

Appendix 1
Names and Titles of God
transliterated and part-transliterated



Profound and glorious are the manifold names and titles of the one true God 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 God, or ascribed as titles and epithets to Him by the prophets and apostles, particularly in Isaiah. All these distinguish Him from other, false deities; “I will exalt him on high, because he has known My name” (Psalm 91\14). They express essences of His fathomless omnipotence, mercy, separateness. “May Your name be set apart” (Matthew 6\9).

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, though, 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**^A 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.....	Deut. 32\6, 2 Sam. 7\14.....	Father
Adon.....	Hos. 12\14, Psalm 114\7, 135\5, 147\5, Neh. 3\5, 8\10	
Adonai ^B	Gen.18\3, 18\27-32, Ex. 4\10, 2 Kings 7\6, Psalm 30\8.....	my Lord / Sovereign
Adonai Elohim Sabaioth.....	Isaiah 28\22.....	my Lord God of Hosts
Adonai ha Adonim.....	Deut. 10\17, Psalm 136\3.....	my Lord of Lords / Sovereigns
Adonai my Elohim.....	Psalm 86\12.....	my Lord my God
Adonai our Elohim.....	Psalm 90\17.....	my Lord our God
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.....	my Lord, He Will Be
Adonai Yahweh, ha Qadowsh of Israel.....	Isaiah 30\15.....	my 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

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 עֲדֹן Psalm 30\8. ‘Adonai’ missing in Wigram (entry 136) at Psalm 90\17

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, 7\22.....	the Ancient of Days
Aveer of Israel.....	Isaiah 1\24.....	Mighty One of Israel
Avi (Abba).....	Psalms 89\26.....	my Father
Baali.....	Hosea 2\16.....	My Lord
Bahrah Shamayim.....	Isaiah 45\18.....	Creator of the Heavens
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.....	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, Psalm 22\20, (1 John 5\8).....	(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, Deut. 10\17.....	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 Sabaoth.....	Jer. 32\18.....	the Great, the Mighty God, the Lord of Hosts
El ha Kabowl.....	Psalms 29\3.....	God of Glory
El, ha Qadowsh.....	Isaiah 5\16.....	God Who is Set Apart (Holy)
Eli.....	Psalms 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.....	Psalms 114\7.....	God of Jacob
El of Jacob.....	Psalms 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 Adonai.....	Psalms 68\26 (Psalms 35\23).....	God my Lord
Elohim ha Elohim.....	Deut. 10\17, Psalms 136\2.....	God of Gods
Elohim Elyon.....	Psalms 57\2.....	God Most High
Elohim ha Eretz.....	Gen. 3.....	God of the Earth
Elohim of Amen.....	Isaiah 65\16.....	God of Amen (or, of Truth, or Faithfulness)
Elohim of Israel.....	Ex. 10, Jer. 7\21, 16\9, Ezek. 9\3.....	God of Israel
Elohim of Jacob.....	Isaiah 2\3, Psalms 20\1, 46\7.....	God of Jacob
Elohim of the Hebrews.....	Ex. 5\3.....	God of the Hebrews
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 Sabaoth.....	Psalms 80\7, 80\14.....	God of Hosts
Elohim Sabaoth, Elohim of Israel.....	Jer. 38\17.....	God of Hosts, the God of Israel
Elohim Shamayim.....	Jonah 1\9, Neh. 1\4.....	God of the Heavens
Elohim, Yahweh Sabaoth.....	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. 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.....	Psalm 22\19.....	Strength
Gohwel.....	Isaiah 41\14, 43\14, 60\16, 63\16.....	Redeemer
ho Abba.....	Deut. 32\6, Mat. 11\27.....	the Father
ha Adon.....	Isaiah 1\24, Mal. 3\1.....	the Lord
ha Adon, Yahweh Sabaoth.....	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 Elohim.....	Deut. 4\35.....	the [true] God
ha Elohim Yahweh.....	1 Chr. 13\6.....	God the Lord
ha Melek of the nations.....	Zech 14\9.....	the King of the nations
ha Shamayin.....	Dan. 4\26.....	the Exalted One
ha Shem.....	Lev. 11, 16, 2 Sam. 6\2.....	the Name
ha Tsuwr.....	Deut. 32\4, 32\15, 32\18, 32\30, 32\31, Psalm 61\2.....	the Rock
Illy.....	Dan. 4\17, 4\24, 4\25, 4\32, 4\34, 7\25.....	the Most High
Ishi.....	Hosea 2\16.....	My Husband
Mahreh Melekin.....	Dan. 2\47.....	Lord of Kings
Mahreh Shamayin.....	Dan. 5\23.....	Lord of the Heavens
Mawshal.....	Psalm 22\28.....	Sovereign Ruler
Melek ha Kabowl.....	Psalm 7-10.....	King of Glory
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 Shamayin.....	Dan. 4\37.....	King of the Heavens
Melek, Yahweh Sabaoth.....	Zech. 14\16-17.....	King, Lord of Hosts
Mikveh Israel.....	Jer. 14\8, 17\13.....	the Hope of Israel
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, 31\53.....	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, Ezek. 8\3, 8\5.....	Jealous
Ra'ah.....	Gen. 49\24.....	Shepherd
Rab Melek.....	Psalm 48\2.....	the Mighty King
Ruwm ve Nahsah.....	Isaiah 57\15.....	High and Exalted One
Shaddai.....	Num. 4, 16, Psalm 91\1, Job 5\17.....	Most Powerful
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.....	Psalm 89\26, 95\1.....	Rock of my salvation
Yah.....	Ex. 15\2.....	(the) Lord [occurs 49 times; shortening of 'Yahweh']
Yah Elohim.....	Psalm 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.....	Psalm 68\20.....	the Lord, my 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 Shamayim.....	Gen. 3, 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
ve ha Yahreh		
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.....	Psalm 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.....	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.....	Psalm 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 Sabaioth.....	1 Sam. 1\3, 2 Sam. 7\18-19.....	Lord of Hosts
Yahweh Sabaioth, Elohim of Israel.....	Isaiah 21\10, Jer. 16\9, 46\25.....	Lord of Hosts, God of Israel
Yahweh Sabaioth our Elohim.....	Jer. 23\36.....	the Lord of Hosts our God
Yahweh, the 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.....	Saviour
Yashar.....	Isaiah 26\7.....	the Righteous One

DIVINE NAMES AND TITLES IN NEW TESTAMENT + Strong's Concordance Reference Numbers:

Abba, oh Father (Strong's g5/g3962: Mark 14\36, Rom. 8\15); **Almighty** (Strong's g3841: 2 Cor. 6\18, Rev. 1\8, 4\8, 11\17, 15\3, 16\7, 16\14, 19\6, 19\15, 21\22); **Almighty** (Strong's g1415: Luke 1\49); **Blessed** (Strong's g2128: Mark 14\61 only); **Exalted/Heavenly Father** (Strong's g3770: Mat. 6\14, 26, 32, 15\13, Luke 2\23, Acts 26\19); **Father** (Strong's g3962); **God** (Strong's g2316: Mat. 1\23 etc.); **Heavenly One** (Strong's g3772: Luke 6\23, John 3\13, 3\27, 2 Cor. 5\2); **King of Kings [those reigning] and Lord of Lords [those ruling]** (Strong's g935/g936/g2962/g2961: 1 Tim. 6\15, Rev. 19\16); **King of the Ages** (Strong's g935/g165: 1 Tim. 1\17); **Living God** (Strong's g2198/g2316: Mat. 16\16, 26\63 etc.); **Lord** (Strong's g2962: Mat. 1\22 etc.); **Lord of the Sabbath** (Mat. 12\8); **Majesty** (Strong's g3172: Heb. 1\3, 8\1); **Mighty God** (Strong's g3173: Mat. 5\35, Titus 2\13, Heb. 13\20, Rev. 19\17); **Mighty King** (Strong's g3173/g935: Mat. 5\35); **Most Exalted Father** (Strong's g2032: Mat. 18\35); **Most High** (Strong's g5310: Mark 5\7, Luke 1\32, 35, 76) **Potentate** (Strong's g1413: 2 Tim. 6\15); **Power of God** (Strong's g1411/g2316: Mat. 26\64, Mark 12\24, Luke 22\69); **Sabaoth / Hosts** (Strong's g4519: Rom. 9\29, Jacob (James) 5\4); **Saviour** (Strong's g4990); **Sovereign** (Strong's g1203: Luke 2\29, Acts 4\24, 2 Peter 2\1, Judah (Jude) 4, Rev. 6\10).

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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 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.

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 [Books of the] Psalms”**: Psalms, Proverbs, Job, Ruth, Lamentations, Ecclesiastes, Daniel, Ezra, Nehemiah, 1 & 2 Chronicles.

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 *The Keys of the Kingdom Holy Bible* 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).

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). After 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 prime; 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.

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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 to adapt.

Appendix 3
The Development of the God-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 Tyndale was murdered for his faith and 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 God-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 God-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);

OT 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;

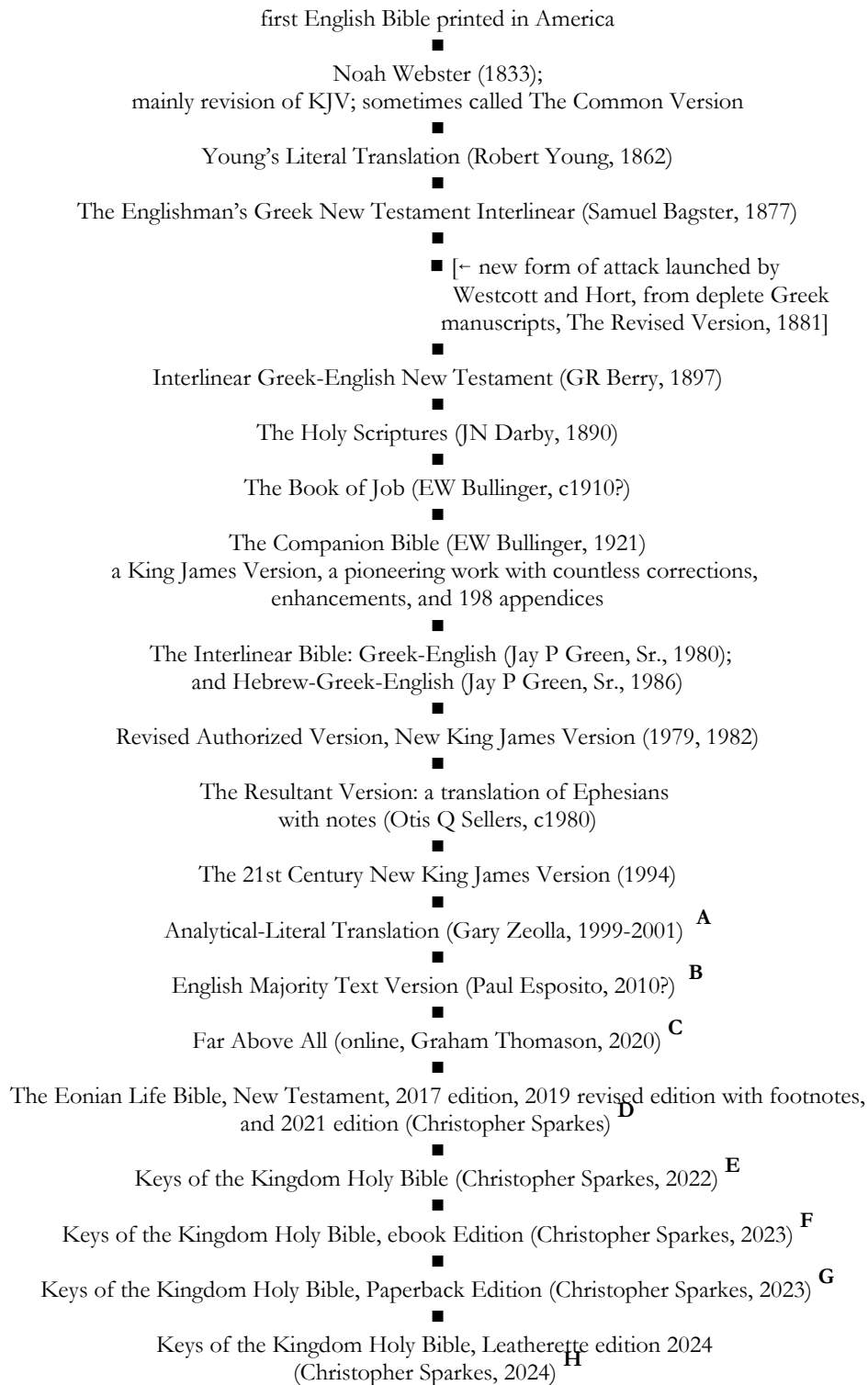
influenced by Latin Vulgate;

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

revised 1629, 1638, 1762, 1769

■

Robert Aitken (1734-1802);



~ ** ~

A, B, C, D, E, F, G, H: 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. Strong’s g787.

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). Strong’s g1220.

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). Strong’s g1323.

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. Strong’s g1406.

kodrantēs: κοδράντης (*kodrantēs*). Greek form of a Latin word for Roman coin *quadrans*. Low value coin, equivalent to 2 leptons (see Mark 12\42), 1/4 of an assarion. KJV has “farthing”. Matthew 5\26, Mark 12\42. Strong’s g2835.

lepton: λεπτός (*leptos*). Small Greek brass coins of the lowest value, 1/2 value of a kodrantēs, 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. Strong’s g3016.

silver coin: στατήρ (*stater*). 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. Strong’s g4715.

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. Strong’s g5007. There is also *ταλантиῶς* (*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”. Strong’s g5006.

MEASURES

beqa: עֲבָקָה (*beqa*). Half a shekel. Written as “1/2” at Genesis 22, Exodus 38\26. Strong’s h1234.

forearm’s length: πῆχυς (*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. Strong’s g4083. Hebrew equivalent is אַמְמָה (*ammah*), Genesis 6\15 et cetera. See also Ezekiel 40\5, 43\13. Strong’s h520.

litra: λίτρα (*litra*). A litra was about 12 ounces, 3/4 of a pound. Thayer: “a weight of twelve ounces”. KJV has “pound”. John 12\3, 19\39. Strong’s g3046.

mina: μνᾶ (*mina*). 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. Strong’s g3414.

shekel: שֶׁקֶל (*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. Strong’s h8255.

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 13, John 6\19, 11\18, 1 Corinthians 9\24, Revelation 14\20, 21\16. Strong’s g4712.

weight: μόδιος (*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. Strong’s g3426.

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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 God.

The Greek word αἰών (aion) means “eon”

Our English word “eon” is derived from the Greek word αἰών (aion), Strong’s Concordance reference g165. This is one of the most important words for everybody in the world to understand, for the coming Kingdom of God 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 God” (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 ἄνιμι 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 God, 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*), Strong’s g2889, 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 God’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 God 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 ἀπ’ αἰώνος (*ap’ aionos*), which is “from of old”, using αἰών (*aion*) idiomatically, and referring to God 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” (Judah (Jude) 14, Gen. 5\18-23).

At Acts 15\18, the Greek text again has the phrase ἀπ’ 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 God 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 God”. 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 (*ton 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 God with the majestic title “King of the Eons / Ages”, the noun αἰών being plural (that is, αἰώνων *aionon*). 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 God “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 ... God” and “Noah ... condemned the world

[κόσμος]”. Noah did not condemn what God 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 God 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*), Strong’s h5769, and of the Chaldee word עלם (*alam*), Strong’s h5957, 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 God 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*), Strong’s g166, 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*), Strong’s g5550+g166, 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 “God 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 ζωὴ αἰώνιος
(*zoe aionios*) means “eonian life”

The phrase ζωὴ αἰώνιος, Strong’s g2222+g166, 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 God: “And this is eonian life: that they might know You, the only true God, 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

God 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 God 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 God” 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 God and Jesus will not have life in those ages. This is the true gospel. What will happen after “the day of God” 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 לחיי עולם (*le chaye olam*), Strong’s h2416+h5769, 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 God 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 לעולם (*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 God. There is a Greek word for “never”, οὐδέποτε (*oudepote*) – Strong’s g3763; 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 God, 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, Heb. 13\21, Rev. 1\6). The Greek of that is εἰς τοὺς αἰῶνας τῶν αἰώνων (*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 (*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 αἰώνων (*eis tous aionas ton aionon*).

The true gospel promise

The promise of the coming eon is also expressed as “the Kingdom of God” (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 God.

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 God, the Kingdom of God 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 God” (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, 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, Judah (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, Judah (Jude) 21.

Note: עולם (*olam*). Gesenius, p. 612: “properly what is hidden”. Appropriate to the Kingdom of God and “eonian life”, a life hidden with God (Col. 1\26).

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Appendix 7
God's numbers in the opening of Genesis



No man invented the alphabet. It was given by God, 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: *beresheeth bara elohim eth ha'shamayim ve'eth ha'eretẓ*. 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: God 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 prime numbers, with the second prime (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 God 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, prime 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).

The numeric value of Genesis 1\2 is 1369 (37×37). Of John 1\1 it is 3637 (39×93).

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 wrongly 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. ^A

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. God 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 God (Isaiah 44\6); becoming an inherited title of the Son of God, 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 (24×37). 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 God 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. (See other numeric footnotes at Ex. 6\3, Isaiah 53\5, Dan. 9\24, Mat. 1\1.)

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

^A37:73: 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, October 2025) ~ EONS PAST, THE PRESENT EON, & THE EONS COMING (not proportionate time-scales)

A. 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 God”	...
... ..			AD30	...
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 with Sons of Israel (Ex. 19\5-6) God’s divorce from Israel (Jer. 3\8, Hos. 1\9-10)	John the Baptist Elijah type, Mal. 3\1 Soon-coming wrath announced (Mat. 3\7)	Jesus Christ Promise of land restated (Mat. 5\5) Law restated (Mat. 5 to 7) Apostles chosen (Mat. 10); Tribulation announced New Covenant, Mat. 26, Heb. 8 Death & resurrection
				Eon of darkness Gal. 1\4, Eph. 6\12 & the day of man. 40 Years signs & wonders. Writings of apostles. Acts period. Paul ends Judahite privilege & goes to dispersion Acts 10, John 7\35, Eph. 2\12-16

1. ADAM-ANTEDILUVIAN EON

2. PATRIARCHAL EON

3. MOSAIC EON

4. APOSTOLIC EON, Joint Body Christ, Judah / Israel

B. The “eons coming” (Ephesians 2\7); “times and seasons” not revealed (Acts 1\7)

favourable intervention of God & Jesus (ἐπιφάνεια, <i>epiphaneia</i>)		Jesus’ return & magisterial presence (παρουσία, <i>parousia</i>) “1,000 years consummated” & “Paradise of God” (Rev. 2\27, Luke 23\43, Rev. 20) → → →	
	AD70		6,000 years
“Day of Yahweh” & God (Is. 13\6, Rev. 1\10) Attack on Jerusalem & city surrounded; Days of vengeance (Luke 21\2-22) Tribulation, false prophets, plagues, persecutions, many antichrists (1 John 2\18, Mat. 24\4-26, Rev. 13)	Obedient flee into wilderness & mountains Temple & Mystery Babylon destroyed by Romans (Mat. 24\2, Rev. 17-18) First resurrection Rapture of elect taken into Kingdom of Father John 14\2-4, 14\18-19, 16\16-20, 1 Thes. 4\16-17	Rise of Church Fathers & Great Apostasy Babylonian paganism brewed with word of God New religion spreading worldwide Latin Vulgate Bible	XVI/XVII centuries Rise of falsified translations Colleges, careerism Creeds, church system End-time restoration Everything handed back to the Father 1 Cor. 15\54-55 1 Cor. 15\23-24 Kingdom established

5. DAY OF YAHWEH EON (WRATH)

6. DAY OF CHRIST EON

7. NEW HEAVENS AND NEW EARTH EON, GOD “ALL IN ALL”

1. Pre-Adamic → 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 (Mat. 11\27, 28\19); Paul, apostle to dispersed Israelites (Rom. 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 (John 11\24-26); marriage supper (Luke 13\29); adversary shackled; establishment of 1,000 years (symbolic immortality & divine rulership); short release hostile “Gog and Magog”; Jesus’ return & magisterial presence (παρουσία, *parousia*) (Mat. 16\27); 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; Bride returned; Paradise of God; “12 tribes of the Sons of Israel” & 12 apostles reigning with God & Christ; no death; God “all in all”. Jesus in Greek, Ἰησοῦς (*Iesous*), has numeric values of 10+8+200+70+400+200, = 888 (Ap. 7). All in Christ raised into immortality, having incorruptible resurrection minds and bodies, like that of Christ. Twelve tribes of of Israel reign with God and Christ in Holy City, the New Jerusalem, “the Paradise of God” (Rev.2\27, Luke 23\43), reigning over nations, promised since Moses (Ex. 19\5-6, Mat. 19\28, Eph. 1\3, 2 Tim. 2\12, Rev. 21\12-14).

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Appendix 9
The Sonnini Manuscript: Acts Chapter 29

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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, 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.

† Acts Chapter 29 †

*Paul from Rome to Spain,
as he had planned (Rom. 15\28)*
1\1

And Paul, full of the blessings of Christ, and abounding in the spirit, departed from Rome, determining to go into Spain, ^A for he had proposed for a long time to make a journey there, and he was minded also to go from there to Britain. ² For he had heard in Phoenicia that some of the sons of Israel, at about the time of the Assyrian captivity, had escaped by sea to The Far-off Isles, as spoken by the prophet Esdras, and called by the Romans 'Britain'. ^B

³ And the Lord commanded the gospel to be preached far-off to the nations, ^C and to the lost sheep of the house of Israel. ^{D E}

⁴ And no man hindered Paul, for he testified boldly of Jesus before the tribunes and among the people, and he took with him some of the brothers who had stayed with him at Rome, and they took shipping at Ostrium ^F and, having the winds fair, they were brought safely into a port of Spain.

⁵ And many people were gathered together from the towns and villages and the hill country, for they had heard of his going over to

29\1, from Rome ... into Spain: Rom. 15\24, 15\28

29\2-3, Britain ... Britain: 'Some of the Apostles passed over to the British Isles' (Eusebius, Bishop of Caesarea, AD 313-338). Cited in Capt, p. 13. It is claimed Paul landed at Portsmouth, hence Paulsgrove

29\2-3: Far-off Isles ... far-off to the nations: Cp. '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); 'your faith is spoken of throughout the whole world' (Rom. 1\8); 'the gospel, coming to you as also in all the world' (Col. 1\5-6). Bishop Burgess wrote: 'Of Paul's journey to Britain we have as satisfactory proof as any historical question can demand'; Clement (Phil. 4\3) wrote: 'I know of scarcely one author from the time of the Fathers downwards who does not maintain that St. Paul, after his liberation, preached in every country of the West, in Europe, Britain included'; Theodoret, fourth century, wrote: 'Saint Paul brought salvation to the Isles in the ocean'. Others wrote similarly, inc. Ventanius, Irenaeus, Tertullian, Origen, Mello, Eusebius, Athanasius (cited in Jowett)

29\3: Cp. Gen. 17\5, Deut. 30\4, Isaiah 5\26, Jer. 50\6, Hos. 1\9-10, Mat. 2\6, 10\6, 15\24, Luke 15, Acts 1\8, 2\5, 2\39, 5\31, 9\15, 13\23-24

29\3, the lost sheep of the house of Israel: 'I will appoint a place for My people Israel, and I will plant them so that they can live in a place of their own and move no more. Neither will the sons of wickedness afflict them any longer, as previously' (2 Sam. 7\10)

29\4, Ostrium: Reference needed

the side of the apostles, and the many miracles he had worked. ⁶ And Paul preached mightily in Spain, and large crowds believed and were converted, for they perceived he was an apostle sent from God.

Paul from Spain to Britain

⁷ And they departed from Spain, and Paul and his company, finding a ship in Armorica that was sailing to Britain, took sail in it and, passing along the south coast, they reached a port called Raphinus. ^G

⁸ Now when it was voiced abroad that the apostle had landed on their coast, large multitudes of the inhabitants met him, and they treated Paul courteously and he went in at the east gate of their city, and lodged in the house of a Hebrew and one of his own nation.

⁹ And in the morning he came and stood on the Lud Hill, ^H and the people thronged at the gate and assembled in the square, and he preached Christ to them, and they believed the word and the testimony of Jesus.

¹⁰ And in the evening the holy spirit fell on Paul, and he prophesied, saying, 'Look, in the last days the peace of God will dwell in the cities, and its inhabitants will be put to death, and in the seventh numbering of the people ^I their eyes will be opened, and the glory of their inheritance will shine before them. The nations will come up to worship on the hill, testifying of the patience and long suffering of a servant of the Lord.

¹¹ 'And in the latter days fresh proclamations of the gospel will go out from Jerusalem, and the hearts of the people will rejoice and, as you

29\7, Raphinus: 'This is the Roman name for Sandwich, in Kent. In Saxon times there was, still standing in Sandwich, an old house called the "House of the Apostles" and tradition has it that Paul was one of the Apostles' (Capt, p. 18)

29\9, Lud Hill: Ludgate Hill, where stands St Paul's

29\10, the seventh numbering of the people: 'The first national census of the inhabitants of the British Isles was taken in 1801, since which date it has been taken decennially [every 10 years]. Hence, the first numbering of the people coincides with the date of the discovery of the manuscript. The seventh numbering of the people took place in 1861, and it was after that date that the opening of the eyes of the people was to occur ... The knowledge of the identity of the Anglo-Saxon-Celtic and kindred peoples with Israel of old ... began about that time in Britain ... When Sonnini published his book containing the account of the discovery of this long lost chapter, no arrangements had been made, or even proposed, for a national census in Britain' (Capt. pp.-13-14)

will see, fountains will be opened, and there will be no more plague.

¹² 'In those days there will be wars and rumours of war, ^A and a King will arise, and his sword will be for the healing of the nations, and his peacemaking will abide, and the glory of his Kingdom will be a wonder among princes.' ^B

British Druids meet Paul

¹³ And it came to pass that a number of the Druids ^C came to Paul privately, and they demonstrated by their rites and ceremonies that they were descended from the Judahites who had escaped from bondage in the land of Egypt, and the apostle believed these things, and he gave them the kiss of peace.

¹⁴ And Paul remained in his lodgings for three months, establishing faithfulness and preaching Christ continually.

They sail to France

¹⁵ And after these things Paul and his brothers departed from Raphinus and sailed to Atium in Gaul. ¹⁶ And Paul preached in the Roman garrison and among the people, exhorting all men to submit and confess their sins.

¹⁷ And a number of the Belgae came to him to inquire of him about the new teaching and of the man Jesus. And Paul opened his heart to them and told them all the things that had happened to him, how it came to be that Christ Jesus came into the world to save sinners.

And they departed, pondering among themselves on the things that they had heard.

They go to Helvetia (Switzerland).

Concerning Pontius Pilate. Mount Julius

¹⁸ And after much preaching and toil, Paul and his fellow laborers passed into Helvetia, ^D and

came to Mount Pontius Pilate, ^E where he who condemned the Lord Jesus had dashed himself headlong, and so miserably perished, ¹⁹ and immediately a torrent gushed out of the mountain and washed his body, broken in pieces, into a lake.

²⁰ And Paul stretched out his hands over the water, and prayed to the Lord, saying, 'Oh Lord God, give a sign to all nations that here Pontius Pilate, who condemned Your only begotten Son, plunged down headlong into the pit.'

²¹ And while Paul was still speaking, suddenly a mighty earthquake broke out, and the face of the waters was changed, ^F and the form of the lake was like the Son of Man hanging in agony on the cross.

²² And a voice came out of Heaven saying, 'Even Pilate has escaped the wrath to come, for he washed his hands before the multitude at the blood-shedding of the Lord Jesus.'

²³ When, therefore, Paul and those who were with him saw the earthquake and heard the voice of the Angel, they glorified God, and they were mightily strengthened in spirit.

²⁴ And they travelled on and came to Mount Julius where two pillars stood, one on the right hand and one on the left hand, erected by Caesar Augustus.

²⁵ And Paul, filled with the holy spirit, stood up between the two pillars, saying, 'Men and brothers, these stones that you see this day will testify of my journey here. And truly I say, they will remain until the outpouring of the spirit on all nations, nor will the Way be hindered throughout all generations.'

On to Illtricum. The gospel spreads

²⁶ And they went on and came to Illtricum, ^G intending to go by Macedonia into Asia, and grace was found in all the assemblies, and they prospered and had peace. Amen.

~♦♦~

29\12, wars and rumours of war: Mat. 24\6

29\11-12: Isaiah 65\18-19, Mic. 4\1-2

29\13, Druids: It was in triadic forms that 'the Druids (the religious teachers of Britain) delivered their teachings. Such triads do exist. Written in the ancient British language, these triads have always been known as "the Triads of Paul the Apostle" [authenticity of which are uncertain, cjs]' (Capt, pp. 22-23). Concerning Druids, see Capt's *Stonehenge and Druidism*

29\18, Helvetia: Switzerland was known as 'Helvetia' or 'Republica Helvetiorum' ('Republic of the Helvetians') in Latin, derived from the name of the Helvetii, a tribe of the Gauls

29\18, Mount Pontius Pilate: 'Mount Pilatus is a large mass of rock in central Switzerland' (See; 'Pontius Pilate and the Swiss Mountain', on website: <https://www.jmurdoch.com/2014/03/18/pontius-pilate-and-the-swiss-mountain/>, March 18, 2014)

29\21, the face of the waters was changed: Cp. Ex. 14\21-22, 27-29, Josh. 3\16-17, 2 Kings 6\6

29\24-26, Mount Julius ... Illtricum: References needed

Appendix 10
The Divine Arrangement of the Prophecies of Ezekiel

★

Vigorous curiosity must be aroused when we read in the opening sentence of the Book of Ezekiel that it came to pass on “THE 30TH YEAR”, and then the very next sentence goes back to “THE 5TH YEAR”. And this is not the only curiosity. The 13 dated prophecies of Ezekiel throughout the book are in disarray. In the church system Bibles the 13 dated prophecies have been disarranged so erratically and disharmoniously that you could not imagine it would be allowed in any other book. They begin with the LAST year of Ezekiel’s prophecies! – then that’s interrupted by two verses of a prologue – then they go onto his FIRST prophecy.

They are disordered this way: **30th year** (13th and last prophecy, 1\1); **5th year** (Ezekiel’s prologue, 1\2-3); **30th year** (13th and last prophecy, 1\4); **6th year** (1st prophecy, 8\1); **7th year** (2nd prophecy, 20\1); **9th year** (3rd prophecy 1); **11th year** (5th prophecy, 26\1); **10th year** (4th prophecy, 29\1); **27th year** (12th prophecy, 29\17); **11th year** (6th prophecy, 30\20); **11th year** (7th prophecy, 31\1); **12th year** (9th prophecy, 32\1); **12th year** (8th prophecy, 32\17); **12th year** (10th prophecy, 33\21); **25th year** (11th prophecy, 40\1). The disturbance is deep. And it is obvious.

Making corrections of the problems presented by the conventional order of the chapters of Ezekiel – amendments based on *internal* evidence – can wait no longer.

The years being referred to throughout Ezekiel are the years of the captivity of the house of Judah in Babylon, dated from the Babylonian’s capture of king Jehoiachin. This dating is stated in the second verse: “the 5th year of king Jehoiachin’s captivity”, that is, when he was carried off to Babylon (2 Kings 15-17).

Chapters 40 to 48 of the *conventional* arrangement, placed wrongly at the *end* of Ezekiel’s prophecy, present a vision of a future Israel with a temple, a temple priesthood, compulsory circumcision, Passover, and perpetual animal sacrifices (see chapter 40, 44\11, 44\6-9, 45\21-25). Everything is in hostile conflict with the perfect work of Jesus Christ and his coming Kingdom.

The temple priesthood is no more. Jesus Christ has become “high priest” (Hebrews 6\20); “this he did once for all, having offered up himself” (Hebrews 7\27); “*there is* no longer an offering for sin” (Hebrews 10\18). There is no more Passover sacrifice. Jesus Christ is our Passover: “our Passover, Christ, has been sacrificed for us” (1 Corinthians 5\7). Circumcision is of no spiritual value: “if you undergo circumcision, Christ will profit you nothing” (Galatians 5\2-3, 6\15). There is no more blood of heifers: “if the blood of bulls and goats and ashes of a heifer, sprinkling whatever *is* unclean, provide purification towards the purifying of the flesh, ¹⁴how much more will the blood of the Christ ...” (Hebrews 9\13-14); “the blood of Jesus Christ His Son cleanses us from every sin” (1 John 1\7). In the coming Kingdom vulnerable animals are described as being safe from predators: “the wolf will live with the lamb ...” (Isaiah 11\6-9).

The Book of Ezekiel was a collection of writings in 13 dated sections, covering 24 years, the sections bound together and loosely arranged in a scroll (or roll) on rollers, and written on both sides of the parchment. Ezekiel refers to “a scroll of a book ... written inside and outside” (Ezekiel 2\10). John speaks of a scroll in Revelation 5\1: “a scroll, written on the inside and outside, sealed with seven seals”.

The dating of the 13 sections begins, as said above, with the captivity of king Jehoiachin. Ezekiel’s prophecies date from “THE 6TH YEAR” (Ezekiel 8\1) to “THE 30TH YEAR” (Ezekiel 1\1). (In the prologue at 1\2 “THE 5TH YEAR” is mentioned, but there is no prophecy concerning that year. It’s his *prologue*.)

Chapter 1, as it stands in Bibles, describes the 30th year of the captivity, but that is five years AFTER the 25TH YEAR described in chapter 40. What are now chapters 40 to 48 should be read BEFORE chapters 1 to 7. What happens in the opening seven chapters (1\4 to 7\27, the 30TH

YEAR) is actually the CONCLUSION of Ezekiel's prophecies, with Israel rejecting Ezekiel's message. Chapter 7 therefore concludes – the 13TH and LAST PROPHECY – with destruction, calamity, desolation and trouble, the law perishing from the priests (Ezekiel 7\25-27).

So: the book should sensibly begin with the prologue, just verses 2 and 3 in the first chapter, noting “THE 5TH YEAR” (with no prophecy in that year). Then it leaps to chapters 8 to 19, these, the 1ST and EARLIEST PROPHECY, describing “THE 6TH YEAR”.

The last prophecy describes “THE 30TH YEAR”: chapters 1 to 7 (without verses 2 and 3 of chapter 1, which are the prologue).

The nine chapters of the conventional order, 40 to 48, which describe “THE 25TH YEAR”, PREDATE chapters 1 to 7 by five years! In that case, chapters 1 to 7 must be placed AFTER chapters 40 to 48. The book must conclude with the prophecy of the 30TH YEAR described in 1\1 and then from 1\4 to 7\27. In this 13th and final prophecy, in the 30TH YEAR, the last chance and conditional restoration are offered by Ezekiel for Israel's repentance and revival. The opportunity was rejected and concludes with judgement. Both houses, Israel and Judah, rejected *what might have been*, what all Israel *could have had* right up until the coming of the Messiah's Kingdom. That is, a divinely governed land with a temple priesthood of sons of Zadok, sacrifices for the sins of the people, and a hefty land space for each tribe. Things which would end in the Kingdom under the “better Covenant” (and have now ended). But they rejected it. The offer lapsed.

Ezekiel displayed the restoration plans to the elders of Israel (14\1, 20\1, 43\10-11) and of Judah (8\1). Some elders also came to him. Ezekiel's prophecies variously address the house of Israel, the house of Judah, Pharaoh and Egypt, and Tyre.

The conventional order of Ezekiel's prophecies is subversive to the gospel of Jesus and renders it a failure, because sacrifices and circumcision would be still required. In the King James Bible, Hebrews 4\8 goes so far as to imply a failure by Jesus, saying “if Jesus had given them rest, then he would not afterward have spoken of another day”. *If*. Compare Matthew 11\28: “I will give you rest”. (They should have written “if Joshua”, not “if Jesus”.) The conventional order of the 13 prophecies of Ezekiel destroys the deliverance of the sons of God and the restoration of this groaning creation (Romans 8\21-22). The amended – divine – order restores all the truth about salvation now and salvation under the coming Kingdom by God.

Was it accident or naughty design that the order of Ezekiel's 13 prophecies was disturbed? I think I know. But either way, the 13 sections of Ezekiel's prophecies must be arranged in the appropriate date order. This is for the protection of the gospel of Christ, and for the prevention of telling a false future concerning Israel.

This restored arrangement in *Keys of the Kingdom Holy Bible* make sense of Ezekiel's narrative. In its text, the prophecies are highlighted in subject headings with the years the prophecies were made. And the conventional chapter numberings are given in bold letters for ease of locating desired passages. Two indexes of the chapters are provided on the first page of Ezekiel. In time, when the Body of Christ has abandoned its bad habits, the chapters can be renumbered.

I appreciate that this restored divine arrangement will not always make easy the finding of a desired passage (that applies to myself as well). The blame lies on the erring scribes whose multitudinous bumbles have made necessary this vast restoration work. Without correcting the bungle, this would not be a complete restoration work. It is not my fault that the Scriptures have been fankled and the Body of Christ deracinated from its true status. The order of Ezekiel's prophecies should never have been disturbed, so the task must be to restore them. Readers can then have the enjoyment of the prophecies in the correct progression: offer; refusal; consequence. We are recovering from centuries of apostasy.

For everything presented in this study, I am indebted to the work of Dr Thomas H Whitehouse in his *Ezekiel's Temple and Sacrifices*.

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From time to time

From time to time the Angel of God 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 God 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 violence and lies.

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 God-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 God.

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. Better men 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 God, transmutifiers 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 God is not in them. But exalted are the prophets and apostles, and manifold is their reward.

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 God 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 God 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 God. 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; divine rulership and government under God's resurrected prophets and apostles; the apostles travelling the world to instruct men about the divine government, which is the Kingdom of the Exalted of God and Christ, their Kingdom. Instead though, we still have imperial international powers of evil; international religion not consanguineous with the Holy Scrolls of God; 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 times 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 IN JESUS
~ *AND A HELP IN THESE TIMES*

We are designed to function under the care of our Creator. God'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 God. Jesus Christ kept the entirety of God's laws, and he knocks on our door, and offers to stand in our place before God.

It is the words of the prophets and apostles in the Bible that reveal God to us. Only through Jesus Christ can we be reconciled to God, for it is written that Jesus says, "I am the way and the truth and the life. Nobody comes to the Father if not through me" (John 14\6). And Peter, in the spirit and power of God, 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 God only through Jesus because only he has paid the sacrificial death for us to be reconciled to God. We fail to keep the laws of God. We transgress. We fail to honour him. There is nothing we can bring to God but our broken selves. Our own acts, says the prophet Isaiah, are "like a filthy garment" (Isaiah 64\6).

When we confess our rebellions God 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 "baptize [immerse] you in *the* holy spirit" (Matthew 3\11). By this baptism (immersion) of the spirit we are "sealed with the holy spirit of promise"; "we are the Lord'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). God does not withhold His spirit: "God 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 Heavens" (Matthew 18\3). For Jesus is returning to Earth to establish his Kingdom. Keep God's commandments, believe in Jesus as our Saviour, ask forgiveness, and turn from our wicked and selfish ways. There is nothing else, no other way. Thank the Lord God!

καὶ	πᾶς	ὁ	ζῶν	καὶ	πιστεύων	εἰς	ἐμέ	οὐ μὴ
and	everyone	the	living	and	believing	in	me	most certainly not
ἀποθάνῃ	εἰς	πὸν	αἰῶνα	πιστεύεις	τοῦτο			
will die	throughout	the	eon	do you believe	this	~ John 11\26		

The Hebrew word *olam*

The Hebrew noun **עולם** (*olam*), meaning “**eon**” or “**age**” or “**eonian**”, or “**age-enduring**”, sometimes idiomatically, sometimes signifying “**everlasting**”, occurs 438 times in the Old Covenant writings. Its first occurrence is at Genesis 3\22: “And so then, in case he should stretch out his hand and also take from the tree of life, and eat, and live throughout the **eon** ...”. The Hebrew word **עַד** (*ad*) is also used 17 times for “**eon**” or “**age**”. These words must be translated according to context. See Appendix 6.

The Greek word *aion*

The Greek noun **αἰών** (*aion*), meaning “**eon**” or “**age**”, occurs 126 times (Robinson-Pierpont Text) in the New Covenant writings (128 in the Textus Receptus). It is the Greek equivalent of the Hebrew noun **עולם** (*olam*). It first occurs at Matthew 6\13: “Yours is the Kingdom, and the might, and the magnificence, throughout the **eons**.” Its adjective form, **αἰώνιος** (*aionios*), meaning “**eonian**”, or “**age-enduring**”, sometimes signifying “**eternal**”, occurs 71 times. These also must be considered according to context. See Appendix 6.

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.

BY THE SAME AUTHOR

Biblical

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Keys of the Kingdom Study Bible, 2026

~ the *ORGANIC* restoration of the original Scriptures



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

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