

What is Christianity

Why is it Important

Walter R. Dolen

Taken from the New Mind Papers by Walter R. Dolen

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Preface

This book pertains to the **first-century beliefs** or ‘doctrines’ of the followers of Yehoshua Masiah, otherwise known today as Jesus Christ and thus are called “Christians.” Yehoshua Masiah is Christ’s Hebrew name. The followers of Yehoshua Masiah were the believers who existed before the bureaucrats took over the Church. The bureaucrats went out and lied, killed and sinned in Christ’s name: thus maligning the name Christianity and the name Jesus Christ. Therefore in this book when we speak of Christians we are referring to those who follow the real Christ, not the imposters who took over the Church in the decades following His resurrection.

We are also not going to refer to Christ – the Messiah – in this book by his Hebrew name, since today most know him by Jesus Christ, and most popular Bibles use this name. In my opinion it would be too confusing and counterproductive if we used his Hebrew name. Names of other famous people today are also misspelled and mispronounced from how they were spelled and pronounced in their own times.

What this book attempts to do is to simplify the Christian beliefs found in the Bible, not by studying the so-called fathers of the Church, but by analyzing the very words of the Bible. If the Bible was inspired by God, then the truth will be found there, not in theological essays written by the so-called ‘fathers’ of the Church. If the Bible was not inspired, then how can anyone ascertain anything relevant to Christianity? The only father of the Church is Yehoshua not Augustine or others. Paul was an apostle, not a father. "Call no man your father on earth, for you have one Father, who is in heaven" (Matt. 23:9). "There is but one God, the Father, from whom all things came and for whom we live; and there is but one Lord, Jesus Christ, through whom all things came and through whom we live (1 Cor 8:6).

What do real Christians believe in? Who are Christians? What is the Church? How can we tell if we are real Christians? What ‘reward’ do Christians receive? Why be a Follower? Can anyone be a Follower? Who is saved, or is everyone saved? Is there a hell, a heaven? Immortality? Is there an end to the world? What hope do we have? What is the meaning of life? Is there evil? What is evil?

This book is an accumulation of over 49 years of study by one man interested in finding the truth, as of 2019 printing.

May Grace Abound to All,
Walter R. Dolen

Introduction

New Law

Love is patient, kind, forgiving, full of joy and goodness, faithful, hopeful, gentle, not jealous, not arrogant, not unbecoming; love shuns evil and seeks good. Love is the new law and is what Christianity must be in order to be Christ's church. In this book we go into great detail about this. However, others only see the negativity of religion. Mark Twain¹ was disillusioned with Christianity and religion because he only saw the paradoxes and the hell-damnation of religiosity. So he wrote the following in a book not published until after his death:

“A God who could make good children as easily as bad, yet preferred to make bad ones; who could have made every one of them happy, yet never made a single happy one; who made them prize their bitter life, yet stingily cut it short; who gave his angels eternal happiness unearned, yet required his other children to earn it; who gave his angels painless lives, yet cursed his other children with biting miseries and maladies of mind and body; who mouths justice and invented hell – mouths mercy and invented hell – mouths Golden Rules, and forgiveness multiplied by seventy times seven, and invented hell.” [Mark Twain, *The Mysterious Stranger*, Chap. 11]

This perception of the inexplicable paradoxes and negativity found in religion, or the emphasis upon such, is one-sided and unfair, for such negativity was superseded by Christ's teaching on Love.

Jesus Christ, for whom Christianity is named, changed the way some perceived God. Unfortunately, Jesus' teaching was taken over by those who didn't understand and they changed Christ's teachings of forgiveness and love into the teachings of hell and damnation. Because of this, we are forced to review in detail the doctrines of Christianity because the negativity of the world has been interjected into religion, not only Christianity, but all religion. This projects something about man's mind in this age, which we call the old mind. But Christ announced a new mind, a new spirit, and a new commandment – the commandment of love. Originally this book was called the *New Mind Papers* because the new mind was the mind of love, not hate. We think our new title for this book more reflects and projects the real essence of Christianity, as taught by Jesus Christ. This book is comprehensive: we cover all the important doctrines found in the Bible about Christianity and attempt to negate the misguided teachings of religiosity.

Before we start examining Christianity, let me give you some of the premises for my belief.

¹ A pen name for Samuel Clemens, one of America's best know writers

I believe God did create the universe and here are a few reasons why I do

Law. The evolutionary theory always starts with, and assumes, the eternal existence of laws like those of mass, energy, motion, gravity, conservation, chemical bonding and so forth. Laws, in and of themselves, *are* systematic order and project intelligence and power outside of the law itself. The genetic code of life found in DNA also projects high intelligence and power. *How can the code of DNA evolve* or any law such as gravity or chemical bonding evolve? How can any code or law itself have any power? What gives a code power? I am speaking about the code itself, the order of the elements within the code. How can the *arrangement* of the code itself have power? The apparent connection between the code and its effect on a body or plant projects, or strongly suggests some kind of force or power *behind* the law. The code itself doesn't do anything, just as the letters in this book don't do anything by themselves. If you change the arrangement of the letters of the code or a word, it has a different result or may not have any. A seed grows into a certain kind of flower, not because of the code per se, but because of the power behind the code. The basic laws of the universe must have come from somewhere and the power behind these laws must have some connection to the law. Evolution has yet to explain the source of the power behind the universal laws. Science can only *describe* gravity (through mathematical formulas) and partially *describe* the code of life, but it has no idea how the power of gravity works or how or where the code of DNA gets its power. I believe that God, as described in the *God Papers*, is the creator and power behind all universal laws. And I believe it is more naive to believe in a cosmic soup theory (evolution) than in a powerful God, although I agree that common descriptions of God are naive and do not explain the paradoxes pertaining to God.

Beginning. Radioactivity and laws of thermodynamics indicate there was no eternity of matter and its corollary: there was a beginning of matter. If matter always existed, without a starting point, then the "life" period of the radioactive elements would have long ago run its course and the whole universe would be the same temperature (thermodynamic laws). The radioactive elements would have run down and there would not be any radioactive elements left; the whole universe should be the same temperature. Thus, there was a *beginning* of matter, and it wasn't that long ago, since there are still radioactive elements. The "science" of evolution cannot explain energy or matter or its source nor will it ever because it has no witnesses and has no real explanation for their beginning. A mathematical description of energy doesn't explain it, it only describes what it does in a quantitative manner in *our* solar system. God created matter and energy and in some way God is matter and God is energy as we attempt to explain in our book pertaining to God (*God: God is the Becoming-One* aka *God Papers* or *My God is the BeComing-one*).

Life. The relative harmonic-symbiosis of the ecosystems, from the biochemical cell to the earth-sea-heavens, projects design. There is a co-operation, interaction and mutual dependence among life forms; one species cannot live well, or at all, without mutual-beneficial interaction of the whole: the flowers need the birds and insects for pollination in order to continue to exist and vis versa; the seed needs its DNA, the dirt with its nutriment, water and the power behind the DNA for it to grow. Our bodies need a heart, lungs, liver, intestines and so forth in order to exist: we need our whole factory of body parts and a compatible earth in order to live. **The whole cannot live without the parts; the parts cannot exist without the whole.** The theory of

evolution maintains that life is arbitrary, for life came from a hit and miss adventure ("natural selection" or "mutation," etc.). If life is arbitrary, then the universe would be filled with the inferior products of this evolutionary process, and the inferior and half-made life-forms would greatly outnumber the surviving species. There should be fossils of the inferior products of the evolutionary process in all strata, in the rocks everywhere. In other words, the rejections of the evolutionary process should be polluting the universe. Where are the fossils of these inferior life-forms? For that matter, where are the masses of missing links in the evolutionary process? Where? Life came from God, not from the mindless soup of evolution.

The Proof. The big bang theory and other theories need to explain where the material and energy for the big bang theory came from. God, the all powerful Being, by definition, must have always been there, or else there is nothing and we are nothing and so this dialogue doesn't exist. Either the all powerful god of Evolution (mindless soup) was there at the beginning or the all powerful Being was there. Of course we cannot prove God by definition, but there is a way to settle this disagreement:

- The evolutionists can prove the universe came into existence through evolution by physically demonstrating evolution. For example, a new species being spontaneously 'created' before our eyes, or at very least finding the massive amount of missing links in the fossils record and logically explaining where laws get their power;
- The believers in the God can prove to others that there is an all powerful God by people seeing God create a new heaven and earth or by seeing God resurrect the dead back to life. Such is the prophecy recorded in the Bible: all will see the resurrection of the dead and the creation of the new heaven and earth, as apparently the angels witnessed the creation of the present universe at the beginning of the present heaven and earth.

“Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth” [1Cor 13:4-7].

NM 1: What is a Christian?

[Christian Doctrine](#)

[Physical v. Spiritual Meaning](#)

[What is a Christian?](#)

[How does one know he is a Christian?](#)

[What can one expect as a Christian?](#)

[Other names for Christians?](#)

NM1 Abstract

In this book we put forth the doctrines of the Bible as we found them, taking into consideration the type and antitype found throughout scripture. What we are doing is attempting to simplify various doctrines of Christianity. In this paper we give short renditions as to what is a Christian, how one becomes one, what one can expect as a Christian, and so forth, thus setting the stage for the rest of this work.

Christian Doctrine

nm1 » In the New Testament of the Bible you can read about many important subjects. Significant subjects such as heaven, hell, sin, law, freedom, miracles, death, resurrection, immortality, predestination, the kingdom of God, and so forth are spoken about throughout the New Testament of the Bible. These subjects and others have to do with our very life, our souls, and our future. These subjects are very important and we cannot permit tradition to dictate to us concerning these subjects. We must test and analyze our views to see if they are correct. If they are not we must correct them. We must take charge of our storehouse of beliefs; we must correct our false beliefs; we must become sound in our knowledge.

Many Opinions

nm2 » But there are many opinions on all of these subjects, and it is difficult to find the truth. There are so many who claim to hold the truth. There are so many traditions, so many teachers, so many differing beliefs. There is confusion on how one is baptized, on the soul, and on the other doctrines of Christianity. There are the liberal Christians, the conservative Christians, and many other classifications.

Doctrines as Found in the Bible

nm3 » In this book we will put forth the real doctrines of the Bible as we found them. It is up to you the reader to prove or disprove what is presented in these papers. Only you can make the decision for yourself. That is, only you *should* make the decision for yourself. Do not let tradition or the authorities of your church or your science prevent *you* from making your own decision.

Physical Meaning versus Spiritual Meaning

nm4 » The mistakes in Christian doctrine were made because of the lack of knowledge of the pattern manifested in the Bible and the inability to see these patterns. In the “Duality Paper” we have spoken briefly about this Biblical pattern. Those making mistakes are only looking at the physical meaning or typical meaning of scripture instead of the higher meaning or Spiritual meaning. We are to worship God in Spirit (John 4:24). We are to look away from the physical to the Spiritual for the true meaning of God’s word (see the “Duality Paper”). If we take or understand Jesus Christ’s words only in a typical or physical manner we will not understand what he was trying to tell us. Not only this, but we will dramatically misunderstand him. When Jesus spoke about eating his body (John 6:53-56) he was speaking in a Spiritual way (see John 6:63). But if we only take Jesus’ words in their literal, or simple, or physical meaning, we will drastically misunderstand him like many of his disciples did at that time (John 6:60-61). When some of Christ’s disciples heard him, they mistakenly thought he was advocating cannibalism, a hideous crime against mankind, instead of encouraging the *spiritual* eating of his body. To eat or drink Jesus Christ in a Spiritual way is to *spiritually* eat and drink his Spiritual body, or that is, “eat” his Spirit or “drink” his Spirit. Being baptized with God’s Spirit, or eating Christ’s Spirit, or drinking Christ’s Spirit, and so forth are all signifying one thing – having God’s Spirit or the New Mind. To have God’s Spirit is to have the power to do good works. But if we only take the physical or typical meaning of scripture we will not understand the Spiritual words. We must look to the higher or Spiritual meaning of scripture or we will not understand.

What is a Christian?

nm5 » There is a direct relationship between Christianity and the New Mind. We call the Spirit of God the New Mind. You are a Christian when and only when you have the New Mind. Christianity is not Christianity without the New Mind. If you have the New Mind you are a Christian. But what is a Christian? Is a Christian someone who only goes to a Christian church? Can a real Christian not go to church? Are all Christian churches in reality, Christian? Are all who call themselves Christians in reality Christians?

nm6 » A Christian is a believer in Jesus Christ. Yet not only is he a believer, he is also a doer of what Christ did (James 1:22). Christians follow in Christ’s way (1Peter 2:21). When Christians follow Christ, they are following God because God was manifested in Christ (1Tim. 3:16). God cannot sin (1John 3:9). Christ didn’t sin (2Cor. 5:21). God’s behavior was manifested in Christ. God and Christ the man behaved the same. Therefore God was manifested in Christ the man’s behavior. God is love (1John 4:8). And Paul said: “love does not work any ill to its neighbor, so love is the fulfilling of the law” (Romans 13:10). To follow Christ is to follow God. Since God is love, then to follow God is to follow love. “Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices in the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails” (1Cor. 13:4-8, NIV).

New Man versus Old Man

nm7 » The main difference between a real Christian and others is that Christians follow after love to the degree of power they were given to follow after love. All Christians in the old age never get close to the level of Jesus Christ's love because Christ was given the full power. Love is a system of behavior that is quite different than the system of behavior we observe around us today. Real Christians belong to the New Age with its New Mind. Today, Christians are New Age People who live in the old age. The old age is the present age with its confusion and hate. The New Age is the Kingdom of God with its system of love.

How Does One Become a Christian?

nm8 » To become a real Christian you must have the Spirit or Mind of God, that is, the New Mind. To receive this New Mind, you must be Spiritually baptized into the Name of the Father, Son, and Holy Spirit (NM 4).

How Does One Know He Is a Christian?

nm9 » You know you are a Christian if you have the New Mind. There is another mind, the old mind, that works in the old age (see NM 21). We can see the power of the old mind working in the old age every day. The confusion of this world comes from the old mind. But when we receive the New Mind we begin to see the difference in our thinking. Instead of getting flash-thoughts concerning evil things, we begin to get flash-thoughts concerning the beautiful and good things. With the New Mind we get flash-thoughts that help us to begin to be patient, kind, truthful, hopeful, trustful, etc. You know you are a real Christian when you have the New Mind. And you can *prove* you have the New Mind by your new behavior. If you have a new behavior that is more in keeping with the way of love, then you can be sure you have been given the New Mind (see "Proof Paper" [NM 10]).

What Can One Expect As a Christian?

nm10 » When you are a Christian you have the Spirit of God, the New Mind. You see matters from a different viewpoint. You have put on the New Mind which is being renewed in knowledge, and thus you are a new person in God (Col 3:10; Rom 12:2). You begin to understand that no one thing is bad in itself (Rom 14:14; 1Tim 4:4), but only wrong activity is bad (Prov 8:13). As a Christian you begin to do to others as you would like them to do to you (Rom 13:8-10). A new Christian begins to change and to do things differently, for he has a New Mind with a new attitude.

nm11 » But because Christians are changed, others around them will notice this transformation (1Peter 4:4). Because mankind as a whole feels threatened when others do not believe as they do, a Christian can expect to be disliked by people, even those of his own family (John 15:18-19; Mat 10:34-37). But a real Christian is to be peaceful and try as much as possible to keep the peace. But at times because true Christians do not run after twisted things as much as others, the people belonging to this age will not like real Christians.

nm12 » Besides receiving the New Mind (Spirit) a Christian will also receive the life in and throughout the first 1000 years of the coming kingdom of God. Read the paper entitled, "Reward for Christians" [NM 11] for more details.

What Are Other Names For Christians?

nm13 » In the Bible Christians are called:

- the Israel of God (Gal 6:16);
- the sheep (John 10);
- the holy temple (Eph 2:21);
- Jews, meaning Spiritual Jews (Rom 2:29);
- the Lamb's wife (Rev 21:9);
- Christ's wife (Rev 19:7);
- the 144,000 (Rev 14:3; 5:9-10);
- virgins (Rev 14:4);
- Zion (Heb 12:22);
- New Jerusalem (Rev 21:2);
- The body of Christ (Rom 12:4-5; 1Cor. 12:27);
- the church of the first born (Heb 12:23);
- the first fruits (Rev 14:4);
- saints (Eph 1:1);
- little children (1John 2:13; 5:21);
- living sacrifices (Rom 12:1);
- the holy nation (1Peter 2:9); etc.

Simplify Doctrine

nm14 » What we will be doing in the rest of this book is to simplify doctrines by examining in detail the scriptures on the doctrines. The main aspect of what we will be doing is showing you about Jesus Christ's Spirit, the New Mind, and the fruits or effects of the New Mind. The Bible speaks on many different subjects such as repentance, baptism, grace, and so forth. We will see what these subjects have to do with the Spirit of God and the effects of having this Spirit.

NM 2: On The Church of God

What is the Church?

Church Separate from the World?

Church is in Christ's Spiritual Body

How is the Church One?

How can Christians be of Christ's Flesh?

What is the Church Founded Upon?

Can the Church make any Law?

Behavior of those in the Church

Physical Organization for the Spiritual Church?

Is the Physical Church the Spiritual Church?

Doctrinal Errors?

False-Shepherds over the Church?

NM2 Abstract

In this paper we give Biblical definitions as to what the Church is, who or what it is founded upon, whether or not Churches can make just any church law or ruling, what should be the behavior of Church members, and consider the problem of doctrinal errors or false-shepherds over the Church.

What Is The Church?

nm15 » The word "church" comes from a Greek word that means, "called out." Those of the Church are called out from the world, or the way of the world: "Come out from among them, and be you separate" (2Cor 6:17). "Come out of her [Babylon] my people" (Rev 18:4).

nm16 » The word "virgin," which the Church is Spiritually called (Rev 14:4), is translated from the Greek word *parthenos*, which literally means, "one put aside." That is, the Church, the Spiritual wife of God (Rev 19:7), is put aside from the way of the world. Also the word "saint," which is used to describe those in the Church of the New Testament, is translated from the Greek word *hagios*, which means, "set apart." Those in the Church are set apart from the world. They are set-apart by God (see "Predestination Paper"[NM 8]). It is God who puts people in the Church (see Acts 2:47).

nm17 » Christ when he was praying to his Spiritual Father spoke about those of the Church: "Holy Father, keep them in your own NAME, which you have given me, that they may be one, as we are ... I have given them your word, and the world hates them, because they are not of the world, even as I am not of the world. I pray not that you should take them out of the world, but that you should keep them from evil. They are not of the world even as I am not of the world" (John 17:11, 14-16). Therefore those of the Church are Spiritually called out of the world, and are separate from it even though they are physically still in it. How are they apart from the world?

Church Separate From The World?

nm18 » They are apart from the world because they have the set-apart Spirit, or as some translations have it, the Holy Spirit. This set-apart Spirit, or Holy Spirit is the Spirit of God, or of Christ because Christ is God (John 20:28). The Spirit of God is the New

Mind (cf Rom 12:2; Eph 4:23; Rom 6:4; 7:6). And those of the Church have the Spirit of God in them (Rom 8:9-11, 14-16).

nm19 » The one main thing that makes you a member of the body or Church of Christ is that you must have the Spirit of God (1Cor 12:12-13). “There is one body, and one Spirit ... One God and Father of all, who is above all, and through all, and in all” (Eph 4:4, 6). “For through him [Christ] we both have access by one Spirit unto the Father” (Eph 2:18). This one kind of Spirit is the Spirit in the body of Christ, which is the Church (1Cor 12:4, 13).

Church is in Christ’s Spiritual Body

nm20 » Those in the Church are in the collective body of Christ, and are the collective body of Christians. “For as the body is one, and has many members, and all the members of that one body, being many, are one body; so also is Christ. For in one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit ... Now you are the body of Christ, and members in particular” (1Cor 12:12-13, 27).

nm21 » Therefore, you are in the Church, or in the body of Christ, when you are in the Spirit of God (you have the New Mind), or when you have the Spirit of God in you (Rom 8:14-16).

nm22 » Those in the Church are the members of Christ’s body, and Christ is “the head over all things to the church, which is his body” (Eph 1:22, 23).

- Christ is the head of the body, and we are the members of his body (1Cor 12:27).
- “Christ is the head of the church: and he is the savior of the body,” as “the husband is the head of the wife” (Eph 5:23).
- We are the wife of Christ, and the bride of the lamb (Rev 19:7). Christ is the lamb of God (John 1:29).
- Those in the Church are the sheep, and Christ is the shepherd (John chap 10).
- Those in the Church are the branches, Christ is the root of the vine (John 15).
- Those in the Church are the stones of the building, Christ is the chief cornerstone (1Pet 2:5; Eph 2:19-22).
- Those in the Church are of the kingdom of priests, and Christ is the High Priest (Rev 1:6; 1Pet 2:5-9; Heb 3:1; 5:1-10).

How Is The Church One?

nm23 » There is only one body of Christ, one Lord, one Faith, one Baptism (Eph 4:4-5). There is only one Church, with one baptism, one faith, one Lord. The Church is not many different groups. The Church is ONE group, ONE body with ONE Spirit. Those with the Spirit of God, that New Mind, are the people of the ONE true Church with the one baptism, one faith, and one Lord.

nm24 » The Church is made up of people who have the Spirit of God inside them leading them into the way of harmony. It is the Spirit that sets people apart from the world. It is the Spirit that makes people one. “For in one Spirit are we all baptized into one body” (1Cor 12:13). With this same Spirit we receive the gifts of the Spirit (1Cor 12:4). These gifts of the Spirit are “love, joy, peace, long-suffering, gentleness, goodness, faith” (Gal 5:22). When we have this one Spirit, we have the same gifts or fruits from this Spirit, “according to the measure of the gift of Christ” (Eph 4:7). These gifts are given “for the edifying of the body of Christ: till we all come into the unity of the faith” (Eph 4:11-13).

How Can Christians Be of Christ's Flesh?

nm25 » When we have the Spirit we are in the Church, and “we are members of his body, of his flesh, and of his bones” (Eph 5:30).

nm26 » When we are Spiritually baptized into the body of Christ, we are baptized into it by the one Spirit of God (1Cor 12:13). Those who have been baptized into the body of Christ, “have been baptized into Christ have put on Christ” (Gal 3:27). When one is Spiritually baptized into Christ, “there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are one in Christ Jesus” (Gal 3:28). These are one in Christ because they “have been all made to drink into one Spirit” (1Cor 12:13). They are one in the sense that they have the one Spirit. Males are still males in the physical sense. Females are still females in the physical sense. But they are one in the Spiritual sense because they have the one true Spirit of God. “And if you are Christ's, then you are Abraham's seed, and heirs according to the promise” (Gal 3:29). Christ was a descendant of Abraham (Mat 1:1-17), he was of the seed of Abraham. Therefore when we are in Christ's body (his Church) we too are the descendant of Abraham, we are of the promised seed of Abraham because we have “that holy Spirit of promise, which is the evidence of our inheritance” (Eph 1:13, 14). Because we are of the seed of Abraham, we are also of the Flesh of Christ (Eph 5:30), we are of Israel, we are of the Spiritual “Israel of God” (Gal 6:16).

Who Or What Is The Church Founded Upon?

nm27 » Christ said, “and I say also unto thee, that you are Peter, and upon this the rock I will build my church” (Mat 16:18). Now the Roman Catholic Church has used this verse incorrectly to say that Christ built his Church on the foundation of Peter. The word “Peter” comes here from a Greek word that means, “stone” or “rock.” But the sentence reads, “you are Peter and upon this *the* rock I will build my Church.” Who is *the* rock Christ was speaking about here? Was it Peter, or was it THE ROCK? Which rock is the Church founded upon?

“For through him we both have access by one Spirit unto the Father. Now therefore you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*” (Eph 2:18-20).

nm28 » It is Christ who is the chief foundational stone, or rock. Christ is “the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense” (1Pet 2:7-8). Christ is God (John 20:28, see *God Papers*). And God is the ROCK (Deut 32:4; Psa 18:2, 31). It is God, or Christ who is the head Rock of the Church, He is the foundation, the chief foundation, not Peter. Peter is just one of the “living stones” of the Church (1Pet 2:5; Eph 2:20), he is not the main foundation. Therefore the “rock” spoken about in Matthew 16:18 is God, not Peter.

Can Churches Make Any Law They Wish?

nm29 » Note Matthew 16:19. Many churches tell their flock that this verse gives them the right to make laws on their own, and that such laws are binding. This is wrong! Notice, “and I will give unto you the keys of the kingdom of heaven: and whatsoever you shall bind on earth shall be bound in heaven” (Mat 16:19). And from the *Twentieth Century New Testament* translation: “whatever you forbid on earth will be held in Heaven to be forbidden.” Now IF this translation is correct, it is saying the

earthly can tell the heavenly what is right or what is wrong. But this is contrary to all the Bible. It is the heavenly that shows the earthly what is right, not vice versa. In the prayer which Jesus asked us to pray in like manner, Jesus said to ask our Father: "your wish be done in the earth, as it is in heaven" (Mat 6:10). The Church is only to bind on earth things that have already been bound in the heavenly sense. ***The Church can only bind things on earth that reflect the heavenly or spiritual sense or spiritual dimension.***

What Was The Bible In Christ's Day?

nm30 » The only Bible they had during the time of Christ and shortly thereafter was the Old Testament scripture. Paul's letters to the Church of God were merely letters explaining the Old Testament promises in light of the things of Jesus Christ. When the Bereans searched the scriptures, they searched the Old Testament (Acts 17:10-11). But today the Christian Bible is the Old and New Testaments of the Bible. The Christian Bible includes the inspired material of the apostles.

How Many Are To Become Members of The Church?

Few Saved Now; All Later

nm31 » Everyone will become members of the Church before the plan of God is completed, but up to the Messiah's return only the few will be saved (see "All Saved Paper" [NM 13]). "Wide is the gate, and broad is the way, that leads to destruction, and many there be which go in thereat: because narrow is the gate, and narrow is the way, which leads unto life, and few there be that find it" (Mat 7:13-14). Many will go into aeonian destruction, for it is the many who are misled. "And Jesus answered and said unto them, Take heed that no man mislead you. For many shall come in my name, saying, I am Christ, and shall mislead many." It is the confusion of Satan that has misled the whole world (Rev 12:9). Most will be misled. In fact all have been, for those who learn of the Way were themselves at one time deceived. It is only the few who will be given the Spirit which leads them into all the truth (Mat 7:14 & John 16:13). But as we will see in these papers all will receive the Spirit in the Great Last Spiritual Day of Creation, thus all will be saved eventually.

What Is The Behavior of Those In The Church?

nm32 » Since those in the Church are Christians in the truest sense, then they behave as Christians should behave, not like most so-called Christians behave in this age. This book, *New Mind and Christianity*, manifests that true Christians follow the law or system of love. They follow it according to the degree of Spiritual power given them. All Christians produce much Spiritual fruit (see paper, "Prove Paper" [NM 10] and the "Freedom and Law" [NM 17]).

Physical Organization for the Spiritual Church?

nm33 » As the Church was shown organized physically in the book of Acts, so too the Church may be at times physically organized since the days of the book of Acts. Christ said that the Church would be scattered: "I will smite the shepherd, and the sheep shall be scattered" (Mark 14:27). Christ said since they persecuted him, they would persecute the Church (John 15:20). And in Acts 8:1 it reads, "and at that time there was a great persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judah and Samaria, except the apostles." So the

Church was scattered from Jerusalem and throughout the known world as Paul's letters indicated.

nm34 » But even though Paul's epistles showed they were scattered, some came nevertheless together in certain cities throughout the world. The Church of Acts had a center at Jerusalem, and was physically organized and did send out teachers from Jerusalem throughout the world. But Jerusalem was destroyed by the invading Roman troops, and tradition has it that the apostles were killed about 40 years after Christ died. Thus, according to the records available today, at that time at least a center of the physically organized Church ceased, yet the Spiritual Church didn't cease since the Church is Spiritually organized through the medium of the Spirit. As long as there is one person on earth with God's Spirit, the New Mind, there is the Church of God.

nm35 » After the center in Jerusalem of the Church was destroyed about 40 years after Christ was killed, more than likely the Church was physically organized in some way many times again over the years. But there does not need to be a physically organized Church on earth in order for there to be a Church of God on earth. The Church of God is made up of those who have the New Mind or the Spirit of God, irrespective of whether there is or isn't a physically organized Church. We can never say with any certainty that any physically organized church, after the Apostles died, was indeed the Church. Even in the physical churches organized by the Apostles, real Christians were put-out (3John 1:9-10). To repeat: the Church is Spiritual and various physical churches cannot in this age be identified with any certainty as being the Church.

Is a Physical Church *the* Spiritual Church?

nm36 » To be in the Church is to have the Spirit. Yet Jude wrote of "certain men who crept in unawares, who were before of old ordained to this the judgement, ungodly men, turning the grace of our God into loose conduct, and denying the only Lord God, and our Lord Jesus Christ" (Jude 4). "These are they who separate themselves, sensual, having not the Spirit" (Jude 19). This shows there were some physically in the Church who didn't have the Spirit of God (see Gal 2:4).

nm37 » Also 1John 2:18-19 shows that some left the Church because they weren't of the Church. But in some cases the true Christians were forced out of the physical churches in certain areas of the world (see 3John 1:9-10). This was prophesied by Christ (see Luke 6:22). There will even be false teachers among the physical church (2Pet 2:1). Therefore not all in a physically organized Christian Church are of the Spirit of God.

Find the True Physically Organized Church?

nm38 » The best indication that you have found it is by the behavior of the people in the church. Are the people following Spiritually the law of love? Or is the Church merely serving a social function? Whatever, we must be careful of how we judge. We must remember that there may be more non-Christians in a physical church than true Christians with the New Mind. Therefore be careful how we judge.

What About Doctrinal Errors of Churches?

nm39 » When errors of doctrine are brought forward, the Church will admit the error, as Peter admitted one of his (Gal 2:11-14), and as all those with the New Mind should admit their errors when reproved (Job 33:27; Prov 28:13; 1John 1:8-9).

nm40 » Some reasons for error in doctrine may be mistranslations of the Bible, or non-Spiritual leaders, or lack of the Bible or parts of the Bible. There will be errors until Elijah comes (Mat 17:10-11).

nm41 » In Ezekiel 34 it shows that the shepherds of Israel are false shepherds. This is dual: (1) it speaks of false shepherds over physical Israel; and (2) it speaks of false shepherds over Spiritual Israel. But God says, "I will deliver my flock from their mouth" (Ezek 34:10). Therefore it is possible for false shepherds to actually mislead some or many in the true Church, and this could be a reason for doctrinal error. In the truest sense it indicates the other-mind that remains in the minds of Christians in the old age. This evil mind continues to attempt to mislead Christians and sometimes succeeds.

False Shepherds Over The True Church?

nm42 » We will now discuss the scripture about false shepherds 'over' the True Church. Peter wrote about false teachers among Christians (2Pet 2:1). But in order to understand this further we must know that the scripture is dual, with a typical and antitypical fulfillment. Now, or near the end of the age all prophecy will be fulfilled that has seemed to fail previously:

"Son of man, what is that proverb that you have in the land of Israel, saying, The days are prolonged, and every vision fails? Tell them therefore, Thus says the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision" (Ezek 12:22-23).

Now the time is close at hand (see, the "End of the Age"[PR7]). Therefore all prophecy will be fulfilled soon.

nm43 » In the scriptures it indicates that over physical Israel false shepherds would rule at various times. And throughout the history of Israel there were evil leaders over Israel and its congregation. Since the New Testament Church is the antitypical Israel ("Israel of God," Gal 6:16), then Spiritual Israel will have false shepherds misleading it at different times.

nm44 » In Ezekiel 34, it pictures "the shepherds of Israel that do feed themselves" (v. 2). God continues to the false shepherds,

"You eat the fat, and you clothe you with the wool, you kill them that are fed: but you feed not the flock. The diseased have you not strengthened, neither have you healed that which was sick, neither have you bound up that which was broken, neither have you brought again that which was driven away, neither have you sought that which was lost; but with force and with cruelty have you ruled them" (Ezek 34:3-4).

nm45 » Among these false shepherds is the idolatrous or worthless shepherd. Zechariah 11:16-17 tells of this worthless shepherd:

"For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off; neither shall seek the young one, nor heal that which is broken, nor feed that which stands still: but he shall eat the flesh of the fat, and tear their claws in pieces.

Woe to the idolatrous shepherd that leaves the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.”

Spiritually speaking, this means the worthless shepherd will not have the right (good) side or good eye; he will not have the Spirit of God. In the truest sense this scripture and others like it point to Satan and his spirit of evil (the other-mind).

nm46 » Ezekiel 44 projects to us some more details on these false shepherds:

“And you shall say to the rebellious, even to the house of Israel, Thus says the Lord GOD; O you house of Israel, let it suffice you of all your abominations, In that you have brought into my sanctuary strangers, uncircumcised in heart [without God’s Spirit], and uncircumcised in flesh [without the flesh of Christ, Eph 5:30], to be in my sanctuary [Church], to pollute it, even my house, when you offer my bread [Spiritual], the fat and the blood, and they have broken my covenant because of all your abominations. And you have not kept the charge of mine holy things: but you have set keepers of my charge in my sanctuary for themselves ... And the Levites that have gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. Yet they [the non-Spiritual Levites] shall be ministers in my sanctuary [Church], having charge at the gates of the house, and ministering to the house ... Because they ministered unto them before their idols [“idols in their heart,” Ezek 14:3], and caused the house of Israel [Church] to fall into iniquity, therefore have I lifted my hand against them, says the Lord GOD, and they shall bear their iniquity” (Ezek 44:6-12).

nm47 » In verse 13 it says these uncircumcised shall not come near to minister, but verse 14 says they *do*, yet verse 15 speaks of the “sons of righteous” (“Zakok”) that keep charge in God’s Church. Thus, both the Spiritual and non-Spiritual ministers have “ruled” over the Church. Yet Ezekiel 34 and Zechariah speak of the idolatrous shepherd misruling the sheep with other false shepherds. But God said in Ezekiel 34:10 that he will deliver his flock from the false shepherds’ mouth. And Ezekiel 13:23 says the same thing: “for I will deliver my people out of your hand: and you shall know that I am the LORD.” It is/was Jesus Christ that delivers his people, the Spiritual Israel, out of the hands of the false shepherds, by overcoming Satan and giving the New Mind to the New Israel. It is with the New Mind that the New or Spiritual Israel is defeating and will defeat the other-mind and its evil power.

nm48 » In Ezekiel 13 and 14 it describes antitypically some things about these false ministers. They “prophesy out of their *own* hearts,” but they call it the word of God: “hear you the word of the LORD” (Ezek 13:2). They see visions of peace for the Church, Spiritual Jerusalem (Ezek 13:16). But Christ prophesied of trouble within the Church (Luke 21:12, 16; Mark 13:9, 12; Mat 24:9-10). And Revelation 2:10 says the Church will have tribulation.

nm49 » In Ezekiel 9:6 it says God will begin to destroy the abomination of Israel at his sanctuary (see verses 4-11). He will begin with the elders of the Church (last part of Ezek 9:6). Three shepherds will be cut off in a month or new moon (Zech 11:8). Again this speaks of the destruction of the spiritual abomination that was in old Israel – the old mind or other-mind – through the power of the New Mind. The old evil spiritual shepherds who ruled over Israel were and are being destroyed by the New Mind that was given to Jesus Christ and Jesus Christ is now giving the New Mind or Spirit to the New Israel (see the “Seed Paper” [PR1] and the *God Papers*).

NM 3: Repentance

NM3 Abstract

In this paper we examine what real repentance is, how many will repent, and who it is that gives repentance. Do we repent on our own or does God give us the power to repent?

nm50 » The New Testament of the Bible speaks of repentance. People are warned to repent for the kingdom of heaven is near (Mat 3:2). People are asked to repent and be baptized or converted (Acts 2:38; 3:19). The repentance the Bible is talking about here is a changed mind. To repent is to change your mind. The Greek word which was translated into our English “repent” is *metanoeo*, which means “to have another mind,” or “to change your mind,” or to think anew. When the Bible says to repent it speaks to those with the old mind, that evil mind of the old age. To repent is to change your mind. The way those with the old mind change their mind is to receive the New Mind. *To repent then is to change minds.* To repent is to change from the old mind with the evil spirit to the New Mind with the good Spirit.

All To Repent

nm51 » God wants all to come to repentance (2Peter 3:9). In other words, God wants all to have a changed mind. In the paper entitled, “All Saved” [NM 13], we show how all the creation will be freed from the old mind and old cosmos and given life in the new cosmos. The life in the new cosmos will be with the New Mind, the changed mind from the old evil mind.

Repentance Is a Gift From God

nm52 » It is God who *gives* us a changed mind (Acts 5:31; 11:18; 2Tim 2:25). Paul confirms this, “Or do you despise the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leads you to repentance” (Romans 2:4). Paul’s own changed mind came through God’s power, not Paul’s power (Acts 9:1-18).

Result of Repentance

nm53 » The result of a changed mind is a new attitude towards God. Paul taught that people “should repent and turn to God, doing works worthy of repentance” (Acts 26:20). Paul did earnestly testify “both to Jews and Greeks repentance toward God and Faith toward our Lord Jesus Christ” (Acts 20:21). Jesus taught, “repent and believe in the gospel” (Mark 1:15). Those with a changed mind believe in the good news of Christ (the gospel), they have turned to God, they do works worthy of their changed mind, they have faith toward Christ, etc.

nm54 » Repentance is also for the sending away (“remission”) of sins (Luke 24:47). When you repent you are converted toward the blotting out of sins (Acts 3:19). And it is this repentance that leads to salvation (2Cor. 7:10).

Repentance

How Does God Give Repentance?

nm55 » As Romans 8:7-9 shows us, it is through God's Spirit that mankind's attitude changes from the way of death towards the way of life. This Spirit of God is a gift from God (1Thes. 4:8; 2Cor. 1:22; 5:5; Romans 5:5; Acts 2:38). With this gift of the Spirit we receive the fruits or effects of this Spirit. "But the fruit of the Spirit is love, joy, peace..." (Gal. 5:22). It is through God's free gift of the Spirit of God that mankind's mind changes from the old mind to the New Mind. In this age the gift of this New Mind is given to those who were predestinated before the world began to receive the New Mind in the old age (see "Predestination Paper" [NM 8]).

NM 4: Baptism: Physical & Spiritual

[Real Christian Baptism](#)

[Water Baptism v. Spiritual Baptism](#)

[Spiritual Baptism](#)

[Baptized in the Name](#)

[In the Name of Christ?](#)

NM4 Abstract

In this paper we learn that there are two kinds of baptisms. One is the physical and is only symbolic. The other is Spiritual baptism in which we are put into the Name of the true God. John the Baptist who only baptized with water predicted the Spiritual baptism.

Real Christian Baptism

nm56 » The baptism of Christians is the baptism of the Spirit of God. Baptism means to *dip, immerge, or submerge*. To be baptized with the Spirit is to be submerged into the Spirit. To be baptized with the Spirit is another way of saying you are sealed with the Spirit or that you have received the Spirit, or that you have put on the New Mind, or that you have received the Promise, or that you have the New Life, etc. When you are baptized with the Spirit, you have the New Mind of Love that thinks the positive thoughts of the Spirit of the True God. When you are baptized with the Spirit you are in the body or assembly of Jesus Christ, you are a part of the BeComingOne, which is the True Oneness. When we are baptized with the Spirit our old life is put to death and we are raised up into the New Life (see Rom 6:4). Baptism with the Spirit is different from baptism with water. Baptism with the Spirit is a gift from the True God given to those in this age who were predestinated before the world began to receive the Spirit or New Mind in this age (see "Predestination Paper" [NM 8]). All will eventually be Spiritually baptized (see "All Saved Paper" [NM 13]).

Baptism With Water versus Baptism With Spirit

nm57 » It was John the Baptist who baptized with water. In John's own words: "I indeed baptize you in water to repentance. But He [Jesus] who is coming after me is mightier than I ... He shall baptize you in the Holy Spirit and in fire" (Mat 3:11). Again John's words: "I baptize with water" (John 1:26). John baptized with water, but it was He who was coming after John who would baptize with the Spirit (John 1:26-33). And in Jesus Christ's own words after He was resurrected from the dead: "And gathering them together, He commanded them not to leave Jerusalem, but said, Wait for the promise of the Father which you heard from Me. For John indeed baptized with water, but you shall be baptized in the Holy Spirit not many days after this" (Acts 1:4-5). And while Jesus Christ's followers were waiting in Jerusalem the Promise did come in the form of the Spirit (Acts 2:1-47). Now the Promise is the Holy Spirit: "the Promise of the Holy Spirit from the Father" (Acts 2:33). This Promise was not only to Christ but to "as many as the Lord our God shall call" (Acts 2:39). It is the baptism with the Spirit that counts, not baptism with water. "Water" is merely a symbolic representation of Spirit. When Christ spoke of water he meant the Spirit (see John 7:38-39). Remember here and remember always: look at the higher or Spiritual meaning.

Baptism

nm58 » John the Baptist's baptism with water prefigured Christ's baptism with the Spirit. As water cleans the body, so does the Spirit clean the body. Water cleans in a physical way, but the Spirit cleans in a Spiritual way. When we are cleansed with the Spirit our minds are cleansed from the dirt of the other-mind, that old twisted mind of the old age. The baptism of John was the baptism with water. This water baptism does not bring with it the Holy Spirit, or the New-Mind (note Acts 18:24-19:6). The Spirit of God comes with the baptism of the Spirit. When one is submerged into the Spirit, he takes on the Spiritual reality. When one is baptized in physical water, he is only cleansed physically. We are to look to the higher and Spiritual meaning in the Bible in order to learn the Truth. Water can only clean physically, but the Spirit cleans Spiritually.

nm59 » Now we see in certain verses in the New Testament of the Bible where some of the early disciples used water to baptize (Acts 8:36-38). Even after some received the Holy Spirit Peter had some baptized with physical water (Acts 10:44-48). The reason for this was because at that time they did not understand fully the power of God and that it is the Spiritual reality that counts not the physical types of the Spiritual reality. The early leaders gradually learned that physical rituals such as water baptism and circumcision were not the important things (see "Freedom and Law Paper"[NM 17]). The old laws of the Old Testament were done away with. They were merely types of the True Reality (Heb 10:1; see the "Freedom and Law Paper" [NM 17]).

Spiritual Baptism

nm60 » Real Christians are baptized with the Spirit (Acts 1:5; 1Cor 12:13). "For by one Spirit also we were baptized into one body" (1Cor 12:13). Christians are in the body of Christ. On the Pentecost the first Christians were filled with the Holy Spirit "suddenly" (Acts 2:4,2). And again later, "Even while Peter was speaking these words, the Holy Spirit fell on all those hearing the word" (Acts 10:44). "And as I began to speak, the Holy Spirit fell upon them also, even as on us in the beginning. And I remembered the word of the Lord saying, John indeed baptized with water, but you shall be baptized with the Holy Spirit" (Acts 11:15-16). God saves people through "the washing of regeneration and renewing of the Holy Spirit, which He poured out on us richly through Jesus Christ our Savior" (Titus 3:5-6). It is the Spiritual washing of the Spirit of God that Spiritually cleans people, not the physical water. *In the True Church of God there is no need or requirement for water baptism.* Water baptism is merely a physical ritual that represents a Spiritual truth. As water baptism cleans the physical body, so does Spiritual baptism clean the Spiritual body in a Spiritual way. Physical ritual does not free anyone from the mad cosmos we live in. It is the Spiritual gift from God, the Spirit of God, that gives us the freedom. There is no certain set of words (magic) that gives us True Life (such as, "I baptize you in the name of the ..."). There are no physical rituals that give us Life. True baptism is Spiritual baptism not water baptism.

Baptized into Christ's Name & Spiritual Body

nm61 » When real Christians are Spiritually baptized they are baptized *into* Christ's body (1Cor 12:13). They are baptized into Christ (Rom 6:3; Gal 3:27). They are baptized into his Name (Mat 28:19-20; Acts 2:38; 8:16; 10:48; 19:5).

Baptized Into The Name of Christ?

nm62 » What does it mean to be Spiritually baptized into the NAME of Christ? In the Bible many times a name signifies something about that person. Thus, “Jesus” signifies that Christ is the Savior, for “Jesus” means, *savior*. When one is baptized *into* the NAME of Christ he takes on the NAME of Christ. Since a name describes characteristics of someone, then if one is put into a name, he is actually being put into the characteristics of that person. Allegorically, when a woman marries, she is married into a name. She becomes a part of the family. If the family is rich she shares in the riches. A person baptized into Christ’s NAME takes on the NAME and characteristics of Christ. The person is married into Christ’s NAME in a sense. In fact women are allegorical to the Church (Eph 5:21-32). Christ is going to marry this woman (Church) allegorically at his physical return (Rev 19:7). Those baptized into the NAME of Christ take on his NAME and some of his characteristics. They become Christians; they receive his Spirit. You are a Christian only when you have the Spirit of God (Rom 8:9, 14).

Baptized into the Name of the Father, Son, and Holy Spirit

nm63 » “Baptize them into the Name of the Father, and of the Son, and of the Holy Spirit” (Mat 28:19). When you are baptized are you baptized into three names or one Name? When you are in Christ, you are in his Father because Christ is in his Father (John 14:11). Since Christ’s Father is God, when you are in the Father you are in God – you are a child of God. When you are in Christ’s NAME you are in the NAME of God because Christ came in the NAME of God (John 5:43; 10:25; 12:13; Luke 13:35; 19:38; Mat 21:9; John 17:11). When you are Spiritually baptized into Christ, you are baptized into the Name of God the Father, for Christ is in God the Father (John 14:11). You thus become a part of the Coming Oneness (see, *God Papers*).

nm64 » The Spirit of God and the Spirit of Christ are the same thing, “for in one Spirit are we all baptized into one body ... and have been made to drink into one Spirit” (1Cor 12:13). This one Spirit is the Spirit of God. But when you are baptized you receive the Holy Spirit (Acts 2:38; 10:47; 11:16; Mark 1:8; Acts 1:5). The Holy Spirit is the Spirit of God, the Spirit of Christ. Everyone who is a Christian has the Holy Spirit of God. When one is baptized into the NAME of Christ, he receives the Spirit of God, that is, the Spirit of Christ, that is, the Holy Spirit, for Christ is God (John 20:28; Jude 25) and has God’s Name (John 5:43; 10:25; 12:13; Luke 13:35; 19:38; Mat 21:9; John 17:11; see *God Papers*). “The Father, the Word, and the Holy Spirit are one” (1John 5:7) because they are the same One Spirit, the Holy Spirit of God the Father. You are not baptized into three names, but into the very NAME of God.

In the Name of Christ?

nm65 » Acts 2:38 is one place where it speaks of being baptized in the NAME of Christ. The word translated “in” is a Greek word that can mean, *in* or *among*. Thus it could as easily be translated, “and be baptized every one of you *among* the name of Jesus Christ.” When one is baptized into the NAME of Christ he is also baptized *among* those belonging to Christ.

nm66 » Notice that those “in the name” or “among the name shall cast out demons” (Mark 16:17). Those who have the Spirit of power, God’s Spirit, will be in the body of

Baptism

Christ, will be among the others who are in Christ. And it is those in Christ or among his body members that will cast out the demons, or the other-minds. (*Some* had that power; others will do it at the Messiah's return when all demons will be cast out of mankind's mind.) Paul speaking to Christians said, "you are the body of Christ, and members in particular" (1Cor 12:27). When people do things "in the name of Christ," they do these things while they are among or in Christ. That is, they do these things because they have the Spirit which puts them in the NAME of Christ.

nm67 » When you are in the NAME of Christ:

- you are saved (Acts 4:12);
- you have life (John 20:31);
- you are justified (1Cor 6:11);
- you preach boldly (Acts 9:27, 29);
- you may do signs and wonders (Acts 4:30);
- devils ['other minds'] are subjected to you (Luke 10:17); etc.

NM 5: Begotten, Born – the Difference

Difference between Born & Begotten
Pregnant Woman Metaphor
Born of Flesh, Born of Spirit
Fleshly Body, Spiritual Body
Greek Word, *gennao*, and its ambiguity

NM5 Abstract

In this paper we show you the difference between being born of God and being begotten of God. There are Biblical verses that use the metaphor of the pregnant woman (Church) giving birth at the coming of God to set up the kingdom on earth. Before Christ's coming Christians are like babies in the Church's womb waiting to be born. A Greek word that can mean either begotten or born has added to the misinformation on this subject.

Difference Between Born & Begotten

nm68 » Christ spoke about being born again (John 3:5-6). When one is baptized in the Spirit that person receives, or is sealed with the Spirit of God. At that time he becomes a child of God (Rom 8:14). One aspect of this has been overlooked by most. That is, there is a difference between being *born* of God and being *begotten* of God. We need to know the difference. The Bible speaks of both. In short we will find that when one is Spiritually baptized, he is begotten of God. But when one is resurrected to God, he is born of God. Let's explain this.

Pregnant Woman Metaphor

nm69 » The Church is pictured allegorically as a woman or wife of Christ (Eph 5:22-32). But further it is pictured as a "mother of us all" (Gal 4:26; cf "Jerusalem" in Rev 21:2, 9). Yet it is pictured as a pregnant mother (Rev 12:1-2, 4). And in Isaiah 66:6-8 it pictures this woman in labor pains ready to bring forth. The time setting here is when the Lord will recompense or repay his enemies which is the day of the Lord or on the day of God's wrath (Isa 66:6; see "God's Wrath Paper" [PR4]). This woman, or Church, brings forth a whole nation at once (Isa 66:8). This whole nation is a holy nation (1Pet 2:9) of *born* children of God as we will see.

nm70 » This pregnant woman is allegorical to the Church. Inside her womb are her children, a whole nation of children (Isa 66:8). But before one is born of a woman, he is begotten or conceived inside her womb. And in Revelation 12:1-2, 4 it pictures the Church allegorically as a pregnant woman ready to deliver (Rev 12:2). This pictures the Church ready to be born of God with the dragon (who is Satan, Rev 12:9) waiting "for to devour her child as soon as it was born." This is the "day of trouble" for the Church. See the papers on God's Wrath to understand this "day of trouble."

nm71 » In the Bible it speaks about people being born of God or begotten of God (1John 2:29; 3:9; 5:1; 5:4; 5:18). Some people teach being born of God as some heartfelt feeling. They do not take it literally; thus they do not understand God's plan. Being born of God is not just a feeling in the heart.

Born of Flesh, Born of Spirit

nm72 » Christ the man said during his ministry that, “except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit” (John 3:5-6). In verse 8 of John 3 he makes an allegory between Spirit and the wind and says as one cannot see the wind so also he cannot see the spirit. As we just quoted Christ, “except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” Thus since Spirit is invisible, when one is born of God he is invisible. Yet there are verses where the resurrected Christ as God was also flesh and blood (Luke 24:39). Yes, Christ was born of flesh, he was a son of mankind (Gal 4:4). Thus, “that which is born of flesh is flesh” (John 3:6). But Christ is a son of God also (Rom 1:4). Thus when Christ was resurrected he was born of God and became Spirit. Therefore as spirit he could become invisible as he did after he was born of God (Luke 24:31).

Fleshly Body, Spiritual Body

nm73 » The resurrected Christ is a son of God, and a son of man. Once he was born of flesh; those born of flesh are flesh (John 3:6). Once he was born of God by a resurrection (Rom 1:4); those born of Spirit are Spirit (John 3:6). Christ the God is flesh and Spirit. He has two essences, he has two bodies. Christ the God as a son of man has a fleshly body, “there is a fleshly body” (1Cor 15:44). But as a son of God he has a Spiritual body, “there is also a spiritual body” (1Cor 15:44). The resurrected Christ has two bodies, or two essences – a spiritual and a fleshly essence. Scripture does not say that when one is born of God he loses his fleshly body. No it says they are made immortal (1Cor 15:52-55). And as Christ is, so shall all born of God be, for He is the first born of many brethren (Rom 8:29). Scripture indicates those born of God will be like Christ, “we shall be like him” (1John 3:2). “The Lord Jesus Christ who shall change our vile body, that it may be fashioned like unto his glorious body” (Phil 3:20, 21).

Greek Word, *gennao*, Ambiguity of

nm74 » But not only was Christ born of the flesh and born of the Spirit, he was also begotten of the flesh (inside Mary’s womb) and begotten of the Spirit (while he was in his first fleshly state). Christ not only was born of flesh, he was also begotten of flesh. Christ not only was born of Spirit, he was also begotten of the Spirit. But because of the vagueness of a Greek word many do not understand this. The word translated born in many English translations comes from the Greek word, *gennao*. In contrast, this Greek word can mean either to *beget* or to *be born*. In the English language we have two separate words for the process of being begotten and being born. But the Greek word *gennao* can be used to mean either being begotten or being born. Because of this there is ambiguity when translating *gennao* into English.

nm75 » Being begotten is the same as being conceived, or fertilized, or impregnated. To be begotten is to be conceived. An egg-cell is begotten by a sperm cell. This is being begotten. Once begotten an egg-cell grows inside the womb of its mother. Allegorically, a Christian is begotten by the Spirit of God and grows Spiritually inside the womb of the Church, their heavenly mother, or Spiritual mother.

nm76 » But after the egg-cell has grown inside the mother’s womb it is born of mankind. Allegorically, after a Christian is begotten, he grows Spiritually in the

Church's womb until he is born of God. Isaiah 66:6-8 pictures the Christians all at once being born of God. This will happen at the last trumpet (1Cor 15:52-55; Rev 11:15). This is the time of Christ's physical return (1Thes 4:15-18).

nm77 » Therefore because the New Testament was written in Greek, and because in Greek there is a word that can express two different processes or stages of birth, and because this Greek word (*gennao*) was used in verses to express either "begotten" and/or "born," and because many of those who translated the Bible didn't understand God's plan; then the translators sometimes mistranslated "born" where they should have translated "begotten" and vice versa. And because of this vagueness of the Greek word *gennao* many people today do not understand what it means to be begotten or born of God. (Many places, if not all places, where *gennao* is used, can be and should be understood in the sense of begotten and/or born.) See "Last War and God's Wrath" PR5, in its Notes for more information or details on "begotten" and "born."

NM 6: Body, Soul, Spirit, and Immortality

Soul
Immortal Soul?
Spirit

NM6 Abstract

In this paper we look at what scripture says about the body, soul, and spirit. There is a difference between all three. The scriptures indicate that the soul is not the spirit of man, but tradition mixes these two different things. When some today speak of the soul, what they mean is the spirit. This causes confusion since the soul can die (it is mortal), but the spiritual element cannot die (it is immortal).

Soul

nm78 » *To help clarify:* in this paper we are not referring to the “soul” in the sense that it is used today in music or art (“he has soul”), or as a synonym for emotion or passion or feelings or spiritual depth or mind or psyche, or in any other way except as the word soul is used in the Bible (old and new testaments). In context with the Bible, what does the soul have to do with the body or with the spirit? What is the body? What is the soul? What is the spirit? And is the soul immortal? There is much confusion about what a soul is and if it is immortal. The view of Catholics, many Protestants, and some Jews is that the soul is immortal. From *This is the Faith* [3rd ed.], written by Canon Francis J. Ripley, we see the Catholic view on the soul:

Man ... has a body and a soul ... it is a spirit, immortal, and endowed with intelligence and free will. Soul is not just another word for spirit. Animals have souls, but their souls are not spirits. Only man's soul is a spirit; in man is the only kind of spirit that is a soul... There is an obvious difference between a living human body and a corpse. That difference is the soul.” (3rd edition, p. 8; earlier ed. pp. 21-22)

As we will see from scripture there are several assertions here that are wrong. First the soul is not a spirit, second it is not immortal, and third its free will is limited under the absolute free will of God. You will not find immortality connected to the soul in scripture, but you will find Satan telling Eve that she is immortal (Gen 3:4; serpent = Satan, Rev 12:9). So how do the Catholics “prove” that the soul is immortal?

“Scripture is full of proof that the soul of man is spiritual and immortal. ‘The Lord God formed man of the slime of the earth and breathed into his face the breath of life; and man became a living soul’ (Gen 2:7)

The souls of the just are in the hand of God, and torment of death shall not touch them. In the sight of the unwise they seemed to die but they are in peace their hope is full of immortality.” (Wis 3:1-4)

These two scripture quotes are from *This is the Faith* under the heading, “What Does Scripture Say?,” and are the two main verses used by the author to prove his assertion. The first quote of Genesis 2:7 says nothing about the soul being immortal. The second, even though it is not from the Bible, does not say the soul is immortal, but that man has hope of immortality. Of course they have hope of immortality because of the resurrection. The other scriptures quoted by the author speak of the hope of

immortality because of the resurrection or the immortality given through the Spirit. The author substitutes the *hope* of immortality for mankind with mankind's mortality, and mixes the soul with the spirit. The hope of immortality is not the same as immortality; soul and spirit are not one and the same. Let's see what the scripture actually says about the body, soul, spirit, and immortality.

Man is a Living Soul

nm79 » In the Bible the word soul is translated from the Hebrew word *nephesh* (נֶפֶשׁ) and from the Greek word *psuche* (ψυχή). From Genesis we see what a soul is:

- “And Jehovah God formed the man, dust from the ground, and breathed into his nostrils breath of life; and man became a living soul.” (Gen 2:7)

With the help of God man became a living soul. Man was formed from the dirt of the ground. Man is earthly. Then Jehovah [YHWH] breathed into man the breath of life and he became a living soul. In context with the other scriptures in Genesis, chapters 1 and 2, we see that Jehovah first made man's body, and second he made man a living soul when and because Jehovah breathed into him. It took the breath of Jehovah to make man a living soul. The living soul is not just a body: it is a body with God's breath in it.

God has a Soul

nm80 » Although theologians call it anthropopathy even God has a soul according to Bible:

- DBY Leviticus 26:11 And I will set my habitation among you; and **my soul** shall not abhor you;
- DBY Leviticus 26:30 And I will lay waste your high places, and cut down your sun-pillars, and cast your carcasses upon the carcasses of your idols; and **my soul** shall abhor you.
- DBY Isaiah 42:1 Behold my servant whom I uphold, mine elect {in whom} **my soul** delighteth! I will put my Spirit upon him; he shall bring forth judgment to the nations. [Compare with Mat 12:18.]
- DBY Jeremiah 5:9 Shall I not visit for these things? saith Jehovah, and shall not **my soul** be avenged on such a nation as this?
- DBY Jeremiah 6:8 Be thou instructed, Jerusalem, lest **my soul** be alienated from thee; lest I make thee a desolation, a land not inhabited.
- DBY Ezekiel 23:18 And she discovered her whoredoms, and discovered her nakedness; and **my soul** was alienated from her, like as **my soul** was alienated from her sister.
- DBY Zechariah 11:8 And I destroyed three shepherds in one month; and **my soul** was vexed with them, and their soul also loathed me.
- DBY Matthew 12:18 Behold my servant, whom I have chosen, my beloved, in whom **my soul** has found its delight. I will put my Spirit upon him, and he shall shew forth judgment to the nations. [Compare with Isa 42:1.]
- DBY Hebrews 10:38 But the just shall live by faith; and, if he draw back, **my soul** does not take pleasure in him.

(Lev 26:11, 30; Isa 42:1; Jer 5:9; 6:8; Ezek 23:18; Zech 11:8; Mat 12:18; Heb 10:38)

Jesus became or was the soul of God (Mat 12:18; see *God Papers*).

Animals also have Souls

nm81 » Not only does mankind, and God, have souls, so do animals. The following verses in Hebrew show that animals have a soul (*nephesh* or *psuche*) also:

- DBY Genesis 1:20 And God said, Let the waters swarm with swarms of living **souls**, and let fowl fly above the earth in the expanse of the heavens.
- DBY Genesis 1:21 And God created the great sea monsters, and every living **soul** that moves with which the waters swarm, after their kind, and every winged fowl after its kind. And God saw that it was good.
- DBY Genesis 1:24 And God said, Let the earth bring forth living **souls** after their kind, cattle, and creeping thing, and beast of the earth, after their kind. And it was so.
- DBY Genesis 1:30 and to every animal of the earth, and to every fowl of the heavens, and to everything that creepeth on the earth, in which is a living **soul**, every green herb for food. And it was so.
- DBY Genesis 2:19 And out of the ground Jehovah Elohim had formed every animal of the field and all fowl of the heavens, and brought {them} to Man, to see what he would call them; and whatever Man called each living **soul**, that was its name.
- DBY Genesis 9:10 and with every living **soul** which is with you, fowl as well as cattle, and all the animals of the earth with you, of all that has gone out of the ark -- every animal of the earth.
- DBY Genesis 9:12 And God said, This is the sign of the covenant that I set between me and you and every living **soul** that is with you, for everlasting generations:
- DBY Genesis 9:15 and I will remember my covenant which is between me and you and every living **soul** of all flesh; and the waters shall not henceforth become a flood to destroy all flesh. 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living **soul** of all flesh that is upon the earth.
- DBY Leviticus 11:10 but all that have not fins and scales in seas and in rivers, of all that swarm in the waters, and of every living **soul** which is in the waters -- they shall be an abomination unto you.
- DBY Revelation 8:9 and the third part of the creatures which were in the sea which had life [**soul**] died; and the third part of the ships were destroyed.

(Gen 1:20, 21, 24, 30; 2:19; 9:10; 9:12, 15, 16; Lev 11:10; Rev 8:9; etc.)

Many English Bibles have translated the word "creature" or "life" for soul or *nephesh* or *psuche*. In the *BeComingOne Bible* we have translated *nephesh* or *psuche* into soul consistently.

Souls Can Die

nm82 » According to the official Catholic view the soul is immortal:

Lateran Council of 1513

"Whereas some have dared to assert concerning the nature of the reasonable soul that it is mortal, we, with the approbation of the sacred council do condemn and reprobate all those who assert that the intellectual soul is mortal, seeing, according to the canon of Pope Clement V, that the soul is [...] immortal [...] and we decree that all who adhere to like erroneous assertions shall be shunned and punished as heretics."

But contrary to the Catholic view, scripture indicates that souls can die. The following verses indicate that souls are destructible:

- DBY Genesis 17:14 And the uncircumcised male who hath not been circumcised in the flesh of his foreskin, that **soul** shall be cut off from his peoples: he hath broken my covenant.
- DBY Genesis 37:21 And Reuben heard {it}, and delivered him out of their hand, and said, Let us not take his life [**soul**].
- DBY Exodus 12:15 Seven days shall ye eat unleavened bread: on the very first day ye shall put away leaven out of your houses; for whoever eateth leavened bread from the first day until the seventh day -- that **soul** shall be cut off from Israel.
- DBY Leviticus 7:20 But the **soul** that eateth the flesh of the sacrifice of peace-offering which is for Jehovah, having his uncleanness upon him, that **soul** shall be cut off from his peoples.
- DBY Leviticus 24:17 And if any one smiteth any man mortally [kills any **soul**], he shall certainly be put to death.
- DBY Numbers 23:10 Who can count the dust of Jacob, and the number of the fourth part of Israel? Let my **soul** die the death of the righteous, and let my end be like his!
- DBY Numbers 31:19 And encamp outside the camp seven days; whoever hath killed a person [**soul**], and whoever hath touched any slain; ye shall purify yourselves on the third day, and on the seventh day, you and your captives.
- DBY Numbers 35:30 Whoever shall smite a person mortally, at the mouth of witnesses shall the murderer be put to death; but one witness shall not testify against a person [**soul**] to cause him to die.
- DBY Deuteronomy 19:6 lest the avenger of blood pursue the manslayer, while his heart is hot, and overtake him, because the way is long, and smite him mortally [slay his **soul**]; whereas he was not worthy of death, since he hated him not previously.
- DBY Joshua 2:13 that ye will let my father live, and my mother, and my brethren, and my sisters, and all that belong to them, and deliver our **souls** from death.
- DBY Judges 5:18 Zebulun is a people {that} jeopardated their lives [**souls**] unto death, Naphtali also, on the high places of the field.
- DBY 1Kings 19:4 And he himself went a day's journey into the wilderness, and came and sat down under a certain broom-bush, and requested for himself that he might die; and said, It is enough: now, Jehovah, take my life [**soul**]; for I am not better than my fathers.
- BY Job 36:14 Their **soul** dieth in youth, and their life is among the unclean.
- DBY Psalm 22:29 All the fat ones of the earth shall eat and worship; all they that go down to the dust shall bow before him, and he that cannot keep alive his own **soul**.
- DBY Psalm 78:50 He made a way for his anger; he spared not their **soul** from death, but gave their life over to the pestilence;
- DBY Isaiah 55:3 Incline your ear, and come unto me; hear, and your **soul** shall live; and I will make an everlasting covenant with you, the sure mercies of David.
- DBY Jeremiah 4:10 And I said, Alas, Lord Jehovah! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the **soul**.
- DBY Ezekiel 13:19 And will ye profane me among my people for handfuls of barley and for morsels of bread, to slay the **souls** that should not die, and to save the **souls** alive that should not live, by your lying to my people that listen to lying?

- DBY Ezekiel 22:27 Her princes in the midst of her are like wolves ravening the prey, to shed blood, to destroy **souls**, to get dishonest gain.
- DBY Matthew 2:20 Arise, take to {thee} the little child and its mother, and go into the land of Israel: for they who sought the life [**soul**] of the little child are dead.
- DBY Matthew 10:28 And be not afraid of those who kill the body, but cannot kill the **soul**; but fear rather him who is able to destroy both **soul** and body in hell.
- DBY Matthew 26:38 Then he says to them, My **soul** is very sorrowful even unto death; remain here and watch with me.
- DBY Mark 3:4 And he says to them, Is it lawful on the sabbath to do good or to do evil, to save life [**soul**] or to kill? But they were silent.
- DBY Mark 14:34 And he says to them, My **soul** is full of grief even unto death; abide here and watch.
- DBY Luke 6:9 Jesus therefore said to them, I will ask you if it is lawful on the Sabbath to do good, or to do evil? to save life [a **soul**], or to destroy {it}?
- DBY Luke 17:33 Whosoever shall seek to save his life [**soul**] shall lose it, and whosoever shall lose it shall preserve it.
- DBY John 10:15 as the Father knows me and I know the Father; and I lay down my life [**soul**] for the sheep.
- DBY John 12:25 He that loves his life [**soul**] shall lose it, and he that hates his life [**soul**] in this world shall keep it to life eternal [aeonian].
- DBY Acts 3:23 And it shall be that whatsoever **soul** shall not hear that prophet shall be destroyed from among the people.
- DBY Romans 11:3 Lord, they have killed thy prophets, they have dug down thine altars; and I have been left alone, and they seek my life [**soul**].
- DBY Hebrews 10:39 But we are not drawers back to perdition, but of faith to saving {the} **soul**.
- DBY James 5:20 let him know that he that brings back a sinner from {the} error of his way shall save a **soul** from death and shall cover a multitude of sins.
- DBY Revelation 8:9 and the third part of the creatures which were in the sea which had life [**soul**] died; and the third part of the ships were destroyed.
- DBY Revelation 12:11 and they have overcome him by reason of the blood of the Lamb, and by reason of the word of their testimony, and have not loved their life [**souls**] even unto death.
- DBY Revelation 16:3 And the second poured out his bowl on the sea; and it became blood, as of a dead man; and every living **soul** died in the sea.
(Gen 17:14; 37:21; Ex 12:15; Lev 7:20; 24:17; Num 23:10; 31:19; 35:30; Deut 19:6; Joshua 2:13; Jud 5:18; 1Kings 19:4; Job 36:14; Psalms 22:29; 78:50; Isa 55:3; Jer 4:10; Ezek 13:19; 22:27; Mat 2:20; 10:28; 26:38; Mark 3:4; 14:34; Luke 6:9; 17:33; John 10:15; 12:25; Acts 3:23; Rom 11:3; Heb 10:39; James 5:20; Rev 8:9; 12:11; 16:3; etc.)

nm83 » That souls can die is absolutely clear in the Hebrew or Greek as well as the *BeComingOne Bible* and other more literal Bibles. Sometimes English translations leave out soul from the translation as in Judges 16:30 where it should read: "And Samson said, Let my soul die...." Sometimes English translations have life instead of soul as in John 10:15.

nm84 » The following verses indicate that there can be dead souls:

- DBY Leviticus 21:11 Neither shall he come near any person [**soul**] dead, nor make himself unclean for his father and for his mother;

- DBY Leviticus 22:4 Whatsoever man of the seed of Aaron is a leper, or hath a flux, he shall not eat of the holy things, until he is clean. And he that toucheth any one that is unclean by a dead person [soul], or a man whose seed of copulation hath passed from him;
- DBY Numbers 5:2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by a dead person [soul]:
- DBY Numbers 6:11 And the priest shall offer one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead person [soul]; and he shall hallow his head that same day.
(Lev 21:11; 22:4; Num 5:2; 6:11; etc.)

[In some translations "body" or "dead" = soul; see Hebrew text.]

Two Meanings of a Dead Soul

Because there is a type and antitype to the Bible, there are two meanings to dead souls, the physical and the spiritual:

- Those who lose the breath of life become dead
- Those with the breath (or spirit) of Satan are dead

Immortal Soul: Satan's Lie

nm85 » Even though mankind will in the future become immortal, the above scripture indicates that the soul is not now immortal. The idea that the soul is now immortal did not come from the Bible. The false idea that humans in this age have immortal souls came from Satan's first lie. Satan's lie occurred right after God said that man would die if they ate from the tree of knowledge of good and evil (Gen 2:16-17):

- And the serpent said unto the woman, Ye shall not surely die. [Gen 3:4]

This idea of the immortality of the soul continued through the Greeks, Babylonians, Egyptians, Romans, and so forth. Of course these cultures got this idea of the immortality of the soul from the power of Satan which feeds mankind false and destructive information (NM 21). From this theologians down through the years have interjected this false idea into the doctrines of Christianity and other religions.

Salvation of the Soul

nm86 » From Genesis 2:7 we know that a body can be a soul, if it has breath in it. From other scripture mentioned above we see that any living and breathing body, even an animal's body, is called a soul. Also we know from the scripture referred to above that a soul can be destroyed and can die and so can be called a dead soul. Thus in this age mankind's soul is *not* immortal. This is why the Bible talks about the *salvation* of the soul (1Pet 1:9; Heb 10:39; 1Thes 5:23; Luke 21:19; James 5:20) and talks about going from mortality to immortality (1Cor 15:53-54; Rom 8:11; 2Cor 5:4). The idea of the immortal soul came from the influence of Satan, the Greeks, and other ancient peoples. But although the soul is *not* immortal, there is one aspect of man that is immortal. That immortal aspect is the spirit.

Spirit

nm87 » As shown in this book and in the *God Papers* spirits are immortal, and there is a particular spirit for each and every person. For clarification you must read the books: *New Mind and Christianity* (aka: *New Mind Papers*) and the *God Papers* [aka *God*]. For now let it be said that there is an immortal aspect to mankind, and it has to do with man's own spirit. Spirits are immortal; souls can and do die. What most religions do is mix-up the nature of the spirit with the nature of the soul. Our soul is not our spirit; our spirit is not our soul. This mix-up began at the time of Adam and Eve (Gen 3:4) and still causes confusion today. If the translators had only consistently translated the Hebrew *nephesh* and the Greek *psuche* into soul we would not have as much confusion. Of course the reason they didn't translate these words consistently is because of their mindset which made them twist the scriptures to force their incorrect ideas into the text of the Bible.

Note: Remember that in Genesis 2:7 Jehovah "breathed" into man the "breath" of life. In the English version of the Old Testament the word "breath" is translated from either the Hebrew word *neshamah* or *ruah*. These words differ slightly in meaning, both signifying sometimes "wind" or sometimes "breath." The word translated into "breath" in Genesis 2:7 is the Hebrew word *neshamah*. Both Hebrew words, *neshamah* and *ruah* are translated as "spirit" in various places in the English translations of the Bible. This means that the book of Genesis could just as well have been translated showing God breathing into man a spirit. This is just another example of duality (type and antitype) of the Bible. As it turned out both senses are true: God breathed a breath of air into man; God also breathed a spirit into man. See *New Mind 22* for more information on this. But that spirit was not the soul of man.

NM 7: Age Paper

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NM7 Abstract

One of the biggest mistakes in traditional Christianity is the mistranslation of two words into "eternal" that actually mean aeon or age. From this mistake came the eternal hell and punishment for those who never had the chance to learn about Christ or who simply did not believe in him. Not only this, but from this mistake we get such nonsense as, sacrifices for eternity, slaves for eternity, time before eternity, more than one eternity, and other such impossibilities. In this paper we refute the best arguments from Augustine and others. This paper is a key to unlocking the truth that has been hidden behind this mistranslation.

Eternal & Forever in the Bible

nm88 » Do you know that *eternal* and *forever* in most translations of the Bible are incorrectly translated from words that mean **age**? Since the early fifth century AD and probably long before, this major inaccuracy in translation has filtered and shaded most doctrines of the Bible.

Olam & Aionios

nm89 » In the Old Testament the Hebrew *olam* [עוֹלָם] is the most common word translated to English as 'forever.' In the New Testament the Greek *aionios* [αἰώνιος] is the most common word translated to English as 'forever' or 'eternal.' From Young's *Analytical Concordance to the Bible* and Strong's *Exhaustive Concordance of the Bible* we see the proof that the words 'everlasting' and 'forever' were most often translated to English (KJV) from the Hebrew *olam* or the Greek *aionios*.

nm90 » Even though most translations of the Bible incorrectly translate the Hebrew *olam* or the Greek *aionios* in scripture, there are translations that correctly use them. Translations such as Young's *Literal Translation of the Holy Bible* and Rotherham's *The Emphasized Bible* do use 'age' or 'age-abiding' instead of 'forever.' You will find that in our papers we use the words 'age' or 'agelasting' or 'aeonian' instead of the inaccurate 'forever' or 'everlasting' or 'eternal.' Why do most translations use *forever*, *everlasting*, and *eternal* (or comparable words in other languages) while we use 'age' or 'agelasting' or 'aeonian'?

Vague Time Period

nm91 » We will show in this paper that the Hebrew *olam* means age or agelong or an eon of indefinite length, and that the Greek *aion* and its adjective *aionios* mean an age of unknown length or agelong or aeonian. The main and only real meaning of these words is an *age or eon of unknown length*. The words in and of themselves tell us nothing about duration, or the beginning or end of the age. In context they *may* indicate “an age (of foreverness)” when it is speaking of an age that will not end, an endless age. But here they only indicate “an age (of foreverness)” by auxiliary words that clarify their normal vague meaning: the word ‘age’ by itself never tells us the length of the age or the beginning or end of the age. Without auxiliary words that specify its length, the word ‘age’ or ‘eon’ is always unclear as to its length.

Damning, Unforgiving Mindset

nm92 » But there is a desire in mankind that wants and needs to believe that the Hebrew *olam* and the Greek *aionios* mean forever or eternal, and because of this they ignore the doctrine of forgiveness and the great all powerfulness of God. The desire has turned into a mindset.

nm93 » This mindset traps mankind into paradoxes that make God contradictory and impotent. Mankind has its ‘hell’ theories where a supposedly good, forgiving, and almighty God puts humans in a hell-fire that somehow burns their fleshly body for ever and ever: their god does not terminate their life, he tortures them forever. They say, “those who don’t believe or commit themselves to Christ, are damned forever.” But all one has to do is to translate *olam* and *aionios* into ‘agelong’ or ‘aeonian,’ as we did in the *BeComingOne Bible*, and many of the great paradoxes of Biblical doctrine will end. But this isn’t easy for many. They *insist* on holding on to their tangled doctrines.

nm94 » I once believed in this distortion. But once I learned of the mistranslation in 1969 it was obvious that major doctrines of the Bible were being taught incorrectly. There is a large difference between the word age and the word forever. Age normally indicates limits (most ages have beginnings and/or ends), but forever and eternal always indicate no limits and no end. In this paper we will go into much more detail on the mistranslated words *olam* and *anionios*, which are incorrectly translated into ‘forever,’ ‘everlasting,’ and ‘eternal.’ This is very important.

Contradictions

nm95 » First let’s look at some paradoxical translations caused by the incorrect translation of *olam* and *aionios*. If we translate these words correctly there are no paradoxes.

Sacrifices Forever?

nm96 » Some sacrifices, offerings, and rituals of the Old Testament were *olam* or *aionios* sacrifices. (Note: Lev 3:17; 6:18; 7:36; 10:9, 15; 16:29; 17:17; 23:14; 24:3; Num 10:8; 15:15; 18:8; 19:10; etc.) If *olam* or *aionios* mean forever or eternal why are these sacrifices, offerings, and rituals not now being performed? They are not still being performed because they were for an age, not forever. Christ abolished them by his perfect sacrifice (Heb 10:10-14).

Circumcision Forever?

nm97 » If *olam* or *aionios* means forever or eternal why are not Christians following this *olam* or *aionios* covenant of circumcision:

- “My covenant shall be in your flesh for an *olam* [or *aionios*] covenant” (Gen 17:13).

If *olam* or *aionios* mean forever or eternal, how can anyone unbound such a regulation? Of course *olam* and *aionios* only mean age, thus the reason Christians are no longer bound by physical circumcision (note Acts 15:5-29; 1Cor 7:18-19; Gal 5:1-4, 6; Col 3:11).

Slaves Forever?

nm98 » If *olam* or *aionios* mean forever or eternal, then according to the law of the Old testament, some can be made slaves forever or for eternity (Lev 25:46; Deut 15:17). Of course there are no forever slaves: *olam* and *aionios* do not mean forever, they speak of an age.

Before Eternity?

nm99 » If *aionios* means forever or eternal how could there have been any time before eternity, “before the times of eternities [*aionion*, plural of *aionios*]” (Greek text, 2Tim 1:9)?

More Than One Eternity?

nm100 » Is there more than one eternity? If the Greek *aionios* or the Hebrew *olam* mean eternal, then according to 2Tim 1:9 there was a time before *eternities*. How can there be more than one eternity. There are at least two other places in the Greek New Testament that has *aionios* in its plural form:

- “But the things invisible are *aionia*” (2Cor 4:16). [This Greek *aionia* is the plural form of *aionios* (*Analytical Greek Lex.*, Zondervan)..]
- “Which God, who cannot lie, promised before times of *aionion*” (Titus 1:2). [According to the Lexicon *aionion* here is in its plural form.]

nm101 » The Hebrew word *olam* is also translated forever or everlasting. *Olam* is also found in its plural form in such verses as in Isaiah 26:4; 45:17; Psa 77:6; 145:13. Is there more than one eternity? Of course not.

nm102 » The Greek *aionios* and the Hebrew *olam* are speaking about an age or ages of secret or hidden or unknown time lengths. We can only ascertain the time periods of each *olam* and *aionios* by other words in context that explain to us what age the Bible is speaking about. The words *olam* or *aionios* in and of themselves tell us nothing about the duration, or the beginning or the ending of the age. We only know that the age of Satan will end because of scripture. We only know the new and coming age of the True God will *not* end because of scripture. And we can know through scripture that there are ages within the great age of God just as there are ages within Satan’s age.

Never Die?

nm103 » In John 8:51 and verse 52 we see contradictions: “If a man keep my saying, he shall never see death. Then said the Jews unto him [unto Jesus], Now we know that you are possessed of a demon. Abraham is dead, and the prophets; and you say, If a

man keep my saying, he shall never taste of death.” And in John 11:26 we see a similar contradiction: “And whosoever lives and believes in me shall never die.”

nm104 » In this translation Christ seems to say that if one kept his words and believed in him that such a person would *never* die. But by reading the New Testament we know that those who do keep his word and that do believe in him do die. A contradiction? No! It is a mistranslation.

nm105 » The English word “never” in these verses was mistranslated. It should have been translated as follows: “no not death should he behold into the age” – John 8:51; “no not should he taste of death into the age” – John 8:52; “no not [anyone believing] should die into the age” – John 11:26. Double negatives in Greek adds emphasis to the negative. “No not” can be translated “absolutely not.” Thus “absolutely not should anyone who believes in Christ die into the age.”

nm106 » These scriptures speak about an *age* and that into that age or in that age those who believe in Christ (those who keep his word) will not, absolutely not, die. This great age begins with the 1000 year age as other scripture indicates (see *Reward for Christians* [NM 11]). When we translate *aion* literally these scriptures make sense. But when we translate it as some *think* it ought to be translated we come up with contradictions. In the above three scriptures “never” was mistranslated for the Greek words that literally meant “no not” and “age.”

David's Throne Forever?

nm107 » If *olam* or *aionios* mean forever or eternal, then David and Solomon's thrones should have lasted forever (1Kings 9:5; 2Sam 7:12-13, 16). Of course this kingdom of David and Solomon lasted only for an age. It is the Spiritual Seed of David that will establish the kingdom in the endless age or endless *olam* or *aionios*.

Cities and Land Destroyed Forever?

nm108 » If *olam* or *aionios* mean forever or eternal, then there are cities and lands that forever or for eternity will be in ruins (Isa 25:2; 32:14; Ezek 26:21; 27:36; 28:19; Jer 18:15; 25:9, 12; 49:13, 33; 51:26, 62; Ezek 35:9; etc.). But this cannot be true because when Jesus Christ returns to the earth, the earth will be renewed and eventually created totally new (Rev 21:5; Psa 104:30; Isa 61:4; Ezek 36:10-11; Amos 9:14; etc.). Of course, since *olam* or *aionios* only indicate an age, these cities and lands will not be forever ruined, but will be renewed and the people of these former cities will be resurrected.

Present Earth Forever?

nm109 » In such places as Eccl 1:4 and Psa 104:5 it speaks about the earth standing for *olam* or *aionios*. But Christ said that heaven and earth would pass away (Mat 24:35; Mark 13:31; Luke 21:33). The present earth stands not forever, but for an *olam* or *aionios*, that is, it stands for an age. But after that age it will be totally created new (Rev 21:5).

Land Forever?

nm110 » If *olam* or *aionios* means forever or eternal, then Israel would have continually and forever possessed the land (Note Gen 13:15; see Greek trans.). But if *olam* or *aionios* means agelong, the Genesis 13:15 promise means that Israel would possess the land during an age. This is what happened: physical Israel did possess the land for an age – not forever. The true higher meaning of this scripture is that the Spiritual Israel will possess the land during the age (*olam*) of the True God.

Aeonian or Agelasting Meaning in Harmony With Scripture

nm111 » When the Greek *aion*, its adjective *aionios*, and the Hebrew *olam* are translated anything but age or aeonian or agelasting, contradictions occur in scripture. But when these words are correctly translated a clear meaning is projected to the reader. In all our papers on doctrine we always use the correct translation of these words because it is the best way to translate these words. And because throughout our papers and in the BeComingOne Bible we have translated “aeonian” as it should be translated, we project to you the mercy of God and the great plan of the God. The True God is not a damning forever God. Our God is a God of love and forgiveness. He punishes, but He also will eventually save all. See our paper “All Saved” [NM 13] for there are many scriptures in the Bible where it says that *all* will eventually be saved. There is/was a purpose for evil. There is hope for all.

Hebrew Meaning of *Olam*

nm112 » In Hebrew, the language of the Old Testament, the Hebrew word most often translated “forever” or “everlasting” is *olam*.

[or *alam*, Strong's # 5956 & # 5957; 'owlan, #5769; 'eylowm, # 5865; see also 'ad, # 5703. Note that the word is spelled in Hebrew differently at different times because of prefixes and suffixes attached to it.]

From the *Hebrew and Chaldee Lexicon* by Gesenius, it shows that the Hebrew word *olam* (Strong's # 5956) has the meaning of a hidden age or hidden time specifically “hidden time, long.”

nm113 » From the *Analytical Hebrew and Chaldee Lexicon* by Benjamin Davidson (Pub., by Zondervan, 1970), it shows that the Hebrew word *olam* means a hidden time or secret time or age.

nm114 » This word was first used in the Bible to describe the hidden or secret age that Adam and Eve missed because of their sin: “and live into *olam*” (Gen 3:22). Its basic meaning concerns a hidden or secret age, or simply an age of unknown length. At the time Genesis 3:22 was spoken, Adam and Eve were only alive a short while. At that time Adam and Eve did not and could not understand time. Time is something one learns to understand through living in time. See “Reason Why” paper [NM 19] to understand how one learns.

Greek Meaning of *Aion*

nm115 » In Greek, the language of the New Testament, the Greek words most often translated “forever” or “everlasting” or “eternal” are *aion* or *aionios*. (Note: both of these words are spelled somewhat differently in the New Testament text depending on the usage in the sentence.)

nm116 » From Thayer's *Greek-English Lexicon of the New Testament*, the Greek word *aion* is said to mean age or a human lifetime.

nm117 » From *The Analytical Greek Lexicon* (Pub. Zondervan), the Greek word *aion* is said to mean “a period of time of significant character; life; an era; an age.”

nm118 » From William F. Arndt and F. Wilbur Gingrich's *A Greek-English Lexicon of the New Testament*, the meaning of *aion* is “time, age.”

nm119 » From the Lexicons in Young's and Strong's concordances, the Greek word *aion* also is indicated as meaning an age or time.

nm120 » From Wuest's *Word Studies*, Volume 8, *Studies in the Vocabulary*, under "world," we see concerning *aion* the following:

"*Aion* which comes from *aio* [it is debatable whether *aion* came from *aio*] 'to breathe,' means 'a space or period of time,' especially 'a lifetime, life.' It is used of one's time of life, age, the age of man, an age, a generation." And in the same place, "as to *aion*, the papyri speak of a person led off to death, the literal Greek being 'led off from *aion* life.' A report of a public meeting speaks of a cry that was uttered by the crowd, namely, 'The Emperors forever' (*aion*). It is also found in the sense of 'a period of life.'"

nm121 » In the Greek translation of the Old Testament, *aion* was used for *olam* in such verses as Psa 90:2: "from everlasting to everlasting ..."; Hebrew has it: 'from *olam* to *olam*; and Greek has it: "from the *aion* until the *aion*;" the literal text of the *Emphasized Bible* has it: "from age unto age";

Meaning of *aionios*

nm122 » The Greek word *aionios* is merely an adjective that comes from the root *aion*. While *aion* means "age," *aionios*, being an adjective, means "agelasting," or "aeonian," or "agelong." When the *Septuagint* was translated, the translators used in many cases the Greek word *aionios* for the Hebrew word *olam*.

nm123 » For example the Greek *aionios* was used for the Hebrew *olam* in Genesis 13:15: "For all the land which you see I will give to you, and to your seed during *olam*."

nm124 » Or again in Genesis 3:22: "And now, lest he put forth his hand and also take from the tree of life and eat and live into *olam* [Greek *aionai*]."

nm125 » And again, "Every man child among you shall be circumcised ... my covenant shall be in your flesh for an *olam* [or *aionion*] covenant" (Gen 17:10, 13).

nm126 » Thus, from the above scripture and many others, we see the Greek *aionios* must be a synonym for the Hebrew word *olam*. To ascertain the meaning of *aionios* we can look to the meaning of *olam*. As shown above *olam* means basically a hidden or secret age or time. Thus *aionios* also must mean a hidden age or time or an unknown age or time. And so it is, the basic meaning of *aionios* is an indeterminate time or age. The word *aionios* can be translated as "agelasting" or "aeonian" or "agelong." It speaks of an age which has an unknown length and which begins and ends at an unknown time.

nm127 » From William Barclay's *New Testament Words* we note the following concerning the Greek word *aionios*. Barclay says *aionios* is an adjective formed from the noun *aion*. "In classical Greek this word *aion* has three main meanings. It means a *life-time* . . . Then it comes to mean an *age*, a *generation*, or an *epoch* . . . But then the word comes to mean a *very long space of time*." Then Barclay's goes on and tries to say that the "strange" word *aionios* somehow means *eternal* and gives some examples from Plato to back up his contention.

Magic Word

nm128 » One question will do here. How can an adjective that came from a word that means age, come to mean eternal? It would be comparable to the word “some” (i.e. some of time) coming to mean “all” (i.e. all of time). You cannot correctly use the adjective of *age*, which is agelasting or aeonian, as if it meant forever. The whole idea that *aionios* means eternal or everlasting is ludicrous. It is a lie. It is magical in an evil way. That lie has twisted scripture, and has made true doctrine in the Bible almost impossible to see. It has put a blindfold over peoples’ eyes.

Aionios in Context

nm129 » Barclay gives a few examples of Plato using *aionios* as if it meant eternal.

“The most significant of all the Platonic passages is in the *Timaeus* 37d. There he speaks about the Creator and the universe which he has created, ‘the created glory of the eternal [aionios] gods.’”

To Barclay, for some reason, because Plato used *aionios* in connection with “gods,” it is some kind of proof that *aionios* means eternal. According to this reasoning since God (“gods”) is eternal, then *aionios* must mean eternal. But this overlooks the fact that, yes, God in some way was/is perpetual (His power, Rom 1:20), but also God may in some sense also be or relate to an aeonian (*aionios*) time. Just because the word *aionios* is used in connection with “gods” does not give it the meaning of eternal. Furthermore, what do Plato’s writings have to do with our God and the definition of His “eternalness”? Plato was speaking in the above example about *gods*, not God. Plato’s writings were not inspired by God: they are full of myth and faulty thinking.

nm130 » Others like Barclay try to make the adjective *aionios* (“agelasting”), which comes from the noun *aion* (“age”), mean “forever,” “everlasting,” and “eternal.” They say *aionios* means “eternal” because in context of its usage it is used as if it literally means “everlasting.” They call the Greek word *aionios*, “strange.” And to me it is strange that a word that is derived from a word that means “age” should somehow mean “everlasting.”

nm131 » We will give you hereafter two of their “best” arguments in favor of the idea that *aionios* means “everlasting,” and then we will refute their wrong reasoning. These same arguments were used by Augustine in the fourth-fifth century AD (see below).

Context Argument One

Aionios God; *Olam* God

nm132 » This argument deals with the usage of *aionios* in connection with God. We will only examine this argument of context by referring to the relevant Biblical text usage. To try and say *aionios* means eternal because Plato or Aristotle seems to use it that way is off the mark. We are only interested in how the Bible uses the word *aionios*, not how some Greek philosopher seems to use it.

nm133 » Romans 16:26: “the *aionios* God.” Romans 16:26 speaks of the aeonian God or the God of the aeonian time. Notice that Genesis 21:33 speaks of the God of *olam* and

Isaiah 40:28 speaks of the God of *olam*. These verses were translated by the Greek *aiionios* in the Greek text. Somehow this usage of *aiionios* (or *olam*) is proof positive to many that *aiionios* means “everlasting.” But the Greek word *aiionios* is simply an adjective that comes from the noun *aiion*, which means age. The literal meaning of *aiionios* is “aeonian” or “agelong.” The book of Romans is speaking about one aspect of God. Somehow God is “aeonian.” Of course since God is Spirit (John 4:24), and since spirits or angels do not die (Luke 20:36), then God will not die. God is immortal (1Tim 1:17). God’s power and Godship was/is/will-be continuous (Rom 1:20, Greek *aidios*). But Romans 16:26 tells us that in some way God is aeonian.

nm134 » In one aspect God is aeonian. The true God is aeonian in the respect that He rules through Jesus Christ as King of kings beginning in the age of 1000 years (Rev 19:16; 20:4). In this present age in which I write, the god of the world is a false one, the god of this age is the one called Satan by the Bible (2Cor 4:4). Satan is an agelasting god ruling in the old age. Satan is the power of death. The true God (His Good Spirit) does not rule this old age and that is the reason this age is so twisted. The true God through Jesus Christ rules beginning in the aeonian time, the 1000 year age. This is an aeonian aspect of God. Of course, since God’s agelong (*olam* or *aiionios*) kingdom will not end (Dan 2:44; 7:14; Luke 1:33), then this new aeonian kingdom (see Greek text, 2Peter 1:11) and rule will never end. It is an endless age, but it does have a beginning at the coming of Jesus Christ (Rev 11:15). Therefore it is an aeonian rulership. The word *aiionios* (or *olam*) by itself means agelong, but the new and coming age belonging to God will not end like most ages because other clarifying words tell us that this special age, unlike ages before it, will not end (Luke 1:33; Dan 2:44; 7:14; Isa 9:6-7). It also can be said that the new age began in one sense at Christ’s first presence or coming.

Greek Words that Mean Forever

nm135 » If Paul wanted in Romans 16:26 to describe God as the everlasting God or the endless God, Paul had many other Greek words to use to say this. Paul could have used *akatalutos*, which means “indissoluble.” Paul could have used *atelestos*, which means “endlessness.” Or Paul could have used *aperantos*, which also means “endless,” as he used this word in 1Tim 1:4. But Paul did not use these words or other Greek words or phrases because he did not want to use them, for he was simply mentioning in Romans 16:26 that some aspect of God is “aeonian.” God is a lot of things, and one of these is that he is in a certain way “aeonian.” God belongs to the new never ending age – God’s age or God’s *olam* or *aiion*. God is God of *olam* or God of *aiionios*, He is the God of the new, great, never ending age. We know it is a new great and never ending age, not by the word *olam* or *aiionios*, but by **other** words and sentences because *olam* and *aiionios* speak only of a vague or undefined age, not a forever age.

nm136 » In some translations of the Old Testament, it has “eternal God” in Deuteronomy 33:27, but this should be translated “ancient God” or “God of old.” This mistranslated word is strong’s # 6924, *qedem*. In some translations of Genesis 21:33 and Isaiah 40:28 it has “everlasting God,” but should be translated “*olam* God” or “God of *olam*.” This means that God belongs or pertains to *olam* or the hidden age of the future first mentioned in Genesis 3:22.

Context Argument Two

Aionios Life and Punishment

nm137 » The second argument of context which Augustine cleverly articulated back in the early fifth century AD (413-26), in his *City of God* (trans. W.M. Green, The Loeb Classical Library, 1972), deals with two items: one is punishment, and the other is life. In Augustine's time some were teaching that the *aionios* punishment would end. Augustine in book 21 of his *City of God* was in part arguing against this position.

nm138 » Augustine translates the word *aionios* from scripture into the Latin, *aeternus* and *aeternitas*. These Latin words are related to the Latin *aevum*, which in turn is related to the Greek *aion* (cf. *Oxford Latin Dict.*, 1968, p. 74, col. 2, under *aeternus*, "[aevvm + -ternvs]"). Augustine knows that these words can mean longlasting, with the possibility of an end. Thus Augustine must emphasize in his writings that he is not speaking of the Latin, *aeternus*, in the sense of a long period, but in the sense of eternal, a period without end. Notice Augustine's own words, translated from Latin:

The term "eternal," as applied here, does not refer to a long period of time (*aetas*) lasting through many ages, but still at some time bound to end.¹ Rather, as it stands written in the gospel, "of his kingdom there shall be no end.[Luke 1:33]" (*City of God*, book 22, part 1; page 173)

¹ The words "eternal" and "eternity," from Latin *aeternus*, *aeternitas*, are related to *aevum*, which means both "unending time" and "a period of time"; for the second meaning the commoner word is *aetas*. Augustine seeks to make it clear that the "eternal" happiness of the saints is unending happiness, that is, an unending immortality for each individual (text of editorial footnote 1 on p. 173).

And from the *Oxford Latin Dictionary*, 1968, we see that:

aetas means

1. The number of years one has lived, one's age. 2. Period or time of life. 3. A person or person of a particular age or period of life, an age group. 4. a. youth. b. old or advancing age; greater age. 5. The whole period of a man's life, the mortal span, one's lifetime, an age. 6. Human life and all that goes with it. 7. The passage or lapse of time. 8. The time or period to which a person or thing belongs, an era, age; the duration of this as a unit of time, a generation.

aevum means

1. time of life. 2 a generation. 3. age.

nm139 » Thus, even in his time, Augustine (354-430 AD) knew that *aionios* meant agelong or longlasting, thus he reasoned by context:

Then what sort of reasoning is it, to take the eternal [*aeternum*] punishment of the wicked as a fire of long duration and believe that eternal [*aeternam*] life is without end? For Christ said in the very same place, including both in one and the same sentence: "So these will go into eternal [Lat., *aeternum*; Greek *aionios*] punishment, but the righteous into eternal [Lat., *aeternam*; Greek, *aionios*] life." [Mat 25:46] If both are eternal, then surely both must be understood as "long," but having an end, or else as "everlasting," without an end. For they are matched with each other: in one clause eternal punishment, in the other eternal life. But to say in one and the same sentence: "Eternal life shall be without end, eternal punishment will have an end," is utterly absurd. Hence, since the eternal life of the saints will be without end, eternal punishment also will surely have no end, for these whose lot it is. [book 21, part 23; p. 113]

nm140 » Augustine finds a place in the Bible where the Greek *aionios* is used to speak both of the punishment of sinners and the reward of the saints (Mat 25:46). But because all Christians think and know that their ‘reward’ is immortality, an everlasting life, and since in one sentence *aionios* describes the life for the righteous, and the punishment for evil, then according to this argument, *aionios* must mean forever, at least in context. This may seem logical, but in context of other scriptures it is not logical.

All Made Alive

nm141 » Notice one sentence where it shows that since all die, all will be saved: From Paul’s resurrection chapter we read:

For as in Adam ALL die, even so in Christ shall ALL be made alive (1Cor 15:22; see Rom 5:14-18; Psa 82:7-8).

In this one sentence we have “all” repeated twice. Most believe the first “all,” that is, because of Adam’s sin *all* die. Most do *not* believe the second “all,” that is, because of Christ *all* will be made alive.

nm142 » What is meant in 1Corinthians 15:22 by “be made alive”? Does it mean be made alive (resurrected) and thereafter be killed in some kind of hell-fire? In context what does it mean to “be made alive”?

- “For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ *all* shall be made alive. But each in his own order” (1Cor 15:21-23, NASB).

nm143 » Here it speaks of the resurrection of the dead. All shall be made *alive*, but not at the same time. There is an *order* to the “all shall be made alive.” In context this resurrection has something to do with “the resurrection of the dead.”

nm144 » As we clearly show in our papers, ‘All Saved’ and ‘Does All Mean All?’, there are three orders or ranks of resurrection. The first was Jesus Christ. The second will be the real Christians at Christ’s second coming. The third and final resurrection will be at the *end* of creation when the universal resurrection of all others occur. This will not be a resurrection to death, but one to life. Please read these two papers so as to begin to see the truth about the universal resurrection to life. Also read the “Reason Why” [GP 7] paper in the *God Papers* to understand the need for the present age of confusion. There is hope for all. All will be given the good Spirit and the good mind.

But they forget...

nm145 » According to those who say *aionios* means “everlasting,” those who do evil in this age will go away to serve an everlasting punishment because they did not bring God into their lives. And also according to these same people, those who do good in this age and/or those who accept God in this age will be given everlasting life. But they forget that it is God who gives the power for people to be good, to repent (“change one’s mind”), to receive God’s Spirit, and so forth (see the rest of this book, *New Mind and Christianity*, for documentation). Thus, simply, those who will be damned for everlasting punishment, as some assert, will be damned merely because God did not give them the power to save themselves. What these people are saying is that God is discriminating wrongly against some: he saves some forever through his grace; he damns others forever by not giving them his grace.

Paradox: All Eventually Saved; Evil Damned Forever

nm146 » The answer is not as Augustine argues, that all does not mean all (Book 21, part 24). Augustine needlessly throws in more confusion by alleging that 'all' does not mean 'all.' But the real answer negates the confusion. The answer to the paradox is that *aionios*, an adjective of *aion* (which is a word that means *age*), means aeonian, and that 'all' means 'all.' The *aionios* punishment the Bible speaks about is *agelasting*. There is an *agelasting* or aeonian punishment for many, not an everlasting punishment. Notice the following scriptures concerning the *aionios* (aeonian) punishment or judgment.

Aeonian or Agelasting Punishment.

nm147 » There is an *agelasting* fire: "And if your hand or your foot offend you, cut them off, and cast them from you: it is better for you to enter into life lame and crippled, rather than having two hands or two feet to be cast into the *aionios* fire" (Mat 18:8).

nm148 » At the physical return of the Messiah some people will burn in the fire (caused by the Last War) which is to last for an age. This fire was meant for the other-mind, our spiritual adversary, and his spiritual friends: "Then shall he say also unto them on the left hand, Depart from me, you cursed, into *aionios* fire, prepared for the devil and his angels" (Mat 25:41).

nm149 » This *aionios* fire is an *aionios* punishment: "And these shall go away into *aionios* punishment" (Mat 25:46). As shown in the "Thousand Years and Beyond Paper" [NM 15] this fire is mainly for the twisted spirits of Satan because people can't live in fire. People die in fire. But with this fire many will die. Their punishment is death from the fire. But the twisted spirits will be punished in the fire because they can't die in it.

nm150 » This *aionios* fire, this *aionios* punishment is an *agelasting* destruction away from the glory of the Lord in his 1000 year rule: "The Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the good-news of our Lord Jesus Christ: Who [those not knowing God] shall be punished with *aionios* destruction from the presence of the Lord, and from the glory of his power" (2Thes 1:7-9).

Aeonian or Agelasting Life versus Immortal Life

nm151 » Now the Bible speaks of an *aionios* life, thus an *agelasting* or aeonian life. As shown in the "Reward for Christians" paper [NM 11] this age-life begins at the beginning of the 1000 year rule of Christ the God. Of course, since this coming new age will never end, the *aionios* life continues after the 1000 years. There are at least 44 scriptures mentioning the *aionios* life and other scripture mentioning the age-life for those who are in God (see the Englishman's Greek Concordance under *aionios*; See "Reward for Christians Paper" [NM 11] and other papers for more detail on this *agelasting* "life."). When one is resurrected in the resurrection at Christ's coming, he/she will receive immortal life *and* he/she will live during an *aionios* period of 1000 years, *and* will also live after that 1000 year age into the next age or endless period of time since he/she will be immortal. It is possible for someone to live in the aeonian life and be mortal for those

physically born during the 1000 years will be mortal. There is a difference between immortal life and aeonian life as explained in the *Reward for Christians* paper [NM 11].

Two Ages: One Ends; One Does Not End

Old Age

nm152 » There are two main ages. There is Satan's age of confusion with its spirit of confusion. There is the True God's age of harmony with its Spirit of harmony. Matthew 12:32 speaks about the present age (*aion*) and about the coming age. The KJV translates *aion* as "world." In Matthew 13:22 it speaks about, "the care of this *aion* [KJV, "world"], and the deceitfulness of riches." In Matthew 13:39-40 it speaks about "the end of the world," that is the end of the age (*aion*). There is a certain "wisdom" of this age or *aion* (1Cor 2:6). There are certain children of this age (Luke 16:8; 20:34 - KJV "world"). These children are of the devil (Mat 13:38-40). There is a god of this age or *aion* (2Cor 4:4; KJV, "world"). People fight "against the rulers of darkness of this age [*aion*]" (Eph 6:12).

New Age

nm153 » Scripture indicates that the end of this wicked age comes at the beginning of the new age – at Jesus Christ's coming. (Mat 13:38-40; 24:3-31; 2Thes 2:1, 8; Rev 11:15; 12:10-11; 20:1-5; Dan 2:44; 7:17-18, 25-27; see "Beast Paper" [PR2, PR3], "God's Wrath Paper" [PR4], etc.)

nm154 » There is a coming age at the end of the old wicked age. Such scriptures as Mark 10:30; Luke 18:30; 20:35; Eph 1:21 in the Greek text indicate this. This New Age (*aion*) or age-lasting (*aionios*) period under God's Spirit will not end as Luke 1:33, Dan 2:44, and Dan 7:14 indicate. But during this endless age there will be the 1000 year age in which some will be punished. After this age there is another short age called the Great Last Day (see "Thousand Years and Beyond Paper" [NM 15] and others).

Why Misusage of these Words?

nm155 » There could easily be a book written on the story behind the misusage of *olam* and *aionios*. One reason was some of the early fathers of the Catholic Church such as Augustine relied too heavily on the Greek literature especially Plato's to obtain doctrine instead of relying on Biblical scripture. Augustine used the faulty Greek text of the Old Testament instead of the inspired Hebrew text (*City of God*, book 18, chapter 43). Some of the very arguments used by Augustine to "prove" that *aionios* means eternal (*City of God*, book 21, chapters 23, 10-22, 9; etc.) are used today by theologians and preachers to "prove" that *aionios* means eternal (Berkhof's *Systematic Theology*, "The Duration of their Punishment," p. 736; etc.).

nm156 » We should no longer take our doctrine on the God and His ages from Plato or the other Greeks. The truth is found in the Bible, not Greek literature. Do read all our papers on Christianity to better understand the age plan of God.

Review And Further Arguments for the Use of Age-lasting or Aeonian

nm157 » The Issue:

- The misuse of the words "forever," "everlasting," and "eternal" instead of the correct usage of "age" or "aeonian."

nm158 » The Question:

- Why do Christians teach of an “everlasting” damnation (death or punishment) when the very word “everlasting” from which these Christians obtain their doctrine is a mistranslation according to reliable Biblical aids?

Explain to me why Christians use the traditional mistranslation of the Hebrew word *olam* and the Greek word *aionios* instead of the inspired meaning of these words?

Significance:

nm159 »

- The great importance of using the correct translation is that it opens up highly important truths of the Bible. If one takes the literal meaning of these words every place they appear in the Bible, an “age” plan of God is projected.

Further Response to the Arguments of Context

nm160 »

1. *The use of the context argument in the English language.*

One way to disprove the context argument is to try and use the English word “age” to mean “everlasting” or “eternal.” This can *not* be reasonably done.

2. *The quantity of misuse of the Hebrew and Greek words for age.*

If the context argument is correct then why should the great majority of the original words, that mean “age” in Hebrew and Greek be translated to mean “forever”? It would be more reasonable if most of the original words were translated with their literal meaning instead of their evolved “context” meaning.

3. *Why didn't the writers of the Bible use other words or phrases in Greek that meant everlasting or eternal?*

If the context argument is correct, in that the Greek word that means “age” should be read “forever” because of the context, then *why* didn't the original writers use other Greek words or phrases that literally meant “forever” when they were writing? No, they used words that meant literally *agelasting* because they were speaking of an *agelasting* time not an everlasting time. The writers of the Bible were referring to the time of *olam* that Adam and Eve missed by their sin (Gen 3:22).

4. *The dubiousness of writers using two different languages using words that literally mean “age” which they intended to be understood by their readers to mean “everlasting.”*

The fact that the two main original languages of the Bible have words that mean “agelasting,” which are said to mean “everlasting” because of their usage in context, helps to rule out the argument of context. Maybe, just maybe, *one* language could use a word that literally means “agelasting” in context so as to mean “everlasting.” But both of the languages used words that literally meant “*agelasting*” to describe the *agelasting* reward and *agelasting* punishment of Christians and non-Christians because they were speaking of an *age*-time reward and punishment not an everlasting reward and punishment.

5. *The dubiousness of most of the 40 or so writers of the Bible using words that literally meant "age" which they meant to be understood by their readers to mean "everlasting."*

Maybe some of the writers would use words that mean "agelasting" in context to mean "everlasting," but surely not most of them.

6. *On the passages such as Romans 16:26 where if taken literally God would be an agelasting God in some aspect.*

Now there are many other places where it indicates that God is in some way an eternal God. God is in a sense eternal – His Power. But in another sense he is also an *agelasting* God. He is an *agelasting* God because His age begins in the coming 1000 years of the Kingdom of God. This is the age when God is King of kings, this is the age wherein God will rule all. In the present age God is not the God of the world, for Satan is now that god (2Cor. 4:4). The new age of the true God will not end (Luke 1:33; Dan 2:44; etc.). The new age is different from the age of Satan, for Satan's age will end when God's age begins.

7. *On the reward for Christians – agelasting life.*

Christians live the *agelasting* life as servant-rulers under Christ, but since they also are made immortal at the beginning of the 1000 year age (1Cor 15:52-54), then they live on forever after that 1000 year age (see "Reward for Christians" paper [NM 11]). This 1000 year age is an age within an age or within the great age or great ages. The great age is the *olam* or *aion* of God, and this new age of ages will not end (Luke 1:33; Dan 2:44; 7:14; Isa 9:6-7).

Everliving? or Ageliving

Rosetta Stone: Egyptian Holy or Hieroglyphic Script.

nm161 » The error of turning words that mean age into everlasting is not confined to the Bible. Of some interest is the translation of the Egyptian hieroglyphic signs into "everliving." On the Rosetta Stone certain hieroglyphs were translated into, "everliving." On the Rosetta Stone there are two languages: Egyptian and Greek. The Egyptian language is cut into the stone in two different kinds of characters: (1) Hieroglyphic characters were used for state and ceremonial documents that were intended to be seen by the public; and (2) Demotic characters, were "the conventional, abbreviated and modified form of the Hieratic character, or cursive form of hieroglyphic writing, which was in use in the Ptolemaic Period" (E.A. Wallis Budge, *The Rosetta Stone*, Ares Publishers; Chicago:1980, reprint of 1922 work, p. 2). The Greek portion of the inscription was cut into the stone in ordinary uncials. "The inscription on the Rosetta Stone is a copy of the Decree passed by the General Council of Egyptian priests assembled at Memphis to celebrate the first commemoration of the coronation of Ptolemy V. Epiphanes, king of all Egypt" (p. 7). This coronation of Ptolemy to king of Egypt took place about 196 BC. "The original form of the Decree is given by the Greek section, and the Hieroglyphic and Demotic versions were made from it" (p. 7).

Greek/English Translation of “Everliving”

nm162 » In Budge’s *The Rosetta Stone*, he has the translation of the Greek into English. On lines 4, 8, 37, 49, and 54 of the translation he has the Greek *aionobioy* translated into “everliving.” But this Greek word is made up of two parts. The Greek *aion* is the word for “age” or “era.” The Greek *bioy* is the genitive singular for *bios*, which means “life” or “living.” Thus this Greek word means “age-living” or “era-living” or in a sense “long-living.” This word does not mean everliving.

Coptic Translation of “Eternity”

nm163 » Quoting Budge from page 6,

- it was therefore guessed that the next sign [the next part of the hieroglyphic signs translated into “everliving”] meant “ever.” Coptic again showed that one of the old Egyptian words for “ever, age, eternity,” was Djet, and as we already know that the phonetic value of the second sign in the word is T, we may assume that the value of [sign] is DJ.

Budge attempts to show in another way through a Coptic word that a certain hieroglyphic sign means “everliving.” But notice this Coptic word means, “ever, age, eternity.” Here it is again, the mixing of the word age with eternity. But as we see using the Greek translation of the Rosetta Stone, this sign reads “age-living” or “long-living” or “era-living.” Remember the original was written in Greek and the Egyptian translation was taken from the Greek.

Egyptian’s “Everlastingness,” “Eternity,” or “Millions of Years”

nm164 » In Budge’s, *The Gods of the Egyptians*, this **same** hieroglyphic sign mentioned on page 6 of Budge’s, *The Rosetta Stone*, is translated as either “ever” or “everlastingness” (Vol 1, pp 54-55, line 521). But also note that the hieroglyphic sign, *heh*, is translated “eternity” in line 520 of this same book. Yet,

- “according to Dr. Brugsch the name Heh is connected with the word which indicates an undefined and unlimited number, *i.e.*, *heh*, when applied to time the idea suggested is “millions of years,” and Heh is equivalent to the Greek $\alpha\omega\nu$ [*aion*]” (Budge, *The Gods of the Egyptians*, Vol 1, p. 285).

Thus, the sign, *heh*, is wrongly translated as “eternity” and sometimes translated “millions of years,” but is equivalent to the Greek *aion*, which we have seen in this paper means an age of undefined time.

To Conclude

nm165 » Not only was the Bible mistranslated, but what we are manifesting here is that one should be very careful when reading translations in general. There is a bias against translating words or signs that mean “age” correctly. They prefer the hyperbolic mistranslations of “forever,” “everlasting,” or “eternity.” Be careful.

The Saying, “To the Age”

nm166 » A saying that goes back to ancient time is, “long live the king.” Or in the Bible it has it:

- “let live my lord king David to *olam*” (1Kings 1:31)
- “the king to *olam* live” (Neh 2:3)
- “king to *alam* live” (Dan 2:4; 3:9; 5:10; 6:6, 21)

nm167 » As we have learned in the “Age Paper” [NM 7] *olam* or *alam* means a hidden age or time. It in fact is that great age of the kingdom of God promised since the garden of Eden after mankind lost the right to “live to *olam*” (Gen 3:22, see Hebrew). The Hebrew preposition *el*, which means to or towards or into, is connected in the above verses with the Hebrew *olam* or *alam*, thus our translation of “to *olam*” or “to (the) age.” Throughout my life I have heard the saying “til kingdom come” or “to kingdom come.” These sayings are versions of the Bible’s ‘to *olam*,’ that is, to (the) age of the kingdom.

Examples in the NT

KJV Revelation 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for **ever and ever**.

YLT Revelation 20:10 and the Devil, who is leading them astray, was cast into the lake of fire and brimstone, where {are} the beast and the false prophet, and they shall be tormented day and night--to the **ages of the ages**.

GNT Revelation 20:10 καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου ὄπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

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