

*Knowledge
and Life*

*by
Nigel Johnstone*

Knowledge and Life

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Foreword

To Joanna Faith:

How shall a man live ?

How shall a woman live ?

How shall they live together ?

It is in Genesis we must start, Faith, if we would find the answers.

Nigel Johnstone,

Malvern, may 2013.

Preface to the Reader

This book was not intended to be a text book, neither a biography, nor a treatise; for knowledge puffeth up, and I wish that neither I nor my reader should be so.

It is charity which edifieth.

May it do so.

Nigel Johnstone

Malvern may, 2103.

Knowledge

Near the beginning of my life, at the age of six, I became, suddenly, aware of my own existence. I am here; now. I am. I have consciousness. I am aware.

But I was not alone. Others were around me. Others spoke to me. Others tried to influence me. They influenced me about natural matters, quite properly. But some attempted to influence me about that which was immaterial; that which was beyond the natural.

At about that time, a woman, a schoolteacher, laid a book before me, unlawfully. No Government employee has the right to instruct a child in religion. It was a book of questions called The Shorter Catechism. I was still around six and just about capable of drinking my free school milk on my own without spilling it. The first question and provided answer filled me with a sense of horror. The very question led me astray. And I followed.

What is man's chief end ? asks the book that was written in Westminster in 1643, by men who also wrote the appalling document called the Westminster Confession, of which more, later. A Government employee, using documentation provided by the State's Church, was attempting to persuade me to eat of the Tree of knowledge of good and evil.

Give me a child before it is five, says the famous saying, and I will have him for life. Well, almost, in my case. But, thankfully, not quite.

In truth, there are no questions to ask. We have already been

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provided, graciously, with all we need, right from the very beginning.

For the Lord God made to grow, out of the ground, every tree that is pleasant to the sight and good for food: the tree of life also, in the midst of the garden. And he said, of every tree of the garden thou mayest freely eat. Genesis 2:9 and 16.

But there was, also, another tree; not stated to be in the garden of Eden. Of the tree of the knowledge of good and evil, said the Lord God, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.

The Trees from the Ground

If we do not believe the word of God about the visible, natural creation around us, we can hardly expect to make any progress in understanding. If we disbelieve his word about what can be seen, how shall we ever believe God about what cannot be seen ? If a man so count God a liar about the visible, he shall simply be lost among the very trees that come out of the ground. He shall, then, never perceive anything that is spiritual.

Chemistry

During my teens as a schoolboy in Glasgow, I made it clear to my Chemistry teacher that I did not accept his teaching on the origins of matter, though I did pay attention to the technical subject itself and, later, in 1979, I became a Licentiate of the Royal Institute of Chemistry.

Biology

When the Biology teacher covered evolution in the curriculum he dutifully asked if any disagreed and two of us dutifully raised our hands in opposition.

I did, however, merely out of academic interest, read Darwin's

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Origin of Species, at least until it became pointless reading any further. Which was chapter two, for there the man, in my view at the time, aged seventeen, destroys his own credibility.

Instead, as a teenager, in about 1969, I read the whole of that excellent and highly scientific treatise, The Genesis Flood, by Henry M Morris and John C Whitcomb and found myself completely satisfied with their very balanced and sensible technical explanations. I thoroughly recommend it.

Relativity

And I have read all of both of the Einstein books on relativity; the Special Theory and the General Theory; for I found nothing particularly offensive in them. He assumes that nothing can travel faster than light. He does not prove it; for it cannot be proved. That is because it is not, absolutely, true.

Faith can see - what man can not - the hosts of the Lord who minister in ways that are beyond human comprehension; instantly. Nor need I to vex myself with how it is done. To other beings is it given to minister these matters so that I might preoccupy myself with that which is spiritual. For time is short and life is uncertain.

The Construct of Space

I have never accepted the reasons generally given for what is called the “red shift”, that is the fact that light coming from distant galaxies shows a retardation of the red end of the spectrum - the lower energy end of the electromagnetic spectrum - that is greater than that at the opposite end, the more energetic, ultra violet end.

As far as I am concerned, space almost certainly has some kind of construct, albeit that no matter is resident in “empty” space. This would agree with Einstein’s theory that space is distorted

by matter. If space be distorted then there is something present to be distorted. It would not only agree with the idea of a Higgs field being present but would also agree with current String theory.

Thus if there is something in space, then it is quite logical to suppose that light travelling from distant galaxies will be somewhat retarded during travel. Thence the red, low energy light will be more affected than the higher energy, ultra violet counterpart.

This shift is not, in my view, due to motion. It is more logical to suppose that it is due to retardation.

As an aside, if the Geometry which enables the Einsteinian theory of General Relativity - Riemannian Geometry - is followed logically, it leads to a Euclidean view of space and leads to the furthest star being only fifteen light years away from earth; see Morris and Whitcomb.

I see no reason to be confounded into unbelief because of the convolutions of faithless men. Let reason prevail over madness. Let logic and wisdom be one's guide.

Molecular Biochemistry

In about 1992, when I was employed in project work which involved DNA and the use of radioisotopes for pharmaceutical and research purposes, I attended a series of lectures on Molecular Biochemistry. I queried the lecturer on his assumptions regarding the origin of living cells and I pointed out to him that any living cell requires the presence of both messenger RNA and DNA for life to be possible. He appeared to have no answer to that, which does not surprise me for it is - utterly - conclusive.

All life on this planet is organic and requires living cells in order

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for life to exist, to reproduce and to grow. Each and every cell in every living thing on this earth contains the most complex molecules found anywhere on earth. And they are found nowhere else, for most do not survive outside the cell in nature. Except, I notice, DNA, which is remarkably robust.

For any living cell to exist demands the instantaneous conjugation and cooperation of a myriad of highly complex three dimensional protein structures; demands the operation of hundreds of molecules in an array commonly called the Krebs Cycle; demands the choreography, on a truly immense scale, of multitude upon multitude of the most complex molecules in the most intricate of reactions; just to stay alive.

All this and more is necessary to regulate temperature, to regulate pH, to regulate sugars, to regulate ADP and ATP - the means of energy being supplied to the cell - to regulate reproduction, to regulate repair of DNA and a host of other requirements; just to stay alive.

The origin of a cell; the origin of any cell; the origin of all cells must be the design and the accomplishment, instantaneously, of a Being of Immense Intelligence, of unimaginable Power of breathtaking Creative Ability and of truly stupendous Creative Imagination.

For any man to speak of chemicals - which are not and cannot be found outside of the cell - gathering themselves together and
. I'm sorry, I can't continue with this, I have better things to do. The rest is just silly.

All I will say is this. Those who have such a philosophy, as I care not even to mention, teach that all that awaits an individual man is the empty darkness of annihilation and they teach that all that awaits mankind is the cold darkness of asteroid destruction and a failing Sun. In short, they have no hope. Only destruction.

Which is appropriate, in my view. For that is what awaits those

who do not repent of such deliberate and wilful ungodliness. What awaits the unrepentant is an everlasting destruction, without respite and without cessation.

They will have that for which they seem to yearn so much. And they will have it in abundance.

Ancient Manuscripts and the Flood

Having looked into the existence of ancient manuscripts, I have found that of those which contain decipherable and understood content such that the documents, themselves, can be identified as to the time of their origin, there are three of note.

Linear B, the earliest known form of Greek, the Mycenaean variety, is dated about 1500 BC. The Mature Harappan from the Indus valley is, I understand, dated 2000-2500 BC. And the Sumerian, cuneiform, clay tablets are dated, again, 2000-2500 BC.

I can find no other written records more ancient which can be deciphered and which can be identified from their content such that they can, sensibly, be assigned a date. Other artefacts exist but they cannot be properly dated with reference to their contents either because the content is pictorial or because the writing is not decipherable. I do not accept radioisotope dating as a valid means of documentation, see later.

Morris and Whitcomb treat of radioisotope dating in their book, *The Genesis Flood*, and discuss the inherent unreliability of it, the fact that different isotopes yield different results and, far more importantly, explain that since we can have no idea of the original abundances at the time of Creation, then we cannot - ever - arrive at logical results. Extrapolation back to zero is not a logical procedure.

Thus there exists no proven, written record, anywhere on earth,

before about 2500 BC. The only evidence we have as to history before 2500 BC is Genesis. There is no other evidence.

This only real evidence - Genesis - informs us that there was a catastrophic global flood in about 2500 BC, and this agrees with the above findings regarding written records. Genesis was written by Moses who, because of his position, had complete access to all the Hebrew records extant in his lifetime. He had access to all that came down from Abraham and Isaac and Jacob. And we know that Abraham was contemporary with Noah and lived in the same region. These men, it is clear from the written record, were intelligent men, passionate about history and conscientious about truth.

My own calculations indicate the flood in the days of Noah being within a year or so of 2454 BC, but I would not wish to assert that in any way. I calculated it when I was in my twenties and do not, at all, wish to be categorical about it. But I have recalculated it recently and I still arrive at the same date.

I am well aware that some of the massive redwood trees in North America show ring structures older than that but I, personally, accept that such trees could have survived prolonged submersion, even in salt water. In any case, ring counting is nowhere near as simple as it sounds, nor is the interpretation of the actual rings an easy matter.

The fact is that any other opinions are sheer conjecture since they are not based on real evidence, but on theories which just do not stand up in their own right, even when considered in isolation from the real evidence.

Paleontology

I neither need, nor wish, to add to what Morris and Whitcomb express about this subject, except to indicate that there is only the merest hint in Genesis as to what we now have seen in

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excavations. What we see is that which is grotesque. What we see is mass extinction, suddenly.

Moses informs us in Genesis of *nephilim*. The Hebrew word indicates a distorted form of life which falls to the ground. And the context has something to tell us about that. Other than that, we know that what God saw on earth caused him such grief that he repented that he had made man. And he washed the earth clean.

To dwell on this, is both grievous and unedifying.

Radioisotopic Abundance

I would be surprised if radioactive decay was original to the creation. The very word “decay” and the nature of radiation lead me to suspect that it was not, in the beginning, a part of that which was “very good”. But as an Analytical Chemist, once a Licentiate of the Royal Society, specialising in chromatographic analysis of components down to parts per billion, I am aware of the complexities of spectroscopic analysis; aware of the very unreliable methods of rock analysis; aware of the fact that sedimentary rock was definitely laid down in the aftermath of the Great Flood; aware of the fact that rock originates from that which may be molten; and aware of the fact that isotopic abundance is a mixed matter of creation, sedimentation and, only then, radioactive decay.

To build not merely a natural scientific theory, but a whole philosophy on such a spurious, unreliable technique and a wholly unsupportable prejudice is sheer madness and the essence of blind bigotry. It is also plain stupid when the Real Evidence has been graciously given to us.

The Construct of Matter

The apostle Peter tells us that things which are made, in

creation, are made from things which do not appear. And it seems to me that trillions of dollars and millenia of man hours have been utterly wasted, investigating quarks of all flavours, bosons of many forces and leptons of all charges in particle accelerators which all has proved little more than the truth of Peter's statement, whose words cost nothing on earth at all, for they were given by gracious revelation from above.

As I would expect, men have discovered that there is, after all, no material substance there. Matter is a form of energy, in fact. Which is what the apostle told us, two thousand years ago.

How many hospitals we could have had, rather than all the - in my view always obsolete - research equipment. What wealth would have been available to - permanently - end the cultivation of abused drugs in certain countries, by diversion of effort or by enforcement of international law. But no, man has to strive after that which will puff up his haughty mind and elevate his own bloated opinion of himself. And the world deteriorates in every way as he does so.

I have read - and it does not surprise me - that those involved in the Manhattan Project to develop the first fission bomb were not quite sure, right up to the point of ignition, that the explosion would not cause a chain reaction throughout the whole atmosphere of the entire planet. But they still went ahead. Afterwards, the over-intense Oppenheimer is recorded as saying, I am become the destroyer of worlds. Well, no, sir, but you did try.

Technology

A switch is either on or off. We then attach the numbers 1 and 0 to the situation, making binary code. Then we change the base from 2 to 16 and we have hexadecimal code. Then we use logic gates. Then we use simple, three-letter machine code. Then we lay a higher level language, like Cobol, on to the machine code.

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Then we add graphics. Then we add long wires to connect the thing to other things. Then we lay a transoceanic cable to connect the national things to international things.

Then we publish the glorious gospel of the blessed God around the world.

These things are called computers and they can, also, be used for other purposes.

The Word of God

I felt it necessary, before discussing the content of Genesis, to put those matters in perspective which, to my mind, have been blown, ludicrously, out of all proportion and I have, now, done so. If we cannot sensibly appreciate the trees which come out of the ground; if we make nonsense out of these plain, material, created items, then we shall not get anywhere near the spirituality of the two trees which really matter.

But many, it seems to me, are lost in the trees of the garden that come out of the ground. I have only one word to say to them. Repent. Have another mind about the creation. Receive a changed mentality, by receiving sensible words. Harken to the voice of Wisdom, Proverbs 8:

From everlasting was I poured, from when all did begin,
or ever earth was. When there were, no depths to be within -
then was I brought forth, when no founts with water did abound;
before the mountains were set down, before the hills were
found.

Song 16:18. "Songs of the Witnesses". Belmont Publications.

My personal experience is that the word of God, from the scriptures, is that which, in the Spirit, fills my heart and mind in a unique way. Not only so, but it is beyond astounding to me to

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find in my studies the way in which all the scriptures, written across two millenia by many writers, are as one, single book.

This is the book that, from my youth, has been my spiritual meditation.

I find that, within it, the finest details cohere together in wonderful ways that convey spiritual truth in a manner that can only be Divine.

I think that my own books show this, particularly “Redemption and Restoration”, “The Everlasting Testament“, and The Kaphar section of “The Burden of Sins”.

And yet more, I would add, for in my later years, at the age of threescore and some, I become enriched beyond riches, filled with a fulness that is beyond all I ever dreamt of, and find that all else on this earth fades in comparison to the knowledge of Christ Jesus my Lord through the scriptures which were inspired by God, the Spirit.

To God be the glory. Amen.

“One of Us”

The Beginning

In the beginning of God’s preparing the heavens and the earth, the earth existed waste and void; and darkness on the face of the deep; and the Spirit of God fluttering on the face of the waters. And God saith, Let light be: and light was.

This is Genesis 1:1-3 from Robert Young’s Literal Translation of the Holy Bible, 1862. The punctuation is my own. Unreferenced quotes are always the AV. Thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the work of thine hands. Hebrews 1:10.

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From the beginning of the creation, God made them male and female, Mark 10:6 - the words of Jesus.

And the Lord God took the man and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat. But of the tree of knowledge of good and evil thou shalt not eat of it. For in the day that thou eatest thereof, thou shalt surely die. Genesis 2:15 to 17.

God - Jehovah Elohim - made bounteous provision for the man. He gave him dignity. He put all things under him. He allowed him initiative. He waited to see what the man would do. He instructed the man and left the man to instruct the woman. He honoured the man he had made.

In the beginning, the man was
well, there is a question as to what the man was.
And I wish to consider that question.

But first, the eating.

The Eating

There is a saying, We are what we eat. And it is true. I am several sizes larger than when I was a baby. That is entirely due to the food I have eaten. The actual substance of my body has enlarged due to the substance that has entered it through my mouth. Not only so, but the vigour required for me to locomote my bones and flesh downstairs in the morning is entirely due, also, to the substance that I have consumed.

Thus it is, also, I have found in my experience, in spiritual matters.

My mind has enlarged as I have imbibed the word. This is not a matter of remembering the letter of scripture. I have, in fact, a

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very poor memory indeed for data. I find it hard to retain data if it is just that - data. But what I have discovered in my spirit is that the word of God, when received with meekness and when engrafted, fills my mind in a structured way. There is body to what I am assimilating.

In a mystery, I have experienced, Christ himself grows within as that Spirit who works within me - who is, I can testify, Holy - takes the things of Christ and shows them to me. This is not the head knowledge of scripture or the mere outward instruction of human teaching. That is necessary, of course, but is only effectual if it is the Spirit-anointed ministry of the genuine word of Christ.

Just as a babe grows in the womb, so I have experienced a new man that has formed within me. But, unlike natural generation, there came not a time when this new man departed from me and left me bereft. No, this new man continued to grow and this new man filled me and this new man takes over all until it is no longer I that live, but Christ that liveth in me.

Not only does the word of Christ, if imbibed and dwelling within one richly, grow and flourish within, but Christ, in the Spirit, is he who liveth. Not I. For I no longer live in the flesh. My being no longer dwells in the fleshly part. I am crucified with Christ. Dead to the law by the body of sin; being dead in Christ when he died. Now, he liveth within. It is He who is energetic, in the Spirit. Thus, what I have “eaten” not only grows within but is that which enlivens with vitality.

Such I testify. Such has it been with me.

But it was not so when I approached the tree of knowledge of good and evil as a means of living. For then I found only death. No growth. No energy. For the law worketh wrath. For by the law is the knowledge of sin. For they that are under the law are under a curse. So it is. I can testify.

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Because the tree of the knowledge of good and evil *is not food*. Thou dost not eat of it, says the literal Hebrew [Young], Genesis 2:17.

Thou dost not eat of that.
Because it is not edible !
In the very day that thou eatest thereof, thou shalt die.
Because you can't digest it !
It will not make you grow.
Because it isn't the right substance !
It will not give you any energy.
Because it is not of the right composition !
And for this grand reason
Because that is not the *way* to get life of that kind !

One of the created trees of the garden, which came out of the ground, is the whole area of agriculture. Another is the subject of mechanical work. Another tree is the area of culinary matters. *In toto*, we can therefore grow wheat, mill the grain and bake the flour. Then we can physically eat the bread and grow and move around.

But as to Life - Life towards God - Life which is the purpose of us being here, that is different. It is not possible to either sustain or increase *that* life by means of the *creation*. Not by the means of the trees that come out of the ground. *Or ..* by that other tree ... that is *not stated to be in the garden at all* ! It is not in the garden. Never mind in the *midst* of it.

But the Tree of Life is in the midst of that place which is of God. There am I in the midst, if it be so. Each one has to do with each other one, through the One who is in the midst. Spiritual. Not of nature. Not in fleshly relationship. But through Him who is in the midst. Else, it is relationship in nature. Or, worse, in the Serpent.

Life needs to be initiated, increased and sustained by the Tree of Life. And that Tree is in the very midst of the garden. Here it is "Of the trees of the garden thou mayest freely eat". These

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very words are the Tree of Life. The Word. The Word which was from the beginning. Eat that word. First. Eat it and imbibe it and understand that thou art to eat to live. Thou art to eat of that which is freely given.... to live. Turn away from that ... and you die.

That to which you turn away.... is not food. You will die, because it is not edible. Hear... and live. Eat....and live. Freely.

For God is a Spirit. And can only be approached, and worshipped, in Spirit. He cannot be approached by that which is natural and of creation. It is not possible. To attempt it, is to die. But word is required. Yet not the word that is mere knowledge. Not the various trees that came out of the ground, in the garden though they be. And not, absolutely not, that word of mere knowledge that pertains to good and evil. Which presupposes the presence of life capable of performing that which is required.

The first utterance of the word of God shows how utterly essential it is for us to understand this primary concept. And this is what repentance is about, above all. Having another mind about this very matter. Else, we cannot progress to anything else. Hear. Eat. Live.

But Adam did not hear. He did not eat. He did nothing.
Then ... the animals. And he did nothing.
Then ... the woman. And he did nothing.
Then ... the Serpent and the woman. And he did nothing.
Then ... the woman ate. And he did nothing.
And then, she offered him to eat.
And then, he did eat that which is not food.

Then lest he put forth his hand.....

The hand of the flesh cannot take of the Tree of Life. Nature cannot partake of this Life. The words in Genesis 3:22 should be carefully assimilated. Some are prone to philosophise from these words which are extremely carefully written. The very hiatus of the sentence reveals that something is being expressed and

something else is not being expressed.

Lest, means lest. In order to prevent the raising of the hand, he is banished. Whether or not he *could* take is not even a valid question. The point is he will not be granted the opportunity to even try. Success or not is completely theoretic. He will not get that far.

But men do so delight in that theoretical philosophising which puffs up the carnal mind, pretentiously speaking of what scripture does not, presumptuously uttering vain words to assert human learning, gathering applause from the audience of the gullible.

The hand of the flesh shall never even reach forth. Eden is, forever, guarded. The Tree of Life is completely inaccessible to the flesh, within the garden of the Lord. A garden inclosed is my sister, my spouse. There is only the Life which is from the same source as the brother-bridegroom. Life in union of the bridegroom and the bride.

Those who receive the word of the man sent from God, John 1:6, are baptised - in an intimate washing, the baptism of repentance, in one figure - and filled up, within, to the brim, in another figure, John 2:6,7. Baptised unto the aphasis of sins, they follow the Lamb of God, when he appears, John 1:35-39, and receive the preaching of aphasis from he, himself, the anointed, Luke 4:18. Then is the water within turned to the wine of the Spirit, John 2:9, and the governor of the feast, the archetricline, chief of three reclined, communes with the bridegroom in appreciation. Then is there a union of the bride and the bridegroom; then is the glory of the Lord manifested. John 2:11. Amen.

The Man

After the man hearkened to his wife, first, then ate of what he did, second, then hid from God, third, then was discovered of

God, fourth, then judged of God, fifth; God makes a statement before the sixth action, the banishment. God comments on what had happened. We have the record of what God said in Genesis 3:22.

The AV translation of Genesis 3:22 is as follows :

.... the man is become as one of us, to know good and evil. ...

The Hebrew from which this is translated is as follows:

.... e'adm **eie** k'achd mm'nu.

.... the man was as one from us. ... [literal]

Compare this with Genesis 3:1:

.... u'e' nchsh **eie** orum m'kl chith. ...

... and the serpent was crafty from all of animal. ... [literal]

Now the serpent was more subtil than any beast. ... [AV]

The AV translators have decided to translate **eie** in Genesis 3:22, regarding the man, as the present tense - "is become". While they have chosen to translate **eie** in Genesis 3:1, regarding the serpent, as the past tense - "was".

Not only so, but they have chosen to translate **eie** as "was" in the following places also :-

Genesis 4:20 ... was the father of such

Genesis 4:21 ... was the father of all such

There is considerable controversy about Hebrew tenses. Robert Young deals with this matter in admirable detail in the preface to his Literal Translation of the bible and I am certainly not going to either transcribe his work to here nor comment on what is outside of my own capabilities. But I am aware of it and I know where I stand on it. My instincts are all with that studious, self taught, disciplined and devoted man, Robert Young, whose lifelong labours and achievements speak for themselves.

The academic standpoint, at the time Robert Young wrote, was simply that, in my own view - academic. Mr Young was a natural linguist; a self taught and highly capable man. I believe he was

thoroughly immersed in languages in general and in the Hebrew language outstandingly. It is my own impression that he sensed what was true of the language, rather than having to take a theoretical stance based on the current fashions of the period.

I respect Robert Young's thinking and I accept his conclusions as made clear in his own preface. And I note his literal translation of Genesis 3:22 as follows :-

Lo, the man was as one of us, as to the knowledge of good and evil.

The AV translators have sided with one side of the controversy in Genesis 3:1, translating **eie** "was" with regard to the serpent, expressing a past tense from the point of view of the narrator, Moses, in a narration that introduces an as yet unknown character and describes that character's condition *as he makes his appearance in the narrative*.

Then, they have taken the other side of the controversy and translated the same word **eie** "is become" when treating of the matter of the man. Thus, in this case, they treat of **eie** as a continuous present tense. However the narrator in this case is not Moses ! Moses is narrating the words which God uttered as God narrated the situation in question. And God, also, introduces a character, Adam, and describes his state - *at the point of introduction*.

Mr Young, taking a conscientious stand, consistently translates *what he believes to be right*. The AV translators have made their preference clear, not of their fundamental choice of Hebrew tense technicality - they have expressed a far more profound preference than that !

But let us look at the situation from a basic, logical point of view:

The man was welcome in the garden.

The man was told not to do something.

The man did it.

Then the man was not welcome.

Then the man was banished.

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What the man did made him unacceptable to the host of the garden.

What the man did made him unlike the host of the garden.

Being unlike the host of the garden, he had to leave the garden.

But before he did that thing, he was welcome.

For, in that respect, he was like the host.

As to the knowledge of good and evil, he was as the host.

Afterwards, he was not like unto the host.

So he had to go.

The AV translators have, by their rendering of Genesis 3:22, made it seem as though the suspicions of the serpent and the insinuations of the serpent - are true ! In their rendering, the man has become like the host of the garden. And now, the host of the garden desires to be rid of the man !

The serpent beguiles Eve to take of a tree by insinuating that God is other than he is. He spreads suspicion in her mind that God is deliberately withholding something that would - if taken - make her as God is. And she is being influenced by the thought that God desires to be superior in knowledge to herself. And in desiring to be superior, he remains aloof.

She desires to be as God is. That is why she takes. To be as God is.

Then if the translators be correct, she, now as God is, is banished. But why, O why, banish someone who is - now - as God is ? Can she not stay, if she is - now - as God ?

All the man and the woman ever did was to take of the tree of knowledge of good and evil. They did no other thing. They did not commit any reported sins. They behaved not in any reported offensive way. Why do they have to go ?

If the translators are correct, then God has banished them for no other than being as he is. If that be the case, then the serpent was right. The serpent was right about his insinuation of what God's motives were. The AV translators make the serpent righteous

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and they make God to be unrighteous. And they do this by standing on one side of a controversy for one verse. Then taking the opposite side of the controversy for another verse.

And, thus, they give themselves away. But we all are like lost sheep. We have turned every one to his own way. But, thanks be to God who turns us from our own way.

Mr Young's full literal rendering is thus :

Lo, the man was as one of us, as to the knowledge of good and evil.

That is, he was - *before he took of the tree* !

And now, lest he put forth his hand. . . .

Now he must be banished.

Before taking of the tree, the man was as God - in that respect. The respect of his stance with regard to the knowledge of good and evil.

Now, having taken, he is no longer as God - in that respect. The respect of his stance with regard to the knowledge of good and evil.

And now he must go.

The serpent had beguiled Eve. And the woman had taken. And the woman had tempted the man. And the man had taken.

And now.

Adam, where art thou ?

And now. . . .

A flaming sword.

And now. . . . an English translation that supports the lie of the serpent and makes it appear as though God is unrighteous.

The Righteousness of God

The righteousness of God is always stated in that exact way. It is never stated in a personal way. It is not associated with the Father, as such. Or with the Son, as such. And it is never

associated with the name Jesus in Matthew, Mark, Luke or John.

The righteousness of God is an attribute of divine nature. God is right. For he is God.

Right is not what is in accord with human sensitivities or human opinions or the common agreement of men or what agrees with men's communal purposes. Right is that which is agreeable to the nature of God. For He is God. There is no other god. There can be no other god. Wherefore he is right. And right is that which is agreeable with his nature. And what is agreeable with the nature of God is, and must be, right, in essence.

But men have a theory that a human rightness was wrought on earth. Then this supposed human rightness, wrought by the knowledge of good and evil, was transferred to others. In order to show that this is nowhere entertained in scripture I have reviewed all the places I can find in which righteousness is spoken of in regard to Divine Persons. This is in Appendix One.

I have to cover this, due to many clinging to a traditional theory - nowhere spoken of by Jesus Christ or any of his apostles. Some say this fictional, impossible thing was donated to others in such a secret process, apparently, that there is no mention of it anywhere in scripture. They then classify this preposterous situation under the heading "righteousness". Then they sub-classify it, in wording never found within holy writ - never seen, never expressed, never implied, never hinted at, namely - "active".

All of this is, actually, brought about by men honouring other men. Traditionally, historically or contemporaneously, they avoid the sheer, patently obvious fact that the thing is nonsense and through stubbornness and pride they persist, usually in sulking silence, to cling to a fictional nonsensity. Sirs, this is not of faith.

These who would pervert the gospel of Christ are to be exposed

for their attempts to bewitch the saints. This they do, only that they may glory in flesh; only that they may desperately cling to boasting. Anything - anything - rather than meekly receive the engrafted word; than give all the glory to God in Christ; than accept the truth of man's absolute banishment, for ever, from Eden; than accept that man is not to partake of the blood; than accept the glorious gospel of the blessed God.

Anything rather than be born again, of water and of Spirit.

It is very apparent to me, just by reviewing the appropriate scriptures, as I have done in Appendix One, that the theory is utterly without substance or merit. I do, genuinely, trust that the reader will benefit from reading the Appendix for I believe it is quite conclusive. I realise that many have considered the error to be "orthodox" - or, to word it better, to be a genuine part of the doctrine of Christ - but I trust that those who wish their faith to be grounded in truth will judge what I say. For I speak to wise men on this subject. And I do desire they will give due consideration to what I have outlined in the Appendix.

The Rightness of God

And the Lord God took the man and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat. But of the tree of knowledge of good and evil thou shalt not eat of it. For in the day that thou eatest thereof, thou shalt surely die. Genesis 1:15 to 17.

Having made the man and having made all necessary provision for the man, God "commanded" him. The word here is *tsavah*, not the word used in connection with the ten commandments which are called *dabar*. *Dabar* occurs something like 2,500 times in the Hebrew scriptures and of those instances, it is rendered as "word, say or speak" about 1,700 times. The other 800 are diverse translations. I suggest that "saying" is more appropriate.

The “ten sayings”, would be quite correct, in my opinion.

Tsavah, the word used in the context of God’s utterance regarding trees, is used much less. It is translated “command”, 422 times; “charge”, 24 times; and “appoint”, 7 times. Many words beginning with the Hebrew letter, Tzaddi, ז, are a matter of that which is right or straight or that which is restricted. *Tsellā* is beam or plank; *Tsaddaq* is just; *Tsattach* is grow (up); *Tsaphan* is watchman; *Tsar* is straitness; *Tsarah* is affliction; *Tsaraph* is purging; *Tsuqah* is anguish. The eighteenth section of the 119th psalm headed *Tzaddi* begins with the word, righteous.

I would say that the word translated “command” in Genesis 1:16, *tsavah*, is a matter of what is *right*. A matter of rightness. It is not a matter of what to *do*. It is a matter of what is sensible. It is not what to *do*, in order to live. It is about *how* to live. It is not a *rule* about what to *do* about living. It is the *way* in *which* to live. The right way to live.

And, firstly, Genesis 2:16, God tells Adam, Of every tree of the garden eating thou dost eat. Young’s Literal. Every tree. Which includes the Tree of Life. Eating, thou dost eat. Then, secondly, Genesis 2:17, And of the tree of the knowledge of good and evil, thou dost not eat of it, for in the day of thine eating of it, dying thou dost die. Young’s Literal, again.

Eating thou dost eat. Dying thou dost die.

These are the first words of God to man. Here, in the beginning, he spoke. Which means that he revealed himself. He revealed himself in word. In speech. In utterance. This is how he reveals himself. In the beginning was the Word.

And this is how to live. Eat of that which is of God - and eating thou shalt eat. It is a Tree of Life. Of every tree of the garden. Eat. Eat all that has been provided. But thou dost not eat of the other tree. This is not, really, a command. It is a statement of fact.

Thou dost not eat of that. It is not *food* !

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This is not, as some men try to make out, the giving of some kind of *law* to Adam. This ridiculous inversion of the very narrative upon itself. How nonsensical ! They make out that God, in warning Adam not to partake of that kind of knowledge, is actually putting him under *legal* obligation *not to engage with law*. They reveal the darkness that is within themselves. How great is that darkness !

In fact, the exact opposite “inversion” is the case. Instructing Adam to eat what is proper, God, by his very word, reveals the Tree of Life. God is stating to Adam what is necessary for his life. And God is telling Adam what is harmful to that life. And, in so doing, God has revealed himself, *in word*. A certain kind of word. *Tsavah*. The stone tables, the ten sayings, are *another form* of word. *Dabar*.

Tsavah. Begins with *Tzaddi*. *Tsavah* is the *word of righteousness*. *Dabar* is the law. The word that says, This *do* and thou shalt live. *Tsavah* says *eat* and thou shalt live. *Dabar* says this *do*, and thou shalt live.

The Tree of Life

And there - there - *was* the tree of life. The word of Life was, Eat that which is given. Eat not of that which is not food.

With regard to the trees that grow out of the ground, that is, all that is natural, all that is created, all that is to do with the natural earth, the created sphere, the human condition - eat. In humanity, in nature, in earthly matters - eat. Eat of that which is for that purpose. Have an intimate knowledge of all that is around, in nature. Have an intimate association with all that is there.

Take it all; use it all; exploit it all; invest in all; replenish all; subdue all; engage with it all.

Eat.

As to what is of spirit - God is a spirit - also, eat. Receive, freely, what is of God. Engage with it; experience it; digest it; be one with it. And what was of God, in the garden ? What was uncreated of God ? What was that element that was not of nature nor creation ? The word that he uttered. *Tsavah*. The word of righteousness. In the beginning was the word. *Logos*. He, in whom was Life. He was there, all the time. Revealed. The Word.

Elohim

In the beginning of God's preparing the heavens and the earth, the earth existed waste and void; and darkness on the face of the deep; and the Spirit of God fluttering on the face of the waters. And God saith, Let light be: and light was. Genesis 1: 1-3, Young's Literal.

In this, first, account in Genesis, *Elohim*, the plural form of the word, prepares the heavens and the earth. The Spirit of God moves. And God utters, in Word. Without him - the Word - was not anything made that was made. God speaks; and it is. Those who are one with him, speak. They speak in prayer. And he answers. And it is. They speak; and it is.

By faith they speak; and it is. Just as he does.

These are created in his own image. They are male and female. The bridegroom and the bride. Six and six are they laid out before the Lord, with frankincense, a sweet savour. And, behold, it is very good. They receive, by faith, with gratitude, all their needs from God. That which is natural, they receive with gratitude and with satisfaction. They have no need to overuse such things, inordinately. For God is their portion. They are godly, and they are content.

That which is spiritual, they receive of God. The word of Christ is spirit and is life. To whom else shall these go ? Their faith cometh by hearing. And their hearing is by the word of God.

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They labour not for the meat which perishes. Their labour, their striving, is for spiritual things. But their striving is not in the flesh, for bodily exercise profiteth little. No, their striving is a spiritual striving. Agonise they, through a strait gate, to reach the way that leads to Life. They labour to enter into rest. Carefully they place their feet, as if on a divided hoof, testing out the path, that they might make straight paths for their feet.

They chew the cud do these; not merely meditating, this. They bring up from within that which they then eat. Their eating is of that which is within. They feed upon a Christ made known within, in Spirit. This, their eating.

They take no thought for the morrow, no anxious care for what they shall, or shall not, eat of nature or with what they shall be clothed, outwardly. They seek, first - before even thinking about such things of the morrow - they seek the kingdom of God and his - not their own - righteousness. Thus are they clothed, for fine linen is the righteousnesses of the saints. One garment for the bride; extends to every individual; the same material, woven from the top, the head, to the bottom, the skirts, covering Ruth completely.

This is the way of faith. These are the paths of righteousness. This is the way of which the Spirit speaks in Psalm 32, I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. These are born of water and of the Spirit.

The Westminster Confession and The Curse of the Law

And these, above, are the people whom the Westminster Confusion wants to “direct”, “bind” “restrain” and “threaten” with the law, Chapter 19 Section 6. The Westminster Confusion then, leaving logic and coherence behind, enters the land of gobbledygook promising a non existent blessing on performance of said law but almost immediately retracting it by saying this is

not due to them as a covenant of works. I think that's what they are saying, anyway.

The convolution I leave to others to decipher. It is in Appendix Two.

I much prefer the cogent, tender, masterful instructions of the blessed Holy Spirit; thank you very much for your generous and unintelligible offer, sirs.

Such is the unwarranted veneration given to this ghastly document that I have no option but to stop and deal with it. It is pointless my writing about the trees in the garden if there is, in the mind, a background of what I refer to as, the WC, interfering with the truth.

Leaving aside all ambiguity, I wish to publicly flush away all memory and trace of this ignorant, serpentine and thoroughly nasty piece of literature which slanders the Lord who has called me and implies that the God of all grace is unrighteous.

Whoever was involved in this foul work, it matters not a whit to me. God is no respecter of persons and nor have I any respect at all for anyone who can put their name or signature to such a vile concoction of mistruth. Attaching the misnomer, "divines" to these people is little short of parody. And to encapsulate this document into a system of teaching under the title "Reformed Doctrine" merely denegrates the description "reformed" to the dungheap, as far as I am concerned.

To those enamoured of this rent and tattered garment of new and old cloth, whose fabric exposes, disgustingly, any wearer of it, I say, Do ye not hear the law ? Galatians 4:21 Paul heard it. Thou shalt not covet, it said to him. Alive, once, without it, was he. Yes, an Israelite. Yes, a Pharisee of the Pharisees. Circumcised the eighth day, of the stock of Israel, a Benjamite - a noble tribe and heritage - of the strictest sect of the Pharisees, brought up at the feet of Gamaliel, a sound and respected teacher.

Regarding the righteousness which is in the law, Paul was blameless. Blameless, that is, before men. None could fault his outward conduct. None could blame him for any outward irresponsible act or for any unlawful behaviour. Nor did he find any fault, himself. Until the law came to him in its full, spiritual, inward force.

For the law is spiritual. And the law saith - to Saul - thou shalt not *desire*. Within, it works. Within, in the secrets of the heart, it speaks. And thus, it slaughters.

Oh, stout are they who have not heard it speak within. Oh, grandiose are they with their great swelling words, who know nothing of its spirituality. Oh they have “that” of the scribes and Pharisees, of which Jesus says - except your righteousness exceed “that”, ye shall in no wise enter into the kingdom of heaven. Matthew 5:20.

For heaven is a spiritual place. But I am carnal ! cries out Saul. Romans 7:14. Alive, he, once. Now, slaughtered, he calls out, O wretched man that I am ! Romans 7:24. And *that* is why I call this foul document a Confusion and *that* is why I classify it WC and *that* is why I flush it away where it belongs.

Do ye not hear the law ? If not, then listen to it.

Cursed is he that continueth not in all things which are written in the book of the law to do them. Galatians 3:10 and Deuteronomy 27:26. Cursed.

Do they know what it *feels like* to be cursed, who profess this WC or who profess to be “reformed” ? Do they ? Or do they know what it *feels like* to be delivered from this curse ? Well, *do they* ?

Did they know, they would not write on to paper this garbled mangling of holy, God breathed scripture. For these precious holy writings, *hieros grammata*, were not given so that men could exalt themselves above others; so that men could wear distinctive garments and be greeted in the place of concourse and be called reverend and doctor; so that men could have an

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easy living and a protected existence and a cosy, sequestered life hobnobbing with others of their own kind writing vile documents like the WC.

These holy writings were given to those who were crushed by the law, broken to pieces under it, crying out under it, bowed down and shattered by it - given that they might, by faith, find a way that was strait and narrow, by which they might agonise out of this catastrophic existence and find, by faith, a new and a living way that leads to life.

Called by the gospel that is found nowhere else than in these precious, peerless, unique and holy writings, those who are broken and contrite of heart find a way that is *spiritual*. They find a way that is so spiritual that only their being gets through the straitest of all gates. Not even the soul - the *psuche*, the living soul - gets through. For he that saveth his life, *psuche*, shall lose it. He that forsaketh not all that he hath, cannot be the disciple of him who is the Way, the Truth and the Life.

He that is crucified with Christ is he that no longer lives. It is Christ who does the living.

And these foul providers of that which is only fit for flushing wish to put those who believe in Christ back under that which curses. And not only so, but if they wish so to do, then it is the Christ who does the living within them that they wish to bind under its yoke.

And they also wish to bind him in his earthly walk as Jesus. For, say they, he must be under that bond, then, as well. In order, they say, to provide them with their idolatrous human righteousness. So that they may boast in a human righteousness, they place Jesus, so they think, under legal obligation.

Furthermore, they make out that God "bound" Adam under law, too. Which he did not for God warned Adam - can they not read English, let alone Hebrew ? - *not* to take of the tree of knowledge

of good and evil. This law, they call, “a perfect rule of righteousness”. And they imagine it to be a wonderful blessing that God gave it upon Sinai. Are these men not able to understand what lightning and thunder and a beast not touching the mount and the noise of a trumpet *means* ? Hebrews 12:20.

Do they not hear *anything* ?

Other than greetings, Reverend, Reverend ?

And the chink of their wages in the bag ?

These desire to be teachers of the law. And so do all they that follow in their ways. Oh yes, they will profess to be preaching Christ. But listen carefully to what they say. Hearken diligently for when they give themselves away. In amongst all the christian sounding words, hearken for the legal obligation being laid upon those of faith.

Watch for the occasions when they bring in the creature’s obligation to the Creator; rather than sons offering filial service to the Father. For the times they lay natural burdens on the people of a severe kind. For the way in which they make their hearers feel uncomfortable about the proper provision for natural instincts. Like food and earning an honest living. And marriage.

It takes great care; deep experience; acute spiritual understanding; to divide, sensibly and justly, nature and spirit; to properly expose the capacity of nature to intrude into spiritual matters; to charitably intreat and exhort those of faith in the sayings of Jesus which are proper to his own sheep. This is the province of able ministers of the new testament. Those ministers of condemnation shall cause only havoc, comforting the unrepentant, encouraging the slavish worker to more works, the meanwhile laying heavy, crushing burdens on the sincere sheep of Christ. Until that point at which the sheep realise this is an hireling and flee from him.

These hirelings do not keep the law themselves. No, they break

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it. And guilty they are. And rather than admitting it, and rather than humbling themselves, they persist in their occupation of putting others under legal obligations which they, themselves, do not keep. Hypocrites. Generation of vipers. Full of the venom of the serpent. Crawling in the dust. Crawl away from the holy writings, man of earth. Leave them in the hands of those to whom they were given. And then, if thou wilt, hearken to what they say. And repent at their words.

For until ye repent of your idolising human nature; repent of the fiction of a human righteousness; repent of your incessant lust for the tree of the knowledge of good and evil; repent of your ungodly attempt to put God Almighty under legal obligation; repent of your unspiritual ignorance of all that God has revealed of himself; repent of your unholy blindness that sees darkness for light - until ye do so, and have a changed mind, thou hast neither part nor lot in this matter. I say unto thee, whosoever thou art - repent.

~ ~ ~ ~ ~

Life

The Living Soul

In I Corinthians 15: 45, Paul tells us that, The first man, Adam, was made a living soul. Here, he quotes from Genesis 2:7 and he uses the words *zoe* - life - and *psuche* - soul. The word *psuche* is sometimes translated life and sometimes translated soul. And this does not appear, to me, to be incorrect for it can refer to either the *life, itself, that is in a man* - which is a matter of the soul - or the *duration of the time* in which life is within him - which is only so as long as soul and body are intimately associated - or it may refer to *that within him which is living* - which is contained in the soul.

Greek has three words for life - *bios*, *zoe* and *psuche*. English has but one. English has a word, soul, which is like, but not exactly like, *psuche*.

We either bring Greek words straight into English, Anglicise them and use them; or we, intelligently, cope with what we have. I shall use both methods in this book. In my own mind I am tending to prefer the former method but sixty years of habit is not yet overcome, I confess.

The other term, spirit - *pneumos* - is, to me, a term that refers to that which is distinct from the flesh. The flesh is the natural, material manifestation of a man in the present arrangement of creation. The spirit of a man is that which is not of that fleshly part of nature.

The religious sounding expression, "body, soul, and spirit" - like all of the expressions used by men to appear spiritual, who are not - is meaningless and confusing. Body and soul, would be

correct; flesh and spirit, would be correct. The *pneuma*, spirit, of a man - the non-fleshly part - is the *psuche*, the living soul.

Body and soul refer, in my view, to the material and non-material parts of human nature viewed as *structures*. Flesh and spirit refer, in my view, to the material and non-material parts of human nature, viewed as *living* aspects. There is a material structure which has vitality. There is, also, an immaterial structure which is enlivened.

There is organic life in the body, but this life ceases if the soul departs. It has been demonstrated that a body can be kept functioning - in a kind of a way - artificially, without decomposition, when it appears to be clear, to me, that, in some cases, perhaps, the soul may already have departed. This draws men into harrowing decisions and I sympathise. Brain stem activity is a difficult subject; and a coma is another matter.

English uses two words, life and soul, to refer to the *psuche*, and I see no harm in this, as long as there is understanding of what is meant. An animal has a spirit within it. Its spirit descends upon death. Ecclesiastes 3:21. It is only organic. But the spirit of a man goes upwards, returning to the God who made it. For God, himself, is a spirit.

The spirit of a man, as opposed to his flesh, is a *psuche* - a living soul. It is created. It is human. It is of the creation; of that which is the expression, in creation, by God of his own being. This living soul, being spirit, is accessible by spirit, if spirit enter into union with spirit.

The word *psuchikos* is used by Paul in I Corinthians 15:44 of the natural body which is laid in the grave, "sown", and then is raised as a spiritual body in resurrection. It is a *psuchikos*, natural, body. It is of nature, that is, of the first, natural creation. It is created. But Paul says there is, also, a spiritual body. That spiritual body pertains to the new creation. And that spiritual body is provided for those who are of a spiritual birth. But the present body is of the first man. It is natural.

The word *psuchos* means, three times, cold in a context of

weather or temperature. The word *psuchros* means cold when used in connection with that which is drunk in a cup or, three more times, in reference to the person being neither *cold* nor hot, but lukewarm. *Psucho* is used, once, of love that has waxed cold. References are easily found in Young's.

Thus, four times we have these words refer to men. And four times they refer to the naturally created environment in which men live. Whether north, south, east or west; this is the human condition and this is the natural environment. Cold. There is a bleakness to this humanity, if that is all that it is. I thus understand that the living soul of a man, which was originally breathed by God into Adam, is that part of a man which is a living soul but it is cold. It has form - that is, it has immaterial structure - it has life, but has no warmth. Yet.

For it was never God's purpose that man should be *just* nature. *Just* creature. Empty. It was his purpose that man should partake of the Tree of Life. And *live*.

The description of breathing life through the nostrils, Genesis 2:7, is clearly analogous to that which is material. Words are used which relate to the material body, so that we can perceive that which is immaterial. God made the material body of that which is of the dust of the ground - organic substance.

Then, with regard to the immaterial, he breathed into the nostrils. This is obviously not the material nostrils. This refers to another creative act of God in the immaterial sphere of things. The breath of God - that which is of God immaterially - was exhaled. Exhaled into an immaterial structure. The structure is not material but is real and is created and is a containment. What is contained is the exhaled breathing. Thus a living - from the breath - soul.

The immaterial part of man has a material counterpart. The soul is a containment and contains God-breathed life. The body is a containment and contains atmospheric breath. The body also

contains, in the head, a brain. The counterpart of which is that the immaterial soul contains the mind. The mind is in the head, but I speak of the mystery of the mind of Christ.

That which was breathed into Adam's nostrils was the breath of life. But it was *Jehovah Elohim* who did that. The Creator. It was made. Fashioned. Then breathed. Indestructible, yes. But so is matter. Matter shall be dissolved, *luo* - dispossessed - released, II Peter 3:12, from the hold of them appointed to possess it and contain its structure. This in fervent heat, an atomic inferno, as the very construct collapses into what may be termed a plasma. Then it shall, free from the hold of adverse principalities, be made anew. Thus is my understanding of what is revealed.

So is man's living soul indestructible. God gave him this as a gift.

I am surprised to learn that some have held that Adam had more than this coldness of living soul. Some seem to understand that Adam possessed a union of spirit in the beginning, despite the fact that he had not partaken of the Tree of Life. I can see no evidence for that in scripture. Nor does it agree with what *is* in scripture. I see that Milton, Goodwin, Owen and Gill all taught thus and seem to have influenced Mr William Huntington on the subject. Great though my respect is for Mr Huntington, I cannot follow him here.

There is a natural body, says Paul, I Corinthians 15: 44, and there is a spiritual body. Paul, in the next verse, then refers to Adam being made a living soul - *zoe psuche* - and immediately speaks of the last Adam being quickening spirit - *zoe pneuma*. Next, verse 46, he tells us that which was natural came first and that which was spiritual came after.

Thus the living soul of Adam was something *natural*. Living, yes. An immaterial soul, yes. But of natural creation. The quickening spirit was divine, the Lord from heaven. Which came *after*. The first man is of earth, earthy of which, Paul says, we have borne the image. He also says, We shall also bear the image of the

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heavenly. The Lord from heaven, the quickening spirit, the heavenly; who came second.

Paul, to my mind, is not saying that Adam was, first, the earthy; then God breathed into him and *that* is quickening spirit. I understand that the whole of Adam, dust of the ground and the breath of God, is that which is natural. The Lord from heaven is the quickening spirit. He who is the last Adam. And if the last Adam, then manifest. He who is *manifest* is the quickening spirit. Through him, once the New Testament is brought in by blood, once the righteousness of God is manifested; then declared; then, from faith, is unto and upon faith; then shall the quickening Spirit, one with him who is manifested, enliven him that ceaseth from his works and lives by his faith. For the just, once justified, shall live - in the quickening Spirit - by his faith.

For the life was manifested, I John 1: 2. That eternal life, I John 1:3. That which the apostles had seen and heard was declared.

Living and Breathing

In Acts 17: 24, Luke records the preaching of the apostle Paul to the Athenians when he told them that God, who made the world and all things therein, is the Lord of heaven and earth. Paul then said that God does not dwell in buildings made with hands nor is he served by the hands of men. I am using both the AV and the literal translation of the Greek.

Paul goes on to tell his hearers that God has given, to all men, two things. The AV makes it appear as three but it is only two - life and breath. Life and breath in every way, is the literal. Paul uses the word *zoe* to express life and, unusually, the word *pnoe* to express breath.

Zoe occurs 134 times in the Greek. The word is used, overwhelmingly, by the Holy Spirit in conjunction with the word eternal or everlasting; one, rare exception is when Jesus employs

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the word - which he uses in the mouth of Abraham in a passage which requires careful handling. Luke 16 :25.

Life was not intended to be a bleak existence; a cold *psuche*. Life was never meant to be a drab emptiness. Man has made it so. Man has made it worse than so. And God repented that he had made man and God washed man off the earth; save Noah.

The man; the man and the animals; the man and the woman; the serpent; the serpent and the woman; the woman; the woman and the man. Individually and together; in all seven combinations; these created beings - intelligent beings - the best that could be created; the most, the best that could ever be; that which was created, proved not to be able to rise to the purpose of God - Life.

Zoe is the life that is to be added; added to the cold *psuche* soul. There is, first, an indication - just an indication - of what *zoe* means. In Luke 16: 25, the word *zoe* is in the mouth of Abraham as reported - I repeat as reported - by Jesus. Here, the duration of the rich man's time on earth is called *zoe*. Riches, plenty, freedom from ill health, comfort, transport, sumptuous eating every day, gates to keep others out, a wall to protect and divide and secure, distance from that which offends - what a *zoe* to enjoy !

What more could a man, who desired such things, want ? One thing - that it should continue for ever. But it must end. And then, he must give an account. Give an account of what he had done for those less fortunate. Give an account for every single time he drove past the destitute beggar as the dogs provided that poor man's only medication - their tongues licking his sores, as he, too weak and too feeble and too afraid to fend them off, submitted to the humiliation.

Give an account of his thoughtlessness; give an account of his proud haughtiness; give an account of a wasted life; give an account of hoarding that which could have benefited others. His *zoe* was over. And what is the point of a thousand years - twice

told - of *zoe*; if it must end ?

For a man's life - *zoe* - consisteth not in the things which he possesseth. Luke 12:15. But Jesus Christ gave his flesh for the *zoe* of the world. John 6:51.

And *this* is the word that Paul uses in Acts 17:24. Not *psuche* - the living soul that is cold. But *zoe*. Just scanning the eye down the list of the occurrences of *zoe* in Young's Concordance is an edifying experience.

Paul then uses the word *pnoe* to describe the breath that God has given to all men. Not *pneuma*, the spirit that is within a man. This word, *pnoe*, is not that which refers to the non-fleshly part of men. There is more, here.

There is only one other place in scripture where *pnoe* is used. It is the wind that was a rushing, mighty wind which accompanied the apostles when they were all, with one accord, in one place, Acts 2: 1. The wind that filled all the house where they were sitting. Cloven tongues like as of fire, sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance.

In the worldwide speech of men spake they, overcoming the confusion of Babylon. Men attempted to reach heaven with their corrupt civilisation and they were confounded by the Lord. But now, the Lord sends forth his Spirit to inspire his apostles to communicate the gospel to every creature under heaven.

This is the breath, the wind, that the Lord of heaven and earth giveth to all men. And *zoe*, the best that could possibly be offered to men, is that which the Lord gives, freely, without money and without price. For Jesus Christ gave his flesh for the life - *zoe* - of the world, John 6: 51.

To all upon earth, is this given.

The giving of the flesh of Jesus Christ for the life of the world is prefigured in the offering of clean beasts and clean fowls, that

Noah made when he came out of the ark on to an earth now cleansed by water, Genesis 8:20. Noah built an altar and took of every clean beast and of every clean fowl and offered burnt offerings. And the Lord smelled a sweet savour. The smell of clean, burnt flesh. For the life of the world.

Noah found grace in the eyes of the Lord. Genesis 6:8. And the world was given *zoe*-life by the offering up of the flesh of Christ. John 6:51. And to every creature in the creation comes the gospel. Mark 16:15. The apostolic message is to be taught to all nations. Matthew 28:19. Breath - that mighty wind, *pnoe* - is breathed unto all men. Acts 17: 25.

The old world was destroyed. Yet has the gospel been preached to them, I Peter 3:19, 20. One man was shown grace that he, and his, might populate anew. The washed world was cleansed by the offering, as a propitiation, of the flesh of Jesus Christ. Jesus Christ, the righteous, is the propitiation for that of the whole world, I John 2:2. I must point out that in this text the italics of the AV must be obliterated for there is *nothing* there in the Greek to support this gross imposition on John's apostolic words.

Now, does the Spirit of God breathe. Now, is the Spirit-breathed word preached. If, perhaps, men might feel after God and find him, Acts 17: 27. To those who receive this, shall more be given. Those only are excluded from this who deliberately exclude themselves.

Those who receive the preaching of repentance shall be baptised unto the aphasis of their own, individual sins. But this baptism is not the outward washing by water. That was a figure. The baptism of John the Baptist was the last, the ultimate, figure and representation in Israel.

The actual baptism of repentance is a washing within by word. It is *unto* the aphasis - the unburdening - of the individual sins committed by specific persons. See The Beginning of the Gospel and The Burden of Sins, Belmont.

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In Acts 17: 26, Paul says that, God has made of - *ek* -one blood all nations of men for to dwell on the earth. Only because of the propitiatory sacrifice of Christ is this present world extant. *Ek* is from, by or out of. He bought the field to obtain the treasure. Else, the field would not have been bought.

God's righteousness has been met by the flesh and blood of Jesus Christ. Only because of the certainty that he would give himself, was the washed world re-populated. And the Spirit's breath breathes upon those chosen - *apostole* - to speak the divinely inspired word to all nations that they might be taught, that they might understand.

If, haply, they might feel after God and find him. And is this an impossible thing ? Nay. For, saith the apostle, he be not far from each one of us. "Be", here is not the usual word for to be, which is *esti*. Here, Paul uses the word *huparchos*, derived from both *huper*, under, and *arche*, the original; the foundational; the archetype.

He is the First Being, *arche*. Each one of us is an underbeing, *huparche*. He saith I AM that I AM.

I say, I am that I AM made me to be. I am part of his existence. And he brought me into this existence for one reason - that I might feel after him and find him. What more, what else, could a created being wish for ? That it would last for ever.

Then saith Paul to Timothy, lay hold on eternal life, I Timothy 6:12. For this life is that life which pertains to the world to come, Luke 18:30. And *this* life - eternal *zoe* - has been manifested, I John 1:2.

Existing; Moving; Being

In Acts 17:28 Paul tells the Athenians that in God we live and move and have our being. Here he *does* use the usual word for to be - *esti*. In this place, our existence is seen in God. My existence

is a part of his divine existence. His is the fulness that fills all in all. In him we exist.

In him, alone, have we *zoe*. Without him we have but a *psuche* - a cold, living soul without a purpose. An existence in a human manifestation, but without the presence of the One for whom that manifestation was created. His is the fulness that is to fill the cold life of humanity. He is the one who is to be manifested. He is the one who shall, within, and in the midst, tabernacle among men.

His existence is that which is to shine through my existence. For this cause came I into this world. If that purpose is not realised, then my existence is void of all sense. Where shall I go, if I fulfil not the purpose of my existence ? What place can there possibly be found for me, if the existence of God does not shine forth through this, my existence ?

He reveals it, who is the manifestation of eternal life. *Gehenna* is the place. Jesus is the one who uses that word. If I be found not in the love of God. Then shall I be, forever, in the wrath of God. Where else could there be an abode for such a pointless, wasted, frustrated existence ? Tell me. Where ?

As to movement, there is something to be understood, here. *Kineo*, to move, together with its associates, *kinesis*, movement, and *metakineo*, a change of motion, are found ten times in the Greek scriptures. In John 5:3 an angel *moves* the water but the poor cripple has nobody to help him to the pool and always - oh, always - another is healed as this man waits, hopeless, but hoping, without a man to help him. What use is that of angels if there is none to help me avail myself of what the angel makes available ? By angels was the first covenant mediated, Galatians 3:19, but what use is that to one who is crippled and alone ?

In Matthew 23:4 the blind guides - the hypocritical leaders - lay heavy burdens, grievous to be borne, upon men's shoulders but they will not *move* them with one of their fingers. They lay the

burden and then give no assistance to the bearing of it. Hypocrites. Woe unto them. They know not the crushing force of the burdens they lay on others.

They that passed by Jesus as he was crucified, mocked him, wagging - *moving* - their heads. This is what they did with their heads. Rather than understand, they cynically mock. Ignorant, obstinate, darkened in their mind, they just scorn what they do not understand. In Matthew 27:39 they wag their head at the King of the kingdom of heaven who suffers to bring in all that is spiritual. In Mark 15:29 they wag their head at the Messenger of the Covenant who suffers and dies, as the Testator, to bring in the New Testament.

In Acts 21:30 the Jews of Asia, who are furious that Paul teaches a way that is not the way of legal works, lay hands on him. The whole city is *moved* and the people run together and they drag him out of the temple and shut the temple doors. Then they go about to kill him. In Acts 24:5 Paul is accused of being responsible for what occurred. He is the one accused of *moving* sedition among the Jews. But all he did was to preach Christ. It was they who moved sedition in response to his preaching.

But Paul exhorts the saints and faithful brethren at Colosse that they should not be *moved* away from the hope of the gospel, Colossians 1:23. Nothing moved him; not threats, nor beatings, nor humiliation, nor shipwreck, nor stonings, nor litigation, nor death itself. He knew whom he believed, and he was convinced that nothing could ever separate him from the love of God in Christ, Romans 8:35.

But those who have left their first love, Revelation 2:5, are warned that their candlestick will be *removed* out of its place except they repent. These are to remember. Then, to have another mind. This is not a matter of working up emotion. It is a matter of memory, then of another mind. And they are, then, to do the first works. That which they did, they are to do again. Else, there will be no more candlestick in that place. It is over.

Soon, heaven shall depart as a scroll that is rolled up. Then, every mountain and every island shall be *removed* out of their place, Revelation 6:14. For God's purpose is not of this, present, heaven and this, present, earth. Already, they who are born of water and born of Spirit are a new creation. To Abraham and all his faithful seed was promised the whole earth. But not this earth. And God's purposes move forward, inevitably and with absolute certainty.

Angel, wagging heads, wagging heads again, the populace; these move but to little effect. Blind guides do not move, when they should. An accusation is made about moving, but it is false. Faithful brethren are not to be moved out of that which is of faith. A candlestick need not be removed, if there is repentance.

But every mountain *shall* be moved. Every island, also. For in God we live and move. All of our motion is within his existence.

Feeling - Handling

Paul says that, God having given each one of us on earth the *zoe* life - for Jesus Christ gave his flesh for the life of the world - and having given each one of us the *pnoe* - the wind of the Spirit who inspires the apostolic word - that, thus, we might feel after God and find him, Acts 17:27, for he is not far from each one of us who are his underbeings, *huparchos*.

Feel is *pselaphao*. I am disinclined to follow the lexicon, here. I do not see that the use of the word by the Holy Spirit is that which is being insinuated, that of a blind man groping. The word *pselaphema* means a caress. The derivation appears to be, or appears to be related to, *psecho* which is to rub down as in the grooming or currying of a horse. The following four occasions - its only occurrences in holy writ - suggest to me that "handle" and "touch" are adequate and accurate representations of the word. "Handle", I would say, is the better; for reasons that will appear soon.

Handle as one would smooth a hand over a horse, using the whole hand, feeling its smooth coat, sensing the strength within, experiencing the beauty of this noble and handsome creature, delighting in such a wonderful presence. Handle what is such a privilege and a pleasure so to handle.

In Hebrews 12:18, we read of the mount that might be handled. Might be, but it was forbidden. It burned with fire. But the writer to the Hebrews says that we are not come to that mount, if so be we follow a great cloud of witnesses, Hebrews 12:1. Nor are we come to blackness, that we must grope through it, as some wish us to do. Nor to darkness - the darkness that the carnal mind thinks is light. Nor to tempest; for the voice that Elijah heard was not in the great strong wind.

The mount Horeb, which is Sinai, was where the prophet Elijah lodged in a cave. And he was told to go forth and stand upon the mount before the Lord. Then was there a great and strong wind that rent the mountains and brake the rocks in pieces, I Kings 19:11. But the Lord was not in the wind.

After the wind was an earthquake. But the Lord was not in the earthquake. After the earthquake came a fire. But the Lord was not in the fire. And after the fire, a still small voice. All that Sinai will ever teach us is that this is not the way. There, on Horeb-Sinai is there a sound of a trumpet. And the voice of words.

Those who hear the voice of words on Sinai can bear it no more and cry out for it to stop. Is this what you feel ? They cannot endure what is spoken. Is this how it is with you ? So terrible was the sight that Moses said, I exceedingly fear and quake. Hebrews 12:21. Know you this ? So how shall we feel after God ? How shall we reach out for him ? How shall we touch him ?

Twice more - and, other than Acts 17 and Hebrews 12, no more - is the word *pselaphao* used in the holy bible. The eleven were gathered together, on the third day after the crucifixion of Jesus, Luke 24:33. And they spoke together for there were reports that

Jesus was risen from the dead. He had appeared to Simon. And he had appeared to two on the road to Emmaus. And they told each other of what had happened.

And as they thus spake, Jesus himself stood in the midst of them and said unto them, Peace be unto you. But they were terrified. Affrighted. They supposed they had seen a ghost. Why, saith he, are you troubled ? Why do thoughts arise in your hearts ? Behold my hands and my feet; that it is I myself. Handle me and see. A spirit hath not flesh and bones as ye see me have. He does not mention the distinctive features of his hands and his feet. The scars. He just says behold. It is I myself, he assures them. Handle me, he invites. Handle - *pselaphao*.

This body is part of himself. It is his. He took it. Forever. He is the everlasting Son of God, who, within himself, possesses all that is true and appropriate and proper of Divine nature. And he, himself, has taken unto himself, in the womb of the virgin, all that is true and appropriate and proper of human nature. This is himself. This is the One we are to feel after. Handle me, he invites. *Pselaphao*. Reach out and feel after me.

Do you want the mount that smokes and fumes ? Do you want the wind and the earthquake and the fire that burns on Horeb ? Do you want the trumpet that sounds - and sounds - and sounds ? Do you want the voice of words that speaks - this do, and this, and this, and this, and this, and this ?

Or will you hear a still small voice that says, touch me.

Feel him. Feel after him. The Everlasting made known in flesh. The invisible God, manifest. He is located. He is named. His name is Jesus Christ. And this is the name to call upon. The one name given under heaven among men whereby we must be saved. Acts 4:12. Handle him - feel after him; the one who suffered for sins. The one who was made sin. The one who died, taking sin with him into the grave.

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Handle him, who received the wrath of God into himself as the fire of God poured down from heaven in the three hours of darkness. Handle him, feel after him, who received the righteous indignation of the insulted Creator. He invites it. Handle me, he says. But we, now, cannot handle him physically. Of course not. Nor should we try to know him in that physical way. Nor in an emotional way of fleshly sentiment.

Here is how we are to feel after him - I John 1:1 Our hands have handled of the Word of Life.

Manifest, he spoke. He spoke word, who is The Word. In the Word is Life. And they who handled, such as the apostle John, declare that which they saw and heard, I John 1:3. They declare it that we might have fellowship with them, I John 1:3.

In this declaration - the apostolic word of the Gospel - is the word of life. Receiving and believing that gospel is the way in which Life lives within us. In a mystery, by the divine presence and work of the Holy Spirit, conveyed through the hearing of the word, when mixed with faith in the heart, does Christ himself dwell in the heart.

It is so. I can testify it is so. Touch him, feel after him, and see. Feel after him in the doctrine of the gospel. In the apostolic word which is declared. Feel after the life which is made known by the breath. The *zoe* that is made known by the *pnoe*. Feel after him. And find him. Lay hold on eternal life.

Adam is banished from the garden, lest he put forth his hand. The Tree of Life is, forever, beyond the reach of nature in the creation. His natural hand, his natural strength, the will of the flesh, shall not and can never, ever, even reach forth. Not to Life.

But to the trembling, to the broken, to the contrite, to the poor in spirit, to the meek, to those blessed of God who are brought, by the Spirit of God, into such soul humbling conditions, to these is there hope given.

Hope in that which is declared has been handled. They handled.

They witnessed. We receive their witness. We hope. And we, within our spirit, as humbled and made contrite, reach, spiritually, through the word of the truth of the gospel, to, at first, just touch.

Feeling - Touching

There is another word that conveys something more delicate. It is *hapto*. From the forty times that the Holy Spirit uses the word, mainly inspiring its use through the evangelists - Matthew, Mark, Luke and John - it is evident that it is, simply, touch. It is, as I shall show later, a gentle touch. Just the fingertips.

For this further indication of how we are to approach indicates that a touch is all that is needed. The apostles handled. We touch.

I want to concentrate on Luke's account for reasons that will soon become evident. Forty times is the word used over all the scripture. Ten times four. And this appears to me to be indicative of who is set forth to us in Luke's account - the Saviour to the whole world. Within Luke's account the word touch is used once, first, to show us what to do. Then ten times, a complete number, to show us what happens when we do. Then once more to show us what is happening. Then three times more, to show us what is the divine result.

1. One occasion shows us what to do.

Luke 5:13. And it came to pass when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

A certain city; any city; your city; my city; every city on earth.

Behold: yes behold. Behold a wonder. Behold every one who

feels the plague of his own heart. Behold every one who feels himself to be an outcast. Behold every one who feels himself to be excluded from others who are clean. Behold every one who is, by the law of Moses, rejected from all society, prohibited from worship, disallowed to draw near.

Oh, behold.

He falls upon his face, this man. He casts himself down at Jesus feet. And he worships, calling him, Lord. He makes no pretence. All he needs is the One who stands above him. There is nothing, nothing anymore in this life for such an outcast, such an unclean person.

Beyond all help. Beyond all earthly pleasure or society. Utterly alone. Only one thing is uppermost in his mind. If thou wilt. His hope is all fixed on this One Person. He can. He is able. He can do it. If thou wilt.

And Jesus puts forth his hand. The hand that will, not long henceforth, be pierced in suffering, when he shall offer up himself for all uncleanness. And touched him. Touched the foulness of the diseased skin. Touched the deadly contagion. Be thou clean. Immediately, the leprosy departed. With just a touch. That is all it takes. That is what it feels like. This is that which he does.

I can testify to it. Clean.

2. Ten examples show us what happens when we do.

Thereafter, many followed this example. Seeing what Jesus was willing - and able - to do, many came to him, in many circumstances. See; read; I urge you - 6:19; 7:14; 7:39; 8:44; 8:45; 8:45; 8:46; 8:47; 18:15; 22:51.

A whole multitude, a dead son, a weeping woman who was a public sinner, another woman whose life was leaking away,

infants in arms, and, at the last, a man who had come to take Jesus to his death. Having seen that he is touchable and does not shrink from touching us, many, thus, are encouraged to reach out and just touch.

3. One example shows us what is happening

Luke 22:55 records Peter following afar off as Jesus is taken to be tried, before his crucifixion. In the midst of the hall of judgment, they kindle - *hapto* - a fire. Touch ? They touch a fire. That's all a fire takes. Some people start a fire by vigorously rubbing sticks together. Much perspiration does it take and many broken sticks and several frustrated throwings of stick around the place. And thereby hangs a lesson for us all. But if you have fire in the first place - it just takes a touch.

A touch is all it needs for fire to transfer. The hot flame leaps across the slightest of tinder. It cannot jump through the air. It needs to be touched. Intimate contact is necessary. But, at the start, it needs the merest, the faintest, the slightest contact. And the fire will leap. From His everlasting Life into the cold *psuche* soul of a man. It will leap. Just a touch.

I promise. I testify.

4. Three examples of the divine effect.

In the beginning was the Word. In him was Life. And the Life was the light of men. In the flame of the fire thus kindled, Peter was seen of a servant girl. The life is light. The touch brings the life. The life brings the light. The knowledge of good and evil is not light. That is a darkness. Which appears to be light. How great then is that darkness ! But the Life is the light.

No man when he hath lighted - *hapto*, touched - a candle covereth it with a vessel, or putteth it under a bed, but setteth it on a candlestick that they which enter in may see the light. Luke 8:16. No man when he hath lighted - *hapto*, touched - a candle

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putteth it in a secret place neither under a bushel, but on a candlestick, that they which come in may see the light. Luke 11:33. What woman, having ten pieces of silver, if she lose one piece, doth not light - *hapto*, touch - a candle and sweep the house and seek diligently till she find it ? Luke 15:8.

Once the cold *psuche* soul is warmed by the Life and once the light shines from this life, then shall it not be hid. First, it shall not be hid in the home - under the kitchen utensils or under the bed. Then, it shall not be secret, but public. Nor hid in the place of business, under a measure. The life within shall not be hid. It cannot be hid. For the light of this life shall shine forth.

The Life will warm, the light will shine forth - at home, in public, in business. It cannot be hid. The first two are men. The third is a woman. The bride. For the gathered church, as one woman, shall not suffer one of the ten to be lost. She shall light a candle; she will sweep all that is irrelevant away. The collected dust of the centuries; the bad doctrine; the traditions of men; the pretensions of history. And she will seek - diligently - till she find that last, tenth, that is worth.

So let us feel after him. So let us touch him. So let us receive his life. Let us be warmed in the coldness of the created soul, with the fire of everlasting, divine Life. Then shall each such, in this light, shine forth in the home. And such shall shine forth in public. And they shall seek, and find, one another.

Seven things I show you. Seven things I seek. Amen.

The Begetting of Life

Life begets. Life begets Life. This is so, everlastingly. Life in union with Life.

In the beginning, Life created life. But this life did not join in union with Life. This life was deceived by other, created life. And

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this, deceived, life tempted other created life. Remaining only life, they sought to live by the knowledge of good and evil, deceived into believing that this is how Life Lives.

And, seeking to save life, died they; the deceived life and the tempted life.

And in their union - life with life - all they ever brought forth was death.

In the midst of time, Life created life in a new creation. And Life took that life in union. The first created life had shunned union with Life. But Life now shunned not to take life into union. That life was laid down, in voluntary death. That life might Live.

Life quickens. Only Life can quicken. Life quickened. And the life was taken up again. Life in union with life, forever. Risen, Life now quickens. Thus, Life is in union with life.

Thus, there are many; Life in union with life. For thus it was purposed to be, from everlasting.

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The holy scriptures declare that Jesus Christ is the Only Begotten of the Father. The Only Begotten is called the Firstborn of many. Thus I want to consider that first. Two different words are used of men being born again. I want to look at that, afterwards.

1. Monogenes - The Only Begotten

Nine places in the Greek scriptures use this word, *monogenes*.

Luke 7:12; Luke 8:42; Luke 9:38; John 1:14; John 1:18; John 3:16; John 3:18; Hebrews 11:17; I John 4:9.

One place refers to an only child, healed by Jesus, Luke 9:38, one of three occasions when the word is used in Luke's account. A spirit is involved. The spirit *takes* the only child, *tears* him, *bruises* him and *hardly departs* from him. Four actions.

Was not the only begotten Son taken, by men ? Was he not, after death, torn, by a spear ? Is it not prophesied that the serpent shall bruise the heel of the seed of the woman ? Is it not the case that the Dragon persecutes the manchild born of the woman, hardly able to leave off such activity ? And all of this on earth, which is compassed by four points, north, south, east and west.

Thus does Jesus, after healing this poor child, warn his disciples, Luke 9:44, The Son of man - that is, The Son; of man - shall be delivered into the hands of men. That which is demonstrated upon an only child by a spirit, is that which will occur to the Son of man. Thus shall it be evident that *this* is the Son of God.

Clearly this word, *monogenes*, refers to the Divine Sonship of the Son of God. This is an everlasting begetting and is, therefore, not comparable to human begetting in terms of time or creation. It is an everlasting Sonship. Within the Divine form, as an aspect of purely Divine manifestation, *morphe*, Phillipians 2:6, this begetting is a matter of the person of the Father and the person of the Son.

Mono is evidently a matter of that which is unique. There is only one of such. *Genes* is a matter of generation. It is to do with life. Here, it is a matter of Divine Life. Everlasting Life. That which is, only, within Deity. It is uncreated. It is not within the framework of time. It is that which was, before the foundation of the world. It is not affected, in any way, by the creation or by time. It is not corruptible. It is not subject to anything that is relevant to time or creation.

Any attempt to humanise this matter falls under the words of Paul the apostle in Romans 1:22, Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man.

Everlasting Life is Divine Life. It is an attribute of deity that the life of deity is everlasting. God is. God lives. His life is divine. His life is everlasting. The Father sent the Son. Thereby, the Son was

revealed. And, thus, the Father was revealed. Then that which is revealed - Father and Son - is that which is within deity, of God. Therefore, the Fatherhood and the Sonship, so revealed, are everlastingly so.

Those who state other than this, I have mentioned in my tract, especially written against the error that denies the everlasting Sonship of the Lord Jesus Christ.

I love God. I love the Father; I love the Son. And I hate what they describe in words that are not of the words of Jesus Christ and his apostles. What they attempt to describe is horrific to me. And I hate what they describe, in the same way as I would react if three, large, bloated, poisonous frogs appeared on my desk right at this moment. I would flee out of the room. And I would go about to achieve their immediate extermination, with all speed and efficiency.

Thus have I done. My tract is called, *Shibboleth and the Sect of the Three Frogs*. It is available from Belmont Publications at the time of writing. Also available is a document, *The Knowledge of God and the Gatherings of Men*, which deals with the matter in considerable detail. Quarantine and extermination is how to deal with such matters.

Jesus Christ is the only begotten of the Father, emphasising Fatherhood, John 1:14. He is the only begotten Son, which is in the bosom of the Father, John 1:18, which emphasises the Sonship of the Son. God gave his only begotten Son, thus demonstrating his love for the world, John 3:16. He that believeth not is condemned for it is *this one*, the only begotten Son of God, in whose name he has not believed, John 3:18. Abraham showed the willingness of a father to offer up his only begotten; and Isaac submitted, showing the willingness of a son; to do that which demonstrated the purpose of God, by faith, before it was actually carried out, Hebrews 11:17. The love of God is manifested toward us, because that God sent his only begotten into the world, that we might live - *zoe* - through him, I

John 4:9.

These six places express the only begotten of the Father, as he is manifested in humanity.

Then, Luke 7:12 tells us of a dead man. No earthly father is mentioned. Only an earthly mother is recorded. He is an only son. This man is raised from the dead. And he then speaks. See that ye refuse not him that speaketh after he rises from the dead. One only daughter is also raised from the dead, Luke 8:42. Raised from the dead, Jesus commands to give her meat. There is only one bride for him who rises from the dead. See her in the garden. She may not touch him, then. But after he ascends, then shall she touch him. She shall be given meat to eat. She shall eat his flesh and drink his blood. For he is the one who shall be taken, torn and bruised, Luke 9:38.

Three places in Luke add to the six and we see nine places - three by three - which convey the divinity of the Son of man; that he is the Son of God.

2. Prototokos - Firstborn

Nine scriptures use the word *prototokos*. One uses the word *prototokia*, birthright. All are **here**.

Protos means simply first. It is overwhelmingly used as such in the scripture. *Tokos* is twice used and is called usury both times. A man's wealth may be visible in animals. The animals then have offspring. Money is seen as having offspring also; the interest; usury. I would render the word *prototokos* as firstissue. It conveys, to me, what a man has invested in offspring. The potential in having offspring. Mine own, with usury, Matthew 25:27 and Luke 19:23, indicates to me that which is not only a possession of something valuable but that the possession has the potential to multiply.

I would see in this the riches of the glory of the Father's

inheritance in the saints, Ephesians 1:18. The Father has wealth in his Son, a potential for increase; the bringing of many sons to glory; the magnificent plenitude of uncountable multitudes, through the immense potential that was, originally, resident in his only begotten.

Manifest in the flesh, he is called Mary's first born son, **Matthew 1:25**, in the context of the kingdom on earth - through which he would recover all for God in a heavenly kingdom- and his genealogy is traced through royal descent which does not, necessarily, follow direct descendancy. The honour of the crown descends from one generation to another.

He is called Mary's firstborn son again, **Luke 2:7**, in the context of being the Saviour of the world and this time his genealogy is traced, commonly, as can be done - were it known - for all men. As with any common man tracing his own beginnings, the line starts with Jesus and searches back to Adam. This is the one, born of a virgin who had not known man until after the birth of her firstborn. Such is his flesh.

He is the image of God, the firstborn of every created creature, **Colossians 1:15**. This of the new creation. He is before all things; by him all things consist. He was so of old. He is, again.

This is the image to which many are destined to be conformed, that he might be the firstborn among many brethren, **Romans 8:29**.

When the firstbegotten cometh into the world, the angels worship him, **Hebrews 1:6**. Praise ye the LORD from the heavens, Psalm 148:2. If *from* the heavens, then because he is manifested below the heavens.

And this new creation is formed in righteousness. God has, in the sending of his Son, and the Son has, by the offering of himself, redeemed and restored in righteousness all that was of the first creation which shall, in sonship, be realised in new heavens and a new earth. Through sufferings and death was this achieved.

Risen from the dead, he is the firstborn from the dead, **Colossians 1:18**.

The firstborn of Adam was Cain who, despite the example of God in the provision of skins, and despite the exemplary, faithful obedience of Abel, slew his brother, went out from God's presence and builded a city, naming it after his own firstborn. Man has chosen his own potential, his own inheritance, his own progression, his own succession, his own multiplication, his own increase over the whole earth - by means of created life and by means of - now - sinful flesh.

This multiplying force is bereft of sacrificial blood and bereft of the eating of unleavened bread, feeding not on such a meal with staff in hand, shoes on feet, escaping from the city of destruction, as pilgrims through a transient world. Therefore shall their firstborn be destroyed if the loadbearing lintels of the house be not, by faith, touched with blood, **Hebrews 11:28**.

He who, though born of the flesh among God's people and benefiting from such immense advantages, or one admitted among them and granted such privileges, who despises such a birthright, **Hebrews 12:17**, and then, deliberately, sells it, shall, afterwards, never inherit blessing for there shall be no place on this earth upon which he shall ever find repentance, weep he ever so much. For repentance was there to be found in the place which he, deliberately, excluded himself from by his own purposeful choice. That place no longer exists. And there is no other place.

Those called out of the firstborn are written in heaven, **Hebrews 12:23**. These names are in the Lamb's book of life, Revelation 21:27. He is the faithful witness; He is the firstbegotten from the dead, **Revelation 1:5**.

He is the one in the midst of the candlesticks. He is the first and the last. He is the one that liveth, and was dead. Behold - behold - he is alive for evermore, Amen. And he has the keys of hades and

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of death, Revelation 1:18. He shall unlock *sheol*, *hades* and all the spirits held there shall come forth. He shall unlock death and all the dead shall hear his voice and shall arise.

Then shall the Son of man - the Son; of man - judge all men.

For he, alone, is worthy.

Born Again

Peter writes to those whom he is able to address as, Elect according to the foreknowledge of God the Father, I Peter 1:4. He is able to address them as such because of the sanctifying influences of the Spirit that are evidently upon them, because of their obvious obedience and because of their experience of the sprinkling of the blood of Jesus Christ.

To these, he says, Grace unto you, and peace, be multiplied.

And these, he makes clear in verse 23, are born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, he continues, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

The gospel which is apostolic is the word of the Lord. This word endures for ever. There is no debate about this; it is not a matter of opinion. Those who have their own opinions about spiritual matters are called *hairetikos*. Heretic. Those who receive the engrafted word are described as meek. Those who bring not the doctrine of Christ - that is, the whole body of that which is didactic - are not even to be received into one's house.

For the words - the very words - that I speak unto you, saith Jesus, they are spirit and they are life. Without the seed of the uncorruptible, enduring word of God, there cannot - cannot

possibly - be Life. How precious, then, is that seed.

Peter uses the word *soma*, not *sperma*, here. He is not viewing being born again in the manner of human conception. He is viewing being born again in the manner of seed planted in the ground. Which is why he speaks of flesh as grass. Transitory flesh is likened to the grass of the field. The grass always withers. That is what grass does. And when it withers, all that is pleasant, all that is attractive, all that is the point of having grass in the first place, falls out - *ekipto* - and is gone.

I read this as being a meadow, full of wild flowers. The majority in history have known nothing of the extravagant blooms of cultivated and over-bred, modern varieties. The vast multitudes of mankind, worldwide, have only ever been able to take pleasure in that which grows wild in the fields. With land, labour and resources being so preoccupied with the daily necessity of producing food for those needy of it on a daily basis, the leaving of a small area for grass to grow and wild flowers to predominate would have been the extent of most people's experience of a "garden".

I see this as the context of Peter's words. Grass and flower. With such a transitory and dissatisfactory experience, he contrasts that which cannot be corrupted; that which is eternally enduring. Such is the birth that results from the implantation of the incorruptible word of God.

This, of course, leads the mind directly to that foundational of all parables without the understanding of which we will not understand any other parable. Matthew 13, Mark 4 and Luke 8 record the parable of the sower. John, of course, does not for he writes of the reality of this preparative work in his unique record of the ministry of John the Baptist in detail.

Seed is sown, worldwide - to north, south, east and west - in four descriptions. Wayside hearers lose the entire seed immediately, despite it reaching the heart, for there was no cultivation of the

wayside ground whatsoever. There was no accommodation given to the word. Some produce a show of immediate vegetation which withers for lack of real depth due to the hardness of the heart - the lack of dealing with heart resistance to the word.

Some endure a while but the growth is continually choked by competition with other, material and temporal, things which occupy the heart. This, again, is a question of the heart; it is not a matter of removing oneself, artificially and irresponsibly, from proper occupation.

Lastly, a good and honest heart accommodates the seed so successfully that competent, timely growth is followed by fruitfulness and productivity. Which is why seed is sown in the first place. The condition of the heart determines the survival and fruitfulness of the seed. And the preparations of the heart in man, is from the Lord, Proverbs 16:1.

Where there is only unprepared ground to which something other than the genuine seed of the word of God has been added, then in that place is that which can only be called corrupt. But where the messenger of preparation comes forth, Malachi 3 and Mark 1, the man sent of God whose name is John, John 1:6, there is prepared ground. And when the messenger of the covenant is revealed, then is genuine seed applied. Here is well cultivated ground and here is good seed.

Those who by patient continuance in well doing seek for glory and honour and incorruptibility, shall be rendered, according to their deeds, eternal life, Romans 2:7. These shall steadfastly continue in the apostles' doctrine, fellowship, breaking of bread and prayers.

God is uncorruptible, Romans 1:23. But some would change his glory into a corruptible thing. Attempting to mimic in nature that which is of his spiritual being, they, themselves, will show forth their own corruption; and will be recompensed for their error.

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The everlasting Life which was with the Father, I John 1:2, and has been manifested to the apostles, which they have seen and handled of the Word of Life; this Life is incorruptible and this Life is implanted, in a mystery, by means of an incorruptible seed, by the Holy Spirit of God.

This incorruptible seed is the apostolic word; the word of the truth of the gospel; the word of Christ and the doctrine of Christ; the engrafted word which is able to save our souls; the apostles doctrine in which they, in the beginning, abode steadfastly.

All of these expressions I have just used are deliberately rejected by those who choose a wide gate and a broad way. They shun and they detest all instruction in righteousness. They reject the didactic communication of the genuine word of Christ. They simper and they smarm and they avoid the word of truth, claiming another way of receiving Christ - a way which does not involve sound doctrine.

But it is conspicuous that what they have is not the Christ conveyed in the holy scriptures. Which is why they need another book than the holy scriptures. Not that they read those ones either, I notice. Which is not surprising, for they are garbage. The Authorised Version, requiring considerable adjustment though it undoubtedly does, is the best that is publicly available at the time of writing. And this is the English text - effectively Tyndale's translation - which has been blessed and used by the Holy Spirit of God for four centuries.

I never hear anything else quoted. For the corrupt versions and translations are so unmemorable, so without weight, so lacking in dignity, so drab, so spiritless that even those enamoured of them seem incapable of retaining them in memory or filling their conversation with them. So they talk of other things. Carnal things. Religious-sounding, of course. But carnal.

Departing from the God breathed scriptures, the holy word of God; rejecting the doctrine of Christ, what is left ? Corrupt seed is

what is left. Corrupt seed will not bring forth that which is healthy and fruitful. These seeds, sown by the wicked one, will bring forth tares.

Conspicuous by absence in such places is the preparation of the ground of the heart to receive the seed of the word of God; also absent is that word itself. Conspicuous by presence are those very things which prevent the growth of the seed, even if it were to be implanted. This is all the mass sedition spoken of by the apostle Paul; the rejection of sound doctrine; and the heaping of teachers.

Repentance

The receiving of the preparatory messenger, the ministry exemplified in John the Baptist and described in the parable of the sower, will result in a changed mentality. This is not a new set of opinions, nor a change of decision, nor a different set of companions, nor a different outlook on one's present life. The change wrought is not of man. It is God who does this.

The change wrought of the mind is effected by God, the Holy Spirit, by the means of the word of the preparatory messenger, such as John the Baptist. This - and this only - is the way by which a good and honest heart is created - create in me a clean heart, O Lord, Psalm 51 - in which the seed of the word of God will survive and, then, be fruitful.

The parable of the sower shows, indisputably, that if there is not this divine preparation, then the seed, even if it be the genuine word of God, shall be snatched away from the heart, shall have no depth in which to put down roots, or shall be choked by that which is of natural life competing, in the heart, with it.

Only the deep, profound change of the mind itself, wrought by God Almighty, is able to provide a suitable place for his own word to survive, grow and multiply fruitfully.

It is clear that it is this changing of the mind, itself, that effects a goodness and honesty in the heart. The heart was not good and honest before. Once the word of preparation is brought by a man sent of God, accompanied by the operations of the Holy Spirit of God, then - only then - is a good and honest heart to be found. The work of God is by his word and involves, first, the mind.

Initially, all that such a soul is aware of is the presence of another person manifest before them; the man sent of God whose name is .. John.... or some other name. Initially, all that soul will know of God is what they are conscious of in another. This is not to be despised and this is clearly what we see in scripture. Lydia was such a one, the seller of purple, who prayed by the riverside on sabbath days, with other women, and who responded to the word spoken by Paul the apostle. Readily receiving his word she, and her household, were baptised and offered, nay, urged, their hospitality to the ministers of Christ.

Such, also, was the Ethiopian eunuch of Queen Candace, who read the book of Isaiah in his chariot as he returned from Jerusalem. Philip being sent, by the Holy Spirit, to him, he gladly received the gospel as they were driven on their way in the chariot. Seeing water, the eunuch asked if there was anything to prevent his baptism, there and then. And thus did Philip baptise him, send him on his way rejoicing and go, himself, to other parts.

In both cases there was, quite evidently, a time of preparation - prayer by the riverside; a journey from Ethiopia to Jerusalem; the book of Isaiah. In both cases, God himself, in the person of the Holy Spirit, was deeply involved - the denial of Paul to minister in other parts; the dream at Troas; the sending of Philip to the eunuch.

This is all of God; providence and spiritual preparation.

So also is the provision of the ministry in the first place. This work of the changed mind wrought by word and Spirit is not

effected through the means of those who, themselves, are strangers to such a work in their soul's experience. Moreover, nor are they novices. Only they know of the depths to which the Lord will take them that they might instruct others. Knowing the terror of the Lord, such persuade - not terrorise - others.

A man who looks into a burning room and sees the charred corpses, the heat-split skulls, the ghastly faces of the burnt, the raging inferno, the horror caused by fire, will not then rush down the corridor, grab the next person and drag them to see the horrific sight. No, he will cry, Run for your life ! and point them towards the fire exit.

To some is it given to see the terror. Then shall these diligently persuade others.

The Regeneration

Matthew's account of the holy gospel, *Kata Matthaion Agion Euaggelion*, records, in 19:16, the one who came to Jesus and said, Good Teacher, what good shall I do that I may have life eternal ? What good shall I do ? O, Teacher. He treated Jesus as a source of knowledge. Teacher. And that knowledge he enquired of that he might do something. He engaged with a source of knowledge that he might know what was good.

If the Teacher be Good, then it is assumed that is how the Teacher is Good. That the Teacher, himself, has engaged with knowledge. And the Teacher, himself, on that basis, has chosen that which, according to knowledge, is understood to be good.

It matters not, within this context, whom exactly the Teacher is. It is a question of how is he good. How did he attain to this state of goodness.

I ask a question. Was God good before he was manifested ? Before the incarnation, was he, who was to be incarnate, good ?

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There is none good, but God, says Jesus, Matthew 9:17. Mark records the same, Mark 10:18. None. Not one, ever. None born of Adam. Nor Adam himself. Not a single one. If a man believes otherwise, that man makes Jesus Christ to be a liar.

God is good. There is but one God. Many men find this difficult. Because they do not know God. And they surmise other gods who are not good. And they surmise what would be if the god they surmise existed. Which he does not. For there is but one God. They are afraid of what would be if the god they have invented in their imagination were to exist. But he does not exist. For there is but one God. Who is good.

It is their unbelief in the true, living God which gives them a problem. It is not God who is the problem. It is their unbelief that is the problem. God is. And God is good. And there is none good but God. For all goodness comes from he, himself.

God made man. And man rejected the Life of God in the garden. And there is none good but God. After the rejection, man and woman attempted to hide. And they attempted to clothe themselves to hide their naked condition. Their lack of goodness.

Who told thee, O Adam ? Only when he applied to knowledge - in order to be good - did he find out his nakedness. All the knowledge did was tell him he was naked. The knowledge did not give him goodness. In created nature, in created strength, out of created intellect, with created instincts, he sought to bring forth goodness out of what God had created.

Rather than receive the Life of God and bring forth goodness in union with Him.

He attempted to do it for himself. That he might be a god. And this is the deceit of the serpent. For that is not how God brings forth goodness. He does not bring forth goodness by knowing anything. He does not apply to anything to know how to be good. God is. And God is good.

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In his very nature. Out of his very self existent Being, God is good. It is an attribute of his existing nature to be good. He need know nothing. He need do nothing. He *is* good. His very existence is good. And in trying to be a god, Adam became an evil god. Because there is only one God. Who is good.

And now, this man who calls Jesus, Good Teacher, approaches Him who is now incarnate and tries yet again to partake of the tree of knowledge of good and evil. Good Teacher. What good thing must I do that I may have life eternal ?

The Tree of Life was in the midst of the garden. The serpent deceived Eve. Mesmerised with serpentine sophistry, Eve thought she was forbidden, by God, to touch the tree of knowledge, which she was not. She thought the tree of knowledge was in the garden, which it was not. She thought the tree of knowledge was in the midst, which it was not. And she could not see the Tree of Life at all.

Eve thought there was only one tree. And she thought that tree, wherever it was, was the midst of all that was pleasant, all that was good. This tree, she thought, was the only possible source of all that was good. Good for food, pleasant to the eye, a tree to be desired to make one wise.

This was not an act of carnal degeneracy. This was not an attempt to do something vile. Eve reached out for something that *she thought* was the pinnacle of all enlightenment and *she viewed* as the absolute fulfillment of her human existence. As does every soul of man who came from her womb.

And the hand of man reaches out to take what he thinks will help him to do. Good Teacher, what must I do ?

Approached as though he were the tree of the knowledge of good and evil, Jesus answers this man accordingly. Why callest me good ? There is none good, but God. But if thou desirest to enter into life, keep the commandments. Like the commandment, "Of

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the Tree of knowledge of good and evil, thou shalt not eat of it. In the day that thou eatest of it thou shalt die." Not live.

For Life can never come that way ! Life, *zoe* life, life above and beyond a mere natural existence, cannot - cannot possibly - be obtained by that means, O man ! Nature, created nature, cannot, in its very nature, obtain or attain to, that *zoe* life.

All that nature will do is mimic a *zoe* life. It will offer the fruit of the ground, in Cain. It will slaughter him who offers that which is pleasing to God. It will go out from the presence of the Lord and know his wife and have a son and build a city and name it after his son. It will gather with others and raise up a civilised structure to try to reach for that which is above, in Babel. It will rise again and again, six times and a seventh.

It will form itself into a beast rising up out of the sea, aided and encouraged by a Dragon and a Beast and a second Beast. It will enlarge itself around the world until it is one entity, infused by one spirit and exhibit itself in one incarnation.

But there is no Life in it. It is just created nature. Devoid of the God who created it. Still trying to gain the knowledge to Do. Faced with the Good Teacher's recommendation to keep the commandments, and still intent on his course of knowledge as a means of achieving good, he answers.

Had he perceived that only one was good; and that the good One before him was Whom he really was; and that This One was the Tree of Life incarnate; then he might have fallen on his face and worshipped. As did a leper, who fell on his face and called this one, Lord. Lord, if thou wilt, thou canst make me clean.

Be a *god*, that thou mightest be wise ?

Lord.....

Know what is good and *will* to choose it, in preference to what you know is evil ?

If thou wilt.....

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Know what is good and *do* it ?

Thou canst.....

Out of thine own *cleanly goodness*, make the right choices to do that which is good ?

Make me clean.....

Reach out a hand and take knowledge, that thou mightest do ?

And *Jesus* touched *him*.

Rely on one's *own good will* and one's *own good intentions*, in order, to achieve and maintain a righteous state within oneself ?

I will.....

Rely on one's natural created nature to gain for one's self a state of godliness ? To be a god, knowing good and evil ? And thus be clean ?

Be *thou* clean.....

Hope that, someday, after repeated failure, after realising this way does not work, just vaguely hope that sometime, someday, after nothing but catastrophic failure, maybe..... ?

And *immediately*

Keep up the pretence, stay withdrawn, put up the shutters, hide amongst the trees of the garden - I was afraid and I hid myself ?

His leprosy was cleansed.

Jesus Christ, God incarnate, does everything for this unclean, needy and desperate leper.

Good Teacher ? Is that all he is ? Another Tree of Knowledge ? Another Moses ? An historic figure as an example ? Is that all that happens when the Everlasting God becomes incarnate ?

If a man think so, then here is what he must do :

Thou shalt not commit murder.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness.

Honour thy father and mother.

And..... thou shalt love thy neighbour as thyself.

Jesus repeats four commandments regarding conduct towards men, regarding murder, adultery, theft and perjury. Out of the order in Exodus 20, Jesus repeats the honouring of father and mother, highlighting it.

To honour one's first father and mother would be to honour their memory. To honour the fact that, despite one's mother being deceived by a serpent and despite one's father being tempted by a woman, one honoured the fact that God had made them skins. Here is a sacrifice from the foundation of the world. Here is God's way. Here is honour.

In place of the last commandment in Exodus 20, Thou shalt not covet, Jesus enlarges it to its full expression, Thou shalt love thy neighbour as thyself.

The young man replies that he has kept all of these, the last one included, from his youth. Despite this, he appears not to have eternal life. What must I do to obtain eternal life ? was his initial enquiry. Now, he has informed the Good Teacher that he has, he says, kept all that was quoted to him from his youth.

Jesus accepts what he has said and offers him everything. If thou desirest to be perfect, go sell thy property and give to the poor and thou shalt have treasure in heaven. And come, follow me. Many did not receive this offer from Jesus. Many were healed and sent away. Many had to return to their circumstances, alone, and continue in a less public path without the physical presence of Jesus.

This young man is offered all - everything - that was ever offered to any in Matthew, Mark, Luke or John. This was what the apostles enjoyed. It is the pinnacle of what could be experienced in this life.

But it grieved the young man, for he had many possessions. But if he truly loves his neighbour as himself, and if he has really done this from his youth, why would there be a problem ? One thing is missing. The Life that he *says* he wants. No *zoe* life, he admits.

Just many possessions. Nothing eternal, he confesses. Just much that is transitory.

His heart wishes to keep that which he has. But he knows this cannot go on for ever. So he wishes to add to his temporary wealth. But to gain that which is eternal, he must release that which is temporal. This present creation; Life eternal. Which will he choose ? What is missing is revealed in what Jesus says next.

How hardly shall a rich man enter the kingdom of heaven. This is astonishing to the disciples who immediately perceive that all of us, in our own way, have riches. Even the poorest, in comparison to others superficially, is rich. Our richest attributes are those given freely to us in our created manifestation in this present existence.

Thought. Sense. Feeling. Memory, reason, intellect. Sight, hearing, taste, smell, touch. Word, communication, instruction. In the very possession of these attributes is that which may hinder us entering the kingdom of heaven. We are all rich. Who then can be saved ? astutely, is posed the question. With men, saith Jesus, this is impossible. But with God, all things are possible.

Peter answers, Matthew 19:27, for there is still a question in the air. Are the disciples rich ? Have they been enabled to enter the kingdom of heaven, nevertheless ? Has God done the impossible with them ? We have left all, he says, and followed thee. Yes, they were enabled.

Peter had gone down, with his brother Andrew, from Galilee to Jordan, temporarily leaving his fishing business, to hear and do what John the Baptist preached. There, after a time, he had met with Jesus, and had, leaving John's ministry, followed Jesus.

Peter had followed Jesus when others did not, who preferred to continue in the Jewish tradition, with Jewish prospects and a Jewish heritage. And many stayed with John, not being able to

progress any further. Peter had sacrificed much to follow Jesus. Then, when Peter had returned, as a disciple, and resumed the family business, Jesus appeared on the seashore and called him to become a fisher of men.

Peter had responded, immediately, to this further call and had left all to follow him. Yes, Peter, and the rest, were enabled. And Jesus said to them, Verily I say to you, that ye which have followed me in the regeneration, when the Son of man shall sit down upon the throne of his glory, shall sit also ye. Regeneration is a translation of *paliggenesia*.

When Paul uses this word in Titus 3:5, it is clear that the regeneration - *paliggenesia* - does not occur, as the punctuation of Jesus' words in the AV would insinuate, at the same time as the enthronement. The *paliggenesia* occurs, as Paul makes clear in Titus 3:5, when one is saved, mercifully, through the washing of regeneration and the renewal of the Holy Ghost.

Punctuation is not present in the original manuscripts and may be, as in Matthew 19:28, a matter of unauthorised interpretation.

Palin means, simply, again. *Genesis* is birth. *Genesia* is a birthday. The prefix, *pali-* is never used, in any other word, in holy scripture. Outside of scripture, Greek appears to use it of actions which are reflexive, as in *palindromia*, a running back the way one had arrived. Which gives us in English the word, palindrome, denoting writing which conveys meaning when read forwards or backwards.

Thus I take it that the choice of the prefix *pali-*, rather than the alternative one with a similar "again" connotation, the prefix *ana-*, is deliberate. If so, then we should understand a reversal.

This regeneration reverses everything that has been disruptive in the first birth in Adam.

Washing

Being born again admits that something went wrong with the first birth. Genesis tells us what went wrong. What went wrong involved a Tree. Thus the necessity for a life other than the life which came down from those who took of the Tree of the knowledge of good and evil. This againbirth, clearly and obviously, *cannot* involve a repetition of the first error.

This is not, evidently from Paul's words to Titus, a matter of what men do. It is done to them. With men, it is impossible. But God does it. For with God, all things are possible. First there is washing. This is regeneration. The againbirth involves a washing.

The birth is seen, first, as that which is something new. That is viewed, as we have seen in Peter's words, as a matter of implantation in the context of seed into ground. Contrasted with flesh being seen as grass which always withers, whose flower always fades, the new birth is seen as seed which is successfully planted and which fructifies in a process that is enduring.

The birth is, in Paul's words, now viewed as an againbirth which, by the prefix *pali-*, is a matter of reversing that which came before. And this againbirth is presented as a matter of washing. John shows in the first sign of his gospel account that this washing is a matter of infilling. As a stone waterpot - one of the stones which John the Baptist refers to by Jordan - being filled with water, so the soul is filled up with the word.

Once full, the contents of the pot, when taken to the Governor of the feast, are discovered to be wine of the finest quality. The washing of regeneration is that baptism which fills the interior. It is that which results in a good and honest heart. Such a heart is receptive to the seed of the word when the Sower scatters it abroad. Scattered freely, it fails to be productive in the majority of cases. But where it lands on the prepared heart, there it

fructifies.

The reversal of that which brought death to man is the repentance which results from interior filling of word in the washing of an againbirth. Receiving the seed of the gospel from Him who sows it, then there is the renewal of the Holy Ghost, spoken of by Paul, which we see displayed by Jesus in the miracle at Cana of Galilee and recorded by the apostle John.

Such a renewal is as the turning of water to wine, that the Chief of the three who recline - *architriklinos*, John 2:9 - is refreshed and appreciative. When such a birth is evident by the fruits of the Spirit, then such children, born of the Father, are called, by the apostle Peter, elect sojourners, I Peter 1:1, literal translation.

These are called to an inheritance that is incorruptible. I Peter 1:4. These love the Lord Jesus Christ with an uncorrupt love. Ephesians 6:24. These shall be raised from the dead incorruptible. I Corinthians 15:52. These, who thus strive and are temperate, shall obtain an incorruptible crown to wear, once they have overcome all. I Corinthians 9:25.

For these were born again of seed that is incorruptible. I Peter 1:23. Seven times does John write of this new birth in his gospel account. Seven times, also, does he write of it in his first epistle.

This birth reverses all that comes from the first birth. This birth is, first, of water; then, of Spirit. First, is the washing of regeneration; then, is quickening and renewal.

I am not covering everything in one book. I am treading carefully. I am being selective. Faith treads a patient path. Walk with me, if thou art moved to do so.

Reformation

Some have taken this word and have misapplied it. Yes, we need

reformation. I agree.

I need to employ the word, now, for a proper use so I am politely requiring it back again. If any wish to interrupt me in this process and enquire of me what I am doing loosing this item which, apparently, does not belong to me, I would just like to say to them that the Lord hath need of it. On the assumption that scriptural precedent will be respected, I continue with my task and now that this item is appropriated peaceably, I shall lead it away and use it from henceforth for I believe that it will be ill used if I return it.

The Greek noun *morphe* and its associates occurs ten times in scripture, that I can find:

Morphe - Mark 16:12; Phillipians 2:6; Phillipians 2:7

Morphosis - Romans 2:20; II Timothy 3:5

Morphoo - Galatians 4:19.

Metamorphosis - Matthew 17:2; Mark 9:2; Romans 12:2; II Corinthians 3:18

The nouns *morphe* and *morphosis*, and the verb *morphoo* are all rendered as “form” in the AV.

Metamorphosis is rendered as be transfigured, be transformed or be changed.

He who, being in the *form* of God, thought it not robbery to be equal with God, took upon him the *form* of a servant. He was transfigured - let us say, for now, *transformed* - upon the mount before Pater, James and John. Risen from the dead he appeared to Mary Magdalene first, then appeared to two in another *form*. All these words are the noun, *morphe*.

This is the one of whom Paul tells the Galatians that he travails in birth again until Christ be *formed* in them. This is the verb, *morphoo*. Again, formed - reformation.

Romans 2:20. He who rests in the law, thus making his boast of God, who approves that which is excellent, is instructed out of

the law - the pinnacle of the knowledge of that which is good and that which is evil - who is confident that he is a guide of the blind, a light of them which are in darkness, and is a teacher of babes, has the *form* of knowledge and of the truth in the law. Yes, he has the form of knowledge; the form of the truth.

II Timothy 3:5. In the last days - I believe we are in them - perilous times shall come. I believe we are, now, in great peril. Paul then tells Timothy of the shocking character that men will descend into in these perilous times. From such persons Timothy is to turn away. Does this mean that Timothy must become a recluse, shut away from all society, unable to walk down the street ? No, he must only turn away from these awful people in their congregations. For these people are religious. They have the *form* of godliness but they deny the power thereof. In both the above cases, those who rest in the law and those who deny the power of godliness, the word is *morphosis* which I understand should be rendered semblance, not form. They have the semblance of it, not the *actual* form. They have the garment; the person is absent.

They that are under the law are cursed. The law is a schoolmaster to bring to Christ. Under the law, sin revives and I die. Any who rest in it, have merely the form of knowledge. They do not even have the real knowledge of good and evil. Did they, they would cry out, with Paul - O wretched man that I am !

Some profess that they have doctrine. But the Spirit is clearly absent. Under examination, it is clear that it is not actually the doctrine of Christ that they have. Some profess they have the Spirit. But they know not the doctrine of Christ. Under examination it is evident that they have either no spirit, or, worse, another spirit. Both have just a semblance. The Person is absent.

In his letter to the Galatians, Paul stirs up their memory, reminds them of their previous response to both himself and the doctrine he preached among them and challenges them as to why they

have received something else in his absence.

With vehemence, he pronounces a curse on any who bring not the whole, untainted doctrine of Christ as it was delivered by the apostles. Labouring with argument, remonstrating with reason, and overwhelming them with sheer, incontrovertible logic, the apostle does indeed travail over them again, as a woman with child travails to be delivered.

That Christ himself should be formed in them again.

This is a typical Pauline, imaginative dimensional turn of a figure upon itself. As is the one he uses of those who trouble them. *Apokophontia*. I would they would cut themselves off that trouble you. Indeed. Paul travails. Paul labours. But no child is to be delivered. The child is to be formed within them.

By receiving the apostolic exhortation; by understanding the error of their troublers; by returning to, again, eat of the Tree of Life by faith, in Spirit; shall Christ himself dwell in their hearts by faith. No semblance this. No pretence. No mere form without power. No mere letter without Presence. No empty *psuche* soul, cold and devoid of Life. No partaking of natural knowledge in created humanity in an attempt to live.

Christ, himself - his indwelling presence in Spirit - shall be formed within them. From everlasting, He was in the form of God. In the womb of the virgin, He took the form of a servant and was incarnate. Transformed on the mount his glory shone before them. Risen, he appeared to Mary and then, in another form to two.

Now, ascended, he is formed within.
And he that hath the Son, hath Life.

The Begetting of Many Brethren

He who is the Only begotten of the Father became incarnate. God

was manifest, in flesh. Thus manifest, he is the firstbegotten from the dead and the firstborn among many brethren. Quickened from the dead, he is risen. Many are quickened with him. This begetting of Life is foreshown in the book of Genesis in a remarkable way.

To appreciate what is here, we need, first, to be aware of some camels. And we need to closely follow their movements, for there is much to learn from them. The Holy Spirit of God has used allusion, suggestion, image and event in a story that, long, long before the coming of Christ was already there in Hebrew for anyone to see who looked.

According to my own calculations, Abram was contemporary with Noah for about fifty years and Robert Young concurs with this in his concordance. Noah's father was, just, contemporary with Adam. Abram's contemporary reaches back into the antediluvian age and touches fingers with the dawn of creation. Yet in this man's lifetime were events ordered by the God of all Providence in detail that is simply breathtaking. Not only so, but God, the Spirit, the Inspirer of all holy scripture, then moved the intuition, the intelligence and the sensitivity of Moses to document these events in such a way as to weave truth which, at that time, could not be fully understood.

But these things are written for our learning upon whom the ends of the age are come. Thus are all things made manifest. Thus is God glorified.

First, we see a woman fair to look upon, desired by men, but denied to them by Divine plagues, Genesis 12:14 to 16. And then we learn of some camels. Now, camels are not attractive creatures. They are truculent, betimes haughty, notoriously bad-tempered, and unpleasantly noisy when upset - which is frequently. What a contrast to a woman so fair to look upon that precautions must be taken when she is in a foreign land !

"The" woman, not actually named in verse 14, was very fair. And

commended. And taken into Pharaoh's house. But she shall not be staying there. It will not be permitted.

As for Abram, he has a list of items: sheep and oxen and he asses and menservants and maidservants and she asses and camels. There are two words for ass in Hebrew and the translators have not clarified the meaning. *Atham* means darkened, *athaq* means wax old and an *athon* ass is, therefore, a darker or older ass. Adam means red, Edom means red and a *chamor* ass is, therefore, an ass with a more distinctive redness to its coat.

It is clear from the concordance that appearance, not gender, is the distinction.

The asses bracket the men and maid servants. Then, firstly, it must be that animals are figurative here, and, secondly, asses surely stand for servants of some kind and, thirdly, since there are two kinds of human servants mentioned, then the two ass-types refer to two different kinds of servant. Thus, as two brethren leave Egypt, Genesis 13:1, heading south, they are in the company of a wife, sheep and oxen, servants of two kinds, and camels.

Lot was never mentioned in Egypt. Suddenly, he is named. And Sarai's name is dropped. And asses bracket men and maids. And there are some camels. If a man be too mechanical and analytical in reading the Hebrew scriptures, he shall deny himself of much, for Hebrew vocabulary and scriptural imagery are less like the unfastening of an engineer's toolbox and more like the falling open of a wonderfully stocked artist's paintbox.

The Spirit of God "fluttered", says Young's Literal for Genesis 1:2, upon the face of the waters. And imagery used, as here, is often like the breaking and merging of water on which is reflected the colours of the landscape beyond. Images flit from one object to another. Events coalesce; meanings transfer. The Spirit is quick; lively. One must be devoid of prejudice; free of objection; willing to believe; eager to see. Else, one will perceive little. One will be

left, as many are, with just an historical narrative; interesting, but pointless. One will be left with intellectual knowledge instead of quickening sustenance; mere data in the memory rather than a presence in the mind; and with tables of stone to follow, instead of living company.

Two brethren; Abram and Lot. Later, two brethren; Joshua and Caleb. A wife is present. A woman journeying in the wilderness. An unnamed woman in Egypt. An unnamed wife in the desert journey. They head south to unnamed location. Then “from the south” to Beth-el. And what is in the south of that region ? Only desert. And Sinai.

This Mount stands, supremely, as the pinnacle of all that could ever be called, The knowledge of good and evil. Whatever men anywhere on earth regard as the expression of that knowledge, Sinai stands higher. This is the place where God Almighty, Jehovah, I AM that I AM, documented, in writing, in stone, what was good and what was evil.

And what did man do with the first tables ?
And what did man do with the second ?
It was unbearable. It still is.

The camels were there. They passed by Sinai. And came up again. Sheep pass this way. My sheep hear my voice and they follow me. A woman passes this way. The Lamb’s wife. Oxen pass this way. They tread out the corn and are permitted to be fed as they labour. Where there are sheep, there needs be oxen, of course. Labouring as they tread out corn to make bread. And there are two kinds of servants; red and grey.

Abram is his first name. Not his second, God-given name after God’s dealings with him. And Abram, in his natural name, goes out of Egypt with cattle and silver and gold. Thus did Moses. The carcasses of that generation fell in the wilderness. Moses died there, too, not entering Canaan. Silver and gold, borrowed from Egyptians, were used to portray that which was spiritual as they

journeyed in the desert.

Thus, there are two journeyings seen here. One is natural Israel, who fell in unbelief and whose only achievement was to make a model of reality in the wilderness. The other is a spiritual company; brethren, a wife, flocking sheep, labouring oxen, servants of two kinds. And camels. Which are mentioned again in Genesis 24.

But, first, the drinking of the ass.

Sarah, the re-named Sarai, was barren. Attempting, by nature, to bring in the promise of God, she gives Hagar, her handmaid, to Abraham. Now Hagar, also, came up from Egypt, Genesis 16:1. Once she conceived, by natural means, Hagar despised the still barren Sarah. For God had chosen to withhold children, yet, from Sarah. And when Sarah dealt harshly with Hagar because of Hagar's own disagreeable behaviour, the handmaid fled and was found by a well.

There are two kinds of well that feature in our story. An *ayin* well, as here, is a source of water that is described by the same Hebrew word as eye or sight. It is featured by no more than an area different from its surroundings and by the fact that water comes out of it - like an eye in skin. Whereas a *beer* type of well - such as Beersheba - is a pit. It is deep and there is water at the bottom.

Now, Hagar was found by an *ayin* well. But the narrative never states that she drank of it. Nor did she name it. She names the Lord who speaks with her. Who is, actually, an angel. But she never names the water source. Nor does she drink of it. It was there. She happened by it. But she drank not of it. Nor did she see its depth. Nor was it important enough for her to name it.

Hagar called the angel who spoke to her, the Jehovah that spoke to her, Thou god seest me. This is her lord. This is whom she serves. But the well from which she did not drink is more than

an eye. Others perceived it to be deep. And these others named it Beerlahairoi. Those who search for more than Hagar, find a depth, in this place. Behold, says Moses, it is between Kadesh and Bered, Genesis 16:14.

Kad is a pitcher. Follow the man with the pitcher of water, says Jesus. He will lead you to an house wherein is a large, upper room, furnished. Kadesh was on the border of Israel, very close to Edom. Edom is of Adam and of Esau. The first man, earthy. And Kadesh is where Israel turned back after the trial of Meribah, after the spies went forth. Kadesh is a watershed, in more ways than one. Kadesh is where men go forward; or go back.

Better to follow the man with the pitcher of water, than to go back. For back leads back to the wilderness; back leads back to Sinai; back leads back to religion in nature; back leads back to a curse; back leads back to man in Adam. Better to leave all and follow the man with the pitcher.

As for Bered, Hebrew place names are usually derived from other words, but are usually altered, slightly, no doubt to avoid confusion in speech. The closest word I can find is *berith*. And *berith* is a covenant. Better not to turn back; better to progress to a covenant. For the covenant behind is Sinai; the covenant within the land of Canaan is a better covenant altogether.

For Sarah and Hagar are two covenants, and are an allegory, Galatians 4:24. Hagar is in bondage, says Paul. But Jerusalem which is above is free; which is the mother of us all, who are of faith. Notice that he does not say Hagar, then Sarah. The apostle speaks of Jerusalem, as does the apostle John see new Jerusalem come down from heaven. The mother of all is seen in vision. She is glimpsed, oftentimes. But she is also a city. The Lamb's wife.

When Hagar has brought forth and when Ishmael, according to his inherited nature, mocks the weaning of Isaac, then they must be cast out for the son of the bondwoman shall not be heir with

the son of the freeborn. God speaks on Sarah's side and Abraham is advised that in Isaac shall his seed be called, Genesis 20:12.

Abraham gives a bottle of water to Hagar but it is soon spent for borrowed water cannot sustain one in the wilderness. Nor shall oil in the lamp be enough. One needs a cruise that will replenish itself and one needs a well that is deep enough to bring up water from the depths. One needs a well of water springing up, from within the deeps, if one is to sustain oneself on pilgrimage and reach the promised land.

The rock which follows, is Christ himself. And David shall follow the ewes great with young. And we must not, therefore, forget the camels.

Hagar wanders in the wilderness. The area has a name, Genesis 21:14, Beersheba. Her eyes are opened, to see a well of water. This is the drink that Ishmael drinks. Abraham later names this place. Not the well. He names the place, does Abraham, Genesis 21:31. Abraham drinks not of that well. He just names the area. Ishmael drinks.

Isaac later calls the well Shebah, Genesis 26:33. Therefore the name of the city is called Beersheba, unto this day. But nor does Isaac name the well, as a well. He calls the well, Shebah; not Beersheba. To Abraham the *place* is Beersheba. To Isaac the well is *just* Shebah. These men see no water there. There is nothing to drink, for them. Not of this.

For this is a place of man's covenant, Genesis 21:25,26. Even as Abimelech comes to covenant with Abraham, his men have already broken the agreement, despite Abimelech's overmuch protestations. And after the oath, shall they break the agreement once more, that Isaac's men must dig it out, again, Genesis 26:26 to 33.

For all man does is to break covenants. There is nothing to drink here. There is no well to be found in man's oaths and

agreements. The will of the flesh and the will of man shall bring forth no life; no water. Only Ishmael, the child of bondage can find any drink here. His mother, Hagar, feeds him water from this place.

In Genesis 24:10 we find the camels again. Ten of them, belonging to the master of an unnamed servant whom Abraham sends to the land of his kindred to find a bride for his son. All the goods of his master were in the hand of this man. And he made his camels kneel down without the city, verse 11. At the time women go out to draw water. And he prays to the Lord God of his master Abraham.

He seeks not the damsels of the men of the city. He seeks the one appointed, verse 14. And he seeks one who cares for the camels; who will give camels drink. For the camels have not, yet, in any place, drunk a thing. Not, as it were, all the way from Egypt. Like Hagar, they originated from Egypt. But they drank not of the well that is in the place of Beersheba.

Her pitcher on her shoulder, Rebekah goes down to the well and fills her pitcher - *kad* - and comes up. Down to the well; and up. I take from this that the one who administers this service to camels has experienced the process personally. The pitcher is a burden, a weight carried. The process requires themselves to go down to the depths and to come back up again. Else, they cannot provide for another. The camels need one to minister to them. They kneel, waiting. This is done to them outside the city. In isolation from the civilisation of men, is this work done.

The woman empties the pitcher into the trough. Then she runs, making haste, and draws more water for all the camels. The man holds his peace until the camels are done drinking. Now, the camels drink. And drink. And drink. For the one feature of a camel that characterises it is that it drinks water by the gallon. That camels store it and how they do so is not really the point here. That they go through the desert and survive with their storage is, also, not quite what is crucial. What is very specific is

that they have a voluminous capacity to drink, when they are given the opportunity.

These particular camels have done only two things. They have obeyed a command to kneel outside a city and they have then waited, in that position. Now, they are given drink and they drink until they are filled. These are the camels which belong to the unnamed servant's master. And they are, together with all that is his master's, in his hand.

Only when they have done drinking does the unnamed servant act. He produces a gold earring. And now it becomes noticeable that when certain things are done for the camels, the woman benefits. There is a similitude here. Camels; woman. Woman; camels. They that are born of water and of the Spirit are seen here. The waterpots at Cana in Galilee were filled up to the brim by servants, John 2:7, in the presence of a woman, at the direction of Jesus. The camels are given drink by a woman in the presence of the servant of the master.

Service is important in this narrative. It is sometimes seen in the unnamed servant of Abraham, sometimes in the woman. I see the work of the Spirit, sometimes directly, sometimes through another. In the house, later, I see ministry; the ministering of the word of Christ. There is so much to see, if we are sensitive to the sight.

The man holds his peace till the camels are done drinking. The camels must take in water until, like the stone waterpots at Cana, they are filled. The man will wait, for there is nothing to be said by him until the woman's work is done. No seed can be sown by the heavenly sower till the ground is fully prepared. Jesus will not command the fluid to be delivered to the *archetrixline* - the "governor" of the feast - till the stone pots are brimful.

This is a work that is supervised. This is a baptism that is managed. This is the work of God, the Spirit, overseen by the man sent of God, whose name - in that particular case - is John.

The gold earring is given, and affixed, to the woman. The woman; the camels. Only after a full drinking to the brim is there an opening of the ear to hear. The servant abideth not in the house for ever, but one who drinks to the full is being prepared for an abiding. Then such shall have the ear bored, for they will remain. The boring of the earlobe stands for the opening of the hearing of the ear of faith. The gold stands for the content of what is heard. A golden bell and a pomegranate; a bell and a pomegranate. It is the golden - divine - gospel that is received by such a hearing ear that has been opened by the Spirit.

And with such an opened ear, with such a God given faith, comes the golden work of the hands - the bracelets. Only that which springs of faith is acceptable service of the hands. All else is the service of bondage; the drudgery of fleshly works; the proud doing for the reward of men's eyes; the slavish tasks done in morbid fear; the reluctant efforts of an unloving heart; the natural energy of self assertion. But the hearing ear of faith produces golden works of love and faith. For faith works by love. See Rebekah's spontaneous and willing service. She hastes, she runs, she knows what to do. See the unnamed servant's restraint and wisdom and reverence to his master. What a joy to behold, is this work that is done.

As for the camels, next they are brought into the house. It is the house of a man, a brother. Filled to the brim, an ear opened with golden, now a familial relationship is revealed - a kinsman. The kinsman has a house. And straw; and provender. And room to lodge in.

This kinsman has all that is required. Bedding, first. For the kinsman seeks rest for them. Seek I not rest for thee ? says the kinsman-redeemer. Then there is provender, for the kinsman is he who threshes wheat till the morning. And there is room to lodge, for in my Father's house are many mansions.

And the two disciples - already they are a company - heard John speak, John 1:37. and they followed Jesus, obediently doing as

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John had told them. For to, Behold, they must needs follow, for Jesus walked. Then Jesus turned and saw them following. And saith unto them, What seek ye ? They said unto him, Rabbi, where dwellest thou ? They saw a Rabbi, but were not such as enquired what to do..... They wanted to know where he *lived*. It was *the Life* they saw. There was that within them, being drawn. And that which was within them desired ... Life.

Good Master, what shall I do ? I ... do. Thou knowest the commandments. Rabbi, where dwellest thou ? He saith unto them, Come and see.

Nothing is required of camels. They are treated right royally, here. For they are being brought all the way from Egypt, into the house, for ever. These are not the asses of red coat that are of bondage. These are they that remain. These are called to inherit. Come in, thou blessed of the Lord; wherefore standest thou without ? Saith the kinsman to the unnamed servant. Saying thus, the camels come in as well. Ten camels in a house.

I see the Spirit within a company who, filled to the brim, receive a hearing ear. I see the Spirit within an hospitable house who receive such a company. I see a bride to be. I see a ministry. I see a brother, a kinsman-redeemer. I see the father's house.

He who ministers ungirds the camels, Genesis 24:32. And he does so in such a way that they will not be bearing a burden ever again. For it is not just the removal of a load; it is the removal of the very harness that is girded to them. These are no longer beasts of burden.

Their menial task over, they are given straw. They are brought into rest. Then provender. They feed, in the house. And then, an even more remarkable thing occurs. Water is produced to wash "his" feet. And the men with him. What men ? No men have been mentioned - even once - in the entire chapter. Ten camels set out on the journey, verse 10. Only camels stood at the well with the unnamed servant, verse 30. Whence these men ?

It is quite clear that, carefully avoiding the ludicrous, the narrative comes as close as possible to conveying the washing of the feet of camels without, actually, saying it. But it is very evident that this is what we are to understand. One man and ten camels - as it were - have their feet washed. Eleven are washed by one. Is not this remarkable ?

He that is baptised, saith Jesus, needeth not save to wash his feet. Baptised in the baptism of repentance, filled to the brim in an inward cleansing, one need only have the feet washed, thereafter. And it is he that does it, personally, albeit through brethren. We ought to wash one another's feet. For all of us need it. The man will not eat until he recounts all to the house. He that hath, to him shall more be given. They who receive the word of repentance, shall be taught all the words of Jesus, thereafter.

But there is difference, now, verse 35. The list of Abraham's possessions has changed; flocks and herds and silver and gold and menservants and maidservants and camels and asses. The asses which remain are *athon* asses. The *chamor* asses have gone. For Hagar has gone. The asses of red coats represent the bondchild who remaineth not in the house forever, being of the earth, earthy. The camels are still in seventh place. Now there is silver and gold. An inheritance is in store, secure. But that inheritance travels with them.

The heir differeth nothing from a servant until the time appointed of the father, Galatians 4:1,2. Until then, he is under tutors and governors, for the law is our schoolmaster until we brought to Christ. But until it is so, despise not the camels. Think not, I pray thee, to pull up the tares afore the harvest, for thou may well pull up wheat in thy premature zeal.

Ugly they may be. Fractious they are. Haughtily distant they can seem, at times. Beasts of burden they are, girded and suppressed. Noisy complaints and unpleasant sounds they make, oftentime. But who knows when such shall drink fully, be brought into the house, be ungirded, strawed, provendered and

washed ? Then shalt thou see no more a camel. Thou shalt see a bride.

For, behold, and see the man as he goes to Isaac.

Isaac is out in the field at eventide, meditating. In the cool of the day, God walked in the garden. The day of rest in the first creation was already cooling, for the first man had failed; death reigned; judgment was imminent. No more restful sabbath; my Father worketh hitherto and I work. Till rest be truly realised, in a new creation; in a new humanity.

In the field, is Isaac. In the field of the wood, shalt thou see the forming of a city. Outside of the first man's civilisation. Away from the whore-city Babylon. A bride-city for the Lamb shall be prepared. At Ephratah - the opening of the womb - shall it begin; with a virgin birth; with a child in a manger; with a baptism and an anointing and a voice from heaven.

This is my beloved Son - hear ye him.

But what does Isaac see as he meditates in the field ? A bride ? A man ? No. The camels are coming, Genesis 24:63. And more. For, Behold. Behold. What is there ? Look. See.

Ten camels; filled to the brim. Ear opened, golden. Golden works in their hand. Ungirded, at rest. Fed in the house. Washed. Their open ear has received all that was spoken in the house by the servant.

The camels came out of Egypt, delivered by providence. They passed down south by Sinai, taught of the law, but not in bondage by Lahairoi. The unnamed servant, the woman and the brother in the house have all played their part. I see the work of the Spirit in a preparative ministry. I see the work of the Spirit in ministry in the house. I see Jerusalem above, the mother of us all.

Behold, the camels are coming - by the work of that blessed

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person who takes no name; by the ministrations of one who has a pitcher of water; by the hospitality of brethren in the house; by the ministry that is only found in the household. They are coming.

Of Rebekah it is written that as soon as she saw Isaac, she descended from the camel. She is now seen, separate, as the bride. The image transfers from camel to woman. The one with the pitcher must descend to fill it and must bring it up again. The camels must kneel to receive the water. And the bride must descend to meet the bridegroom.

For the work of the Spirit and the presence of Christ cause us to be low in humility. The work of God shall bring us down, yet not in crushed oppression but in willing submission.

Thy people shall be willing in the day of thy power. God shall subdue us. Thy gentleness hath made me great, saith David. Rebekah voluntarily descends from the camel. And then veils herself.

I see in this that the bride, once she has laid eyes on the bridegroom, veils herself from the gaze of any other. Now she is his. Now that she has seen him, now that love is kindled by sight, now she shall, assuredly, veil herself from all others.

She is his now, with but one look. Thou hast ravished my heart with one of thine eyes, saith the bridegroom, Song 4:9. One eye; the eye of faith. This look of faith ravishes the Bridegroom. And one look from the Bridegroom captivates the bride.

One look. Just once. And the camel is no more.
She comes forth as a bride, espoused; separate; veiled.
A garden inclosed is my sister, my spouse.

The Bride says of the bridegroom that his eyes are as doves, by the rivers of waters, washed with milk. This is how he sees. This is how he sees her. He sees not a fractious camel, tetchy and

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burdened; raucous with complaining noise; snorting with the tutorage of Sinai, for the law always works wrath. Nay; Thou art all fair, my love; there is no spot in thee. He sees with milk washed eyes, doth Isaac. He sees by faith. He sees through the mother's milk of New Jerusalem.

The word *gamal* conveys something particular. It is the feature of a camel that it drinks voluminously. The characteristic is not water storage but water consumption. *Gama* is to swallow or drink. And thus, the word *gamal* is not only used of a camel. *Gamal* is, also, a weaned child. The first time the word is thus used, is in Genesis 21:8, of this man, Isaac.

The bondwoman, Hagar, despised Sarah, for Sarah was barren, after the flesh. But Sarah conceived seed, in a figure, from out of death. And Isaac was weaned, as it were, by the breasts of a heavenly city, a spiritual birth.

Then the bondchild, Ishmael mocked, rather than kneel and drink - fully and deeply - like a camel, receiving the baptism of repentance; fully understanding, with a changed mind, that the tree of knowledge of good and evil, will never bring anything but death.

But the coming camels, the beloved bride, receive by faith the glorious gospel in which is revealed the purpose of God and the Father which ever was in a humanity that is in union, in Spirit, with God in Christ. From everlasting was his purpose, through the manifestation of the Son, to bring many sons to glory. From everlasting was this man destined, with this woman, to inherit all things in God.

To God be all the glory, for ever and ever, world without end.

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The Spirit and the bride say, Come.
And let him that heareth say, Come.

And let him that is athirst, come.
And whosoever will, let him take of the water of life, freely.

Even so, Come, Lord Jesus.

Amen.

Nigel Johnstone

Malvern, may 2013.

Appendix One

- I. The Righteousness of GodA 1-4; B; C;
- II. "The" Just 1-9
- III. The Garment

I. The Righteousness of God

A. The actual expression, righteousness of God - or "his" righteousness where it is, clearly, God who is in possession - occurs ten times, a complete number, in the Greek scriptures:

Matthew 6:33

Romans 1:17; 3:5; 3:21; 3:22; 3:25; 3:26; 10:3

I Corinthians 5:21

II Peter 1:1

The clue to what the righteousness of God is may be found in the words, "righteousness of God". It is an attribute of divine nature. It is not personal. It is never associated with the Father, as such, nor with the Son, as such. There is one God. There can only be one God. In the very nature of God, there is only, and can only be, one God.

In the very nature of God, he is right. Whom he is, as God, and what he is, as God, is right. It must be so; for he is God. In the very nature of God, God is right.

This cannot be an attribute of human nature. It can only be true of divine nature.

There is no other god. For that would not be right.

That God is manifest in flesh does not alter any of the above statements. That the Son of God is incarnate does not make any difference. All that is true and appropriate of divine nature is his. So also, all that is true and appropriate of human nature is his.

Men's difficulties arise not just because they misunderstand what righteousness is. Or that they misunderstand whom Jesus Christ is. But, at heart, their problem is that they wish to establish human righteousness upon earth. By one means or another. In fact, they have tried to establish human righteousness in every possible place they can think of.

Some argue that the righteousness referred to in Romans 5:18 - *di enos dikaiwmatos* - is an "accomplished" righteousness and they then claim it is a humanly produced righteousness achieved by the knowledge of good and evil. I have dealt with the proper translation of this word, a demonstrated righteousness in a context of the execution of judgment, in my book, "Righteousness" at length and have no need to cover the matter further here. I refer the reader to the other book for more detail.

But let us see what the scripture saith, shall we ?

There can be no dispute that in all of these ten cases, God is the possessor of the righteousness which is stated. But some have disputed and have attempted to appropriate one of these occasions as a prop for their theory. Not one of these instances gives the slightest indication of what they are trying to wrest out of them. It is just not there. Especially in the one they have chosen.

II Peter 1: 1 reads thus in the Stephens 1550 Received Text :

Tois isotimon emin lachousin pistin en dikaiosune tou.theou.emon kai swteros Iesou christou.

The AV expresses this as follows :

To them who have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.

There are, at least, four problems with this offering by the AV translators:

1. When people make rules, and then break their own rules, they usually have a reason for doing it. The AV translators had a rule that they would always use italics if they were adding words not found in the Greek. A good rule.

Now, Greek does not possess the indefinite article, “a”, at all. But it is very generous indeed with the definite article, “the”. Here, in II Peter 1:1, there is no definite article where Peter has written the word “righteousness”. But the translators have added it. And then they have hidden the fact that they have added it *by not using italics*.

2. Then they have told us that Peter meant to write “obtain”. Which he did not, quite. Peter uses the word *lachousin* which is derived from the word *lagchano*, which is derived from *lachein*. *Lachein* is one’s lot or destiny. *Lagchano*, and, hence, *lachousin*, is to receive something by inheritance, by lot or by providence. It is not something earned or achieved personally.

3. Next they tell us that Peter is calling our faith “precious”. Which he is not. The word *isotimon* derives from *isotes* and from *isos*. Elsewhere, the translators have, correctly, assigned specific meanings - as much, equal, like, equality and that which is equal - to this group of words. It is nothing whatsoever to do with “precious”.

4. The translators have finally used “through” as a translation of *en* before the word righteousness. Of the 2,516 times that *en* is used - as listed in Young - it is translated “through” only 37 times. 2,161 times it is translated as “in, among, with and on”. I am going to use the most common preposition, “in” which is used 1,863 times.

Thus my own literal rendering of this passage is as follows:
To those equal with us allotted faith in righteousness of the God of us and of Saviour Jesus Christ.

To me, this conveys that Peter the apostle is addressing his

epistle to those who have, equally with the apostles, been allotted the same faith as them. It has been granted to them. Bearing in mind the next few verses, I would say that it is a matter of divine rightness. Divine power, godliness and divine nature are mentioned in juxtaposition. Those to whom the epistle is written are “partakers” of the divine nature, verse 4. “Partakers” expresses the Greek *koinonos*, meaning, having in common.

Paul writes something similar saying, Titus, my true child according to common faith, Titus 1:4. “According to common”, being *kata koinen*.

These men did not exalt themselves above others. They were appointed to an office which can never be seized by any other, there being but twelve, yet they were as ministers and servants. And that to which they ministered was that which was, equally and commonly, shared and experienced - faith.

For God is righteous. He is not a respecter of persons. He is equitable. He is not partial. He shows no personal favouritism. But where he sees faith, he logicates - *logizomai* - righteousness. Noah have I seen righteous, he said. Whatever men saw when they looked at Noah, it matters not. What God saw, was righteousness. For Noah believed God. Noah believed that God was righteous. And Noah believed that God would express his righteousness in an executed judgment. And Noah built an ark, to the saving of his house. And God looked at Noah, and saw him righteous.

Noah found grace in the eyes of the Lord. And Noah believed God. And that not of himself. For faith is the gift of God.

And that is what Peter is expressing when he mentions rightness in connection with a faith that is, equitably, gifted in allotment to many. God himself shows himself to be equitable in so gracing many with a common and equal gift. And so does the Saviour, Jesus Christ.

Here, he is titled Saviour. Risen, ascended, at the Father's right hand in the throne, he is a Saviour, equally, to all of the common faith. He is equitable. Titled as such, it is evidently a matter of his divinity. Thus, of his divine nature.

This text is not a matter of justifying righteousness. Nor should men greedily grasp at it in their desperate attempts to cling to a theory that is *nowhere expressed in scripture*.

Some may say that the word, God, conveys God's relationship to the Saviour, Jesus Christ. Others accept that the relationship is only with regard to the "us". I read it as the latter, for I understand Peter's emphasis to be on the word "righteousness", but even allowing the former, it would make no difference in the present argument.

This salutation regards the rightness of Divinity in being equitable regarding the measure of faith that has been allotted. And nobody can make it mean anything else. Even if they turn the page upside down, or view it from behind as mirror writing, it still means what it means.

This statement by Peter is *evidently* an expression of balance, equity, fairness and righteous dealings to all of the common faith, by God and by the Son of God. It is a matter of divine nature being reasonable, equitable and equally gracious to all, without any favour of a personal kind.

The flesh will attempt to grovel in flattery and will assume that it will be heard because of some personal leaning or some sentimental involvement; essentially, in fact, a hope of a weakness of character. The gospel is nothing to do with this kind of approach. God is righteous and will never be moved by such an attitude.

Nor does the gospel know anything whatsoever of the concocted notion that someone else - anyone else - can be recruited to do, on one's own behalf, what Adam was forbidden to do, on his own

behalf, in the beginning; that is, to construct a human righteousness. It is not possible. In the day that thou eatest thereof, thou shalt surely die.

And how can one eat for another ? This is nonsense. Apart from being repulsive.

If men want to find evidence for their unscriptural theory, I suggest they look outside of scripture for the material to do so. For they will not find it here, in Peter's words.

Here, all they will find is that those who, ceasing from their own works, and receiving, meekly, that common faith which is allotted to them, are regarded as "one of us" by God himself and by the only Saviour, Jesus Christ.

By faith they are in common with the very apostles chosen by Jesus Christ to minister the gospel of God concerning his Son, Jesus Christ.

By faith these share that which is common to the nature of the Deity. They have that which is common to God. They are "one of us". Born of water and born of the Spirit they are the sons of God. Redeemed by the kinsman-redeemer, they have been released from all who, previously, had claims of possession upon them. Thus dispossessed, they were secured by the Redeemer. Soon, those who are secured shall be redeemed utterly.

These, having been called to repent, have done so.

Having been told to behold the Lamb of God, they have done so, and, thus, have found themselves following Christ as he walks. Having heard the declaration of the righteousness of God - which was demonstrated in the execution of judgment at Golgotha - they have believed. Having so believed, they have received the gift of the Holy Spirit who witnesses with their spirit that they are the sons of God.

This Spirit within them is a pledge of a future inheritance. Thus, they become pilgrims and strangers, no more paying much regard at all for their present portion in this temporary state of affairs, called the world.

This Spirit within them remembers no more their past transgressions. Thus, neither do they, as the Spirit of Christ within them preoccupies them with that which is of Christ.

This Spirit is, also, the Spirit of the Father and these call upon him, saying, Abba, Father.

As to others who go about to establish a human righteousness for themselves, and who, with unutterable arrogance and grievous impertinence, think to recruit Another to do it for them, well, these I leave to fumble around in other literature than the Holy Bible for some evidence of their theories.

But I would far rather they join with us in the common faith. Amen.

B. Once, in another, eleventh, place, righteousness is mentioned in connection with Melchisedek, Hebrews 7:2. The righteousness spoken of is in figure and is associated with Majesty. In verse 3 the man in figure is said to be made like unto the Son of God. Therefore the righteousness is that of the Son of God, who was not so declared until after the resurrection.

It is the righteousness of one who is without father, without mother, without descent, having neither beginning of days nor end of life, who abideth a priest continually. Melchisedek was the figure of, and Christ is the reality of, a majestic dominion of righteousness. He rules, and righteousness is that which he rules over. Only the Son of God does this, as risen and ascended.

This place has nothing whatsoever to do with any human righteousness, did such a thing exist, on earth. Obviously.

C. There is one other, twelfth, place, I Corinthians 1:30, where righteousness is spoken of in connection with Christ Jesus. In this place, the literal rendering from the Englishman's Greek New Testament gives:

Of him [God] are ye in Christ Jesus who was made to us wisdom from God righteousness and sanctification and redemption.

Here, Christ Jesus is made something from God. He is made wisdom. From the background of the whole chapter, Paul is clearly saying this in the context of division in the church, preferences as to teacher and, thus, turning the gospel into a matter of debate and opinion according to the puffing up of the wisdom of this world, resulting in factions; a variety of leaders; opposing parties; and natural pride in learning and loyalty. In a nutshell, denominations.

Paul exposes the unspirituality of all of this; the lack of meekness, teachableness, and charity in it all. The answer is that God, himself, has made a wisdom. Rather than men concocting their own. This wisdom is Christ Jesus himself. And this "made" wisdom is evidently communicated to the saints. It is communicated in word, by preaching. The preaching of Christ - and thus the imbibing of Christ - is revealed by Paul to be threefold. Righteousness, sanctification and redemption.

There is nothing whatsoever in the text or the context regarding any human righteousness wrought, if that were possible, on earth. Nothing at all.

Because it doesn't exist, is why.

II. "The" Just

There are a number of references to Jesus Christ being just. Which is the same word as righteous for they both translate the same Greek adjective, *dikaios*, or the same Greek adverb, *dikaiws*, where it is justly or righteously.

The AV translators have used the expression “Just One” a number of times. This is not correct, in my opinion. Neither is it my opinion that the word “man” should be added on certain occasions, and, evidently, nor is it the opinion of the Englishman’s Greek New Testament literal rendering. This rendering has put the word “man” in brackets on those occasions when the AV has inserted it. For example, in Matthew 10:41 the AV has inserted the word “man” where there is no word for it in the Greek - it would be *anthropos* - and then has not, as they are supposed to, used italics.

The word *dikaos* and words like it, should be rendered simply righteous. Not “Just One”, not “righteous man”. It is what it says it is; and should be so stated. The righteous.

The very core of what we read in the beginning of Genesis, the whole revelation of the trees, is to do with righteousness and life. The gospel is the power of God unto salvation because therein is the righteousness of God revealed. Those who follow Jesus, truly, are to seek first - before thinking about what to eat or wear tomorrow - the kingdom of God and his righteousness. Then let such of us as do so take the proper care to understand what we are about. Let us notice what is there to be noticed in the word of God which is the only revelation of the truth on this very matter.

There are also, later, two references which show how Jesus Christ lived. That by which he lived. The way in which he lived. How he actually lived on earth.

First, we see the references to the Righteous or the Just.

1. Pilate was the Proconsul, an office which is not delegative but is representative; it is as though Caesar himself, the world ruler at the time, was present in person. And Pilate was set down on the judgment seat, Matthew 27:19. And his wife warned him, Have nothing to do with that **righteous** [literal]: for I have suffered many things this day in a dream because of him.

2. Pilate later washes his hands publicly saying, I am innocent of the blood of this **righteous** [literal]. On the judgment seat, as if it

were the Caesar.

The highest judicial authority possible on earth, at the time, in that locality, said this. Righteous is what he was called.

3. And what does he say, this Righteous ?

I can, he says, of mine own self, do nothing, John 5:30.

Not take of the knowledge of good and evil, that one may *do* the good ?

I can *do* nothing, he saith.

As I hear, I judge, John 5:30.

As one reads the law ? As one reads tables of stone - which cannot be read for they are hidden in a coffer ?

As I *hear*, he saith.

My judgment is **just**; because I seek not mine own will, John 5:30.

Is one's will not *imperative*, that one might *will* in order to do ?

I seek not *mine own* will, he saith.

But the will of the Father who sent me, John 5:30.

Not the will of the Creator who created one ?

The will of the *Father*, he saith.

This is how the Righteous lived on earth.

4. Peter tells the Jews, Acts 3:13, that they have denied him whom God glorified, His Son, Jesus. They denied him in the presence of Pilate when he was determined to let him go. They denied the Holy One and the Just, and they desired a murderer to be granted. They "killed" the Prince of Life. But God raised him from the dead. The expression, The Holy One is that of deity.

Holy and Righteous was the One whom they so mistreated.

The Just lived on earth. And died.

"Kill" is *apokteino*. *Kteinw* relates to a comb, a weaver's comb or a rake. Or, significantly, the hand with the fingers splayed open.

Apokteino is to condemn to death or to put to death. It does not, actually, insinuate the taking of the life. "Crucify" would be a better translation, in my view. No man took this man's life from him; he offered it up, himself. And he *gave up* the spirit.

5. In Acts 7:52, we read of Stephen telling the remaining Jews, who had not repented at Peter's preaching, that their fathers had persecuted and slain the prophets who foretold of the coming of the Just, whom they, themselves, had now betrayed and murdered.

Murdered, here is *phoneus*, the crime of homicide. It does not, necessarily, imply the successful taking of a life. One died in the course of what they did and they are culpable in law for their activity. But they did not actually take his life from him. He offered it, voluntarily.

The coming of the Just, indicates he was Just before he came. Even as the words, The Father sent the Son, indicate he was the Son prior to his coming into the world. His Justness is not dependent on his incarnation any more than is his Sonship.

As Son of God, he is equal with God in regard to his nature. His Justness, his righteousness, before he came, is that of his divine nature. It is an attribute of deity.

6. Ananias, a devout man according to the law, having a good report of all the Jews came to Paul the apostle, Acts 22:14, after his encounter on the road to Damascus with Jesus Christ personally and Ananias said, Brother Saul, receive thy sight.

Moreover, he said, the God of our fathers hath chosen thee that thou shouldest know his will, and see that **Righteous**, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of that thou hast seen and heard.

Before he came he was Just. On earth, he was just and accounted just by the highest possible judicial authority. Now, ascended, he

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is just, and he calls a blaspheming, persecuting pharisee to be his witness. A self confessed wretched man, now, shall witness to all men of the Righteous.

And how did this Righteous live on earth ?

Habbakuk, 2:4, shall tell us, first.
The just shall live by his faith.

And Paul shall add his witness, Romans 1:17.
The just shall live by faith.

And so shall the writer to the Hebrews, who tells us not whom he is for it is Christ himself who speaks to the Hebrews, the lost sheep of the house of Israel, Hebrews 10:38.
The just shall live by faith.

And so say I, Nigel.
De dikaïos ek pisteos zesetai. Romans 1:17 and Hebrews 10:38.
The just - out of his faith, shall *live*.

7. In Revelation 15:3, we read of seven angels having the seven last plagues.
Thus, the wrath of God is filled up.
A sea of glass mingles with fire.
They that have gotten the victory stand upon the sea, having the harps of God.
They sing the song of Moses; they sing the song of the Lamb.

The LORD, he is my strength and song,
And is become to me
All my salvation; he's my God,
He shall my song e'er be.

Song 3; Moses' Song; Songs of the Witnesses, Belmont.
Great and marvellous are thy works, Lord God Almighty.
Just and true are thy ways, thou King of saints.

The song of Moses.
The song of the Lamb.

King of Righteousness. King of Peace. King of saints.

The Righteous.
Who, out of his faith, shall live.

Amen.

8. In I John 2:1, Jesus Christ righteous is spoken of, in exactly those terms. *Iesoun Xriston dikaion* is the exact wording. There is no more reason to add the definite article “the” to one of the three words than to any other one of the three words. Greek is extremely generous with the definite article, even adding it, usually, in front of the word *Theos*, God. That John the apostle does not use it in this place is significant. There is no justification whatsoever to insert it in the English.

Here, Jesus Christ righteous is called a Paraclete. *Parakaleo* is to call for or to summon someone. The *paraclete* is the one called upon. Five times is the word Parakletos in scripture, four other times appearing as Comforter. Five is the number - see its use in Genesis; Benjamin, portions - which indicates that which sustains a pilgrim people in adverse circumstances.

That Jesus Christ is a paraclete with the Father is seen in a situation where one of the little children has sinned and one is needed to intercede on his behalf. Jesus Christ righteous is he who can approach the Father and mediate on behalf of the errant child.

Again, there is no hint or suggestion or implication that a human righteousness, wrought on earth, exists or is involved in this.

9. Paul expresses, II Timothy 4:8, in his last epistle, as he looks forward to his departure, his certainty that a crown of righteousness is laid up for him which the Lord will render to

him in that day, the righteous judge. The Lord will show himself righteous in rendering to Paul the crown that is, already, laid up. It would be unrighteous for him not to obtain it.

And Paul's certainty of receiving that which is proper is that the judge is a righteous judge.

In that the word righteous is applied here to the Lord, there is no possibility that this could mean that which is impossible, namely a human righteousness, wrought on earth by the means of the tree of knowledge of good and evil.

Nowhere in scripture is there any hint, any implication, any trace of a shadow of an illusion to the idea of a human righteousness being wrought, by legal means, by Jesus Christ.

The idea of human righteousness is human fiction.
Righteousness is a divine attribute. Humanity believes on God.

Out of the faith of Christ, was the righteousness of God revealed.
Romans 1:17.

Ek pistews - out of faith.

Through the faith of Jesus Christ was the righteousness of God manifested. Romans 3:22.

Dia pistews - through faith.

Thus the righteousness of God is towards all and upon all that believe. Romans 3:22.

Eis pantas kai epi pantas - unto all and upon all.

The righteousness of God is an attribute of divine nature. That is a fact. It is so. Then, the righteousness of God *is manifested*, after the Father sends the Son. Then - and only then - is the righteousness of God revealed to be what it is, after the sending of the Father and after the coming of the Son. By the will of the Father and the submission of the Son. Through the voluntary offering up of Jesus Christ and through the executed judgment of God upon his own Son.

Righteousness is an attribute of Deity. Within the Godhead, the person of the Father sends the Son. Thus the Son is revealed. The Son reveals the Father. The personal qualities of the Father and the Son are revealed in the gospel which declares the righteousness which was demonstrated at Golgotha. That righteousness is Divine in nature. It is the righteousness of God. Humanity believes; then righteousness of God is logicated.

Righteousness is demonstrated; then declared; then believed; then logicated. It is done so out of faith unto faith; through faith; unto and upon all that believe. This righteousness is the righteousness of God.

This demonstrated righteousness is that which is revealed in the gospel to faith. To those who believe God, that he is both just and a justifier, is this justifying righteousness logicated to them, for in that they believe, they are right to so believe. And God accounts that faith for rightness. Their faith realises what God reveals. To such believers, is the Holy Ghost given, freely. Then they have the witness within that they are justified before God and God reckons the righteousness of God to be upon them, by faith.

And how shall they live, afterwards, in whom the God, the Holy Spirit, dwells. *By the knowledge of good and evil* ? Nay. It shall not be so. Cursed is he that continueth not in all things that are written in the book of the law to do them. Curses rain down from Mount Ebal on all such. But take of that tree and death is the result. When the law comes, sin revives and I die. For by the law is the knowledge of sin. *And nothing else*. It is a schoolmaster to bring to Christ. *And nothing else* !

Nay, saith the Spirit. I will instruct thee and teach thee, Psalm 32.

The righteous - out of his *faith*, shall live. For God seeth faith and, logically, sees that as his own righteousness. Divine Righteousness. Which we are to seek before thinking about tomorrow's food supply. This is what the words of scripture say.

They cannot be made to say anything else. For them to say anything else, they must be wrestled into another form. Which leads to the destruction of the wrestler.

Better to yield than to wrestle. Better to receive, with meekness, the engrafted word, which is able to save our souls, I would say.

III. *The Garment*

Adam was naked. He knew it not. God never told him. God alone would provide for him.

And they gambled for his garment as they watched him there, hung crucified.

The garment woven without seam.

A single item, that could not be separated. It could only clothe One.

But it was woven. It has structure. Two parts. Warp and weave. One moves this way; Another moves in another dimension. The Two, in harmony, make a garment. And such weaving requires a third aspect; that which holds both dimensions as they interweave.

One awoke the sword against his fellow. Another offered up himself, through the eternal Spirit. Selah.

From the top to the bottom.

From the head to the feet.

In the hours of darkness, he hung there without the garment.

And in the tomb, a garment.

Separate from the napkin.

A head garment.

And a body garment.

And John saw. And what he saw caused him to believe.

He believed the provision. Selah.

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To the bride of the Lamb it is granted that she should be arrayed
in fine linen, white and clean.

One garment for one bride.

For fine linen is the righteousnesses of the saints.

And all are clothed with the same garment.

For all the just, every one of them, shall, each one, live by his
faith. Amen.

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Appendix Two

Here is copied the Westminster Confession's Section on what it calls the "Law of God". Whatever individual or group of individuals wrote this document, he or they seem not to have read the books of Moses called Genesis or Exodus, and not to have had access to the apostolic writings of Matthew, Mark, Luke, John, Paul, the writer to the Hebrews, James, Peter or Jude.

This is an appallingly ignorant piece of WC paper.
I would they would wipe themselves away who write, or teach, such things.

[Compare with Galatians 5:12 and the word, *apokophontai*, cut themselves off.]

"I. God gave to Adam a law, as a covenant of works, by which He **bound** him and all his posterity, to personal, entire, exact, and perpetual obedience, promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.

II. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai, in ten commandments, and written in two tables: the first four commandments containing **our duty** towards God; and the other six, our duty to man.

III. Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits; and partly, holding forth divers instructions of **moral duties**. All which ceremonial laws are now abrogated, under the New Testament.

IV. To them also, as a body politic, He gave sundry judicial laws,

which expired together with the State of that people; not obliging under any now, further than the general equity thereof may require.

V. The moral law does forever **bind all**, as well justified persons as others, to the obedience thereof;[8] and that, not only in regard of the matter contained in it, but also in respect of the authority of God the **Creator**, who gave it. Neither does Christ, in the Gospel, any way dissolve, but much strengthen this **obligation**.

VI. Although true believers *be not under the law*, as a covenant of works, to be thereby justified, or condemned; yet is it of great use to them, as well as to others; in that, as a rule of life informing them of the will of God, and their duty, it directs and **binds** them to walk accordingly; discovering also the sinful pollutions of their nature, hearts and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin, together with a clearer sight of the need they have of Christ, and the perfection of His obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin: and the **threatenings** of it serve to show what even their sins deserve; and what afflictions, in this life, they may expect for them, *although freed from the curse thereof* threatened in the law. The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof: *although not as due to them* by the law as a covenant of works. So as, a man's doing good, and refraining from evil, because the law encourages to the one and deters from the other, is no evidence of his being under the law: and not under grace.

VII. Neither are the forementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it; the Spirit of Christ subduing and enabling the will of man to do that freely, and cheerfully, which the will of God, revealed in the law, requires to be done."

Also from Belmont Publications :

The Beginning of the Gospel - covers the necessity of the baptism of repentance in every one who would behold the Lamb of God which taketh away the sin of the world.

Righteousness - opens up the word which characterizes the Gospel of God concerning his Son Jesus Christ, as it is used in the Hebrew and Greek scriptures.

Redemption and Restoration - is a book which logically deals with two important aspects of the doctrine of Christ to clarify what has been previously clouded by imprecision.

The Glory of the Lord - is the progressive revelation of the glory of the Lord from antiquity to the Apostolic word.

The Everlasting Testament - also covers the unfolding truth from the law, the prophets and the apostles in order to show forth the true purposes of God in his Son, Jesus Christ.

Nailed to the Cross - contains a forthright presentation of the real reason why the words “the cross” in Colossians 2:14 have been mistranslated.

The Burden of Sins - examines a part of the preaching of Christ which has been largely assumed rather than studied.

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