, Binding and Delivering into Prisons both men and women. As also the High Priest doth bear me Witness, and all the Estate of the Elders: from whom also I Received Letters unto the Brothers, and went to Damascus, to bring them which were Bound unto Jerusalem, for to be Punished.” Acts 22:4-5

“I Verily thought with myself, that I ought to do many things Contrary to the Name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the Holy Ones did I Shut Up in Prison, having received Authority from the Chief Priests; and when they were Put to Death, I gave my Voice against them. And I Punished them oft in every Synagogue, and Compelled them to Blaspheme; and being Exceedingly Mad against them, I Persecuted them even unto Strange Cities.” Acts 26:9-11

Because of his sordid past as Blasphemer and Persecutor against the Work of the Holy Pneuma in the Church, Paul would never be totally welcome with the Believers in Jerusalem. He had put a lot of their friends and relatives to Death or in Prison, and had Compelled many others to Blaspheme. He had even chased them down as far as Damascus. However, on the road to Damascus, before Paul could Arrest or Kill anyone else, Christ Appeared to him and Changed his Life forever.

I. The Road to Damascus.

The author of Acts gives us Three Different and Contradictory accounts of Saul's encounter with the Risen Christ:

Version One: "And Saul, yet Breathing out Threatenings and Slaughter against the Disciples of the Lord, went unto the High Priest, and desired of him Letters to Damascus to the Synagogues, that if he found any of this Way, whether they were men or women, he might bring them Bound unto Jerusalem.

"And as he journeyed, he came near Damascus: and suddenly there Shined round about him a Light from Heaven: and he fell to the Earth, and Heard a Voice Saying unto him, Saul, Saul, why Persecutest thou me?"

"And he said, Who art thou, Lord?"

"And the Lord Said, I am Jesus whom thou Persecutest: it is hard to Kick against the Pricks.

"And he trembling and astonished said, Lord, what wilt thou have me to do?"

"And the Lord Said unto him, Arise, and go into the city, and it shall be Told thee what thou must do. And the men which journeyed with him stood speechless, Hearing a Voice, but seeing no man.

"And Saul arose from the Earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was Three Days without Sight, and neither did eat nor drink." Acts 9:1-9

Version Two: "And I Persecuted this Way unto Death, Binding and Delivering into Prisons both men and women. As also the High Priest doth bear me Witness, and all the Estate of the Elders: from whom also I Received Letters unto the Brothers, and went to Damascus, to bring them which were there Bound unto Jerusalem, for to be Punished.

"And it came to pass, that, as I made my journey, and was come nigh unto Damascus about Noon, suddenly there Shone from Heaven a Great Light round about me. And I fell unto the ground, and Heard a Voice Saying unto me, Saul, Saul, why Persecutest thou me?"

"And I answered, Who art thou, Lord?"

"And he Said unto me, I am Jesus of Nazareth, whom thou Persecutest. And they that were with me Saw indeed the Light, and were Afraid; but they heard not the Voice of him that Spake to me.

"And I said, What shall I do, Lord?"

"And the Lord Said unto me, Arise, and go into Damascus; and there it shall be Told thee of All Things which are Appointed for thee to do. And when I could not

see for the Glory of that Light, being led by the hand of them that were with me, I came into Damascus.” Acts 22:4-11

Version Three: “I Verily thought with myself, that I ought to do many things Contrary to the Name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the Holy Ones did I Shut Up in Prison, having Received Authority from the Chief Priests; and when they were Put to Death, I gave my Voice against them. And I Punished them oft in every Synagogue, and Compelled them to Blaspheme: and being Exceedingly Mad against them, I Persecuted them even unto Strange Cities.

“Whereupon as I went to Damascus with Authority and Commission from the Chief Priests, at Midday, O King, I Saw in the way a Light from Heaven, above the Brightness of the Sun, Shining round about me and them which journeyed with me. And when we were all fallen to the Earth, I Heard a Voice Speaking unto me, and Saying in the Hebrew Tongue, Saul, Saul, why Persecutest thou me? It is hard for thee to Kick against the Pricks.

“And I said, Who art thou, Lord?

“And he Said, I am Jesus whom thou Persecutest. But Rise, and stand upon thy feet: for I have Appeared unto thee for this Purpose, to Make thee a Minister and a Witness both of these things which thou hast Seen, and of those things in the which I will Appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I Send thee, to Open their Eyes, and to Turn them from Darkness to Light, and from the Power of Satan unto God, that they may Receive Forgiveness of Sins, and Inheritance among them which are Sanctified by Faith that is in me.” Acts 26:9-18

In the first two versions, only Paul falls to the Earth. In the Third Version, everybody falls to the Earth. In the First Version, those with Paul Hear the Voice but see no one. In the Second Version, they don’t hear anything, but do See the Light. In the Third Version, their impressions are Omitted. Most important, in the first two versions Paul is not Told what is Ministry is until he arrives in Damascus, and then is Told by others. In the Third Version, Christ tells Paul on the Road to Damascus not only what his Ministry is, but also Commissions him there and then to Perform it.

The Third Version is likely to be to be the most accurate. The first two accounts serve the Purpose of Cult Propaganda, Watering-Down Paul’s Appearance so that other Believers need to Enlighten Paul as to his Miistry. By the time the reader gets to the Third, and most True, Version, his or her mind has already been Conditioned into thinking that Paul had to Receive information about his Ministry from others in Damascus. Thus, by the time the Third Version gives a Contrary account, it can be easily read as Paul collapsing later events into a tidy whole since he was arguing in front of King Agrippa. This is very subtle psychology. The Third Version’s clear account of the Independent

Commissioning of Paul as Apostle of the Gentiles is thus Suppressed. Paul is never attributed with an Independent Apostleship in Acts. He is always under the Authority of others. He is not Free.

This was obviously a sensitive issue to Paul. From his own writings, we can see that his Independent Apostleship was constantly being Challenged and Defended. (Romans 1:1; 1 Corinthians 1:1; 9:1-2; 15:1,7; 2 Corinthians 1:1; Galatians 1:1,11-12,15-16; 2:7-9; Ephesians 1:1; Colossians 1:1; 1 Timothy 1:1; 2 Timothy 1:1.) Paul's own First Hand Accounts of Christ's Original Appearance and Commission to him has some notable similarities and differences with the account in Acts:

“Am I not an Apostle? am I not Free? have I not Seen Jesus Christ our Lord? are ye not my Work in the Lord.” 1 Corinthians 9:1

“But I Certify you, Brothers, that the Gospel which was Preached of me is not after Man. For I neither Received it of man, neither was I Taught it, but by the Revelation of Jesus Christ...But when it Pleas'd God, who Separated me from my mother's womb, and Called me by his Grace, to Reveal his Son in me, that I might Preach him among the Gentiles; immediately I Conferred not with Flesh and Blood: neither went I Up to Jerusalem which were Apostles before me; but I went into Arabia, and returned again to Damascus.” Galatians 1:12,15-17

We have to assume that this Appearance occurred on the Road to Damascus, as recorded in Acts, because Paul never mentions the location or circumstances of it in his account to the Galatians. But if the Appearance did occur there, then the first two accounts report Erroneous Cult Propaganda when they say that Paul went immediately into Damascus to Receive Knowledge from others. Only the Third Version agrees with Paul's own account of his Independent Revelation.

Paul's own Apostleship to the Gentiles was thus an Issue in the Early Cult Wars. Even the Religious Establishment in Jerusalem considered him to be a Heretic. (Acts 24:14.) To some Believers he was Guilty of Blasphemy of the Holy Pneuma, an Unforgiveable Sin. To these Cultists, it would have been impossible for God to have Appointed an Apostle who was Guilty of such a Sin.

This is something that Paul clearly Understood and he went out of his way to make it clear that it was because of the fact that he had Committed the Blasphemy of the Holy Pneuma Sin that God had Forgiven him. Paul Knew that his own Salvation was a Pattern for the Universal Salvation of All Sinners to come after him.

After his Encounter with Christ, where he went from Unbelief to Belief, Paul Understood that his Mad Persecution and Blasphemy of the Holy Pneuma had been the direct result of the Ignorance of Unbelief. This Ignorance made him think that he was doing God's Will when in actuality he was Opposing it. This Ignorance made him in Good Faith call Evil Good and Good Evil.

J. The Great Lie of the Unforgiveable Sin.

The Ignorance of Unbelief is the Natural State of All Sinners. Unbelief is the result of the Sin of Adam and the Infirm human Free Will. Like Paul, All Sinners remain in Unbelief until Christ Reveals himself to them. Going from Unbelief to Belief forces a Change of Mind. Changing your Mind is called Repentance. This Change of Mind is due to the Revelation of God. It is not the result of the Infirm human Free Will.

As in Paul's case, the moment that a Sinner goes from Unbelief to Belief is not the Actual Moment of his or her Salvation. All Sinners were Saved long before anyone ever Believed. They were Saved while they were yet still Sinners. All Sinners will go from Unbelief to Belief either by Revelation or by Matter of Fact when they Face the Judgment Seat (Greek: Bema) of Christ:

“But why dost thou Judge thy Brother? or why dost thou Set at Naught thy Brother? for we shall All Stand before the Bema of Christ. For it is Written, As I Live, Saith the LORD, Every Knee shall Bow to me, and Every Tongue shall Confess to God. So then Every One of us shall Give Account of himself to God.” Romans 14:10-12

“For we must All Appear before the Bema of Christ, that Every One may Receive the Things Done in his Body, according to that he hath Done, whether it be Good or Evil.” 2 Corinthians 5:10

Therefore, in order to Establish the Pattern for the Fulfillment of his Express Will, God Gave the Gift of Faith to Saul of Tarsus, who then became Paul, the Apostle to the Gentiles.

There were many who were not willing to accept Paul's Apostleship. The fact that Paul had Blasphemed the Holy Pneuma and Waged Holy War on the Church was not soon Forgiven. This lack of Forgiveness is reflected in the Gospels, where Christ allegedly taught that the Blasphemy of the Holy Pneuma -- that is, to call the Holy Pneuma Evil or Unclean -- was the Geatest Blasphemy of all,

and, even worse, Unforgiveable:

Gospel of Matthew Parallel: “Wherefore I say unto you, All Manner of Sin and Blasphemy shall be Forgiven unto men: but the Blasphemy against the Holy Pneuma shall not be Forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be Forgiven him: but whosoever speaketh against the Holy Pneuma, it shall not be Forgiven him, neither in this Aion, nor in the Aion to come.” Mathew 12:31-32

Gospel of Mark Parallel: “Amen, I say unto you, All Sins shall be Forgiven unto the Sons of Men, and Blasphemies wherewith soever they shall Blaspheme: but he that shall Blaspheme against the Holy Pneuma hath never Forgiveness, but is in Danger of Eternal Damnation: because they saith, He hath an Unclean Pneuma.” Mark 3:28-30

Gospel of Luke Parallel: “And whosoever shall speak a word against the Son of Man, it shall be Forgiven him: but unto him that Blasphemeth against the Holy Pneuma it shall not be Forgiven.” Luke 12:10

Gospel of Thomas Parallel: “Jesus Said, Whoever Blasphemes against the Father will be Forgiven, and whoever Blasphemes against the Son will be Forgiven, but whoever Blasphemes against the Holy Pneuma will not be Forgiven either on Earth or in Heaven.” Thomas 44

We also get a whiff of this Sadistic Teaching in the Johannine literature:

Johannine Semi-Parallel: “If any man see his Brother Sin a Sin which is not unto Death, he shall ask, and he shall Give him Life for them that Sin not unto Death. There is a Sin unto Death: I do not say that he shall Pray for it.” 1 John 5:16

We call this a Sadistic Teaching for Four Reasons. First, because it Totally Contradicts the Express Will of God. Second, because if we are all honest, we would all know that we have probably Committed this Sin at one time or another, especially when we have Wrongfully Judged a Brother. Third, because if Jesus Really did Say this, then he Surely Changed his Mind when he got to Heaven because he Forgave Paul, the Worst Offender of the Sin. Fourth, because it Betrays the Original Teaching of the Saying. In the Original Saying, Christ makes an All-inclusive Declaration of Universal Forgiveness:

“All Manner of Sin and Blasphemy shall be Forgiven unto Men.” Matthew 12:31a

“Amen, I Say unto you, All Sins Shall be Forgiven unto the Sons of Men, and Blasphemies wherewith soever they shall Blaspheme.” Mark 3:28

Left by themselves, these Sayings constitute one of the clearest Sayings about the Universal Forgiveness of All Sins. Its Absence in Luke shows that his Cult was so disturbed about the Original Saying, the author thought it was best to just Omit it altogether. In that way he avoided the obvious Contradiction between the Original Saying and the Added On Saying regarding the Unforgiveable Sin. Adding a Contradictory word, sentence, or verse, in order to Negate a possible teaching -- especially the True One -- is one of the Oldest Tricks in Priestcraft!

Could there have been a good reason for Adding this New Exception to Universal Forgiveness? Additions and Omissions are made in order to Advance Cult Goals or Oppose Rival Cults. Was there any Rival Cult that had the most to lose with such a New Exception? Yes, Paul's Cult.

Paul's Authority was always vulnerable to Attack. In his War against the Holy Pneuma as Saul of Tarsus, he had surely Committed the Sin of Blasphemy of the Holy Pneuma. He had even Forced Believers to Commit Blasphemy. If such a Sin were Truly Unforgiveable, then Paul was a Liar and his Justification by Faith Only without the Law of Moses Gospel was a Sham.

Many Believers were not willing to Abandon the Law of Moses and saw Paul as a Blaspheming Heretic. They Hated his Preachng that the Righteousness of God in Christ was without the Law. The Disciple of Moses Believers were the first to Preach that the Express Will of God was Heresy and they did this in their Invention of the Doctrine of the Unforgiveable Sin.

It was a Brilliant Invention. In one fell swoop, it made Paul a Liar and a Heretic. Thus, in the Synoptics, Paul became a Pattern, not of God's Grace, but of Heresy and False Teaching. In fact, the Great Reluctance of some Believers to Abandon the Law of Moses can be seen in the Classic Confrontation between the Legalists and the Antinomians at the Circumcision Summit in Jerusalem somewhere around 50 A.D.

K. The Circumcision Summit.

A Summit occurs when the Highest Levels of Officials of Various Interests come together in

Conference. It is a Meeting of Equals. No one is in Charge. We use this term since Paul's Apostleship and Gospel was not only Independent but it was in Question.

We will assume for the sake of argument that Paul's account that he only visited Jerusalem twice after his conversion, the second time consisting of the Circumcision Summit, is true, and thus, the Contrary account that Paul visited Jerusalem three times in this period, the second consisting of a visit by Paul and Barnabas at the time Herod Killed James Zebedee and arrested Peter, is not True. (Cf., Galatians 1:17 - 2:1 & Acts 9:1-30; 11:27-30; 12:25; 15:1-4.) We will further assume that Paul's account of the Summit in Galatians 2 is the same Summit reported in Acts 15.

Approximately Twenty Years after Christ Ascended into Heaven, a Dispute between the Followers of Paul in Antioch and "Certain Men" from James in Jerusalem broke out in Antioch after the Certain Men began Teaching that a person could not be Saved by Faith Only, but only by Circumcision and Adoption of the Law of Moses:

"And Certain Men which came from Judea Taught the Brothers, and said, Except ye be Circumcised after the Manner of Moses, ye cannot be Saved. When therefore Paul and Barnabas had no small Dissension and Disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders about this Question." Acts 15:1-2

This is how the account begins in Acts. Fortunately, we have another account of the Summit, the one that Paul reports in Galatians. Not surprisingly, Paul's account Radically Contradicts the account in Acts. After all, it was at this Summit that the Inherent Contradiction in Early Cult Christianity was Exposed: the Contradiction between Paul's Faith Only Gospel and the Antichrist James' Works of the Law Gospel.

Inexplicably, when Paul and Barnabas arrive in Jerusalem, James, who had been invisible in the Book of Acts prior to the Summit, is now not only Present, but is in Charge of the Jerusalem Church. Even Peter is under his Authority:

"And after they held their peace, James answered, saying, Men and Brothers, Hearken unto me: Simeon [Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for his Name. And to this Agree the Words of the Prophets; as it is Written, After this I will Return, and will Build again the

Tabernacle of David, which is Fallen Down; and I will Build again the Ruins thereof, and I will Set it Up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my Name is Called, Saith the LORD, who doeth All these Things.

“Known unto God are all his Works from the Beginning of the Aion.

Wherefore my Sentence is, that we trouble not them, which from among the Gentiles are Turned to God: but that we Write unto them, that they Abstain from Pollutions of Idols, and from Fornication, and from Things Strangled, and from Blood. For Moses of Old Time hath in every city them that Preach him, being Read in the Synagogues every Sabbath Day.” Acts 15:13-21

Although James Ruled that the Gentiles could forgo Circumcision and Full Adherence to the Law of Moses as Conditions of Membership into his Church (Kingdom), they still had to Conform to certain Food and Sex Prohibitions under the Law of Moses. In other words, in the Book of Acts, James Adds the Works of the Law, Deeds of the Flesh, to Paul’s Faith Only Gospel. And, incredibly, according to the author of Acts, Paul Accepted this Limitation on his Gospel and Accepted the Authority of James and Moses over his Gentile churches. But is that how it really went down?

Not according to Paul. In the second chapter of Galatians, Paul gives his own First Hand account of the same Summit:

“Then after fourteen years I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by Revelation, and communicated unto them that Gospel which I Preach among the Gentiles, but Privately to them which were of Reputation, lest by any means I should Run, or had Run, in Vain. But neither Titus, who was with me, being a Hellene, was Compelled to be Circumcised: and that because of False Brothers Unawares brought in, who came in Privily to Spy Out our Liberty which we have in Christ Jesus, that they might Bring us into Bondage: to whom we Gave Place by Subjection, No, not for an Hour; that the Truth of the Gospel might Continue with you.

“But of those who Seemed to be Somewhat, (whatsoever they were, it maketh no matter to me: God Accepteth no man’s Person:) for they who Seemed to be Somewhat in Conference Added Nothing to me: but Contrariwise, when they saw that the Gospel of the Uncircumcision was Committed to Peter; (for he that Wrought Effectually in Peter to the Apostleship of the Circumcision, the same was Mighty in me toward the Gentiles:)

“And when James, Cephas [Peter], and John, who Seemed to be Pillars, Perceived the Grace that was Given unto me, they Gave to me and Barnabas the Right Hand of Fellowship; that we should go unto the Gentiles, and they unto the Circumcision. Only they would that we should Remember the Poor; the same which I also was Forward to do.

“But when Peter was come to Antioch, I withstood him to the Face, because he was to be Blamed. For before that Certain came from James, he did Eat with the Gentiles: but when they were come, he withdrew and Separated himself, Fearing them

which were of the Circumcision. And the other Jews Dissembled likewise with him; insomuch that Barnabas also was carried away with their Dissimulation.

“But when I saw that they walked not Uprightly according to the Truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, Lifest after the Manner of Gentiles, why Compellest thou the Gentiles to Live as do the Jews?”

“We who are Jews by Nature, and not Sinners of the Gentiles, knowing that a man is not Justified by the Works of the Law, but by the Faith of Jesus Christ, even we have Believed in Jesus Christ, that we might be Justified by the Faith of Christ, and not by the Works of the Law: for by the Works of the Law shall no Flesh be Justified.”

Galatians 2:1-16

What was the Dissimulation the Certain Men from James brought to Antioch? If, as Paul asserts, Nothing was Added to his Gospel at the Summit, and if Acts reports accurately that James Added the Rules of Acts 15, then the Dissimulation was most likely these Rules from the Antichrist, being brought by his Messengers from Jerusalem to Antioch immediately after the Summit. The Antichrist may have Given Paul his Right Hand of Fellowship, but he was now Welshing on it Big Time. When these Certain Men from James brought these New Rules to Antioch, it created a Split between Paul, Peter, and Barnabas that would be long lasting. With so much Bad Faith from James and his Certain Men it is no wonder that Paul went Ballistic and Rebuked Peter before the whole Church.

L. Omissions in Acts.

When we Compare the accounts in Acts 15 and Galatians 2, we find that the author of Acts has made many startling Omissions. First, he ignores the fact that Paul took Titus with him as a Test Case for Circumcision. Titus was one of Paul’s main workers, and, hence, a Rival to the author of Acts. Not only is Titus Omitted, but so is Paul’s whole ministry to Crete that underlines Paul’s letter to Titus in the New Testament, written while Paul was in Macedonia, just before he wrote his Letter to the Romans. (Titus 1:4-5.)

Paul’s Cretan Ministry was obviously a very important one. Crete was a major shipping route between Greece and the rest of the Mediterranean Sea. Important people in Paul’s loose confederation of Cults, such as Apollos, Artemas, Tychicus, and the Lawyer, Zenas, traveled through Crete. (Titus 3:12-13.) However, the author of Acts does not have Paul appearing in Crete for the first time until he

is in transit via ship to Rome to be tried in front of Nero. (Acts 27:8.) And even then, the author Omits all mention of any Believers on the island. In Acts, Crete is just a Pit Stop on Paul's last Sea Voyage to Rome.

Moreover, from other Evidence from the New Testament, we also learn that Peter, Silas, and John Mark, appeared to have been Ministering in Babylon prior to the Summit. (1 Peter 5:12-13.) From Babylon, Peter Addressed a Letter to Believers in Asia and Bithynia, two Roman Provinces that Paul was later Forbidden to enter. (1 Peter 1:1; Acts 16:6-7.) Both Peter and Silas, and it is to be inferred, John Mark, were at the Summit, for all three of them were together in Antioch afterwards. (Acts 15:1-41; Galatians 2:9.) But why was Paul Forbidden to enter Asia and Bithynia?

Any mention of the Apostle John at the Summit is Omitted in Acts 15. It is only from Paul that we know that John was there. And not only was he there, he was one of the Pillars. (Galatians 2:9.) This is a Grievous Omission for it was in the Province of Asia that the Opposition between Paul and James came to a full head. Prior to the Summit, a Cult run by one of the Seven Deacons, Nicolas, a Proselyte from Antioch, was Competing Fiercely with John's Ministry to Seven Churches in Asia. (Revelation 1-3.)

It can be inferred from the information in Revelation that Nicolas carried on the Antinomian and Anti-Temple Preaching of the Seven after the Death of Stephen. Hence the followers of Nicolas were Free to Eat Meat Sacrificed to Idols and to Engage in Free Love, that is Lawful Fornication, consensual sexual intercourse that was neither Adultery nor Idolatry, to wit, Holy Union: Hieros Gamos. Eusebius, the Early Christian Cult Historian and Pastor of the Emperor Constantine, quotes from Clement of Alexandria's Third Book of the Stromata:

“[Nicolas] had, they say, a beautiful wife; but after the Ascension of the Savior he was Accused of Jealousy by the Apostles, and brought her forward and Commanded her to be Mated to anyone who wished.” Eusebius, Ecclesiastical History, III. xxix.)

Clement then attempted to appease any criticism of Nicolas by saying that he did this in order to abuse the Flesh, as an abandonment of Passion. (Id.) However, this analysis is more than likely the

result of hindsight clouded by the anti-sexual attitudes of the later Platonic leaders. Although modern scholars are reluctant to link Nicolas to the Nicolaitans of Revelation, it was a matter of fact to the Early Christian Cult leaders from as Early as Irenaeus (120-202 A.D.), who stated the link in his classic, Against Heresies:

“The Nicolaitans are the followers of that Nicolas who was one of the Seven first Ordained to the Diaconate by the Apostles. They lead lives of Unrestrained Indulgence.” Irenaeus, Against Heresies, I.xxvi.3

A Roman contemporary of Eusebius, Victorinus of Pettau, reports in his commentary on Revelation 2:6:

“Before that time Factious and Pestilential men had made for themselves a Heresy in the name of the Deacon Nicolas, teaching that Meat Offered to Idols could be Exorcized, so that it might be Eaten, and that one who had Committed Fornication might receive Absolution on the Eighth Day.” Quoted from F.F. Bruce, The New International Commentary on the New Testament: The Book of Acts (Grand Rapids: Eerdmans, 1954), p. 129, n. 9.

The toning-down tendency that we can see in Clement and Victorinus shows that the Early Cult leaders were disturbed by the idea that one of the Seven could have Taught and Practiced such things, especially since the link was Omitted in Acts. Clement gives Nicolas an accepted Cult rationalization for his behavior, but Victorinus attempts to remove him altogether from fault by making the alleged Heresy the result of his followers.

F.F. Bruce notes with scathing insight that the Teachings of the Nicolaitans represented “a breach of the decisions taken at the Council of Jerusalem [the Circumcision Summit]...; it apparently aimed at making the Christian path in a pagan world a little smoother by permitting so much compromise with idolatry as would satisfy imperial and social requirements.” (Id.) However, this again appears to be hindsight analysis from a perspective of developed Cult Dogma, especially when we Compare the Teachings of the Nicolaitans with those of Paul, the Apostle to the Gentiles:

“Him that is Weak in the Faith Receive ye, but not to Doubtful Disputations. For one Believeth that he may Eat All Things: another, who is Weak, Eateth herbs. Let not him that Eateth Despise him that Eateth not; and let not him which Eateth not Judge him that Eateth: for God hath Received him....One man Esteemeth one day above another: another Esteemeth every day alike. Let every man be Persuaded in his

own mind. He that Regardeth the day, Regardeth it unto the Lord; and he that Regardeth not the day, to the Lord he doth not Regard it. He that Eateth, Eateth to the Lord, for he Giveth God Thanks; and he that Eateth not, to the Lord he Eateth not, and Giveth God Thanks....

“But why dost thou Judge thy Brother? or why dost thou Set at Nought thy Brother? for we shall All Stand before the Bema of Christ....Let us not therefore Judge one another any more....I know, and am Persuaded by the Lord Jesus, that there is nothing Unclean of itself: but to him that Esteemeth any Thing to be Unclean, to him it is Unclean....

“Hast thou Faith? have it to thyself before God. Happy is he that Condemneth not himself in that Thing which he Alloweth. And he that Doubteth is Damned if he Eat, because he Eateth not of Faith: for whatsoever is not of Faith is Sin.” Romans 14:1-3,5-6,10,13a,14,22-23

“All Things are Lawful unto me, but All Things are not Expedient: All Things are Lawful for me, but I will not be Brought Under the Power of any....As concerning therefore the Eating of those Things that are Offered in Sacrifice unto Idols, we know that an Idol is nothing in the Kosmos, and that there is none other God but One.... Howbeit there is not in every man that knowledge: for some with Conscience of the Idol unto this hour Eat it as a Thing Offered unto an Idol; and their Conscience being Weak is Defiled....

“All Things are Lawful for me, but All Things are not Expedient: All Things are Lawful for me, but All Things Edify not....If any of them that Believe not bid you to a Feast, and ye be Disposed to go; whatsoever is set before you, Eat, asking no question for Conscience sake. But if any man say unto you, This is Offered in Sacrifice unto Idols, Eat not for his sake that showed it, and for Conscience sake: for the Earth is the Lord’s, and the Pleroma thereof.

“Conscience, I say, not thine own, but of the other: for why is my Liberty Judged of another man’s Conscience? For if I by Grace be a Partaker, why am I Evil Spoken of for that which I Give Thanks? Whether therefore ye Eat, or Drink, or whatsoever ye do, do All to the Glory of God.” 1 Corinthians 6:12; 8:4,7; 10:23,27-31

“Wherefore if ye be Dead with Christ from the Stoichea [the legal elements] of the Kosmos, why, as though Living in the Kosmos, are ye Subject to Ordinances, (Touch not; Taste not; Handle not; which All are to Perish with the using;) after the Commandments and Doctrines of Men?” Colossians 2:20-22

“Unto the Pure All Things are Pure: but unto them that are Defiled and Unbelieving is nothing Pure; but even their mind and Conscience is Defiled.” Titus 1:15

Because of the unambiguous Antinomianism of the Cults of Nicolas and Paul, John would have had a genuine Fear of Paul entering into the Asian fray. This would be especially True if the followers of Nicolas, the Nicolaitans of Ephesus, whom John calls Lying Apostles, were Aquila and Prisca, Paul’s Partner’s from Corinth; and if the Nicolaitan Jezebel of Thyatira was Lydia, Paul’s Thyatiran Convert from Philippi. (Cf., Revelation 2:1-6; Romans 16:3-4; Acts 18:1-19; 1 Corinthians

16:19; 2 Timothy 4:19; Revelation 2:18-24; Acts 16:14-15; it appears as if Nicolas himself was headquartered in Pergamum: Revelation 2:13.)

The Issues that are foremost in the mind of John in Asia, the Eating of Pagan Food and Fornication, are remarkably the same Issues Addressed in the New Rules James Imposed on the Gentile Believers at the End of the Summit. This shows us, that even though the author has Omitted any reference to John being present, his alleged presence by Paul is borne in out in the Content of the New Rules of James. John was still a Pillar and had a lot of Clout. It appears that he Excercised his Clout at around the time of the Summit since the author of Acts alleges that shortly thereafter Paul was Prohibited by the “Holy Pneuma” from entering into Asia and Bithynia.

However, in light of the fact that Paul asserts in Galatians that Nothing was Added to his Gospel at the Summit, and that he was Given the Right Hand of Fellowship by John, Peter, and James to go to the Gentiles regardless of where they were, the New Rules and the Prohibition to enter Asia and Bithynia were likely Added shortly after the Summit and Relayed to Paul and Barnabas afterwards in Antioch by the Certain Men from James.

Of course, according to Paul, neither the New Rules nor the Prohibiton to Preach had any effect on his Ministry. And even though Peter, John, and the Antichrist James were called “Pillars,” as far as Paul was concerned, they were just men “who Seemed to be Somewhat,” and “who Seemed to be Pillars,” and since “God Accepteth no man’s Person,” it did not make any difference to him. (Galatians 2:6,9.) They had no Authority over his Independent Apostleship. He was Free.

He Proved this soon aferwards by Plunging headlong into Asia. His Introductory Letter to the Ephesians shows how eager he was to Preach the Gospel to them. Of course, that does not mean that there was never an Official Prohibition from Jerusalem. There probably was. It just did not mean anything to Paul since he had never Shook Hands on it.

The Prohibition and Paul’s Cavalier Attitude towards it would tend to explain why Asia proved to be his Downfall. It was in Asia that Paul encountered the Greatest Opposition ever to his

Ministry, from both the Gentiles and the Jews. It is likely that Paul was Arrested and Imprisoned in Ephesus due to a Riot in the Theatre. (Acts 19:23-41.) He says that he “fought with Beasts at Ephesus,” and we are left to guess whether he did it literally in the Arena, or figuratively due to the Ferocity of the Crowd in the Theatre. (1 Corinthians 15:32; Acts 19:21 - 20:1.) We cannot know from the Book of Acts since the author goes out of his way to make sure Paul is not present during the commotion in the Theatre. (Acts 19:30-31.)

Later, it was those that Hated him the most in Asia that started the Riot in the Jerusalem Temple that led to Paul’s Arrest by the Romans. (Acts 21:27-30.) The Letter to the Philippians was likely written from Caesarea during Paul’s Imprisonment in the Roman Governor’s Palace -- Caesar’s Household -- in Herod the Great’s old Judgment Hall. (Acts 23:33-35; Philippians 1:12-14; cf., Philippians 1:1; 2:19; Acts 19:22; 1 Corinthians 4:17: 16:10; and, following his return, 1 Timothy 1:3.) The Macedonian Epaphroditus, the Apostle of Philippi, and more than likely the author of Luke/Acts, comforted Paul with money on behalf of the Believers in Philippi during this Imprisonment. (Philippians 2:25; 4:18; cf., Acts 16:9-17; 20:6 - 21:18; 27:1 - 28:16.)

Two years later, Paul Appealed to Casear and was eventually shipped off to Rome for his Trial. After his Preliminary Hearing, Paul wrote to Timothy that most of the Believers in Asia had Deserted him, leaving us to infer that the Riot in Ephesus was used as the Main Evidence Against him at the Hearing. (2 Timothy 1:15.) We know from Paul that he Feared for his Life during the Riot and that somehow Aquila and Priscilla/Prisca had stuck their necks out to Save him:

“If after the manner of men I have Fought with Beasts at Ephesus, what Advantageth it me, if the Dead Rise not? let us Eat and Drink; for Tomorrow we Die....For we would not, Brothers, have you Ignorant of our Trouble which came to us in Asia, that we were Pressed Out of Measure, above Strength, insomuch that we Despaired even of Life: but we had the Sentence of Death in ourselves, that we should not Trust in ourselves, but in God which Raiseth the Dead: who Delivered us from so Great a Death, and Doth Deliver: in whom we Trust that he will yet Deliver us....Greet Priscilla and Aquila my Helpers in Christ Jesus: who have for my Life Laid Down their own Necks: unto whom not only I Give Thanks, but also all the Churches of the Gentiles.” 1 Corinthians 15:32; 2 Corinthians 1:8-10; Romans 16:3-4

Thus, it is more than likely that Paul was a major player in whatever went down in Ephesus. It was used against him at his trial, after which he was Found Guilty and Executed sometime around 62 A.D. The latter can be inferred from Paul's Last Speech to the Ephesian Elders, where he tells them that they will see his face no more. This appears to be a subtle hint from the author that Paul is already Dead when it is being Written. (Acts 20:17-25; 28:30-31.) In the end, Asia was Paul's Waterloo.

The Omissions in Acts therefore Testify to the Bitter Cult Wars between James, the 12, the Seven, and Paul's Cults at the very Beginning of Christianity. Perhaps the author Omitted John's Asian conflict with Nicolas because he did not like him. In his earlier Gospel of Luke, the author paints a very sordid and unflattering picture of John and his Brother that does not appear in the other Gospels:

“And when his Disciples James and John saw this [the Samaritans did not Receive him], they said, Lord, Wilt thou that we Command Fire to come down from Heaven, and Consume them, even as Elijah did? But he turned, and Rebuked them, and Said, Ye know not what manner of Pneuma ye are of. For the Son of Man is not Come to Destroy Men's Lives, but to Save them. And they went to another village.”
Luke 9:54-56

It is clear from this account that John was not very open to the message of Universal Salvation. That he continued to be in the Wrong manner of Pneuma can be inferred from his notions of the Unspent Wrath and the Judgment of God, as well as the Second Death and Lake of Fire, which are central themes in his Book of Revelation. Ironically, John gives away the Truth that Christ Abolished Hell on the Third Day by Inventing the Idea of a Second Death and a Lake of Fire to replace the Classical Sheol, which is destroyed in the Lake of Fire. (Revelation 20:11-15.)

No wonder Jesus Rebuked John and his Brother for having this manner of Pneuma. His Rebuke is very similar to the Rebuke of Peter, when Jesus called him “Satan.” (Matthew 16:23.)

Furthermore, the Gospels paint John as a Selfish Power-Tripper that did not like Sharing Authority with Rival Groups. (Mark 9:38-40; Luke 9:49-50.) He and his brother James, under influence from their mother, Mrs. Zebedee (Salome?), did not like Sharing Authority even in their own

Cult. They wanted to Rule with Christ at his Right and Left Hand and this caused a Division between them and the other Ten. (Matthew 20:20-24; Mark 10:35-41.)

Surely, John -- who hated Sharing Authority with Nicolas so much he was willing to Condemn him and his Cult to Eternal Punishment in the Lake of Burning Fire -- would not want to have anything at all to do with Paul. Oh, sure, he was willing to Give Paul the Right Hand of Fellowship at the Summit, but only as long as Paul Stayed the Hell Out of Asia.

Perhaps it was the Intention of the author of Acts, by making all of the Omissions listed above, to Cover Up the Disputes between James, Peter, John, and Paul, in order to Advance whatever Cult Goal he was working towards after Paul's Death. If this was his Intent, he did a Masterful Job of it. The fact that most readers of the New Testament today read the Letters of Paul in Light of the Book of Acts shows how successful he was. After all, if the Letters of Paul stood by themselves outside of the Higher Context, they would be Heretical.

M. Paul the Heretic.

The Cult War between Paul and James came to an even greater head in Jerusalem, when Paul brought in the Offering of the Great Bounty of the Gentiles into the City to share with the Poor Believers, pursuant to Paul's Hand Shake Agreement with the Pillars. (Romans 15:25-27; Galatians 2:10.) Although Paul probably saw himself Fulfilling the Prophecy of Isaiah 66:19-20, he worried that the Offering would not be Accepted by the Jerusalem Church. (Romans 15:31.) From the account of his meeting with James in Acts, we see that he had good reason to worry. (Acts 21:18-26.)

Not surprisingly, except for what may be an oblique reference to the Offering in a later speech of Paul, it is Omitted altogether in Acts. (Acts 24:17.) Instead, the author tells us that after the Riot in Ephesus, Paul returned to Macedonia and then to Greece. (Acts 20:1-2.) While there he decided to sail for an unknown reason to Syria. However, because a group of Jews were Laying in Wait for him, he changed his mind and decided to catch a ship out of Macedonia instead. And for some further unknown reason, a group of Gentiles from each of his Churches, including the author from Philippi,

accompanied Paul on this journey. (Acts 20:3-4.)

When Paul's ship gets near Asia he will not let it stop because for some unknown reason he has now decided to go to Jerusalem for Pentecost, the Anniversary of the Jerusalem Church. (Acts 20:16; cf., 2:1-4.) He meets with the Ephesian Elders briefly in Miletus and tells them that they will see his face no more because in every town he has visited it has been Prophesied that Bonds and Afflictions await him in Jerusalem. (Acts 20:17-23.) Paul Warns them that Grievous Wolves will take over their Church and Pervert the Gospel after his Death, or, as he calls it, his Departing. (Acts 20:29-30.) He had good reason to Believe this for even though the Elders all Wept and Sorrowed that they would see his face no more, it is likely that most of them Abandoned Paul at his trial in Rome. (Acts 20:37-38; 2 Timothy 1:15-18 .)

When Paul's Caravan finally arrives in Caesarea, they stay with Philip, one of the Seven, and his daughters, who are Prophetesses. Another Prophet, Agabus, who had Correctly Predicted a World-Wide Famine years earlier, arrives and Predicts that Paul will be Bound and Delivered into the hands of the Gentiles if he goes to Jerusalem. (Acts 11:28; 21:8-11.) Paul does not care. Nothing can stop him from going to the Feast. (Acts 21:12-14.)

Here is where the Art of the author of Acts comes into play. He is Repeating a Theme he Developed in his Gospel of Luke, creating a Passion of Paul Scenario like the Passon of Christ Scenario, where Jesus, knowing his Fate, steadfastly set his face towards Jerusalem at Passover. (Luke 9:51.) Thus, unable to prevent Paul from going, the Caravan packs up in Carriages and heads off for the Holy City. (Acts 21:15-17.)

Finally, Paul's Fear that James would not Accept the Offering of the Gentiles comes true. (Romans 15:16; Acts 21:18-25.) Since James had become King of the Regenerated Israel under the Restored Tabernacle of David, the constituency of the Jerusalem Church had changed remarkably. It was now filled with thousands of Zealots for the Law of Moses and they were very disturbed about the Outrage Paul's Gospel was causing around the world. Remarkably, James' Report of the Alleged

Rumors about Paul's Gospel that he wants Paul to Renounce contain the same Teachings that are found in Paul's Letters. Perhaps the author was Hoping that none of Paul's Letters would survive to Contradict him.

Welshing on his Handshake Deal with Paul at the Summit (Galatians 2:9-10), James Demands that Paul Prove the Lie of the Report by Commanding him to Pay for the Vows of several Nazarite Candidates under the Law of Moses. Moreover, Paul is Ordered to Adopt the New Rules of Acts 15 for all of his Churches.

The first part of the Order may seem innocuous at first, but when it is understood that Paul's Role demanded that he be involved in Animal Sacrifice for Sin, the picture turns Dark and Ugly. (Numbers 6:1-21; Acts 21:26.) Nothing Demonstrates the Evil of the Antichrist more than this Commandment for it was nothing less than a Diabolical Temptation for Paul to Blaspheme his own Faith Only Gospel. It was Equivalent to Satan's Temptation of Christ in the Wilderness.

Under Paul's Gospel of Universal Salvation, there was no need for any Further Sacrifice for Sin. (Romans 6:10.) In Light of the Reconciliation on the Cross (Romans 5:11), Sacrificing Animals in the Temple would be Apostasy, showing a Lack of Faith in the Universal Reconciliation. The author of Hebrews sure viewed it this way. (Hebrews 7:11-12,15-18; 8:1-18; 9:11-15; 10:4-10.)

And yet, according to the author of Acts, Paul was more than willing to Commit Apostasy in order to be Accepted by James. Such an Assertion in the face of everything we know about Paul from his Letters, Attests to the fact that Paul must have been Dead and out of the way and Unable to Resist or respond when it was Written.

Why would the author of Acts, the Apostle of Philippi, Abandon the Truth on this Issue? Was he Forced to make some kind of Devil's Bargain with the Antichrist James in order to Survive the Persecution that broke out after Paul's Execution? Probably. The Roman world was in turmoil for all Jews and Jewish Cults during the four years between Paul's Execution and the War with Rome which broke out in 66 A.D. Before Paul's Execution, Christianity was still a Jewish Cult.

It is likely that Acts was written during this time, as well as the Pastorals, which Evidence the desperate need of Timothy and Titus to Strengthen their Authority over their own Cults under the Threat of Roman Persecution.

Anyway, according to the author of Acts, Paul goes to the Temple in Obedience to James and is just about to Pay for the Animal Sacrifices for Sin -- is just about to Give in to the Temptation of Apostasy -- when all Hell breaks loose:

“And when the Seven Days were almost ended, the Jews which were of Asia, when they saw him in the Temple, Stirred Up all the people, and Laid hands on him, Crying Out, Men of Israel, Help: this is the man, that Teacheth All Men Every Where against the people, and the Law, and this Place: and further brought Hellenes also into the Temple, and hath Polluted this Holy Place. (For they had seen before with him in the City Trophimus an Ephesian, whom they supposed that Paul had brought into the Temple.)

“And all the City was Moved, and the people ran together: and they Took Paul, and Drew him Out of the Temple: and Forthwith the Doors were Shut.” Acts 21:27-30

One would wish that the Shutting of the Temple Doors would have Freed Paul’s Gospel once and for all from the Law of Moses, but the author would not have anything to do with such an idea. Instead, the Romans soldiers guarding the Temple Save Paul from the Murderous Mob and take him into Protective Custody.

Note the Accusations that were made against Paul. As we have seen previously, the fact that Luke goes out of his way to Deny something, usually means it is True. Paul had been seen in the City with Trophimus, an Uncircumcised Asian Hellene. Trophimus, along with Tychicus, was an important Partner in Paul’s Asian Ministry. Later, just before Paul’s Trial in Rome, Paul had left him sick in Miletus, the city where Paul had paid his Farewells to the Ephesian Elders. (Acts 20:4,17-38; 2 Timothy 4:20; Ephesians 6:4; Colossians 4:7; Titus 3:12.)

A Sign, Enforced by the Roman Government on Punishment of Death, Warned Uncircumcised Gentiles against entering that part of the Temple Reserved for Jewish Males. It is inferred that Paul was being Accused of Breaking this Law by bringing Trophimus inside that part of the Temple. Such an Act would have Demonstrated Once and for All that the Law of Moses had been Disannulled and

that a New Aion of Mercy and Grace had Dawned. The Temple would no longer be a House of Sacrifice, but a House of Mercy and Prayer.

Is it likely that Paul would do such a thing? Yes, it is. After all, Christ had already Cleansed it. Paul would have been Demonstrating his Belief in that Truth, in his Belief that the Resurrection had Changed the Customs, as both he and Stephen were Accused of Teaching. (Cf., Acts 6:14; 21:21.)

It would also explain why Paul was in the Temple when the Riot began, especially if we Outright Dismiss the Incredible Reason given in Acts. It would also explain why most of Paul's followers in Asia Abandoned him at his Trial in Rome. Aquila and Prisca may have stuck their necks out for Paul in the past, but how many more of his followers were willing to do so now? After all, the Act of taking Trophimus into the Temple was part of the formal charges Against Paul when he Appeared before the Roman Governors Felix and Festus:

“And when he was called forth, Tertullus began to Accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this Nation by thy Providence, we accept it always, and in all places, Most Noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I Pray thee that thou wouldst Hear us of thy clemency a few words.

“For we have Found this man a Pestilent Fellow, and a Mover of Sedition among all the Jews throughout the world, and a Ringleader of the Heresy of the Nazarenes: who also hath gone about to Profane the Temple: whom we Took, and would have Judged According to our Law.

“But the Chief Captain Lysias came upon us, and with Great Violence Took him Away out of our hands, Commanding his Accusers to come unto thee. And the Jews also Assented, saying that these things were so.” Acts 24:2-9

“And when he [Festus] had tarried among them more than ten days, he went down to Caesarea; and the next day Sitting on the Bema Commanded Paul to be Brought. And when he was come, the Jews which came down from Jerusalem stood round about, and Laid many and Grievous Complaints Against Paul, which they could not Prove.

“While he answered for himself, Neither against the Law of the Jews, neither against the Temple, nor yet against Caesar, have I Offended any thing at all. But Festus, willing to do the Jews a Pleasure, answered Paul, Wilt thou go up to Jerusalem, and there be Judged of these things before me? Then said Paul, I Stand at Caesar's Bema, where I ought to be Judged: to the Jews have I done no Wrong, as thou very well knowest. For if I be an Offender, of have Committed any thing Worthy of Death, I Refuse not to Die: but if there be none of these things whereof these Accuse me, no man may Deliver me unto them. I Appeal to Caesar.” Acts 25:6-11

Paul said that the Jewish Leaders would have been Unable to Prove their Case against him. Since Paul eventually had his Trial at Caesar's Bema, the Accusation that he was Causing Sedition against the Roman Empire, Evidenced by the Riot in Ephesus, and then by the Riot in Jerusalem, would have been the Strongest against him. That the Riot in Ephesus was part of the charges against him is Evidenced by the fact that Aristarchus of Thessalonica, who played a major role at the Riot, was with Paul and the author when they sailed for Rome from Caesarea. (Acts 19:29; 27:2.) Paul, when he was under House Arrest in Rome, called Aristarchus his "fellow prisoner." (Colossians 4:19.)

Paul Appealed to Caesar because he was confident that he, as a Roman Citizen, would get a Fair Trial in Rome, but he was counting on his Witnesses in order to Prevail. Unfortunately, his Witnesses were primarily from Asia, and most of them Abandoned him at the Preliminary Hearing. (2 Timothy 1:15.)

Unfortunately, we do not have an alternative account from Paul regarding his Reception with James, Felix, Festus, and, except for a few comments following his Preliminary Hearing, Caesar. One thing is clear, however: the fact that Paul was facing Trial after his Preliminary Hearing meant that he was Held to Answer, that is, there was Sufficient Evidence to show that a Crime had been Committed and that it was likely Paul who had Committed it.

Of course, we will never know for sure what happened because if Paul ever did write down his account of the Events, it is lost now. And there would have been a good reason for losing it. It would have Betrayed the Antichrist Lie of the author of Acts that Paul had Agreed to Adopt the New Rules for his Churches. Without such an account, there was nothing to stop the Spread of the New Rules through Paul's Churches after his Death, especially if they were Supported by the Cult Propaganda of the Book of Acts.

This is why Paul's Opposition to the New Rules of the Antichrist James, as related in the following accounts, are read with little effect by Orthodox Believers today:

"Wherefore if ye be Dead with Christ from the Stoichea [Legal Elements] of the Kosmos, why, as though Living in the Kosmos, are ye Subject to Ordinances,

(Touch not; Taste not; Handle not; which All are to Perish with the Using;) after the Commandments and Doctrines of Men?” Colossians 2:20-23a

“Now the Pneuma Speaketh Expressly, that in the Latter Times some shall Depart from the Faith, giving heed to Seducing Pneumas, and Doctrines of Daimons; speaking Lies in Hypocrisy; having their Conscience Seared with a Hot Iron; Forbidding to Marry, and Commanding to Abstain from Food, which God hath Created to be Received with Thanksgiving of them which Believe and know the Truth.” 1 Timothy 4:1-4

“O Foolish Galatians, who hath Bewitched you, that ye should not Obey the Truth, before whose eyes Jesus Christ hath been Evidently Set Forth, Crucified among you? This only would I learn of you, Received ye the Pneuma by the Works of the Law, or by the Hearing of Faith? Are ye so Foolish? having Begun in the Pneuma, are ye now Made Perfect in the Flesh?” Galatians 3:1-3

How were the Galatians Bewitched? Surely the teaching of the Unforgiveable Sin and the New Rules of James must have had something to do with it. After Paul was Arrested and virtually “out of the way,” his Discreditation continued unabated. Even close friends, like Demas, Abandoned him. (2 Timothy 4:10.) The real Luke may have stood by Paul bravely to the end, but the author of Luke/Acts did not, obviously Abandoning Paul’s Faith Only Gospel for the Party Line of James the Antichrist.

The only things that kept Paul’s Writings Alive in the Church after the Victory of the Antichrist Gospel were the Death of James, the Destruction of Herod’s Temple, and the Second Coming of Jesus Christ in his Pneuma. Even then, it was not until the Second Century A.D. that Paul’s Writings were once again taken seriously in Rome. And perhaps that was only for the reason, according to the Great Heretic Marcion, that the Writings had been so butchered and edited, they had become more amenable to Orthodox Dogma.

Marcion was probably right. His Analysis receives very Strong Support when we Rightly Divide the Countless Contradictions in Paul’s Letters.

Thus, the stark difference between the Gospel as Preached by Paul and the Other Gospel Preached by James turned into a vicious Life-and-Death conflict. James and all the other Antichrist Cult Leaders knew that Paul’s Gospel of the Glorious Liberty of the Free Sons of God, if taken

seriously by Believers, would Undermine all Authority in the Cults. On this issue alone, we can easily imagine, not just the Asians, but all of the Cult Leaders Abandoning Paul in the end. Their continued existence depended upon it.

N. No Firmer Foundation.

The Antichrist Gospel Condemns Sinners for Sin and Threatens them with Eternal Punishment. However, this is not the Fault of the Sinner. It is the result of Sin and Death in the Kosmos. The Sinner's Free Will Choice has nothing to do with his Condemnation under Adam. Sinners are not Free to Accept or Reject their Condemnation under Adam. They are just as not Free to Accept or Reject their Salvation under Christ. Without the Righteousness that is without the Law, the Ungodly would be Hopeless in their Ignorance. Paul's Salvation is the Sign of the Universal Salvation of All Sinners, Sure Evidence that God has Fulfilled his Express Will in Christ.

There can be no Firmer Foundation for the Eternal Temple of Antinomian Universalism than the Express Will of God. The Good News Victory of Antinomian Universalism is the Good News Victory of the Will of God. The Express Will of God is for Abounding and Unconditional Grace for All Things. Any teaching or doctrine that Limits this Grace is Antichrist.

III THE PORCH

The Porch is attached to the front of the Eternal Temple. The Scriptures that Support the Porch are largely from the Psalms and the Prophets and comprise many of the Scriptures Paul used when he Preached his Gospel, since it was "according to the Scriptures." (Romans 1:2; 3:21; 1 Corinthians 15:3-4.) Since there was no official Cult New Testament at this time, the only Scriptures recognized by Paul's Cult were those from the Old Testament, the Hebrew Bible.

A. The Prophecies.

We will begin our study of the Porch with the Prophecies that Express God's Intent to Ransom Sinners from Death and Destroy Hell:

“Come, and let us Return unto YHWH: for he hath Torn, and he will Heal us; he hath Smitten, and he will Bind us Up. After Two Days will he Revive us: in the Third Day he will Raise us Up, and we shall Live in his Sight....I will Ransom them from the Power of Sheol; I will Redeem them from Death: O Death, I will be thy Plagues; O Sheol, I will be thy Destruction: Repentance will be Hid from mine Eyes.” Hosea 6:1-2; 13:14

“He will Swallow Up Death in Victory; and Lord YHWH will wipe away tears from off All faces....Thy Dead Men shall Live, Together with my Dead Body shall they Arise. Awake and Sing, ye that Dwell in Dust: for thy Dew is as the Dew of Light, and the Earth shall Bring the Rephaim to the Birth.” Isaiah 25:8a; 26:19

“Thou hast Ascended on High, thou hast Led Captivity Captive: thou hast Received Gifts for Men; Yea, for the Rebellious also, that YHWH Elohim might Dwell among them.” Psalm 68:18

Note the Victorious Triumphant nature of these three Scriptures. They highly influenced the thought of Paul. The fact that Christ Rose from the Dead on the Third Day was a Fundamental Element of his Gospel. (1 Corinthians 15:1-4.) He quotes from the Scriptures above almost word for word in his Letters:

“So when this Corruptible shall have Put On Incorruption, and this Mortal shall have Put On Immortality, then shall be brought to pass the Saying that is Written, Death shall be Swallowed Up in Victory. O Death, where is thy Sting? O Hades [Sheol], where is thy Victory? But Thanks be to God, which Giveth us the Victory through our Lord Jesus Christ.” 1 Corinthians 15:55-57

“But unto Every One of us is Given Grace according to the Measure of the Gift of Christ. Wherefore he Saith, When he Ascended Up on High, he Led Captivity Captive, and Gave Gifts unto Men. (Now that he Ascended, what is it but that he also Descended first into the Lower Parts of the Earth? He that Descendeth is the same also that Ascended Up far Above All Heavens, that he might Divinely Fill All Things.)” Ephesians 4:7-10

Hosea Prophesied that God’s Promise to Ransom those in Sheol after Three Days was without Repentance. This means that not only has God Promised to do something, he has also Promised that he will never Change his Mind about it. This means that is impossible for any Sinner to Perish for Sin. The Ransom Price for All Sinners was Paid in Full. All Punishment and Judgment for Sin was Suffered by Christ on the Cross.

This also means that a person’s response to the Good News is irrelevant vis-a-vis his or her own Salvation. Salvation was accomplished outside of the Infirm human Free Will and it is

impossible for the Infirm human Free Will to have anything to do with Changing it. It is impossible for a Sinner to Accept or Reject this Salvation. It is already Accomplished. It is already a Done Deal. If it is Rejected by a Sinner, it makes absolutely no difference. All Sinners are Justified in Christ whether they like it or not.

Not even God's Great Respect for the Infirm human Free Will can Change this. And just as it is impossible for the Infirm human Free Will to attain Righteousness by its own Works, so it is even more impossible for it to effectively Reject Righteousness once it has been Imputed.

Hosea's Promise of Universal Ransom for All the Dead in Sheol is also a Promise that God will Destroy Sheol. This thought was central in the Mind of Christ, who Prophesied that his Church would Break Down the Gates of Hell and Free its Captives. (Matthew 16:18; 20:28.) Since Hell was to be Destroyed at the Resurrection by the Promise of God without Repentance, the doctrine of Eternal Hell for Unrepentant Sinners is clearly Antichrist and is to be Rejected as Evil.

B. The Rephaim.

We can see the Fulfillment of God's Express Will in the vivid imagery of Isaiah, who paints us a picture of God Swallowing Up Death in Victory, just like the Big Fish Swallowing Up Jonah. In Isaiah, this occurs when All the Dead and the Rephaim Rise with the Dead Body of someone Speaking in the First Person. For now, we will call this Person Isaiah's Mystery Man.

The Rephaim/Nephilim were the Spawn of Angels and human women ("the Daughters of Men"); they were the Divine Kings of Old, Men of Giant Stature and Renoun. (Genesis 6:1-4.) The Sumerian/Akkadian King Gilgamesh was one of them, reported to be 16 feet tall. ("The Epic of Gilgamesh," Ancient Near Eastern Texts Relating to the Old Testament, ed. by James B. Pritchard [Princeton: Princeton University Press, 3d, 1969].) The Canaanite/Phoenician King Daniel, known for his Wisdom, was another. ("The Tale of Aqhat," id.; cf., Ezekiel 28:3.)

Sexual intercourse between Angels and human women was regarded as a Great Sin, and as the result of it, the Angels who Sinned were Cast Down into the very Bottom of Sheol in a place called

Tartarus, where they were Kept in Chains of Darkness, waiting for the Judgment at the End of the Aion. (Matthew 12:40; Ephesians 4:9; Philippians 2:10; 1 Peter 3:19-20; 2 Peter 2:4-5; Jude 6.) Both Sheol and Tartarus were imagined as a Dark Prison House in the Lower Parts of the Earth. Since these Angels were not Mortal, they were Alive, not Dead, when they were Cast Down and Imprisoned. This is why they were Chained. However, their Spawn, the Rephaim/Nephilim, were quite Mortal.

When the Rephaim Died, they Died like men and went to the same place as the human Dead: Sheol. (See, e.g., Job 26:5-6; Psalm 88:10-11; Proverbs 2:18; 9:18; 21:16; Isaiah 14:9-15; 26:14,19.) The Rephaim/Nephilim existed on Earth both before and after the Flood of Noah. It is not made clear in Scripture whether they were ever totally eliminated from the Earth. After the Flood, they still walked the Earth in the Days of Moses, the Judges, and David.

Goliath of Gath and his four sons were all Rephaim. (2 Samuel 21:15-22.) David defeated the Philistines twice in the Valley of the Rephaim. (2 Samuel 5:17-25.) Absalom, the son of David, may have had Rephaim blood, for his mother was the daughter of a Geshurite King with a Rephaim name: Talmai. (2 Samuel 3:3.) Talmai had been an infamous Rephaim slain by Caleb at the time of the Conquest. (Numbers 13:22; Joshua 15:14; Judges 1:1 - 21:15-22.) Geshur and Argob were part of the Kingdom of Bashan, which was known as the Land of the Rephaim. Its King, Og, was a Rephaim, who slept in a bed nine cubits long and four wide at the time Moses Slew him. (Deuteronomy 3:3-14.) That would have made Og over 13 feet tall.

We get a hint of the Mortality of the Rephaim in Isaiah 14, where the King of Babylon, a Divine King -- that is, one who traced his bloodline back to the gods or elohim, like the Rephaim -- is mocked and taunted with the idea that the Divine Kings before him are waiting for his arrival in Sheol:

“Sheol from Beneath is Moved for thee to meet thee at thy coming: it Stirreth Up the Rephaim for thee, even all the Chief Ones of the Earth; it hath Raised Up from their Thrones all the Kings of the Nations. All they shall speak and say unto thee, Art thou also become Weak as we? Thy pomp is brought down to Sheol, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

“How art thou Fallen from Heaven, O Bright One, Son of the Morning! how art thou Cut Down to the Ground, which didst Weaken the Nations! For thou hast said in thine heart, I will Ascend into Heaven, I will Exalt my Throne Above the Stars of

God: I will Sit also upon the Mount of the Congregation, in the Sides of the North: I will Ascend Above the Heights of the Clouds; I will be like Elyon.

“Yet thou shalt be Brought Down to Sheol, to the Sides of the Pit.” Isaiah 14:9-15

As Isaiah Propheesied, the Rephaim will also Rise when the human Dead, together with the Dead Body of Isaiah’s Mystery Man, Rise from Sheol.

C. Isaiah’s Mystery Man.

To Reveal the Identify of Isaiah’s Mystery Man, we must piece together various portions of Isaiah’s Prophecies. For example, early in the Book, Isaiah, whom we will assume was from the House of David, saves the House of David by Impregnating a Virgin Prophetess (the Old Testament “Virgin Birth”) to Guarantee an Heir to the Throne. (Isaiah 7-9.) The son born of this Hieros Gamos (they were not Married) becomes Hezekiah, whom Isaiah calls “Immanuel.” Hezekiah is then Adopted by the Davidic King Ahaz as his own son. (Id.; cf., 2 Kings 18:2 & Isaiah 8:1-3: note that the father of the Virgin was present during the Hieros Gamos as a Witness.) Isaiah then states that a Future Successor of David will play a Great Role in the Salvation of Israel and the Gentiles:

“And there shall Come Forth a Rod out of the Stem of Jesse, and a Branch shall Grow Out of his Roots: and the Pneuma of YHWH shall Rest upon him, the Pneuma of Wisdom and Understanding, the Pneuma of Counsel and Might, the Pneuma of Knowledge and of the Fear of YHWH....And in that Day there shall be a Root of Jesse, which shall Stand for an Ensign of the People; to it shall the Gentiles Seek: and his Rest shall be Glorious.” Isaiah 11:1-2,10

Isaiah thus Identifies his Mystery Man as a Descendent of David. The House of David, to wit, the Davidic Kingship, was known as God’s “Servant.” (See, e.g., 2 Samuel 3:18; 7:5-29; Psalm 78:70; 89:3-39.) His Reigning Descendents Inherited this Title. This provides an enormous Clue in solving the Mystery:

“Behold my Servant, whom I Uphold; mine Elect, in whom my Soul Delighteth; I have Put my Pneuma upon him: he shall Bring Forth Judgment to the Gentiles....I YHWH have Called thee in Righteousness, and will Hold thine hand, and will Keep thee, and Give thee for a Covenant of the People, for a Light of the Gentiles; to Open the Blind Eyes, to Bring Out the Prisoners from Prison, and them that Sit in Darkness Out of the Prison House.” Isaiah 42:1,6-7

“The Pneuma of the Lord YHWH is upon me; because YHWH hath Made me Christ to Preach Good News to the Meek; he hath Sent me to Bind Up the Broken-hearted, to Proclaim Liberty to the Captives, and the Opening of the Prison to them that are Bound.” Isaiah 61:1

The word “Christ” is from the Greek for “Anointed One” (or from the Hebrew: messiah; John 1:41). To Anoint someone means to Make them an “Anointed One.” Thus, to Anoint someone means to “Make them Christ.” “YHWH’s Anointed One” was another Name for the King of Israel. (See, e.g., 1 Samuel 10:1; 12:3; 16:6; 2 Samuel 19:21; Psalm 2:2; 45:7; 89:20-51; 132:10,17.) Saul was the first Christ King of Israel, but his Dynasty failed. When the Prophet Samuel Anointed David as King of Israel, that is, “Made him Christ” in order to replace Saul, the Pneuma of YHWH Came upon him:

“Then Samuel took the Horn of Oil, and Made him Christ in the midst of his brothers: and the Pneuma of YHWH Came upon David from that day forward. So Samuel rose up, and went to Ramah. But the Pneuma of YHWH Departed from Saul, and an Evil Pneuma from YHWH Troubled him.” 1 Samuel 16:13-14

David’s Christ Kingship was later Transferred to his son, Solomon:

“So Zadok the Priest, and Nathan the Prophet, and Benaiah, the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to Ride upon King David’s Donkey, and brought him to Gihon. And Zadok the Priest took an Horn of Oil out of the Tabernacle, and Made Solomon Christ. And they blew the trumpet: and all the people said, Elohim Save King Solomon.” 1 Kings 1:38-39

Isaiah tells us that the Pneuma of YHWH, associated with the Christ Kingship of the House of David, will also Come Upon his Prophesied Mystery Man, the Servant of YHWH. Thus, the concept of Servant and Pneuma link Isaiah’s Mystery Man with the Rod from the Stem of Jesse mentioned earlier. Furthermore, the concepts of “Bringing Light to the Gentiles and Salvation to the People,” and most particularly, the “Saving of the Prisoners from the Darkness of the Prison House,” that is, Sheol, is also linked to the Rod of the Stem of Jesse.

D. The Suffering Servant.

We know that the Dead Body of the Mystery Man will Rise with All the Dead when God Destroys Sheol, but it is not until the famous passage known as the “Suffering Servant,” that Isaiah tells us how the Mystery Man Dies before he Rises:

“Behold, my Servant shall Deal Prudently, he shall be Exalted and Extolled, and be Very High....Surely he hath Borne our Grievs, and Carried our Sorrows: yet we did esteem him Stricken, Smitten of God, and Afflicted. But he was Wounded for our Transgressions, he was Bruised for our Iniquities: the Chastisement of our Peace was upon him; and with his Stripes we are Healed.

“All we like sheep have gone astray; we have turned Every One to his own way; and YHWH hath Laid On him the Iniquity of us All.

“He was Oppressed, and he was Afflicted, yet he opened not his mouth: he is brought as a Lamb to the Slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

“He was taken from prison and from judgment: and who shall Declare his Generation? for he was Cut Off out of the Land of the Living: for the Transgression of my People was he Stricken. And he made his Grave with the Wicked, and with the Rich in his Death; because he had done no Violence, neither was any Deceit in his mouth.

“Yet it Pleaseth YHWH to Bruise him; he hath Put him to Grief: when thou shalt Make his Soul an Offering for Sin, he shall See his Seed, he shall Prolong his Days, and the Pleasure of YHWH shall Prosper in his Hand.

“He shall See of the Travail of his Soul, and shall be Satisfied: by his knowledge shall my Righteous Servant Justify Many; for he shall Bear their Iniquities.

“Therefore will I Divide him a Portion with the Great, and he shall Divide the Spoil with the Strong; because he hath Poured Out his Soul unto Death: and he was Numbered with the Transgressors; and he Bare the Sin of Many, and Made Intercession for the Transgressors.” Isaiah 52:13; 53:4-12

Isaiah is not ambiguous: the Mystery Man is to Die as a Sacrifice for Sin and somehow Survive to See his Generation. For the Depiction of the Suffering, it is probable that Isaiah relied on Psalm 22, written by King David, since in it David described his own Suffering:

“My El, my El, why hast thou Forsaken me? Why art thou so far from Helping me, from the words of my roaring?...

“I am Poured Out like Water, and all of my bones are out of joint: my heart is like wax: it is melted in the midst of my bowels. My Strength is dried up like a potsherd: and my tongue cleaveth to my jaws; and thou hast Brought me into the Dust of Death. For dogs have Compassed me: the Assembly of the Wicked have Inclosed me: they Pierced my hands and my feet.

“I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture.” Psalm 22:1,14-18

That the Mystery Man would Die, that is, be Cut Off, especially by Piercing, was further popularized in Daniel and Zechariah:

“And after Threescore and Two Weeks shall the Christ be Cut Off, but not for himself.” Daniel 9:26a

“And I will Pour upon the House of David, and upon the inhabitants of Jerusalem, the Pneuma of Grace and of Supplications: and they shall Look upon me

whom they have Pierced, and they shall Mourn for him, as one Mourneth for his Only Son, and shall be in Bitterness for him, as one that is in Bitterness for his Firstborn....

“In that Day there shall be a Fountain Opened to the House of David and to the inhabitants of Jerusalem for Sin and Uncleanness...

“And one shall say unto him, What are these Wounds in thine hands? Then he shall answer, Those with which I was Wounded in the House of my Friends.”
Zechariah 12:10; 13:1,6-7

The Prophecies tell us plainly that a Future Descendent of David would Die for Sin by being Pierced. When we piece together these Prophecies with those regarding the Mystery Man Rising from Sheol with the Dead and the Rephaim, and then Ascending on High, all of the pieces fit into place.

It is no wonder that Paul associated these Prophecies with the Death and Resurrection of our Lord Jesus Christ. Even the author of Acts gives us a vivid portrait of how the “Suffering Servant” was used by Early Preachers of the Gospel in the story of the Ethiopian Eunuch, who just happened to be reading this passage in his Chariot when Philip the Evangelist, of the Seven, passed by. (Acts 8:26-39.) All Philip had to do was describe the manner in which Christ was Killed vis-a-vis the Suffering Servant, and the Eunuch Believed instantly!

The “Suffering Servant” was also highly regarded by Christ himself, since, from the following passages we can see that he must have had a pretty good idea of what was in store for him, even if his own Disciples did not:

“Then Charged he his Disciples that they should Tell no man that he was Jesus the Christ. From that time forth began Jesus to show unto his Disciples, how that he must go unto Jerusalem, and Suffer many things of the Elders and Chief Priests, and Scribes, and be Killed, and be Raised Again the Third Day.

“Then Peter took him, and began to Rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an Offense unto me: for thou Savorest not the Things that be of God, but those that be of men.” Matthew 16:20-23

“But Jesus called them unto him, and said, Ye know that the Archons of the Gentiles Exercise Dominion over them, and they that are Great Exercise Authority upon them. But it shall not be so among you: but whosoever will be Great among you, let him be your Minister; and whosoever will be Chief among you, let him be your Servant: even as the Son of Man came not to be Ministered unto, but to Minister, and to Give his Life a Ransom for Many.” Matthew 20:25-28

The idea of a Ransom for Many may have been far from Peter's mind before the Resurrection, but the idea of a Ransom for All was in the forefront of Paul's mind afterwards:

“I Exhort therefore, that, First of all, Supplications, Prayers, Intercessions, and Giving of Thanks, be made for All Men. For Kings, and for All that are in Authority; that we may Lead a Quiet and Peaceable Life in all Godliness and Honesty.

“For this is Good and Acceptable in the Sight of God our Savior; who Will have All Men to be Saved, and to Come unto the Knowledge of the Truth. For there is One God, and One Mediator between God and Men, the Man Christ Jesus; who Gave himself a Ransom for All, to be Testified in Due Time.” 1 Timothy 2:1-6

The Ultimate Sacrifice of the Servant of YHWH was to Offer himself as the Final Payment for All Sin. His Death was to be a Perfect Ransom, a Ransom that Justified All Sinners Forever. A Ransom that Totally Satisfied God, the Creditor-Holder of the Sin-Debt. All of the Wrath and Judgment of God for Sin was Exhausted on the Cross. That is why it is now impossible for any Sinner to be Punished for Sin in Hell. Christ has already been Punished for Every Sinner's Sin, as well as for the Entire Sin of the Kosmos.

E. The Sure Mercies of David.

The Ransom for Sin is also a Covenant. YHWH's Servant is to be a Covenant for the people and an Ensign for the Gentiles. In the Death and Resurrection of the Servant of YHWH, the Eternal New Covenant of Father-Son Mercy between YHWH and the House of David was Extended to All Sinners:

“Incline your ear, and Come unto me: Hear, and your Soul shall Live; and I will Make an Eternal Covenant with you, even the Sure Mercies of David.” Isaiah 55:3

Paul Preached his Gospel to the Circumcision of the Synagogue of Antioch Pisidia as the Sure Mercies of David:

“And we Declare unto you Good News, how that the Promise which was Made unto the Fathers, God hath Fulfilled the same unto us their Children, in that he hath Raised Up Jesus Again; as it is also Written in the Second Psalm, Thou art my Son, this Day have I Begotten thee. And as concerning that he Raised him Up from the Dead, now no more to Return to Corruption, he Said on this wise, I will Give you the Sure Mercies of David.” Acts 13:32-34

Are the Sure Mercies of David a Sure Thing? Yes, and the Proof lies in the New Covenant of Eternal Father-Son Mercy between YHWH and the House of David. The Terms of this Covenant are reported in two separate accounts, which are the Two Pillars on the Porch of the Eternal Temple.

IV THE TWO PILLARS

A. Jachin: “He Shall Establish.”

The fullest account of the Eternal New Covenant of Mercy appears in Psalm 89, where the Glory of the House of David is Extolled:

“I will sing of the Mercies of YHWH forever: with my mouth will I Make Known thy Faithfulness to All Generations. For I have said, Mercy shall be Built Up forever: thy Faithfulness shalt thou Establish in the very Heavens.

“I have Made a Covenant with my Chosen, I have Sworn unto David my Servant, Thy Seed will I Establish forever, and Build Up thy Throne to All Generations. Selah....

“Then thou Spakest in Vision to thy Holy One, and Saidst, I have Laid Help upon One that is Mighty; I have Exalted One Chosen out of the People. I have Found David my Servant; with my Holy Oil have I Made him Christ: with whom my Hand shall be Established: mine Arm also shall Strengthen him....

“But my Faithfulness and my Mercy shall be with him: and in my Name shall his Horn be Exalted. I will Set his hand also in the Sea, and his right hand in the Rivers. He shall cry unto me, Thou art my Father, my Elohim, and the Rock of my Salvation. Also I will Make him my Firstborn, Higher than the Kings of the Earth.

“My Mercy will I Keep for him Evermore, and my Covenant shall Stand Fast with him. His Seed also will I Make to Endure Forever, and his Throne as the Days of Heaven.

“If his Children Forsake my Law, and Walk not in my Judgments; if they Break my Statutes, and Keep not my Commandments; then will I Visit their Transgression with the Rod, and their Iniquity with Stripes. Nevertheless my Lovingkindness will I not utterly Take from him, nor Suffer my Faithfulness to Fail.

“My Covenant will I not Break, nor Alter the thing that is Gone Out of my Lips. Once I have Sworn by my Holiness that I will not Lie to David. His Seed shall Endure forever, and his Throne as the Sun before me. It shall be Established forever as the Moon, and as a Faithful Witness in Heaven. Selah.” Psalm 89:1-4,19-21,24-37

The words “Established” and “Strengthen” have been emphasized because they are the Names of the Two Pillars on the Porch of the Eternal Temple. The First Pillar is called Jachin: “He shall Establish.” (1 Kings 7:21.) It was by this Pillar that the Seed of David were Made Christ Kings and also where they made public proclamations. (See, e.g., 2 Kings 11:14; 23:3.) The Name of this Pillar is a Witness to the Steadfastness of the Father-Son Covenant between David and YHWH. It is an

Eternal Covenant of a Special Relationship. We get further glimpses of this Special Relationship in Psalms 2 and 110:

“Why do the Gentiles rage, and the people imagine a Vain Thing? The Kings of the Earth set themselves, and the Rulers take counsel together, against YHWH, and against his Christ, saying, Let us break their bands asunder, and cast away their cords from us.

“He that Sitteth in the Heavens shall Laugh: the Lord shall have them in Derision. Then shall he Speak unto them in his Wrath, and Vex them in his Sore Displeasure.

“Yet have I Set my King upon my Holy Hill of Zion. I will Declare the Decree: YHWH hath Said unto me, Thou art my Son; this Day have I Begotten thee. Ask of me, and I shall Give thee the Gentiles for thine Inheritance, and the Uttermost Parts of the Earth for thy Possession.” Psalm 2:1-8

“YHWH Said unto my Lord, Sit thou at my Right Hand, until I Make thine Enemies thy Footstool. YHWH shall Send the Rod of thy Strength out of Zion: Rule thou in the midst of thine Enemies....

“YHWH hath Sworn and will not Repent, Thou art a Priest Forever after the Order of Melchizedek. The Lord at thy Right Hand shall Strike through Kings in the Day of his Wrath.” Psalm 110:1-2,4-5

This Special Father-Son Relationship not only makes David Christ and Lord, it also makes him a Priest after the Order of Melchizedek. Melchizedek was the High Priest-King of Salem, the Caretaker/Ruler of the Shrine of El Elyon, the Most High God of the Gentiles. In those days, even Abram/Abraham was a Gentile. Salem (from the Hebrew for “Peace”) is where the Gentile Kings Divided the Spoils of War. Melchizedek, as Mediator, got a percentage of the Spoil:

“And the King of Sodom went out to meet him [Abram] after his return from the Slaughter of Chedorlaomer, and of the Kings that were with him, at the Valley of Shaveh, which is the King’s Dale.

“And Melchizedek King of Salem brought forth Bread and Wine: and he was the Priest of El Elyon. And he Blessed him, and said, Blessed be Abram of El Elyon, Possessor of Heaven and Earth: and Blessed be El Elyon, which hath Delivered thine Enemies into thy hand. And he gave him Tithes of all.

“ And the King of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the King of Sodom, I have lift up mine hand unto YHWH, El Elyon, Possessor of Heaven and Earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram Rich: save only that which the young men have eaten, and the Portion of the men which went with me, Aner, Eschol, and Mamre; let them take their Portion.” Genesis 14:18-20

Salem, also called Zion (Psalm 76:2), and Jebus (Judges 19:10-11; 1 Chronicles 11:4-5), was the earlier name of Jerusalem, the Jebusite city. David Captured the “Fort of Zion” in Salem from its previous Jebusite Priest-King, Araunah, and Changed the name of it to the “City of David.” (2 Samuel 5:6-9.) The Dale where Melchizedek Blessed Abram was later called the King’s Dale, after the Davidic Christ Kings. Absalom erected a Pillar for himself in this Dale. (2 Samuel 18:18.) Since Zion was the Shrine of El Elyon, the God of the Gentiles (see, e.g., Luke 8:28; Acts 16:17), which now belonged to David, he Assumed the Priest Kingship Duties after the Order of Melchizedek.

One of David’s first acts in Zion was to Number the people of Israel, a Great Sin. (2 Samuel 24:1.) When the Numbering was complete, David Repented of the Sin and God Gave him the Choice between Three Punishments. (2 Samuel 24:12-13.) He Chose a Three-Day Plague, and on the Third Day, after Killing thousands throughout the land, the Killer Angel of YHWH stood on Mount Morijah with his Sword Raised towards Jerusalem. (2 Samuel 24:14-16.)

David, seeing the Angel, ran to Morijah, which at that time was the Threshingfloor of Araunah, and Interceded for the people, asking YHWH to Punish him and his House instead of the people. (2 Samuel 24:17-18.) It is only then that YHWH Repents of his own Evil and Tells the Angel to Stay his Sword. He also Tells David to Erect an Altar on Morijah that will be the House of YHWH.

Thus, instead of becoming a Sacrifice for his own Sin, David becomes a Priest of YHWH, El Elyon, Intercessor for All of the people of Jerusalem, both Israelites and Gentiles. David buys the land from Araunah at a fair price, then Erects the Altar and makes proper Priestly Sacrifices, thus Expending the Wrath of YHWH. (2 Samuel 24:19-25.) Coincidentally, David Erected this Altar on the same Place where Abraham had Offered up his son Isaac, after YHWH Tempted him to do it. (Genesis 22.) Thus, because it was the same Place that Isaac was Spared when YHWH’s Angel Intervened, and the same Place where YHWH Repented and Stayed the Sword of his Killer Angel, it came to Represent the Place of YHWH’s Mercy. There could not have been a more Perfect Place for the House of YHWH. (Cf., 1 Kings 8:22-53.)

David's Priesthood was Inherited by Blood through Male Descent. We are told that all of David's Sons were Priests. (2 Samuel 8:18.) In fact, we see several of David's Sons Performing Priestly functions as they assert themselves in the history of the House of David. (See, e.g., 2 Samuel 15:10-12; 1 Kings 1:5-9.) Moreover, David's Priesthood was without the Law of Moses. David was not of Aaron. His Priesthood was of a more Ancient and Noble Heritage. He was High Priest-King of El Elyon, the Most High God, the God of the Gentiles. (Genesis 14:18-22; cf., Luke 8:28; Acts 16:17.) In this capacity, David Ruled and Judged the Gentiles under his Authority. (Psalm 2; 110.)

B. Boaz: "He Will Strengthen."

The Second Pillar is called Boaz: "He will Strengthen." Its meaning is a further Promise to Extend what YHWH has Established. The meaning is summarized in a passage from 2 Samuel 7, and occurs after David, as the Priest-King Melchizedek, brings the Ark of the Covenant to Zion into a Special Tabernacle he has Erected for it. (2 Samuel 6:17; 12:20.) This is the Tabernacle of David, his own Private Chapel. It was not the same as the Tabernacle of Moses, which, at that time, was pitched in Gibeon. (2 Chronicles 1:3-4.) However, David soon grew dissatisfied with his Private Chapel. It disturbed him that God was living in a Tent while he lived in a Palace of Cedar, and he desired to Build a House for YHWH that was even Grander than his own.

Unfortunately for David, YHWH had other plans. Through Nathan the Prophet, YHWH told David the Bad News that he would not Build the House. Instead, it would be Built by his Son. But there was also Good News: the Eternal Father-Son Covenant of Mercy would be Extended to his Son:

"And when thy Days be Fulfilled, and thou shalt Sleep with thy fathers, I will Set Up thy Seed after thee, which shall Proceed out of thy Bowels, and I will Establish his Kingdom. He shall Build an House for my Name, and I will Establish the Throne of his Kingdom forever.

"I will be his Father, and he shall be my Son. If he Commit Iniquity, I will Chasten him with the Rod of Men, and with the Stripes of the Children of Men: but my Mercy shall not Depart Away from him, as I took it from Saul, whom I Put Away before thee.

"And thine House and thine Kingdom shall be Established forever before thee: thy Throne shall be Established forever." 2 Samuel 7:12-16

Thus, David did not need to Fear the Future. God Promised to Strengthen the Establishment of his New Covenant of Mercy with the House of David by Extending it to his Seed Forever.

What was it like to live under such a Covenant, where God's Mercy would never Depart? We get a hint in Psalm 32, which was written by King David after he committed Adultery with Bathsheba and Murdered her husband. He wrote it while he was in Deep Despair, perhaps while he was Worshipping in his Tabernacle. (2 Samuel 12:20.) Paul quotes the beginning of this Psalm to the Romans in order to show them the True Nature of the Father-Son Covenant of Eternal Mercy without the Law:

“Even as David also Describeth the Blessedness of the man, unto whom God Imputeth Righteousness without Works, Saying, Blessed are they whose Iniquities are Forgiven, and whose Sins are Covered. Blessed is the man whom God [YHWH] will not Impute Sin.” Romans 4:6-8

We can also see what this Mercy was like in the Reign of King Manasseh, the son of King Hezekiah, regarded as the most Evil Son of David to Reign in Zion. (2 Kings 21:1-18; 2 Chronicles 33:1-20.) God's Mercy Extended over this Evil King for 55 years, making him the Longest Reigning King in the entire Dynasty. (2 Kings 21:1.) Thus, God Allows Sin to Increase so that his Grace will Abound. (Romans 5:20.) God's Promise that his Mercy would never Depart from the House of David was Kept in Full with Manasseh. God is not Slack concerning his Promise: his Mercy is Unconditional and Longsuffering.

As the name Boaz implies, it is through the Strength of YHWH and the Extension of his Eternal Covenant of Mercy, that the Davidic Priest-King, the Christ-Lord, the Son of God, would Reign Forever. So ends the Teaching of the Two Pillars. We are now ready to proceed inside the House of the Eternal Temple itself. Inside this House are the Four Key Scriptures of Antinomian Universalism.

V THE HOUSE

The New Testament's Message of the Universal Salvation for All Sinners is Heralded in Four

Key Scriptures, which are engraved in the four gold overlaid Walls of Cedar inside the House of the Eternal Temple. These Four Key Scriptures are stated so clearly that they demand a Method of Interpretation that Presumes them to mean exactly what they Say, rather than looking at them as Anomalies that must be Interpreted in light of the so-called Higher Context.

Ironically, it is the very fact that these Four Key Scriptures so Radically Contradict Non-Universalist doctrine, to wit, Orthodox Dogma, that their Great Truth stands out so bluntly. In light of the considerable editing and redacting that took place in the New Testament, especially in the Writings of Paul, it is a Miracle that these Four Key Scriptures Survived in their present Truthful state.

A. Key Scripture One: Universal Justification.

“Therefore as by the Offense of One Judgment came upon All Men to Condemnation; even so by the Righteousness of One the Free Gift came upon All Men unto Justification of Life.” Romans 5:18

This Scripture begins with the word “therefore,” thus signifying that it is a conclusion to an argument that Paul is making. It is therefore necessary for us to understand the argument before we can truly understand the conclusion. The argument begins in Chapter 3, where we are told that All humans are Sinners and Worthy of Death. Although the Law of Moses came to Condemn Sin, the rub is that there is no Righteousness for Sinners in it. Humans are without Hope in the Law of Moses.

The only Hope Mankind has is in a Righteousness that is without the Law of Moses. Righteousness means being Right with God. This state is made possible through the Act of Justification, that is, by the Act of being Declared Not Guilty, Blameless, by God himself. It is a Proclamation of Universal Amnesty. If we have been Declared to be Not Guilty, then we are Right with God, and, hence, Righteous and Just. Justification, the result of Reconciliation, Removes the Enmity between God and Man due to Sin.

What we say or do has nothing to do with this Declaration. It is made possible only through the Faith of One Man, Jesus Christ. This needs to be grasped fully: All Sinners are Made Right with God by the Faith of only One Righteous Man, Jesus Christ. This is called Universal Justification:

“Therefore by the Deeds of the Law there shall no Flesh be Justified in his Sight: for by the Law is the Knowledge of Sin. But now the Righteousness of God without the Law is Manifested, being Witnessed by the Law and the Prophets; even the Righteousness of God which is by Faith of Jesus Christ unto All and upon All that Believe: for there is no difference: for All have Sinned, and come Short of the Glory of God; being Justified Freely by his Grace through the Redemption that is in Christ Jesus....

“Where is Boasting then? It is excluded. By what Law? of Works? Nay: but by the Law of Faith. Therefore we Conclude that a Man is Justified by Faith without the Deeds of the Law.” Romans 3:19-24,27-28

It is impossible to be Made Right with God by Obeying the Law of Moses. Righteousness comes only through the Faith of Jesus Christ without the Law of Moses.

Paul tells us next that it was the Faith of Abraham, not his Works, that made him Right with God, and being Right with God is what made Abraham Righteous, that is, Just. Abraham was therefore Justified by Faith. Abraham's Faith was so Great, it made him the Father of Many Nations. However, even Greater than Abraham's Faith, was the Faith of our Lord Jesus Christ, a Faith so Great that it was Imputed to All Sinners for All of their Sins forever, making Christ Jesus the Lord of the Living and the Dead.

B. The Two Categories of Sinners.

Paul tells us that the Righteousness of Christ without the Law of Moses is Imputed to Two Categories of Sinners:

- (1) “unto All,” to wit, All Sinners, Believers and Unbelievers alike; and
- (2) “upon All them that Believe,” to wit, All those Sinners who Believe that Jesus Christ is Lord, thus Distinguishing them from Category (1).

Here is a great irony: even though Paul Divides Sinners into Two Categories, he tells us that there is actually no difference between them because there is one Binding Force that Unites them forever: the fact that they “All have Sinned, and Come Short of the Glory of God.”

How could such a clear teaching about the Two Categories be ignored in Orthodoxy? Simply. Words were Omitted from the Original Text. The Evidence of this is the Three Variations of Romans 3:22 that exist in the oldest manuscripts. (The Greek New Testament, ed. by Aland, et al. [United Bible

Societies, 3d, 1983], p. 536-537, note 4.) The First Variation, the one we have Chosen, appears in the King James Version, but it does not appear in subsequent English Versions:

Variation One: “Even the Righteousness of God which is by Faith of Jesus Christ unto All and upon All them that Believe: for there is no difference.” [KJV]

Variation Two: “Even the Righteousness of God which is by Faith of Jesus Christ unto All them that Believe: for there is no difference.”

Variation Three: “Even the Righteousness of God which is by Faith of Jesus Christ upon All them that Believe: for there is no difference.”

The phrase “Faith of Jesus Christ” has been left in all three variations, but, as mentioned earlier, the English translations subsequent to the King James Version have translated this phrase as “Faith in Jesus Christ.” Other than that, in Variations Two and Three, the First Category of Sinners in Variation One has been Omitted Entirely and Replaced with the Second Category only. Although this Omission conveniently supports the Repent or Perish Gospel, it makes no sense at all since it still posits more than one Category when asserting that “there is no difference.” For there to be “a difference,” there would have to be more than one Category by which to Compare it with. No Distinctions can be made with one category. Thus, the fact that the “there is no difference” phrase survived in all Three Variations betrays the Truth of the Original Text and the Lie of its Omission in Variations Two and Three.

Moreover, the fact that Variation Two begins with “unto,” and Variation Three with “upon,” also betrays the Ghost of the Original Category, which included both of the prepositions for each of the Two Categories. Thus, some Cults chose to Omit the first Category and kept the “unto” and excluded the “upon,” while the others that Omitted the First Category got rid of its “unto” and kept the “upon.”

And that is not the worst of it. The Omission of the First Variation in translations subsequent to the King James Version Contradicts one of the basic rules of manuscript translation. This is the one that states that if two variations Radically Disagree, the one that tends to Oppose later Orthodox Dogma is likely to be the correct one, since it is unlikely that a Cult would change a variation to one

that Contradicted its own teaching.

In this view, those Cults that later Denied the Truth of Universal Salvation Altered their versions of Romans to reflect their teaching. In those places where a Contradicting word, phrase, or verse could not be properly Modified, they were conveniently Omitted. Since Variation One was later deemed to be Heresy by Orthodox Cults, it is most likely the Original Text and, hence, the one most Reliable. But, as we have seen over and over, Rules are meant to be broken in Orthodoxy, especially when they Contradict Dogma.

It is for these reasons that the First Variation is Advocated in Antinomian Universalism. The First Variation teaches Two clear Categories: Believers and Unbelievers, both of whom are Saved by the Faith of Jesus Christ. Since this Faith is Freely Imputed by the Faith of One Man, there is nothing an individual can do to Accept or Earn it, just as there was nothing an individual had to do in order to Earn Damnation because of the Offense of One Man, Adam. It was because of what Adam did that All Men were Made Sinners. Likewise, because of the Faith of Jesus, All Men are Made Right with God, or, as Paul puts it: “Justified Freely by his Grace through the Redemption that is in Christ Jesus.”

Paul was not alone in this view. The author of the Johannine literature agrees with him that the Antinomian Universality of the Redemption has nothing at all to do with the Law of Moses and its Works:

“John bare Witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is Preferred before me: for he was Before me. And of his Pleroma have All we Received, and Grace for Grace. For the Law was given by Moses, but Grace and Truth came by Jesus Christ....The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which Taketh Away the Sin of the Kosmos.” John 1:15-17,29

“Now is the Judgment of this Kosmos: now shall the Prince of this Kosmos be Cast Out. And I, if I be Lifted Up from the Earth, will Draw All Men unto me.” John 12:31-32

“And if any man Sin, we have a Paraclete with the Father, Jesus Christ, the Righteous: and he is the Propitiation for our Sins: and not for our's only, but also for the Sins of the Whole Kosmos.” 1 John 2:1b-2

Christ Died for All of the Sin in the Kosmos, not just the Sin of humans. Moreover, Paul taught the Romans that Christ Died for their Sins before any of them Believed, that is, while they were yet Sinners and Ungodly, thus clinching his argument of Universal Justification:

“Therefore being Justified by Faith, we have Peace with God through Our Lord Jesus Christ: by whom also we have Access by Faith into this Grace wherein we Stand, and Rejoice in Hope of the Glory of God....And Hope maketh not Ashamed; because the Love of God is Shed Abroad in our Hearts by the Holy Pneuma which is Given to us. For when we were yet without Strength, in Due Time Christ Died for the Ungodly. For scarcely for a Righteous man will one Die; yet peradventure for a Good man some would even dare to Die. But God Commendeth his Love toward us, in that, while we were yet Sinners, Christ Died for us.” Romans 5:1-2,5-8

The Raising of Jesus Justified All Sinners forever. No human Will or Act contributed to the Raising of Jesus, and hence the Justification of All Sinners is Totally Apart from any human Free Will Choice or Act. The only real thing that distinguishes Believing Sinners from Unbelieving Sinners is the Giving of the Holy Pneuma, the Gift of Faith. And although this Gift is Separate and Apart from the Free Gift of Universal Justification, it too is Given Freely, Absent the human Free Will.

C. The Gift of Faith.

The Gift of Faith is the Indwelling of the Holy Pneuma, the Bestowal of Sonship in this Life. It is the First Fruit of the Resurrection of the Dead Paid in Advance, the Earnest of our Expectation. However, Mysteriously, God does not Give the Gift of Faith to All Sinners. He only Gives it to a Chosen Few who Constitute the Body of Our Lord Jesus Christ on Earth, to wit, the Great Congregation, the Church, the Regenerated 12 Tribes of Israel, the Kingdom of God on Earth. Thus, although Christ Died for All Sinners and therefore Justified All Sinners, only some Sinners are Given the Presence of the Holy Pneuma in this Lifetime.

And even though these Sinners are the True Believers, the Righteous Brothers, their Justification is just the same as for All Sinners: “for there is no difference.” Their Belief and Faith does not make it so. From the beginning it is an Unearned Gift. After all, at one time, All Sinners were the Enemies of God, before anyone Believed:

“Much more then, being now Justified by his Blood, we shall be Saved from Wrath through him. For if, when we were Enemies, we were Reconciled to God by the Death of his Son, much more, being Reconciled, we shall be Saved by his Life. And not only so, but we also Joy in God through Our Lord Jesus Christ, by whom we have now Received the Reconciliation.” Romans 5:9-11

Paul, who must have assumed that some of his readers in Rome possessed the Presence of the Holy Pneuma, Revealed to them the Great Mystery of the Reconciliation. The Mystery is that the Reconciliation occurred while everyone was still an Enemy of God. No one was Righteous when Christ Died for Sin. All Sinners are therefore Justified, to wit, Reconciled with God prior to their own Belief.

The Presence of the Holy Pneuma Gives the Free Sons of God Special Access into the Grace that All Sinners Share, but only the Believers are Privy to. The Believing Sinners know they are Saved. All other Sinners do not know they are Saved. This is the Main and only Real Distinction between the Two Categories. The Two Categories exist so that God can Demonstrate his Mercy in Real History. (Romans 9:21-23.)

D. Adam and Christ.

We are now ready to Understand Paul's conclusion, his final clinching argument for Universal Justification:

“Wherefore, as by One Man Sin Entered into the Kosmos, and Death by Sin; and so Death Passed Upon All Men, for that All have Sinned: (for until the Law Sin was in the Kosmos: but Sin is not Imputed when there is No Law. Nevertheless Death Reigned from Adam to Moses, even over them that had not Sinned after the Similitude of Adam's Transgression, who is the Figure of him that was to come.

“But not as the Offense, so also is the Free Gift. For if through the Offense of One Many be Dead, much more the Grace of God, and the Gift by Grace, which is by One Man, Jesus Christ, hath Abounded unto Many. And not as it was by One that Sinned, so is the Gift: for the Judgment was by One to Condemnation, but the Free Gift is of Many Offenses unto Justification.

“For if by One Man's Offense Death Reigned by One; much more they which Receive Abundance of Grace and the Gift of Righteousness shall Reign in Life by One, Jesus Christ.)” Romans 5:12-17

Adam's Sin resulted in Death passing to All Men, for “All have Sinned and Come Short of the Glory of God.” Adam's Sin Established the Reign of Death in the Aion of Law. All Sinners are Born

into this Condemnation. However, Christ's Righteousness Established the Reign of Life in the Aion of Grace. All Sinners Receive this Righteousness as a Free Gift.

It is essential at this point to grasp that Condemnation is Imputed to All Men by the Act of One Man, Adam, just as Justification is Imputed to All Men, to wit, All Sinners, by the Faith of One Man, Jesus Christ. What these two men did Affected Everyone, both Believing Sinners and Unbelieving Sinners. As Adam's Sin Condemned "All Men," so the Free Gift Justified these same "All Men," the same "All Men" who had Sinned.

One Sin Led to Death, but Many Sins Led to Justification. The Same "All Sinners" who were Condemned in Adam are the same "All Sinners" who are Justified in Christ:

"Therefore as by the Offense of One Judgment Came upon All Men to Condemnation; even so by the Righteousness of One the Free Gift Came upon All Men unto Justification of Life.

"For as by One Man's Disobedience Many were Made Sinners, so by the Obedience of One shall Many be Made Righteous. Moreover the Law entered, that the Offense might Abound. But where Sin Abounded, Grace did much more Abound: that as Sin hath Reigned unto Death, even so might Grace Reign through Righteousness unto Eternal Life by Jesus Christ Our Lord." Romans 5:18-21

Any argument that Paul is making a Distinction between "the Many" and "the All" in this passage is purely specious. The "Many Men" who Die because of Sin are the Same "All Men" who have Sinned. The same "Many Men" who are Made Righteous are the same "All Men" who are Justified in Life by the Righteousness of Christ. The whole Purpose of God's Plan is that Grace should Abound upon All.

It is truly amazing that God would Save the Ungodly while they were yet Sinners, but that is exactly what he did. Amazing Grace is just that: Abounding Unconditional Grace for All Sinners forever.

E. Key Scripture Two: Universal Resurrection.

"For as in Adam All Die, even so in Christ shall All be Made Alive." 1 Corinthians 15:22

Our second Key Scripture is a more concise summary of the argument Paul made in Romans. It was written before the Letter to the Romans, showing us that the argument in Romans was an elaboration of what he had stated earlier in 1 Corinthians. The Corinthian passage is in one of the most famous chapters in the entire Bible: the Resurrection Chapter. The Chapter begins with a comprehensive recitation of the original True Gospel that Paul had Received and which he Preached:

“How that Christ Died for our Sins according to the Scriptures; and that he was Buried, and that he Rose Again the Third Day according to the Scriptures.” 1 Corinthians 15:3-4

The word “our” has been emphasized to highlight the fact that it is meant to be all-inclusive. It means “All Sinners,” not just those Sinners who Believe in Jesus. The Good News is that Christ Died for All Sinners and that he Rose from the Dead for All Sinners, before any Sinner ever Believed. His Death was the Reconciliation of the Kosmos and it Justified All Sinners while they were All yet Sinners.

The Resurrection Chapter also offers a surprise to those who Believe the Resurrection is Physical in nature. Paul actually taught the Opposite: the Resurrection is Purely Pneumatik in Nature:

“But some man will say, How are the Dead Raised Up? and with what Body do they come? Thou Fool, that which thou Sowest is not Quickened, except it Die: and that which thou Sowest, thou Sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God Giveth it a body as it hath Pleas'd him, and to every seed his own body.

“All Flesh is not the same Flesh: but there is one kind of Flesh of men, another Flesh of beasts, another of fishes, and another of birds. There are also Celestial bodies, and bodies Terrestrial: but the Glory of the Celestial is one, and the Glory of the Terrestrial another. There is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars: for one Star Differeth from another Star in Glory.

“So also is the Resurrection of the Dead. It is Sown in Corruption; it is Raised in Incorruption: it is Sown in Dishonor; it is Raised in Glory: it is Sown in Weakness; it is Raised in Power: it is Sown a Natural Body; it is Raised a Pneumatik Body. There is a Natural Body, and there is a Pneumatik Body.

“And so it is Written, The First Man Adam was Made a Living Soul; the Last Adam was Made a Quickening Pneuma. Howbeit that was not first which is Pneumatik, but that which is Natural; and afterward that which is Pneumatik.

“The First Man is of the Earth, Earthy: the Second Man is the Lord from Heaven. As is the Earthy, such are they also that are Earthy: and as is the Heavenly, such are they also that are Heavenly. And as we have borne the Image of the Earthy, we shall also bear the Image of the Heavenly.”

“Now this I say, Brothers, that Flesh and Blood cannot Inherit the Kingdom of God; neither doth Corruption Inherit Incorruption.” 1 Corinthians 15:35-50

Paul says the same thing to the Philippians:

“For our Conversation is in Heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall Change our Vile Body, that it may be Fashioned like unto his Glorious Body, according to the Working whereby he is Able even to Subdue All Things unto himself.” Philippians 3:20-21

And, once again, the author of the Johannine Literature is in agreement:

“Behold, what Manner of Love the Father hath Bestowed upon us, that we should be Called the Sons of God: therefore the Kosmos knoweth us not, because it knew him not. Beloved, now are we the Sons of God, and it doth not yet Appear what we shall be: but we know that, when he shall Appear, we shall be Like him; for we shall See him as he is.” 1 John 3:1-2

Our Second Key Scripture means that All Sinners will be Given a Pneumatik Body at Death.

All in Adam will be Quickened in Christ:

“But now is Christ Risen from the Dead, and become the Firstfruits of them that Slept. For since by Man came Death, by Man came also the Resurrection of the Dead. For as in Adam All Die, even so in Christ shall All be Made Alive.” 1 Corinthians 15:20-22

There is no Ambiguity in this passage. The same “All” who Die in Adam are the same “All” who will be Made Alive in Christ. Furthermore, there is no Distinction made in “them that Slept.” It is meant to be all-inclusive of All Sinners who Die in Adam, whether they are Believers or Unbelievers, since there is no difference between them in the Eyes of Grace.

All Men will be Resurrected in Christ. If you are in Adam, you will not only Die in Adam, you will also be Made Alive in Christ. All Sinners will get a Second Chance after Death:

“For to this End Christ both Died, and Rose, and Revived, that he might be Lord both of the Dead and the Living. But why dost thou Judge thy Brother? or why dost thou set at nought thy Brother? for we shall All Stand before the Bema of Christ. For it is Written, As I Live, saith the LORD, Every Knee shall Bow to me, and Every Tongue Confess to God. So then Every One of us shall Confess to God.” Romans 14:9-12

With this idea of the Universal Resurrection of All Sinners and their Confession of Salvation Ringing in our ears, we will now turn our attention to the Third Key Scripture.

F. Key Scripture Three: Universal Confession.

“Wherefore God also hath Highly Exalted him, and Given him a Name which is Above Every Name: that at the Name of Jesus Every Knee should Bow, of Things in Heaven, and Things in Earth, and Things under the Earth; and that Every Tongue should Confess that Jesus Christ is Lord, to the Glory of God the Father.” Phillipians 2:9-11

The ability to Confess that Jesus Christ is Lord was considered to be the Outward Manifestation of the Inner Reality:

“[T]he Word of Faith, which we Preach; that if thou shalt Confess with thy mouth that Jesus is Lord, and shalt Believe in thine heart that God hath Raised him from the Dead, thou shalt be Saved. For with the heart man Believeth unto Righteousness; and with the mouth Confession is made unto Salvation.” Romans 10:9-10j

This Confession was considered to be so Binding that it was Assumed that no one could even make it without having the Presence of the Holy Pneuma:

“Wherefore I give you to understand, that no man Speaking by the Pneuma of God Calleth Jesus Anathema: and that no man can Say that Jesus is the Lord, but by the Holy Pneuma.” 1 Corinthians 12:3

This view was also shared by the writer of the Johannine literature:

“Hereby know we that we Dwell In him, and he In us, because he hath Given us his Pneuma. And we have seen and do Testify that the Father Sent the Son to be the Savior of the Kosmos. Whosoever shall Confess that Jesus Christ is the Son of God, God Dwelleth In him, and he In God.” 1 John 4:13-15

Both Paul and John linked True Confession to the Operation of the Holy Pneuma, the Pneuma of Truth. There may have been a slight Distinction between the idea of Lordship in Paul and Sonship in John, but if there was, it is of little importance to our argument. The Davidic Christ King of Zion was the Son of God by the Indwelling of the Holy Pneuma under the New Covenant of Father-Son Eternal Mercy. His Proper Title was “Lord.” To Confess that Jesus Christ is Lord is also to Confess that he is the Son of God. (Romans 1:3-4.)

The reason why All Sinners will Believe after they Die is because at that time there will be no need for Special Understanding or Faith. (Romans 14:10; 2 Corinthians 5:10.) The Reality of the situation of Standing before Jesus Christ at his Bema at the Right Hand of God will not be in Doubt.

Belief will be a Matter of Fact. All Sinners will become Believers at that moment, and they will All Bow their Knees and will All Confess with their mouths that Jesus Christ is Lord, thus making the Universal Confession of Salvation.

Our Third Key Scripture is clear: All Sinners will Confess that Jesus Christ is Lord. This is called Universal Confession, and Universal Confession can only mean one thing.

G. Key Scripture Four: Universal Reconciliation.

“For it Pleas'd the Father that in him should All the Pleroma Dwell; and having Made Peace through the Blood of his Cross, by him to Reconcile All Things unto himself; by him, I say, whether they be Things in Earth, or Things in Heaven. And you, that were sometime Alienated and Enemies in your mind by Wicked Works, yet now hath he Reconciled in the Body of his Flesh through Death, to Present you Holy and Unblameable and Unreproveable in his Sight.” Colossians 1:19-22

Our Fourth Key Scripture teaches that it was Sin in the Kosmos that kept All Sinners Alienated and Enemies of God. The idea that Christ Paid in Full the Price for Sin in the Kosmos and thus Reconciled the Alienated Enemies to God is Central to Paul's argument. It was also Central in the First Key Scripture, where we were Assured that our Reconciliation with God Makes us Righteous.

Universal Reconciliation is Asserted strongly in many of Paul's letters. Paul knew that All Things in the Kosmos, in Heaven, on Earth, and under the Earth, that is, in Hell, were Made by God, and thus had a Purpose. However, in order for the Purpose to Work, All Things needed to be Reconciled with each other. The Good must be Balanced with the Evil, the Light with the Darkness. For example, we are told that All Things are of God and are Reconciled in Christ, and that this is the Essence of the Ministry of Reconciliation:

“Therefore if any man be in Christ, he is a New Creature: Old Things are Passed Away; Behold, All Things are Become New. And All Things are of God, who hath Reconciled us to himself by Jesus Christ, and hath Given unto us the Ministry of Reconciliation; to wit, that God was in Christ, Reconciling the Kosmos unto himself, not Imputing their Trespasses unto them; and hath Committed unto us the Word of Reconciliation.

“Now then we are Ambassadors for Christ, as though God did Beseech you by us: we Pray you in Christ's Stead, be ye Reconciled to God. For he hath Made him to be Sin for us, who knew no Sin; that we might be Made the Righteousness of God in him.” 2 Corinthians 5:17-21

All Things are of God and these same All Things have been Reconciled to God in Christ. All Sinners are at Peace with God whether they know it or not. Of course, until God Reveals the Truth, most Sinners do not sense this Peace. That is why the Preaching of the Good News of Victory is Essential. People need to know that God is no longer their Enemy, but their Merciful Father.

The House of the Eternal Temple of Antinomian Universalism is the House of the Universal Salvation for All Sinners. But, Listen! from the back wall, comes the Voice of the Oracle.

VI THE ORACLE

The Oracle was a Special Room, shaped like a Cube, Built in the back third of the House of YHWH, where the Ark of the Testimony and its Mercy Seat were kept. It was the Place from which God Reigned in his House, and where he Spoke from his Cherubim Chariot Throne.

A. The Proclamation of Liberty.

It is from the Oracle that the Proclamation of Liberty for the Captives is Declared:

“And you, being Dead in your Sins and the Uncircumcision of your Flesh, hath he Quickened Together with him, having Forgiven you All Trespasses; Blotting Out the Handwriting of Ordinances that was against us, which was Contrary to us, and Took it Out of the Way, Nailing it to his Cross; and having Spoiled Archons and Powers, he Made a Show of them, Triumphant over them in it.” Colossians 2:13-15

Hell is Abolished. Christ Spoiled it by Leading Captivity Captive, making a Show of the Archons and Powers, the Administrators of the Law of Sin and Death. The Power of Hell was the Law, and the Law's Accusations of Sin against All Sinners -- “the Handwriting of Ordinances that was against us” -- was Nailed to the Cross as Proof that All Sin has been Paid in Full. Satan and his Kosmocrats were Soundly Defeated on the Cross:

“But we Speak the Wisdom of God in a Mystery, even the Hidden Wisdom, which God Ordained before the Kosmos unto our Glory: which none of the Archons of this Aion knew: for had they known it, they would not have Crucified the Lord of Glory.” 1 Corinthians 2:7-8

As there was Fear of Judgment in the Aion of Law for All Sinners, even so now there is Joy and Liberty in the Aion of Grace for the Free Sons of God. They know that Hell was Abolished on the

Third Day. They know that God's Wrath and Judgment was Appeased on the Cross, Satisfied forever. They know that the Captives in Darkness were Liberated.

The Power of the Letter is also Abolished, for the Letter and the Pneuma are Contrary to each other:

“But our Suffering is of God; who also hath Made us able Ministers of the New Covenant; not of the Letter, but of the Pneuma: for the Letter Killeth, but the Pneuma Giveth Life....Now the Lord is that Pneuma: and where the Pneuma of the Lord is, there is Liberty.” 2 Corinthians 3:5b-6,17

Only some Sinners, the Believing Sinners, have Pneumatik Access to the Knowledge of this Great Mystery. Yet, most Believing Sinners find the False Security of the Law of Moses easier than Experiencing the Glorious Liberty of the Sons of God. The Pneuma and the Law of Moses are Contrary to each other. You cannot have both and have Liberty. The idea that you can have both is from the Antichrist Gospel of James.

Contrary to James, who in his typical Orwellian manner calls the Law of Moses the Law of Liberty (James 1:25; 2:12), there is no Liberty in the Law of Moses. Moreover, there is also neither Truth nor Grace in the Law of Moses, for they came solely through our Lord Jesus Christ. (John 1:17.) The Law of Liberty without the Law of Moses is just that: Antinomian:

“All Things are Lawful unto me, but All Things are not Expedient: All Things are Lawful for me, but I will not be Brought Under the Power of any....All Things are Lawful for me, but All Things are not Expedient: All Things are Lawful for me, but All Things Edify not.” 1 Corinthians 6:12; 10:23

B. License to Love.

The Purpose of Grace is not to give Believing Sinners a License to Sin. The Purpose of Grace is to give Believing Sinners a License to Love God and their Neighbors as themselves. This Glorious Liberty is self-limited by the Free Son of God's Conscience as to what is Expedient or Edifying when it comes to the Law of Love. In other words, Love is the only Limitation placed on Liberty. Paul got this idea from Christ's Existentially Brilliant Golden Rule: “Whatsoever ye would that men should do to you, do ye even so unto them.”

This is known as “doing your own Thing,” a Great Sin among those who Fear the Glorious Liberty in their state of Fear Faith Frighteousness. Those that Fear have a Weak Conscience, and if those with a Weak Conscience are given too much sway, they can bring, as they did in Galatia, the whole Congregation back into the Yoke of Bondage. In fact, the Clash between those with a Weak Conscience and those with a Strong one was a major topic in the Writings of Paul:

“For why is my Liberty Judged of another person's Conscience? For if I by Grace be a Partaker, why am I Evil Spoken of for that which I Give Thanks? Whether therefore ye Eat, or Drink, or whatsoever ye do, do all to the Glory of God....

“For Every Creature of God is Good, and nothing to be Refused, if it be Received with Thanksgiving....

“I know, and am Persuaded by the Lord Jesus, that there is nothing Unclean in itself: but to him that Esteemeth anything to be Unclean, to him it is Unclean....For the Kingdom of God is not Food and Drink, but Righteousness, and Peace, and Joy in the Holy Pneuma....

“For Food Destroy not the Work of God. All Things indeed are Pure; but it is Evil for that person who Eateth with Offense....Happy is he that Condemneth Not himself in that Thing which he Alloweth. And he that Doubteth is Damned if he Eat, because he Eateth not in Faith: for whatsoever is not of Faith is Sin....

“Unto the Pure All Things are Pure: but unto them that are Defiled and Unbelieving is nothing Pure; but even their mind and Conscience is Defiled....

“Owe no man any thing, but to Love One Another: for he that Loveth Another hath Fulfilled the Law. For this, Thou shalt not Murder, Thou shalt not Steal, Thou shalt not Bear False Witness, Thou shalt not Covet; and if there be any other Commandment, it is Briefly Comprehended in this Saying, namely, Thou shalt Love thy Neighbor as thyself. Love Worketh no Ill to his Neighbor: therefore Love is the Fulfilling of the Law....

“Stand Fast therefore in the Liberty wherewith Christ hath Made us Free, and be not Entangled again in the Yoke of Bondage....For, Brothers, ye have been Called unto Liberty; only use not Liberty for an Occasion to the Flesh, but by Love Serve One Another. For All the Law is Fulfilled in One Word, even in this, Thou shalt Love thy Neighbor as thyself....But if ye be Led of the Pneuma, ye are not Under the Law.” 1 Corinthians 10:29b-31; 1 Timothy 4:4-5; Romans 14:14,17,20,22b-23; Titus 1:15; Romans 13:8-10; Galatians 5:1,13-14,18

If this sounds like Total Anarchy, it is not. As Paul makes clear above, the Liberty of the Pneuma is Limited by Love. What he means by Love is Revealed in one of the most famous chapters of the Bible:

“Though I Speak with the Tongues of men and of Angels, and have not Love, I am become as sounding brass, or a tinkling cymbal. And though I have the Gift of Prophecy, and have understanding of all Mysteries, and all Knowledge; and though I have all Faith, so that I could remove mountains, and have not Love, I am nothing.

“And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Love, it Profiteth me nothing.

“Love Suffereth Long, and is kind; Love envieth not; Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, Thinketh no Evil; Rejoiceth not in Iniquity, but Rejoiceth in the Truth; Beareth All Things; Believeth All Things, Hopeth All Things, Endureth All Things.

“Love never Faileth: but whether there be Prophecies, they shall Fail; whether there be Tongues, they shall Cease; whether there be Knowledge, it shall Vanish Away. For we have Knowledge in Part, and we Prophecy in Part. But when that which is Perfect is Come, then that which is in Part shall be Done Away.

“When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I Put Away childish things.

“For now we see through a Glass Darkly; but then Face to Face: now I Know in Part; but then shall I Know even as also I am Known.

“And now Abideth Faith, Hope, Love, these three; but the Greatest of these is Love.” 1 Corinthians 13

The writer of 1 John agrees with Paul:

“Beloved, let us Love one another: for Love is of God; and every one that Loveth is Born of God, and Knoweth God. He that Loveth not Knoweth not God; for God is Love.

“In this was Manifested the Love of God toward us, because that God Sent his Only Begotten Son into the Kosmos, that we might Live through him. Herein is Love, not that we Loved God, but that he Loved us, and Sent his Son to be the Propitiation for our Sins.

“Beloved, if God so Loved us, we Ought also to Love one another. No man hath seen God at any time. If we Love one another, God Dwelleth In us, and his Love is Perfected In us. Hereby Know that we Dwell In him, and he In us, because he hath Given us of his Pneuma. And we have seen and do Testify that the Father Sent the Son to be the Savior of the Kosmos.

“Whosoever shall Confess that Jesus is the Son of God, God Dwelleth In him, and he In God. And we have Known and Believed the Love that God hath to us.

“God is Love; and he that Dwelleth In Love Dwelleth In God, and God In him. Herein is our Love Made Perfect, that we have may have Boldness in the Day of Judgment: because as he is, so are we in this Kosmos.

“There is no Fear in Love; but Perfect Love Casteth Out Fear: because Fear hath Torment. He that Feareth is not Made Perfect in Love.” 1 John 4:7-18

The Galatians Fell into Fear. Fear Faith Frighteousness can never be Perfected. It is only in the Liberty of the Pneuma that the Believing Sinner can Truly Love. Fear Faith Frighteousness always leads to Hatred and Intolerance of others. Only in the Righteousness of God without the Law can Frighteousness be Overcome. Perfect Loves Casts Out All Fear.

In the Oracle, we Hear the Proclamation of Liberty for the Captives in Darkness. We Hear that Hell is Abolished. With this Knowledge, we Ascend into the Upper Chamber.

VII THE UPPER CHAMBER

The Upper Chamber was located above the Oracle in a Special Room accessible only by a Spiral Staircase inside a Special Door in the Right Shoulder of the House. It was here that the Divine Christ King of Zion after the Order of Melchizedek met with God in the Heavens, in the Sides of the North. It was the Equivalent of the Private Tabernacle Chapel that David erected for his Priesthood.

Let us now enter the Special Door in the Right Shoulder of the House and begin our Ascent up the Spiral Staircase. As we Ascend, we will examine the Scriptures that teach the Great Truth of Christ's Descent into Hell and the various Stages of his Rising from the Dead, to wit, his Ascension from Hell to Heaven.

We will imagine Hell to be Divided into Two Parts, Upper Hell, which we will call Sheol, the Realm of Dead Humans and the Rephaim; and Lower Hell, Tartarus, the Realm of the Angels who Sinned in the Days of Noah. As in Greek and Roman Mythology, where Hades or Pluto Reigned over the Realm of the Dead, the Hebrews had a similar concept in the name Abaddon, which means "Destruction." (Job 26:6; 28:22; 31:12; Psalm 88:10-11; Proverbs 15:11; 27:20; Revelation 9:11.) Hades/Sheol was also known as "the Pit," or, as in the Book of Revelation, "the Bottomless Pit." (Numbers 16:30-33; Job 17:16; 33:18-30; Psalm 28:1; 30:3,9; 55:23; 88:4; 143:7; Proverbs 1:12; Isaiah 14:15,19; Ezekiel 28:8; 31:14-18; 32:18-30; Revelation 9:1-11; 11:7; 17:8; 20:1-3.)

There are some who would further Divide Sheol into the Realm of the Righteous Dead and the Realm of the Unrighteous Dead, but this is specious since we know that before Christ Died there was none that was Righteous, for All Sinned. After all, that is why the Dead Died and went to Sheol in the first place.

Hell is thus the First Stage of Christ's Ascension after his Death and Burial. Earth is the Second Stage, and Heaven is the Third. Although there are many theories about how many Heavens there are, we will only talk about one of them: the Right Hand of God. We therefore imagine the Ascent from Hell to Heaven to be in Three Stages.

A. Stage One: Hell.

Tartarus was the lowest level of Hell, the “Lowest Parts of the Earth.” It was Reserved for the Angels who Sinned before the Flood, as related in the Sixth Chapter of Genesis:

“And it came to pass, when men began to multiply on the face of the Earth, and daughters were born unto them, that the Sons of Elohim saw the daughters of men that they were fair; and they Took them Wives of all which they Chose....

“There were Nephilim in the Earth in those days; and also after that, when the Sons of Elohim came in unto the daughters of men, and they Bare Children to them, the same became Mighty Men, which were of Old, Men of Renoun. And YHWH Saw that the Wickedness of Man was Great in the Earth, and that every imagination of the thoughts of his heart was only Evil continually.

“And it Repented YHWH that he had Made man on Earth, and it Grieved him at his Heart.” Genesis 6:1-2,4-6

The Angels/Pneumas who Sinned with human women were Cast into the Dark Realm of Tartarus, the Lowest Level of Hell:

“God Spared not the Angels that Sinned, but Cast them Down to Tartarus, and Delivered them into Chains of Darkness, to be Reserved unto Judgment.” 2 Peter 2:4

“And the Angels which Kept not their First Estate, but left their own Habitation, he hath Reserved in Everlasting Chains under Darkness unto the Judgment of the Great Day.” Jude 6

The two passages above were likely based on versions of the Book of Enoch, which was very popular and influential in the Days of Jesus and the Apostles. The Secret Society that insured that John the Baptist and Jesus Christ were born at “the Pleroma of Times,” in order to Fulfill the time table of the 70 Weeks Prophecy of Daniel, was highly influenced by Enoch. (Secret Society: Matthew 21:1-6; 26:17-19; 27:57-60; Mark 11:1-6; 14:12-16; 15:42-46; Luke 1:5-80; 2:25-38; 19:28-34; 22:7-13; 23:50-53; John 1-3; 11; 18:16; 19:25-27,38-42; 70 Weeks: Daniel 9:21-27; influence of Daniel: Matthew 24:15; Mark 13:14; Luke 21:24; 2 Thessalonians 2:3-4; Revelation; influence of Enoch: Jude 14-15.) The fact that Jesus called himself the Son of Man, and that his Son of Man Sayings are based on the Son of Man of Daniel and Enoch, shows how much the Book influenced his own mind, as well as the Writers of the New Testament:

“Although Jude 14-15 is the only NT quotation of 1 Enoch, the influence of traditions from this collection is widespread. Most pervasive are the Son of Man

christologies that have influenced the Synoptic Gospels and their sources, the Fourth Gospel, the Pauline epistles, the Epistle to the Hebrews, perhaps the Epistle of Jude, and the Book of Revelation. Many of these texts attest the conflation of Son of Man, messianic, and Servant traditions that characterized 1 Enoch's portrait of the Chosen One/Son of Man and its recurrence in 4 Ezra." (George W.E. Nickelsburg, 1 Enoch 1, A Commentary on the Book of 1 Enoch, Chapters 1-36; 81-108, (Minneapolis: Fortress Press, 2001), p. 83.)

Although the Book of Enoch is authoritative in the Ethiopian Church and the Mormon Church, it never made it into the Orthodox Christian Bible, even though it is quoted by Jude. This is most unfortunate, because without the knowledge of the Son of Man passages from Enoch, most readers are bewildered when they read Christ's Son of Man Sayings. But perhaps that was the idea.

In the Book of Enoch, Enoch Announces the Judgment to the Angels who had Sinned in the Days of Noah. The Angels, and the fact that they could Sin, were taken very seriously in Corinth. In fact, the Judgment of the Angels from the Book of Enoch was such an important Event in the Mind of Paul that he told the Corinthians that they would Partake of it. (1 Corinthians 6:3.) Moreover, the Reality of the Angels and their Lust for women caused some Believers in Corinth to Fear that if women did not wear veils during Church services, other Angels would be Tempted to Sin with them in the same manner as the Angels who had Sinned in the Days of Noah. (1 Corinthians 11:10.)

Although the Angels who had Sinned were Chained in Tartarus, it was not an Eternal Place of Torment. It was a Dark Prison House where they waited for the Great Day of Judgment. However, and quite remarkably, when the Great Day arrived, something quite Unexpected and Amazing happened: Christ Judged them by Preaching the Gospel to them:

"For Christ also hath Once Suffered for Sins, the Just for the Unjust, that he might bring us to God, being Put to Death in the Flesh, but Quickened by the Pneuma: by which also he went and Preached unto the Pneumas in Prison; which sometime were Disobedient, when once the Longsuffering of God waited in the Days of Noah."
1 Peter 3:18-20

In the passage above, Peter paints us a vivid portrait of Christ Preaching in Tartarus, the Lowest Level of Hell. We are told that the Pneumas, that is, the Angels who had Sinned in the Days of Noah, were "sometime Disobedient," implying that they became Obedient after they Heard the

Gospel. Paul tells us that All Things, including Things Under the Earth, will Confess that Jesus Christ is Lord. (Philippians 2:10-11.) This would include the Angels who had Sinned. Nothing could Attest more to the Universality of the Resurrection than this passage. Christ Preached the Gospel to the Fallen Angels and they were Saved, Reconciled to God.

After Liberating the Angels, Christ Rose next to Upper Hell, Sheol, the Realm of Dead Humans and Rephaim/Nephilim.

“For for this Cause was the Gospel Preached also to them that are Dead, that they might be Judged according to men in the Flesh, but Live according to God in the Pneuma.” 1 Peter 4:6

We learned earlier in Isaiah 14 that both humans and the Rephaim occupy Sheol. And it is here that we learn that the Preaching of the Gospel in Sheol was just as Powerful and Liberating for the Dead humans and Nephilim as it had been for the Angels in Tartarus. All in Hell, both in Tartarus and Sheol, are Saved by Hearing the Gospel! All Sinners get a Second Chance of Salvation after Death. Salvation is Universal for All Things: in Heaven, on Earth, and Under the Earth:

“Now that he Ascended, what is it but that he also Descended First into the Lower Parts of the Earth? He that Descended is also he that Ascended Up far Above All Heavens, that he may Fill All Things.” Ephesians 4:9-10

“That at the Name of Jesus Every Knee should Bow, of Things in Heaven, and Things in Earth, and Things Under the Earth: and Every Tongue Confess that Jesus Christ is Lord, to the Glory of God the Father.” Philippians 2:10-11

For those with a Weak Conscience in Corinth who could not comprehend Hell being Empty after the Resurrection, Paul allowed people in the Corinthian Church to “stand in” for the Dead in Proxy Baptism:

“Else what shall they do which are Baptized for the Dead, if the Dead Rise not at all? why are they then Baptized for the Dead?” 1 Corinthians 15:29

On the Third Day, Christ's Work in Hell is complete. As the Grand Finale of his Abolition of Hell, Death, Sin, and the Law of Moses, he Rises from the Dead, Leading the Liberated Captives in a Victory Procession, making a Show of the Archons and Powers, all the way to Heaven. On the way, he will make a Pit Stop on Earth. Many Dead People, other than Jesus, will be seen in Jerusalem at

this time. (Matthew 27:52-53.)

The Liberation of the Captivity in Hell is Proof that All Sin forever was Paid in Full by Christ on the Cross. The Lord Jesus Christ, at the Right Hand of God, is now Lord of All Things:

“For to this End Christ both Died, and Rose, and Revived, that he might be Lord both of the Dead and of the Living.” Romans 14:8

All Sinners get a Second Chance after Death. That is the Good News Victory Gospel of Christ, the Power of God unto Salvation. It is the Will of God that this should be so. The Ascension of Christ from Hell to Heaven is the Fulfillment of the Express Will of God.

Let us now continue our Ascent up the Spiral Staircase to the Middle Stage, the Stage of Earth, where we enter into the fray of the Vicious Cult Wars that Ravaged the Body of Christ in the Early Church.

B. Stage Two: Earth.

Most of our accounts regarding the Resurrection of Jesus and his Appearances on Earth after his Resurrection are Contradictory. However, the majority of the accounts agree that the first person Christ Appeared to was Mary Magdalene, the First Apostle of the Resurrection. The most intimate account of this Appearance is in John:

“But Mary stood without at the Sepulchre weeping: and as she wept, she stooped down, and looked into the Sepulchre, and seeth Two Angels in White sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they Say unto her, Woman, why weepest thou?

“She saith unto them, Because they have taken away my Lord, and I know not where they have Laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not it was Jesus.

“Jesus Saith unto her, Woman, why weepest thou? whom seekest thou?

“She, supposing him to the Gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast Laid him, and I will take him away.

“Jesus Saith unto her, Mary.

“She turned herself, and saith unto him, Rabbi; which is to say, Master.

“Jesus Saith unto her, Do not Cling to me; for I am not yet Ascended to my Father: but go to my Brothers, and Say unto them, I Ascend unto my Father, and your Father; and to my God, and your God.

“Mary Magdalene came and told the Disciples that she had Seen the Lord, and that he had Spoken these things unto her.” John 20:11-18

C. Mary Magdalene.

Who was Mary Magdalene? We are told virtually nothing about her in the Orthodox New Testament. Matthew tells us that she was one of the women who traveled with Jesus and watched him Suffer on the Cross, and waited at the Tomb while Joseph of Arimathea Buried him. (Matthew 27:55-61.) She was also present on the morning of the Third Day with a woman Matthew calls the “Other” Mary, the Mother of James and Joses. (Matthew 27:56; 28:1.) As they stood before the Tomb, the Angel of God Descended and rolled away the stone at the entrance, Ordering the two women to tell the Disciples that Christ had Risen from the Dead and had gone on before them into Galilee. (Id., 28:1-8.)

However, in seemingly Contradiction to the Testimony of the Angel, Jesus had not yet quite left the area and he Appears to the women on their way to tell the Disciples. They fall at his feet and he personally Orders them to tell his Brothers that he has gone on before them to Galilee, where they shall see him. (Id., 28:9-10.) We are to assume that by “Brothers,” he meant all of his Followers, and not just his Blood Brothers, since they were Unbelievers. (See, e.g., Mark 3:13-21,31-35; John 7:1-9.) His Blood Brothers once posed such a Threat to his Ministry that he had to Lie to them about going to the Feast of Tabernacles to keep them from Compromising his Timetable. (John, id.)

We are told no more about Mary Magdalene in the Gospel of Matthew. We assume that she succeeded in her Mission, since at the end of the chapter we learn that the Apostles went to Galilee and met Jesus on the same Mountain where he had originally Commissioned them. (Id., 28:16-20.) Strangely, in Matthew, Contrary to the other three Gospels, Jesus does not make any Appearances to the Apostles in Jerusalem, but only Appears to them in Galilee.

In the Gospel of Mark, Mary Magdalene is accompanied by the “Other” Mary, and another woman named Salome. (Mark 15:40; 16:1.) Mark identifies the “Other” Mary further as the Mother of Joses and James “the Less,” which would make her the Wife of Alphaeus/Clopas. Thus, she, along with Mary Magdalene, was a Witness to the Empty Tomb. Her Family, the Family of Clopas, along with the Family of Jesus, controlled the Church in Jerusalem for decades. Another of Clopas’ Sons,

Simon, took the Throne after James the Antichrist was Murdered by the High Priest. (Eusebius, Ecclesiastical History, III. xi.) Since both the Antichrist James, the Son of Joseph, and Simon, the Son of Clopas, Joseph's Brother, were Descendents of David, the Appointment of Simon to the Throne of the Jerusalem Church Manifested an Intent by both Families to Perpetuate the Restored Tabernacle of David over the Church.

Whatever Power the House of David had over the Jerusalem Church soon changed under the Emperor Vespasian, who, according to Eusebius, Persecuted the House of David after the War with Rome. (Id., xii.) It was probably due to this Roman Persecution that the Direct Influence of the Family of Clopas was Suppressed in the Scriptures, forcing us to piece it together Centuries later.

The Evidence of the Galilee Appearance in Matthew suggests that in the beginning there was a Power Struggle between Galilee and Jerusalem. Jesus had originally moved his Family from Nazareth to Capernaum when he began his Ministry, perhaps into the House of Simon and Andrew. (John 2:12.) On the Cross, Jesus arranged to have his Mother moved from Capernaum to the House of Clopas, the father of the Beloved Disciple. (John 19:27.) Perhaps the whole Family moved to Jerusalem as well, for by the time of the Circumcision Summit, James is Ruling the Church.

It is assumed that the Original Ending of the Gospel of Mark, as in Matthew, asserted the original Appearance of Jesus to the Apostles in Galilee. (Mark 16:6-7.) However, due to a probable Power Struggle between Galilee and Jerusalem, the Added endings to Mark, as well as Luke and John, asserted that Christ Appeared to the Apostles first in Jerusalem.

Thus, the Gospel of Matthew would appear to represent the position of the Early Capernaum Cult out of the House of Peter and Andrew. However, the transfer of Power from Galilee to Jerusalem with the move of the Family of Jesus appears to have doomed the Capernaum Church from its Primacy. Thus, the Contradictions in the accounts give us an Insight into the Nature of the Original Cult Conflicts and Power Struggles centered around the Authority of those who claimed to have had a Personal Appearance of Jesus Christ after his Resurrection.

D. The Family of Jesus.

For the sake of open-ended argument, we will assume the following: that Joseph, the alleged Father of Jesus, had a Blood Brother named Alphaeus/Clopas, who lived in Jerusalem; and that Joseph, the alleged father of Jesus, had a Cousin, Joseph of Arimathea, also of the House of David. Joseph and his Blood Brother Alphaeus were Descendents of David through Solomon; whereas Joseph of Arimathea was a Descendent of David through another son, Nathan. (Matthew 1:1-16; Luke 3:23-38.)

We will also assume that Jesus had a real human Father, a Descendent of David, and that the Descendents of David were reckoned through Male Seed. Furthermore, that Joseph of Arimathea was the “Joseph” of the Genealogy of Luke, and that he was the True Father of Jesus, and that he had a Hieros Gamos with Mary, the Mother of Jesus, while she was Betrothed to Joseph of Solomon, who is the “Joseph” of the Genealogy in Matthew. We will further assume that this Hieros Gamos was arranged due to Prophet Jeremiah’s Paradoxical Blessing and Cursing of the House of David:

“Behold, the Days come, saith YHWH, that I will Raise unto David a Righteous Branch, and a King shall Reign and Prosper, and shall Execute Judgment and Justice in the Earth. In his Days Judah shall Saved, and Israel shall dwell safely: and this is his Name whereby he shall be Called, YHWH our Righteousness.”
Jeremiah 23:5-6

“In those Days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and he shall Execute Judgment and Righteousness in the Land. In those Days shall Judah be Saved, and Jersusalem shall dwell safely: and this is the Name wherewith she shall be Called, YHWH our Righteousness.

“For thus Saith YHWH; David shall never want a man to Sit upon the Throne of the House of Israel.” Jeremiah 33:15-17

“Therefore thus Saith YHWH of Jehoiakim King of Judah; He shall have none to Sit upon the Throne of David: and his dead body shall be Cast Out in the day to the heat, and in the night to the frost.

“And I will Punish him and his Seed and his Servants for their Iniquity; and I will Bring Upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, All the Evil that I have Pronounced against them; but they Harkened not.”
Jeremiah 36:30-31

Jehoiakim is one of the Kings listed in Matthew’s Genealogy of the Royal Line. (Matthew 1:11.) If the Prophecy were to come True, it would mean that no Male from this Line would ever

again Sit upon the Throne of David. The main Male Heir from this Line may have been the Underground King, perhaps known as the Tekton, but he would have been under Jeremiah's Curse. Thus, if a Son of David were to ever Reign in the Future, he would have to come from another Line. We thus assume that a Hieros Gamos was arranged between Joseph of Arimathea, who was from another Line, and Mary, who was betrothed, but not yet Married, to Joseph of Solomon. It is unlikely that the Hieros Gamos was arranged due to any infirmity on behalf of Joseph of Solomon, since we know he had several more sons after Jesus, including James, and perhaps the author of Jude (Matthew 13:55; Mark 6:3; Jude 1.)

We will also assume that this Hieros Gamos had a precedent in the Hieros Gamos of the Prophet Isaiah with the Virgin Prophetess in Isaiah 8:1-3, which appears to have been done in order to overcome any Family Curse due to the Leprosy of King Uzziah/Azariah. (2 Kings 15:5; 2 Chronicles 26:16-21.) At the time, King Ahaz was without an Heir and the House of David was in Grave Peril, surrounded by the armies of Israel and Syria. (Isaiah 7-9; 2 Kings 16:5-9.) Since Ahaz was the Grandson of Uzziah, his Failure could have been due to the Family Curse. Thus, the solution was to provide Ahaz an Heir through another line and have him Adopt the Son as his own.

It is assumed that the author of Matthew was aware of this connection and left a Clue of it in his citation of Isaiah 7:14: "Behold, a Virgin shall Conceive, and Bear a Son." (Matthew 1:22-23.) This verse is actually an ancient Canaanite fertility chant: "Behold the young woman shall give birth to a child." ("The Betrothal of Yarikh and Nikkal-Ib," Ugaritic Narrative Poetry, ed. by Simon B. Parker [Scholars Press, 1997].) The word "Virgin," from the Hebrew almah, means a young unmarried woman. Both the woman that Isaiah impregnated and Mary, the mother of Jesus, were not married at the time they were impregnated. Thus, even though they had been impregnated by human men, they were still Virgins in that they were still unmarried at the time they were impregnated. Outside of the Mandate of the Holy Pneuma, this would have been Fornication, to wit, sex outside of marriage.

There is Evidence that Joseph of Solomon almost Divorced Mary over this. (Matthew 1:18-19.) Some of this may have been public knowledge for Mary is likely Slandered in Mark 6:3, when Jesus is called the “Son of Mary,” rather than the Son of Joseph, and again in John 8:41, where the crowd asserts that Jesus was Born of Fornication.

Finally, we will assume that the three Sons of David, Joseph, Alphaeus, and Joseph of Arimathea, along with Nicodemus and Zachariah, the father of John the Baptist, were members of a Secret Society based on the Prophecies of Daniel and Enoch, who envisioned their own time as the Fulfillment of the Pleroma, that is, the End of the 70 Weeks Prophesied in Daniel 9:24-27. We will further assume that the head of this Secret Society was called the Tekton, to wit, “Builder” of the Temple, and was the Son of David of the Royal Line of Solomon, and thus the Underground King of Israel.

Thus, the moving in of the Family of Jesus with the Family of Clopas in Jerusalem would have healed any wounds from the Original Power Struggle between Galilee and Jerusalem, at least with the Families. After all, the fact that Jesus had Excluded his Blood Brothers from any Authority over the 12 Tribes, and had instead Chosen at least three of his Cousins from a Powerful Family in Jerusalem, must have been in the beginning a source of Bitter Rivalry between the House of Clopas and the House of Joseph. We get Echoes of it in the following passages:

“Is this not the Tekton’s Son? is not his Mother called Mary? and his Brothers, James, and Joses, and Simon, and Judas? And his Sisters, are they not all with us?”
Matthew 13:55-56

“Is not this the Tekton, the Son of Mary, the Brother of James, and Joses, and of Judas, and Simon? and are not his Sisters here with us.” Mark 6:3

“And when his Family heard of it [the Appointment of the 12], they went out to Lay Hold on him: for they said, He is Beside himself....There came then his Brothers and his Mother, and, standing without, sent unto him, Calling him. And the multitude sat about him, and they said unto him, Behold, thy Mother and thy Brothers without seek for thee. And he Answered them, Saying, Who is my Mother, or my Brothers? And he looked round about on them which sat about him, and Said, Behold my Mother and my Brothers! For whosoever shall do the Will of God, the same is my Brother, and my Sister, and Mother.” Mark 3:21,31-35

“Now the Jews’ Feast of Tabernacles was at hand. His Brothers therefore said unto him, Depart hence, and go into Jerusalem, that thy Disciples also may see the Works that thou doest. For there is no man that doeth any thing in Secret, and he himself seeketh to be known Openly. If thou do these things, Show thyself to the Kosmos. For neither did his Brothers Believe in him.

“Then Jesus Said unto them, My Time is not yet Come: but your time is always ready. The Kosmos cannot Hate you; but me it Hateth, because I Testify of it, that the Works thereof are Evil. Go ye up unto this Feast: I go not up unto this Feast; for my Time is not yet Full Come. When he had Said these Words unto them, he abode still in Galilee. But when his Brothers were gone up, then went he also up unto the Feast, not Openly, but as it were in Secret.” John 7:2-10

The Temptation for Jesus to Publicly Declare his Sonship is remarkably similar to Satan’s Temptation for him to Jump from the Pinnacle of the Temple. No wonder Jesus Lied to his Brothers. Of course, this is not without Controversy. The fact that Jesus Lied to his Brothers so disturbed Orthodox Christianity that many manuscripts of John were Changed. Thus, instead of the verse reading, “I go not up unto this Feast,” it was Changed to read, “I go not up yet to this Feast.”

Here we have startling Evidence that in order to maintain Cult Dogma, it was Necessary to Modify the verse. After all, for some unknown reason, John must have forgotten that a Perpetually Sinless God-Man could never intentionally Lie to his Brothers. He must have therefore “accidentally” left the word out. And so it goes in the Great Game of Higher Context.

It appears then that the Beloved Disciple must have had a little fun writing this passage at the expense of his Galilean Cousins, especially since they lived like Royalty during the days towards the End of the Old Aion:

“Am I not an Apostle? am I not Free? have I not Seen Jesus Christ our Lord? are ye not my Work in the Lord? If I be not an Apostle unto others, yet Doubtless I am to you: for the Seal of my mine Apostleship are ye in the Lord. Mine Answer to them that do Examine me is this, Have we not Power to Eat and to Drink? Have we not Power to Lead about a Sister, a Wife, as well as other Apostles, and as the Brothers of the Lord, and Cephas? Or I only and Barnabas, have not we Power to forbear Working?” 1 Corinthians 9:1-6

The Church was Supporting the Brothers of Jesus even though they were not Apostles. They must have had considerable Prestige in the Early Church, at least in the Churches loyal to Jerusalem. Since the Family had abandoned Galilee for Jerusalem, those Churches that stayed loyal to the Power

Base in Capernaum must have ended up being forgotten like the early drummer of the Beatles. This Royalty/Celebrity Factor also explained how James was able to Assume Supremacy. His Royalty was such a matter of fact by the time his Brother, Jude, wrote his brief Tirade against Rival Cults, he did not refer to himself as the Brother of Jesus, but as the Brother of James! (Jude 1; unless he was the Brother of James the Less, and thus one of the 12.) His Letter perfectly Manifests the Vicious Struggle the Cults were Waging against each other around the time of Paul's Execution. (Jude 4-23; 2 Peter 2; 1 John 2:18-22; 4:1-5; 2 John 7-11; 3 John 5-12.)

Finally, we do not know what kind of a Relationship John Mark had with Mary Magdalene, but it is in his Gospel that we have the most vivid account of Jesus' Appearance to her. But we do know, however, that her Favored Position with Jesus was a Stumbling Stone of Division in the Early Church.

E. The Consort of the Lord.

Just as Mark Denied that Jesus gave the Sign of Jonah, he also, at least in the Original Version of Mark, Denied that Jesus First Appeared to Mary. Instead, a young man Clothed in a Long White Garment Appears to Mary and the "Other" Mary and Orders them to tell the Brothers that Christ has Risen and Gone on before them to Galilee. (Mark 16:5-7.) Oddly, the Original Gospel ends with the women so Afraid that they Disobey the Angel and do not tell anyone at all! (Id., 16:8.)

However, this Version did not last long in Mark's Cult. New endings were Added to the Gospel, and in one of them, Jesus First Appears to Mary:

“Now when Jesus was Risen early the First Day of the Week, he Appeared First to Mary Magdalene, Out of whom he had Cast Seven Daimons. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was Alive, and had been Seen of her, Believed not.” Mark 16:9-11

This new ending of Mark unashamedly Contradicts the Original Version. Instead of becoming Mute with Fear as in the Original Version after the Appearance of the Angel, Mary now Receives a Personal Appearance of Jesus. However, any Honor associated with such an Appearance is quickly

dissipated by the Redactor when we are told, in an almost off-the-cuff manner, that Jesus had Cast Seven Daimons Out of her.

Seven Daimons! My God, what was she? A Witch? A Whore? Both? No wonder Mary was eventually identified with prostitutes and other loose women in the Gospels. Her very presence with Jesus must have been a Scandal to certain people. But was it True? Had she really been Possessed by Seven Daimons?

This is very likely Cult Slander and Untrue. It appears to have been based on a deliberate misunderstanding of Christ's Relationship with Mary. We get an idea of this Relationship in the Unorthodox Gospel of Philip, where we are told that Jesus Loved Mary more than any other of the Disciples. The others actually became Angry at Jesus because he kept Kissing Mary on the Mouth in front of them. Jesus had to Rebuke them for it:

“As for Sophia who is called the Barren, she is the Mother of the Angels. And the Consort of the Savior is Mary Magdalene. But Christ Loved her more than all the Disciples and used to Kiss her often on her Mouth. The rest of the Disciples were Offended by it and Expressed Disapproval. They said to him, Why do you Love her more than all of us? The Savior Answered and Said to them, Why do I not Love you like her?

“When a Blind Man and one who Sees are both together in Darkness, they are no different from one another. When the Light comes, then he who Sees will See the Light, and he who is Blind will Remain in Darkness.” Philip 63-64

Philip tells us that Sophia was the Mother of the Angels. Jesus mentions Sophia in the Gospel of Matthew, where, after being Accused of being a Glutton and a Wine Drunkard, he Says that “Sophia is Justified of her Children.” (Matthew 11:19.) Philip also tells us that Mary was the “Consort” of Jesus, that is, if they were Married, she was his Wife, and, if they were not Married, she was his Pillow Companion. But even then, Philip does not say anything about Mary being Possessed of Seven Daimons. However, Seven Daimons are mentioned in the Unorthodox Gospel of Mary, except in another context.

In the Gospel of Mary, Christ gives the Magdalene Secret Knowledge in a Vision, Mysteries that he Imparts only to her. Included in this Secret Knowledge are Passwords for the Four Powers

(Daimons) that Control the Ascent of the human Soul to Heaven. What concerns us here is the Fourth Power, who has Seven Forms, called the “Seven Powers of Wrath.” The first three of these Powers have the same Names as the first Three Powers: Darkness, Desire, and Ignorance:

“And Desire [the Second Power] said, I did not see you Descending, but now I see you Ascending. Why do you Lie, since you Belong to me? The Soul answered and said, I Saw you. You did not see me nor Recognize me. I Served you as a Garment, and you did not know me. When it had said this, it went away Rejoicing Greatly.

“Again it came to the Third Power, which is called Ignorance. It Questioned the Soul, saying, Where are you going? In Wickedness are you Bound. But you are Bound; Do not Judge! And the Soul said, Why do you Judge me, although I have not Judged? I was Bound, though I have not Bound. I was not Recognized. But I have Recognized that the All is being Dissolved, both the Earthly Things and the Heavenly.

“When the Soul had Overcome the Third Power, it went Upwards and saw the Fourth Power, which took Seven Forms. The First Form is Darkness, the Second Desire, the Third Ignorance, the Fourth is the Excitement of Death, the Fifth is the Kingdom of the Flesh, the Sixth is the Foolish Wisdom of the Flesh, the Seventh is the Wrathful Wisdom. These are the Seven Powers of Wrath.

“They ask the Soul, Whence do you come, Slayer of Men, or where are you going, Conqueror of Space? The Soul answered and said, What Binds me has been Slain, and what Turns me About has been Overcome, and my Desire has been Ended, and Ignorance has Died. In a Kosmos I was Released from a Kosmos, and in a Type from a Heavenly Type, and from the Fetter of Oblivion which is Transient. From this time on will I attain to the Rest of Time, of the Season, of the Aion, in Silence.

“When Mary had said this, she fell Silent, since it was to this point that the Savior had Spoken with her.” Mary 15-17

It is only after Peter pressures Mary to Reveal this Secret Knowledge that the Apostles become Privy to it. After Mary shares the Secret Knowledge, Andrew and Peter become Hostile and Refuse to Believe it. This is not surprising, since several of the Gospels tell us that none of the Apostles Believed Mary’s Vision of the Angels or the Risen Christ. However, after Peter and Andrew are done venting their Unbelief, Levi sides with Mary and Rebukes Peter:

“Levi answered and said to Peter, Peter, you have always been hot-tempered. Now I see you Contending against the woman like the Satans. But if the Savior Made her Worthy, who are you indeed to Reject her? Surely, the Savior Knows her Very Well. That is why he Loved her more than us. Rather let us be Ashamed and Put on the Perfect Man, and Separate as he Commanded and Preach the Gospel, not Laying Down any Other Rule or Other Law Beyond what the Savior Said.” Mary 18

The Hostility of Peter against Mary’s Private Vision is thus shown to have Jealousy as its Root: that is, as in Philip, Peter does not like the idea that Jesus Loves Mary more than him, especially

since, as claimed only in Matthew, Jesus Made him the Rock for his Church and gave him the Keys of the Kingdom. (Matthew 16:18-19.) This Hostility towards Mary is even further Evidenced in the Gospel of Thomas:

“Simon Peter said to them, Let Mary leave us, for women are not Worthy of Life. Jesus Said, I myself shall Lead her in order to Make her Male, so that she too may become a Living Pneuma Resembling you Males. For every woman who will Make herself Male will Enter the Kingdom of Heaven.” Thomas 114

F. Becoming Male.

What does Christ mean about Making Mary Male? After all, Paul stated in Galatians that in Christ, there was neither Male nor Female. (Galatians 3:26-28.) However, even then, Paul places this idea within the context of the Sonship that comes with the Holy Pneuma:

“But when the Pleroma of the Time was come, God sent forth his Son, Made of a woman, Made under the Law, to Redeem them that were under the Law, that we might Receive the Sonship. And because ye are Sons, God hath sent forth the Pneuma of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a Servant, but a Son; and if a Son, then an Heir of God through Christ.” Galatians 4:4-7

It would thus appear that Mary would be Made Male by the Indwelling of the Holy Pneuma, the Pneuma of the Sonship. Paul develops this idea further in other writings, calling the Maleness of the Sonship, the New Man, the Inner, or Inward Man, the Perfect Man, and the Last Man, or Second Man, from Heaven:

“As so it is Written, The First Man Adam was Made a Living Soul; the Last Adam was Made a Quickening Pneuma. Howbeit that was not first which is Pneumatik, but that which is Natural; and afterward that which is Pneumatik. The First Man is of the Earth, Earthy: the Second Man is the Lord from Heaven. As is the Earthy, such are they also that are Earthy; and as is the Heavenly, such are they also that are Heavenly. And as we have borne the Image of the Earthy, we shall also bear the Image of the Heavenly.” 1 Corinthians 15:45-49

“For All Things are for your sakes, that the Abundant Grace might through the Thanksgiving of Many redound to the Glory of God. For which Cause we faint not; but though our Outward Man Perish, yet the Inward Man is Renewed day by day.” 2 Corinthians 4:15-16

“For this Cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the Whole Family in Heaven and Earth is Named, that he would grant you, according to the Riches of his Glory, to be Strengthened with Might by his Pneuma in the Inner Man; that Christ may Dwell In your hearts by Faith.” Ephesians 3:14-17a

“And he Gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the Perfecting of the Holy Ones, for the Work of the Ministry, for the Edifying of the Body of Christ: till we All come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a Perfect Man, unto the Measure of the Stature of the Pleroma of Christ.” Ephesians 4:11-13

“That ye Put Off concerning the former conversation the Old Man, which is Corrupt according to the Deceitful Lusts; and be Renewed in the Pneuma of your Mind; and that ye Put On the New Man, which after God is Created in Righteousness and True Holiness.” Ephesians 4:22-24

“Lie not to one another, seeing that ye have Put Off the Old Man with his Deeds; and have Put On the New Man, which is Renewed in Knowledge after the Image of him that Created him.” Colossians 3:9-10

The idea of the Perfect Man, the Inner Son of Man, is a central concept in the Gospels of Thomas, Mary, and Philip:

“Jesus Said, When you Make the Two One, you will Become the Sons of Man.” Thomas 106

“When the Blessed One had Said this, he Greeted them all, Saying, Peace be with you. Receive my Peace to yourselves. Beware that no one Lead you Astray, Saying, Lo, here! or, Lo, there! For the Son of Man is Within you. Follow after him! Those who will Seek him will Find him. Go then and Preach the Gospel of the Kingdom.

“Do not lay down any Rules beyond what I Appointed for you, and do not Give a Law like the Lawgiver lest you be Constrained by it. When he had Said this, he Departed.

“But they were Grieved. They wept greatly, saying, How shall we go to the Gentiles and Preach the Gospel of the Kingdom of the Son of Man? If they did not Spare him, how will they Spare us? Then Mary stood up, Greeted them all, and said to her Brothers, Do not weep and do not Grieve nor be Irresolute, for his Grace will be Entirely with you and will Protect you. But rather let us Praise his Greatness, for he has Prepared us and Made us into Men.” Mary 8-9

“The Heavenly Man has many more Sons than the Earthly Man. If the Sons of Adam are many, although they Die, how much more the Sons of the Perfect Man, they who do not Die but are always Begotten. The Father Makes a Son, and the Son has not the Power to Make a Son. For he who has been Begotten has not the Power to Beget, but the Son Gets Brothers for himself, not Sons. All who are Begotten in the Kosmos are Begotten in a Natural Way, and the others in a Pneumatik Way. Those who are Begotten by him Cry Out from that Place to the Perfect Man because they are Nourished on the Promise concerning the Heavenly Place. [Gap]...from the Mouth, because if the Word has gone out from the Place it would be Nourished from the Mouth and it would Become Perfect. For it is by a Kiss that the Perfect Conceive and Give Birth. For this Reason we also Kiss one another. We Receive Conception from the Grace which is in each other.” Philip 58-59

It appears that Jesus was Making Mary a Perfect Man by Kissing her often on the Mouth. We see the same idea at the end of the Gospel of John where Jesus Transmits the Holy Pneuma to all of the Disciples who are present, both Male and Female, by Breathing on them from his Mouth:

“And Said Jesus to them again, Peace be unto you: as my Father hath Sent me, even so I Send you. And when he had Said this, he Breathed on them, and Saith unto them, Receive ye the Holy Pneuma.” John 20:21-22

Receiving the Holy Pneuma probably did little to appease the Jealousy that Peter felt towards Mary. It is a fact that her Secret Knowledge was later Declared to be Heresy by Orthodox Christianity and all copies of her Gospel were ordered to be Destroyed. However, in light of the passages above, the Slanderous story that Mary had been Possessed by Seven Daimons should be Rejected as Cult Slander that was Propagated to cause gullible followers of Weak Conscience to Fear the Secret Knowledge. In Cult War Dialectic, such Slander provided a means of associating the Secret Knowledge with the Doctrines of Daimons. (See, e.g., 1 Timothy 4:1.)

The Gospel of Luke, not surprisingly, continued the Cult Slander against Mary. The author informs us that she was Healed of Seven Daimons by Jesus while he was going through the cities and villages of Galilee, and that she, and several other prominent women, ministered to him out of their own substance. (Luke 8:1-3.) Luke leaves us wondering whether Mary was at one time both Evil and Wealthy. He mentions her again by inference as among the women watching Jesus Suffer on the Cross, and among those watching as he was Buried. (Id., 23:49.) She is singled out by name as one of the women who came to the tomb on the Third Day and saw that the stone had been rolled away and that there were two men in Shining Garments outside of it. (Id., 24:1-4.) Luke further reports that the two Angels told the women to Announce the Resurrection to the Apostles, which they did, but, as in Mark, they were not Believed. (Id., 24:5-11.)

Jesus never Appears to Mary Magdalene in the Gospel of Luke. This shows what a Hot Button Topic this must have been in the Early Cult Wars. The scarcity of the information about Mary in the New Testament is ample Evidence that her Opponents succeeded and were able to Discredit her

Cult as Heretical.

Of course, if Christ did indeed first Appear to Mary, and if he did indeed Impart Secret Knowledge to her that was later Declared to be Heretical, then Jesus was the Biggest Heretic in the History of Christianity. This would make him a Chip off the Old Block, since his Father's Will that All Sinners Should be Saved and Come to a Knowledge of the Truth, that is, the Universal Salvation of All Sinners, was also declared to be Heretical by these same Cults.

Another surprise from the sources is how often Peter comes across as the Bad Guy. For example, Christ actually calls Peter "Satan" in Matthew and Mark after Peter tries to talk Jesus out of becoming a Ransom for Sin. (Matthew 16:21-23; Mark 8:31-33.) In all Four Gospels, Peter Betrays Jesus Three Times while he is waiting Trial, and is identified in John as the person who cut off the ear of the High Priest's servant. (Matthew 26:69-75; Mark 14:66-72; Luke 22:55-62; John 18:15-18,25-27.) Even at the height of his Ministry to the Jews in the Book of Acts, Peter must be given a Special Vision in order to Understand and Accept Paul's Ministry to the Gentiles, and even then, he turns against Paul in Antioch, causing Paul to Rebuke him front of the Church. (Acts 10; Galatians 2:11-16.) In the Gospel of Thomas, Peter tries to talk Jesus into getting rid of Mary because she is not a Male, and in the Gospel of Mary, Levi must come to her aid against Peter after he becomes Hostile, refusing to believe Mary's Secret Knowledge.

We have just gotten a taste of how cutthroat the Early Cult Wars were. In light of such conflict, it is no wonder that most of the accounts of the Appearances of Christ on Earth are so Contradictory. After all, the Apostles found it necessary to trace their Authority back to a Personal Appearance. (1 Corinthians 9:1; 15:5-6, which Omits Mary Magdalene from the list.) If they could Deny that Christ had ever Appeared to Mary, then her Authority would have been Undermined.

This leaves us where we began: the Gospel of John. Even though John gives us the best account of Christ's Appearance to Mary, she is totally absent from the Gospel until the Cross. (John 19:25.) After Christ is Buried, Mary comes alone to the Tomb on the morning of the Third Day while

it is still dark, and sees that the stone had been rolled away from the entrance. In a panic, she runs to Peter and the Beloved Disciple and tells them what she had Witnessed. They run together to the Tomb with Mary and see for themselves. After they return home, Mary remains behind. (Id., 20:1-11.)

She looks again inside the Tomb and sees two Angels in White. They ask her why she is weeping. She tells them that she is dismayed over the fact that someone has stolen the Body of Jesus from the Tomb. As she turns away from them, she sees a man she supposes is the Gardener of the Tombs. In other words, she does not Recognize the person as Jesus. For some reason he does not look the same.

Here we are confronted with one of the Greatest Mysteries of the Resurrected Body of Christ. He could look like Anybody. It was impossible to Recognize him until he Disclosed himself. Mary, whom Jesus Loved most, who had Shared his Pillow, was totally Fooled. Perhaps it was some kind of Private Joke between them. Perhaps it eased the Shock when she realized that she was talking with a Dead Man. It must have been a Creepy Experience.

Mary eventually stopped Clinging to Jesus and Obeyed him, telling the others. We are not told whether they believed her not, which is a moot point, since soon after Mary's announcement, Christ Appeared to them all in the same place. We hear no more about Mary in John.

Paul may speak of Mary Magdalene in the last chapter of Romans, where he singles out a woman named Mary in the Roman Church, who had Bestowed much Labor on him. (Romans 16:6.) If this was Mary Magdalene, her position in the Roman Church may have been Powerful enough to Challenge the Supremacy of Peter or James the Antichrist in the Christian Cults throughout the Roman Empire.

This Struggle for Supremacy may have taken on Epic Proportions during the time the author of Acts was writing his book. Something must have occurred during this time because at the end of the Gospel of Luke, written by the same author, Jesus Appears to the Apostles in Jerusalem and then goes immediately to Bethany and Ascends into Heaven. (Luke 24:49-51.) However, at the beginning

of Acts, the author Changes his story, informing us that Christ actually remained on Earth for 40 days in Jerusalem before he went to Bethany and Ascended into Heaven in a Cloud. (Acts 1:1-9.)

These extra 40 days would have given Christ ample opportunity to Impart Extra Secret Knowledge to Peter and the 12, Knowledge to which the Magdalene and her Cult would not have been Privy. It must have been a very Nasty Cult War that caused the author of Luke/Acts to so clearly Contradict himself from one book to the other. Perhaps he hoped that no one would notice. And perhaps no one did, for, in the end, the Propaganda worked. Mary's Secret Knowledge was Declared to be Heresy.

G. Other Appearances.

Here, at the Second Stage of Earth, we are well into the Realm of human Contradiction. Even the place and manner of Jesus's Appearances in regards to his Ascent into Heaven is Controversial. The Gospel of Matthew tells us that Jesus went to and stayed in Galilee until the Apostles first met up with him on the Mountain. There, he Commissioned them and Promised to be with them always. We either have to assume that he had already Ascended into Heaven before the Commissioning, since he told them that "All Power" had been Given to him in Heaven and Earth, or we have to assume that he Ascended immediately afterwards to actually Receive that Power.

However, in the Added endings of Mark, before Jesus goes to Galilee, he meets up with two undisclosed men in an undisclosed place, then, afterwards, with the Apostles in Jerusalem as they are eating. He Berates them, then Tells them to Preach the Gospel. (Mark 16:12-18.) After he is done Speaking, he Ascends into Heaven to Sit at the Right Hand of God. (Mark 16:19.)

In Luke, we are not certain whether Peter is the first to See Jesus, for Luke leaves him at the Empty Tomb wondering what has happened while he tells us the story of the two men walking to Emmaus. (Luke 24:12-35.) One of these men is Clopas, the Uncle of Jesus, and it is likely that the other one is Joseph of Arimathea. Again, when Jesus Appears to them, they have no idea who he is. He walks with them and engages them in conversation concerning the Prophet who had just Died.

They tell Jesus that some women had a Vision of Angels but they were not believed. This information makes Jesus Angry and he Berates them until they arrive at Emmaus.

They sit down to eat, but it is not until Jesus breaks the bread and gives the Blessing that he is Made Known to them. They are Astonished, but are forced to do a quick double-take, for, at the moment of Realization, Jesus Vanishes from their Sight. The two men return immediately to Jerusalem where they learn that Peter has also had a Vision of the Risen Lord. (Luke 24:34.) Outside of Paul's reference to Christ's Appearance to Peter, this is the only account we have of it. (1 Corinthians 15:5.)

As they are wondering what it all means, Christ Appears to them all in Jerusalem and teaches them from the Scriptures. He tells them to tarry in Jerusalem until the Father Sends them the Promise of the Holy Pneuma. Then he goes with them to Bethany and Ascends into Heaven. The rest go back to Jerusalem to wait for the Coming of the Holy Pneuma.

Thus, regardless of the Countless Contradictions, it seems certain that as Jesus passed through the Stage of Earth, he made his Presence and his Great Victory over Hell known to certain selected people. Most likely he Appeared to Mary Magdalene first and gave her the First Post Resurrection Apostolic Commission. It also seems certain that regardless of who Jesus Appeared to, no one could Recognize him in his New Body until he Made himself Known to them.

H. Stage Three: Heaven.

Finally, we Ascend the last steps of the Spiral Staircase and Enter into the Upper Chamber. This is the Right Hand of God. The Walls of the Upper Chamber are covered with Gold of Ophir. This is where Melchizedek presided over the Sabbath Service, and where many imagine that King Solomon impregnated the Queen of Sheba, leaving her Breathless:

“And when the Queen of Sheba had seen all Solomon's Wisdom, and the House that he had Built, and the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his Upper Chamber by which he Went Up unto the House of YHWH; she was Breathless....And King Solomon gave unto the Queen of Sheba all her Desire, whatsoever she asked, beside that which Solomon gave her of his Royal Bounty.” 1 Kings 10:4-5,13

“And the Covert for the Sabbath that they had Built in the House, and the King’s Entry without, turned he [King Ahaz] from the House of YHWH for the King of Assyria” 2 Kings 16:18

“And the altars that were on the top of the Upper Chamber of Ahaz, which the Kings of Judah had made, and the altars which Manasseh had made in the two courts of the House of YHWH, did the King [Josiah] beat down, and brake them down from thence, and cast the dust of them into the Brook Kidron.” 2 Kings 23:12

Since the Oracle below the Upper Chamber represented the Chariot Throne of the Cherubim, the Right Hand of God represented the Dark Pavilion, the Thick Cloud of God’s Abode:

“And he Rode upon a Cherub, and did Fly: and was Seen upon the Wings of the Wind. And he made Darkness Pavilions round about him, Dark Waters, and Thick Clouds of the Skies.” 2 Samuel 22:11-12

“Then David gave to Solomon his son the Pattern of the Porch...and of the Upper Chamber thereof...and of the Place of the Mercy Seat....And of the Altar of Incense refined Gold by weight; and Gold for the Pattern of the Chariot of the Cherubim, that spread out their Wings, and Covered the Ark of the Covenant of YHWH.” 1 Chronicles 28:11,18

“And they brought up the Ark of YHWH, and the Tabernacle of the Congregation....And the Priests brought in the Ark of the Covenant of YHWH unto his Place, even under the Wings of the Cherubim. For the Cherubim spread forth their two Wings over the Place of the Ark, and the Cherubim Covered the Ark and the staves thereof above....There was nothing in the Ark save the Two Tables of Stone, which Moses put there at Horeb, when YHWH Made a Covenant with the Children of Israel, when they came out of Egypt.

“And it came to pass, when the Priests were come out of the Holy Place, that the Cloud Filled the House of YHWH. Then Spake Solomon, YHWH Said that he would Dwell in Thick Darkness.” 1 Kings 8:1-12

The Prophet Ezekiel further developed the idea of the Cherubim Chariot during the Exile in Babylon. Ezekiel actually Ascended twice into God's Chariot, borne by four Cherubim, after it Abandoned the Oracle in the House of YHWH for the Mount of Olives. (Ezekiel 1-11.) The Return of the Mercy Seat Chariot from the Mount of Olives is actually symbolized in Christ’s Triumphant Entry, where he Rides on King David’s Donkey from the Mount of Olives into the Temple.

Ezekiel is Addressed as the Son of Man each time he Ascends, thus linking this Title to human Presence before God’s Chariot Throne. The Prophet Daniel also Addresses the Person who Ascends to God’s Right Hand in the Clouds as the Son of Man:

“I Saw in the Night Visions, and, Behold, One like the Son of Man came on the Clouds of Heaven, and came to the Ancient of Days, and they brought him Near before him.” Daniel 7:13

This verse was central to Christ's concept of his Resurrection:

“And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these Witness against thee? But he held his Peace, and Answered nothing. And again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

“And Jesus Said, I am: and ye shall See the Son of Man Sitting on the Right Hand of Power, and coming in the Clouds of Heaven.” Mark 14:60-62

The idea that Christ would Ascend to the Right Hand of God was firmly established in his Mind. In fact, in the Gospel of John, Jesus is portrayed as Remembering the Glory at God's Right Hand before he became Flesh:

“In the Beginning was the Logos, and the Logos was With God, and Like God was the Logos, he was in the Beginning With God....And the Logos was Made Flesh and Tabernacled among us, (and we Beheld his Glory, the Glory as of the Only Begotten of the Father, Full of Grace and Truth.” John 1:1-2,14

“And now, O Father, Glorify thou me with thine own Self with the Glory which I had with thee Before the Kosmos was....Father, I will that they also, whom thou hast Given me, be With me where I am; that they may Behold my Glory, which thou hast Given me: for thou Lovedst me Before the Foundation of the Kosmos.” John 17:5,24

King David set the stage for all of this with his idea of “the Lord Christ at God's Right Hand” in Psalm 110:1, the most influential verse in the whole New Testament:

“YHWH Said unto my Lord, Sit thou at my Right Hand, until I Make thine Enemies thy Footstool.” Psalm 110:1

In his masterful study, The Apostolic Preaching and its Developments (NY: Harper & Bros, 1937), C.H. Dodd says this about Psalm 110:1:

“It is to be noted that the idea of Lordship is here expressed in the phrase ‘at the right hand of God,’ which occurs in Col. iii.1, Eph i.20. As we shall see, this formula is deeply rooted in the kerygma [the “content” of the Preaching], and is ultimately derived from Ps. cx.1....Whenever we read of Christ being at the right hand of God, or of hostile powers being subjected to him, the ultimate reference is to this passage. In view of the place that Ps. cx.1 holds in the New Testament, we may safely put it down as one of the fundamental texts of the primitive kerygma. Indeed, I can see no adequate reason for rejecting the statement of Mark that it was first cited by

Jesus himself in his public teaching in the Temple. It follows that the use of the title “Lord” for Jesus is primitive.” *Id.*, p. 15

Almost all of our sources in the New Testament assure us that after Christ Rose from the Dead, he Ascended into Heaven at the Right Hand of God. David visualized himself as the Earthly Embodiment of the Angel of YHWH at God’s Right Hand. This motif was carried over into Solomon’s Temple, which was composed of two Houses, the House of YHWH, and at the Right Hand of the House of YHWH, the House of David. (1 Kings 6-7.) After the Babylonians Destroyed Solomon’s Temple in the Sixth Century B.C., only the House of YHWH was Rebuilt. And it took a Proclamation of Cyrus the Great to make that happen. (Ezra 1:1-4.)

I. Seated in Heavenly Places.

At the end of Stage Two on Earth, Christ goes to Bethany and Ascends into Heaven in a Cloud:

“And when he had Spoken these things, while they beheld, he was Taken Up; and a Cloud Received him out of their Sight.” Acts 1:9

When we next see Christ in Stage Three, to wit, in Heaven, he is Appearing as the Son of Man before the Ancient of Days on this very same Cloud. He is then Empowered:

“I Saw in the Night Visions, and, Behold, One like the Son of Man came with the Clouds of Heaven, and came to the Ancient of Days, and they brought him near before him. And there was Given him Dominion, and Glory, and a Kingdom, that All People, Nations, and Languages, should Serve him: his Dominion is an Everlasting Dominion, which shall not Pass Away, and his Kingdom that which shall not be Destroyed.” Daniel 7:13-14

The author of Hebrews shows us how this Ascension to the Right Hand of God was the Final Act of the Order of Melchizedek:

“But Christ being come an High Priest of Good Things to Come, by a Greater and more Perfect Tabernacle, not made with hands, that is to say, not of this bulding; neither by the blood of goats and calves, but by his own Blood he Entered Once into the Holy Place, having obtained Eternal Redemption for us.

“For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the Unclean, Sanctifieth to the Purifying of the Flesh: how much more shall the Blood of Christ, who through the Eternal Pneuma Offered himself without Spot to God, Purge your Conscience from Dead Works to Serve the Living God?

“And for this Cause he is the Mediator of the New Covenant, that by means of Death, for the Redemption of the Transgressions that were under the First Covenant, [we]...might Receive the Promise of Eternal Inheritance....

“For Christ is not Entered into the Holy Places made with hands, which are the Figures of the True; but into Heaven itself, now to Appear in the Presence of God for us: nor yet that he should Offer himself Often, as the High Priest entereth into the Holy Place every year with blood of others; for then must he Often have Suffered since the Foundation of the Kosmos: but now Once in the Consummation of the Aions hath he Appeared to Put Away Sin by the Sacrifice of himself.

“And as it is Appointed unto men Once to Die, but after this the Judgment: so Christ was Once Offered to Bear the Sins of Many.” Hebrews 9:11-15,24-28a

The Grand Entrance of Jesus Christ to the Right Hand of God became the theme of many works, including the Book of Revelation:

“And I saw in the Right Hand of him that sat on the Throne a Book Written within and on the backside, Sealed with Seven Seals. And I Saw a Strong Angel Proclaiming with a Loud Voice, Who is Worthy to Open the Book, and to Loose the Seals thereof?

“And no man in Heaven, nor in Earth, was able to Open the Book, neither to Look thereon. And I wept much, because no man was found Worthy to Open and to Read the Book, neither to Look thereon.

“And one of the Elders Saith unto me, Weep not: Behold, the Lion of the Tribe of Judah, the Root of David, hath Prevailed to Open the Book, and to Loose the Seven Seals thereof. And I Beheld, and, Lo, in the midst of the Throne and of the Four Beasts, and in the midst of the Elders, stood a Lamb as it had been Slain, having Seven Eyes, which are the Seven Pneumas of God Sent Forth into all the Earth. And he came and took the Book out of the Right Hand of him that sat upon the Throne....

“And I Beheld, and I Heard the Voice of many Angels round about the Throne and the Beasts and the Elders: and the Number of them was Ten Thousand times Ten Thousand, and Thousand of Thousands; Saying with a Loud Voice, Worthy is the Lamb that was Slain to Receive Power, and Riches, and Wisdom, and Strength, and Honor, and Glory, and Blessing.” Revelation 5:1-7,11-12

Jesus used Psalm 110:1 to teach his own Generation the Truth of his Preexistence as the Lord at God’s Right Hand:

“While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose Son is he? They say unto him, The Son of David.

“He Saith unto them, How then doth David in Pneuma call him Lord, saying, YHWH Said unto my Lord, Sit thou at my Right Hand, till I Make thine Enemies thy Footstool? If David call him Lord, how is he his Son?” Matthew 22:41-46

The Davidic Christ King was not only the Son of God, he was also the Son of Man, the One who would Restore the Glory of Adam before the Fall:

“What is man, that thou art Mindful of him? and the Son of Man, that thou Visitest him? For thou hast Made him a Little Lower than the Angels, and hast Crowned him with Glory and Honor. Thou Madest him to have Dominion over the Works of thy Hands; thou hast Put All Things under his feet.” Psalm 8:4-6

“Let thy Hand be upon the Man of thy Right Hand, upon the Son of Man whom thou Madest Strong for thyself.” Psalm 80:17

This brings us to another Distinction between Believers and Unbelievers. The Believers, through the Holy Pneuma, are already Ascended to the Right Hand of God while they are still on Earth. Unbelievers must wait until they Die. Paul makes this clear in Ephesians:

“Blessed be the God and Father of our Lord Jesus Christ, who hath Blessed us with All Pneumatik Blessings in Heavenly Places in Christ....

“That the God of our Lord Jesus Christ, the Father of Glory, may Give unto you the Pneuma of Wisdom, and Revelation in the Knowledge of him: the Eyes of your Understanding being Enlightened; that ye may Know what is the Hope of his Calling, and what the Riches of the Glory of his Inheritance in the Holy Ones, and what is the Exceeding Greatness of his Power to us-ward who Believe, according to the Working of his Mighty Power, which he Wrought in Christ, when he Raised him from the Dead, and Set him at his own Right Hand in the Heavenly Places, Far Above All Archons, and Power, and Might, and Dominion, and Every Name that is Named, not only in this Aion, but also in that which is to come: and hath Put All Things under his feet, and Gave him to be the Head over All Things to the Church, which is his Body, the Pleroma of him that Filleth All in All....

“But God, who is Rich in Mercy, for his Great Love wherewith he Loved us, even when we were Dead in Sins, hath Quickened us Together with Christ, (by Grace ye are Saved:) and hath Raised us Up Together, and Made us Sit Together in Heavenly Places in Christ Jesus.” Ephesians 1:3,17-20-23; 2:4-6

The Inner Presence of the Holy Pneuma gives the Sons of God Liberty and Truth and Grace down here on Earth, as well as Direct Access to the Throne of God in Heaven. The Secret Knowledge of the New Covenant of Mercy’s Special Father-Son Relationship is what True Belief is all about. This kind of Knowledge is extremely rare and almost nonexistent in Christianity today. But as long as the Eternal Temple of Antinomian Universalism still Stands, this Knowledge will continue to Survive until it Conquers All Things at the End of the Aion.

Until then, All Believing Sinners have Two Choices: (1) they can Celebrate their Glorious Liberty as the Sons of God, with a Full License to Love in the Kingdom of God Here and Now; or (2) they can return to the Yoke of Bondage under the Law of Moses and the False Gospel of the Antichrist

James. As for the latter, Paul Describes the Pneuma of Bondage as like being under a Schoolmaster, or on Probation:

“Wherefore the Law was our Schoolmaster to bring us unto Christ, that we might be Justified by Faith. But after that Faith is come, we are no longer under a Schoolmaster. For we are the Sons of God by Faith in Christ Jesus....There is neither Jew nor Hellene, there is neither bond nor free, there is neither male nor female: for ye are All One in Christ Jesus....

“But when the Pleroma of Time was come, God Sent forth his Son, Made of a Woman, Made under the Law, to Redeem them that were under the Law, that we might Receive the Sonship. And because ye are Sons, God hath Sent forth the Pneuma of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a Servant, but a Son; and if a Son, then an Heir of God through Christ.” Galatians 3:24-28

“For as many are Led by the Pneuma of God, they are the Sons of God. For ye have not Received the Pneuma of Bondage again to Fear; but ye have Received the Pneuma of Sonship, whereby we cry, Abba, Father. The Pneuma itself beareth Witness with our pneuma, that we are the Children of God: and if Children, then Heirs; Heirs of God, and Joint-Heirs with Christ.” Romans 8:14-17

Paul leaves us No Doubt that this Sonship is Eternal and Irrevocable:

“What shall we then say to these things? If God be for us, who can be against us? He that Spared not his own Son, but Delivered him Up for us All, how shall he not with him also Freely Give us All Things.

"Who shall Lay anything to the Charge of God's Elect? It is God that Justifieth. Who is he that Condemneth? It is Christ that Died, yea rather, that is Risen Again, who is even at the Right Hand of God, who also maketh Intercession for us.

"Who shall Separate us from the Love of Christ? shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? As it is Written, For thy sake we are Killed all the day long; we are accounted as Sheep for Slaughter.

"Nay, in All these Things we are More than Conquerors through him that Loved us. For I am Persuaded, that neither Death, nor Life, nor Angels, nor Archons, nor Powers, nor Things Present, nor Things to Come, nor Height, nor Depth, nor Any Other Creature, shall be able to Separate us from the Love of God, which is In Christ Jesus our Lord.” Romans 8:31-39

VIII CONCLUSION

This concludes our Guided Tour of the Eternal Temple of Antinomian Universalism. We have Examined the Temple in Minute Detail from top to bottom. We have learned that the Good News Victory of Jesus Christ, the Power of God unto Salvation, is taught in the Holy Bible side-by-side with the False Gospel of Fear Faith Frighteousness. The fact that they exist side-by-side in the Word of

Truth is essential to grasp, for only with this Knowledge can we answer the Question: Should Antichrist Orthodoxy, the so-called Right Opinion, be Abolished from the Face of the Earth?

God Forbid! It is, after all, Necessary for Evil to exist. As Paul Reminds us, it is Necessary for there to be Choices (“Heresies”) in the Church, so “that they which are Approved may be Manifest among you.” (1 Corinthians 11:18.) The Free Sons of God are thus Called upon to Rightly Divide the Word of Truth.

To Separate the Light from the Darkness, to Choose the Good and Reject the Evil, can be an exciting Adventure. It can be a formidable Challenge. It can even be Dangerous. And it can be a whole lot of Fun. We have a Full License to Experiment. What are you waiting for? The Kosmos is waiting for your Approval to be Manifested.