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CONTENTS

	<u>Page</u>
The Fall of Gods (A Scriptural Research Series of “Pleroma”) By Jerry Wayne Bernard Ph.D....	i
A Personal Note	iii
Foreword	iv
My Thanks	vi
The Fulness of All in All	1
Introduction-	
(Suppose I told you that)	1-12
Hard Words	13
Chapter 1 THE OVERVIEW	22
Further N.T. Study on “things” or angels	32
Chapter 2 REVIEW OF SPIRITUAL BEINGS	33
References from Young’s Literal Translation	34
What does the N.T have to say About angels?	39
What do other outside sources Say about angels?	42
References from KJV Translation .	43
References from historians	44
References from other outside sources	46
References from NKJV Translation	49
References from the O.T.	51
More references from the N.T about angels	54
More references from outside Sources about angels	56

CONTENTS (CONTINUED)

	<u>Page</u>
More references from the NKJV about angels	58
Chapter 3 PAGAN INFLUENCE	66
Chapter 4 FIRST CENTURY UNDERSTANDING	77
Chapter 5 THE TRIAL AND JURY....	81
Chapter 6 THE PLEROMA OF CHRONOLOGY	84
First witness	84
Second witness	92
Third witness	93
Chapter 7 THE SON ASSIGNS <i>ALL</i> <i>IN ALL TO THE FATHER</i> .	97
Chapter 8 THE HEAVENLY PRO- TECTION PLAN	101
Chapter 9 VICTORY OVER ALL IN ALL	103
1. Principality	104
2. Power	105
3. Might	105
4. Dominion	105
5. Every name that is named.	105
Chapter 10 THE SPIRITUAL BATTLE	111
Chapter 11 THE SPIRITUAL ARMOR	114
Chapter 12 DURING AND AFTER THE ACTS PERIOD	119

CONTENTS (CONTINUED)

	<u>Page</u>
Chapter 13 EMPTINESS – “KENOSIS”	120
Chapter 14 FULNESS – “PLEROMA” ..	126
Chapter 15 CONCLUSION	131
REFERENCES	137
QUESTIONS & ANSWERS FROM THE INTERNET BIBLE STUDY GROUP	139
BBC NEWS (Gilgamesh tomb believed to be found in Iraq)	142

A Scripture Research series of
"Pleroma!"

The Greek says:
ta pleroma tou ta panta en pasin.

The Translation is:
THE FULNESS OF THE ALL IN ALL!

or

in the language of laymen...

Judgment came upon the whole spiritual shebang, without making an exception for any fallen spiritual creature in the entire cosmos! I call it...

The Fall of Gods!

by

Jerry Wayne Bernard, Ph.D.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him that God may be all in all [1st Corinthians 15:28].

Read this Psalm very slowly ...

The Nephil Elohim

*"I have said, Gods
(Elohim) ye are, And
Sons of the Most High
(Elyon or Anu) —(are) all of
you, But as men, ye
(shall also) die, and (just)
as one of the heads
(fell) ye (all shall also)
fall," [Psalm 82:6, 7].*



1 The Star of David was first seen on an Assyrian cylinder seal on a clay envelope encasing a tablet that shows a celestial background with the Sun, Moon and Venus (an 8 pointed star) and the six pointed star, Mars separated from a larger one (Jupiter) by a drawing of an Asteroid belt, followed by a large ringed planet, Saturn. Did the Sons of Gods teach the Sumerians about Earth's solar system? If not, where did this advanced knowledge of the order and number of the planets in our solar system come from? The Sumerian Sons of Gods symbolized Mars as the sixth planet from the outer most regions of Earth's solar system, (contd. footnote on page iii)

=>

A personal note:

Dear reader:

This is astounding! Across the page (ii), an old Psalmist said that a select group of Gods and Sons of Gods (the Pantheon) appeared before Yahweh and learned of their extreme and traumatic fate. They were forced from the spirit realm, becoming flesh, in order that they would die like men.

The following pages will explore this judgment upon all the Angels, Gods and Sons of Gods, whether wicked or good, called the "all in all."

Signed, 

traveling towards the Sun with 6 points. As the Anunakki or Nephilim traveled (fell) from heaven, they passed all the planets and gave that solar knowledge to mankind. David slew the Philistine giant and the attendants handed the Giant's shield to David. The shield, with the emblem of the God of War, Mars became the Shield of David. Later it became the Israelites emblem for victory over all enemies.

2 "**Ezekiel saw the wheel... way up in the middle of the air...**" so the song goes. Read Ezekiel 1-3. The Anunakki had faces like a man, a lion, an ox and an eagle. Their feet were of a calf. Their aircraft was like a wheel within a wheel.

FOREWORD

It is with humility that I offer the following. I do not consider myself qualified to explore such a significant discussion as the one before us. However, I have been invited by the Board of Scripture Research Inc. to look into the subject of *the fulness of the all in all* and present my findings to the annual 2006 Scripture Research Conference. I do so with a measure of uneasiness and much concern. For there are men in our midst, more qualified than I, who could appropriately reach the depths of this debate and bring to light the thoughts and ways of *Yahweh*, which concern how He became *all in all*. However, since I am invited to present my findings, I am honored and will gladly and humbly do so.

I had not, in the least bit, chosen to explore this stimulating subject. However, as I looked more deeply into the matter, I discovered that it has compelled me to explore ancient *Sumerian* and *Hebrew* texts and write down my findings and I cannot, in any way, escape the task.

My prayer is for you not to be overwhelmed, but enlightened by the concept that *Gods* and *Sons of Gods* inhabited the solar system and came under the absolute authority of Christ in the first century *anno Domini*. And then I want to consider the prospect that spiritual creatures, living in every corner of the universe, lost their authority in that same first century. For, at this same moment in history, we have learned that *Yahweh* regains all authority unto Himself through Christ and all Gods (*Elohim*), in every habitat, were placed in Him. This was when *Yahweh*, became *all in all*.

In the opening phrase of this book, "All in all" is a brief statement for all things in all places. The first "all" refers to

spiritual beings, *Elohim* and their children. The second "all" refers to their habitat everywhere in Heaven and Earth. Many were taken out of the spiritual realm and placed into the physical. Then at the moment of the final act of *Christ's* submission to *Yahweh*, the *Gods* and *Sons of Gods* were placed into *Yahweh* and He becomes "all in all." In this examination I ask for imagination, not your information.

There comes a moment when children, playing in the home, hush suddenly. "Was that a real footstep in the hall?" We likewise find in the midst of our busy schedule that we must hush and take the time to listen when a new sound chimes to our ears. Draw back if you must. However, the sound may go away and never play as sweetly as it sounds the first day that it brought a hush to your life. Listen to it with all your heart. Your life may never be the same afterwards. You may begin to look more clearly at things in a new and refreshing manner.

*LAUS DEO*³

³ "Laus Deo", in Latin, means "Praise be to God".

MY THANKS

After sending my lecture to Dr. Charles Asbell to critique and approve for publication, we engaged in several discussions on how to simplify the thought process for Laymen and young readers.

Supplementary footnotes were added because of the inability to access libraries in order to examine ancient and rare translations of recently discovered Sumerian tablets. These Sumerian legends had noteworthy influence upon *Ezra*, the post-exiled Babylonian scribe⁴. Dr. Asbell suggested that a segment be included to clarify the reasoning. The purpose of the concept of sundry Gods was to incorporate them all in the *pleroma* of *all in all*.

I enlisted the assistance of one of my four daughters to correct the euphony in my writing. Her musical ability would give this book an easy flow for the reader. I gave her an almost completed copy of the material to read. She returned the manuscript with changes that raised the book to a comprehensive level for readers. Her suggestions, like Dr. Asbell's, were in light of laymen reading the book. I shall forever be grateful for these two wonderful ambassadors of revision, Dr. Charles Asbell (my friend) and Crystal Bernard (my daughter and friend), for corrections and bringing a completion to this work.

Thankfully,

4 The Scribe that compiled the five books of Moses.

THE FULLNESS OF THE ALL IN ALL

INTRODUCTION

SUPPOSE I TOLD YOU THAT...

Before the Earth was inhabited, as we know it today, apparently, there lived a *Flawless Intelligence* that was perfect in every aspect. This noble *Mind* must have been alone in the spiritual habitat. Let's call this *Holy Intelligence/Spirit*, ahh...um... *Yahweh*. In your thinking, *Yahweh* is the Jewish GOD. However, for the sake of understanding our point, let's not call Him GOD just yet. *Yahweh* will do for now. For we will speak of many good and bad Gods in the following.

Suppose I told you that...

The *Sumerians* (the first civilization after the flood), like the ancient *Hebrews*, thought that a primeval sea existed prior to the creation of material order. Here is how that worked: the universe consisted of a united heaven and earth mixed in some way as a primeval sea. The Sumerian *air-god*, called *Enlil*, in the same manner as the *ruach-elohim* of Genesis, separated heaven from earth by a great explosive wind, causing a wide expanse. In the words of the earliest civilization, a large planet entered into the solar system and

collided with a planet called *Tiamat*, exploding it in half which created this earth with its heaven.

So, *Yahweh* looked upon His newly created edifice of matter, divided with a heaven above and an earth below and allowed his host of spiritual and intellectual emissaries to fill the material cosmos.

This could have been accomplished for the mere pleasure of creating them or maybe for the chance to communicate with other intelligent beings in the growing architectural cosmos. And let's call these other spirit beings *Messengers*.

So far, we have two thinking creatures in the cosmos, *Yahweh* and His created *Messengers*. These *Messengers* took the message of *Yahweh* to other *Messengers* until the messages filled the universe with *Yahweh's* intelligence. I'm only speculating! No one was writing this down as it was happening. But, why bother recording it, no mistake-ridden scribe was around to alter the misunderstood messages. It would be continually told from mouth to mouth as undiluted truth from eternity on, throughout the cosmos. This and many other stories are what the heavenly *Messengers* ultimately told to mankind, the Sumerians.

Suppose I told you that...

Yahweh was Love and everything He created was intelligent and "good." And love was shared with all of the good and free spirit beings. Over a vast period of time, billions of Earth years, these *Messengers* grew in the freedom of this perfect love and then began to love themselves a little too much and became full of self-centered pride and personal arrogance. Then the leader of the *Messengers* was filled with a love to be like *Yahweh*. He admired his own ability and loved his own

beautiful design so much that it lifted him up in the eyes of many other *Messengers*. And by it, he drew a third of the *Messengers* down to Earth where they could do their own thing that they loved and do it in whatever way they loved. Their self-centered loves were inappropriate for intelligent and perfect holiness for they had abused what was a very good and perfect love in their freedom of choosing and achieving. Let's call these degenerating, fallen *Messengers*, *Sons of God*.

Suppose I told you that...

The father of these *Sons of God* lived and ruled life on a "far away planet" the Sumerians called *Nibiru*,⁵ on the outskirts of our solar system? And that this "far away" Father of the Gods was also a created spirit being like all the others. He was the foremost father of the *Sons of God*.

The supreme Creator/Spirit, *Yahweh*, judged the pride or love of the self-exaltation of many of these created Sons of God. And in that judgment forced them to leave their "far away" planet and descend to Earth. *Yahweh* took their immortality away from them by changing them into *flesh beings* in order that they would die like all *mortals*. Pride demands a heavy price. Pride caused the fall of the gods.

Suppose I told you that...

⁵ Nibiru is the "planet of the crossing. Named by the Sumerians because it crossed over into our solar system and created heaven and earth by crashing into Tiamat. As Nibiru and Tiamat came together, Tiamat split in half. Its lower part was smashed into bits and pieces, creating the asteroid belt, the "celestial bracelet of planetary debris that orbits between Jupiter and Mars. Tiamat's upper part, together with its chief satellite was thrown into a new orbit to become Earth and the Moon. This event happened around 4 billion years ago. 300,000 years ago the Anunakki came to earth.

Flesh beings are mortals and only have mortality and that they soon die? *Spirit beings* are immortal and only have immortality. In order for evil *Spirit beings* to die (as punishment), they must *become flesh beings*. And in order for *flesh beings* to have immortality and live forever, they must become *Spirit beings*. I hope that you understand that immortality is put on in resurrection. Or shall I say it this way, mortality is replaced by immortality and that must mean that flesh is exchanged for spirit. Just thinking out loud. You do your own math.

Let's use an old *Hebrew* word to describe these fallen *Messengers*. Let's also call them *Nephilim*. That *Hebrew* name means that they came down to Earth from somewhere above. Hey, since we are giving them names, we might as well give them another adjective-name. Since *Anu* (on the planet *Nibiru*) was their father, the *Sumerians* called them *Anu-nakki*, *Anu's sons*. They are spoken of in the *Hebrew Bible* as the *Anakim*, and in Chapter 6 of *Genesis* are also called *Nephilim*, which in *Hebrew* means the same thing: Those Who Came Down, from Heaven to Earth.

Suppose I told you that...

These *Anunakki* hated their work in their new habitation, Earth. So, they decided to get some of the Earth creatures to do the work for them. Let's call these Earthlings... uh... *Homo erectus* guys. Boy, the *Homo erectus* guys were so dumb. And the brilliant *Anunakki* could not easily communicate with these dumb creatures, the *Cro-Magnon* men (as others call him). The problem in getting the *erectus* guys to work was, in not being able to tell them what to do and have them understand and carry out orders. I suggest that the *erectus* guys could only grunt and moan. Who wants to live side by side with someone that only grunts and moans and lies on the

couch all day and won't do anything? I am not referring to anyone you know. To the *Anunakki*, these *erectus* guys were worthless as slaves. They could not talk to the *Anunakki*. It seems that the *Nean-derthal* (alter. sp. ...*tal*) man (as some call him) was operated on and developed into a *talking HU* in order to become the first true *Homo Sapien sapien*.

In order to understand how the Elohim (Gods) made humans in their image and likeness one must look at the power of the DNA and its ability to change the Neanderthal into a Homo Sapien sapien. It has been reported (2007) that Scientists have transplanted the DNA of one organism into another, changing the recipient completely into the likeness of the donor. Here is the report:

Scientists Report DNA Transplant - Organisms Adopt Donor Traits

By Rick Weiss Washington Post Staff Writer
Friday, June 29, 2007; Page A03

Scientists said yesterday that they had transplanted a microbe's entire, tangled mass of DNA into a closely related organism, a delicate operation that cleanly transformed the recipient from one species into the other. After the operations, the "patients" -- single-celled organisms resembling bacteria — dutifully obeyed their new genomes and by every measure exhibited the biological personas of the donors. This is equivalent to changing a Macintosh computer in a PX by inserting a new piece of [PC] software," said study leader J. Craig Venter, chief executive of Synthetic

Genomics, a Rockville company racing to be the first to create full synthetic, replicating cells. The success confirms that chromosomes can survive transplantation intact and literally rewrite the identity and occupation of the cells they move into. That is a crucial finding for scientists who hope to make novel life forms by packing synthetic chromosomes into hollow, laboratory-grown cells.

Suppose I told you that...

The Sumerian account of humanity's time frame was closer to modern scientific findings than the translations of the Hebrew text indicate? Scientific records tell us that the ancestor of the *Cro-Magnon Man*, walks the Earth today as the current talking human beings, *Homo sapiens sapiens*. The *Cro-Magnon* was named after the site in France where his skeletal remains were found. The *Neanderthal Man* was named after his discovery site in Germany. The genetic markers for their ancestors, the *Homo sapiens* was first studied through *the Mitochondrial DNA* that is passed by the female alone, and then through studies of Nuclear DNA that is inherited from both parents. This is from the report at the April 1994 annual meeting of the American Association of Physical Anthropologists. This report indicates that we all stem from a single "Eve" that had lived in southeast Africa between 200,000 and 250,000 years ago. Studies released in May 1995 of the "Y" chromosome indicate a single "Adam" ancestor began some 270,000 years ago. The Sumerian records place the first man, *Adappa* at about 290,000 years ago. The Hebrew text places Adam at about 6,000 years ago.

Suppose I told you that...

The Biblical record says that the ten pre-Diluvial patriarchs enjoyed life spans ranging almost 1,000 years, in most cases, for each individual. Let's look at the Biblical time frame.

1. *Adam* begat *Seth* at the age of 130 years.
2. *Seth* begat *Enosh* at the age of 105 years.
3. *Enosh* begat *Kenan* at the age of 90 years.
4. *Kenan* began *Mahalalel* at the age of 70 years.
5. *Mahalalel* begat *Jared* at the age of 65 years.
6. *Jared* begat *Enoch* at the age of 162 years.
7. *Enoch* begat *Methushelah* at the age of 65 years.
8. *Methushelah* begat *Lamech* at the age of 187 years.
9. *Lamech* begat *Noah* at the age of 182 years.
10. *Noah* was 600 years old at the *Deluge*.

The span of years from *Adam* to *Noah's Deluge* was 1,656. On the other hand, the Sumerian account of years numbered much more. And the Sumerian account has ten Kings from the first man, *Adappa* to *Ziusudra*, the Deluge hero.

Suppose I told you that...

One of the brilliant Medical Officers of the *Son's of God* (*Nephilim* or *Anunakki*) decided to add a talking chromosome (FOXP2) and a brain size maker (ASPM) in the *Homo erectus* guy's DNA make-up. The earthlings didn't have this DNA. So, it had to come from the sperm of a flesh creature that could talk, a *Nephilim*, the former *Messenger* for *Yahweh*. This would dramatically change the *Homo erectus* into a talker like the *Messenger* Gods. And this medical doctor and his assistant hoped for the best in their creation of an intelligent, talking slave. The *Sumerians* called this Doctor, *Enki*! They identified him with a symbol of a brass snake coiled around a pole. This was *Enki's* symbol of healing and improvement. *Enki* was a brilliant DNA scientist and

after many tries with his own DNA, the *Elohim*, *Enki* and *Ninti* (his sister, assistant) came up with a human that could talk and communicate with the *Anunakki*. The *Sumerians* called the *Elohim's* new creation, *Adappa*, the *Homo sapiens sapiens*. Since he is from Earth-clay, we could also call him *Adama* (Hebrew = from the ground).

Suppose I told you that...

I am smiling right now, because I am certain that you think I am making this up. You ask, who would believe this? My answer is that the ancient civilizations of the *Sumerians*, *Akkadian/Semites* and *Babylonian/Amorites* believed it and wrote it down for others to learn about it. The *Persians*, *Greeks* and *Romans* accepted, without problem, the ideas of the earlier civilizations. *Moses* trusted *Enki's* brass snake on a pole to heal his people in the Sinai desert.

Suppose I told you that...

The earliest of civilizations believed that the Earth was full of *Gods* (Hebrew: *Elohim*) bossing the intelligent human “guys” around. These *Gods* wore a variety of guises that looked like birds and beasts. Some liked to exhibit themselves as having human heads and animal or bird legs. One of these half-human, half-beast *Gods* was the famous *Pan*.

Suppose I told you that...

Other *Son's of God* on *Nibiru* built space ships and flew around checking stuff out, while their father, *Anu* stayed on *Planet Nibiru* and sometimes got mad at his mischievous sons on Earth. *Anu* would send one of his daughters down to punish them from time to time. Other times *Anu* would send the *Bull of Heaven* down to bring caustic and corrective judg-

ment on his antagonistic sons. The Gods experienced "good and evil" at every turn. If one wanted to be like *Anu*, he would soon appreciate "good and evil sons." *If Adappa* wanted to be like *Anu*, he must eat of the "tree of knowing good and evil. Then Adappa would have evil and good sons, just like the God, *Anu*.

Suppose I told you that...

The first host of *Sons of God* was forced from heaven because of pride. They became flesh and lost their immortality. The second host, called *Watchers* fell on their own volition. They saw the daughters of men and lusted after them. The *Watchers* chose to become flesh and lost their immortality. Their children were the giants of old, men of renown.

Suppose I told you that...

Another thing you need to imagine is that these *Sons of God* were not supposed to tell the Earthlings any heavenly secrets. But, as sons often disobey their father, the sons of *Anu* disobeyed him. Like, for instance, when the planets aligned in a certain way, one of the *Sons* told a human that there would be an enormous deluge of water that would wipe out all life on Earth. Let's call this guy... *Ziusudra* from the city of *Shuruppak*. One of the Gods (*Enki*) wanted him to survive and save vegetation, some animals and the seed of mankind. *Ziusudra* and his people, the *Sumerians* considered themselves special people on the new earth. Their god, *Enki* recorded the famous "King List" following the flood. This rescued human's name is difficult to remember. So, you may call him *Noach*, or maybe *Noah*.

While the *Flood* and *Noah's Ark* are the best-known elements of the ancient story of *Ziusudra* or *Noach*, he is also men-

tioned as the "first husbandman" and the inventor of wine, as well as in an episode of his drunkenness and curse of his son, *Ham*.

Now, the Son of God, *Enki* told him how to build the boat and to preserve different species of animals. *Enki* believed that the whole thing could start over, after the flood, with *Noach* and that the *Anunakki* could return in their spacecraft and start over with an improved situation on Earth and maybe also save their father's planet, *Nibiru*.

Suppose I told you that...

After *Noach's* children had children and their children had children, the *Anunakki (Watchers)* decided to marry the Earthling's daughters and have children through this union. These children were so large that the Earthlings called them *Giants* and considered themselves as grasshoppers in their sight.

To some, this bible legend of *sons of gods* marrying *Adams* daughters is so preposterous that they explain away the fact that the *Sons of God* were *Angels*. And they cautiously resolve that the great sin that brought the flood upon humanity was that sons of (good) Seth married the daughters of (evil) Cain. This great pre-flood evil was a joining in wedlock of two close families of the sons of Adam and Eve. However, the offspring becoming giants is a big problem for these theologians. I tend to think that the notion of Seth's sons as *Sons of God* is a wee bit of a stretch for sober imaginativeness.

For their children, fathers fantasize the famous Biblical character *David* as fighting with a mythological *Giant*. However, it is told as true story in the Bible. His true name

was *Goliath*. A real live David got him with an actual slingshot and rock. As *Goliath* lay dead, his attendants handed the approaching *David* his huge shield that actually became the *Shield of David*. It had, drawn upon it the six pointed star emblem of *Mars*, ☆, *the God of War*. The emblem was later called the *Star of David*. Don't fantasize this story.

Modern Israel still flies the flag of David with that ancient symbol of *Mars*, the God of War. Now, if you want to enjoy another shocker, the symbol of *Enki's* snake, wrapped around a pole, is still in use today by the modern medical profession. *Enki's* snake on a pole and the *Anunakki* symbol for *Mars* were written down over 4,500 years ago. Don't think that this first civilization had little or no influence upon following civilizations. They had big time influence upon us all, even unto our modern times. Why? Because, as *Coke Cola* says, "It's the real thing."

Suppose I told you that...

The *Son's of God* continued with their folly, bringing glory to themselves until the *Holy Spirit* (remember his name is *Yahweh*) sent His only *Son* to Earth to become flesh and correct all of this misguided worship of *Sons of God*. *Yahweh* called the *Anunakki* false Gods. *Yahweh's Son* also entered into mortal flesh in order to die for the wayward and sinful Earthlings. His name was *Jesus*.

Jesus lived his life in an exemplary way with the same temptations that humanity and the *Son's of Gods* could not resist. In fact, one of the *Sons of God* tried to tempt *Jesus* by offering him a whole bunch of his land, kingdoms and inhabitants to rule over. *Jesus* resisted all temptations to be like the *fallen Angels*. However, when He was only thirty

years of age, He surrendered to a humiliating death upon a Roman cross. Then afterwards, by His resurrection from death, overcame flesh's mortality and brought *all things* and humanity to RIGHTEOUSNESS and TRUTH. Wow! This is big business in the spiritual world. Is it believable? You better believe it!

Suppose I told you that...

The death, entombment and resurrection of *Jesus* opened the eyes of mankind and brought everyone, *Sons of God*, humans - all into the authority and judgment of the *Holy Spirit, Yahweh*. *Jesus* did not take the glory for anything and resisted using his magical powers. He never called this Earth his, but called it his Father's and said that everything on it, below it and above it belonged to *Yahweh*. Once *all things* were given back to His Father, *Yahweh*, the one true *Spirit/God* became the *all in all*. *All things* were put back into *Yahweh*. That's it. I think you get the gist of it.

Suppose I told you that...

This scenario is true. Do you believe me? Is this too impossible to grasp? If so, you need to read the rest of this book several times. For I have recorded what is contained in the oldest and first stories ever told to man. And by the way, I will also show you where it is recorded in the Bible and other "non-biblical" writings.

One might say, "I've never believed this kind of stuff before and I cannot now. For I want to be consistent in my faith." To this I would say that a foolish consistency is the hobgoblin of small minds. Great minds have little to do with consistency. They may as well concern themselves with their shadow on the wall. **I present hard words** to the fragile reader. So, read

on at a pace that you can consider all the facts. The Bible will be compared with other writings in order to get the larger picture.

Is it deplorable to be misunderstood? Socrates and Pythagoras were misunderstood. Jesus, Peter, John and Paul were tragically misunderstood. Luther, Copernicus, Galileo and Newton were terribly misunderstood. Every pure and wise soul is in danger of being misunderstood. I gladly join their ranks.

HARD WORDS

Allow me to begin by reflecting upon the beginning words of this manuscript. The two considerations are *fulness*⁶ and *all in all*.⁷ The Greek word, *pleroma* is translated *fulness*. That Greek word simply means the plethora or completeness of a container, cause or course of action, to which nothing can be added.

The phrase, *all in all* is a brief reference to *Messengers, Angels, Gods and Sons of Gods*⁸ that were created by *Yahweh*. They were "all things," holy and unholy spirit/beings in the heavens and lawful and lawless flesh/beings upon Earth. It will be proved that they resided in every habitat from the beginning of human experience to the first century *AD*. We will also attempt to discover the period of when the ego-filled reigns of these same *Nephilim (Anunakki)* or *Elohim* were

6 The Greek word is *pleroma*, meaning full, accomplished and resolved. Nothing can be added to its fulness.

7 Ephesians 1:22-23 - "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 fulness of him that filleth all in all." The Greek words are *panta en pasin*.

8 *Sons of God* were called *Bnei-elim = sons of gods*.

full or ending in judgment⁹

Before BC 496, the elect *Hebrews* had no divine literature that was bound together into one book. Yet the Prophets, beginning in BC 690 (200 years before) would quote portions from the (later bound) *Pentateuch*¹⁰ Genesis was referred to 149 times; Exodus, 312 times; Leviticus, 285 times; Numbers, 168 times; and Deuteronomy, 617 times. In the *Babylonian* captivity of the exiled tribes of Judah, Benjamin and Levi, the Redactor or Scribe gathered all the available information from *Babylon*, *Persia* and *Akkad*, in order to compile the *Pentateuch* or five books of Moses.¹¹ *Sargon* and the *Semite/Akkadians* had destroyed *Sumer*. However, *Sumerian* influence upon the *Akkadians* was transferred into *Babylonian* culture, religion and civilization. The *Gods of*

9 2nd Peter 2:4 - "For if God spared not the angels that sinned, but cast them down (*nephil*) to hell (regions below), and delivered them into chains of darkness (flesh) to be reserved unto judgment."

10 The Pentateuch contains separate and identifiable texts by four main authors, all dating from the period after the breakup of the unified kingdom of David and Solomon. The four are the *Jahwist*, identified with the southern kingdom of Judah, the *Elohist*, from the northern kingdom of Israel, the *Priestly* source, written in Judah as an answer to the first two, and the *Deuteronomist*, dating specifically from the time of King Josiah of Judah and responsible for the book of Deuteronomy as well as Joshua and most of the subsequent books up to 2 Kings. A number of smaller independent texts have also been identified, including the Song of the Sea and other works, mainly in verse, most of them older than the four main texts. The individual books were edited and combined into their present form by the Redactor, frequently identified with the scribe Ezra, in the post-Babylonian exile period.

11 *Torah* (תּוֹרָה) is a Hebrew word meaning "teaching," "instruction," or "law". It is the central and most important document of Judaism revered by Jews through the ages. It is also very important to Christians, as it constitutes part of their bibles. It is written in Hebrew, the oldest Jewish language. It is also called the Law of Moses (*Torat Moshe* תּוֹרַת מֹשֶׁה). *Torah* primarily refers to the first section of the Tanakh-the first five books of the Tanach.

Sumer were a concentrated influence upon the *Hebrew* Scribe.

Concerning the influence upon the Redactor of the books of Moses, a great blunder would be made if one mistakenly regarded *Gods*, *Sons of Gods* and *Giants* in the *Cuneiform* writings of *Sumer*, *Akkad* and *Babylon* to be merely myths or fantasy. If theologians and laymen alike consider the *Cuneiform* legends as fiction, then the constant course of thought demands Biblical narratives to also be parables of fantasy. For both ancient chronicles speak of identical episodes of *Gods* and *Sons of Gods* in man's beginning, the creation and the flood. If you think that these are hard words... read on.

The *Hebrew* redactor¹² in the *exile* gathered what he heard orally and saw in the temples and upon city walls in the province of *Babylon*. The *Sumer* myths filled the hearts, imaginations and lives of every *Babylonian* and their educators. The renowned *Babylonian* and *Syrian* temples displayed the robust *Gods* and *Sons of Gods* just as the *Cuneiform* tablets from *Sumer*¹³ and *Akkad*¹⁴ and Temple

12 Theologians considered the scribe, Ezra as the Hebrew Redactor in Babylon.

13 Sumer is the land between the rivers (Euphrates and Tigris) - the biblical *Land of Shin 'or* in Mesopotamia (today's Iraq). Sumerians were non-Semitic people who called themselves *Kiengir*. The origin of the name, *Iraq* may date back to the Sumerian City of Uruk (or Erech). Another suggestion is that *Iraq* comes from the Aramaic language, meaning "the land along the banks of the rivers."

14 The Akkadians were a Semitic people living on the Arabic peninsula during the great flourishing period of the Sumerian city-states. Although we don't know much about early Akkadian history and culture, we do know that as the Akkadians migrated north, they came in increasing conflict with the Sumerian city-states, and in BC 2340, the great Semitic/Akkadian military leader, Sargon, conquered Sumer and built an (Contd. bottom p.16)

decor of *Babylon* told of the creation of man and the universal flood.¹⁵ The ancient libraries were filled with episodes of the search for immortality, which were also the themes on walls of many tombs in *Egypt*.¹⁶ These stories of supernatural beings were the legends and background of the biblical *all in all*. We will examine the pagan-myth influence upon the *Babylonian/Hebrew* Redactor as he gathered the written and oral myths that he considered to be true to the facts, for the *Hebrew* canon. This *Hebrew* redactor¹⁷ lived under *Babylonian* influence where the paramount philosophy was that many *Gods (Elohim)* sojourned the universe. Have we gotten to the hard words yet? I am not dismantling myths as some have tried. I'm establishing their validity!

(14, Contd. from p, 15), Akkadian empire stretching over most of the Sumerian city-states and extending as far away as Lebanon. Sargon based his empire in the city of Akkad, which became the basis of the name of his people. This great capital of the largest empire humans had ever seen up until that point later became the city of Babylon, which was the commercial and cultural center of the Middle East for almost two thousand years.

15 The Sumerian belles-letters consists in resemblances and parallels between Sumerian and Biblical literary motifs. The Epic of Gilgamesh speaks of the flood and the survivor, Ziusudra (the Hebrew - *Noah*).

16 Ancient Egyptian religion is often called a "death cult." Their image of the world was divided into two halves, which together formed the immortality. The sun was the guide for this cycle of death to life. During the day, the sun passed over the world of the living. During night the sun entered the other world, the other part of cosmos, the world located beneath the ground of man. And this is a central fact to understanding the shape of tombs, especially the finest ones, the royal tombs on the West Bank of the Nile at Luxor. Here the pharaohs and queens built their staging posts for joining the eternal cycle of the sun. Hence it was important to drill into the ground, getting as good a position as possible to join nothing less than the Sun.

17 The individual books were edited and combined into their present form by the Redactor, frequently identified with the scribe Ezra, in the post-Babylonian exile period.

city Gods and had forsaken all others, the *Hebrews* likewise chose their tribal God, *Yahweh* and abandoned all others. This was their "one God" motif. For to them, *Yahweh* was the Creator of the hosts of *Gods* and *Sons of Gods*. *Yahweh* was over all others.

Throughout *Mesopotamia*, from the earliest times of *Sumer* and *Akkad*, Gods owned all cities and lands and men were their slaves. Of this, the *cuneiform* texts leave no doubt whatever. Each city-state had its own principal God, and the King was described in the very earliest written documents that we have as 'the tenant farmer of the God'.

We learn from the *Sumerian flood myth* that God became angry and destroyed the human race.¹⁸ Subsequently the *Elohim* determined that this devastation of *gods* and *men* must never again befall humanity. One family¹⁹ survived the ordeal and this same flood myth was later brought to light in brought to light in the *Hebrew canon*.²⁰

18 Genesis 6:1-7, 13 is the Hebrew's biblical account.

19 The Sumerian, *Ziusudra* ("life of long days", Hellenized: *Xisuthros*), Akkadian Atrahasis ("extremely wise") and Utnapishtim ("he found life") are heroes of Ancient Near Eastern flood myths. Although each version has distinctive story elements, there are numerous story elements that are common to two, or three, or four versions. The earliest version of the flood myth preserved fragmentarily is in the Sumerian language, dating to ca. 2600 BC, and is thus among the oldest literature known. Strong parallels have been drawn with other stories, such as the Biblical story of Noah.

20 Genesis 8:21 "And the Lord smelled a sweet savour (of Noah's burnt offerings); and the lord said in his heart, I will not again curse the ground any more for man's sake... neither will I again smite any more every thing living, as I have done." The story of a Great Flood sent by a deity or deities to destroy civilization, as an act of divine retribution is a widespread theme in Greek and many other cultural myths. The stories of Noah and the ark in Genesis, Matsya in the Hindu Puranas, Deucalion in Greek mythology and Utnapishtim in the Epic of Gilgamesh are among the most familiar versions of these myths. A large percentage of the world's cultures past and present have stories of a "great flood" that devastated earlier civilization.

The reader will be assisted in the following:

A list of Biblical texts follows these "**Hard Words**" in order to give a backdrop from unfamiliar and less discussed passages concerning the host of lawless spiritual beings. This brief review of texts will hopefully assist laymen as they assimilate and adjust their thinking to a unique and realistic approach to Christ's victory over *all in all* and their final placement in *Yahweh*.

Some may agree with me about the idea of the reign of Christ over the *all in all*. However, the time frame may be a problem for them. The question, WHEN *fulness of time* (Greek: *pleroma tou ta chronos*) ended, must be addressed. For it gives the century and exact generation living when *Yahweh's* judgment and execution of the *all in all* occurred My hypothesis is that *the end of time* refers to the conclusion of redemption's chronology not "time" as described by Gottfried Leibniz and Immanuel Kant²¹ We will discuss this time milieu in the setting of a courtroom as though the reader is a member of a Jury listening to testimonies of "when" the *all in all* occurred. This should be interesting.

21 There are two distinct views on the meaning of time. One view is that time is part of the fundamental structure of the universe, a dimension in which events occur in sequence, and time itself is something that can be measured. This is the realist's view, to which Sir Isaac Newton subscribed. A contrasting view is that time is part of the fundamental intellectual structure (together with space and number) within which we sequence events, quantify the duration of events and the intervals between them, and compare the motions of objects. In this view, time does not refer to any kind of entity that "flows", that objects "move through", or what is a "container" for events. This view is in the tradition of Gottfried Leibniz and Immanuel Kant, in which time, rather than being an objective thing to be measured, is part of the mental measuring system. The question, perhaps overly simplified and allowing for no middle ground, is thus: is time a "real thing" that is "all around us", or is it nothing more than a way of speaking about and measuring events.

Several of my friends, whom I consider to be able theologians (on the Board of Scripture Research, Inc.), disagree with me about the time frame of the *Parousia* (arrival of Christ) or as it is called the Second Coming. I respect their serious and strong convictions. I must also point out that our love for each other surpasses any breach in eschatological concepts. On the other hand, we are in undivided agreement on the Grace of God and how one comes into faith.

However, I offer the proposal that the process of redemption ended in the first century with the Parousia and that it was in this final episode in redemption's chronology that *Yahweh* became *all in all*. Repeating, my opinion is not in agreement with some of the Board and friends of Scripture Research, Inc. So, I ask this question, can opponents to my idea (set forth later as a *last days motif* by Peter, John and Paul) be simply unacquainted with some cryptic and critical facts associated with the subject of the *fulness of all in all* God willing, this manuscript will hopefully make the event of *Yahweh* becoming *all in all* indisputably crystal-clear.

Next we will see that the New Testament reveals a divine "protection plan" that began unfolding after the flood. This plan resulted in the *Son of Yahweh* taking care of the ancient problem with Gods and humanity in the first century *AD*. This was WHEN *Yahweh* took charge of and judged²² the *all in all*.

Two things must be understood: one is that lawless *Gods* exalted themselves and were cast from the spiritual realm and mercilessly ruled over many areas of the Earth. Peter described them as "the angels that sinned" and "which some-

²² "Judge" means to form a decisive opinion and make things right.

time were disobedient... in the days of Noah."²³ They were forced from the spiritual habitat and took upon themselves flesh, which became the dark abode of fallen angels. This is the backdrop for Psalms 82.

In contrast to their exalted egos, *the only begotten Son of Yahweh* humbled himself and in His lowly predicament and humiliating death, was exalted by His *Father* to sit in "all authority" above *all things*, the *all in all*.

Again, it is my conviction that after the forty years (Luke's Acts period + 8 years) reign, Christ handed his "authority" back over to His *Father*. This was when all other *Gods* and *Sons of Gods* submitted their wills to the *Father* and His *only begotten Son*. This was the investiture of the judgment of "*all things in all places*" that had been processed during the Act's period, from the Throne Room of the *Father* and the *Son*. This power over all spirituals was displayed on Earth by the disciples and the Church during the Acts period.

This leaves us with the question of how to fight in a battle where the enemy is already defeated. This is the next lesson from the text of Paul's letter to the Ephesians. We will examine the spiritual armour for battle against the spiritual enemy and what it means today. This much-needed awareness (of how to battle against the spiritual enemy) will cause the

23 1st Peter 3:19, 20 - "By which (death and resurrection) also He went and preached unto the spirits in prison, which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

2nd Peter 2:4, 5 - "For God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly."

Christian to understand how to live victoriously in *Yahweh's Will*.

Then, a prolific lesson follows. We explore the emptiness of Christ and compare it with His unmistakable fulness. This must be reasoned out and mastered.

This manuscript concludes with an overall self-evident truth about *Yahweh* and His powerful authority. A few interesting ideas are included at the end of this book. Hopefully, this book will not only entertain you, but enlighten you to a successful and intellectual walk in faith.

It is our prayer that you will come to understand *Yahweh's* great protection plan in the work of Christ in the first century *AD*. After one understands the protection plan against spiritual beings, the next assignment is...

Humble yourselves in the sight of the Lord and
he shall lift you up (James 4:10)

For, *pride goes before the fall*. So, one must recognize that the ground at the cross is level and no one is above another.

**Level is the soil where knees are bent.
And heads bow in submission.
Embrace the Cross, arise to be sent
Wherever Christ gives commission.
Take the message of God's redemption.
Telling of His loving call.
Never leave a Soul with having never heard.
The greatest story told to all.**

Chapter 1

THE OVERVIEW

I assume that human nature is more unwavering in self-centeredness than we humans are willing to admit. Even Christianity has been more concerned about what Christ did for it, than what He did for the inhabitants of the entire planetary system. And as a result, judgment of the cosmos has dissipated in theological schools. The earliest writings of man indicate that at the beginning of creation, *Elohim*²⁴ were bejeweled throughout the heavens and upon the Earth. Their presence was felt in every environment. Many angelic beings were on Earth to protect their holy shrines. Two ethereal beings were positioned at the entrance of the Garden of Eden to keep curious humans out. Others were busy, unjustly

24 "Elohim" is a Hebrew word which expresses concepts of divinity. It is related to the Hebrew word *el*, though morphologically it consists of the Hebrew word *Eloah* with a plural suffix (*im*). *Elohim* is the third word in the Hebrew text of Genesis and occurs 2,700 times throughout the Hebrew Bible. Its exact significance is often disputed. In some cases (e.g. Ex. 3:4 ...*Elohim called unto him out of the midst of the bush...*), it acts as a singular noun in Hebrew grammar, and is then generally understood to denote the single God of Israel. In other cases, *Elohim* acts as an ordinary plural of the word *Eloah*, and refers to the polytheistic notion of multiple gods (for example, Ex. 20:3 *Thou shall have no other gods before me.*). This may reflect the use of the word "Elohim" found in the late Bronze Age texts of Canaanite Ugarit, where *Elohim* ('Ihm) was found to be a word denoting the entire Canaanite pantheon (the family of El, the patriarchal creator god). In still other cases, the meaning is not clear from the text, but may refer to powerful beings (e.g. Gen. 6:2 the sons *of Elohim* saw the daughters of men that they were fair; and they took them for wives..., Ex. 4:16 and you [Moses] will be as *Elohim* to him [Aaron], Ex. 22:28 Thou shalt not curse *Elohim*, or curse a ruler of your people, where the parallelism suggests that *Elohim* may refer to human rulers).

gaining the worship of humanity. The celestial wars in heaven and earth continued until (as we shall later understand) God became *all in all*. Before then, these *creatures* had to wait for the *Parousia of Christ* and the manifestation of Believers who became *sons of God*, through believing in *Christ*.

For the earnest expectation of the creature (created beings) waiteth for the manifestation of the sons of God. For the creature was made subject to vanity (vain flesh), not willingly, but by reason of him who hath subjected the same in hope [Romans 8:19-20].

Yahweh made the created *Angels* subject to flesh and also "subjected the same (Angels) in hope." Before their "hope" could be realized, they had to wait for "the manifestation of the sons of God" at the Second Coming of Christ.

Because the creature itself also shall be delivered (set free) from the bondage of corruption into the glorious liberty of the children of God [Romans 8:21].

The "hope" for these *Angels* (in flesh) was to be set free like the "glorious liberty" of *immortality* enjoyed by the human Believers in Christ at the resurrection.

For we know that the whole creation groaneth and travaileth in pain together until now (AD 57). And not only they (Angels), but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body [Romans 8:22-23].

Paul intensely opens the window for us to see that *Gods* and

Sons of Gods (creatures) looked forward to the day of redemption from flesh for themselves and mankind. Just as scripture teaches that not all humanity is "in Christ," not all Angels will enjoy the delivering power of the resurrection. This must be kept in mind as we proceed further into our subject.

Immediately after the universal flood,²⁵ we are told in the Genesis account that the surviving cradle of humanity spoke one language.²⁶ That caused each *God* in the Pantheon²⁷ to be easily identified, illustrated on walls and described in worship above all others. The first portrait of the Gods (*Elohim*) was human like in appearance.²⁸ However, as dialects developed and adjectives were applied to the old *Gods* and their *Sons and Daughters*, those adjectives became nouns and generated different ideas of their appearance. These new ideas became common place. From the first three chapters of Ezekiel and walls of the Egyptian tombs, we understand that Pagan worshipers began to change the human appearance of the Sons of Gods (*Elohim*) into features of animals, reptiles and birds, sometimes the Gods were half human and half animal.

25 Genesis 6:17 - "And, behold, I, even I, do bring a flood of waters upon the Earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the Earth shall die."

26 Genesis 11:1-2 - "And the whole Earth was of one language, and of one speech. And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar (Sumer); and they (sons of Shem) dwelt there.

27 Pantheon is the Greek word for all (pan) gods (theon).

28 Genesis 1:26,27 - "And Elohim said, Let us make man in our image, after our likeness... "So God created man in his own image, in the image of God created he him..."

The God, Horus²⁹ had the head of a falcon or hawk. Anubis³⁰ was the jackal-headed god of embalming. Thoth³¹ was an ibis,³² while Sobek³³ was the god with the crocodile head.

29 Horus is an ancient god of the Ancient Egyptian religion, whose cult survived so long that he evolved dramatically over time and gained many names. The most well known name is the Greek *Horus*, representing the Egyptian Heru/Har, which is the basic element in most of the other names of Horus. Horus was so important that the Eye of Horus became an important Egyptian symbol of power. He had a man's body and a falcon's head. He only had one eye because after Osiris was murdered by his brother Set, Horus fought with Set for the throne of Egypt. In this battle Horus lost one of his eyes and later this became a sign of protection in Egypt. In one story he has said to cut off his mother's head. Horus united Egypt and bestowed divinity on the pharaoh.

30 Anubis is the Greek name for the ancient jackal-headed god of the dead in Egyptian mythology whose hieroglyphic version is more accurately spelled Anpu (also Anup, Anupu, Wip, lenpw, Inepu, Yinepu, "Inpu", or Inpw). He is also known as Sekhem Em Pet. Prayers to Anubis have been found carved on the most ancient tombs in Egypt; indeed, the Unas text (line 70) associates him with the Eye of Horus. He serves as both a guide of the recently departed and a guardian of the dead.

31 Thoth was considered one of the most important deities of the Egyptian pantheon, often depicted with the head of an ibis. His feminine counterpart was Ma'at. His chief shrine was at Khemenu, where he was the head of the local company of gods, later renamed Hermopolis by the Greeks (in reference to him through the Greeks' interpretation that he was the same as Hermes) and Eshmunen by the Arabs. He also had shrines in Abydos, Hesert, Urit, Rekhui, Ta-ur, Sep, Hat, Pselket, Talmsis, Antcha-Mutet, Bah, Amen-heri-ab, and Ta-kens. He was considered the heart and tongue of Ra as well as the means by which Ra's will was translated into speech. He has also been likened to the Logos of Plato and the mind of God. He has been involved in arbitration, magic, writing, science and judging the dead.

32 An Ibis is a long-legged bird.

33 In Egyptian mythology, Sobek (also spelled Sebek, Sochet, Sobk, Sobki, Soknopais, and in Greek, Suchos) was the deification of crocodiles, and was originally a demon, as crocodiles were deeply feared in the nation so dependent on the Nile River. His worship began as an attempt to pacify crocodiles so as to reduce the danger they posed.

Seth³⁴ had a peculiar head similar to that of an anteater. And on it goes, with Gods appearing as half-human and half beast. Later, Planets represented many of the Gods in the Pantheon. Each city had its individual *star God* and used warm and descriptive adjectives to describe Him or Her. The Hebrew called them *Angels*.

According to the book of Jude, the *Angels* left their first habitation and were forced into judgment as recorded in the *Sumerian* clay cylinders and tablets.³⁵ Many of the *Gods* and *Sons of Gods* (created by *Yahweh*) were forced from their initial design and habitation³⁶ in the heavens and assumed work and authority in numerous Earthly locations.³⁷

The prevailing *Deity*³⁸ must correct the immense issue of self-exaltation among many of the Gods (*Elohim*). So, *Yahweh*

34 In Egyptian mythology, Set (also spelled Sutekh, Setesh, Seteh) is an ancient god, who was originally the god of the desert, one of the two main biomes that constitutes Egypt, the other being the small fertile area on either side of the Nile. Due to developments in the Egyptian language over the 3,000 years that Set was worshipped, by the Greek period, the *t* in *Set* was pronounced so indistinguishably from *th* that the Greeks spelt it as Seth.

35 Sumer was the first civilization in the history of humanity after the flood. In recording their origin (before and after the flood), king's list, cities, gods, beliefs and business affairs, then- scribes wrote upon clay tablets and cylinders with a reed. This writing was called *cuneiform*. *Cunei = reed; form = shape*.

36 The Nephilim (*Sumerian Anunakki*) were compelled to (change or) be cast down (Rev. 12:9). They were forced from the spiritual and became flesh.

37 Jude 6 - "And the angels which kept not their first estate but left (fell from) their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

38 *Yahweh* was the Creator of the spiritual realm and material universe.

constructed a display³⁹ of His desire. And then He brought reality to that heavenly design when He placed His only begotten Son⁴⁰ upon Earth. Jesus (like the *Nephilim*) became flesh, in a lowly state and (unlike the *Nephilim*) humbled Himself in servitude and humiliation and willingly accepted a cursed death,⁴¹ on a Roman cross.⁴² This willingness to die in humiliating disgrace was unlike any of the spiritual beings (*Elohim*) in all of *Yahweh's* creation. These *Gods* and *Sons of Gods* were judged and forced from their original habitation in the spirit.⁴³ They were "strange flesh"⁴⁴ to the women they seduced. For they were in appearance, like men and did not humble themselves like the *Son of Man* that kept himself pure. They defiled the flesh by producing offspring from the union. The offspring from the unions were giants.

If the guiding principles of heaven and Earth were (1) "Pride goes before a fall!" and (2) "Humble yourself in the presence

39 Types and shadows from the beginning of Old Testament redemptive pictures until the coming of God's Son, the Lord Jesus Christ.

40 Anu, father of the Gods, *Enlil*, *Enki* and *Ninti*, and grandfather of the *Anunakki* and *Igigi* could not be the Creator of heaven and Earth. *Yahweh* created these *Gods* and *Sons of God* as spiritual beings. *Yahweh* had only one Son and heir. This Son was the Lord Jesus Christ.

41 Galatians 3:13 - "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree."

42 Philippians 2:7-8 - "But (Jesus) made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

43 2nd Peter 2:4 - "For if God spared not the angels that sinned but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment."

44 Strange flesh - Greek *heteros*, which means another of a different kind, usually denoting generic distinction, men as opposed to women. Jude 6, 7.

of *Yahweh* and He will lift you up,"⁴⁵ then the righteous judgment of the preeminent *Deity (Yahweh)* must fall upon all supernatural beings⁴⁶ that were full of pride.⁴⁷ Michael (the Archangel), at the Father's exaltation of His Son, Jesus, joined in to accomplish this universal judgment in the solar system.⁴⁸ It is my opinion that in the first century *anno Domini*,⁴⁹ all supernatural beings in heaven and upon Earth were put under the authority of the submissive *Son* of *Yahweh* as He walked

45 Matthew 18:4 - "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Matthew 23:12 - "And whosoever shall exalt himself shall be abased: and he that shall humble himself shall be exalted."

James 4:6, 10 - "God resisteth the proud but giveth grace unto the humble." "Humble yourselves in the sight of the Lord, and he shall lift you up."

1st Peter 5:5, 6 - "For God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

46 Daniel 12:1, 2 - "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the Earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

47 Proverbs 16:5 - "Everyone that is proud in heart is an abomination to the lord."

48 Read Daniel 10:13; Jude 1:9; Revelation 12:7.

49 Traditionally English copies Latin usage by placing the abbreviation *before* the year number for AD, but *after* the year number for BC; for example: BC 64, but 2007 AD. However, the placing of the AD after the year number (as in 2006 AD) is now also common, while, analogous to the use of BC, the abbreviation is also widely used after the number of a century or millennium, as in 4th century AD or 2nd millennium AD, despite the inappropriate literal combination in this case ("in the 4th century in the year of Our Lord").

the Earth doing the *Will* of *Yahweh*.⁵⁰

The way I understand this is that the newly crowned Lord reigned for forty years (a generation = 30 to 70 AD)⁵¹ and after His achievement of universal reign, handed His accumulation of every spiritual being (under his control) back over to His Father.⁵² THEN, *Yahweh* became supreme landlord over the cosmic container of "all things in all places." The *all in all* had run it's course.⁵³ It is now back in *Yahweh*.

50 Hebrews 10:7 - "Then said I, Lo I come (in the volume of the book it is written of me) to do thy will, O God."

51 Romans 9:28 - "'For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the Earth."

52 1st Corinthians 15:28 - "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

53 On an international level, the Prophets displayed an uncanny grasp of geopolitics, and their remarkable insight and foresight ranged far and wide. They knew of the reemergence of ancient kingdoms, as that of Elam, and the emergence of a new power farther east, that of the Medes (later known as Persians); even distant China, the land of *Sinim*, was accounted for. The early city-states of the Greeks in Asia Minor, then-occupation of the Mediterranean islands of Crete and Cyprus, were recognized. The status of old and new bordering of Egypt in Africa was known. Every nation, city and people was engaged in pursuing the intention and influence of lesser Gods, out of the Pantheon. Indeed "all the inhabitants of the world and the dwellers on Earth" shall be judged by *Yahweh*, for they have all gone astray."

Israel's exile among Nations was because of their association with other Gods⁵⁴ and the judgment upon *Gods* and *Sons of Gods* had occurred in the last days of Israelite economy.⁵⁵ Many in this massive group of *Gods* and *Sons of Gods* are what the phrase *all in all* referenced. They were *all in all* until *Yahweh* became *all in all*.

This manuscript concerns the hottest debate ever to rage in the religious and academic arenas. It answers the age old question, "Were angels ever transfigured into flesh-and-blood mortals?" In one of our many discussions, Dr. Charles Asbell, president of Scripture Research, Inc. asked me to give the reader proof that Satan's rule and authority was destroyed when *Yahweh* became all in all. Satan was one of the created Gods that was forced down to earth and became flesh. However, the shortest answer I can give concerning only Satan is from "the disciple whom Jesus loved." He was there in the first century and had this to say,

Now is the judgment of this world: now shall the prince of this world be cast out [John 12:31].

⁵⁴ *Yahweh* brought about the exile, according to the Prophets, because of Israel's transgressions, "they heeded not the words of *Yahweh* their *Elohim* and transgressed His Covenant and all that Moses the servant of *Yahweh* commanded." The prophet Hosea, in words and symbolic deeds, foresaw those events as punishment for Israel's "whoring" after other Gods, but made it known that "a quarrel hath *Yahweh* with the inhabitants of Earth, for there is neither truth nor justice, nor understanding of *Elohim* upon the Earth."

⁵⁵ Last Days - Matthew 10:23; 16:27-28; 24:3, 34; Mark 13:4, 30; Luke 21:7,20,28, 30, 31, 32; John 21:22; Acts 3:19-21; Romans 13:11, 12; 16:20; 1st Corinthians 1:7; 7:29-31; 10:11; 16:22; Philippians 4:5; Hebrews 10:25, 37; James 5:7-9; 1st Peter 1:5; 4:5,7,17; 1st John 2:17 18; Revelation 1:1, 3; 22:6, 7, 10.

...the prince of this world is judged [John 16:11].

The words "now" and "is" stubbornly imply that the death, entombment, resurrection, ascension and first century *Parousia* of Christ terminated Satan's domain of power and established the kingdom of truth and righteousness. By the time that God had become "all in all" Satan had lost all of his footing. The author of the Gospel of John said that NOW, Satan IS judged and "cast out."

Maranatha!⁵⁶

56 Maranatha is an Aramaic (Syriac) phrase occurring once only in the New Testament and also in the Didache that is part of the Apostolic Fathers collection. It is transliterated into Greek letters rather than translated, and is found at the end of Paul's first Epistle to the Corinthians (1 Cor 16:22) as a farewell. The NRSV translates it as: "Our Lord, come!" but notes that it could also be translated as: "Our Lord has come": I use it this way, "Our Lord Came."

Further N. T. study on "things" or angels:

Romans

1:18-32; 8:19-23; 32-39; 9:22, 23; 28; 11:35, 36.

1st Corinthians

1:23-31; 2:15, 16; 3:21-23; 4:5, 9; 5:5; 8:6; 10:9-11; 15:27, 28.

2nd Corinthians

4:14-18.

Ephesians

1:10, 11, 22, 23; 3:9-11; 4:10.

Philippians

2:5-11; 3:21.

Colossians

1:16-20.

Hebrews

1:2-14; 2:1, 8, 10; 3:4; 4:13-16.

2nd Peter

2:11-22.

Revelation

12:7-17.

Chapter 2

REVIEW OF SPIRITUAL BEINGS

It would surprise most people to learn that an *Angel* gave the Law to *Moses*, instead of *Yahweh*. The Massoretic and Vulgate texts (of Exod. 3, 19 & 20) clearly represent the *Supreme Being* as appearing to *Moses* in the bush and on *Mount Sinai*. On the other hand, the Septuagint version, while agreeing that it was *God* Himself who gave the Law, yet makes it the *angel of the Lord* who appeared in the bush.⁵⁷

There the angel of the LORD appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. Moses thought, 'I will go over and see this strange sight—why the bush does not burn up.' When the LORD saw that he had gone over to look, God called to him from within the bush, 'Moses! Moses!'⁵⁸

By New Testament times the *Septuagint* view had prevailed, and it is now not merely in the bush that the *Angel of the Lord*, and not *God* Himself appears, but the *Angel* is also the Giver of the Law (cf. Gal. iii, 19; Heb. ii, 2; Acts vii, 30).⁵⁹

The law was put into effect through angels by a mediator [Galatians 3:19c].

57 Hugh Pope, *The Catholic Encyclopedia*

58 Exodus 3:2-4a

59 Hugh Pope, *The Catholic Encyclopedia*

I place this before you so that it might be seen that many doctrinal resolves are only personal notions, not factual truths. There are depths of truth that many of us have never reached. Many times obvious facts are hidden from our eyes because of imbedded traditional arguments. The following passages will give food for thought into the subject of who the *Sons of God* were.

References from Young's Literal Translation.

Genesis 6:1-7

1 And it cometh to pass that mankind have begun to multiply on the face of the ground, and daughters have been born to them,⁶⁰

2 and Sons of God see the daughters of men⁶¹ that they *are* fair, and they take to themselves women of all whom they have chosen.

3 And Jehovah saith, 'My Spirit doth not strive in man — to the age; in their erring they *are* flesh.'⁶² and his (Adam's) days have been an hundred and twenty years.⁶³

4 The fallen ones⁶⁴ were in the Earth in those days, and even afterwards (after the flood) when Sons of God come in unto daughters of men, and they have borne to them ~ they *are* the heroes, who, from of old, *are* the men of name.

5 And Jehovah seeth that abundant is the wickedness of man in the Earth, and every imagination of the thoughts of his heart only evil all the day;

6 and Jehovah repenteth that He hath made man in the Earth, and He grieveth Himself— unto His heart.

7 And Jehovah saith, 'I wipe away man whom I have prepared

60 "them" - Adam and Eve

61 "men" - Hebrew: ha-adham (singular) = the man.

62 In their erring, humans became like the fallen fleshly angels.

63 120 years - 930-120 = 810 BC. The date is BC 3194.

64 The Nephilim, were expelled from spiritual properties and became flesh.

from off the face of the ground, from man unto beast, unto creeping thing, and unto fowl of the heavens, for I have repented that I have made them.'

Note: These *fallen ones* (*Nephilim* or *Anunakki*) were forced from their spiritual position that the *Father of the Gods*⁶⁵ had assigned. Forced out of their habitat, the *Sons of God* left the spiritual realm and came down to Earth in flesh and took as wives the daughters of men. Their children were *the Giants* in the Biblical account.

1st Samuel 2:4-10

4 Bows of the mighty⁶⁶ are broken, And the stumbling have girded on strength.

5 The satiated for bread hired themselves, And the hungry have ceased. While the barren hath borne seven, And she abounding with sons hath languished.

6 Jehovah puts to death, and keepeth alive, He bringeth down to Sheol, and bringeth up.

7 Jehovah dispossessed, and He maketh rich, He maketh low, yea, He maketh high.

8 He raiseth from the dust the poor, From a dunghill He lifteth up the needy, To cause *them* to sit with nobles, Yea, a throne of honour He doth cause them to inherit, For to Jehovah *are* the fixtures of Earth, And He setteth on them the habitable world.

9 The feet of His saints (holy ones) He keepeth, And the wicked (lawless, unholy ones) in darkness are silent, For not by power doth man become mighty.

10 Jehovah ~ broken down are His adversaries. Against them in the heavens He thundereth: Jehovah judgeth the ends of Earth. And giveth strength to His king, and exalteth the horn of His anointed.

65 Anu, the Sumerian Father of *the pantheon* assigned the *Anunakki* over certain areas on Earth. The God of the *pantheon* of Gods was *Yahweh*.

Note: The *Sons of God* had divided themselves into wicked lawless sons and saintly obedient sons. A great battle raged in the heavens over good and evil. However, many were placed in chains of darkness (flesh). Others still ran loose and were divided against the will of the *Father of all* and of *Yahweh*, the God of the Gods.

1st Samuel 24:13 as saith the simile of the ancients. From the wicked goeth out wickedness, and my hand is not on thee.

Note: The lawless, wicked *Sons of God* were the ancient men of renowned fame. These were the *fallen ones*, the *Nephilim*.

Numbers 13:30-33

And Caleb⁶⁷ stilleth the people concerning Moses, and saith, 'Let us certainly go up -- and we have possessed it; for we are thoroughly able for it.'⁶⁸

31 And the men who have gone up with him said, 'We are not able to go up against the people, for it is stronger than we,'⁶⁹

32 and they bring out an evil account of the land which they have spied unto the sons of Israel, saying, "The land into which we passed over to spy it, is a land (of cannibals) eating up its inhabitants; and all the people whom we saw in its midst are men of stature (giants);⁷⁰

66 The Mighty (*Gibborim*) are the mighty men mentioned in Gen. 6:4 as the progeny of the angels and the daughters of men. The *Gibborim* were equated with the "giants."

67 Calab = whole-hearted

68 "able for it" = the conclusion of faith

69 "it is stronger than we" = the conclusion of unbelief always leaves God out.

70 Giants = Hebrew *Nephilim*. They were destroyed in the flood and "after that" (the days of Noah) there was a second irruption of fallen angels. Two falls, one forced and the other voluntary.

33 and there we saw the Nephilim, sons of Anak. (son) of the Nephilim; and we are in our own eyes as grasshoppers; and so we were in their eyes.’

Note: The Giants in the land were cannibals. They may have run out of animals to eat and started eating humans and each other. They were the *Nephilim* (fallen from spirit into flesh) and *Rephaim* (giants) that Israel feared.

2nd Samuel 21:15-22

15 And again have the Philistines war with Israel,⁷¹ and David goeth down, and his servants with him, and they fight with the Philistines; and David is weary,

16 and Ishbi-Benob. who *is* among the children of the giant⁷² -- the weight of his spear is three hundred *shekels* weight of brass, and he is girded with a new one -- speaketh of smiting David,

17 and Abishai son of Zeruiah giveth help to him, and smiteth the Philistine, and putteth him to death; then swear the men of David to him, saying, 'Thou dost not go out again with us to battle, nor quench the lamp of Israel.’

18 And it cometh to pass afterwards, that the battle is again in Gob⁷³ with the Philistines, then hath Sibbechai the Hushathite smitten Saph. who is among the children of the giant.

19 And the battle is again in Gob with the Philistines, and Elhanan son of Jaare-Oregim, the Beth-Lehemite, smiteth a brother o/Goliath the Gittite.⁷⁴ and the wood of his spear *is* like a beam of weavers.

20 And the battle is again in Gath, and there is a man of stature, and the fingers of his hands are six. and the toes of his feet are six, twenty and four in number, and he also hath been born to the giant.

71 War occurred in 930-923 BC

72 Giant = Rapha

73 Gob = Some codices with two early printed editions read "Nob."

74 1st Samuel 17

21 and he reproacheth Israel, and smite him doth Jonathan son of Shimeah, brother of David;
22 these four have been born to the giant in Gath, and they fall by the hand of David, and by the hand of his servants.

Note: The *Philistines'* ranks were filled with the children of the *fallen ones*. The offspring of the *Sons of God* were the *Rephaim*. Many were huge in stature, maybe 14 feet or taller.

Psalms 82:1-8

1 -- A Psalm of Asaph. Gods (Elohim) hath stood in the company of God (ED). In the midst (of) Gods (Elohim) (He) doth judge (them).⁷⁵

2 Till when do ye judge perversely? And the face of the wicked (lawless) lift up? Selah.

3 Judge ye the weak and fatherless, The afflicted and the poor declare righteous.

4 Let the weak and needy escape, From the hand of the wicked deliver them.

5 They knew not, nor do they understand, In darkness they walk habitually, Moved are all the foundations of Earth.

61 -- I have said, Gods (Elohim) ye are. And Sons of the Most High (Elyon or Anu) - (are) all of you.

7 But as man (die) ye (shall) die, and as one of the heads (fell) ye (all shall) fall,

8 Rise, O God, judge the Earth, For Thou hast inheritance among all the nations!

Note: *Sons of God* stood before the company of *Yahweh* and the *Elohim* answered for their deeds. Then they were forced out of the spiritual realm and became flesh. They later died like Adam's race.

⁷⁵ Job 1:6 - "Now there was a day when the sons of God (angels) came to present themselves before the Lord, and Satan came also among them."

What does the N. T. have to say about angels?

Ephesians 6:10-12

10 As to the rest, my brethren, be strong in the Lord, and in the power of his might;

11 put on the whole armour of Yahweh, for your being able to stand against the wiles (methods) of the devil (*Son of God*),

12 because we have not the wrestling with blood and flesh (humanity), but with the principalities, with the authorities, with the world-rulers of the darkness of this age, with the spiritual things of the evil in the heavenly places:

Note: Up until the first century AD, the battle still raged (not against *flesh and blood*) against *the fallen ones* and spiritual messengers (*angels- malak'im*)⁷⁶ they influenced to rebel.

Jude 6-19

...messengers also, those who did not keep their own principality, but did leave their proper dwelling, to a judgment of a great day, in bonds everlasting, under darkness He hath kept,

7 as Sodom and Gomorrah,⁷⁷ and the cities around them, in

⁷⁶ *Malakim* are entities that exist on a plane above the physical. To risk oversimplification, a *malak* (singular) is the Judaic or Semitic version of an angel. In that respect, they serve as messengers or perceivable aspects of a singular deity, as well as teachers of humankind. When the Christian Bible mentions "angels," it means *Malak'im*. In the land of Israel one greets others with, "Shalom malak'im" (one who brings a message of peace).

⁷⁷ Sin of Sodom and Gomorrah was going after foreign flesh. It was an unnatural passage into flesh. Breaking through the restricted bounds that God had set. The Sodomites demanded that Lot release the Angels to them in order that they might satisfy their appetite for sex with strange flesh. Ezekiel 16:49 provides more insight into the condition that prevailed: "Behold, this was the iniquity of thy sister Sodom: Pride, fulness of bread and abundance of idleness was in her and in her daughters." They had all they needed. They did not need Yahweh. They had pride, fulness of bread and abundance of idleness.

like manner to these, having given themselves to whoredom, and gone after other (different) flesh, have been set before - an example, of fire age-during, justice suffering.

8 In like manner, nevertheless, those dreaming also the flesh indeed do defile, and lordship they put away, and dignities they speak evil of,

9 yet Michael, the chief messenger, when, with the devil contending, he was disputing about the body of Moses,⁷⁸ did not dare to bring up an evil-speaking judgment, but said, 'The Lord rebuke thee!'

10 and these, as many things indeed as they have not known, they speak evil of; and as many things as naturally (as the irrational beasts) they understand, in these they are corrupted;

11 wo to them! because in the way of Cain they did go on,⁷⁹ and to the deceit of Balaam for reward they did rush, and in the gainsaying of Korah⁸⁰ they did perish.

12 These are in your love-feasts (as) craggy rocks; (they are) feasting together with you, without fear shepherding themselves: clouds without water, by winds carried about; trees autumnal, without fruit, twice dead, rooted up;

13 wild waves of a sea, foaming out their own shames; stars going astray, to whom the gloom of the darkness to the age hath been kept.

78 Death reigned from Adam to Moses (Rom. 5:14). A great dispute took place in heaven, after Moses was in the "death-state."

79 Cain's sin was in taking a forbidden female of strange flesh (Gen. 4:7). The offering of Cain was not rejected. It concerned his actions, "had thou doest well." Had you been acting correctly, I would have received you (not your offering). God always accepted offerings of "the first fruits."

80 Korah son of Izhar, the son of Kohath, the son of Levi, and certain Reubenites - Dathan and Abiram, sons of Eliab, and One son of Peleth - became insolent and rose up against Moses. With them were 250 Israelite men, well-known community leaders who had been appointed members of the council. They came as a group to oppose Moses and Aaron and said to them, "You have gone too far! The whole community is holy, every one of them, and The Lord is with them. Why then do you set yourselves above The Lord's assembly?"

14 And prophecy also to these did the seventh from Adam -- Enoch -- saying, 'Lo, the Lord did come in His saintly myriads (countless numbers of holy angels),

15 to do judgment against all (lawless, unholy ones), and to convict all (unholy ones) their impious (profane) ones, concerning all their works of impiety that they did impiously, and concerning all the stiff things that speak against Him did impious sinners.'

16 These are murmurers, repiners; according to their desires walking, and their mouth doth speak great swellings, giving admiration to persons for the sake of profit;

17 and ye, beloved, remember ye the sayings spoken before by the apostles of our Lord Jesus Christ:

18 that they said to you, that in the last time there shall be scoffers, after their own desires of impieties going on,

19 these are those setting themselves apart, natural men, the Spirit not having.

Note: One cannot deny that *Elohim* or *Gods* and *Sons of Gods* cohabited (in flesh) with the daughters (strange flesh) of humanity and had offspring (in the flesh) that were *Giants* and enemies of *Yahweh* and controllers of humans. Many of these *Giants* were kings over humans in the Sumer texts. The Epic of Gilgamesh⁸¹ is one of the oldest written examples of a giant king.

The account in Revelation 12 gives us a clear concept of the fall of the *Nephilim*. The angels who had fallen in rank with the fall of the proud archangel were forced to surrender their position in the hierarchy of heaven by the Archangel *Michael*. This "great prince" of the celestial order waged a cosmic war and engaged in direct combat with the rebels in order to force them to surrender their position to the *Son of Yahweh*. Satan

81 BBC News of the tomb of Gilgamesh is located on page 182 of this book.

was cast down to die.

What do other outside sources say about angels?

The Gospel of Bartholomew⁸² detailed the reason for the *archangel's* fall. The apocryphal work explains that the *archangel* reveled his pride when he refused to bend the knee (to confess the Christ) before the man made by *Yahweh*. The great dragon (in Revelation), *called the Devil and Satan*, is threatened by the birth of the *Manchild* to the *Woman clothed with the sun* and therefore seeks to *devour her child as soon as it is born*. The dragon's contempt for the *Manchild*, *Son of the Woman* and *Son of Yahweh*, cost him his elevated position on the ladder of the celestial theocracy. There had always been conflict. However, this was the height of irresponsibility and rejection of the divine decree of reconciliation⁸³ and love.

The same proud unwillingness to bend the knee before *Yahweh's* newly created man is evident in the Gospel of Bartholomew. *I am fire of fire*, boasts the archangel. *I was the first angel formed, and shall I worship day and matter?* His refusal to worship the lowly and meek man -- as the *Son of Yahweh* was his incriminating exploit of rebellion. The apocryphal Book of John the Evangelist contains a portrait of the aftermath of the lawless archangel's pride.⁸⁴ The apostle John asks the Lord, *When Satan fell, in what place dwelt he?*

82 This Gospel exists in three languages and not hi an original form in any of them: Greek is the original language, of which we have two manuscripts, at Vienna and Jerusalem; Latin 1, consisting of two leaves of extracts, of the ninth century; Latin 2, complete. The Greek text may be as old as the fifth century; the Latin 2 of the sixth or seventh.

83 John 3:16 - "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

84 Physical incarnation, that is, made flesh.

The Lord replies, *My Father changed his appearance because of his pride, and the light was taken from him, and his face became like unto heated iron, and his face became wholly like that of a man*⁸⁵ Psalms 82:7 declares that Satan, like a man, will die.⁸⁶

Revelation 12:9⁸⁷ establishes the fact of the forced incarnation of the *Nephilim* in the Earthly plane in physical bodies. Genesis 6:4 confirms not only the physical incarnation of the *Nephilim* but also that of the *Watchers*. Therefore, we have come to understand that there were at least two falls or separate incarnations of *fallen angels* upon Earth. The *Nephilim* (*Anunakki*⁸⁸) were made to fall; the *Watchers*⁸⁹ fell (*Igigi*⁹⁰) of their own accord through lusts.

References from KJV Translation.

GENESIS 6:1-4

Now it came to pass, when men began to multiply on the face of the Earth, and daughters were born to them,

2 that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose.

3 And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one

85 James, trans. "The Book of John the Evangelist." in The Apocryphal New Testament, p. 189

86 Psalms 82:7 - "But ye (Gods) shall die like men..."

87 Revelation 12:9 - "he was cast out into the Earth."

88 Documented in Sumerian literature, "The Myth of Zu," the Anunakki were in production of gold ore in the Abzu under Enki's direction and their processing, smelting, and refining in the Edin was under Enlil's supervision. 600 were engaged in these Earth operations.

89 Watchers wore large protective goggles. They stayed aloft in flying chariots.

90 Igigi were 300 *sons of God* who were observing and overlooking from heaven, the activity on Earth.

hundred and twenty years."

4 There were giants on the Earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown. (NKJV)

Note: The first, and oldest, belief is that "the sons of God" were fallen angels who consorted with human women, producing giant offspring called *Nephilim* (Heb. JD^D). This view was widely held in the world of the 1st century AD, and was supported by Flavius Josephus, Philo, Eusebius and many of the "Ante-Nicene Fathers," including Justin Martyr, Clement of Alexandria, Origen, Tertullian, Irenaeus, Athenagoras and Commodianus.

The view that I was taught in the University is one which was first suggested by Julius Africanus and later advocated by Saint Augustine, the Catholic Bishop of Hippo. Augustine rejected the concept of the fallen host having committed fornication with women. In his early 5th century book *The City of God*, he promoted the theory that "the sons of God" simply referred to the genealogical line of Seth, who were committed to preserving the true worship of God. He interpreted Genesis 6 to mean that the male offspring of Adam through Seth were "the sons of God," and the female offspring of Adam through Cain were "the daughters of men." He wrote that the problem was that the family of Seth had interbred with the family of Cain, intermingling the bloodlines and corrupting the pure religion. This view has become the dominant one among most modern biblical scholars.

References from historians.

Here is a quotation and footnote from William Whitson's

translation of the respected 1st-century Jewish historian Flavius Josephus' history of the Jewish people:

Now this posterity of Seth continued to esteem God as the Lord of the universe, and to have an entire regard to virtue, for seven generations; but in process of time they were perverted, and forsook the practices of their forefathers, and did neither pay those honors to God which were appointed to them, nor had they any concern to do justice towards men. But for what degree of zeal they had formerly shown for virtue, they now showed by their actions a double degree of wickedness; whereby they made God to be their enemy, for many angels of God accompanied with women and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians called giants. But Noah was very uneasy at what they did; and, being displeased at their conduct, persuaded them to change their dispositions and their acts for the better; but, seeing that they did not yield to him, but were slaves to their wicked pleasures, he was afraid they would kill him, together with his wife and children, and those they had married; so he departed out of that land. (p. 32, bk. 1, ch. 3, §§72-74, *The Antiquities of the Jews*, translated by William Whitson)

As you can see, Josephus believed and recorded that "the sons of God" mentioned in Genesis 6, were fallen angels. As Whitson's footnote acknowledges, this belief was standard in the ancient world.

Another well-known 1st-century Jewish writer, Philo of Alexandria, shared this view. In his work "On the Giants," Philo wrote:

And when the angels of God saw the daughters of men that they were beautiful, they took unto themselves wives of all them whom they chose." Those beings, whom other philosophers call demons, Moses usually calls angels ... (p. 152, *The Works of Philo*, "On the Giants," translated by C.D. Yonge)

The *Book of Enoch* (called *I Enoch*) is a collection of pseudepigraphic writings by various authors, which dates to the 1st or 2nd century BC. This book was well known by the early church; in fact, Jude, the brother of Jesus, quoted Enoch 1:9 in verses 14 and 15 of his epistle. Obviously Jude felt that the *Book of Enoch*, he had access to in the 1st century was trustworthy. This work, which survived to our day against great odds, deals extensively with the fall of the angels. It was viewed favorably by early "Christian" writers also (Irenaeus, Clement of Alexandria, and others).

References from other outside sources.

ENOCH 6:1-6

And it came to pass when the children of men had multiplied that in those days were born unto

2 them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men

3 and beget us children." And Semjaza, who was their leader, said unto them: 'I fear ye will not

4 indeed agree to do this deed, and I alone shall have to pay

the penalty of a great sin.' And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations

5 not to abandon this plan but to do this thing.' Then sware they all together and bound themselves

6 by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon ... (From *The Apocrypha and Pseudepigrapha of the Old Testament*, translated by R.H. Charles)

A similar passage is also found in the pseudepigraphic *Book of Jubilees*:

JUBILEES 5:1-3

1. And it came to pass when the children of men began to multiply on the face of the Earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they

2. chose, and they bare unto them sons and they were giants. And lawlessness increased on the Earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the Earth - all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the Earth and every imagination of the thoughts of all men

3. (was) thus evil continually... (From *The Apocrypha and Pseudepigrapha of the Old Testament*, translated by R.H. Charles)

The *Genesis Apocryphon*, one of the texts uncovered among the Dead Sea Scrolls, also contains references to the angels interbreeding with human women. In this text, a conversation between Lamech, the father of Noah, and his wife Bathenosh

is detailed. Lamech questions his wife because he thinks that the conception of Noah was due to either an angel or one of their offspring, a *Nephilim*.

The *Book of Enoch*, the *Book of Jubilees*, and the *Genesis Apocryphon* all show that the common understanding at the time of Christ was that the fallen host of Angels committed fornication with women in the periods before and after the Flood.

Early Christian writers accepted the story in Enoch as fact. Let's examine the writings of Justin Martyr, who lived from 110 to 165 AD. He said in chapter 5 of his *Second Apology*, "How the Angels Transgressed":

God, when He had made the whole world, and subjected things Earthly to man, and arranged the heavenly elements for the increase of fruits and rotation of the seasons, and appointed this divine law - for these things also He evidently made for man - committed the care of men and of all things under heaven to angels whom He appointed over them. But the angels transgressed this appointment, and were captivated by love of women, and begat children who are those that are called demons; and besides, they afterwards subdued the human race to themselves, partly by magical writings, and partly by fears and punishments they occasioned, and partly by teaching them to offer sacrifices, and incense, and libations, of which things they stood in need after they enslaved by lustful passions; and among men they sowed murders, wars, adulteries, intemperate needs, and all wickedness (p. 363, vol. 1, *The Ante-Nicene Fathers*)

A North-African bishop who lived about 240 AD wrote: "The Worship of Demons," from *The Instructions of Commodianus*:

When Almighty God, to beautify the nature of the world, willed that that Earth should be visited by angels, when they were sent down they despised His laws. Such was the beauty of women, that it turned them aside; so that, being contaminated, they could not return to heaven. Rebels from God, they uttered words against Him. Then the Highest uttered His judgment against them; and from their seed giants are said to have been born. By them arts were made known in the Earth, and they taught the dyeing of wool, and everything which is done; and to them, when they died, men erected images. But the Almighty, because they were of an evil seed, did not approve that, when dead, they should be brought back from death. Whence wandering they now subvert many bodies, and it is such as these especially that ye this day worship and pray to as gods. (p. 435, vol. 4, *The Ante-Nicene Fathers*)

In Greek mythology, the Titans were a family of giant gods who were the offspring of Uranus (heaven) and Gaea (Earth). The most famous of the Titans was Cronus, who killed his father. Cronus later led the Titans in their losing war against Zeus and the Olympian gods. After their defeat, the Titans were imprisoned in a section of the underworld called Tartarus.

Reference from NKJV Translation.

II PETER 2:4

For if God did not spare the angels who sinned, but cast them down to hell [tartarosas] and delivered them into chains of darkness, to be reserved for judgment; (NKJV)

Note: In his second epistle, the apostle Peter uses part of this Greek myth to explain the fate of the fallen angels. He states that for their sins, these angels had been *tartarosas*, which *The NKJV Greek English Interlinear New Testament* translates literally as "confining *them* to Tartarus" ("the Abyss"). This is the same *Tartarus* where Greek mythology says the Titans were imprisoned. It's highly unlikely that Peter would have used such an analogy if this pagan legend weren't based on at least some grain of truth, which his readers would have knowledge of. The idea that evil Angels mated with human women and had offspring (*Nephilim*) appears far-fetched to most in this modern era, but it was widely accepted as fact in the ancient world.

The etymology of *napalm* is uncertain, the following explanations have been advanced with mixed reception. First, it may derive from the niphala of the verb *pala*, meaning, "be extraordinary," i.e., "extraordinary men." Second, it may be derived from the verb *napal*, "fall," in one of the following senses:

- (1) the "fallen ones" - from heaven, i.e., supernatural beings;
- (2) morally "fallen men";
- (3) "those who fall upon," in the sense of invaders or hostile, violent men;
- (4) "those who fell by" the sword (cf. Ezek. 32:20f.);
- (5) "unnaturally begotten men" or bastards (from cf. *nepel*, "abortion" or "miscarriage").

It is apparent that the understanding of Genesis 6:1-4, at the time of Christ, was that the angels had sinned by committing fornication with human women. But does the Bible support this theory?

First, let's look at all of the Old Testament references to "sons of God." This phrase is translated from the Hebrew *beney 'elohim* (3T tfrnn), *beney ha'elohim* (or ntfwo), and *beney 'elim n*

References from the O. T.

GENESIS 6:1-4

When men began to increase on Earth and daughters were born to them, daughters of men were and took wives from among those that pleased them.

3 The LORD said, "My breath shall not abide in man forever, since he too is flesh; let the days allowed him be one hundred and twenty years."

4 It was then, and later too, that the Nephilim appeared on Earth when the divine beings [*beney ha'elohim*] cohabited with the daughters of men, who bore them offspring. They were the heroes of old, the men of renown. (*Tanakh*, the new Jewish Publication Society translation according to the traditional Hebrew text)

DEUTERONOMY 32:8

When the Most High gave to the nations their inheritance, when He separated the sons of men, He fixed the bounds of the peoples according to the number of the sons of God [*beney 'elohim*]. (*RSV*)

JOB 1:6

Now there was a day when the sons of God [*beney ha'elohim*] came to present themselves before the LORD and Satan also came among them. (*NKJV*)

JOB 2:1

Again there was a day when the sons of God [*beney ha'elohim*] came to present themselves before the LORD and Satan came also among them to present himself before the LORD. (NKJV)

JOB 38:4-7

"Where were you when I laid the foundations of the Earth? Tell Me, if you have understanding.

5 Who determined its measurements? Surely you know! Or who stretched the line upon it?

6 To what were its foundations fastened? Or who laid its cornerstone,

7 when the morning stars sang together, and all the sons of God [*beney 'elohim*] shouted for joy? (NKJV)

PSALM 29:1-2

O give the LORD you sons of God [*beney 'elim*], give the LORD glory and power;

2 give the LORD the glory of His name. Adore the LORD in His holy court. (*The Psalms: A New Translation*)

PSALM 89:5-6

The heavens proclaim Your wonders, O LORD; the assembly of Your holy ones proclaims Your truth.

6 For who in the skies can compare with the LORD or who is like the LORD among the sons of God [*beney 'elim*]? (*The Psalms: A New Translation*)

Note: As you can see, each reference above is to angels. There are no instances in the Old Testament where the phrase "sons of God" refers to men. Let's see what E.W. Bullinger has to say about these "sons of God" in Appendix 23 to *The Companion Bible*:

"The Sons of God" in Gen. 6.2, 4.

It is only by the Divine specific act of creation that any created being can be called "a Son of God." For that which is "born of the flesh is flesh." God is spirit and that which is "born of the Spirit is spirit" (John 3.6). Hence Adam is called a "Son of God" in Luke 3.38. Those "in Christ" having the "new nature" which is by the direct creation of God (2 Cor. 5.17; Eph. 2.10) can be, and are called "sons of God" (John 1.13; Rom. 8.14, 15; 1 John 3.1).

This is why angels are called "sons of God" in every other place where the expression is used in the Old Testament. Job 1.6; 2.1; 38.7; Ps. 29.1; 89.6; Dan. 3.25 (no art.). We have no authority or right to take the expression in Gen. 6.4 in any other sense. Moreover in Gen. 6.2 the Sept. renders it "angels", (pp. 26,27, *Companion Bible Appendixes*) Now let's look at Genesis 6:9, which discusses Noah's genealogy. This Scripture is further proof that fallen angels had interbred with humans.

GENESIS 6:9

This is the genealogy of Noah. Noah was a just man, perfect [*tamim*] in his generations. Noah walked with God. (NKJV)

Note: In Genesis 6:9, the Hebrew word *tamim*, here translated "perfect," means "physically without blemish." As the first sentence makes clear, it's referring to the genealogy of Noah; it does not refer to moral perfection. Below is what Appendix 26 of *The Companion Bible* has to say about this word as used in verse 9 of Genesis 6:

The Heb. word *tamim* means *without blemish*, and is the technical word for bodily and physical perfection, and, not *moral*. Hence it is used of animals *of sacrificial purity*. It is rendered...

- Without blemish in Ex. 12.5; 29.1; Lev. 1.3, 10; 3.1, 6; 4.3, 23, 28, 32; 5.12, 18; 6.6; 9.2, 3; 14.10; 22.19; 23.12, 18; Num. 6.14; 28.19, 31; 29.2, 8, 13, 20, 23, 29, 32, 36; Ezek. 43.22, 23, 25; 45.18, 23; 46.4, 6,13.
- Without spot: Num. 19.2; 28.3, 9, 11; 29.17,26.
- Undefined: Ps. 119.1.

This shows that Gen. 6.9 does not speak of Noah's moral perfection (p. 28, *Companion Bible Appendixes*)

More references from the N. T. about angels.

JUDE 6-7

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.

7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. (*KJV*)

Note: Because of the punctuation of verse 7, this appears to say that Sodom and Gomorrah, as well as the cities around them, gave themselves over to sexual immorality. However, the underlying Greek text does not support this interpretation. Kenneth Wuest writes of verse 7: This verse begins with *hos*, an adverb of comparison, meanings of "in the same manner as, after the fashion of, as, just as." Here it introduces a comparison showing a likeness between the angels of verse 6 and the cities of Sodom and Gomorrah of this verse. But the likeness between them lies deeper than the guilt of committing sin. Both were guilty of the same identical sin. The punctuation of the A.V. [*KJV*] is misleading, as an examination of Greek text discloses.

The A.V. punctuation gives the reader the impression that Sodom and Gomorrah committed fornication and that the cities about them committed fornication in like manner to the two cities named ... The words "in like manner" are related to the verbal forms, "giving themselves over to fornication" and "going after strange flesh." In addition to all this, the Greek text has *toutois*, "to these." So, the translation should be, "just as Sodom and Gomorrah and the cities about them, in like manner to these (Angels), having given themselves over to fornication and having gone after strange flesh." The sense of the entire passage (w.6, 7) is that the cities of Sodom and Gomorrah and the cities about them, in like manner to these (angels), have given themselves over to fornication after strange flesh. That means that the sin of the fallen angels was fornication, (pp. 241-242, vol. II, *Word Studies in the Greek New Testament*)

The underlying Greek text indicates that the fallen angels left their own domain and indulged in sexual immorality, going after "strange," or "other" flesh. The *KJV* obscures this fact, probably because the view that the fallen angels were "the sons of God" spoken of in Genesis 6:2, 4 was not accepted when it was translated in 1611. However, some translations do more clearly show the meaning of this passage. The *New English Bible* better presents what Jude was saying:

JUDE 6-7

Remember too the angels, how some of them were not content to keep the dominion given to them but abandoned their proper home; and God has reserved them for judgment on the great Day, bound beneath the darkness in everlasting chains.

7 Remember Sodom and Gomorrah and the neighboring towns; like the angels, they committed fornication and followed unnatural lusts; and they paid the penalty in eternal

fire, an example for all to see. (*NEB*)

Note: The nature of the angels' fall is clearly stated in Jude 6, where it is said that they left their own "abode" (Gr. *oiketeriori*). This word occurs in the New Testament only here and in II Corinthians 5:2, where it is used of the spiritual body of a resurrected saint.

II CORINTHIANS 5:1

For we know that if our Earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed with our habitation [*oiketerion*], which is from heaven, (*NKJV*)

Note: Angels assumed human form and even eat men's food (Gen. 18-19). Although the Bible doesn't tell us how, Jude 6 shows that some angels left their proper abode (their spiritual bodies) and took on fleshly bodies so as to marry and produce offspring by the daughters of men.

Although the angels committed sexual sins and corrupted the human lineage to some extent, they did something just as perverse that threatened to foil God's plan for humanity. Let's go back to 1 Enoch to see what these fallen angels did that affected the human race enormously:

More references from outside sources about angels.

1 ENOCH 8:1-3

And Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the Earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all

2 colouring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways. Semjaza taught enchantments, and root-cuttings, Armaros the resolving of enchantments, Baraqijal (taught) astrology, Kokabel the constellations, Ezeqeel the knowledge of the clouds, Araqiël the signs of the Earth, Shamsiel the signs of the sun, and Sariel the course of the moon.

3 And as men perished, they cried, and their cry went up to heaven ... (From *The Apocrypha and Pseudepigrapha of the Old Testament*, translated by R.H. Charles)

Note: The angels brought with them knowledge that humanity did not possess, beforehand. This newly acquired knowledge led to a rapid advancement in the education base of the antediluvian society, including the invention of advanced methods of waging warfare.

In the *NKJV* translation of Genesis 6:4, the *Nephilim* are called "mighty men who were of old, men of renown;" however, the *NRSV* translates that same phrase as "heroes that were of old, warriors of renown."

Genesis 6:11 shows that the Earth was filled with violence; this is very likely the direct result of the *Nephilim*, who apparently were mighty warriors. If the ancient legends are based in fact, as they appear to be, these angelic offspring were superhuman in size and great in strength. There is also an indication from the ancient text known as the *Book of Jasher* that this corruption of bloodlines extended to the animals also.

JASHER 4:18-19

And their judges and rulers went to the daughters of men and took their wives by force from their husbands according to

their choice, and the sons of men in those days took from the cattle of the Earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke the Lord; and God saw the whole Earth and it was corrupt, for all flesh had corrupted its ways upon Earth, all men and all animals.

19 And the Lord said, I will blot out man that I created from the face of the Earth, yea from man to the birds of the air, together with cattle and beasts that are in the field.. (From *The Book of Jasher*, published by J.H. Parry & Company, 1887)

Note: The *Book of Jasher* is mentioned twice in the Bible (Jos. 10:13; II Sam. 1:18). While it's evident that the copy of this book has survived to our time has also been corrupted to some extent, the Scriptures seem to confirm the information contained in this section of *Jasher*:

More references from the NKJV about angels.

GENESIS 6:7

So the LORD said, "I will destroy man whom I have created from the face of the Earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them."
(NKJV)

It appears likely that the objectives of the Flood were the destruction of the polluted human and animal bloodlines and the eradication of the forbidden knowledge that humanity had learned from the fallen host of Angels or Anunakki.

I CORINTHIANS 11:7-10

For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man.

8 For man is not from woman, but woman from man.

9 Nor was man created for the woman, but woman for the man.

10 For this reason the woman ought to have a symbol of authority on her head, because of the angels. *(NKJV)*

In I Corinthians 11, Paul states the position of women in relation to men and says that the symbol of authority on a woman's head is needed "because of the angels." Without an understanding of what took place between Angels and Earth women, this verse is puzzling at best.

There is opposition to the view that the fallen angels are the "sons of God" referred to in Genesis 6. Some cite Matthew 22:29-30 and Mark 12:24-25 as objections, saying that these Scriptures clearly teach that angels do not marry.

MATTHEW 22:29-30

Jesus answered and said to them [the Sadducees], "You are mistaken, not knowing the Scriptures nor the power of God.

30 For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven." *(NKJV)*

MARK 12:24-25

Jesus answered and said to them, "Are you not therefore mistaken, because you do not know the Scriptures nor the power of God? 25 For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven." *(NKJV)*

Note: These verses do not state whether angels can marry or procreate. Here Christ refers only to the way things will be after the resurrection. The angels who did not sin are the example cited, not the angels confined to *Tartarus* because they sinned by marrying humans and producing offspring.

Here is the parallel account of this conversation in Luke's Gospel.

LUKE 20:34-36

And Jesus answered and said to them, "The sons of this age marry and are given in marriage.

35 But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage;

36 nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection." (NKJV)

Note: Christ's affirmed the reality of the resurrection to these questioning Sadducees, who did not believe that there would be a resurrection. As you can clearly see from Luke's account of this confrontation, Christ is making two points about the age to come: (1) Resurrected humans will not marry, and (2) resurrected humans will be given eternal life, which the holy angels now have. Interpreting these Scriptures to mean that angels have never been able to marry or procreate reads more into them than was intended by Jesus.

Some also object by saying that Genesis 6:4 shows that there were *Nephilim* on the Earth before "the sons of God" came in to "the daughters of men" and also afterward; therefore, these giants cannot be the offspring of this union. Does the phrase "in those days, and also afterward" mean that the *Nephilim* were present before the sons of God cohabited with the daughters of men?

"In those days" plainly means the time after the "sons of God" had come down to Earth; the fact that they had taken wives is disclosed in Genesis 6:2. In chronological sequence, the events of Genesis 6 follow Genesis 4. Genesis 5 is simply an inset into the story flow. "Afterward" specifies after the

Flood, when we see another instance of giants appearing, this time in the land of Canaan which the Israelites were to inherit (Num. 13:33). Satan once again tried to thwart God's plan by using these savage hybrids to occupy the land of Canaan and keep Abraham's offspring out. Obviously none of the *Nephilim* that stayed on Earth survived the Flood. The Sumerian text says that the *Anunakki* escaped the deluge by returning to *Nibiru*.

These giants are often mentioned in the early books of the Old Testament until the last of them were finally killed off. The word *Nephilim* only appears twice in the Old Testament (Gen 6:4; Num. 13:33), but these giants are also referred to as *gibbor* (Gen. 6:4; Num. 13:33; Job 16:14) and *Rephaim* when they reappear in a more limited fashion after the Flood (Gen. 14:5; 15:20; Deu. 2:11, 20; 3:11, 13; Jos. 12:4; 13:12; 15:8; 17:15; 18:16; II Sam. 5:18, 22; 21:16, 18, 20, 22; 23:13; I Chr. 11:15; 14:9; 20:4, 6, 8; Isa. 17:5; 26:14). They were known by the proper names of *Rephaim*, *Zuzim*, *Emim*, *Horites*, *Anakim*, *Zamzummim*, and *Avim*.

The evidence shows that the "Sons of God" were fallen angels is substantial. By their sexual immorality, these angels produced offspring that were strong and violent. The concept of a race of giants, which resulted from the union of gods and humans, is virtually universal in the world's early civilizations.

The original intent of Angels may have only been to satisfy their forbidden lust. Yet the knowledge they brought with them and taught mankind caused society to develop at a more rapid technological pace than *Yahweh* had intended. This societal development was not positive, and it gave rise to a violent society, one in which the *Nephilim* apparently played a large role. God was forced to restrain in the Abyss the

wicked angels that produced the *Rephaim*, and cleanse the Earth of them and the violence they brought with the great Flood.

These fallen Angels would never be put back into *Yahweh*. They had no promise of resurrection and could not ascend to *Yahweh*. Only the Angels that did not sin were in the "all in all" that was put back into *Yahweh*. *Yahweh*'s Son, Jesus was "in God" and all believers that are "in Christ" are "in God." Furthermore, the Book of Isaiah says that the *Nephilim* and their descendants will not participate in a resurrection, as is the portion of ordinary mortals. Isaiah 26:14 reads:

They are dead, they shall not live; they are deceased, they shall not rise.

The original Hebrew word translated "deceased" here is the word "Rephaim." It would have saved a lot of misinterpretation if the translators had left the word as it was in the original. The verse actually reads:

Dead, they shall not live; Rephaim, they shall not rise.

The *Rephaim* are generally understood to be one of the branches of the *Nephilim*, and God's Word makes it clear that they are to partake in no resurrection. But with humans it is different: all humans will be resurrected either to life or to damnation (John 5:28-29). And the *Angels* that did not follow in Satan's fall will be removed from flesh and placed back into *Yahweh*, causing Him to become "all in all."

ISAIAH 14:12-19

12. How art thou fallen from heaven, o Lucifer, son of the morning? How art thou cut down to the ground, which didst weaken the nations?

13. For thou hast said in thine heart, 'I will ascend into heaven, I will exalt my throne above the stars (angels) of God: I will sit also upon the mount of the congregation, in the sides of the north:

14. I will ascend above the heights of the clouds; I will be like the Most High."

15. Yet thou shalt be brought down to hell, to the sides of the pit.

16. They that see thee shall narrowly look upon thee, and consider thee saying, "this the man that made the earth to tremble, that did shake kingdoms;

17. that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?"

18. All the kings of the nations, even all of them, lie in glory, every one in his own house.

19. But thou art cast out of thy grave lie an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

Note: As Isaiah details the fall of the archangel Lucifer, he calls him "**the man** that made the earth to tremble." Here, Isaiah called Lucifer a man, giving strong indication that he believed that the "fallen one" or the one cast down from heaven had walked the earth, in the flesh, among mortals as one of them. A pupil of Tertullian, Cyprian (200-258) noted the specific use of the word man and used it as proof that the Antichrist, *Lucifer* would someday appear in the flesh as a man. A 4th century Christian theologian from Persia, Aphrahat believed that *Lucifer* had already incarnated as an ancient king of Babylon.

JOHN 8:38-44, 47

38. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39. They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41. Ye do the deeds of your father. Then said they to him, We be not born of (angelic) fornication, we have one Father, even God.

42. Jesus said unto them, if God were your father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43. Why do ye not understand my speech? Even because ye cannot hear my word.

44. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it...

47. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

Note: Jesus was in a conversation with the seed or offspring of the Wicked One. In our Lord's conversation with Nicodemus we read, "Except a man be born again, he cannot see the kingdom of God" [John 3:3]. Actually, the Greek reads, "born from above." The phrase "from above" is later used in Jesus' statement to the Pharisees, "Ye are from beneath; I am from above." [John 8:23].

Jesus was saying that there were two ongoing natural processes in the flesh of men. Here He declares that the Pharisees are the seed of the devil. They have a father that is different than Adam. Does this mean that the Pharisees were different from the children of God?

If we accept the proof of scripture and other outside sources that speak of angels becoming flesh/men, we will better understand the private interpretation of his *parable of the tares of the field* that he explained to the disciples.

MATTHEW 13:37-42

37. He that soweth the good seed is the Son of man;

38. the field is the world; the good seed are the sons of the kingdom; but the tares are the sons of the Wicked One;

39. the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42. and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.

Note: With two seeds in the earth, one was the descendant of Adam. The other was the brood of the Wicked One. Matthew and Mark testify of man's seed.

CHAPTER 3

PAGAN INFLUENCE

**Gods and Gods and Sons of Gods.
Heaven and Earth are filled with them.
Ready to fight with swords and rods.
But adequate shelter is found in Him.**

It is very important for us to realize that the true warfare of the Christian, according to Ephesians 6:10-19 is in the spiritual realm, not earthly. Therefore, we must examine the fallen creatures that inhabited the spiritual realm, described in the earliest of civilization's histories that were called the *Nephilim*?

For centuries, the Jews feared the pagan deities of western Asia, such as *Akkadian*, *Babylonian*, *Hittite*, *Assyrian*, *Human*, *Canaanite*, and *Elamite* worship and knowledge of *Gods*. In *Herod's Temple*, one could observe an influence of heavenly signs of the Zodiac, solar symbols, seasonal vegetation figures, sphinxes,⁹² centaurs,⁹³ winged Genii,⁹⁴

92 Sphinx is an iconic image of a recumbent lion with the head of a ram, of a falcon or of a person, invented before the Egyptians of the Old Kingdom, but a cultural import in Greek mythology. It could be the joining of Virgo and Leo, the beginning and ending constellations. Thus, an image of "the beginning and end," "the alpha and omega."

93 In Greek mythology, the centaurs (Greek: Kevraupot) are a race of creatures composed of part human and part horse. In early Attic vase-paintings, the head and torso of a human joined at the (human's) waist to the horse's withers, where the horse's neck would be. This half-human and half-animal composition has lead many writers to treat them as liminal beings, caught between the two natures, embodied in contrasted myths, of centaurs as the embodiment of untamed nature, as in their battle with the Lapiths, or conversely as teachers, as Chiron.

94 Genii is the plural form of "genius" and "genie" and also refers to the Latin name for Æons angels, with the Gnostics.

lions, eagles and pomegranates⁹⁵ among the many emblems of contemporary religions during their last 400 years BC.

In 1969, I was invited to Israel (by Dr. Wayne Tucker) where I met *William Dever*, professor of Near Eastern Archaeology and Anthropology (at the University of Arizona). He lived in Jerusalem and led excavations at *Gezer* from 1966 to 1984 and served as director of the William F. Albright School of Archaeological Research in Jerusalem. He uncovered many small idols in Israelite homes that give proof that the Goddess, *Astarte* or *Ashteroth*⁹⁶ was privately worshipped, along with *Yahweh* in Israelite homes for many centuries.

Phoenician and *Aramaic* literature also exercised considerable influence upon Jewish thought as is shown in the apocryphal "Tobit Legend,"⁹⁷ and in the "Elephantine

95 The Pomegranate (*Punica granatum*) is a fruit-bearing deciduous shrub or small tree growing to 5-8 m tall. The pomegranate is native from Iran to the Himalayas in northern India and was cultivated and naturalized over the whole Mediterranean region including Armenia since ancient times. It is widely cultivated throughout Iran, India and the drier parts of Southeast Asia, Malaya, the East Indies and tropical Africa.

96 *Astarte* (from Greek *Ἀστάρτη* (*Astarte*)) is the name of a major goddess as known from Northwestern Semitic regions, cognate in name, origin and functions with the goddess *Ishtar* in Mesopotamian texts. Another transliteration is '*Ashtar*'; other names for the goddess include Hebrew or Phoenician *jflpmn* (transliterated *Ashtoreth*), Ugaritic '*strt*' (also '*Astart* or '*Athtart*, transliterated *Atirat*), and Akkadian *As-tar-tii* (also *Astartu*).

97 The Book of Tobit (or Book of Tobias in older Catholic Bibles) is a book of scripture that is part of the Catholic and Orthodox biblical canon, pronounced canonical by the Council of Carthage of 397 and confirmed for Roman Catholics by the Council of Trent (1546). *Tobit* is regarded by Protestants as apocryphal. It has never been considered an integral part of the Tanakh, the Hebrew Bible by mainstream Jews, but Aramaic and Hebrew fragments of the book were discovered in Cave IV at Qumran in 1955.

Papyri."⁹⁸

The Israelites were also influenced by the heresies of the Phrygian Jew⁹⁹ who identified the Thracian Dionysiac¹⁰⁰ God

98 The Elephantine Papyri is a collection of ancient Jewish manuscripts dating from the 5th century BC. They come from a Jewish community at Elephantine, the island in the Nile at the border of Nubia, which was probably founded as a military installation in about 650 BCE during Manasseh's reign to assist Pharaoh Psammetichus I in his Nubian campaign. The dry soil of Upper Egypt preserved documents from the Egyptian border fortresses of Elephantine and Syene (Aswan). Hundreds of these Elephantine papyri, written in hieratic and Demotic Egyptian, Aramaic, Greek, Latin and Coptic, span a period of 2000 years.

99 *Also spelled Atys*, mythical consort of the Great Mother of the Gods (*q.v.*; classical Cybele, or Agdistis); he was worshipped in Phrygia, Asia Minor, and later throughout the Roman Empire, where he was made a solar deity in the 2nd century AD. The worship of Attis and the Great Mother included the annual celebration of mysteries on the return of the spring season.

100 Dionysus and Dionysos or Dionysius (Ancient Greek: ΔΙΩΝΥΣΟΣ or ΔΙΩΝΥΣΙΟΣ; also known as Bacchus in both Greek and Roman mythology and associated with the Italic Liber), the Thracian god of wine, represents not only the intoxicating power of wine, but also its social and beneficial influences. He is viewed as the promoter of civilization, a lawgiver, and lover of peace — as well as the patron deity of agriculture and the theater. He was also known as the Liberator (Eleutherios), freeing one from one's normal self, by madness, ecstasy, or wine. [1] The divine mission of Dionysus was to mingle the music of the flute and to bring an end to care and worry. [2] There is also an aspect of Dionysus on his relationship to the "cult of the souls", and the scholar Xavier Riu writes that Dionysus presided over communication between the living and the dead. [3] Within Greek mythology Dionysus is made to be the son of Zeus and Semele; other versions of the story contend that he is the son of Zeus and Persephone.

*Sabazios*¹⁰¹ with *Yahweh*. And we must not forget the influence of *Sumer's* or spiritual *Anunakki*¹⁰² (the Hebrew: *Nephilim*¹⁰³ *fallen ones*) and the fifty renowned *Igigi*.¹⁰⁴

In my second year at Baylor University, I was told, in Old Testament Hebrew History class, that God determined to destroy, by the Great Flood, the *Sons of God* who married the daughters of Adam. My professor labored on to say that the Christian writer Julius Africanus (200-245 AD) brushed aside the argument and established the tradition that the *Sons of God* were the sons of Seth and that the *Nephilim* were figuratively seen as giants working on the sides of the mountains. Being a greenhorn in my second year, I foolishly contested the Professor. I replied that I had learned that the *Nephilim* were the spiritual *sons of gods* that were forced to *come down to Earth*.¹⁰⁵ He smiled and reprimanded me

101 Sabazios is the nomadic horseman sky and father god of the Phrygians and Thracians. In Indo-European languages, such as Phrygian, the '-zios' element in his name goes back to Dyeus, the common precursor of 'deus' (*god*) and Zeus. Though the Greeks associated Phrygian Sabazios with both Zeus and Dionysus, representations of him, even into Roman times, show him always on horseback, as a nomadic horseman god, wielding his characteristic staff of power.

102 Anunakki were the sons of *Anu*. They fell (*nephel*) from their original habitation in the spirit and became physical miners on Earth, like men. They tired of the work and wanted humans to do the mining for them. According to Burner's records, there were 600 *Anunakki* individuals.

103 The term *Nephilim* is in the passive voice, i.e., "those who were made to fall" or "those who were cast down."

104 *Igigi* was a term used to refer to the lesser gods (as opposed to the great gods, or *Anunakki*). In Sumerian it means "Those who watch and see." The *Igigi* or *Watchers* numbered around 300 individuals according to Sumerian calculations.

105 On top of the confusion, the Greek Septuagint, a late translation of the Hebrew Scriptures, rendered the word *Nephilim* as "giants," eliminating all connotations of "fallen angels." The evil giant children born to the Watchers and daughters of men were known to the Hebrews

=>

saying, I must pay careful attention to traditional interpretation, which was that *sons of god* were sons of Seth and they were the ones that illegally married their brother's sisters, Adams daughters.

I later confirmed my classroom "shot in the dark," that the Sons of the *Nephilim* were *Rephaim* or actually "giants" in *Asheroth-Karnaim* and were still a indisputable influence on the minds of Israelite prophets. These men of colossal stature were the ones that the *Hebrew* spies compared themselves (long afterward) as grasshoppers (Num. 13:33).

I had further learned from the *Hebrew* text that the giant, *Og* of the Amorites, was king of Bashan and probably of the greater part of Canaan. However, most of the giants died out, or were exterminated at an early period. Israel still feared a few remarkable specimens of the race - such as *Goliath*, *Sipai* and *Lahmi*¹⁰⁶

Deuteronomy 3:11 describes the bed of *Og* as 14 feet x 6 feet. These *Gods* and *Sons of Gods* were real to Israel.

At the beginning of this book, I quoted the psalmist, describing *Yahweh 's* condemnation of the Pantheon of Gods. Let's look at the verses again.

God (plural) standeth in the congregation of
God (singular)... I have said, Ye are Gods; and all
of you are children of the most high (Ann). But ye
shall die like men... Arise, o God, judge the Earth:
for thou shall inherit all nations [Psa. 82:1, 6-8].

(Contd. from p. 74) 105 specifically as *Gibborim* (heroes or mighty men), but later editors, in the confusion, mixed up the *Nephilim* with these *Gibborim* and also with the giants of Numbers 13:33, the *Anakim*.
106 1st Chronicles 20.

This Psalm falls into four paragraphs: the first represents the angelic rulers of this world standing in the presence of the Almighty and being charged with folly. In connection with this Psalm, the book of Job tells us that the *Sons of God* and *Satan* came to present themselves before the Lord. These were the *fallen angels* or *Sons of God* who were cast down to Earth.

I am reminded of those mysterious words that the Lord uttered after the voice from heaven had resounded through the Temple:

Now is the judgment of this world: now shall the prince of this World be cast out [John 12:31].

This fixed the first century doom of *the world-rulers of this darkness*. Their hostility towards the *incarnate Son of Yahweh* filled up the measure of their iniquity. They refused to offer to the great Creator the fruits of his Earth that had been committed to their care. They rejected His merciful pleadings, such as our Psalm discloses. And, as soon as they observed the Lord Jesus Christ entering their realm, they destroyed whatever hope they may have had. They cried, "This is the Heir. Come, let us kill Him, that the inheritance may be ours."¹⁰⁷

The terrible consequences of their condition were soon coming upon them. The heavens had grown tired of their bloated egos and senseless activities. Their foundations were tottering and filled with flagrant abuses and crimes. Theirs was anarchy of injustice and oppression. They must be deposed. Their power and authority must be taken away. A fearful retribution must vindicate the justice of Him that is King of Kings and Lord over all. The sentence was carried out. Paul tells the Corinthians that *Yahweh* had put "*all things* " under the authority of His Son at that time of the end of resurrection.¹⁰⁸ This was during the 40 years of the Acts period, from the cross to the crown.¹⁰⁹ His authority over *all things* (except

107 Matthew 21:38

108 1st Corinthians 15:23-28

109 AD 30 to 62 + 8 years = 40 years, a generation. (Num. 32:13 &Psa. 95:10).

Yahweh) in all places was accepted or affirmed by the Father as the true and only laurel-crowned Deity over all other Gods. He was above all others, be it Ahura Mazda,¹¹⁰ the Sun God, the Moon God (Sin), Osiris,

Regarding Isis, the Eleusinian Demeter¹¹¹ or the wide-spread Anatolian Mother of the Gods¹¹². The Father of the exalted and humble Christ was now elevated above any male or female God of *Sumer, Akkad, Babylon, Syria, Persia, Greece, Rome or Egypt*.

The proof of *Yahweh's* preeminent wisdom and authority was brought to light for *Gods* and *angels* to look upon, by Christ's disciples during the Acts period. In other words, the Spiritual Beings watched *Yahweh's Sophia* (wisdom) demonstrated in the public presentations of resurrection evidence and exaltation of Christ by the Acts church. That is, the disciples were going everywhere, demonstrating in power the fact that *Yahweh* was placing *all things* under the feet of His now exalted Son, the Jew's Messiah, the true *Wisdom* or *Logos*.

I read from Paul's eyewitness account:

110 Ahura Mazda is the Avestan language name for an exalted divinity of ancient proto-Indo-Iranian religion that was subsequently declared by Zarathustra (Zoroaster) to be the one uncreated creator of all (God). Ahura Mazda is 'Auramazdah' in Old Persian, 'Hourmazd' or 'Hormizd' in Middle Persian as well as Parthian and 'Aramazd' in the Armenian language. New Persian language usage varies, but 'Hourmazd', 'Hormuzd' and 'Ormazd' are common transliterations.

111 The Eleusinian Mysteries were initiation ceremonies held every five years for the cult of Demeter and Persephone based at Eleusis in ancient Greece. Of all the mysteries celebrated in ancient times, these were held to be the ones of greatest importance. These myths and mysteries began c. 1500 BC and later spread to Rome. The rites, cultic worships, and beliefs were kept secret, for initiation rites united the worshipper with god, and included promises of divine power and rewards in life after death.

112 Originally a Phrygian goddess., Cybele (Greek Κυβηρις) was a deification of the Earth Mother who was worshipped in Anatolia from Neolithic times. Like Gaia (the "Earth") or her Minoan equivalent Rhea, Cybele embodies the fertile Earth, a goddess of caverns and mountains, walls, fortresses, nature and wild animals.

To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God [Eph. 3:10].

The Acts church schooled a countless host of spiritual principalities and powers about the multiple wisdom of the one true Creator and supreme Deity. One great lesson that the spiritual hosts of heaven were learning was that the last spiritual enemy, *death* had also been conquered. This brought immortality to light. For thirty-two years,¹¹³ the resurrection of Christ and other witnesses authenticated the demise of death. The message was,

*He that hath the Son hath life.*¹¹⁴

Remember that all spiritual antagonists along with *wisdom* and *death* were created by *Yahweh* and under his Son's sovereign authority. This teaching through the Acts' period demonstrators gave the spiritual enemies of *Yahweh* a "beyond a reasonable doubt" that His victory over spiritual death had actually occurred. Just as David reigned victoriously for 40 years over Israel,¹¹⁵ Paul says that Christ's valiant reign "on David's Throne"¹¹⁶ in the heavens concluded as He humbly subjected Himself and authority back to His Father. The reign of Christ (shared by His saints in the first century) was for the purpose of subjugating His enemies and accomplishing the restoration of all things spoken by the prophets. This *millennial* objective blends into the age ending, pre-Parousia reign of Christ from Pentecost (30 AD) to 70 AD. All things were not put under His feet

113 The Acts period was from 30 AD to 62 AD.

114 1st John 5:12 (also see John 20:31 and 1st John 2:25)

115 2nd Samuel 5:4 - "David was thirty years old when he began to reign, and he reigned forty years."

116 Luke 1:32 - "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David."

instantly¹¹⁷ (1st Cor. 15:24-28), but we do know that by the power of His reign the full end of the old *aeon* of sin and death was accomplished in the 70 AD demise of outward, fleshly Israel. The end (in 1st Corinthians 15:24), when death (the last enemy) was destroyed, was not the end of Christ's reign, but *of the ministration of death written and engraved in stones*.¹¹⁸ Paul looked forward to this *end* and called it *hope*.

Seeing then that we have such hope, we use great plainness of speech (v. 12).

In other words, after the glorious reign of Christ without borders, in the first century, He then humbly submitted all authority back over to His Father, *Yahweh*. THEN *Yahweh* became landlord and supplier of victory over *all (things) in all (places)* to the Body of Christ.

We have attempted to examine the influence upon *Hebrew* thought in order have a reality of why Pagan religions were so strong and had such a persuasive influence upon the Redactor. Without the discovery of the *Sumerian* tablets and the ability of dedicated men to translate the *Cuneiform*, we would not have had the insight into the *Hebrew* canon as we now enjoy.

We must consider the years and influence prior to the writings of the Old Testament. The 2000 years before the Biblical records are as important as the following 2000 years.

Ancient civilizations encountered many supernatural powers. Those evil beings caused sickness and misfortune (Psalm 91).

117 Hebrews 2:8 - "Thou hast put all things in subjection under His feet. For in that he put all in subjection under Him, he left nothing that is not put under Him. But now (during the Acts period) we see not yet all things put under Him." Hebrews 10:12, 13 - "But this man, after he had offered one sacrifice for sins for ever sat down on the right hand of God. From henceforth expecting till his enemies be made his footstool."

118 2nd Corinthians 3:7

They were called "the terror of the night" and "the destruction that wastes at noonday." Amulets, spells and exclamatory prayers to personal *Sons of Gods* helped against such demonic dangers. Amulets are mentioned in the old Testament.

Compare the 'silver crescents' (*salt'ronim*) that were worn by camels (Judges 8:21) or people (Isaiah 3:18) or the magic things (*o'hasim*) and "boxes of life" (*batte hannepes* in Isaiah 3:20) and also the "boxes of myrrh" (Song of Songs 8:6), "little bells" and "pomegranates" - the latter officially on the high-priestly dress (Exodus 28:33; 39:24-26). Look at the mantic, magical, exorcistic practices mentioned in Deuteronomy 18:10; Ezekiel 13:1; Isaiah 65:3-5. In short, ancient Israel was defensive and precautionary against every kind of *God* and their *Sons*.

Sacrifices and gifts to *Gods* were the means of communicating with them and the *Sons of Gods*. Ancient civilizations used these means to assuage them, winning them over or regularly providing for them. Sanctuaries, temples and professional priesthood made this easier for communication between humans and the *Gods*.

There was the possibility of engaging in a direct confrontation with a hostile spirit, struggling with it and possibly forcing it into one's own service. Thus it is reported that *Jacob*, with superhuman strength, wrestled until daybreak with the *nocturnal demon* who dwelt at a ford over the river *Jabbok*, but the name of the demon has not been handed down. At daybreak the dark companion lost his force. Therefore, he quickly ransomed himself from *Jacob* by giving the blessing *Jacob* had asked for (Genesis 32:23-33),

Families had their individual Gods. The *God of the fathers* or the *family God* becomes clearest in the scene from Genesis 31:48-51, which depicts the conclusion of a treaty between a *Mesopotamian* group and an *Israelite-Gileadite* group. In demarcating the spheres of interest *Laban* says,

*May the God of Abraham and the God of Nahor
be judges between us... (Gen. 31:53).*

Jacob, Laban's party in the treaty, does not swear by the God of Abraham but by "the fear of Jacob, the God of his father" (Gen. 31:53).

With this in mind, let us proceed to the subject of the *all in all* and their submission to the *Father and Son of Yahweh*. We will first look at the first century AD.

CHAPTER 4

FIRST CENTURY UNDERSTANDING

Pleroma is the word Paul and other New Testament writers used in a variety of senses. The force of its particular Biblical use lies in first century usage by "heretical teachers" at Colossae. In the mid-second century, *Gnostics* of the Valentinian School¹¹⁹ systematically used *pleroma* to denote the full ensemble of the western Asian form of *Logos* or *all things* beginning with *Sophia* and descending fourteen other spheres or *Aeons* to the Earth. These thirty pairs of divine entities or emanations were located in the fifteen presupposed stages descending from the incomparable Creator and Sky-God to humanity. The *Gnostic* sects personified all these entities starting with the first and highest of creation, named *wisdom* or *Sophia*. The first act of *Yahweh* to touch matter was to create spiritual *Sophia* with the lesser Gods guarding each of the other fourteen created spheres that descended from the Creator's realm of spirit and light into a world of matter. The first *Sophia* was the first *Logos* (action or word) in time and highest in rank.

The *Gnostics* said that "Without *Sophia* was not anything made that was made." It is hard to grasp... However, *wisdom* was an attribute of the Creator and in *wisdom*, He created the spiritual enemy, *death*¹²⁰. *Wisdom* spoke and everything, I mean everything came into existence. *Wisdom* and *Logos* were so closely linked that they became, in the mind, as one and the same. *Sophia* was the first *Logos*, Word. This suggested that *Logos* be understood and used in that same way when the New

119 Valentinians were a school of believers, offering a fuller esoteric interpretation of Christian doctrine. They did not see themselves or their teachings as being in conflict with Christianity. They saw themselves as successors of Saint Paul through an apostolic succession of teachers. According to school tradition, Valentinus had been instructed by Theudas who had himself been taught by Paul (Clement of Alexandria Stromata7:17).

Yahweh's Full Judgment of the All in All 99

120 The death condition is separation from the life condition in God.

Testament is studied.

The first century *Gnostics*¹²¹ envisioned a sufficient amount of *all things* or elevated Pantheon of lesser Gods or angelic powers intermediate between the *Spirit* and the material world below. This made spiritual interaction between the Spirit/Deity and the material world to pass through the various elevated spheres in which the lesser powers exercised absolute control. This was also a *pleroma* of *all things*, located in the spiritual realms or places between *Yahweh* and man. This *Gnostic* teaching had to be addressed and corrected. *Yahweh* was not apart of the pantheon of Gods.

Permit me to reference one author briefly. The disciple whom Jesus loved¹²² declared that if you appeal to the solitary *Logos* or Word, you would touch *Yahweh* Himself. The author of the Gospel of John¹²³ disputes the first century *Gnostic* ideology and theology of many *Logos* emanations by announcing that:

In the beginning was the Word (the only divine entity, logos or emanation), and the Word was with (pros = towards) God, and the Word was God. The same was in the beginning with God. AH things were made by Him and without him was not any thing made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not [John 1:1-5].

121 Gnosticism is a word derived from the Greek word *gnosis*, meaning knowledge. It is a term created by modern scholars to describe a diverse religious movement often associated with Christianity, although textual evidence for the movement contains distinctly non- and anti-Christian elements, as well as anti-Judaic elements. These beliefs had largely syncretistic origins in that they were often based on various influences from such idea-systems. Several Gnostic texts appear to have no Christian element at all. Because the textual evidence comes from the first few centuries AD, many scholars have assumed that Gnosticism did not predate this period, but earlier historians of religion saw it as an outgrowth of ancient mystical traditions in Asia, especially Iran.

122 The author of the Gospel of John. This disciple was Lazarus.

123 John 21:20-25

*And the Word was made flesh, and dwelt among us,
(and we beheld his glory the glory as of the only
begotten of the Father,) full of grace and truth
[John 1:14].*

Agreeing with this author's testimony, Paul also collapsed the whole theosophical apparatus of the Gnostic's assumed approach to *Yahweh* through the Pantheon of *all things* in one simple affirmation. He maintained that divine essence and absolute power resided in Christ. He is the one, all-sufficient intermediary between *Yahweh* and man. The *all things* were not intermediaries. However, they were under His authority.

*For in Him dwelleth all the fulness of the Godhead
bodily [Col. 2:9].*

The idea of one *Logos* was never clearer than when Paul said,

*For there is one God, and one mediator between
God and man, the man Christ Jesus [1st Tim. 2:5].*

Therefore, the two authors, the disciple whom Jesus loved and Paul leave us with no room for speculation and presumption. Unless their words were empty of meaning, we are left with a verdict of "beyond a reasonable doubt" that the fulness of *all in all* was in Christ's absolute authority. He was over all spiritual *Gods*, *Sons of Gods* and *angels*, causing no lack or need of anything.

*For though there be that are called Gods, whether
in heaven or in Earth, (as there be Gods many, and
lords many,) But to us there is but one God, the
Father, of whom are 'all things' and we in Him; and
one Lord Jesus Christ, by whom are 'all things,' and
we by Him [1st Cor. 8:5-6].*

**What began when God manipulated matter?
Which to some, He dare not touch!
Gnostics felt God needed a ladder.**

**And fifteen flights were just too much.
So, John and Paul decided to say...
That only one Logos was needed.
The Word was flesh and in this way...
Connection to man was completed.**

Now, we come to the words, *all in all*. I previously suggested that you remember the words, *all things*. We are going to investigate the facts and try to come to a verdict of what *all things* were, based on "beyond a reasonable doubt."

CHAPTER 5

THE TRIAL AND JURY

"ALL truth is safe and nothing else is; and he who keeps back the truth, or withholds it from men, by motives of expediency, is either a coward or a criminal, or both." - Max Muller¹²⁴

I turn to the lighter side of logic for addressing the weighty subject before us. I want to imagine that we are attending a trial and listening to witnesses speak of the time frame of the event in question, the cessation of Redemption's process. For it was of recent months that I served on a twelve-member jury of a murder trial in the Superior Court of Los Angeles County.¹²⁵ We were instructed by the Judge to arrive at a verdict, based on the presumption of "beyond a reasonable doubt." We were told that any facts in the case that were "clear and convincing" were not enough to arrive at a verdict. Also facts that say the crime was "maybe," "probable" or "highly likely" do not demand a verdict of guilt. The facts of the case must be "beyond a reasonable doubt" for the Jury to arrive at "guilty as charged."

Today, I invite you to my courtroom, to solve a puzzle. We must uncover evidence that is often ambiguous and capable of being interpreted in various ways. I want to make a case for a time frame *of the fulness of all in all*.

You are summoned to jury duty.

So, I ask you to listen to and have confidence in three

124 Friedrich Max Muller (December 6, 1823 - October 28, 1900), more commonly known as Max Muller, was a German philologist and Orientalist, one of the founders of Indian studies, who virtually created the discipline of comparative religion. Muller wrote both scholarly and popular works on this subject, a discipline he introduced to the British reading public, and the Sacred Books of the East, a massive, 50-volume set of English translations prepared under his direction, stands as an enduring monument to Victorian scholarship.

125 The Clara Shotridge Foltz Criminal Justice Center, 210 West Temple Street, 11th Floor, Room 11-506, Los Angeles, CA 90012

testimonies about the time frame of the "*pleroma*" of redemption's chronology,¹²⁶ And I want you to be convinced "beyond a reasonable doubt" that from an ancient blueprint¹²⁷, a program was completed in the first century with *Yahweh* and victory over "all in all." I will try to show that the first century contained both of these items, (1) when God became *all in all* and (2) the *generation* that lived to see *the end of time.* Therefore, testimonies concerning these two scenarios must be brought to the witness stand in order for us to arrive at a clear position of WHEN. And their words must be "beyond a reasonable doubt."

- **"Truth is found when men are free to pursue it." –
Teddy Roosevelt¹²⁸**
- **"Individuality is freedom lived." -
John Dos Passos¹²⁹**

126 Being in Egypt, the Hebrews came under Egypt's doom; for in the *types*, the first-born was to die. Salvation was proclaimed. The *paschal lamb* was to be killed for every house and its blood sprinkled upon the doorposts. Redemption by the blood of beasts was pictured from the first Passover until the Cross of Christ. The blood of beast could never take away sin, or change a sinner's condition or destiny. But it could foreshadow the death of Christ, the great Passover for sinners. Thus, the chronology of redemption from Adam to Christ sees a renewed emphasis from the time of Moses to Christ.

127 Moses saw the blueprint in the heavens and built a physical tabernacle to demonstrate *Yahweh's* plan of redemption. This blueprint was the Great Architect's gradual unveiling of the Son of God, bringing redemption to its full end in the first century AD. Abraham also saw the Holy City that comes down from heaven. Read Hebrews 8:5 - about "the pattern."

128 Theodore Roosevelt, Jr., (October 27, 1858 - January 6, 1919), also known as T.R. and to the public as Teddy, was the 26th President of the United States, and a leader of the Republican Party and of the Progressive Movement. He served in many roles including governor of New York, historian, naturalist, explorer, author, and soldier. Roosevelt is most famous for his personality: his energy, his vast range of interests and achievements, his model of masculinity, and his "cowboy" persona. In 1901, he became President after the assassination of President William McKinley.

129 **Dos Passos** wrote forty-two novels, as well as poems, essays, and plays, and created more than 400 pieces of art.

Let's envision our individual freedom. Let's allow presumptions to be just that, only prejudices that were forced upon us by folk we know and love. For during the past twelve months of examining the facts of the fulness or *Pleroma* of *all in all*, I have made a radical adjustment to my first impression.

I previously entertained the idea that *all in all* referred to the sum total of humanity. I now see *all in all* as something I had never before taken into account. Because of my recently acquired perception and shift in a former persuasion, many other passages have become directly associated with *Yahweh's* authority over *all in all*. I am filled with joy to share these thoughts with my friends and colleagues.

In order for new truth to be brought to light and reasonably adhered to, one must be predisposed to change! As an analogy, the danger in feeding an esteemed doctrine of a particular group is like feeding a growing tiger. Then, as we ride to and fro upon that growing beast, we dare not dismount in later years because of the hazard. If the following comments are true, we may have to dismount the monstrous brute with due precautions, as I have found necessary. This is not an easy task. For many will not understand. Many other questions arise to devour us.

To be able to fully comprehend the fulness of *all in all*, we must resist the easy path and tolerate the idea of a first century time frame for the fulness of redemption's chronology.¹³⁰

¹³⁰ Chronology is a science of measuring time by regular divisions and that also assigns to events their proper dates.

CHAPTER 6

THE PLEROMA OF CHRONOLOGY

(ended at the day of salvation)

**We are blessed and full to busting
And our soul is filled to the brim.
And shall we all be truly trusting...
That fulness is surely found in Him.**

I want the jury to listen to our first witness concerning the time frame of the *pleroma* of redemption's chronology. This is important for establishing the date of "the fulness of all in all." For these two are in concert and cannot be separated by time. These testimonies will be limited to the time of the end result of Redemption's chronology WHEN *Yahweh* became *all in all*. This is more important in the theme of things than you may recognize. The material question before this court is, "When did the fulness of the *all in all* take place?" And I will try to clarify for the court that this fulness was achieved at the end of redemption's chronology.¹³⁰

First witness...

I call the apostle Paul to the stand. Please listen to this first-hand witness as to WHEN the unfolding chronology of redemption arrived at its final destination in time;

But when the fulness of the time (chronos) was come (had arrived) [Galatians 4:4a]...

Wait a moment Paul. Before you continue with your statement, is *this fulness of time* to be in our future, as some assume, that it will be when "time shall be no more" and the literal "heavens and Earth pass away?" Paul, tell us exactly when is your *when?* That's

¹³⁰ The chronology of redemption is the unfolding of events that point to the finished redemptive act of Jesus Christ.

precisely what we want to know. When is your *when*? You may continue.

Paul replies that it was at the very time when... (continuing with the verse)

God sent forth his Son, made of a woman, made under the law [Galatians 4:4b].

In my assessment of Paul's statement under inspiration, I understand that the *pleroma* of redemption's chronology reached its destination. It was fulfilled at the time when (in the days of His flesh) Jesus was *under the law* and born of young Mary. By this, I understand that Paul believes in "first century" *fulness of chronology*. Paul's grasp of Redemption is that it reached its objective in the first century AD.

Another facet to this diamond of truth is that the *fulness*, as established by Paul, found its conclusion with the entrance of the last Adam through the *Seed of the Woman*¹³¹ - Mary. The indisputable statement of Paul is that, in the first century *anno Domini*, the *Pleroma* of chronology (fulness of time) began with the first Adam and continued until it was accomplished in the first century with the last Adam, WHEN *Yahweh sent His Son, made of a woman*.

Does Paul place the chronology of redemption between the two Adams, and by that, making Christ the last Adam in your unfolding chronology of redemption? I ask the Jury to take a note of Paul's reply:

And so it is written, the first man Adam was made a living soul; the last Adam (Christ) was made a quickening spirit [1st Cor. 15:45].

¹³¹ For more on the *Seed of the Woman*, read Arthur C. distance's (1910-1985) book with the same title. Joshua Press, Dundas, Ontario Canada. ISBN: 0-919857-00-0. Order book from Scripture Research, PO Box 51716, Riverside, CA 92517. Price: \$26.00.

To the Jury I must make it clear that Paul's reference to the first Adam was not of the first man of history. Otherwise, his last Adam, Christ would be the last man of world history. Logic will not allow us to rest there. If Christ, the last Adam was the very last man of history, what are we, who are considered men?

Since the Bible is a book of redemption, we must accept Paul's notion that the first Adam was first in the chronology of an anticipated redemption. Then we can understand how redemption was full, complete and finalized in the first century, as Paul testified, when *Yahweh sent His Son, made of a woman*. Paul's declaration is that redemption's chronology concluded with the *last Adam*, in the first century Redemption's chronology was between two men. Adam and Jesus.

Paul gives another facet to this diamond of truth and says,

That in the dispensation of the fulness of times (kainon = newness, not chronology) he might gather together in one all things in Christ, both which are in heaven, and which are on Earth; even in Him [Eph. 1:10].

In this verse (vs.10), the *fulness of times* is not speaking of the fulness of a chronology (unfolding of events) of redemption between two men. It is speaking of a fully developed *newness* that was related to the old. This adds validity to Paul's date for the fulness of time.

The Greek word, *kainos* is always in contrast to *neos*. *Neos* signifies "what was not there before... what has only just arisen or appeared," whereas *kainos* means "**what is new and distinctive as compared with other things; what is new in nature, different from the usual, better than the old, superior in value or attraction.**" Thus Paul's use of *kainos* rather than *neos* in describing new things of the new *aeon* confirms the fact that the *new* is rooted in the *old*. Let me explain...

It is the consummated old Jerusalem, which explains the need and significance of coexistence during the period of consummation (the 40 years Acts period). The two Jerusalems were living together. One was seen on Earth, the other in heaven (as far back as Abraham)¹³².

An example of two things living together is understood from Abraham's two sons living in the same household for a time. Therefore, by this illustration we can visualize two things living together during the first century, in the dispensation of completing the old and entering into newness.

For it is written that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the so of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free [Galatians 4:22-31].

132 Hebrews 11:8-10 and 12:22-23

The old Jerusalem lasted until 70 *AD* or better said, 70 *ADNIC*.¹³³ The New Jerusalem (when all things were made new) came down upon men and continued after the old Jerusalem was cast out.¹³⁴

All past prophecies, types and shadows of things to come flowed like rivers into the sea of the first century (with no outlets), collecting all of *Yahweh's* predictions into the fulfillment of redemption and then making all things new. For a brief period,¹³⁵ the old and new lived together, like Abraham's sons. When the old (with its predictions, types and shadows) was finally dislodged, the new took precedence. The *per'oma* of newness in quality and *pleroma* of the redemptive process became one event at one point in time, the year of *one anno Domini*.

The pleroma of redemption's chronology was in the arrival of Christ in the first century¹³⁶ when He gathered together *all things*¹³⁷ that were in heaven and on Earth and presented them to His Father.¹³⁸ At this time, two *pleromas* occurred.

- *The pleroma of newness*, when all things became new.
- *The pleroma of chronology*, when redemption was complete.

As the old Jerusalem was destroyed, the New Jerusalem was in full swing¹³⁹. And if Paul's testimony about the when of the *pleroma* of redemption's chronology is beyond a reasonable doubt, we have a true *pleroma* that summed up *all things* and

133 Anno Domini Nostri Iesu Christi - ("In the Year of Our Lord Jesus Christ").

134 Hebrews 13:14 - "For here we have no continuing city, but we seek one to come."

135 Romans 9:28 - "For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the Earth."

136 Galatians 4:4 - "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."

137 "All things" refer to individuals that were created as spiritual beings.

138 1st Corinthians 15:24 - "Then cometh the end, when he (Christ) shall have delivered up the kingdom to God..."

139 Revelation 21:1-5 - "And I saw a new heaven and a new Earth: for the first heaven and the first Earth were passed away: and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven,

(contd. p. 89)

made all things *new*, in the first century.¹⁴⁰

As we gaze into the night sky with its glistening stars, we realize that we are looking at the edge of the container or *pleroma* of the heavens. When we adequately understand the words, *the fulness of space* as being the whole container, containing all such as we see and cannot see in the heavens, we will then understand precisely the term, *fulness of time*. From Paul's testimony we learn that the first century AD was the end of redemption's chronological process, when all predictions concerning Christ were winding down to their final fulfillment. As we look at the first century AD, we gaze upon a filled container of the *pleroma* of chronology. Nothing was missing.

I realize that some in this Jury are of the persuasion that the outcome of predictions is furthermore future and therefore, not historical. (I held the futurist's position for many years.) For that reason, I respect the opinion of the futurist and completely understand the doctrine. However, let us continue the trial with more testimony.

(139 contd. from p. 88) prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, write: for these word are true and faithful."

2nd Corinthians 5:1-4 - "For we know that if our Earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven; If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

140 2nd Corinthians 5:17 - "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Revelation 21:5-"And He that sat upon the throne said, "Behold, I make all things new."

Paul, in Romans 13:11, 12 you said,

*And that, knowing the time, that **now** it is high time to awake out of sleep: for **now** is our salvation nearer than when we believed. The night is far spent; the day is **at hand**, etc.*

Paul, what day is at hand? Perhaps something like a Second Coming *is at hand!* It is my understanding that 70 AD marked the end of the process of redemption referred to in Hebrews 9:28 and Romans 13:11, 12. This *day* that Paul referred to was *at hand, now*. His "now." It was, in his words, the approaching *day of salvation*. It was drawing near in the first century for Paul and the *day* would conclude redemption's chronology. Salvation would be complete.

You also said in Hebrews 9:28,

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Paul, if the *fulness of time* brought the day of *salvation*, and assuming for a moment that the end of the chronology of redemption had arrived at the *Parousia* (arrival of Christ) in 70 AD, then our container is finally full and we have a true *pleroma*. We then must conclude that the *day of salvation* arrived and was completely full at the *Parousia*. If *the day of salvation* was *at hand* in the time of Paul's first century writing, then we have a first century AD, *fulness of chronology*, bringing in the *day of salvation*.

Paul's testimony gives us a *pleroma* of chronology WHEN *Yahweh sent His Son, made of a woman*, during the first century. This *pleroma* was the complement of all predictions and being a *pleroma*, lacked nothing to be added or fulfilled at a later time.

The chronology of redemption (when all things were *made new*) was finished and could proceed no further. Why? The only answer I can come up with is because it was a container that was filled to the full, that is, a true *PLEROMA*.

Redemption's' chronology ended in *the day of salvation*. (I say this, assuming that the *pleroma* was filled to completeness at 70 AD, with the destruction of Jerusalem, the Temple, the records and the formal cessation of functioning Judaistic priesthood and its Sceptre,¹⁴¹ see Matthew 3:13-17 where Christ Jesus was in the process of filling up [*pleroma*] all righteousness).¹⁴²

All previous times were resolved in the first century AD (Greek: *to pleroma tou kronou*). That is, the chronology of events found their realization, complement or resting-place in the first century AD, making it *the last days*,¹⁴³ a true *pleroma* of chronology running it's complete course and filling the container to the maximum.

Before Paul vacates the witness stand, let him speak of living in the last days.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds (aionas = ages) [Heb. 1:1, 2].

Paul, we want to be absolutely certain of what you are saying. You told us that it was because of Christ that *Yahweh* fashioned events throughout past ages and that by Christ, *Yahweh* complemented the

141 Genesis 49:10 - "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." [KJV]. The Latin Vulgate translates the word as "he who is to be sent," in allusion to the Messiah; the Revised Version (margin), "till he come to Shiloh;" and the LXX Greek, "until that which is his shall come to Shiloh."

142 Verse 15 says, "for thus it becometh us to fulfill all righteousness."

143 Last days of the Mosaic system of types, including the Temple, Priesthood, City of Jerusalem and the People.

chronology of redemption's history and that *the day of salvation* arrived in the first century *anno Domini*. Therefore, we must conclude that the whole container of full *redemption* and full *salvation* was done, filled to the brim within a generation of the Cross of Christ. Thank you Paul. You may step down.

Second witness...

I call Peter to the witness stand. Peter, you walked with the Lord, in the days of His flesh. Tell this Jury what you learned about when were the last days of the chronology.

(Christ) *was manifest in these last times (chronon) for you* (the scattered Jews) [1st Pet. 1:20].

Please note Peter's word, "these." It does not ring in my ears as a future *last times*. He refers to the times in which he lived, "these." Thank you Peter. Do you have anything further to add that concerns your generation in the first century?

But the end of all things is at hand: be ye therefore sober, and watch unto prayer [1st Pet. 4:7].

Thank you Peter. That is very clear and sufficient for this court. You may step down. "At hand" does not give us the impression of 2000 years down the road.

To the Jury I say, If Paul's and Peter's first-hand witness were not so, then their words are empty and we have no idea for when the end of redemption's chronology would be, causing us to be "incomplete in Christ." If they were wrong, we would be waiting in the dark for a future *day of salvation*. On the other hand, if you accept these two first-hand witnesses as being true, regarding the environment of the first century, then you have a *pleroma* of *redemption* and a *day of salvation* in the lifetime of that

generation,¹⁴⁴ which makes us *complete in Christ*¹⁴⁵ today

Third witness...

I call to the stand the disciple “whom Jesus loved.” Do you feel that the final days of redemption's chronology had arrived in your lifetime? I will read from your letter:

Little children it is the last time (chronos): and as ye have heard that antichrist shall come, even now are there many antichrists whereby we know that it is the last time [1st John 2:18].

This means that you believe that the last days had shortened into prophetic hours, a fraction of chronology's span of time. The last moments were nearing six o'clock, the evening and morning's end for the Hebrews. To the Jury, I must point out that this testimony was that the *pleroma* of redemption's chronological history was in its last hour, during the first century *anno Domini*, Thanks. You may step down.

The Hebrew law requires two witnesses.¹⁴⁶ One, that was divinely inspired, should be enough for us. However, these three witnesses were under divine inspiration of what they testified. We have three inspired men, Paul, Peter and the disciple whom Jesus loved testifying to this fact, giving us a *beyond a reasonable doubt* that both, redemption's chronology and the beginning of newness poured into one solitary container of time, at the *Parousia*, the *day of salvation*. In other words, redemption's chronology had grown up and matured to the state of fulfillment in the first century *anno Domini*. That generation

144 Luke 21:32 - "This generation shall not pass away, till all be fulfilled."

145 Colossians 2:10 - "And ye are complete in him, which is the head of all principality and power."

146 Deuteronomy 17:6 - "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death."

saw the fulfillment and the "sign"¹⁴⁷ of His coming.

May I read for the court this prediction of Paul?

Then cometh the end (the last ones of the resurrection), *when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. He (the Father) hath put all things under His (Christ's) feet. But when He saith 'all things are put under Him,' it is manifested that He (the Father) is excepted (not included), which did put all things under Him (Christ). And when all things shall be subdued unto him (the Father, through the work of Christ), then shall the Son also Himself be subjected) unto him (the Father) that put all things under him (Christ), that **God may be all (things) in all (places)**. [1st Cor. 15:24-28],*

This passage must be subjugated to reason before we can discern the arrival time for the finalization of the *all in all*. If the Jury's verdict (from these three testimonies) is built upon refusing these statements and concluding that the end of the redemptive process did not occur in the first century *anno Domini*, then the Jury must also conclude that *Yahweh* is not, to this date, landlord and conqueror of *all in all*. What misery this summation offers to the world?

On the other hand, it is my humble opinion that this passage is the crux of the *Parousia* teaching. It says that following *the end*, after resurrection and *Parousia* in Judgment upon all things, the Son

147 Luke 21:20-22 - "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter there into. For these be the days of vengeance, that all things which are written maybe fulfilled."

returns His subjects, kingdom and authority over to *Yahweh* in order that *Yahweh* may supply that victory, that Christ had over the *all in all*, to the *Body of Christ*.¹⁴⁸

As far as some of my colleagues are concerned, I may have stepped "out of the box"¹⁴⁹ with my conviction that *Yahweh* became supreme dispensary of *all (things) in all (places)* in the first century. For I believe that *Yahweh's* judgment arrived when two different worlds (Rome and Israel) collided with nightmarish vividness and collapsed the out-of-date Holy Nation, obsolete city of Jerusalem and outmoded Temple life. I see that Mosaic types and pictures ended at that time and man's redemption was observed by all things (Angels) in heaven and all things on Earth as becoming *Yahweh's* spiritual triumph over *all in all*.

This end of redemption's chronology guaranteed an astronomical triumph in the heavens, over every spiritual enemy, even the last spiritual enemy¹⁵¹ of heaven and Earth, *death*.¹⁵²

The flesh and spirit enemies of Heaven and Earth were all created by *Yahweh* and finally put under Christ's feet during the Acts period (32 years) of the New Testament. Otherwise, *Yahweh* would not be, as of yet, victorious over *all things in all things*. Paul testified that *Yahweh's all in all* followed the

148 Ephesians 1:20-23 - "Which he wrought in Christ, when he raised him from the dead, and set him t his own right hand in the heavenly places. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, 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 fulness of him tht filleth all in all."

149 Out of the box is looking from another point of view, not the accepted view.

150 Ephesians 3:10 - "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

151 2nd Timothy 1:10 - "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

152 1st Corinthians 15:26 - "The last enemy that shall be destroyed is death."

*end*¹⁵³. *The end* was the final crowd that was raised in the (resurrection) harvest. The *Parousia* judgment of *Yahweh's* spiritual enemies in the first century must be beyond a reasonable doubt for this jury.

153 1st Corinthians 15:24-28

CHAPTER 7

THE SON ASSIGNS *ALL IN ALL* TO THE FATHER

**Pride is the enemy of us all,
Definitely engaging us into a fall.
Taking us higher is God's master plan.
Provided only through the Son of Man.
So humility is the God blessed key.
That means for us to bow the knee...
To the only one Who exalts His own...
Beyond the Earth to a heavenly throne.**

...then shall the Son also Himself be subject unto Him that put all things under Him (in order) that God may be all in all. [1st Cor. 15:28].

What a mystery there is in 1st Corinthians 15:28. What an infinite depth of meekness for a human!¹⁵⁴ We are accustomed to speaking of the two notable acts of humbleness and meekness on the part of the Lord Jesus. They are: (1) His descent from the spirit realm into flesh, becoming flesh/man upon Earth, (lower than the angels)¹⁵⁵ being a servant among men; and (2) his descent through the frightening cross into the dark and silent grave, the profound humiliation under the curse of the law.¹⁵⁶ But, oh, what a mystery there is here - that there was a third moment and circumstance when the exalted Son of Man would again subject His authority to the Father and return the kingdom to the Father, who in turn became landlord of the *all in all* under His control.

154 Matthew 11:29 - "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

155 Hebrews 1:9 - "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

156 Galatians 3:10 - "For as many as are of the works of the law are under the curse: for it is written, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them'.¹

I feel this may well be one of those areas where we would all do well to refrain from being overly dogmatic in the promotion of our own preferences. None of us have arrived at a perfect perception, thus "the mystery of the ages" will most likely not be made crystal clear to the people of Earth by anything I pen. I will merely seek to present the evidence and offer a few humble observations. Perhaps this will promote further reflection among us all as we focus our thoughts upon the Lord's unprecedented meekness and remarkable humiliation in suffering unto death upon the cursed lawbreaker's cross.

Thou hast put all things in subjection under his feet. For in that He put the all things under Him, He left nothing that is not put under Him; but now we see not yet the all thing put under Him... For it became Him, for whom are the all things and through whom are the all things in bringing many sons into glory, to make the Captain of their salvation perfect through suffering [Heb. 2:8-10].

At the writing of Hebrews, the writer had not yet seen *all things* put under Christ's authority. However, at *the end*, *all things* were finally put under Him.

Then, all spiritual beings that were "made subject to vanity" or disappointing misery of "falling" from heaven and becoming flesh, were put finally into God at the day of redemption.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered (set free) from the bondage of (flesh) corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have

the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body [Romans 8:19-23].

This is another way of saying that God becomes "all in all." The "all in all" is firstly put under the authority of His Son, Christ and then put back into Him. The invaluable lesson that I want to point out to you is that the whole aim of Christ's coming in flesh; the whole aim of redemption from sin; and the whole aim of Christ's work in our hearts were summed up in that one thought - *That Yahweh may be all in all*. I cannot understand Jesus' humble submission to His Father; it exceeds my acumen. But, I will recognize Christ in the glory of His continual and humbling subjection and the transfer of *all things* back over to His Father.

At the crux of His exalted situation in heaven, humility never departed from Him. If I am correct in my premise, as soon as the Father exalted Him above every name and privileged Him to reign¹⁵⁷ over all after His resurrection, He reestablished His authority to always be under His Father's.

Some *divines* failed to be exalted by the Supreme Spirit.¹⁵⁸ For their ego and pride continued to block their success. As a result, they were reduced to fleshly bodies. Not the Lord Jesus Christ, He never exalted himself and kept His humble spirit through out all the days of His flesh and even unto the first century generation.¹⁵⁹ His humiliation continued through the supreme exaltation, during the magnificent glory bestowed upon Him by the Father as the indisputable Lord over all.

157 Romans 15:12 - "And again Esaias saith, There shall be a Root of Jesse, and He that shall rise (from the dead) to reign over the Gentiles; in Him shall the Gentiles trust."

158 From the Sumer clay tablets we learn that the Gods wanted dominion over other Gods. Therefore, *wars of the Gods* were subjects of many legends. Where did Cain learn to kill his brother, Able? This was taking place among the *Elohim* or *Dingir* of Sumerian legion.

159 A generation is 40 years. Psalms 95:10; Acts 16:36-David reigned over Israel 40 years, a generation of service.

If my hypothesis is true and my inadequate judgment is accurate, of what infinite consequence it is that we take the principle of submission that our Lord demonstrated as our life-motto.¹⁶⁰ If we do not appreciate this submissiveness to the Father as Christ's highest objective, we will never understand what He expects of us, and how He works in us to do the will of *Yahweh*. But if we will make good our spiritual life in conforming to His - then everything else in life will be subordinated to that -for we will have discovered the divine principle of life.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves [Phil. 2:3].

I want us to now look into the subject of the Christian's spiritual warfare during the first century. The battle raged. However today, not many understand about the enemy and conflict. It will be profitable for us to learn how to engage in the battle and with what equipment we wage the warfare.

¹⁶⁰ Philippians 2:5 - "Let this mind be in you, which was also in Christ Jesus." This mindset was to humble self before God.

CHAPTER 8

THE HEAVENLY PROTECTION PLAN

“It is of dangerous consequence to represent to man how near he is to the level of beasts without showing him at the same time his greatness. It is likewise dangerous to let him see his greatness without his meanness. It is more dangerous yet to leave him ignorant of either; but very beneficial that he should be made sensible of both.” -Pascal.¹⁶¹

Hopefully, most people understand their inherent weaknesses. And it would be a tragedy for them not to know of the opportunity for deliverance and salvation in the matters of life. I intend to address the Christian's armor for victory over the dreaded enemy.

Suppose you were at the bedside of a dying Monarch and in his final breath, he asked you to listen very closely to his words? Then in a soft whisper he said, "ALL THE WEALTH AND PROTECTION OF MY KINGDOM ARE YOURS. AND IN HUMILITY, TRUST IT TO PROTECT AND SUPPLY YOUR INSUFFICIENCIES." You would not forget His last words and it would be your duty to understand what he meant about humility.

¹⁶¹ Blaise Pascal, (June 19, 1623-August 19, 1662) was a French mathematician, physicist, and religious philosopher. Pascal's earliest work was in the natural and applied sciences where he made important contributions to the construction of mechanical calculators, the study of fluids, and clarified the concepts of pressure and vacuum by generalizing the work of Evangelista Torricelli. Pascal also wrote powerfully in defense of the scientific method. He was a mathematician that helped create two major new areas of research. He wrote a significant treatise on the subject of projective geometry at the age of sixteen and corresponded with Pierre de Fermat from 1654 and later on probability theory,, strongly influencing the development of modern economics and social science. Following a mystical experience in late 1654, he abandoned his scientific work and devoted himself to philosophy and theology. His two most famous works date from this period: the *Lettres provinciales* and the *Pensees*. However, he had suffered from ill-health throughout his life and his new interests were ended by his early death two months after his 39th birthday.

The placing of the *Pleroma of all in all* under the authority of God is... **The Throne Room Protection Plan.** The *Son of Yahweh* finalized and offered the benefits of this protection through *abundant grace* to all that live in and walk by faith. Listen again as Paul speaks of the *all things*,

For all things are for your sakes, that the abundant grace might through the thanksgiving of many rebound to the glory of God [2nd Cor. 4:14].

All things will play a large part in the *pleroma of all in all*. *Pleroma of all in all* is infinite guardianship, or the assets of safekeeping and preservation of the Body of Christ through Abundant Grace. In other words, *Yahweh 's* grace does not operate without *all things* being under His control. We should not try to live under the economy of the Act's period, a time before the *all in all* was put under Him. Therefore, we should learn to live under unmixed Grace as Paul described for the *ages to come*.¹⁶²

Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us. Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen [Eph. 3:20-21].

We will investigate this further in the following chapters.

¹⁶² Ephesians 2:7 - "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

Chapter 9

VICTORY OVER "ALL IN ALL"

**Believer's conquest over Elohim
For Christ brought it to pass.
The victory came to light through Him,
And now we're victors at last.**

Paul prays that believers may know...

*...what the riches of the glory of his (Christ's)
inheritance (is) in the saints (holies)... [Eph. 1:18].*

Here the attention is focused upon the glorious inheritance or reserved allotment of Christ's authority located in *Yahweh's* treasury department, in the true holy of holies (*saints*) or Throne Room. Paul wants the believer to know about this immense authority and protective refuge against all spiritual beings against every believer. Paul prays that believers will see the mighty delivering power of this protection... Verse 19 says:

*...what is the exceeding greatness of his power to
us-ward who believe, according to the working of
his mighty power... [Eph. 1:19].*

Christ's reservoir of protection in the Throne Room is coequal to the Father's power to transfer authority of deliverance to believers. What amazes me is that this powerful weapon of defense is simply drawn upon by an unhindered child-like faith.

It is so... so believe it.

The next verse tells us that out of Heaven's treasures; our defense plan becomes accessible because *Yahweh* had exalted Him...

Far above all principality and power, and might,

and dominion, and every name that is named, not only in this world, but also in that which is to come... [Eph. 1:20].

Here is a list of the *all things* previously referred to. The *all things* are spiritual enemies that were written into the protective plan of the exalted Christ.

And hath put (the) all things under his feet, and gave him to be the head over all things to the church... [Eph. 1:22].

Christ's mastery over this list of *all things* was not universally dispensed to the world. It was only given *to the church*, the spiritual *Body of Christ* and was the overthrow of all spiritual *principalities, powers, might, dominions and every name that is named* throughout all the ages. This was the spiritual enemy list called *all things*. No spiritual enemy against Christ or the Christian was left out. This was the Throne Room Protection Plan. So, let's get to know the spiritual enemies separately.

**Learn the right to resist and
Earn the might to persist.**

- 1. Principality** is the Greek word, *arche*. The primary meaning of this word is "first" or "beginning" in the order of time. It pictures one as having first place in government and time. The archbishop is the first bishop. Archangel is the first angel. It is also the beginning of chronology (the first) when it says, that the Lord is called *the beginning of the creation of God*. In Colossians 1:18 we read that *He is the Head of the Body, the church: Who is the beginning, the Firstborn from the dead; that in all things He might have the pre-eminence*. In Jude we learn that angels kept not their *first estate (arche)* or deserted the place that was given to them in the beginning. All the Gods and semi-Gods of Sumer, Akkad, Babylon, Persia, Assyria, Greece, Rome and Egypt

were the Principalities or first heads of governments of the past. John said, *in beginning (arche) was the Word*. The Christ was first.

2. **Power** is the Greek word *exousia*. This speaks of ruling governments or lawful groups of authorities. These two Greek words appear in Luke 20:20 where we read *of the Power (arche) and authority (exousia) of the governor*. The Greek *exousia* derives from *exesti* "lawful." The authority of *The prince of the power of the air* [Eph. 2:2] was put under The feet of Christ. This takes care of the Devil, the *Enki* of Sumer legend. The God of the deep ocean of darkness. The tempter of Sumer's *Adappa* (man) or the Hebrew's *Adam*,
3. **Might** is the Greek *dunamis*. These are the mighty *Anunakki* and *Igigi* that create their own unlawful power and sway over people. David went against the lawless *giant* of might and offspring of Sumer's *Anunakki* in his day. Sumer's *Anunakki* were the Hebrew's *Nephilim*.
4. **Dominion** is the Greek *kuriotes*. This is a higher rank of power than the lawless mighty *Sons of God* are. However, it too usually rules unlawfully. This would include *Anu*, the head of all *Gods* and *Sons of Gods*. There have been many rulers that began good and ended in becoming the enemy of heaven and Earth. *The Prince of this world* [John 12:31] or *power of the air* was cast out of his place.
5. **Every name that is named** includes every created thing in heaven or hell, Earth or sea, past or future. This vast gathering of *all things* was put under the authority of Christ and His Body of which He is Head. What demon is loose and running around that can harm the Body of Christ? NONE! Why? Because the infinite power of *Yahweh* is behind the Throne Room Protection Plan over everything.

Psalms 8:4-6 predicts the coming one with absolute authority over all enemies.

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 honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet [Psa. 8:4-6].

All things were the lawful and unlawful spiritual authorities over the Earth and in the heavens that were finally put under the feet of Christ's authority in the first century. It was then that the spiritual Body of Christ obtained heaven's supreme authority and safekeeping.

For He must reign, till he (God) hath put all enemies under his feet [1st Cor. 15:25].

In this chapter, the word translated *put down* (v. 24) and *destroyed* (v. 26), is the Greek *katargeo*. Other places it is *abolish, bring to naught, make of none effect, make void, destroy, cease and fail*. So, this gives us the truth that Christ brilliantly established *all things* as inoperative against the Body of Christ. There is no ethereal breed, with any kind of spiritual power that can threaten the Child of *Yahweh*. The phrase, *all things* include all things in the spiritual realm. If this were not so, the term is empty of meaning and we have no protection against any spiritual enemy.

There are no spiritual enemies that are not at the disposal of the child of *Yahweh*. If this were not so, we should not be told that...

In all these things we are more than conquerors through Him that loved us. [Romans 8:37].

Listen to the apostle Paul as he personally leans upon this remarkable Throne Room Protection Plan:

For I am persuaded that neither death, nor life, nor angels, nor principalities, 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 [Rom. 8:38-39].

This is the quality or state of spiritual victory for every believer. For *all* (things) *in all* (places) are NOT in working order against the Christian today. The unrestrained coliseum of spiritual enemies called *all things* were conquered by Christ and presented to the spiritually victorious Church...

...which is His body, the fulness of him that filleth (the body with) all (things) in all (places) [Eph. 1:22, 23].

It is no wonder that Paul could say with confidence,

I can do all things through Christ which strengthened me [Phil. 4:13].

For here we are introduced to the fact that the *Body of Christ* is in protective custody and has spiritual authority over *multiple enemies* in the spiritual world.

In short, the reservoir of wealth and arsenal for safety is given by grace to the now sufficiently matured and completed Body of Christ. This was the source of friendship and protection between man and *Yahweh*.

RECONCILIATION¹⁶³ between a hostile spiritual creation and the Spirit/God produced a perfect and flawless spiritual condition for the exalted Christ to possess ultimate authority.¹⁶⁴

For *Yahweh* to conquer the *all in all*, He absorbs it back into Himself and He becomes the *all in all*. The *Son of Yahweh* conquered all things in His short reign and handed that victory to His Father. At that moment, God became *all in all*.

163 Reconciliation is a process of restoring fellowship in a relationship gone badly. The result is a return to friendship, peace and good will. It is substituted for defiance, enmity and dislike. This reconciliation is between *Yahweh* and His whole cosmic creation.

164 Colossians 1:20 - "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."

Nothing is left out. And so, nothing can be added to make it fuller. It is above and beyond mere harmony between *Yahweh* and humanity as companions. It is a full and secured partnership with an equal share in heaven's magnificent wealth of defense against every spiritual enemy.

1. It began with *Yahweh* as *all* and fulfilled in Himself. That is, *Yahweh* was always the most powerful, wealthy and sufficient, lacking nothing, from the very beginning. He ruled all things. I think that we can all agree that this is "beyond a reasonable doubt." If you are not sure, read the *conclusion* in this manuscript.
2. Then in the revelation of Himself to humanity, *Yahweh* delivered *all things* to Christ's authority, holding back nothing *except* the Father, Himself. Placing all spiritual beings into beings into Christ's ruling government. Again, we must admit that this is "beyond a reasonable doubt."
3. Through the completed work of Christ in the heavens, *Yahweh* supplied to the spiritual Body of Christ a spiritual protection against His catalogue of conquered enemies that were under Christ's authority. This too must be accepted as "beyond a reasonable doubt."

And when all things shall be subdued unto Him (God), then shall the Son also himself be subject(ed) unto Him (God) that put all things under him (Christ), that God may be all (things) in all (places) [1st Cor. 15:28].

I am assuming that, in our court of law, we have already established the time frame of when *Yahweh* became *all in all*. If so, this was the epitome of *Yahweh's* eternal and custodial purpose of all the ages. Everything that *Yahweh* executed in the chronology was for the final purpose of spiritual salvation and victorious deliverance. If this were not so, then we have no spiritual protection against any spiritual thing at anytime. And as a result, we still wait for the *day of salvation*. On the other hand, in my inadequate judgment, I can see that the Throne Room Protection

Plan came into reality in the first century, when *the day of salvation* arrived at the end of redemption's chronology.

All in all in the Greek is *panta en pasin*. *Panta* means "entirely all," "by all means" and "all together." *Pasin* means "every kind or variety," "every family" or "every building." So what we have in these three words, *all in all* is "entirely each and every variety of species in every habitat." This takes in all things in heaven and Earth. Every thing that has a mind to rebel against *Yahweh* was included in this *all in all* Protection Plan.

The Pattern for Victory is
Sit - Walk - Stand

The Christian SITS in Heaven.
Our Wealth
[Eph. 2:6]

The Christian WALKS in Faith.
Our Walk
[Eph. 4:1]

The Christian STANDS in Battle.
Our Warfare
[Eph. 6:11]

Why is all of this possible?

For God became all in all.
[Eph. 1:22.23]

CHAPTER 10

THE SPIRITUAL BATTLE

The victory we speak of is full protection. It is not our doing. It is received by faith out of *Yahweh's* bountiful reservoir. It was given in order to equip Believers with spiritual armor against the spiritual enemy. This *all in all* victory and end result of the *pleroma* of times (chronology) gives us the solid fact that *Yahweh* is now dwelling in man to the fullest, protecting, sustaining and blessing.¹⁶⁵ To me, this present wealth of protection is "beyond a reasonable doubt." I pray that my fellow Believers may see this wonderful victory.

Paul was a student of *Israel's* past, with its victories over enemies and was well aware of Jehoshaphat's ancient lesson from *Yahweh* in facing the armies of *Amman*, *Moab* and *Mount Seir*. Added to this understanding, Paul received new revelations¹⁶⁶ from *Yahweh* that gave him confidence. Here is what he knew from 2nd Chronicles 20:

Thus saith the Lord unto you, be not afraid or dismayed by reason of this great multitude; for the battle is not yours, but God's. Ye shall not need to fight in this battle: set your selves, stand ye still, and see the salvation of the Lord with you. [2nd Chronicles 20:15-17].

So, what does this enlighten us about our battles? We are told to not fight, but to *stand*.

Finally, my brethren, be strong in the lord, and in the power of His might. Put on the whole armour of

165 John 14:17; Romans 8:11; 2nd Timothy 1:14; James 4:5; 1st John 3:24; 4:12-16

166 2nd Corinthians 12:1 - "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord."

God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day and having done all, to stand. Stand therefore [Eph. 6:10-14].

If you accept these facts and the testimonies of our three eyewitnesses, then you must conclude that you possess the very same spiritual abundance and safety that dwells in the exalted Lord Jesus Christ.

STAND fast therefore in the liberty wherewith Christ hath made us free [Galatians 5:1].

**Stand up to the enemy
in order to
Stand out as victors.**

So, standfast in the Lord, my dearly beloved [Philippians 4:1].

It took some time for me to realize that *the fulness* of *Yahweh* 's supply was available for me and that I could live and walk in that supply of spiritual protection and sustenance. I finally saw that the bank account was unlimited and all I had to do was to write the checks in the amount needed. The powerful authority of *Yahweh* was mine. I had eternal life, a quality and newness of spiritual life that was supplied with every defense that I needed. To me, it became "beyond a reasonable doubt." The verdict was in. Case was over. The court of law had been served.

**I cannot be defeated.
So... I must not be distracted.**

**And when I am distraught
And lonely in despair...
I turn again to Jesus
I know that He is there.**

CHAPTER 11

THE SPIRITUAL ARMOR

**If I fight, I loose the round.
Fighting can't secure the ground.
But, in the battle, tho' dark as night.
I shall stand with all my might!**

In contrast with the spiritual battle against spiritual enemies we have a solemn warning in Romans 6 about the moral battle of sin and righteousness in the flesh.

Let not sin reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. [Rom. 6:12-14].

Paul is saying, in regard to sin, that there is no armor. So, just STOP IT. However, in this manuscript we are speaking of a war, not against sin, but against spiritual enemies. Remember that this is about a spiritual warfare or battle. The *all things* were spiritual beings. And the pieces of armor were the Christian's spiritual clothing.

1. The first part of the spiritual defense was to bind *truth* around one's middle. The Roman soldier's example wore at least three wide belts or girdles. The breech-like leather apron worn to protect the lower abdomen or the sword-belt that was buckled on together with the sword was the decisive step in the process of preparing one's self for battle.

Possessing *truth* that the *all things* or spiritual beings were slain, captured and had become none operative gives strength for the task. How does one fight against a defeated enemy?

Stand therefore, having your loins girt about with truth... [Eph. 6:14].

2. The second part of the spiritual defense was *righteousness*. This spiritual breastplate denotes a piece of armor that can mean anything that was worn to protect the body between the shoulders and the loins. Notice that it was over the vital organs of life. It was connected to the girdle of truth and gave much assurance and courage in the battle.

As holiness and righteousness were the pillars of nations, this personal righteousness influences heaven and Earth for **the pillars of heaven are holiness and righteousness**. When one reads of the righteousness of God, to understand it, ask the question: what has God done? If the text speaks of the righteousness of man, ask the question: What has man done? Righteousness is action that is related to what is right. The armour of righteousness is the righteousness of God. We stand in His righteousness, not ours.

...and having on the breastplate of righteousness;
[Eph. 6:14].

3. The third part of the spiritual defense is the shoe. The Roman shoes were thickly studded with hobnails and caused a man to stand firmly. They were also a representation of news of the gospel of peace.

Solomon wrote in Ecclesiastes. 10:19, *A feast is made for laughter*. I am sure that *Yahweh* wants His church to have joy *in the presence of the enemies*. In Jeremiah 8:15, the prophet said *We looked for peace but no good came*. Peace delivers good as the sun decorates the world with light. Peace with *Yahweh* in the midst of the storm brings much good! Yes, much good comes

when *Yahweh* pours His peace into the broken heart. This is good ground to stand upon. So, stand fast with...

...your feet shod with the preparation of the gospel of peace; [Eph. 6:15].

4. The fourth part of the spiritual defense was *faith*. The Roman door-shaped shield had several layers of leather that were soaked in liquid before the battle in order to put out the incendiary missiles of the enemy. Faith puts out the blazing missiles.

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. [Eph. 6:16].

5. The fifth part of the spiritual defense is *salvation*. A blow to the head would be fatal and end the battle, giving the enemy access to the land. However, the helmet preserves the Christian warrior through it all.

And take the helmet of salvation [Eph. 6:17].

6. The sixth part of the spiritual defense is the Spirit's sword. This should always be recognized as the Spirit's sword. It is *Yahweh's* battle, not ours. Watch the Spirit use His personal sword, the word of *Yahweh* in the battle.

And the sword of the Spirit which is the word of God: [Eph. 6:17].

7. The seventh part of the spiritual defense was to pray to *Yahweh* at all times. Every piece of armor is supplied except for "praying." Praying is the one thing the Christian soldier must develop and use in the battle. Particular benefits come in time of need as petitions arise to the throne of *Yahweh*.

Praying always with all prayer and supplication in the Spirit...[Eph. 6:18].

8. The eighth part of the spiritual defense was to stay awake and always be watchful and consistent in everything in order to be careful and faithful to *Yahweh* for the sake of others.

...and watching thereunto with all perseverance and supplication for all saints. [Eph. 6:18].

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus [Phil. 4:6-7].

**This must attend tho' battles rough.
Stand ye tall, know it's enough.
You never need to be so tough.
For *watch and pray* is the right stuff.**

9. The ninth part of spiritual defense is the right kind of thinking. Keep it out of the gutter. Make an effort to think on the right things at all times.

*Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, **think on these things** [Phil. 4:8].*

I want you to briefly observe one last thing before we examine the notable contrast in Christ.

And such trust have we through Christ to Godward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of

God, who hath made us able [2nd Cor. 3:4-6].

The Greek word *plero-phoria* means to think of your full sufficiency of defense. Instead of being full of ourselves, we must be occupied with thoughts of the Throne Room Protection Plan.

CHAPTER 12

DURING AND AFTER THE ACTS PERIOD

Paul tells us that before *the end* in 70 *anno Domini*, the power of Yahweh supplied spiritual strength little by little as time passed by. Spiritual growth and faith increased in the increase of *Yahweh* supplying strength to finish the ministry that He gave.

...the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God [Col. 2:19].

Increasing with the increase of God simply means that the child of *Yahweh* was supplied and filled, as he was emptied-out in times of trouble. One could never use up the supply in *Yahweh's* reservoir... for *Yahweh* kept increasing the flow in the believer with whatever was needed for that demanding moment. Not too much, not too little, always enough for the spiritual battle. The supply kept flourishing until the end, at the victory over *all things*. The Christian's simply was there in the time of need.

**If we take over the victory,
we must take out the doubt.**

On the other hand, after the Acts period we are in the *Pleroma* that emphasizes the WHOLE in contrast to its increasing constituent parts; FULNESS in contrast to an item missing and COMPLETENESS in contrast to shortcoming, poverty or deficiency.

CHAPTER 13

EMPTINESS - "KENOSIS"

**Empty exists where full doesn't live.
And empty needs for something to give.
Empty of food means a cupboard is bare.
Empty of friend means no one is there.
So, full is needed to take empty's place.
Full of forgiveness and full of God's grace.
Full is so ample all else becomes small.
Full is the fulness of God's all in all.**

Before humanity's presence was felt on Earth, *Yahweh* ruled a celestial kingdom. *Lucifer*, the brightest star of this angelic congregation, led a multitude of spirit beings known as "Sons of God". He was full of wisdom, knowledge and beauty. We are told something of his former glory in the Book of Ezekiel, chapter 28, verses 11-17, where he is referred to as the "King of Tyre." Remember, he became flesh in his fall.

Bear in mind that Lucifer was a man, a *Son of God* or *angel*, a fallen spirit being who was once created by *Yahweh* and given a specific task. However, because of his pride, he was forced down (*Nephil*) into flesh, the chains of darkness. He could only be in one place at a time. Listen to Isaiah 14:12-14;

How you have fallen from Heaven, O Morning Star (Hebrew: Lucifer), son of the dawn. You have been cast down to the Earth, you who once laid low the nations. For you said in your heart: "I will ascend to Heaven. I will raise my throne above the stars of God. I will sit enthroned on the mount of assembly on the utmost heights of the sacred mountain. I will ascend above the tops of the clouds. I will make myself like the Most High."

This is in contrast to what we see in the *Lord Jesus Christ*. However, what was the result of *Satan's* pride?

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. And the great dragon was cast out, that old serpent called the devil and Satan, which deceives the whole world: he was cast out into the Earth and his angels were cast out with him" [Revelation 12:7,9].

We glean from this that when the "morning star," the most highly-exalted of supernatural beings, decided to revolt, he convinced one-third of the other "stars of heaven" to rebel with him. However, the proud were soon brought low. And we learn from this the eternal principle, "pride goes before a fall."

We observe that opposites complement¹⁶⁷ each other. Left complements right. Down complements Up. False complements Truth. Night complements Day. Bitter complements Sweet. Pain complements Well-being. Sorrow complements Joy. Death complements Life. Now, we will look at the greatest outward contrast of complement to the *pleroma*. This extreme contrast is seen in the *kenosis* or emptying¹⁶⁸ of Christ. Paul says to the Philippians,

Have this mind among yourselves, which you have in Christ Jesus, Who, though He was in the form of God, did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men [Phil. 2:5-7 RSV].

In this letter, the apostle Paul's concern was with the life

167 Complement is the balance or counterpart of two things. Sometimes it is the equivalent or correspondent part. Sometimes it is the mate or alternate.

168 Emptying - Christ restrained the display of equality or fulness with God.

that Christians were to live. They were to maintain the mind of Christ.¹⁶⁹ The *mind* of Christ was first manifested to the world in His birth, when He became human at His incarnation *and emptied Himself or made Himself of nothing*, assuming the nature of a slave with little protection, *lower than angels*.

Bearing human likeness (in appearance), He humbled Himself and in obedience, accepted death on a cross, which was the humiliating end of convicted criminals. Lower He cannot go!¹⁷⁰

We see in this text Paul's concern for all believers to develop the same *mind* as that of a servant.¹⁷¹ Paul suggests that one have the same love and humility that Christ displayed in the days of His flesh. An emptying of any talent and ability was to be replaced by spiritual propensity, "leaning on the everlasting arms." However, to our loss, Biblical scholars have not been concerned with the practical aspect of Christian fulness, displaying emptiness and dependence upon *Yahweh's* protection. They are mostly concerned with the idea of Christ's emptying himself of the display of deity. However, this humility is vital to the life of Christ, in preparation for the great exaltation.

When Christ took human flesh, He accepted the limitations imposed on humanity. This flesh was part of his great sacrifice. When we consider the divine *Son of Yahweh* becoming a man, we must arrive at some idea of the *kenosis*. His appearance on Earth was not of a glorious and sensational descent from heaven in order to overwhelm the world. He did not appear as *Yahweh*. Nor did He, as *Yahweh's* Son, use His equality with *Yahweh* as something with which to grasp things.

169 Philippians 2:3 - "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

170 This death and shame was a stumbling block to the Jews. It still is today.

171 Christ was a servant to the will of him that sent Him (John 17:4 - "I have glorified Thee on the Earth: I have finished the work which Thou gavest Me to do." and Heb. 10:7 - "Then said I, 'Lo, I come in the volume of the book it is written of me to do Thy will, O God.'").

What did Jesus empty himself of, in becoming one of us? To what degree did human limitations apply to the mind of the Son of *Yahweh*? Jesus entered the world as an unprotected human babe. In the emptying of himself, the Son of *Yahweh* adjusted His divinity to the human Jesus. *Yahweh* displayed a limited Christ so as not to overwhelm nor make of *any effect* the distinctly human aspect of His personality.

He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him... And we hid as it were our faces from him; he was despised, and we esteemed him not [Isa. 53:2-3].

Keno is the name of a game of chance. The Greek word, *keno* means empty and void.

***Play "Keno" in Reno,
pockets empty tout-de-suite.***

Jesus played the *keno mind* card. He did not dearly prize His *equality with Yahweh* as a thing to hold next to His heart and display outwardly in order that He could obtain things. He emptied His *mind* of that personal advantage over others. So, Paul said,

Let this mind be in you, -which was also in Christ Jesus: Who being in the form of God thought it not robbery to be equal with God: But made himself of no reputation, and took upon Him the form of a servant and was made in the likeness of men. And being found in fashion as a man, he humbled Himself, and became obedient unto death, even the death of the cross [Phil. 2:5-8 (KJV)].

A. We see the emptiness of Christ in His birth as being without A display of *equality with Yahweh*. However, the signifi-

cance of this unusual birth should not be minimized. It indicates not merely that Jesus was *Yahweh's* Son through the Holy Spirit, but that Jesus was a unique person that was the Product of both the divine and the human. Matthew and Luke do not try to address the relationship of a virginal conception to the doctrine of the incarnation of a PRE-EXISTENT SON, but it may be that the author of John 1:13¹⁷² later saw that the two concepts were connected. This birth stresses the fact that Jesus was fully human, participating in the whole human life cycle from the womb to the tomb. This is not in the *likeness of Yahweh*. It is in the *likeness of man*. This great contrast to the *fulness of Yahweh* is seen in the birth of Christ. Luke 2:52¹⁷³ tells us that Jesus grew and matured like other children. He grew intellectually (wisdom), physically (stature) and spiritually (the grace of *Yahweh*). This was a period of growth, development and learning. In particular, it was a period of learning about one's faith, and as a youth, a time for sorting out *Yahweh's* will from his parents' wishes. Absent in this story are any traces of Jesus, the child miracle worker or the manifestation of being *equal with Yahweh*. What a contrast to the later revealed *pleroma* of Christ, in His resurrection, ascension and exaltation!

- B. *The form of a servant, in the likeness of men* is seen in vital contrast to the *pleroma* that was later seen and understood in the resurrected and exalted Christ. As the servant, who owns nothing, is in contrast to a wealthy sovereign, the servitude of Christ in the days of His flesh was a critical contrast to the exalted King of Kings seated in the legitimate authority of *Yahweh* in the super-heavens with *all things under His* dominance.
- C. *He humbled Himself, and became obedient unto death, even The death of the cross* gives us the final and complete picture of the necessary contrast to His *pleroma* in the resurrection. The humiliation of Christ is the contrast to *Yahweh's* exaltation of Him and giving Him a Name that is above every name so that every knee should bow to that exalted

172 John 1:13, 14 - "Who was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God... and the Word was made flesh..."

173 Luke 2:52 - "And Jesus increased in wisdom and stature, and in favour with God and man."

Son of *Yahweh*¹⁷⁴. In His glory we see the *pleroma of all in all*.

Christ did not disrobe from his divine nature¹⁷⁵ or a part of it. That would mean that He was no longer the *Son of Yahweh* in the flesh. Christ did not veil nor disguise His divine nature. He did not act as though he did not possess divine nature. He did not act as if He were a man, with human nature. This would present more problems than we are capable of correcting. He was not an impersonator.

Jesus was fully man, surrendering the use of certain attributes to His Father that became latent in Him while on Earth. No where in scripture does it say that Christ abandoned or exchanged His divine nature for a human nature. I insist upon us to appreciate and comprehend His divine nature in addition full humanity.

This *emptying* caused Jesus to possess a need and dependence upon His Father so that the Father worked in His Son *to will and to do of His own good pleasure*, as He seeks to do in all His followers today.¹⁷⁶ Christ lived the one true faith for all humanity.¹⁷⁷ His life on Earth was the expression of true fellowship with and relationship to *Yahweh*.

**God was up to something.
When Christ was down to nothing,**

174 Philippians 2:9-11 - "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."

175 2nd Peter 1:4 - Whereby are given unto us exceeding great and precious promise; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

176 Philippians 2:13 - "For it is God which worketh in you both to will and to do of His good pleasure."

177 Galatians 2:20 - "... I live by the faith of the Son of God, Who loved me, and gave himself for me."

Chapter 14

FULNESS - "PLEROMA"

**Full is up to the top of the brim.
Also describes a crowd in a Gym.
You'll know it's complete or fully done.
When you can't add a part of a parcel of a
fraction of a bit of a speck of a tiny crumb.**

He that descended is the same also that ascended up far above all heavens, that He might fill all things [Eph.4:10].

The ascension is put in contrast with His *descent* (*katbaino*). This verse tells us that His descent was to *the lower parts* (*katoteros*), that is, to the earth, and His ascent *was far above all heavens*.

See to it that no one carries you away captive through philosophy and empty illusion, according to human tradition, according to the elemental forces of the world, and not according to Christ; because it is in Him that all the fulness of deity resides in bodily reality, and you have found your fulness in him — in him, who is head of every principality and power [Col. 2:8-10].

Paul warned the Colossians to be on their guard against ideas taught in Jewish and Gnostic schools. This great *pleroma* or fulness of *Yahweh* resides in Christ in order for Him to be *head of every principality and power*, ruling *Elohim*.

The *emptiness* of Christ (in flesh) exposed the later *fulness*. The *fulness* was revealed after the great humiliation of the death of the cross and resurrection from that death.

For in Him delights the fulness to dwell [Col. 1:19].

*In Him is dwelling the entire fulness of the Deity
bodily [Col. 2:9].*

After the death and resurrection of Christ, He was raised to the super-heavens into the seat of *Yahweh's* unquestioned authority. The fulness of Christ was now enjoying supreme authority over the conquered *all (things) in all* He received His fulness because...

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 [Phil. 2:9-11].

This *fulness* of Christ emphasizes the completeness of the Father. "Every name," "every knee," "every tongue," are subjected to the Son. It is *this fulness* that makes Him the capable ruler of the whole universe; and this authority is supplied to the Body of Christ. It is consistent with a gradual growth of human faculties (Luke 2:40), suggested by the phrase of Philippians 2:7 which was intended as a deliberate understanding of the *kenosis*. Christ was conquering *all (things) in all (places)* and began giving that authority back to the Father and the Father supplied that victory to the Body of Christ, moment by moment, as it was needed.

The *fulness* of Christ or full essence of *Yahweh's* all-powerful abundance and triumphant Self is what He supplies to the Church - emphasizing the thoroughness in which the Church is the receptacle of His successful powers and by it represents His presence on Earth.

All in all, under His authority, means that we have access to *Yahweh's* abundant victory or fulness through the indwelling presence of Christ. The Church is...

...the fulness of Him who all in all is being fulfilled [Eph. 1:23].

The Greek wording says it this way; *The Church is the fulness of Him (Christ) who is filling up all things in all places.*

The *fulness of Christ that fills all things in all places* speaks of the totality of spiritual enemies that kept being defeated as Christ walked, resisting the Devil, casting our demons, healing the sick, raising the dead, walking on water, carrying out the will of His Father, saying and doing only what the Father said and did in Him, in the days of His flesh. *Yahweh* now supplies this conquering fulness to the church by His grace and mighty power. May I say it this way? This essential success establishes victory over every spiritual enemy for the Believer. In this, the Head completes the body for an unhindered life of worship and service to *Yahweh*.

When Christ humbled Himself in such a fashion as recorded in Paul's letter to the Philippians, He brought believers to his feet. He was then exalted to rule in absolute supreme authority over *all things* that were brought under his feet. He was then entitled to all the dignity and equality of Almighty *Yahweh*. He attained the zenith of universal glory and dominion over *all in all*.

Then, maintaining submissiveness to His Father, with all believers at His feet and all *Spirit beings* under His feet, He laid it all at the feet of His Father. His humility will be the brightest halo on His blessed head for all eternity. For He steps down in submission from His high place and prestige to present to His Father and God the prize of which His love had longed and labored for. In this and only this, *Yahweh* is pleased and becomes *all in all*.

Do we now see that the time frame for our great victory over all spiritual enemies happened at the end of redemption's chronology, when all things became *new*? This all came to pass in the first century and during the time of the New Testament generation?¹⁷⁸

178 Matthew 24:34 - "This generation shall not pass, till all these things be fulfilled." James 5:8 ~ "Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh." 1st Peter 4:7 - "But the end of all things is at hand." Revelation 1:3 - "for the time is at hand." Revelation 22:10 - "the time is at hand."

**Sail on, O ship of redemption's prize.
Sail on, my comrades to the other side.
Humanity's growing in doubts and fears.
With all its hopes in future years,
'Tis hanging breathlessly on thy fate.**

The fate of the believer is the only hope of humanity. So, let's keep it clear and simple for the world to see and accept. Paul declares that the result of *the fulness of times* is...

...that ye might be filled with all the fulness of God [Eph. 3:14].

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 fulness of Christ [Eph. 4:13].

**See joy glowing in our face,
Yahweh finished amazing grace,
Gave His Son, forgiving man.
Arranged before the world began.
First-born after His rejection,
Fulness of a sure protection.
Dwelling in us was His invention
And Grace was His first intention.**

Colossians 2:9, 10 says:

For in Him (Christ) dwelleth all the fulness of the Godhead bodily and ye are complete in Him, which is the head of all principality and power.

It cannot be any clearer than this statement. This is beyond a reasonable doubt.

Now unto him that is able to do exceeding abundantly above all that we ask or think according

*to the power that worketh in us. Unto Him be glory
in the church by Christ Jesus throughout all ages,
world without end. Amen [Eph. 3:20-21].*

Chapter 15

CONCLUSION

**Conclusion's when you're tired of thinking.
Heads are nodding and eyes are blinking.
"Get to the end," is on everyone's mind.
Got to go home so we can unwind.**

The Bible is abundantly clear that this triumphant *Yahweh* works...

*...according to the eternal purpose (of the ages) -
which He purposed in Christ our Lord [Eph.
3:11].*

The word *purpose (prothesin)* refers to the intention or goal of the all-powerful *Yahweh*. The *eternal purpose* of *Yahweh* could be observed in Israel's ancient history and its significance in neighboring nations. There were no spiritual enemies that could change the divine intention of *Yahweh* to ultimately take charge of the *all in all*.

*Surely as I have thought, so shall it come to pass;
and as I have purposed, so shall it stand... for the
Lord of hosts hath purposed, and who shall
disable it? And his hand is stretched out, and who
shall turn it back [Isaiah 14:24-27]?*

The apostle Paul spoke of the ancient purpose of the Lord of the hosts¹⁷⁹ of heaven and *Yahweh* as being the only one...

179 See extended footnote on page 132.

Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began [2nd Tim. 1:9].

The *purpose and grace of Yahweh* in history reached into two distinct areas of the enemy. We see His purpose reaching into *all things* on earth and in heaven. We get a glimpse of this far-reaching range of dominion in the prayer that the Lord taught his disciples to pray:

Thy will be done on earth, as it is in heaven
[Matt. 6:10].

We also learn from the apostle Paul that *Yahweh 's* purpose was to *gather into one* container...

179 Stars and Angels: Several biblical passages refer to "hosts" around God and in the heights above. This phrase is commonly taken to refer to angels or other creatures, but an alternate interpretation takes it to mean the stars. Under this interpretation, the stars were supposed to be living creatures. If the difficult passage (Judges 5:20) may be regarded as other than a poetical figure, the stars "walk on the way"; they "come out" in the morning, and "go in" at night. By a miracle, sun and moon are made to stand suddenly still (Joshua 10:12). They fight from their courses like warriors on the march (Judges); the poet perhaps thinks of falling stars. In later times the stars are spoken of as "the hosts of heaven." This conception is paralleled among the Assyrians, contemporaries of the Hebrews, who likewise conceive of the stars as soldiers serving the god of heaven, *Anu*, and probably also the somewhat similar god *Ninib*, whose abode was the planet Saturn. The stars stand in God's presence, to the right and the left of God's throne (I Kings 22:19; II Chronicles 18:18); they serve Him (Neh. 9:6; Ps. 103:21), and praise Him (Ps. 103:21, 148:2). Like the kings of Earth, they may be consigned by God's judgment to the nether world (Isa. 24:21 et seq.); and God will in future execute judgment among them as among the nations of Earth (Isa. 34:4 et seq.). Reverence is offered to the stars as living creatures (Jer. 8:2).

All things in Christ, both which are in heaven, and which are on Earth, even in Him [Eph. 1:10].

...in order that Christ would be able to place the container of *all things* over to His Father¹⁸⁰ so that his Father may become *all things in all places*. The Elohim are under *Yahweh's* restraint because they have been placed "in Him."

This was the beginning of a new habitat for *Yahweh* to occupy. It was in a new creation¹⁸¹ of one new man.¹⁸² These *things* in heaven and Earth were positioned under the authority of Christ, as head of *all in all* and *the Body*, seated at the Father's Right hand. John,¹⁸³ the Prophetic revelatory preacher made mention of this as he wrote that he heard an awesome voice out of heaven saying;

Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for former things are passed away [Rev. 21:3].

As *farmer things* passed away and *all things* become new, as to quality, all spiritual enemies (*Elohim*) were now subject to

180 1st Corinthians 15:28 - "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

181 2nd Corinthians 5:17 - "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

182 Gal. 6:15; Eph. 2:15; 4:24; Col. 3:10

183 Acts 2:33

Christ's creative power and given to His new Body as subjects. For, he that sat upon the throne said,

I make all things new [Rev. 21:5].

Throughout the history of redemption, *Elohim* or *angels* and spiritual beings attended *Yahweh's* ambition and purpose. But, in this present age we live, it is a new day. Luke 17:24 says that as the sunlight begins to shine from east to west, across the sky, a new day begins. Now we are associated with *things new*. And we are void of helpful or hurtful angelic manifestations.¹⁸⁴ This is due to the fact that now, as in no other age, the heavenly Father (Holy Spirit) indwells believers and they are subjects of His powerful protection and gentle leading.

For it is God which worketh in you both to will and to do of His good pleasure [Philippian 2:13].

This is a more permanent presence than ancient angelic visitations. For the ancient visitations brought judgment as well as blessing. Today, the continual presence of the Spirit of God in the Believer is based solely on Grace. How can it get better than this?

The Lord Jesus Christ died, arose and ascended to the Father in heaven *so... that God may be all in*¹⁸⁵ *all*.

It is no wonder that the apostle prayed:

Oh the depth of the riches both of the wisdom

¹⁸⁴ Hebrews 1:14 - "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

¹⁸⁵ 1st Corinthians 15:28

and knowledge of God! How unsearchable are His judgments, and His ways past finding out. For who hath known the mind of the Lord? Or who hath been his counselor? Or who hath first given to Him and it shall be recompensed unto him again? For of him, and through Him, and to Him, are all things: to whom is glory forever [Rom. 11:33].

When it's all said and done and I'm standing before the Sovereign of the universe, I want to be there bloodied and exhausted, worn from the fight. I want to place at Christ's feet a notched, but still razor sharp sword, a battered shield with the vanguard emblem faded and dull, a breastplate with deep scratch marks where the enemies fiery darts marred it when my shield of faith dropped low, a helmet of salvation marked by the turning of a blow from the bludgeon of doubt, boots of the gospel resoled many times and lastly, a belt of truth that is as strong as it was when I received it. All to be turned in for a 'Well done thou faithful servant,' a robe common to all of the faithful and a name approved of by the King of Kings and Lord of Lords.

Bottom line is... spiritual beings that sinned were cast out of the spiritual realm into flesh and they have no resurrection in order to return to the Spirit realm. They are confined to "chains of darkness." However, all other spirit beings that became flesh in order to accomplish Yahweh's will on earth have promise through Christ Jesus that they will be changed back into spiritual beings, like Him. For Jesus became mortal flesh and was raised an immortal spirit. Our condition and state was fixed in Christ. What and Who He is, we are, by the grace of God. Our resurrection will change us into immortal spirit beings.

**Angels offend, then became flesh n blood.
The fleshly state brought on a flood.
Damning all, as they wed out of rank.
Likewise Sodom and Gomorrah did and sank...**

**Rebel spirits made flesh for their sin.
But those in the Christ were made new within.
They put off flesh, for spirit was their aim.
Glorified Saints with Christ will reign.**

THE END

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Hard Words: Eph. 1:22-23; Gen. 6:1-7, 13; 8:21; 1st Pet. 3:19,20; 2nd Pet. 2:4,5; Jam. 4:10

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Review on Spiritual Beings: Ex. 3:2-4; Gal. 3:19; Gen. 6:1-7; 1st Sam. 2:4-10; 24:13; Num. 13:30-33; 2nd Sam. 21:15-22; 1st Sam. 17; Psa. 82:1-8; Eph. 6:10-12; Jude 6-19; Rom. 5:14; John 3:16; Rev. 12:9; Gen. 6:1-4; Job 1:6; Rev. 12:9; Enoch 6:1-6; Jubilees 5:1-3; 2nd Peter 2:4; Deut. 32:8; Job 2:1; 38:4-7; Psa. 29:1-2; 89:5-6; 2nd Cor. 5:1; 1st Enoch 8:1; Jasher 4:18-19; 1st Cor. 11:7-10; Matt. 22:29-30; Mark 12:24-25; Luke 20:34-36; Isaiah 14:12-19; John 8:38-44, 47; Matthew 13:37-42

Pagan influence: Eph. 6:10-19; Psa. 82:1-8; Num. 13:33; 1st Chron. 20; Deut 3:11; 1st Chron. 20; Psa. 82:1, 6-8; John 12:31; Matt. 21:38; 1st Cor. 15:23-28; Eph. 3:10; Luke 1:31-34; 1st John 5:12; John 20:31; 1st John 2:25; 2nd Sam. 5:4; Luke 1:32; Heb. 2:8; 10:12,13; 2nd Cor. 3:7; 2nd Sam. 5:4; Matt. 21:38

1st Century understanding: John 1:1-5 & 14; Col. 2:9; 1st Tim. 2:5; 1st Cor. 8:5-6

The trial and Jury

The fulness of chronology: Gal. 4:4; 1st Cor. 15:45; Eph. 1:10, 20-23; Gal. 4:22-31; 1st Cor. 15:24; Rev. 21:5; 2nd Cor. 5:1-4; 2nd Cor. 21 5:17; Rom. 13:11,12; Heb. 9:28; Gen. 4:9, 10; Matt. 3:13-17; Heb. 1:1-2; 1st Pet. 1:20; 1st Pet. 4:7; Col. 2:10; Deut. 17:6; 1st John 2:18; Luke 21:20-22; 1st Cor. 15:24-28; Eph. 3:10; 1st Cor. 15:24-28; 2nd Cor. 5:17; Rev. 21:5; Gen. 49:10; 2nd Tim. 1:10

The Son assigns *All in All*: Matt. 11:29; 1st Cor. 15:28; Matt. 11:29; Rev. 12:9; Gal. 3:10; Heb. 2:8-10; Rom. 8:19-23; Phil. 2:5; 2:3; Rom. 15:12

The Heavenly Protection Plan: Heb. 28; 10:12,13; 2nd Cor. 3:7; 4:14; Eph. 2:7; 3:20-21

Victory over "all in all": Eph. 1:18-23; Luke 20:20; Eph. 2:2; John 12:31; Psa. 8:4-6; 1st Cor. 15:25; Rom. 8:37-39; Phil. 4:13; 1st Cor. 15:28; Col. 1:20

Stand in the spiritual battle: 2nd Chron. 20:15,17; John 14:17; Rom. 8:11; 2nd Tim. 1:14; Jam. 4:5; 1st John 3:24; 4:12-16; Eph. 6:10-14 Gal. 5:1

Spiritual armor: Rom. 6:12-14; Eph. 6:14-18; Eccl. 10:19; Jer.8:15

During and after the Acts: Col. 2:19; 2nd Cor. 3:4-6

Emptiness - "kenosis": Phil. 2:5-7; 2:3; John 17:4; Heb. 10:7; Isa. 53:2-3; Phil. 2:5-8 (9,10); John 1:13, 14; Luke 2:52; Phil. 2:9,10; 2nd Pet 1:4; Phil. 2:13; Gal. 2:20

Fulness - "pleroma": Eph. 4:10; Col. 2:8-10; 1:19; 2:9; Phil. 2:9-11; Luke 2:40; Phil. 2:7; Eph. 1:23; Eph. 1:10; Eph. 3:14; Eph. 4:13; Col. 2:9-10; Matt. 24:34; Rev. 22:10; Eph. 3:20-21

Conclusion: Eph. 3:11; Isa. 14:24-27; 2nd Tim. 1:9; Matt. 6:10; Eph. 1:10; 2nd Cor. 5:17; Gal. 6:15; Eph. 2:15; Eph. 4:24; Col. 3:10; Acts 2:33; Rev. 21:3; 21:5; Luke 17:24; 2nd Cor. 5:17; Heb. 1:14; Phil. 2:13; 1st Cor. 15:28; Rom. 11:33

Questions and Answers: Acts 2:29-36; 1st Cor. 15:28; Rev. 22:3; Luke 16:16; Luke 1:30-33; Col. 1:12-14; 1st Cor. 13:2
Yahweh's Full Judgment of the All in All 179

QUESTIONS & ANSWERS FROM THE INTERNET BIBLE STUDY GROUP

Join by email: Biblestudy@jenybernard.com

Question:

Jerry, I know that David reigned over Israel for forty years. And I understand that you believe that the Acts period (AD 30-70) was the "1,000s year," "year of the Lord," "millennium" or "40 years reign of Christ on David's throne (read: Acts 2:29-36). Then I learned from you that in the year of AD 70, Christ gave over that reign or *basilie* to the Father (1st Cor. 15:28) and from that time forward (until today), Christ and the Father are reigning conjointly (Rev. 22:3). My question to you is how do you deal with Jesus' statement in Luke 16:16?

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it [Luke 16:16].

Answer:

This Greek word, *biazetai* is best taken as a conative presence: "everybody tries to press into it" or "everyone into it is pressing." The world of Judaism was "the law and the prophets." This world stopped at the coming of John the Baptist. Then, beginning with John and Jesus Christ, the kingdom (*basilie*) of *Yahweh* was preached. The angel told Mary that Jesus would reign on David's throne [Luke 1:30-33].

Question:

What does Paul mean in Colossians 1:12-14 that believers were in the reign of "His dear Son?" The statement is: "*hath translated us.*"

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; In whom we have redemption through his blood, even the forgiveness of sins: [Col. 1:12-14].

Answer:

The reign upon David's throne is the same as "*the reign of His dear Son.*" The "*thanks unto the Father*" is about the allotment we all *share "in the light."* "*Hath* " is a word for past action. However, "*Delivered*" (*erurato*) is a First Aorist Middle Indicative of *ruomai*, an old verb that means to rescue, not rescued. This appositional relative clause further describes *Yahweh* the Father's redemptive work and only marks the power for our transition.

Of course we know that it only marks (with no movement indicated) the person and work of Christ in nature and grace in verses 14 to 20. Remember that Paul is addressing the Gnostic devaluation of Jesus Christ by their speculative philosophy and efforts to "reduce" the picture of Christ in the minds of others. Actually, *Yahweh* is rescuing us out from (*ek*) the power (*exousias*) of the kingdom of darkness (*skotous*) in which we were held as slaves and then moves us into the kingdom of His dear Son. So, "*God hath translated*

*us into the kingdom " .. should be translated: "God translates us into the kingdom of His dear Son." "Translated" (*metestesen*) is a First Aorist Active indicative of *methistemi*. This Greek word is transitive (not intransitive like Second Aorist *meteste*. The old word is used in 1 Cor. 13:2. During the Acts period, *Yahweh* was changing believers from the kingdom of darkness to the kingdom of light. This "translation to the kingdom of light" was completed in 70 AD.*

Tuesday, 29 April, 2003, 07:57 GMT 08:57 UK

BBC NEWS

Gilgamesh tomb believed to be found in Iraq

Archaeologists in Iraq believe they may have found the lost tomb of King Gilgamesh - the subject of the oldest "book" in history. The Epic of Gilgamesh - written by a Middle Eastern scholar 2,500 years before the birth of Christ - commemorated the life of the ruler of the city of Uruk, from which Iraq gets its name.

Now, a German-led expedition has discovered what is thought to be the entire city of Uruk - including, where the Euphrates once flowed, the last resting-place of its famous King. "I don't want to say definitely it was the grave of King Gilgamesh, but it looks very similar to that described in the epic," Jorg Fassbinder, of the Bavarian department of Historical Monuments in Munich, told the BBC World Service's Science in Action programme.

Magnetic

In the book - actually a set of inscribed clay tablets - Gilgamesh was described as having been buried under the Euphrates, in a tomb apparently constructed when the waters of the ancient river parted following his death. *"We found just outside the city an area in the middle of the former Euphrates river, the remains of such a building which could be interpreted as a burial," Mr. Fassbinder said. "Who can compare -with him in kingliness? Who can say, like Gilgamesh, I am king?"*

He said the amazing discovery of the ancient city under the Iraqi desert had been made possible by modern technology. "By differences in magnetization in the soil, you can look into the ground," Mr. Fassbinder added. "The difference between mud bricks and sediments in the Euphrates River, gives a very detailed structure." This creates a magnetogram, which is then digitally mapped, effectively giving a town plan of Uruk.

'Venice in the desert'

"The most surprising thing was that we found structures already described by Gilgamesh," Mr. Fassbinder stated. "We covered more than 100 hectares. We have found garden structures and field structures as described in the epic, and we found Babylonian houses." *But he said the most astonishing find was an incredibly sophisticated system of canals.* "Very clearly, we can see in the canals some structures showing that flooding destroyed some houses, which means it was a highly developed system. "[It was] like Venice in the desert."

Story from BBC NEWS:

<http://news.bbc.co.uk/go/pr/fr/-/1/hi/sci/tech/2982891.stm>

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