

Appendix 1
Names and Titles of Elohim
transliterated and part-transliterated
(revised from First Edition to include New Covenant Writings)



Rich, profound and glorious are the manifold names and titles of the one true Elohim in the Old Testament Hebrew and Aramaic, and in the New Testament Greek (with its numerous Hebraisms, derived from Hebrew or Aramaic texts), either revealed by the Angel of Elohim, or ascribed as titles and epithets to Him by the prophets and apostles, particularly Isaiah. All these distinguish Him from other, false deities. They express fathomless essences of His omnipotence, love, mercy, separateness.

Unfortunately, popular translations have only managed most of these names and titles as “God”, “Lord”, or “Lord God”, obscuring revelation about who God is. In order to convey the richness of the variety of names and titles for God ascribed by the prophets, I consider it good that many of them might be *transliterated* – rather than *translated* – from the Hebrew. I have, in general, and where I’ve deemed it reasonable, *transliterated* as much as I consider reasonable so that sense is still maintained for readers unfamiliar with the Hebrew forms. I have not always fully transliterated phrases as at times that might cause more puzzlement than it might bring enlightenment. Many occurrences are footnoted.

Dr EW Bullinger, a man much concerned with accurate translation (see his *Companion Bible* margin notes, and his footnote 3 on p. ix), made the following statement: ‘[A]ll the Divine Names and Titles should have been preserved in their original forms in translating the Bible into any language. They should have been *transferred* (with explanations) instead of being *translated*. No one word in any language can ever explain all that is contained and implied in the Hebrew original’ (*The Book of Job*, p. xi). In that book (pp. x-xi; see also his book *The Divine Names and Titles*), Dr Bullinger provided these definitions: “**ELOHIM** is God, as the *Creator*, carrying out His *will*; God, standing in the relation of Creator to His creatures. **EL** is God, as the *Omnipotent*. The Creator showing His power in carrying out His *work*. “The Almighty” would have been, perhaps, the most appropriate rendering, had not this word been, in the KJV, appropriated as the rendering of “Shaddai”. **ELOAH** is the God Who is to be *worshipped* and *reverenced*, the living God, in contrast with all idols and false gods. **ADONAI** is God as *the Ruler* in the Earth; and this in relation to the whole Earth, rather than as limited to His own People. It is ... distinguished from Jehovah. **JEHOVAH**¹ is *the Eternal God*, “Who is, and was, and is to come.” The self-existent God, Who stands in *Covenant* relation to His own People. **SHADDAI** is God as *All-Bountiful*. The giver of every good gift; the fountain of all Divine help; and the supplier of all human need. Not merely Almighty as regards His power, but All-Bountiful as regards His resources.” The following table lists the first (and other, but not all) occurrences of Hebrew and Aramaic names, titles and epithets of God, *transliterated* or *part-transliterated*:

<u>Names and titles</u> <u>transliterated or part transliterated</u>	<u>First occurrences</u> <u>and some other</u> <u>occurrences</u>	<u>suggested English equivalent translations</u>
Abba.....	John 3\35, Mat. 5\16.....	Father
Abba Elohim.....	John 6\27.....	Father God
Abba Shamayim.....	Mat.6\14, 6\26, 6\32, 15\13.....	Father, the Exalted / Heavenly One
Abba, Elyon Shamayim.....	Mat. 18\35.....	Father, the Most Exalted / Heavenly One
Abba, oh Abba.....	Mark 14\36, Rom. 8\15, Gal. 4\6.....	Father, oh Father
Adon.....	Hos. 12\14, Psalm 114\7, 135\5, 147\5, Neh. 3\5, 8\10.....	Lord
Adonai ²	Gen.18\3, 18\27-32, Ex. 4\10, Luke 2\29, Acts 4\24, Rev. 6\10.....	my Lord
Adonai Elohim Sabaoth.....	Isaiah 28\22.....	Lord God of Hosts
Adonai ha Adonim.....	Deut. 10\17, Psalm 136\3, 1 Tim. 6\15.....	Lord of Lords
Adonai my Elohim.....	Psalm 86\12.....	Lord my God

A. JEHOVAH: The Hebrew alphabet has no letter j. יהוה is better written as ‘Yahweh’.

B. ‘Adon’ missing in Wigram (entry 113) at Mal. 1\12 & Psalm 30\8. ‘Adonai’ missing in Wigram (entry 136) at Psalm 90\17

Adonai our Elohim.....	Psalm 90\17.....	Lord our God
Adonai ha Adonim.....	Deut. 10\17, Psalm 136\3, 1 Tim. 6\15.....	Lord of Lords
Adon ha Eretz.....	Rev. 11\4.....	Lord of the Earth
Adon of all the Earth.....	Josh. 3\11, 3\13, Mic. 4\13, Zech. 4\14, 6\5, Psalm 97\5....	Lord of all the Earth
Adon Yahweh.....	Ex. 23\17, 34\23, Deut. 3\24, 9\26.....	Lord, He Will Be
Adonai Yahweh.....	Gen. 15\2, Judg. 6\22, Isaiah 30\15, Acts 4\24.....	my Lord, He Will Be
Adonai Yahweh, ha Qadowsh of Israel.....	Isaiah 30\15.....	Lord God, the Holy One of Israel
Adonai Yahweh Sabaioth.....	Isaiah 3\15, 10\23, 10\24, 22\12, 22\15.....	my Lord, the Lord of Hosts
Adon of Adonim.....	Deut. 10\17, Psalm 136\3.....	Lord of Lords
Adon Yahweh, Elohim of Israel.....	Ex. 34\23.....	Lord God, God of Israel
Ani Reeshown af ani Acharown.....	Isaiah 48\12.....	I am the First and I am surely the Last
Ani Reeshown va-ani Acharown.....	Isaiah 44\6.....	I am the First and I am the Last
Ani, Yahweh, Reeshown ve-et Acharowneem.....	Isaiah 41\4, 48\12.....	I am the Lord, the First and also the Last
Atiyq Yomeen.....	Dan. 7\9, 7\13.....	the Ancient of Days
Aveer of Israel.....	Isaiah 1\24.....	Mighty One of Israel
Avi (Abba).....	Psalm 89\26.....	my Father
Baali.....	Hosea 2\16.....	My Lord
Bahrah Shamayim.....	Isaiah 45\18.....	Creator of the Heavens
Bahrach.....	Mark 14\61.....	the Blessed / Exalted One
Bahrah Ketzot ha Aretz.....	Isaiah 40\28.....	Creator of the Ends of the Earth
Bahrah of Israel, your King.....	Isaiah 43\15.....	Creator of Israel, your King
Chay Adonai Yahweh.....	Jer. 44\26.....	my Lord, the Lord Lives
Chay El.....	Josh. 3\10, Hos. 1\10, Psalm 42\2.....	the Living God
Chay Elah.....	Dan. 6\20, 6\26.....	Living God
Chay Elohim.....	Deut. 5\26, 2 Kings 19\16, Isaiah 37\17, Mat. 16\16.....	the Living God
Chay Yahweh.....	Judg. 8\19, Jer. 4\2, 5\2, 12\16, Hos. 4\15....	the Lord Lives
Chayyim Elohim.....	Jer. 10\10, 23\36.....	Living God
Cheleq Jacob.....	Jer. 10\16, 51\19.....	the Portion of Jacob
Eben of Israel.....	Gen. 49\24.....	Stone of Israel
Echad.....	Job 31\15.....	(the) One
Ehyeh.....	Ex. 3\12, 3\14, 4\12, Hos. 1\9.....	I Will Be
Ehyeh Asher Ehyeh.....	Ex. 3\14.....	I Will Be Who I Will Be
El.....	Gen. 35\1, Ex. 15\2.....	Almighty God
Elah.....	Dan. 2\11, 2\20.....	God
Elah Elaheen.....	Dan. 2\47.....	God of Gods
Elaheen Qadiysh.....	Dan. 4\8, 4\9, 4\18, 5\11.....	Most Holy God
Elah Illay.....	Dan. 3\26, 4\2, 5\18, 5\21.....	Most High God
Elah of Israel.....	Ezra 5\1.....	God of Israel
Elah of Jerusalem.....	Ezra 7\19.....	God of Jerusalem
Elah Rab.....	Dan. 2\45, Ezra 5\8.....	Great God
Elah Shamayin.....	Dan. 2\18, 2\19, 2\37, 2\44, Ezra 6\10.....	God of the Heavens
Elah Shamayin ve Arah.....	Ezra 5\11.....	God of the Heavens and Earth
El Elim.....	Dan. 11\36.....	God of Gods
El, Elohim of Israel.....	Gen. 33\20.....	God, the God of Israel
El Elyon.....	Gen. 14\18-20.....	God Most High
El Gibbor.....	Isaiah 10\21.....	Mighty God
El, ha Gahdowl Gibbor, Yahweh Sabaioth....	Jer. 32\18.....	the Great, the Mighty God, the Lord of Hosts
El ha Kabowd.....	Psalm 29\3.....	God of Glory
El, ha Qadowsh.....	Isaiah 5\16.....	God Who is Set Apart (Holy)
Eli.....	Psalm 22\1, 89\26.....	My God
Eloah.....	Deut. 32\15-16, Hab. 3\3, Prov. 30\5, Job 3\4, 3\23.....	God
El of Bethel.....	Gen. 31\13.....	God of Bethel
Eloah of Jacob.....	Psalm 114\7.....	God of Jacob
El of Jacob.....	Psalm 146\5.....	God of Jacob
El of Jeshurun.....	Deut. 33\26.....	God of Jeshurun
El of your father.....	Gen. 49\25.....	God of your father
Elohim.....	Gen. 1\1.....	God
Elohim ha Abba.....	Gal. 1\1, 2 Peter 1\17.....	God the Father
Elohim ha Elohim.....	Deut. 10\17, Psalm 136\2.....	God of Gods
Elohim ha Eretz.....	Gen. 24\3.....	God of the Earth
Elohim.....	Gen. 1\1.....	God
Elohim Elyon.....	Psalm 57\2, Mark 5\7, Acts 16\17, Heb. 7\1.....	God Most High
Elohim my Yahshah.....	Luke 1\47.....	God my Saviour
Elohim of Amen.....	Isaiah 65\16.....	God of Amen (or, of Truth, or Faithfulness)
Elohim of Israel.....	Ex. 24\10, Jer. 7\21, 16\9, Ezek. 9\3.....	God of Israel
Elohim of Jacob.....	Isaiah 2\3, Psalm 20\1, 46\7.....	God of Jacob
Elohim of the Hebrews.....	Ex. 5\3.....	God of the Hebrews

Elohim of Shalom.....	Rom. 15\33, 16\20, Phil. 4\9, 2 Thes. 5\23, Heb. 13\20...	God of Peace
Elohim of the whole Earth.....	Isaiah 54\5.....	God of the whole Earth
Elohim of your father, Elohim of Abraham...	Gen. 31\42, 31\53, Ex. 3\6, 3\15-16.....	God of your father, God of Abraham
Elohim of Isaac, and Elohim of Jacob.....	Ex. 3\6.....	God of Isaac, and God of Jacob
Elohim of your fathers.....	Ex. 3\13.....	God of your fathers
Elohim Olam, Yahweh.....	Isaiah 40\28.....	God Age-Enduring / Eonian, Lord
Elohim Qedem.....	Deut. 33\27.....	God of Old
Elohim Sabaioth.....	Psalms 80\7, 80\14.....	God of Hosts
Elohim Sabaioth, Elohim of Israel.....	Jer. 38\17.....	God of Hosts, the God of Israel
Elohim Shaddai.....	Rev. 16\14, 19\6, 21\22.....	God Almighty
Elohim Shamayim.....	Neh. 1\4, Rev. 11\13, 16\11.....	God of the Heavens
Elohim, Yahweh Sabaioth.....	Jer. 51\5.....	God, the Lord of Hosts
El Roi.....	Gen. 16\13.....	God of the Vision
El Shaddai.....	Gen. 17\1, 35\11, 43\14, 48\3, 49\25.....	Almighty God, the Most Powerful
El Yahweh.....	Isaiah 42\5.....	God the Lord
Elyon.....	Num. 24\16, Isaiah 14\14.....	the Most High
Elyon Elohim.....	Psalms 78\56.....	Most High God
Elyonin.....	Dan. 7\18, 7\22, 7\25, 7\27.....	Most High
Eyahluth.....	Psalms 22\19.....	Strength
Gohwel.....	Isaiah 41\14, 43\14, 60\16, 63\16.....	your Redeemer, the Mighty One of Jacob
ha Abba.....	Deut. 32\6, Mat. 11\27.....	the Father
ha Adon.....	Mal. 3\1.....	the Lord
ha Adon, Yahweh Sabaioth.....	Isaiah 1\24, 3\1, 10\16, 10\33, 19\4.....	the Lord, the Lord of Hosts
ha Aveer of Jacob.....	Gen. 49\24, Isaiah 49\26.....	the Mighty One of Jacob
ha Dahvar Elohim.....	Rev. 19\13.....	the Oracle / Word of God
Hadar Elyon.....	Heb. 1\3.....	the Majesty on High
ha Elohim.....	Deut. 4\35.....	the [true] God
ha Elohim Yahweh.....	1 Chr. 13\6.....	God the Lord
ha Melek of Israel.....	John 12\13.....	the King of Israel
ha Melek of the nations.....	Rev. 15\3, Zech 14\9.....	the King of the nations
ha Shamayim.....	Luke 6\23, 15\18, 15\21, John 3\13, 3\27.....	Heavenly / Exalted One
ha Shamayin.....	Dan. 4\26.....	the Exalted One
ha Shem.....	Lev. 24\11, 24\16.....	the Name
ha Tsuwr.....	Deut. 32\4, 32\15, 32\18, 32\30, 32\31, Psalm 61\2.....	the Rock
Illay.....	Dan. 4\17, 4\24, 4\25, 4\32, 4\34, 7\25.....	the Most High
Ishi.....	Hosea 2\16.....	My Husband
Kahvohd Hadar.....	2 Peter 1\17.....	the Glorious Majesty
Mahreh Melekin.....	Dan. 2\47.....	Lord of Kings
Mahreh Shamayin.....	Dan. 5\23.....	Lord of the Heavens
Mawshal.....	Psalms 22\28.....	Sovereign Ruler
Melek ha Kabowd.....	Psalms 24\7-10.....	King of Glory
Melek Melekim.....	1 Tim. 6\15, Rev. 19\16.....	King of Kings
Melek of Israel, Yahweh.....	Zeph. 3\15.....	the King of Israel, the Lord
Melek of Jacob.....	Isaiah 41\21.....	the King of Jacob
Melek Olam.....	Jer. 10\10.....	Eonian King (or King of the Age / Eon)
Melek Olamim.....	1 Tim. 1\17.....	King of the Ages / Eons
Melek Shamayin.....	Dan. 4\37.....	King of the Heavens
Melek, Yahweh Sabaioth.....	Zech. 14\16-17.....	King, Lord of Hosts
Mikveh Israel.....	Jer. 14\8, 17\13, Acts 28\20.....	the Hope of Israel
my Adon.....	Psalms 30\8.....	my Sovereign
Netsach of Israel.....	1 Sam. 15\29.....	Strength of Israel
Owr of Israel.....	Isaiah 10\17.....	Light of Israel
Pachad of Isaac.....	Gen. 31\42.....	Fear of Isaac
Qadowsh.....	Isaiah 10\17, 49\7.....	Set Apart (Holy) One
Qadowsh of Israel.....	2 Kings 19\22, Isaiah 1\4, 5\19, 5\24.....	Set Apart (Holy) One of Israel
Qadowsh of Jacob.....	Isaiah 29\23.....	the Holy One of Jacob
Qanna.....	Ex. 34\14.....	Jealous
Ra'ah.....	Gen. 49\24.....	Shepherd
Rab Melek.....	Psalms 48\2, Mat. 5\35.....	the Mighty King
Ruwm ve Nahsah.....	Isaiah 57\15.....	High and Exalted One
Shaddai.....	Num. 24\4, 24\16, Psalm 91\1, Job 5\17.....	Most Powerful
Shaddai Elohim.....	Titus 2\13, Rev. 19\17.....	the Mighty God
the awesome El.....	Deut. 10\17.....	the awesome God
the Fear of his Father Isaac.....	Gen. 31\53.....	[not transliterated]
Tsuwr.....	Hab. 1\12.....	my Rock
Tsuwr of Israel.....	Isaiah 30\29, Psalm 19\14.....	Rock of Israel
Tsuwr of my salvation.....	Psalms 89\26, 95\1.....	Rock of my salvation

Yah.....	Ex .15\2.....	(the) Lord [occurs 49 times; shortening of ‘Yahweh’]
Yah Elohim.....	Psalms 68\18.....	(the) Lord God
Yahweh.....	Gen. 4\1, Ex. 6\3.....	the Lord (He Will Be) [occurs 6,829 times]
Yah Yahweh.....	Isaiah 12\2.....	the Lord, the Lord
Yahweh Adonai.....	Psalms 68\20.....	the Lord, Sovereign
Yahweh Elohim.....	Gen. 2\4-7.....	the Lord God
Yahweh Elohim of Israel.....	Ex. 5\1, Judg. 7\13, 7\20, Isaiah 17\6, Jer. 25\15.....	the Lord God of Israel
Yahweh Elohim of our fathers.....	Deut. 26\7, Ezra 7\27.....	the Lord God of our fathers
Yahweh Elohim of the Hebrews.....	Ex. 3\18, 7\16, 9\1, 9\13, 10\3.....	the Lord God of the Hebrews
Yahweh Elohim of your fathers, Elohim.....	Ex. 3\15, 3\16.....	the Lord God of your fathers, God ...
Yahweh Elohim Sabaoth.....	2 Sam. 5\10, Jer. 5\14, 15\16.....	the Lord, the God of Hosts
Yahweh Elohim Sabaoth, Elohim of Israel.....	Jer. 35\17.....	the Lord God of Hosts, God of Israel
Yahweh Elohim Shaddai.....	Rev. 4\8, 11\17, 15\3, 16\7.....	the Lord God Almighty
Yahweh Elohim Shamayim.....	Gen. 24\3, 24\6, Ezra 1\2.....	Lord God of the Heavens
Yahweh Elohim Shamayim, ha El Gadowl.....	Neh. 1\5.....	Lord God of the Heavens, the Great and Awesome God
Yahweh, El Elyon.....	Gen. 14\22.....	the Lord, God Most High
Yahweh, El Olam.....	Gen. 21\33.....	the Lord God of the Eon
Yahweh Elyon.....	Psalms 7\17, 47\2, 97\9.....	the Lord Most High
Yahweh is ha Elohim.....	Deut. 4\35, 39.....	the Lord is the [true] God
Yahweh ha Gadowl Elohim.....	Neh. 8\6.....	the Lord, the Great God
Yahweh, ha Qadowsh.....	Ezek. 39\7.....	the Lord, the Set Apart (Holy) One
Yahweh ha Shahphat.....	Judg. 11\27.....	the Lord the Judge
Yahweh, Melek of Israel.....	Isaiah 44\6, John 12\13.....	the Lord, King of Israel
Yahweh my Elohim, my Qadowsh.....	Hab. 1\12.....	Lord, my God, my Set Apart (Holy) One
Yahweh Nissi.....	Ex. 17\15.....	the Lord is my Banner
Yahweh our Adon.....	Psalms 8\1, 8\9, Neh. 10\29.....	Lord our Sovereign
Yahweh, Qadowsh of Israel, and its Maker.....	Isaiah 45\11.....	the Lord, the Holy One of Israel, and its Maker
Yahweh Ropheka.....	Ex. 15\26.....	the Lord Who Heals you
Yahweh Sabaoth.....	1 Sam. 1\3, 2 Sam. 7\18-19.....	Lord of Hosts
Yahweh Sabaoth, Elohim of Israel.....	Isaiah 21\10, Jer. 16\9, 46\25.....	Lord of Hosts, God of Israel
Yahweh Sabaoth our Elohim.....	Jer. 23\36.....	the Lord of Hosts our God
Yahweh Shaddai.....	2 Cor. 6\18.....	the Lord Almighty
Yahweh Shamayim ve ha Eretz.....	Mat. 11\25, Acts 17\24.....	Lord of Heaven and Earth
Yahweh, ha Redeemer of Israel, its Qadowsh.....	Isaiah 49\7.....	the Lord, the Redeemer of Israel, His Holy One
Yahweh your Elohim.....	Ex. 6\7, Deut. 10\17.....	the Lord your God
Yahweh your Elohim of Israel.....	Joshua 9\18-19.....	the Lord God of Israel
Yahweh ... your Elohim, Qadowsh of Israel.....	Isaiah 43\3.....	the Lord ... your God, the Holy One of Israel
Yahweh your Yahshah.....	Isaiah 60\16.....	the Lord your Saviour
Yahweh, your Kinsman Redeemer.....	Isaiah 43\14.....	the Lord, your Kinsman Redeemer
Yahweh, your Qadowsh, Boreh of Israel.....	Isaiah 43\15.....	Lord, your Set Apart (Holy) One, Creator of Israel
Yahweh, your Redeemer, ha Qadowsh of Israel.....	Isaiah 48\17.....	the Lord, your Redeemer, the Set Apart (Holy) One of Israel
Yahweh Zidkenu.....	Jer. 23\6, 33\16.....	the Lord our Righteousness
Yahshah.....	2 Sam. 22\3, Isaiah 43\3, 43\11, 45\15, Luke 1\47.....	Saviour
Yashar.....	Isaiah 26\7.....	Righteous One

~ * * ~

Appendix 2

The Divine Order of the Books

(revised from First Edition of KTK)



We know from words of Jesus the divine order of the Hebrew Old Covenant writings: **“the Law of Moses, and the Prophets, and the Psalms”** (Luke 24\44). This specific statement describes the divinely-established arrangement of the Hebrew books in three structural divisions. Jesus also spoke of **“Abel to ... Zechariah”** (Matthew 23\35); that is, from the time of Abel in Genesis 4\2 to the time of Zechariah in 2 Chronicles 35\8, the last Hebrew book. This structure Christ described is confirmed in any Hebrew Bible. The correct

order makes finding books in the Old Covenant writings easy because it is in three logical sections, whereas the current disarrangement in English translations is wrong, illogical, and unhelpful, creating an annoying mess of the divine structure.

There is no such internal statement describing the divinely-established order of the Greek books of the New Covenant writings. However, for those who have ears to hear, there is an order which displays the signature of divine design. The beautiful divine order is reflected in the majority of New Testament manuscripts. The so-called “Church Fathers” followed it.

The Robinson-Pierpont Greek text, on which KTK is based, reflects this order. Robinson and Pierpont comment on this ordering: “Individual manuscripts present the New Testament books in various arrangements; nevertheless, a particular Greek “canonical order” seems to have been popular during early transmissional history. This order is partially evidenced within various early papyri and manuscripts, and occurs in the fourth-century Festal Letter of Athanasius (AD 367) and the list of canonical books attributed to the Laodicean Council (AD 360/363) ... The individual books within each category follow the familiar order ... [William HP] Hatch shows that this order is found among early and geographically diverse Greek manuscripts, fathers, and versions, and was retained among some manuscripts over many centuries” (Robinson and Pierpont, pp. xvi-xvii, and footnote).

Unfortunately, some apostates along the way, Latin Vulgate era, altered the divine arrangements, disobedient to the heavenly vision, so we have been seduced into not even questioning the orders – let alone the inclusions – in English Bibles.

The *internally divine-set order* of the Old Covenant Hebrew books is this grouping of three: **1. “The Law of Moses”**: Genesis, Exodus, Leviticus, Numbers, Deuteronomy; **2. “The Prophets”**: Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; **3. “The Psalms”**: Psalms, Proverbs, Job, Ruth, Lamentations, Ecclesiastes, Daniel, Ezra, Nehemiah, 1 & 2 Chronicles.

Happily, the New Covenant Greek books also have an *internally divine-set order* of a grouping of three. The 5 books of the Gospels and Acts, a new Pentateuch, – like “five smooth stones out of the brook” to strike the stupid brow of Goliath (1 Samuel 17\40); but for the wise 5 is also the number of “grace” (see Bullinger, *Number in Scripture*) – stand between the two groupings of three either side of it.

In the divine arrangement, the individual books follow the familiar *groupings*. However, the *order* within the groupings in their text is not the same: **1. Four Gospels and Acts**: Matthew, Mark, Luke, John, Acts of the Apostles; **2. Other apostles’ 7 letters**: Jacob (James), 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Judah (Jude); **3. Paul’s 14 letters**: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, Hebrews, 1 Timothy, 2 Timothy, Titus, Philemon; **4. Revelation**.

The structural overview in the following chart exhibits divine patterns. The other apostles were “apostles before [Paul]” (Galatians 1\17), appointed to “the circumcision”, that is, the house of Judah (Galatians 2\7-9), harmonising with the word going out to “the Judahite first” (Galatians 2\7, Romans 1\16, 2\9-10). It came from apostles who themselves were “Judahites by nature” (Galatians 2\15). The letters of Paul following the other apostles’ letters harmonises with Paul’s saying he, with others, were to go “to the nations” (Galatians 2\8-9). The word having gone to “the Judahite first”, Paul then turned to the nations (Acts 28\28, Romans 1\16). This is described by Paul as “then to the Greek”, the “uncircumcision”, the uncircumcised dispersion of the house of Israel (Romans 1\16, 2\9-10, Ephesians 2\11, John 7\35, 12\20).

As William Petri puts it in his Preface: “Yahweh Elohim did not intend it to be the other way round, with Paul being placed ahead of James, Peter and John” (p. xv).



Paul’s having been called as an apostle after the others (Galatians 1\17), it is fitting that his letters follow theirs. The letter to Hebrews stands between 2 Thessalonians and 1 Timothy,

separating Paul's local Ekklesia letters from those to individuals. There is also, in the divine arrangement, divine patterning concerning numbers. The Hebrew books total 37 (a divine patterning number, a primary; see Appendix 7); and the Greek total 27 books (3x3x3), 3 a number of *divine perfection* and *completeness*. The total of books numbers 64 (8x8). The total of books, also the divisions, either side of the Gospels and Acts numbers 22 (representing the 22 characters of the Hebrew alphabet). The divisions either side of Luke – declaring “peace on Earth” (Luke 2\14) – number 24 (representing the 24 characters of the Greek alphabet). All the divisions number 49 (7x 7). Coincidence? All this is a delight, though of little surprise, to those who understand the Creator, He Who has been pleased to leave His dazzling signature in everything everywhere.

~ ** ~

The following chart is my revision of, and wholly inspired by, “Diagram: the Symmetry of the Bible”, by Gary E Arvidson, on the website of Ernst L Martin, <https://www.askelm.com/restoring/index.asp>. With written permission.

Concerning DIVINE SIGNATURE in ORDERING of Inspired Writings of the Prophets, Scribes, and Apostles of the one true Elohim
 ~ according to early manuscripts, Matthew 23\35 (Abel to Zechariah), and Luke 24\44, “the Law of Moses, and the Prophets, and the Psalms”

3	STRUCTURAL	VOLUMES	Jesus, Yahweh's Anointed	3	STRUCTURAL	VOLUMES
Creation. Moses. Covenant. Law 1st PENTATEUCH	Judges, Kings, Prophets. State. Judah & Israel in Enmity. Covenant broken	Psalms & Writings. Personal & State	Prophet, Priest, King. New Covenant 2nd PENTATEUCH	First Apostles “apostles before [Paul]”, “pillars” (Gal. 1\17, 2\9)	Apostle Paul “called apostle” (Rom. 1\1). Personal & State. Judah & Israel reconciled	State. Apocalypse. Unveiling
<i>Origins. Enmity</i> 1. Genesis <i>Escape. Law.</i> <i>Exaltation of sons of Israel. Priesthood</i> 2. Exodus 3. Leviticus <i>Numbering 12 Tribes of sons of Israel</i> 4. Numbers <i>Restatement of Law</i> 5. Deuteronomy ~Law written on tablets <i>Aleph, first letter Hebrew alphabet, Alpha, first of Greek</i>	<i>Transition from Moses</i> 1. Joshua <i>Judges over Israel</i> 2. Judges <i>Propbet (2 books)</i> 3. Samuel <i>Kings over Israel</i> 4. Kings (2 books) <i>Major prophets (3 books)</i> 5. Isaiah, Jeremiah, Ezekiel <i>Minor prophets (12 books)</i> 6. Hosea, Joel, Amos, Obad., Jonah, Micah, Nah., Hab., Zeph., Hag., Zech., Mal. ~Israel divorced, declared unclean (Jer. 3\8, Hos. 1\6-11, Isaiah 56\8-9)	<i>Meditations, propbey, wisdom, narratives (11 books)</i> 1. Psalms 2. Proverbs 3. Job 4. Ruth 5. Lamentations 6. Ecclesiastes 7. Daniel 8. Ezra 9. Nehemiah 10. 1 Chronicles 11. 2 Chronicles <i>Taw, last letter Hebrew alphabet</i>	<i>Jesus the Messiah on Earth (4 books)</i> 1. Matthew 2. Mark 3. Luke 4. John <i>Jesus the Messiah in Heaven</i> 5. Acts of the Apostles  ~Law written on hearts ~Israel declared clean (Acts 10\12-15, Isaiah 56\8-9, Psalm 147\2) <i>Omega, last letter Greek alphabet</i>	<i>To the Ekklesia & individuals (7 letters)</i> 1. Jacob (James) 2. 1 Peter 3. 2 Peter 4. 1 John 5. 2 John 6. 3 John 7. Judah (Jude) ~“they to the circumcision [Judah] ...” Gal. 2\7-9 ~“the Judabite first...” Rom. 1\16, 2\9-10	<i>To Ekklesia groups (9 letters)</i> Rom., 1 Cor., 2 Cor., Gal., Eph., Phil., Col., 1 Thes., 2 Thes. <i>Better Covenant expounded (1)</i> <i>To 4 individuals (4 letters)</i> 1 Tim., 2 Tim., Titus, Phmn. ~“foundation of apostles and prophets, Jesus Christ the foundation cornerstone” (Eph. 2\20); “two sticks” of Judah & Israel reconciled in “one Body”, “made both one” (Eph. 2\14-16, 2 Sam. 3\1, Isaiah 9\21, Ezek. 37\16-20, Zech. 11\14) ~“...and we to the nations [uncircumcision]” (Gal. 2\9) ~“...then to the Greek [the dispersion]” (Rom. 1\16, 2\9-10, John 7\35, 12\20)	<i>Prophecy. Final war. Victory. Judgement. Reconciling. Exaltation of sons of Israel (21\12)</i> Revelation (book of sevens)  cjs, June 2022
5 divisions 5 books	6 divisions 21 books	11 divisions 11 books = 37 Hebrew	5 divisions 5 books	7 divisions 7 books	14 divisions 14 books = 27 Greek	+1. = 49 (7x7) +1. = 64 (8x8)
<p><i>Aleph</i> א ← [22 divisions] → <i>Taw</i> ט</p> <p><i>Alpha</i> Α ← [24 divisions] → <i>Omega</i> Ω</p> <p align="center">5 divisions <i>Aleph</i> א ← [22 divisions] → <i>Taw</i> ט</p> <p align="center"><i>Alpha</i> Α ← [24 divisions] → <i>Omega</i> Ω Luke “peace on Earth” <i>Alpha</i> Α ← [24 divisions] → <i>Omega</i> Ω</p>						

Appendix 3
 The Development of the Elohim-authorized Books
 translated into English
 from the Hebrew Masoretic Text
 and
 the Greek Byzantine Majority Texts



The Anglo-Saxons began the first English translations, made only in parts. John Wycliffe (1320-1384) and William Tyndale (?-1536) made complete translations, and were murdered for their work. Since Wycliffe's first complete English translation, 636 years ago, there have been over 150 English versions. *The Concordant Version*, by AE Knoch (1926), commendably has "eonian life" and "ecclesia"; it understood Romans 9\3; it had a fair go at John 1\1; it almost got John 11\26 right; but it is based on deplete manuscripts; has traditional errors; its John 17\5 is ungrammatical; it is archaic; it mixes tenses; and has curiosities ("log of life"; "flying creatures") and numerous other problems. One million copies of the *Revised Standard Version* (based on a non-Byzantine text) are said to have been sold on the first day of its publication on the 30th of September 1952. Since that version, over 90 English versions have been made, many of them no more than paraphrases based on deplete manuscripts.

The Law and Prophets and Psalms, Genesis to 2 Chronicles,
 written in Hebrew and Aramaic
 by the Elohim-authorized prophets and scribes,
 starting with Moses (probably about 1400 BC),
 probably completed by about 500 BC;
 preserved in Hebrew Masoretic Scrolls



The Gospel Accounts and the Letters and Revelation
 written in Greek
 by the Elohim-authorized apostles,
 probably completed by about 68 AD;
 preserved in Greek Majority (Byzantine) texts

 ■ [- Latin Vulgate, principally Jerome,
 c. 390 AD]



Early English (Anglo-Saxon) versions:
 Caedmon's Paraphrase (7th century);
 Aldhelm, Abbot of Malmesbury, translation of Psalms (8th century);
 Egbert (?-766), translation of Gospels (8th century);
 Bede, an Abbot, translation of Gospel of John (735);
 King Alfred the Great's Psalms (9th century);
 Aldred, The Lindisfarne Gospels (10th century);
 Aelfric, sections of the Hebrew Books (10th century)
 The Wessex Gospels, also known as West Saxon Gospels (c990)



Wycliffe Bible (John Wycliffe, 1380, revised & completed 1384, 1388-90);
 translated from the Latin Vulgate,
 the first full *hand-written* English manuscripts;
 Wycliffe was declared a "heretic" and his writings banned;
 died of a stroke 1384; in 1428 Pope Martin V commanded Wycliffe's body
 to be exhumed and burned and his ashes to be scattered in the River Swift;
 "You say it is heresy to speak of the Holy Scriptures in English.

You call me a heretic because I have translated the Bible into the common tongue of the people. Do you know whom you blaspheme?"

■

William Tyndale's New Testament (1526, 1534);

first translation into English

directly from the Greek manuscripts;

first New Testament *printed* in English;

murdered by strangling and burning in 1536:

"If God spare my life, I will see to it that the boy who drives the plowshare

knows more of the scripture than you, Sir";

described as "the architect of the English language"

■

Coverdale Bible (1535);

sourced from Tyndale, Latin and Luther's German versions;

first *complete printed* English Bible

■

John Rogers, pseudonym Thomas Matthew (1537, 1549);

first version translated wholly from the Hebrew and Greek,

composite of own work and Tyndale's and Coverdale's;

second complete Bible printed in English;

Rogers burned in 1555

■

Taverner Bible (Richard Taverner, 1539);

mostly revision of Matthews Bible;

first Bible allowed for public use

■

Great Bible (Miles Coverdale, 1539, revised 1541);

worked mostly from Tyndale, Apocrypha,

Latin Vulgate, and German versions

■

Geneva Bible (1560);

Calvinist; first Bible with verse numbers

■

Bishops' Bible (1568);

mostly work of English bishops

■

Rheims New Testament (1582);

Roman Catholic version; from the Latin Vulgate

■

Douai Old Testament (1609);

Roman Catholic version; from the Latin Vulgate

■

Douai-Rheims Bible (1610);

first complete Roman Catholic version; from the Latin Vulgate

■

King James Bible (1611);

also known as the Authorised Version;

influenced by Latin Vulgate;

ordered by King James 1 in 1604, the work of about 54 men;

revised 1629, 1638, 1762, 1769

■
Robert Aitken (1734-1802);
first English Bible printed in America

■
Noah Webster (1833);
mainly revision of KJV; sometimes called The Common Version

■
Young's Literal Translation (Robert Young, 1862)

■
The Englishman's Greek New Testament Interlinear (Samuel Bagster, 1877)

■ [- new form of attack launched by
Westcott and Hort, from deplete Greek
manuscripts, The Revised Version, 1881]

■
Interlinear Greek-English New Testament (GR Berry, 1897)

■
The Holy Scriptures (JN Darby, 1890)

■
The Book of Job (EW Bullinger, c1910?)

■
The Companion Bible (EW Bullinger, 1921)
a King James Version, a pioneering work with countless corrections,
enhancements, and 198 appendices

■
The Interlinear Bible: Greek-English (Jay P Green, Sr., 1980);
and Hebrew-Greek-English (Jay P Green, Sr., 1986)

■
Revised Authorized Version, New King James Version (1979, 1982)

■
The Resultant Version: a translation of Ephesians
with notes (Otis Q Sellers, c1980)

■
The 21st Century New King James Version (1994)

■
Analytical-Literal Translation (Gary Zeolla, 1999-2001) ³

■
English Majority Text Version (Paul Esposito, 2010?) ^B

■
Far Above All (online, Graham Thomason, 2020) ^C

■
The Eonian Life Bible, New Testament, 2017 edition, 2019 revised edition with footnotes,
and 2021 edition (Christopher Sparkes) ^D

■
Keys of the Kingdom Holy Bible (Christopher Sparkes, 2022) ^E

~**~

A, B, C, D, E: All these in NT are based on the Greek Robinson-Pierpont Textform

Appendix 4 Coins and Measures and Occurrences



CURRENCY

assarion: ἀσσάριον (*assarion*). A Roman copper coin, equivalent to 1/10th of a drachma, 1/16th of a denarion. KJV has “farthing”. Matthew 10\29, Luke 12\6.

denarion: δηνάριον (*deenarion*). A Roman silver coin, about a day’s wages (Matthew 20\10). It originally consisted of ten (hence its name) and later (from BC 217) sixteen asses (Thayer). KJV has “pence”, “penny”, “pennyworth”. Matthew 18\28, 20\2, 20\9, 20\10, 20\13, 22\19, Mark 6\37, 12\15, 14\5, Luke 7\41, 10\35, 20\24, John 6\7, 12\5, Revelation 6\6 (twice).

double drachma: δίδραχμον (*didrachmon*). A two drachma coin. Thayer: “silver coin equivalent to two Attic drachmas or one Alexandrian, or half a shekel.” KJV has “tribute”. Only occurs at Matthew 17\24 (twice).

drachma: δραχμή (*drachmee*). A Greek silver coin, about a day’s wages. Thayer: “prop. a grip, a handful ... a silver coin of [nearly] the same weight as the Roman *denarius*.” KJV has “pieces of silver”, “piece”. Luke 15\8 (twice) and 15\9, in the parable of the lost coin.

kodrantes: κωδράντης (*kodrantees*). Greek form of a Latin word for Roman coin *quadrans*. Low value coin, equivalent to 2 leptons (see Mark 12\42), ¼ of an assarion. KJV has “farthing”. Matthew 5\26, Mark 12\42.

lepton: λεπτός (*leptos*). Small Greek brass coins of the lowest value, ½ value of a kodrantes, 1/8th of an assarion. Thayer: “λέπω to strip off the bark, to peel ... *thin, small ... a very small brass coin*, equiv. to the eighth part of an [assarion]”. KJV has “mite”. Mark 12\42, Luke 12\59, 21\2.

silver coin: στατήρ (*stateer*). A silver coin (see Matthew 17\24, 17\27). Thayer: “fr. ἵστημι, to place in the scales, weigh out ... equiv. to four Attic or two Alexandrian drachmas, a Jewish shekel.” KJV has “piece of money”. Only occurs at Matthew 17\27.

talent: τάλαντον (*talanton*). A currency weight, at some time equal to 6,000 drachmas, probably in Jesus’ time about a quarter of that. Matthew 18\24, 25\15-28. There is also τάλαντιαῖος (*talantiaios*) at Revelation 16\21, meaning “talent-sized”, which *The Companion Bible* gives as “About 114 lb.”. I translate this loosely as “about a hundred pound weight”.

MEASURES

beqa: בעָבָ (beqa). Half a shekel. Written as “½” at Genesis 24\22, Exodus 38\26.

forearm’s length: πήχυς (*peekus*). Thayer: “a measure of length equal to the distance from the joint of the elbow to the tip of the middle finger”. This measurement of a forearm is the same for a man as it is for an angel’s (Revelation 21\17). KJV has “cubit”. Matthew 6\27, Luke 12\25, John 21\8, Revelation 21\17. The Hebrew equivalent is אַמְמָב (*ammab*), Genesis 6\15 et cetera. See also Ezekiel 40\5, 43\13.

litra: λίτρα (*litra*). A litra was about 12 ounces, ¾ of a pound. Thayer: “a weight of twelve ounces”. KJV has “pound”. John 12\3, 19\39.

mina: μνᾶ (*mma*). 1.25 pounds weight, equivalent to 50 shekels. Thayer: “in the O.T. a weight, and an

imaginary coin or money of account, equal to one hundred shekels ... In Attic a weight and a sum of money equal to one hundred drachmae.” KJV has “pound”. Only in the narrative in Luke: 19\13, 19\16 (twice), 19\18 (twice), 19\20, 19\24 (twice), 19\25.

shekel: שקל (*shekel*). Israeli measurement. About 4 day’s wages in money, and about 11.4 grams in weight. The shekel is 20 gerahs (see Leviticus 27\25). Many occurrences in Old Covenant Writings.

stadium length: στάδιον (*stadion*). Same word for “stadium” at 1 Corinthians 9\24, so presumably the length of a stadium. According to Thayer, 600 Greek feet, 625 Roman feet, 125 Roman paces, 1/8th Roman mile. KJV has “furlong”, “race” (1 Corinthians 9\24). Luke 24\13, John 6\19, 11\18, 1 Corinthians 9\24, Revelation 14\20, 21\16.

weight: μῶδιος (*modios*). By metonymy. Most have the somewhat archaic “bushel”, a unit of weight based on a dry measure, equivalent to 8 dry gallons; it was used for agricultural products such as wheat. Matthew 5\15, Mark 4\21, Luke 11\33.

~ ** ~

Appendix 5 Select Bibliography

- Alford, Henry, *The Greek Testament*, Vols. I-IV, Deighton, Bell, And Co., 3rd Edition (1866)
- Alter, Robert, *The Art of Bible Translation*, Princeton University Press, 2019
- Bagster, Samuel, *The Analytical Greek Lexicon*, Samuel Bagster & Sons Limited, London W1 (1973, originally published 1870)
- Bagster, Samuel *The Englishman’s Greek New Testament*, Samuel Bagster & Sons Limited, London W1 (1896, originally published 1877)
- Bagster, Samuel, *The Interlinear Greek-English New Testament*, Samuel Bagster & Sons Limited, London W1 (1958)
- Benson, Reed, *The Anglo-Israel Thesis*, Watchman Outreach Ministries, Missouri (2013)
- Berry, George Ricker, *Interlinear Greek-English New Testament*, Baker Book House, Michigan (1991, originally published 1897)
- Bullinger, EW, *A Critical Lexicon and Concordance of the English and Greek New Testament*, Zondervan Publishing House, Grand Rapids, Michigan 49530 (1975, first published 1887)
- Elliger K and Rudolph W, *Biblia Hebraica Stuttgartensia*, תורה נביים וכתובים (= Torah, Nevi'im, ve Kethuvim, Law, Prophets, and Psalms), a Hebrew text, 2nd edition, ed. W Rudolph and HP Rüger, Deutsche Bibelgesellschaft, 70567 Stuttgart (1984, first published 1967)
- Bullinger, EW, *Also: A Biblical Study of the Usage of This Word in the Gospels and New Testament*, American Christian Press, New Knoxville, Ohio 45871 (no date)
- Bullinger, EW, *Figures of Speech Used in the Bible Explained and Illustrated*, Baker Book House, Grand Rapids, Michigan (1968, originally published 1898)
- Bullinger, EW, *How to Enjoy the Bible*, Kregel Publications, Grand Rapids, Michigan 49501 (1990, originally published 1907)
- EW Bullinger, *Number in Scripture: Its Supernatural Design and Spiritual Significance*, Kregel Publications, Grand Rapids, Michigan (1967)
- Bullinger, EW, *The Book of Job*, Kregel Publications, Grand Rapids, Michigan 49501 (1990, originally published ?)
- Bullinger, EW, *The Companion Bible*, Kregel Publications, Grand Rapids, Michigan 49501 (1990, 1st part 1909, complete volume 1922)
- Bullinger, EW, *The Divine Names and Titles*, Truth for Today Bible Fellowship, P.O. Box 6358, Lafayette, IN 47903 (1983, originally published ?)
- Bullinger, EW, *The Rich Man and Lazarus: the intermediate state*, The Open Bible Trust (1992, originally published 1902)

- Bullinger, EW, *The Witness of the Stars*, Kregel Publications, Grand Rapids, Michigan 49501 (1993, originally published 1893)
- Bullinger, EW, *Word Studies on the Holy Spirit*, Kregel Publications, Grand Rapids, Michigan 49501 (1979, originally published 1905)
- Burgon, John, *The Revision Revised: a Refutation of Westcott and Hort's False Greek Text and Theory*, distributed by Penfold Book & Bible House, Bicester, Oxon, OX6 8PB (no date, originally published 1883)
- Burgon, John, *The Last Twelve Verses of the Gospel According to Mark*, The Sovereign Grace Book Club, Michigan, (1959, originally published 1871)
- Capt, E Raymond, *Stonebenge and Druidism*, Dolores Press (1983)
- Capt, E Raymond, *The Lost Chapter of the Acts of the Apostles*, Artisan Publishers, PO Box 1529, Muskogee, Oklahoma, 74402 (1982)
- Capt, E Raymond, *The Traditions of Glastonbury*, Artisan Sales (1983)
- Capt, E Raymond, 'What Happened To The 12 Tribes Of Israel', <https://www.youtube.com/watch?v=xAMRvGWnybI>, YouTube (2011)
- Daniell, David (ed.), *William Tyndale's New Testament*, ©1995 by Yale University. Originally published by Yale University Press
- Daniell, David (ed.), *Tyndale's Old Testament: A modern-spelling edition*, ©1992 by Yale University. Originally published by Yale University Press
- Davidson, Benjamin, *The Analytical Hebrew and Chaldee Lexicon*, Hendrickson Publishers, Peabody, Michigan, 01961-3473 (1981, originally published 1848)
- Dodson, John Jeffrey, *The Greek New Testament for Beginning Readers: Byzantine Textform*, VTR Publications, Nürnberg, Germany (no date)
- Fowler, Alan and Margaret, *Exploring Bible Language*, Ortho Books, High View, Litchard Rise, Bridgend, CF31 1QJ (1998)
- Gesenius, HWF, *Hebrew and Chaldee Lexicon to the Old Testament Scriptures*, Baker Books, Grand Rapids, Michigan 49516 (1996, originally published 1847)
- Green, Jay P Sr., *Interlinear Bible: Greek-English*, Baker Books, Grand Rapids, Michigan 49516, 4th edition (1996, first published 1980)
- Green, Jay P Sr., *Interlinear Bible: Hebrew-Greek-English*, Sovereign Grace Publishers, Lafayette, Indiana (1986)
- Hislop, Alexander, *The Two Babylons*, SW Partridge & Co, London (1916)
- Hoffman, Nathan, <https://www.youtube.com/watch?v=VI1yRTC6kGE>, titled "Were the pyramids built before the flood?", YouTube channel NathanH83 (2017)
- Johnson, James, *Reconciling Isaiah 65:20*, <http://allpowertothelamb.com/2016/04/reconciling-isaiah/>, 2016
- Josephus, *The Works of Flavius Josephus*, translated by William Whiston, Nimmo, Hay, & Mitchell, Edinburgh (no date)
- Jowett, George F, *The Drama of the Lost Disciples*, GJ Jowett, Covenant Publishing (2011)
- Keller, Werner *The Bible as History (Revised): Archaeology confirms the Book of Books*, Hodder and Stoughton (1980)
- Knoch, AE, *The Concordant Literal Version*, Concordant Publishing Concern, 15570 Knochaven Road, Santa Clarita, CA 91387 (first published 1926)
- La Sainte Bible*, Trinitarian Bible Society, London (1995)
- Liddell and Scott, *An Intermediate Greek-English Lexicon*, Oxford (1889)
- Literal Idiomatic Translation*, Hal Dekker, <http://www.believershomepage.com/index.html>
- Marshall, Alfred, *The Interlinear Greek-English New Testament: the Nestle Greek Text*, Samuel Bagster and Sons Ltd, Second Edition (1966)
- Martin, Ernst L, *Restoring the Original Bible*, Associates for Scriptural Knowledge, askelm.com
- Mitchell, Jonathan, *The New Testament, Expanded, Amplified, Multiple Renderings*, Harper Brown Publishing, USA (2009), www.johnsonmitchellnewtestament.com
- Nicolson, Adam, *Power and Glory: Jacobean England and the Making of the King James Bible*, HarperCollins (2003)
- Novum Testamentum Latine (New Testament in Latin), Wordsworth & White, Simon Wallenberg Press (2007, originally published 1889)
- Petri, William, *The Universal Version Bible: The Greek Scriptures*, Beacon-Ministries Publishing, 7 Losson Garden Dr. #3, Cheektowaga, NY 14227 (2016); www.beacon-mistires.org
- Roberts, Robert, *Christendom Astray*, C Walker, Birmingham England (1937, originally published 1884)

- Robinson, Maurice A, and Pierpont, William G, *The New Testament in the Original Greek, Byzantine Textform 2005*, Chilton Book Publishing, MA 01772-0606 (2005) ISBN 0-7598-0077-4 (2005)
(and available online at <http://www.byztxt.com/GreekNT/RP2005.htm>)
- Robinson, MA, and Pierpont, WG, *Byzantine Parsed Text*, 2000, <http://www.byztxt.com/download>
- Rogers, John, *New Testament (1537) Tindale's Triumph, John Rogers' Monument: The New Testament of the Matthean's Bible*, The Martyrs Bible Series, John Wesley Sawyer, PO Box 12964, Houston, 77217-2964 (1989)
- Salemi, Peter, *The Throne of David in Prophecy*, BICOG, www.british-israel.ca (2019?)
- Scrivener, FH, *Novum Testamentum (New Testament in Greek)*, Cambridge (1877)
- Sellers, Otis Q, *Seed & Bread, Volumes 1 & 2*, The Word of Truth Ministry, Los Angeles (c1980)
- Sellers, Otis Q, *The Challenge Stands*, The Word of Truth Ministry (1960)
- Sellers, Otis Q, *The Earth, not Heaven, is the Future Home of God's Redeemed*, The Word of Truth Ministry (1955)
- Sellers, Otis Q, *The Foundation of the World*, The Word of Truth Ministry (c1958)
- Southgate, Peter J, and Wharton, Clifford J., *Revelation Explained* (2013), The Dawn Book Supply, 5 Station Road, Carlton, Nottingham, NG4 3AT, England
- Sweet, Colin, *Hell & Judgment in the Book of Revelation*, The Open Bible Trust (1992)
- Tanakb: *The Holy Scriptures*, The Jewish Publication Society, Philadelphia (1985)
- Thayer, Joseph H, *Thayer's Greek-English Lexicon of the New Testament*, Baker Book House, Grand Rapids, Michigan (1977, originally published 1901)
- "thelivingword" YouTube, [Hidden code in Genesis 1:1](https://www.youtube.com/watch?v=vyvqqkGP_kg), www.youtube.com/watch?v=vyvqqkGP_kg (2015);
- The New Bible Commentary Revised*, ed. D. Guthrie et al, Inter-Varsity Press (1970)
- The New Bible Dictionary*, ed. JD Douglas et al, Inter-Varsity Press (1978)
- The New King James Version*, Thomas Nelson Publishers, Nashville (1985)
- The Revised Version*, Oxford University Press, Oxford (1895)
- The Two Preachers, YouTube, [2018 update! Shroud of Turin reveals secrets. Strange End Times Signs](https://www.youtube.com/watch?v=KBycQZug8Fo), www.youtube.com/watch?v=KBycQZug8Fo
- Thomason, Graham, *Far Above All Translation of the New Testament*, www.FarAboveAll.com (2020)
- Thomason, Graham, *Greek Prepositions and Conjunctions*, www.FarAboveAll.com
- Thomason, Graham, *Scripture, Authentic and Fabricated*, www.FarAboveAll.com
- Thomason, Graham, *Translation Issues in the New Testament*, www.FarAboveAll.com
- Thriepeland, LJ, *Did Jesus Die on a Cross?*, www.FollowInTruth.com, <https://www.youtube.com/watch?v=0pTBICSTDdo&feature=youtu.be> (2019)
- Tolstoy, Leo, *My Religion: What I Believe*, White Crow Books (2009, originally 1894)
- Vine, WE, *Expository Dictionary of Bible Words*, Marshall Morgan & Scott, London (1981)
- Vulgate – Novum Testamentum Latine*, Simon Wallberg 1889, reprinted by Simon Wallberg Press (2007)
- Westcott, BF, *The Bible in the Church*, Macmillan and Co (1866)
- Westcott, BF, *The Gospel of John*, John Murray, London (1882)
- Whitehouse, TH, *Ezekiel's Temple and Sacrifices*, Covenant Publishing, Co. Durham, DL14 0HA (2009)
- Wigram, George V, *The Englishman's Greek Concordance of the New Testament*, Hendrickson Publishers, Inc., PO Box 3473, Peabody, Massachusetts 01961-3473 (1999, originally published 1839)
- Wigram, George V, *The Englishman's Hebrew Concordance of the Old Testament*, Hendrickson Publishers, Inc., PO Box 3473, Peabody, Massachusetts 01961-3473 (1999, originally published 1874)
- Williams, George, *The Student's Commentary On The Holy Scriptures*, Chas. J. Thynne & Jarvis, Ltd., 2nd ed. (no date)
- Woodward, S Douglas, *The Witness of Ancient Scholars Verifies the Septuagint's Longer Chronology Is What the Original Hebrew Revealed*, <https://faith-happens.com> (2019)
- Wilson, Benjamin, *The Emphatic Diaglott*, International Bible Students Association, Brooklyn (1864)
- Young, Robert, *Analytical Concordance To The Holy Bible*, Lutterworth Press (1879)
- Young, Robert, *Young's Literal Translation*, Greater Truth Publishers, PO Box 4332, Lafayette, IN 47903 (2005, originally published 1862)

Appendix 6
The True Meanings of αἰών (*aion*)
and αἰώνιος (*aionios*)



“Where *is the* disputer of this eon?”
~1 Corinthians 1\20

There’s an old English word “aeon”. Contemporary spelling prefers “eon”. An “eon” is a long period of time, in Geology a major division of time, subdivided into eras. In such secular measurements its boundaries are vague. In the divine measurement, though, the boundaries of an eon are distinct, having a known beginning and a known end, marked by events and by the proclamations of prophets and apostles of Elohim.

The Greek word αἰών (*aion*) means “eon”

Our English word “eon” is derived from the Greek word αἰών (*aion*). This is one of the most important words for everybody in the world to understand, for the coming Kingdom of Elohim and Christ is often referred to as “the eon” (such as Isaiah 9\6). It occurs 126 times (in the RP text; 128 in the TR text, with two extra occurrences at Rev. 5\14), the first at Mat. 6\13. This Greek word αἰών is a simple word to translate. It means “eon”, “age”, defining, just as it does in English, a time dimension. In 100 of its 126 occurrences I have translated it as “eon”, “age”, or, plural, “eons”, “ages”.

Often only the rendering “eon” is really good enough. In some cases “age” is the right alternative, but that will not always be quite right, as that can suggest a shorter time, as in “the age of Dostoyevsky”, and is ambiguous (“a good age”, “New Age”??); “era” is too short; “epoch” is too short and does not have the right connotation. Our word “eon” is the derivation, meaning, and translation of αἰών. For example, Jesus spoke of “the eon that is coming” (Mark 10\30, Luke 18\30). So did Paul (Heb. 6\5, Eph. 1\21). Paul spoke of “the present eon of evil” (Gal. 1\4) and “this eon of darkness” (Eph. 6\12), which is our present time. Paul spoke also of “the coming eons” (Eph. 2\7), which are the 1,000 years and then “the day of Elohim” (Rev. 20\2-7, 2 Peter 3\12) in the new Earth. Paul would not have spoken of “the present eon” (Gal. 1\4, 2 Tim. 4\10) if there were not other eons to come.

Thayer comments: “probable is the conjecture ... that αἰών is so connected with ἄημι *to breathe, blow*, as to denote properly *that which causes life, vital force*; ...

age (Lat. *Aevum*, which is αἰών with the Aeolic digamma), *a human lifetime* (in Hom., Hdt., Pind., Tragic poets), *life itself*“ (pp. 18-19). Otis Q Sellers gives a fine analysis of αἰών in his Seed & Bread articles nos. 126, 127 and 128 “*What Does Aion Mean?*” He relates it to “Avon” and flowing: “The idea of “outflowing” is the thread that runs so true through every occurrence of the word *olam* and continues on through the word *aion*. In many passages this knowledge will bring great beauty and new meanings. Note this in Psalm 9:7 where we are literally told: ‘Jehovah shall sit as a King outflowing [*olam*]’” (Seed & Bread 127). And Sellers says: “I do not believe that there is any word in the English language that will express the truth contained in the word *aion* so that it can be used to translate it. When we come upon a situation such as this, the proper course to follow is to transliterate (carry them over) these words, anglicizing them as a rule into more easily handled forms. This has already been done, and the words *eon* and *eonian* will be found in the dictionary. Then when we find the true idea that *aion* represents, by the use made of it in the Word of Elohim, we can use the simple term *eon* to express it” (Seed & Bread 126).

What this *abstract noun* αἰών (*aion*) does not translate as “ever” or “for ever”: it is not an *adverb*, and αἰών does not mean a concept of eternity. Nor does it translate as “for ever and ever”, or “evermore”. Nor does the *abstract noun* αἰών mean the *concrete noun* “world”. Yet those are how the KJV sloppily translates it.

The KJV & popular versions concerning αἰών

The translators of the *King James Version* (KJV), 1611 – concealing Jesus’ gospel promise of “eonian life” – translated αἰών in 8 different ways: “ages” (twice); “course” (once); “end” (once); “eternal” (twice); “ever” (51 times); “evermore” (3 times); “never” (7 times); “world” or “worlds” (39 times). And 22 times they mischievously ignored it. Not once did they translate it correctly as “eon”.

The KJV 39 times has αἰών as “world” or “worlds”, which is a concrete *space* dimension, but αἰών is an abstract *time* dimension. Not one single time does αἰών mean “world”. The Greek for “world” is κόσμος (*kosmos*), not αἰών. The word αἰών is an *abstract noun* – and nothing could be more abstract than a long measurement of time. κόσμος is a *concrete noun* – and nothing could be more concrete, could it, than the mass of the world?

The KJV and many others also sloppily translate αἰών as “ever” or “evermore” or “never” (“ever” with a negative); (61 times in the KJV). But again,

αἰών is an *abstract noun*, not an *adverb* of time. It also twice has the noun αἰών as an *adjective*, “eternal”, and once as the *noun* “end” – badly wrong in both.

Just three of the KJV’s renderings αἰών are acceptable: twice as “ages” (Eph. 2\7, Col. 1\26), and once idiomatically as “course” (Eph. 2\2).

By the KJV’s slovenly blunders, both Elohim’s arrangement of the eons and His precious gospel promise of “eonian life”, life in the coming Messianic eon or age, have been masked. These absurd renderings – perpetuated in version after version – have held the world back, prolonging suffering. It is my conviction that the event of the eon will not come without a bold and prophetic announcement. Eon-marking events of Elohim have been signalled in advance by prophets. The prophet Amos wrote that “Adonai Yahweh does nothing unless He reveals His secret counsel to His servants the prophets. The lion has roared – who will not fear? Adonai Yahweh has spoken – who can but prophesy?” (Amos 3\7).

At Mat. 13\38-39 we see Jesus say of his parable of the tares that “the field represents the world [κόσμος]” and “the harvest represents the completion of the eon [αἰών]”. We could not wish for a sharper distinction between these two Greek words. The KJV, though, puts both words as “world”, spoiling Jesus’ explanation: both the field *and* the harvest cannot represent the world.

At John 11\26-27 there are both words αἰών, “eon”, “age”, and κόσμος, “world”: Jesus spoke of life throughout the *timespan* of the eon (αἰών), and Martha spoke of his having come into the *concrete* world (κόσμος), showing the difference of the words, but the KJV men failed or refused to see that.

At Acts 3\21, the Greek text has the phrase ἄπ’ αἰώνος (*ap’ aionos*), which is “from of old”, using αἰών (*aion*) idiomatically, and referring to Elohim speaking through His holy prophets “from of old”. The KJV, though, has that Greek phrase as “since the world began”, but no words with any of those meanings are in the Greek; and it wrongly renders αἰών as “world”; and, further, the KJV’s words are wrong in their contexts here as well because there have not been “holy prophets” since the world began. The first prophet was Enoch, who was the “seventh from Adam” (Jude 14, Gen. 5\18-23).

At Acts 15\18, the Greek text again has the phrase ἄπ’ αἰώνος (*ap’ aionos*), which, again, is idiomatic and is “from of old”. But the KJV wrongly has it as “the beginning of the world”, yet no words with any of those meanings match any of the Greek words.

At 1 Cor. 2\7, Paul speaks of the wisdom which

Elohim has marked out beforehand, “in advance of the eons / ages”. The KJV, though, only managed that as “before the world”, so that αἰών is wrongly put as “world”, a plural is put as a singular, so that the eons are concealed, or strangely put into a distant past.

At 1 Cor. 3\18-19 there are the two clauses: “If anybody among you thinks *himself* to be wise in this eon [αἰών]” and “the wisdom of this world [κόσμος] is foolishness with Elohim”. So we have “this eon” followed by “this world”. Nevertheless, the KJV translators did not drop their refusal to translate αἰών as “eon” or “age”, and they stuck to their rendering of “world”. Both phrases they put as “this world”. If Paul had meant “world” in both places he would have written κόσμος in both places.

At 1 Cor. 10\11, Paul says of idolaters, “on them have come the ends of the ages”, signifying a certain imminent judgment (Mat. 24, Mark 13, Luke 21). But the KJV men were only able to manage that as “upon whom the ends of the world are come”. So they translated αἰώνων, “eons”, “ages”, plural, as “world”, singular, and their insistence on αἰών as “world” found them out, since they could not sensibly write “the end of the worlds”. There are not “worlds”, plural. So they pulled off a dodge and wrote it as singular.

At Eph. 3\9, the Greek has the phrase ἀπὸ τῶν αἰώνων (*apo ton aionon*), which is “from the eons”. The KJV has that as “from the beginning of the world”, but that does not in the slightest measure reflect the Greek or the lesson, since the word αἰώνων is “eons”, *plural*, not “world”, *singular*.

Eph. 3\11 has “the purpose of the eons”, αἰών being in the genitive plural, αἰώνων, but the KJV conjures “eons” plural into an *adjective*, “eternal”, wiping out Paul’s point.

Eph. 3\21 is particularly interesting. The Greek has the phrase τοῦ αἰώνος τῶν αἰώνων (*tau aionos ton aionon*), meaning literally “the eon of the eons [ages]”, but better rendered, in my view, as “the duration of the eons”. The KJV translators, though, put that as “world without end”, but there is no Greek word there for “world”, no Greek word for “without”, and no Greek word for “end”. The KJV – repeated at Isaiah 45\17 – is made worse in that it has contradictory phrases such as “the end of the world” at Mat. 13\39 and elsewhere (14 times altogether). So, the KJV has two contradictory phrases: “world without end” and “at the end of the world”. And both are wrong.

Col. 1\26 has the phrase “the mystery having been hidden from the eons / ages”. Imagine trying to make the plural of αἰών in that phrase mean

“world” or “ever”: “the mystery which has been hidden from the evers” (grammatical nonsense), or “from the worlds” (What “worlds” would those be? There is only one world). At least the KJV has “ages” there.

At 1 Tim. 1\17 Paul describes Elohim with the majestic title “King of the Eons / Ages”, the noun αἰών being plural (that is, αἰώνων *aiōnon*). The KJV has that as “King eternal”, twisting a plural *noun* into an *adjective*. Without an understanding of the coming eons, our vision of the future and our inheritance in Christ is nullified, smeared out.

Heb. 1\2 and 11\3 state clearly that Elohim “designed the eons” (αἰώνας, plural), meaning that He has framed all the past and present and coming eons, divisions of time marked by His different ways of speaking to and dealing with mankind. However, in these two verses the KJV translators put “he made the worlds” and “the worlds were framed”, but there is only one world. Also, when speaking of the creation of the heavens and the Earth, or the Earth in relation to the heavens, the Greek usually uses γῆ (*gee*, “Earth”; see Mat. 5\18, 11\25, Acts 4\24, 14\15, 17\24, 1 Cor. 8\5, Eph. 1\10, 3\15, Col. 1\16, 1\20, Heb. 1\10, 2 Peter 3\7, 3\13, Rev. 6\13, 14\7, 20\11, 21\1). Just twice it uses κόσμος in relation to creation (Acts 17\24, Rom. 1\20). Furthermore, γῆ and κόσμος, in such contexts, appear in the singular: one Earth, one world. There are, though, several eons, several ages. Hebrews 1\2 and 11\3 concern *arranging* – not *creating* – the arranging and framing of the eons, not the creating of the world. αἰών most certainly does not mean “worlds”.

In addition, if more fixed certainty were wanted that αἰών does not mean “world”, then Eph. 2\2 and Heb. 9\26 most happily provide that certainty. For in both those verses both words occur, αἰών, “eon”, and κόσμος, “world”. Ephesians 2\2 has both words in the same phrase, “the eon of this world”, so the KJV men were forced to make a distinction – even *they* would not write “the world of this world” – and so they wrote “the course of this world”.

Heb. 9\26 has the two phrases “the foundation of the world [κόσμος]”, “world” singular, and “the completion of the eons [αἰών]”, “eons” plural. Hence it’s absurd to want both κόσμος and αἰών as “world” singular; yet that is exactly what the KJV does have, having “the foundation of the world” and “the end of the world” – wrong in number, and as if, absurdly, Jesus’ death was at the end of the world.

At Heb. 11\3 and 11\7 we yet again see the clear distinctions: “the eons [αἰών] ... have been framed

by ... Elohim” and “Noah ... condemned the world [κόσμος]”. Noah did not condemn what Elohim designed and framed! But the KJV says “the worlds were framed”. Which *worlds*? Contrast Genesis 1\1.

Heb. 13\8 says “Jesus Christ yesterday and today *is* the same, and throughout the eons [ages]”. For that last phrase, though, all the KJV could manage was “for ever”. To represent a *plural noun* with an *adverb* “ever” is curious mischief indeed. How can a plural *abstract noun* become an *adverb*? What happened to the eons Elohim designed?

All these are subjects of simple and straightforward grammar, logic, and truth. There are many more such blunders in the KJV with the word αἰών. There is one good way which the KJV men refused to translate αἰών – and that is “eon”, “age”, the way it ought to be translated. It is not difficult Greek!

The Hebrew word עולם (*olam*), and the Chaldee word עלם (*alam*) both mean “eon” and are the equivalents of the Greek word αἰών

The word αἰών is the Greek equivalent of the Hebrew word עולם (*olam*) and of the Chaldee word עלם (*alam*), which both mean “eon”. The noun עולם occurs 438 times in the Hebrew Books, first at Gen. 3\22; not even once does the KJV manage to translate it as “eon”. The Chaldee noun עלם occurs 19 times (in Daniel and Ezra), first at Daniel 2\4; not even once does the KJV manage to translate that as “eon”.

In Exodus and Leviticus the KJV makes reference to statutes as being “everlasting” and “for ever” (עולם). But they are not “for ever”, since they will have completion and be forgotten in the New Jerusalem on the New Earth.

At Isaiah 45\17, the Hebrew word עולם is in the plural, עולמים (*olamim*), and means “for the eons”. The KJV, however, translates it as “everlasting”, an *adjective* clumsily put for Isaiah’s *adverbial phrase*.

Also in Isaiah 45\17 there is the phrase עולמי עד (ad *oleme ad*), “throughout the eon and its duration”. The KJV has it as “world without end”, which is wrong linguistically, wrong contextually, and wrong thematically – not a word of the Hebrew there means either “world” or “without” or “end”. This is the same blunder the KJV has in Eph. 3\21 where it also has “world without end”, creating a clumsy contradiction of its own phrase “end of the world” in other places.

At Isaiah 64\4, the Hebrew has the phrase למעולם (*leme olam*), which is well rendered as “from of old”, using עולם (“eon”) idiomatically. But the KJV translates the phrase as “since the beginning of

the world”, but that reflects not a word of the Hebrew, and is wrong contextually.

Ecc. 3\11 has Elohim has “set the eon in their heart” – signifying that we all long for a golden age. But the KJV, by its refusal to put עולם as “eon”, has that clause as a curiosity, “he hath set the world in their heart”, which is without meaning.

The Greek word αἰώνιος

(aionios) means “eonian”

Our beautiful English word “eonian” is the adjective form of “eon”. (There is also an old adjective, “eval”. Think of “medieval”, from Latin *medius* middle + *aevum* age.) The Greek αἰών, too, has an adjective form, αἰώνιος (*aionios*), and it means “eonian”, “age-enduring”, that is, relating to and enduring for an eon, for a defined age. It occurs 71 times. I dispute that it means “eternal”, for it is used with fire and no fire can be eternal (Mat. 18\8, 25\41). Not even once does the KJV have αἰώνιος correctly as “eonian”, or even “age-enduring”.

Mark 10\30 and Luke 18\30 have the phrase “in the eon [αἰών] which is coming, eonian [αἰώνιος] life”. But the KJV has these as “in the world to come life everlasting”. So the *noun* αἰών (“eon”) they twisted to “world”, and the *adjective* αἰώνιος (“eonian”) they put (somewhat but not altogether reasonably) as “everlasting”. This twisting thieves from the believer the knowledge of the true inheritance in Jesus, life in the coming Messianic age or eon. No wonder the phrase of the real gospel promise of “eonian life” is alien to the ears of so many.

If the KJV men wanted αἰών as “world”, then they should have been consistent and had its adjective form αἰώνιος as “worldly”, and translated the gospel phrase as “worldly life”, and so at Mark 10\30 and Luke 18\30 they should have written “in the world which is coming, worldly life”.

The phrase χρόνους αἰώνιους (*chronois aioniois*), meaning “eonian times” or “times of the eons [ages]”, magnificently illustrates and demands that αἰώνιος has to mean “eonian” or “age-enduring” or sometimes “enduring”, but not “eternal”. The phrase χρόνους αἰώνιους occurs at Rom. 14\24 (RP text; 16\25 in the KJV’s TR text), 2 Tim. 1\9 and Titus 1\2, where the adjective αἰώνιος is linked to the plural noun “times”, χρόνους. It would be senseless to translate χρόνους αἰώνιους as “eternal times”, since eternity can have no pluralities, and “eternal times” would be a curiosity without sense, yet one modern version does exactly that. There are no times before eternity, and there are no times after

eternity: it has no pluralities. Even the KJV men recognized the senselessness of writing “eternal times”. But instead of “eonian times” they invented something else and wrote the ragged phrase “before the world began”. Not one of those KJV’s words represents a single word of the Greek (I thought the idea was to translate the Greek), all of them wrong linguistically, thematically, and contextually; nor are they what the writer Paul was saying; nor are they true to the facts. And if this promise of life were, as the KJV has it in Titus 1\2, “promised before the world began”, to whom, then, was it spoken as promised if the world was not even made? Again, in contradiction of itself, at Rom. 16\25 the KJV says that the gospel was “kept secret since the world began”, but then in 2 Tim. and Titus the KJV says that the gospel was promised “before the world began”. In contrast, having χρόνους αἰώνιους correctly as “eonian times” or “times of the eons / ages” makes perfect sense in its occurrences; fits its contexts; is what Paul meant; is true to the facts. I suggest “in advance of the times of the eons” mean the gospel was preached to the patriarchs (throughout Genesis) and to Moses (Ex. 19\5-6), for Titus describes it as the life “Elohim promised in advance of eonian times” (Titus 1\2).

I translate αἰώνιος as “eonian” or “age-enduring” or “enduring” in all but four of its 71 occurrences where in those occurrences its usage seems idiomatic. At 2 Cor. 4\17, 4\18, 5\1 I translate αἰώνιος as “age-enduring” because it’s set in apposition to “temporal”. At Philemon 15 I translate it as “permanently” because, unusually, Paul uses it adverbially.

The KJV has the adjective αἰώνιος as “eternal” 42 times, “everlasting” 25 times, “for ever” 1 time – and as a noun, “world”, 3 times which is injurious in concealing the fact of the coming eons on Earth, and consequently masking the truth of the gospel promise, “in the eon which is coming, eonian life”.

The Greek phrase ζῶν αἰώνιος

(zoe aionios) means “eonian life”

The phrase ζῶν αἰώνιος occurs 44 times in the New Testament, the first at Mat. 19\16. Its meaning is “eonian life” or “age-enduring life”. Jesus gives explanation of that as knowing both himself and Elohim: “And this is eonian life: that they might know You, the only true Elohim, and him whom You have authorized, Jesus Christ” (John 17\3; also 1 John 5\20). Jesus also spoke of it as the future life: “in the eon that is coming, eonian life” (Mark 10\30, Luke 18\30). The famous gospel promise at John 3\15-16 of “everyone believing in [Jesus] ... might

have eonian life” is life in “the eon that is coming”, the “eon” being the Kingdom of Elohim and Christ. That is the gospel Jesus and Paul and the other apostles proclaimed.

The KJV for this phrase ζωὴ αἰώνιος (*zoe aionios*) alternates randomly between “eternal life” and “everlasting life”, unable to make up its mind. Salvation is of course everlasting. While it is most certainly true that believers in Elohim and Jesus will – after resurrection – have life without end, life throughout the coming ages (“a golden age” in secular parlance), and in “the day of Elohim” in the renewed Earth (2 Peter 3\12), that was not the point being made. The point being made in the gospel promise is that those in Jesus have the promise of life in the long-expected new eon foretold by the prophets, when the Messiah will reign over Israel and the Earth. This is the expectation of “eonian life”, living throughout the entire course of the coming ages, whereas those who have lived against Elohim and Jesus will not have life in those ages. This is the true gospel. What will happen after “the day of Elohim” we are not told; perhaps it will be that way for ever.

There is the same gospel promise of “life throughout the duration of the eon” spoken by David (Psalm 133\3). And it is the same gospel promise of “eonian life” spoken by Daniel (Daniel 12\2), “eonian life” represented by לַחַיִּי עוֹלָם (*le chaye olam*), the Hebrew’s equivalent of the Greek ζωὴ αἰώνιος.

It is the greatest reward and privilege of all to receive life throughout the coming Messianic eon, but those against Jesus reject that privilege and they will not have that life. The words ζωὴ αἰώνιος (*zoe aionios*), meaning “eonian life”, ought to be constantly on the lips of every exuberant believer in the true Elohim and Jesus Christ.

The Greek phrase εἰς τὸν αἰῶνα
(*eis ton aiona*) means “throughout the eon”

The Greek phrase εἰς τὸν αἰῶνα (*eis ton aiona*), meaning “throughout the eon”, has its Hebrew equivalent in לַעוֹלָם (*le olam*), which first appears at Gen. 3\22 and appears 162 times in all. The Greek phrase εἰς τὸν αἰῶνα (*eis ton aiona*), “throughout the eon”, appears 27 times.

This promise of life “throughout the eon” is shown exactly or implied in the words of Jesus at John 4\14, 6\51, 6\58, 8\35 (twice), 8\51, 8\52 (reported speech), 10\28, 11\26, 12\34, 14\16, 1 John 2\17. At John 11\26, Jesus said to Martha, “everyone living and believing in me will most certainly not die throughout the eon. Do you believe

this?” Yes, it is the fact. The KJV, however, has Jesus promising Martha that whoever believes in him “shall never die. Believest thou this?” As a matter of fact, no, that cannot be believed at all. It is not true. Even Jesus himself died for three days and three nights. And everybody since has died and gone into the grave, and they await resurrection, whether believer or not. The words of the KJV are not true. They make Jesus’ promise a lie.

In John 11\26 (and 10\28) the two phrases meaning “most certainly not” and “throughout the eon” represent five Greek words, οὐ μὴ ... εἰς τὸν αἰῶνα (*ou me ... eis ton aiona*). But the KJV only translated those five Greek words as one word, “never”. One word for five words leaves four words untranslated. Words out of their meaning; a wrong word; words left untranslated; internal disharmony. That is not the right approach to go about translating the great oracles of the Son of Elohim. There is a Greek word for “never”, οὐδέποτε (*oudepote*) – see Mat. 7\23, 1 Cor. 13\8 et cetera – but it does not appear in John 11\26. When Jesus meant “never” he said “never”: for example, “Have you never [οὐδέποτε] read ...?” (Mat. 21\16, 21\42).

In John 11\26 Jesus did not say “never” and he did not mean “never” because it would have made his statement untrue. The Greek way to say “never” is not by the two phrases οὐ μὴ and εἰς τὸν αἰῶνα (which often appear independently, meaning “most certainly not” and “throughout the eon”). The KJV’s “never” is a blunder, a poisoning at the root of the promise of Jesus, shipwrecking at every point the resurrection and his gospel promise. The KJV’s having Jesus say that men “will never die” is the same lie the serpent told Eve in Eden (Gen. 3\4): “You will not surely die”. So the KJV puts the lie of the serpent into the mouth of Jesus.

Where in John 11\26 the KJV wants the *abstract noun* αἰών as the *adverb* “ever”, it constructs nonsense. Furthermore, in the phrase εἰς τὸν αἰῶνα the KJV is omitting to translate the definite article τὸν. It is also omitting to translate the preposition εἰς (which it manages once to have correctly as “throughout” at Eph. 3\21). And, if it wants αἰῶνα as “ever”, then it should have “throughout the ever”, grammatical nonsense. Nonsense too if it wants αἰών as world: “will ... not die throughout the world” is semantic gibber.

This is the truth, though: Jesus said, “I give them eonian life, and they will most certainly not suffer destruction throughout the eon” (John 10\28, 3\16).

And as Jesus had to correct the traditions of the scribes who mangled the law, so do we have to correct the scribes today who have mangled the law

and say to them: You have heard it said that whoever believes in Jesus “will never die”. But truly I tell you today, whoever believes in Jesus will be resurrected, Sons and Daughters of Elohim, and then they will most certainly not die throughout the coming Messianic eon.

The phrase εἰς τὸν αἰῶνα could be well translated idiomatically as “permanently” at 1 Cor. 8\13, so reading “I would certainly not eat flesh permanently [εἰς τὸν αἰῶνα]”, but it is preferable to let the hyperbole of “throughout the eon” remain. The phrase might also be idiomatic (but maybe not?) as at John 13\8, concerning the washing of Peter’s feet, but, once again, it is preferable to let the hyperbole remain.

αἰών can sometimes be translated as “duration”

In the opening of his letter to the Galatians, Paul has the phrase “throughout the durations of the eons” (Gal. 1\5). The Greek of that is εἰς τοὺς αἰῶνας τῶν αἰῶνων (*eis tous aionas ton aionon*). This could be rendered literally as “throughout the eons of the eons”, but is more meaningful as “throughout the durations of the eons”.

The same phrase – with minor variations – also appears at Eph. 3\21 (“the duration of the eons”), Phil. 4\20, 1 Tim. 1\17, 2 Tim. 4\18, Heb. 1\8 (“the duration of the eon”), 13\21, 1 Peter 4\11, 5\11, Rev. 1\6, 1\18, 4\9, 4\10, 5\13, 5\14 (in TR text, not RP text), 7\12, 10\6, 11\15, 14\11, 15\7, 19\3, 20\10, 22\5.

In the Heb. 1\8 occurrence of the phrase Paul is citing Psalm 45\6-7, so his Greek reflects the Hebrew, which is לעולם ועד (*le olam va ed*), a phrase first occurring at Ex. 15\18. Two different Hebrew words are used in that, עולם (*olam*) and עד (*ad*), so “duration” and “eon” seem the sensible renderings, strengthening the case for “duration of the eons” in Paul’s writings – hence they are reflected in my renderings of the Greek phrase (and its two variants) εἰς τοὺς αἰῶνας τῶν αἰῶνων (*eis tous aionas ton aionon*).

The true gospel promise

The promise of the coming eon is also expressed as “the Kingdom of Elohim” (Luke 4\43), and “the Kingdom of the Exalted / Heavens” (Mat. 3\2). See both “Kingdom” and “eon” at Isaiah 9\6. Resurrection and life throughout the coming eon are the true hope of the “sons of the resurrection” (Luke 20\36), the Sons and Daughters of Elohim.

As Jesus said, “Labour ... for the food enduring into eonian life, which the Son of Man will give you” (John 6\27).

A new eon is on its way – hear the hoofbeats! – as the prophets and apostles declare, and we are hurtling towards it. This will be the sovereign rulership of Elohim, the Kingdom of Elohim and Christ. Then Jesus returns to the Earth, and after that, as John tells us six times, there will come the 1,000 years (Rev. 20\2-7), and then “the day of Elohim” (2 Peter 3\12) which is the New Earth and New Jerusalem (Rev. 21 and 22). Rejoice!

Concordance of how I’ve translated the 126 occurrences of αἰών

as “**eon**”, “**age**” (60 times) or “**eons**”, “**ages**” (40 times) (total: = 100 times): Mat. 6\13, 12\32, 13\22, 13\39, 13\40, 13\49, 21\19, 24\3, 28\20, Mark 3\29, 4\19, 10\30, 11\14, Luke 1\33, Luke 1\55, 16\8, 18\30, 20\34, 20\35, John 4\14, 6\51, 6\58, 8\35 (twice), 8\51, 8\52, 10\28, 11\26, 12\34, 13\8, 14\16, Rom. 1\25, 9\5, 11\36, 12\2, 14\26, 1 Cor. 1\20, 2\6 (twice), 2\7, 2\8, 3\18, 8\13, 10\11, 2 Cor. 4\4, 9\9, 11\31, Gal. 1\4, 1\5, Eph. 1\21, 2\2, 2\7, 3\9, 3\11, 3\21, 6\12, Phil. 4\20, Col. 1\26, 1 Tim. 1\17 (twice), 6\17, 2 Tim. 4\10, 4\18, Titus 2\12, Heb. 1\2, 1\8, 5\6, 6\5, 6\20, 7\17, 7\21, 7\24, 7\28, 9\26, 11\3, 13\8, 13\21, 1 Peter 1\23, 1\25, 4\11, 5\11, 2 Peter 2\17, 3\18, 1 John 2\17, 2 John 1\2, Jude 1\13, 1\25, Rev. 1\6, 1\18, 4\9, 4\10, 5\13, (twice in TR text at 5\14, but not in RP text so not included), 7\12, 10\6, 11\15, 14\11, 15\7, 19\3, 20\10, 22\5;

as “**of old**” (4 times): Luke 1\70, John 9\32, Acts 3\21, 15\18;

as “**duration**” (2 times): Eph. 3\21, Heb. 1\8;

as “**durations**” (20 times): Gal. 1\5, Phil. 4\20, 1 Tim. 1\17, 2 Tim. 4\18, Heb. 13\21, 1 Peter 4\11, 5\11, Rev. 1\6, 1\18, 4\9, 4\10, 5\13 (not in RP text at 5\14), 7\12, 10\6, 11\15, 14\11, 15\7, 19\3, 20\10, 22\5.

The 45 occurrences of “eonian life”

Dan. 12\2, Mat. 19\16, 19\29, 25\46, Mark 10\17, 10\30, Luke 10\25, Luke 18\18, 18\30, John 3\15, John 3\16, John 3\36, 4\14, 4\36, 5\24, 5\39, 6\27, 6\40, 6\47, 6\54, 6\68, 10\28, 12\25, 12\50, 17\2, 17\3, Acts 13\46, 13\48, Rom. 2\7, 5\21, 6\22, 6\23, Gal. 6\8, 1 Tim. 1\16, 6\12, 6\19, Titus 1\2, 3\7, 1 John 1\2, 2\25, 3\15, 5\11, 5\13, 5\20, Jude 21.

~ ** ~

Appendix 7
Elohim's numbers in the opening of Genesis



No man invented the alphabet. It was given by Elohim, the Creator of everything, so He could leave, from chosen patriarchs, prophets, apostles, scribes and other servants, written records more enduring than speech, to enable us to communicate in written forms.

The characters of the Hebrew alphabet have numeric values and, as we will see, deep spiritual significance which can come only from the Creator. Their numeric coding is called "gematria". Each of the 22 characters of the Hebrew alphabet has a numeric value or equivalent (Bullinger, p. 48). Hebrew reads from right to left.

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת					
Aleph	א = 1	Heth	ח = 8	Samekh	ס = 60
Beth	ב = 2	Teth	ט = 9	Ayin	ע = 70
Gimel	ג = 3	Yod	י = 10	Pe	פ = 80
Daleth	ד = 4	Kaph	כ = 20	Tsade	צ = 90
He	ה = 5	Lamed	ל = 30	Qoph	ק = 100
Vav	ו = 6	Mem	מ = 40	Resh	ר = 200
Zayin	ז = 7	Nun	נ = 50	Shin	ש = 300
				Taw	ת = 400

These are the Hebrew words of Genesis 1\1, representing "In the beginning Elohim created the heavens and the Earth" (reading from right to left):

בראשית ברא אלהים את השמים ואת הארץ

(This transliterates in English, from left to right: *beresbeeth bara elohim eth ha'shamayim ve'eth ha'ereetz*. Note how it is quite thick with alliterative effects.) Now look at the numeric values of each word, and their totals. These are of divine origin:

40+10+5+30+1 (= 86) 1+200+2+ (= 203) 400+10+300+1+ 200+2 (= 913)

אלהים ברא בראשית

90+200+1+5 (= 296) 400+1+6 (= 407) 40+10+40+300+5 (= 395) 400+1 (= 401)

את השמים ואת הארץ

First, there are 7 words. The number 7 represents *spiritual perfection*, and the days of creation.

Second, the number of characters in the internal words (excluding the first and last words) is palindromic: that is, it reads the same forwards or backwards: 3, 5, 2, 5, 3. Those numbers total 18, which is 6x3, the number 6 representing *labour*, and the number 3 representing *divine perfection* (3 witnesses: Father, Son, and Holy Spirit: Elohim and man and angel).

Third, the central number is 2, with 5 either side of it, 5+2 and 2+5, each making 7, *spiritual perfection*. The numbers in that sequence (2,3,5) are the second, third, and fourth primary numbers, with the second primary (2) in the centre. In that sequence there are four numbers either side of the middle word (5+2 and 2+5); the number 4 represents *division* (the first non-prime number), *completeness* (the first square number), and creation (the *material creation* was finished on the fourth day; after that Elohim began filling the Earth).

Fourth, the numeric values of each word total 913, 203, 86, 401, 395, 407, 296. The sum of those seven totals is 2,701, which is 37x73, both prime numbers, and reflective of each other (37 the total of the Hebrew books). (If checking these, remember that Hebrew reads from right to left.)

Fifth, the value of the first and third words totals 913+86, which totals 999, which is 37x3x3x3,

once again, primary numbers.

Sixth, the second, fourth, and fifth words total 203+401+395, which also totals 999.

Seventh, the third, fifth, and sixth words total 86+395+407, which totals 888, which is $37 \times 4 \times 6$, the number 6 representing *labour*.

Eighth, the three important nouns (“Elohim”, “heavens” and “Earth”), the third, fifth, and seventh words, all odd numbers, total 86+395+296, which total 777, which is $37 \times 7 \times 3$.

Ninth, 37 is the 12th prime number. 73 is the 21st prime number. The numbers 12 and 21 are reflective (12:21). The two numbers 37 and 73 together, back to back, are 37:73, also reflective. 3773 is the sum of $7 \times 7 \times 77$ (four times *spiritual perfection*).

Tenth, the large totals, 777, 888, and 999, together total 2664, which number is divisible by 37 (37×72).

At Genesis 13\15 (and a total of 64 times in all (my count); 8×8) there occurs the adverbial phrase **עַד עוֹלָם** (*ad olam*), accurately translated as “throughout the eon” (but usually as “for ever”; see Appendix 6). The numeric values of **עַד עוֹלָם**, respectively, are 74 (37×2) and 146 (73×2), once again reflecting 37:73.⁴

In the Hebrew alphabet there are 22 basic characters. It has also 5 final forms of letters, making altogether 27 characters. Of the 27 characters, the value of the first (Aleph) is 1, of the middle (Mem) is 40, and of the last (Tau) is 400. These total 441, which is $3 \times 7 \times 7 \times 3$, which creates, back to back, 37 and 73, prime numbers reflecting each other. Elohim wants us to be reflective. Those first, middle, and last letters, respectively, are **א**, **מ**, and **ת**. They create **אמת** (*emet*), which in Hebrew means “truth”. Jesus said, “I am the way and the truth and the life” (John 14\6). Everything points to Jesus.

Back to Genesis 1\1. Before **שָׁמַיִם** (“heavens”) and before **אָרֶץ** (“Earth”) there appears the particle **אֵת** (sign of a following accusative). That particle **אֵת** consists of the first and last letters of the Hebrew alphabet, **א**, Aleph, and **ת**, Tau; equivalent to **A**, Alpha, and **Ω**, Omega, first and last letters of the Greek. “The First and the Last” is a title of Elohim (Isaiah 44\6); becoming an inherited title of the Son of Elohim, Jesus the Christ, who is “the Alpha and the Omega, the First and the Last, the Beginning and the End” (Revelation 22\13). So **אֵת** appears twice.

The Greek alphabet also has numeric values, known as “isopsephy”. “Jesus” in Greek is Ἰησοῦς (*Iesous*). The numeric values of those 6 Greek letters are 10+8+200+70+400+200, which add up to 888. The number 8 is made of 7 (*completeness*) + 1 (*start of a new series*), *completeness* and *divine perfection*. Jesus is “the last Adam”, “the second man” (1 Corinthians 15\45-47), “the first and the last” (Revelation 1\8), the fountain-head of a new race of redeemed people, who in him become “a new creation” (2 Corinthians 5\17).

The numeric values of the Greek letters in **παράδοσις** (*paradosis*), “tradition” (see in a negative sense at Matthew 15\2-6, Mark 7\3-13, Galatians 1\14, Colossians 2\8), are $80+1+100+1+4+70+200+10+200 = 666$, “the number of the beast” (Revelation 13\18).

The codings are not myth or rumour. They run deep. The codings Elohim embedded in the writings of His prophets and apostles are a witness. The divine order of the books is a witness. Creation is a witness. The signs and seasons of the stars are a witness. The history of the nature of man (good and evil), and the need for Christ, are a witness. The Great Pyramid of Giza is “a sign and a witness to Yahweh Sabaoth in the land of Egypt” (Isaiah 19\19-20, 11\1, Zech. 4\7, Psalm 118\22, Eph. 2\20). Miraculously renewed lives are a witness. The Turin Shroud, which I like to call the fifth gospel, is a witness Christ left. His beautiful shroud is as if to say, the master has risen from the table and left his napkin on the table for his servant, and he will return for the feast.

Sources for Appendix 7: EW Bullinger, *Number in Scripture*; thelivingword; The Two Preachers (see Bibliog.)

⁴37:73: There are 64 books, 46 divisions, 46:64. Concerning 37, a sacred number, see chart at Ap. 2; there are 37 OT books

APPENDIX 8 (REVISED) ~ EONS PAST, THE PRESENT EON, & THE EONS COMING (not proportionate time-scales)

1. The “eons past” (Isaiah 63\16, Psalm 77\8, 93\2, Romans 14\24); and “the present eon” (Galatians 1\4)

Creation / Restoration of Earth	Flood	Exodus Red Sea	Jesus Christ “Son of Elohim”	Elohim-authorized Writings of Prophets & Apostles obscured in religious systems
Pre-Adamic Adam & Eve rebellion & sin	Noah Patriarchs, “the fathers”, Abraham, Isaac, Jacob, Joseph promise of land (Gen. 13\15, 26\3, 28\4, 28\13, Deut. 30\5)	Moses & the prophets: law & covenant with sons of Israel (Ex. 19\5-6)	John the Baptist Yahweh’s divorce from Israel (Jer. 3\8, Hos. 1\9-10,	Jesus Christ & atonement for sin promise of land restated (Mat. 5\5) law restated (Mat. 5 to 7) apostles chosen (Mat. 10); signs new covenant (Mat. 26) death & resurrection; Acts period Paul ends Judahite privilege to hear gospel first (Heb. 8\9) & goes to dispersion
				present eon of evil & eon of darkness (Gal. 1\4, Eph. 6\12) & the day of man (1 Cor. 4\3); Church Fathers & “apostatizing” (1 Tim. 4\1) & international religious system; invisible true Ekklesia of Christ
1. PRE-ADAMIC EON	2. ANTEDILUVIAN EON	3. PATRIARCHAL EON	4. MOSAIC EON	5. EKKLESIA EON (joint Body of Christ)

2. The “eons coming” (Ephesians 2\7)

of Elohim & Jesus (ἐπιφάνεια, <i>epiphaneia</i>)	Jesus’ return & magisterial presence (παρουσία, <i>parousia</i>)
“Day of Yahweh” & Elohim (Is. 13\6, (Rev. 1\10) attack on Jerusalem “days of vengeance” (Luke 21\22) appearance of Elijah (Mal. 4\5-6) tribulation (Rev. 13)	“1,000 years consummated” & “Paradise of Elohim” (Rev. 2\27, Luke 23\43, Rev. 20) → → → →
“Day of Yahweh” & Elohim (Is. 13\6, (Rev. 1\10) attack on Jerusalem “days of vengeance” (Luke 21\22) appearance of Elijah (Mal. 4\5-6) tribulation (Rev. 13)	“Day of Christ” (Phil. 1\6, Rev. 20), “coming eon” & “the Kingdom”; “first resurrection” (Mark 10\30, John 11\26, Mat. 3\2, Rev. 20) new covenant with Judah & Israel fulfilled in marriage supper (Luke 13\29, Heb. 9\15, 10\16, Rev. 19\7-9); adversary shackled (Rev. 20) present system burned (1 Cor. 7\31, 2 Peter 3\10); the παρουσία (<i>parousia</i>); White Throne; New Jerusalem (Rev. 21, Gal. 4\26, Eph. 2, Heb. 12\22) “twelve tribes of the sons of Israel” ruling with Elohim and Jesus over all nations (Ex. 19\5-6, Mat. 19\28, Eph. 1\3, 2\6, Rev. 21\12-14) new heavens & Earth for new rulership & administration (Luke 19\17-19, 2 Peter 3\12); saved “nations” close by (Rev. 21\24-26); no death or sorrow (Rev. 21\4)
6. DAY OF YAHWEH EON	7. DAY OF CHRIST EON
8. NEW HEAVENS AND NEW EARTH EON (divine rulership; consummation; death abolished; Elohim “all in all”)	

1. Pre-Adamite → Adam 2. Antediluvian → Noah 3. Patriarchal; Abraham, Isaac, Jacob & arising of Edomite adversary → 4. Mosaic; Moses, first covenant with sons of Israel, law & prophets; John; Jesus; apostles; new “better covenant” → 5. Age of Ekklesia of Christ & all authority in him; Paul, apostle to dispersed (Romans 1\16, 2\9, 2\10, John 7\35 et cetera); “present eon of evil and darkness” & church fathers (Gal. 1\4, Eph. 6\13, 1 Tim. 4\1) → 6. Day of Yahweh; Elijah (Mal. 4\5); tribulation → 7. Day of Christ; divine “favourable intervention” (ἐπιφάνεια, *epiphaneia*) & first resurrection; marriage supper (Luke 13\29); adversary shackled; establishment of 1,000 years (symbolic immortality & divine rulership); short release hostile “Gog and Magog”; Jesus’ 2nd coming & magisterial presence on Earth (παρουσία, *parousia*); day of judgement, “Great White Throne” & “Book of Life” (Acts 17\31, Rev. 20\11-15); lake of fire refinement (Rev. 20, 1 Cor. 3\15) →

8. New heavens & new Earth; consummation; Paradise of Elohim; “12 tribes of the sons of Israel” & 12 apostles reigning with Elohim & Christ; no death; Elohim “all in all”. Jesus in Greek, Ἰησοῦς (*Iesous*), has numeric values of 10+8+200+70+400+200, = 888 (Ap. 7). In “the day of Christ”, also called “the last day” (John 11\24-26), those in Christ are raised into immortality, having incorruptible resurrection minds and bodies, like that of Christ. The 12 tribes of the sons of Israel will reign with Elohim and Christ in the Holy City, the New Jerusalem, “the Paradise of Elohim” (Rev. 2\27, Luke 23\43), ruling over the nations, promised since Moses on Sinai (Ex. 19\5-6, Mat. 19\28, Eph. 1\3, 2 Tim. 2\12, Rev. 21\12-14).

Appendix 9
The Sonnini Manuscript: Acts Chapter 29

★

The Sonnini manuscript is so named because it was translated some time between 1774 and 1793 (Raymond E Capt, *The Lost Chapter of the Acts of the Apostles*, 1982, p. 15) by a man named CS Sonnini, from the original Greek manuscript that was found preserved in archives at Constantinople. The document was presented to Sonnini by the Sultan Abdoul Achmet while Sonnini was visiting Constantinople.

The manuscript is generally known as “The Lost Chapter of the Acts of the Apostles”. It is an account of the apostle Paul’s gospel proclamations in Spain and Britain, where he met dispersed Israelites including Druids. Purporting to be the concluding portion of the Acts of the Apostles, it covers a portion of the period after Paul’s two years house arrest in Rome in his rented house. That Paul came to Britain is not in dispute. Hence St. Paul’s and Paulsgrove.

The manuscript has, naturally, attracted both support and dismissal. The account concerning Pontius Pilate is striking, but there are many examples of miracles from the hands of prophets and apostles, such as an axe-head floating and Jesus and Peter walking on water.

There seems little reason the chapter could not be authentic. In its favour, it is written in the dignified and inspired style of Luke in the Book of Acts. It reads like a continuation from Chapter 28 of Acts which does seem to end abruptly. Paul’s commission from Jesus seems cut short: compare “I will send you to nations far away” (Acts 22\21). We might ask, when? It is written in Greek and has the appearance of a document of antiquity. The brevity of its stylistic movement of the apostle Paul’s travels is similar to that of Luke. Ancient Roman names are used of the account’s places and peoples. The prophetic pronouncements are drawn from the teachings of Jesus in the Gospels (for example Matthew 24). It concludes with the “Amen” with which all the books of the New Covenant writings conclude with (except James). Chapter 28 of Acts does not conclude with “Amen”; this (purported) chapter 29 provides the “Amen”.

Agricola (AD37-93), Roman governor of Britain, referred to the east side of Britain as “Ultima Thule”. Galgacus, a chieftain of Caledonia of Scotland, declared his land “the end of the habitable world, and rocks and brawling waves fill all the space behind”. The Scottish Declaration of Independence (1320) declares the Scots exiles from the exodus of the Israelites, saying they “acquired for themselves the possessions of the West” and are “situated at the uttermost part of the earth” (cited in Capt, pp. 10-11). These expressions are reminiscent of phrases in the Bible such as “I will send you to nations far away” (Acts 22\21); “Islands of the Ocean” (Isaiah 11\11, 24\15, 43\5, 59\18-19); “the uttermost part of the Earth” (Acts 1\8). These compare with “Britain”, “The Far-off Isles”, and “far-off to the nations” in the opening verses of the Soninni Manuscript. Capt concludes: “How comparatively few read the best-known Book in the world and have discovered in it this strange story of a commonwealth of nations and a great nation living under an alias – nations created by the Almighty God for world service, destined in God’s time to lead the nations of the world into the Kingdom of God on earth. And when told, they dismiss the truth with a cynical smile, scoffing word or incredulous gesture” (pp. 43-44).

The discovery of another similar document or other documents is needed.

For further study see the works of Raymond E Capt, Reed Benson, and George F Jowett (in Appendix 5). See also:

<https://geoffreyofmonmouth.com/isle-of-avallon-glastonbury/>

<https://geoffreyofmonmouth.com/grail-stories-chretien-de-troyes-robert-de-boron-holy-grail/>

The translation that follows is my slightly edited version (stylistic only) of Soninni’s English version that is freely available. Not having sight of the original, I cannot vouch for the precision of Soninni’s English translation.

See also footnotes at Romans 16, 1 Corinthians 16\9, 2 Timothy 4\19.

Honours and Acknowledgments

No work such as this can be undertaken without its author benefitting ten thousand-fold from the multitude of the golden-rich fruits of others' labours. I am indescribably indebted to the following scholars and friends whose works have been a guide and inspiration, whose majestic lexical works have not been surpassed, and without whom this work would be impoverished and would have taken twice as long:

John Wycliffe, and William Tyndale (assassinated 1536), who both worked outside the city gates to make the Elohim-authorized Books available in English;
 George V Wigram, for his Hebrew and Greek concordances;
 HWF Gesenius, for his Hebrew and Chaldee lexicon;
 Benjamin Davidson, for his Analytical Hebrew and Chaldee lexicon;
 Samuel Bagster, for his analytical Greek lexicon, and his Greek interlinear;
 Robert Young, for his Analytical Concordance;
 Dr Henry Alford, for the depth of his commentary, and initiating an emphasis on philology (rather than traditional homiletic commentary);
 John Burgon, for his *Revision Revised*, and his other textual masterpieces, and who defended the Majority Greek texts from illogical and ill-founded attack;
 Dr Ethelbert William Bullinger for his *Companion Bible* and other works, and who began the superior enhancements to translation and understanding, and who worked outside the city gate;
 James Strong, for his Concordance, and for his inspired numbering system, a magnificent moment in Biblical history;
 George Ricker Berry, for his Greek interlinear;
 Joseph H Thayer, for his Greek-English lexicon, which is the most impressive book I've ever seen;
 Otis Q Sellers, for his 200 *Seed & Bread* studies, and other works, and who furthered the quest for superior enhancements to translation and understanding, and who worked outside the city gate;
 Jay P Green Sr., for his Hebrew and Greek interlinears, the most important books of the twentieth century;
 Errol Palmer, whose conversations in the summer of 1997 in Berwick-on-Tweed helped to get this work started;
 Maurice A Robinson and William G Pierpont, for their Byzantine Textform 2005, to date the most important book of the twenty-first century, representing probably the closest we have to the writings of the apostles;
 Dr Graham Thomason, for his outstanding textual work, translation work, and countless advices;
 Professor David Daniell, for his brilliant and inspiring work on William Tyndale;
 Darren Nesbit for diligent editing and proofreading and copious suggestions;
 another editor and proofreader who helped me with many understandings and who wishes to remain anonymous;
 William Petri for his explanations of the NT order in his *Universal Version Bible*; and my friend and brother Wayne Sturgeon for introducing me to Petri's work, and to much other superb work;
 my late friends Errol Palmer and Rowland Wickes (author of *The Path to Immortality*) whose conversations in Berwick-on-Tweed and Llandudno set me on this course in 1997; Grzegorz Kaszyński, for diligent research on translation variations in international versions; Paul Ferdinand, for high quality editing and proofreading of early drafts, and for his own careful studies; Chris Wildtham for his teaching; Gordon Price, Sarah Lucas, Solomon Rodriguez and many diligent friends for encouragement, insights, suggestions and corrections along the way, and for enduring enthusiastic advice and helps; authors of countless other books and studies that have helped in understanding words and themes and wider concepts concerning this work; my son for questions leading to sharper clarifications; Chris Day of Filament Publishing for countless and tireless helps and advices.

From time to time

From time to time the Angel of Elohim delivered messages from Heaven to men of a single spirit. The Scrolls of the men of a single spirit, whose messages were a speech of fire, came to be collected in one Book, their purpose to reconcile men to the one true Elohim and Creator, Who is the King of the Ages, and to be of one mind, with a view to spiritually-activated, inexpressible exuberance.

After a time, men of a different spirit arose, jangling the keys of another kingdom, in another realm. They burned strange fire and brewed a hybrid religion with mystifying creeds, so that the messages of the men of a single spirit were subverted. The copied manuscripts of the messages fell into the wrong hands, devilish minds. A twisted and fabled translation of the one Book was made in a strange tongue to make a smokescreen agreement with the creeds and to keep the millions shrouded in darkness.

This was the era of the Great Rebellion, the Unholy Backlash. Rather than adjusting their character, the men with the counterfeit keys, satisfied with unrighteousness and its empty assurance of life, connived to adjust the message to their own advantage, and they became as those who cannot perceive themselves cast in a drama of the occulted guilt of an ignoble king. Believing in false deities, they sabotaged the message and the salvation promises. They buried the key of knowledge. By a reverse process, the messages of angels were alchemized into the messages of men. By mystifying creeds and the twisted translation, they created a strong delusion: a Mythology of multiple deities, a cloudy heaven, fiery underground hells, gods in the fat of men's bellies, flying souls of the dead as they were depicted in the tombs of Egypt; a delusion stuffed fat with Idolatry, Angel Worship, Mysticism, Apostasy, elements as gods, Predestination, futures turned into pasts, a false saviour, a false message, and heavy with Institutionalism. The pillars of antiquity, meanwhile, were allowed to crumble in order

to obfuscate the delusions.

Armies stampeded across the world with the poison rivers of the twisted translation and the strange creeds. It was the greatest political and religious upheaval ever to come on the world. Empires were founded and Constitutions written in the name of the new idolatry, haunted by unworthy obeisance to the creeds, duped hypnotically by the twisted translation, the whole order and its systems founded on lies and violence.

So potent was the delusion that even the new translations by the best of men were strangled on its burning ropes. Every translation was overshadowed by the twisted translation and the creeds. The Elohim-authorized Hebrew and Greek Writings were clamped in obscurity. The bewildering creeds and the fabled translation were upheld in order to serve the hybrid religion: nouns and adjectives, pronouns, verbs and adverbs, and prepositions were falsified; punctuation fidgeted; capitalizations wrongly inserted; words and passages taken out; words added; words changed; words left untranslated; Scrolls shuffled haphazardly. The twisted translations were not the works of righteousness. They put the mind and words of the snake spoken in the Garden of Eden into the mouth of the Son of Elohim.

Accordingly, the world boiled with wars and rebellion and hunger and every crime and debauchery. Men suffered misery, sadness and melancholy in place of energized love and joy. Children perished under mind-controls and evil revolutions which swept the Earth like a destroying angel with an iron broom. The fangs of the misty delusion sank into the world. Men staggered about with airy nothings in their heads, images of cold edifices, migrating souls, and gods in incensed heavens. All these came about because of the men of the hybrid religion with positions of cruel power and their creeds and twisted translations and their keys of the wrong kingdom. They held the world up. The true message was smothered so that the coming

eon could not be proclaimed. Billions of the false translations spread across the continents. It was the greatest mind conspiracy and psycho warfare ever conducted, and the greatest literary scandal of all time. Several wrote corrections but the corrections were not put into a translation of the one Book. If those hybrid creeds had never been written, and the first twisted translation had been a pure translation, the Earth would be a different place, safer, happier, more peaceable.

Because of the strong delusion of the Great Rebellion and the Unholy Backlash, the collected Scrolls of the men of a single spirit remained for centuries untranslated in purity and truth, trapped in prejudice, orthodoxy, Institutionalism. The true oracle lay like a smashed star, yet still blinking out prisms of light. The history of man is a war for truth. Now, after nearly two millennia, out of the impregnable foundations of the Science of Deep Grammar, Transcendent Logic, Internal Harmony, and Diamond-Mining Research, a true translation of the one Book has been made from the languages of the men of a single spirit, and having no allegiances to the false creeds and the idolatrous and fusty translation. Everything advantageous to the truth has conspired together, converged in these last days. New translations will be needed for the languages of the world, new lexicons, new concordances. The chains and barbed wire have been unpicked.

In an exhausted and self-congratulatory world, centuries gone beyond any expectation of messianic intervention, the divine invitation is announced to all mankind. This is an invitation to leave the broad road of destruction and enter through the narrow gate which leads to everlasting life. The gates of the new eon are swinging open. "Lift up your heads, you gates; yes, lift them up, you eonian entrances" (Psalm 24\9).

The new translation changes everything. It hoists the world the right way up. The secrets are made known. The torrents of impurity have been exposed and put to shame. The delusion at last is over. The evil creeds are struck a death-blow. They are condemned in the eonian courts of justice. The priests of old Canaan banged their drums to silence the screams of their victims, the priests of

Babylon chanted their Mysteries, but the dragnet will be cast, and the good fish preserved for better waters, the useless thrown away.

And what is left for the adversary of Elohim, transmogrifiers caught red-handed, in retaliation against the force of truth? Incensed men of stubborn hearts, boiling with rage, unable to beat back the angelic message, diseased with contradictions, stumble and repeat their errors and gossip false things about the messengers, even assassinate them, as Cain, whose works were evil, out of jealousy murdered his righteous brother. They are not clean because the oracle of Elohim is not in them. But exalted are the prophets and apostles, and manifold is their reward on Earth.

The new translation is a death certificate and a howl of doom to the evil kingdoms of this dark eon, a breaking of the seal to open the new civilization. The Earth is illuminated with a light like lightning. The light of the recovered treasures of Elohim busts up the cracked foundations of the empires of men. Minds are refreshed with images of resurrections, epiphanies of Christ, apostles travelling the world, and a new legislative body. Minds of men and women are changed; hearts are cleansed and healed; strongholds and arguments demolished; histories and epochs rewritten; corruptions knocked over; a new eon is announced; new civilizations are built – under the government of Elohim and Christ.

The holy and gentle and understanding, those with a noble name and heart, are exalted with the highest exaltation a man or woman can ever achieve, Sons and Daughters of Elohim. The divinely-activated and inexpressible exuberance is released among multitudes, an exuberance which overcomes the world.

The vision of the men of a single spirit – the prophets and apostles, and the Messiah – is of a resurrection out of the ground for the righteous; those resurrected righteous being made incorruptible in mind and indestructible in body; the reappearances of Enoch and Elijah and Paul; divine rulership and government under Elohim's resurrected prophets and apostles; a rebuilt Jerusalem; a

purified and righteous Israel as the head nation; the apostles travelling the world to instruct men about the divine government, which is the Kingdom of the Exalted of Elohim and Christ, their Kingdom. Instead though, we still have imperial international powers of evil; international religion not consanguineous with the Holy Scrolls of Elohim; men bent down under the yoke of the oppressive and deluding spells of the creeds and Vulgate. And, with all the grave works of their bedevilments, the twisted translations created almost as much harm as they did good. There has never been a day like this day: everything has had to be unlocked and untangled so the eonian gates can be exhibited. These are the times the messenger of the nations called the eon of darkness and evil, and how great grows that darkness and that evil.

This is the vision of the prophets restored. This is a message as strong as Noah's. Earth's greatest secrets are brought to light. The bell is beating ... The Sun is setting on this civilization of brooding and ominous villainy. A bright new age is approaching ... times of international renewal and conquering death.

~*~

THE WAY OF SALVATION, AND A HELP IN THESE TIMES

We are designed to function under the care of our Creator. Elohim's commands are instructions of His care. Stray from them and we malfunction, break down. The rebellion of Adam and Eve brought death. We too are perishing for our rebellions and disobediences to the same Elohim. Jesus Christ kept the entirety of Elohim's laws, and he knocks on our door, and offers to stand in our place before Elohim.

It is the words of the prophets and apostles in the Bible that reveal Elohim to us. Only through Jesus Christ can we be reconciled to Elohim, for it is written that Jesus says, "I am the way and the truth and the life. Nobody comes to Abba if not through me" (John 14\6). And Peter, in the spirit and power of Elohim, said, "And not in any other is there salvation, for neither is there any other name given among men by which to be saved" (Acts 4\12). We come to Elohim only through Jesus because only he has paid the sacrificial death for us to be reconciled to Elohim. We fail to keep the laws of Elohim. We transgress. We fail to honour him. There is nothing we can bring to Elohim but our broken selves. Our own acts, says the prophet Isaiah, are "like a filthy garment" (Isaiah 64\6).

When we confess our rebellions Elohim is hasty to forgive. We are His children. He is our Father. He takes away the filthy stain. Our old self becomes dead, and we are "a new creation" (2 Corinthians 5\17) with new garments. We have died but are resurrected, as it were, into a new life. When Christ returns we will share in his Kingdom, with a new body and mind that will never again know sickness, death or sin. With this knowledge and wisdom, and with this hope, we have a constant helper. We know an indescribable joy and hope, and a peace that "transcends every understanding" (Philippians 4\7).

John the Baptist said Jesus would "immerse you in *the* holy spirit" (Matthew 3\11). By this baptism of the spirit we are "sealed with the holy spirit of promise"; "we are Yahweh's" (Romans 8\9, 14\8, 1 Corinthians 12\13, Ephesians 1\13, 4\5). Our speech becomes different, for "Out of his inside will flow rivers of living water" (John 7\38). Anybody not having "the spirit of Christ" is "not his" (Romans 8\9). Elohim does not withhold His spirit: "Elohim does not give the spirit out of a measuring jar" (John 3\34).

Jesus said, "Come to me, all those growing exhausted and being heavily laden, and I will give you rest. Take my yoke on you, and learn from me, for I am meek and lowly in heart, and you will find rest for your lives. For my yoke is easy, and my burden light" (Matthew 11\28-30).

We do not need to complicate the road of salvation. We receive it like children. Jesus says, "unless you turn and become like little children, by no means can you enter into the Kingdom of the Exalted" (Matthew 18\3). For Jesus is returning to Earth to establish his Kingdom. Keep Elohim's commandments, believe in Jesus as our Yahshah, ask forgiveness, and turn from our wicked and selfish ways. There is nothing else, no other way. Thank Yahweh Elohim!

Christopher Sparkes was born in Birmingham in 1951, and lives in Hampshire, England. After lecturing in Higher and Further Education, he is now a free-lance editor and educator. He has run writing groups, a folk and poetry club, and managed a trout fishery. As well as being co-author of textbooks on writing and grammar, he has published poetry, short fiction, academic essays on poetry and stylistics, reviews and artwork. His other interests are cricket, trout fishing, cycling, oil painting, birdwatching, and playing the guitar and harmonica.

KTK

Keys of the Kingdom Holy Bible

~ the *ORGANIC* restoration of the original Scriptures
First Edition, 2022



*“so that times of refreshing
might come from the face of Yahweh”*

◆ **Keys of the Kingdom Holy Bible** is the result of 25 years of intense research from multiple sources. Untouched from the bias of any religious assembly, it has meant the restoration of thousands of passages, including all major themes of the prophets and apostles. The new and highly developed *ORGANIC* translation method brings to magnificent light, for the first time in the English language, the whole miracle of the Bible’s internal harmony, producing the richest fruits from the gardens of Elohim

◆ **Old Testament** books presented in the divinely authorised order, as preserved in Hebrew Bibles

◆ **New Testament** books presented in an early arrangement, reflecting a divine signature and internal harmony with the Old Testament structures

◆ **New Testament** translated from the best-known available Greek text of Byzantine preservation, believed the most accurate record

◆ **Many textual issues** resolved

◆ **ORGANIC translation method**, imitating grammatical forms to recover literary styles of the original languages

◆ **Outstanding clarity** in Elohim-honouring, refreshing, contemporary, and highly readable literary style

◆ **Attractive design** and layout, with efficient narrative paragraphing for prose sections, indented lineation for poetry sections

◆ **Hebrew names and titles** of Elohim transliterated for their richness, with English equivalents in footnotes and a clear explanatory appendix

◆ **Extended preface** with overview of English translations; explanation of the *ORGANIC* translation method

◆ **Enhanced study** featuring subject headings for convenient search; 4,300 footnotes with cross-references, sources, and explanations; eight appendices, illustrating the dynamic truth and harmony of the prophets and apostles of Elohim and Christ

• Translated by Christopher Sparkes •
First Edition, 2022

‡ www.keysofthekingdombible.com ‡