



Psalms 78:2-4

I will open my mouth in a parable, I will utter dark sayings of old... We will not conceal them.

## Parables Bookshelf - Series 1.8.5

This issue of PARABLES BOOKSHELF continues the book *God's Plan of the Ages*.

It is my hope that you have tested carefully those things taught in this present book series, and have been able to receive those things the Spirit of Christ is teaching through His word.

You will find a wonderful harmony with this teaching and the book previously sent out titled *Christ in You - The Hope of Glory*.

Some are concerned that the teaching of the reconciliation of all men to God will cause some to be careless in their lives. This is not true if one understands the plan of

God correctly.

Those who do not walk worthily before God, whether they be Christians or non-believers, will miss the first resurrection. Many Christians will weep and wail and gnash their teeth as they see all that they have forfeited because they were unwilling to take up the cross and follow Christ.

Many Christians will share a place with the unbelievers in the Lake of Fire. Understanding this will not lead any to be careless. What leads Christians to be careless is the false teaching that every believer will be spared the Lake of Fire simply because they

made a confession of faith in Christ.

Christians need very much to heed those things spoken in the Scriptures.

Galatians 6:7-9

Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap aionian life.

Knowing the truth actually leads one to fear God, and "the fear of God is the beginning of wisdom."

### Food for Thought

*"A journey may be long or short, but it must start at the very spot one finds oneself."*

Jim Stovall

*"The journey of a thousand miles begins with a single step."*

Oriental Proverb

### Scripture Memory

Proverbs 4:18

But the path of the righteous is like the light of dawn, that shines brighter and brighter until the full day.

#### Parables Newsletter

- *God's Plan of the Ages*
- Mythology and the Bible
- Yahshua, Lord of the Ages
- Unquenchable Fire

# God's Plan of the Ages

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## Mythology and the Bible

In the preceding chapters of this book I have labored to show forth through the Scriptures Yahweh's plan to reconcile all things in the creation to Himself through Christ. The rule of Christ must continue UNTIL He has accomplished a full and perfect reconciliation of the creation.

*Where did the doctrines of eternal torment arise from?*

Ephesians 1:22-23

And He (God the Father) put all things in subjection under His (Christ the Son's) feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all.

I Corinthians 15:27-28

But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all.

Seeing that these things are declared in plain speech in the Scriptures, how is it that the majority of the body of Christ have not understood or accepted the reconciliation of all things to the Father? Where did the abominable doctrines of eternal torment arise from which leave a majority of mankind and one third of the angels forever separated from God?

The apostle Paul prophesied that in the latter days men (in the Church) would not endure sound doctrine. He declared that they would turn aside to myths and fables. The doctrine of eternal torment is a myth. Those familiar with Greek and Roman mythology will recognize the origins from which the church's doctrines arose. Centuries before Christ's birth the Greeks believed in a place of the

dead called Hades. Far below Hades was Tartarus, a place of unending torment and suffering.

One of the Greek myths related to a king named Tantalus. King Tantalus transgressed greatly against the gods. As punishment he was imprisoned eternally in Tartarus. Tantalus' punishment for his actions was to stand in a pool of water beneath a fruit tree with low branches. Tantalus was gripped with hunger. The desire for the fruit so close at hand was maddening. Whenever Tantalus reached for the fruit, the branches would rise, keeping the fruit just beyond his grasp. Likewise, Tantalus was tortured with thirst. Whenever he bent low to drink from the pool of water in which he was standing, the waters would recede out of his reach.

Another Greek myth told of King Sisyphus. Sisyphus boasted that he was more clever than Zeus, the chief of the Greek gods. Zeus punished Sisyphus by imprisoning him in Tartarus. King Sisyphus was given the task of rolling a large boulder up a hill that came to a sharp peak. As soon as the boulder reached the top, it would roll back down the other side. The process had to be repeated continually. Thus Sisyphus was doomed to an eternity of frustration.

A third Greek myth tells of King Ixion, who was another to transgress against the gods. King Ixion lusted after Zeus' wife Hera. Ixion sought to ravish Hera even in the presence of her husband. As punishment, King Ixion was bound to a flaming wheel representing his unbridled flaming lusts. He was forever tortured upon this wheel in Tartarus.

In each of these myths we see that the Greeks adopted a belief that the worst transgressors would be cast into a place of eternal torment that was befitting their wicked deeds. This punishment was viewed as an act of vengeance by the gods that consigned men to Tartarus. The wrath of the Greek gods was never to be assuaged. The punishments would have no end.

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The Greeks also taught that Hades, the god of the underworld, guarded the place of the dead and would never permit any who went there to depart. Hades was commonly pictured with a staff in his hand. He had a three headed dog named Cerberus who guarded the gates of Hell. These Greek beliefs were carried over into the Roman Empire that followed. The church of Rome was corrupted as tares were sown among the wheat. Men like Emperor Constantine took unto themselves the highest position in the church, while granting the church freedom from persecution. Many Christians rejoiced that the centuries of persecution were ended, but they did not reckon on the destruction wrought upon the church by the introduction of false beliefs and doctrines by men who were devoid of the Holy Spirit.

The Roman Catholic Church adopted the practice of syncretism, the merging of the pagan beliefs of Rome's citizens with the doctrines of Christ and His apostles. Soon truth was abandoned and the original teachings of Christ and the apostles were no longer tolerated. Truth had been replaced with myths and fables. The apostle Paul accurately predicted the state of the church regarding these things.

### II Timothy 4:3-4

For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth and will turn aside to myths.

It is from this embracing of myths and fables that the church came to believe in a place of eternal torment. Additionally, the Biblical view of Satan was replaced by a caricature that closely resembled Hades, the god of the underworld. Common depictions of Satan show him with a trident, a three headed pitchfork in his hands, guarding the gates of hell. Satan is commonly viewed by many Christians today as ruling over those who are cast into hell. Such a belief is foreign to the Scriptures.

The Bible never suggests that Satan will have any rule or authority in hell. Whether Satan is being temporarily bound and cast into the abyss, or whether he is being cast into Hades (Hell), he will have no more authority than any other creature experiencing the wrath of God.

### Revelation 20:1-3

Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; and he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.

### Revelation 20:7-10

When the thousand years are completed, Satan will be released from his prison... And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night to the ages of the ages.

Some years ago I was invited to attend a drama being put on at a local church. The drama was performed by a sizeable ministry that sent out teams of actors throughout the nation to stage this play in a multitude of churches.

The drama was called "Heaven's Gates and Hell's Flames." It consisted of a series of short acts depicting various people dying. Whenever a person would die without giving their life to Christ, a macabre scene would unfold. The stage would darken. Ominous music would play, and demons would appear to drag the terrified and shrieking victim off to hell as Satan stood by watching, pitchfork in hand, while laughing in a maniacal fashion.

*The Bible never suggests that Satan will have any rule or authority in hell.*

# God's Plan of the Ages

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I was disturbed by the reaction (or lack thereof) of the Christians in the audience. Not a single person I spoke with appeared to note that the play was a depiction of mythology, and the things portrayed

*The Bible nowhere pictures Satan and his demons dragging people into hell.*

found no support in Scriptures. The Bible nowhere pictures Satan and his demons dragging people into hell. Nor is Satan figured as

the god of the underworld, or with horns on his head, or a pitchfork in his hand. All of these things derive from mythology. The belief that those cast into the lake of fire will remain there eternally is similarly derived from mythology. As has been testified previously, the lake of fire is synonymous with the second death. Death will not continue forever.

I Corinthians 15:25-27

For He must reign till He has put all enemies under His feet. ***The last enemy that will be destroyed is death.*** For "He has put all things under His feet."

Isaiah 25:8

***He will swallow up death for all time,*** and Yahweh God will wipe tears away from all faces, and He will remove the reproach of His people from all the earth; For Yahweh has spoken.

Hosea 13:14

From the hand of Sheol I do ransom them, ***From death I redeem them...***

[Young's Literal Translation]

II Timothy 1:10

The appearing of our Savior ***Yahshua Christ, who has abolished death*** and brought life and immortality to light through the gospel.

Revelation 21:4-5

And God will wipe away every tear from their eyes; ***there shall be no more death,*** nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." Then He who sat on the throne said, ***"Behold, I make all things new."*** ***And He said to me, "Write, for these words are true and faithful."***

In this book sound doctrine has been set forth, yet the majority of people in the church will not receive it. Paul testified that in the last days men would not "endure" sound doctrine. Since I began to teach these things in 2002 I have been blacklisted from prophecy sites. I have been refused communion by other saints, and denied opportunity to teach. Some have used their ministries to declare me a heretic and to caution their followers to have nothing to do with me. These very actions are what Paul was describing when he said men would not "endure" sound doctrine. They will not hear it. They will not permit sound doctrine to be taught. Having embraced myths and fables, their minds are closed to all else.

God's plan of the ages has been transformed into something that is a gross aberration from the original. Yahweh is shown to be angry forever, and His wrath to be eternal. Those cast into hell and the lake of fire are believed to never escape. The reconciliation of "all things" through Christ is denied by the church. The church does not perceive the end of Christ's reign to come when all things will be subjected to Him that God the Father might be "all in all."

The church fell into error centuries ago. Over time myths and fables have come to be regarded as sacred truth due to their long antiquity. When in more recent centuries men in the church have applied themselves to translate the Scriptures into English, the influence of the mythology of Rome held sway over their minds. The Bible translations adopted by the masses of Christendom have become impregnated with the myths of pagan people. Words were translated to convey that false belief

## Parables Bookshelf

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that had been adopted as orthodox theology. Nowhere do we see this more profoundly than in the confused and errant renderings of the Greek word *aion* and its variants.

Consider the following examples showing the varied and inaccurate manner in which translators have rendered this word. All quotations are from the King James Version of the Bible.

Ephesians 2:7

That in the **ages** (aions) to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Colossians 1:26

Even the mystery which hath been hid from **ages** (aions) and from generations, but now is made manifest to his saints...

Ephesians 2:2

Wherein in time past ye walked according to the **course** (aion) of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

Hebrews 1:2

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the **worlds** (aions);

Hebrews 11:3

Through faith we understand that the **worlds** (aions) were framed by the word of God, so that things which are seen were not made of things which do appear.

Galatians 1:4

Who gave himself for our sins, that he might deliver us from this present evil **world** (aion), ac-

ording to the will of God and our Father:

Ephesians 6:12

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this **world** (aion), against spiritual wickedness in high places.

II Corinthians 4:4

In whom the god of this **world** (aion) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

I Corinthians 2:6

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this **world** (aion), nor of the princes of this world, that come to nought:

Luke 16:8

And the lord commended the unjust steward, because he had done wisely: for the children of this **world** (aion) are in their generation wiser than the children of light.

Mark 4:19

And the cares of this **world** (aion), and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

Mark 10:30

But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the **world** (aion) to come **eternal** (aionian) life.

# God's Plan of the Ages

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Luke 20:35

But they which shall be accounted worthy to obtain that **world** (aion), and the resurrection from the dead, neither marry, nor are given in marriage:

Hebrews 6:5

And have tasted the good word of God, and the powers of the **world** (aion) to come...

John 9:32

Since the **world** (aion) began was it not heard that any man opened the eyes of one that was born blind.

These verses represent a fair sampling of the many ways in which the Greek word aion has been translated. In other places, the translators have rendered this same word as "eternity," "for ever," "for ever and ever," and "everlasting." Following are a few examples.

Ephesians 3:11

According to the **eternal** (aionian) purpose which he purposed in Christ Jesus our Lord...

Hebrews 6:2

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of **eternal** (aionian) judgment.

Revelation 19:2-3

For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up **for ever** (aions) and **ever** (aions).

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** (aions) and **ever** (aions).

Matthew 25:41

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into **everlasting** (aionian) fire, prepared for the devil and his angels...

Jude 6

And the angels which kept not their first estate, but left their own habitation, he hath reserved in **everlasting** (aionian) chains under darkness unto the judgment of the great day.

It is evident that in each instance the translators interpreted this word to mean what they thought it should say according to the beliefs they had

*The Anglican Church taught a doctrine of eternal damnation,...*

adopted. In the original KJV Bibles that were released in the 1600s, the translators included a list of restrictions that King James of England had placed

upon them. One of these instructions was that the Bible could contain no translation that would upset the orthodoxy of the Church of England. The Anglican Church taught a doctrine of eternal damnation, therefore the scholars working on the King James Bible had to conform their translation to this belief.

It is apparent that the translators were very inconsistent in the interpretation of this word. If the word aion and its variants mean eternal, everlasting, or for ever, then the word should make sense when interpreted this way in the other Scriptures in which it is found. In this, it fails the test. Consider how nonsensical the following Scriptures would be.

## Parables Bookshelf

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Ephesians 2:7

That in the **eternities** (aions) to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Colossians 1:26

Even the mystery which hath been hid from **eternities** (aions) and from generations, but now is made manifest to his saints...

Ephesians 2:2

Wherein in time past ye walked according to the **eternity** (aion) of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

Hebrews 1:2

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the **eternities** (aions);

John 9:32

Since the **eternity** (aion) began was it not heard that any man opened the eyes of one that was born blind.

It is quite obvious that the Greek word aion is not referring to eternity in these and many other verses. The Greek word aion refers to an age that has a beginning and an end. Its variants refer to ages, or as an adjective to that which is age-lasting, or age-abiding. J. Preston Eby in his writing *The Savior of the World*, shares the following:

*And now in reviewing the Scriptures we have just quoted we note that this aion is something which has a king; it has princes; it is in darkness; it had a beginning; it has an ending; it is evil; it has wisdom; it has children who marry; it has cares. The aions we find were made by Christ, simply through His spoken Word, and we also find in Colossians 1:26 that the mystery of Christ in us, the*

*hope of glory, has been hidden from these aions.*

*Now, if AION means ETERNAL, consider how ridiculous the Word of God would be! The Holy Spirit would be found saying, "the mystery which has been hid from eternities;" "the mystery of Christ which in other eternities was not made known;" "in the eternities to come;" "You walked according to the eternity of this world;" "by whom also He made the eternities;" "the rulers of the darkness of this eternity;" "now once in the end of the eternities has He appeared;" "the harvest is the end of the eternity;" "since eternity began;" "in the eternities to come," etc. etc... Suffice it to say here that there have been "aions" in the past, there is this present "aion," and there are "aions" to come. And these all combined make up TIME, encompassing the whole of the progressive plan and program of God for the development of His creation.*

[End Quote]

Laying aside the myths of Rome, let us now translate these passages consistently, using the word "age," or "ages" in these same Scriptures. At once, the confusion is resolved, and a consistent teaching regarding the ages of God comes into view.

Eph. 2:7 "in the **ages** (aions) to come."

Col. 1:26 "the mystery which has been hid from the **ages** (aions)."

Eph. 2:2 "you walked, according to the **age** (aion) of this world."

Heb. 1:2 "by whom also He made the **ages** (aions)."

Heb. 11:3 "the **ages** (aions) were formed by the Word of God."

Gal. 1:4 "deliver us from this present evil **age** (aion)."

Eph. 6:12 "the rulers of the darkness of this **age** (aion)."

II Cor. 4:4 "the god of this **age** (aion)."

I Cor. 2:6 "the wisdom of this **age** (aion)."

# God's Plan of the Ages

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Lk. 16:8 "the children of this **age** (aion)."

Mk. 4:19 "the cares of this **age** (aion)."

Mk. 10:30 "the **age** (aion) to come."

Lk. 20:35 "but they that shall be accounted worthy to obtain that **age** (aion)"

Heb. 6:5 "and have tasted the powers of the **age** (aion) to come."

John. 9:32 "since the **age** (aion) began."

Eph. 3:11 "according to a plan of the **ages** (aions)."

Heb. 6:2 "and of **age-abiding** (aionian) judgment."

Rev. 19:3 "and her smoke rose up to the **ages** (aions) of the **ages** (aions)."

Rev. 20:10 "tormented day and night to the **ages** (aions) of the **ages** (aions)."

Mat. 25:41 "depart from me, ye cursed, into **age-abiding** (aionian) fire."

Jude 6 "he hath reserved in **age-abiding** (aionian) chains under darkness unto the judgment of the great day."

In a forthcoming chapter I will discuss further the meaning of expressions such as "the ages of the ages," and "the age of the ages." Note in this last verse that the aionian chains are "**unto** the judgment of the great day." The chains cannot be eternal if they serve a role that is limited in time.

The Bible has much to say about the ages God has allotted to creation. Before Yahweh ever began to create He had established a master plan for the ages. All would culminate in a great final age of the ages when all would be reconciled to the Father, when sin and death would be no more.

Myths borrowed from pagan societies are no substitute for truth. Though it be a remnant who are able to endure sound doctrine in this hour, let them hold fast the truth by proclaiming the fullness of the reconciling work of Christ, the Savior of the world.

## Yahshua, the Lord of the Ages

Revelation 11:15

And the seventh messenger did sound, and there came great voices in the heaven, saying, 'The kingdoms of the world did become [those] of our Lord and of His Christ, and he shall reign to the ages of the ages!'

YLT

It has already been shown that Christ's reign over the creation is temporal. The apostle Paul in his letter to the saints in Corinth states:

I Corinthians 15:25

For **He must reign until** He has put all His enemies under His feet.

In the sentence preceding the verse above, the apostle tells us:

I Corinthians 15:24

Then comes the end, when He hands over the kingdom to God the Father, when He has abolished all rule and all authority and power.

There will come a time at the end of the ages when Christ gives all things back to the Father. The Greek word translated as "hands over" in the verse above is 'paradidomi.' *Strong's Concordance* defines the word in the following manner.

*To surrender, i.e yield up, intrust, transmit:*

When the kingdom is handed over to God the Father, the reign of Christ will be at an end. When all things have been reconciled to the Father, and the entire creation is rightly related to God, there will be no more need of any rule, authority, or power. Young's Literal Translation of the Bible reveals the



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sense of this verse more accurately.

I Corinthians 15:24

Then — the end, when he may deliver up the reign to God, even the Father, when he may have made useless all rule, and all authority and power.

What will be the need of a ruler when all things are submitted fully and completely to the Father? There will be no more need for correction, for punishment, for reward, or judgment. Perfect love, and obedience to Yahweh, will permeate the creation.

What a marvelous accomplishment the Son will have achieved! Yahshua will present to the Father the creation in a state of perfect righteousness and peace. There will be nothing left that is out of harmony with the will and character of Yahweh. An enemy will not be found anywhere in creation, whether in heaven or on earth. Sin will have been thoroughly purged, and death will be no more. All will be life, and peace, and righteousness at the conclusion of the Son's rule and the end of the ages.

This work of reconciling the creation to the Father goes on apace. Right now Yahshua is leading a firstfruits company to enter into a condition of complete Sabbath rest. There are ages in which this work will continue. Looking at the rebellion, sin and chaos of this present world system, the fullness of Christ's work at the end of the ages is difficult to envision.

Centuries before the birth of Christ, Yahweh restored a remnant of His people to the Holy Land. Yahweh indicated to the captives of Judah and Jerusalem who had been carried into Babylon (confusion) that the appointed time had arrived for them to return to Zion. Only a remnant of the people heeded Yahweh's invitation. In this remnant we see a pattern for God's work today.

Yahweh tasked those obedient sons with rebuilding the Temple. The work was truly great, and the laborers were few. It was a monumental task just to get the foundation of the Temple laid. The prophet Zechariah writes of this event.

Zechariah 4:8-10

Moreover the word of Yahweh came to me, saying, "The hands of Zerubbabel have laid the foundation of this temple; His hands shall also finish it. Then you will know that Yahweh of hosts has sent Me to you. For who has despised the day of small things?"

As we look at the work of God at this present time on the earth, we are seeing only a remnant who are yielding their lives (souls) to the rule of Yahweh. Even among those who call themselves Christians, the actual number of disciples of Christ is very small. In the Gospel of Luke we read of Christ being asked about the number of those being saved.

*An enemy will not be found anywhere in creation...*

Luke 13:23

And someone said to Him, "Lord, are there just a few who are being saved?"

It was surely apparent to the person asking the question that only a small percentage of the Jews were turning to Yahshua and heeding His words. Among the religious leaders, the numbers were small, and of the entire nation we read that a partial hardening had occurred. Yahshua did not deny that at that time only a few were being saved. He urged those listening to Him to strive to enter through the narrow door.

At this time, in this age, there are only a few being saved. The vast majority of men continue to experience separation from the life of Christ. They have

# God's Plan of the Ages

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not yielded their lives to the Father. They have not entered into the Sabbath rest which Paul defines in the following manner:

Hebrews 4:10

For the one who has entered His rest has himself ceased from his own works, as God did from His.

Sabbath rest is a cessation of all independent action; it is the end of all human initiative. Sabbath rest is knowing the Father's will and doing it. There are just a few entering into this rest at this time. We live in a day of small things, but such a day is not to be despised. That which has begun as a very small work will grow until it encompasses the entire creation.

In the book of Daniel, we read of the prophet interpreting a dream for the King of Babylon. The dream portrayed all the great kingdoms of the earth. At the end of the procession of earthly kingdoms there came a

*We live in a day of  
small things...*

new, divine kingdom. It was represented by a stone that was formed without hands. This was a divine work. The stone is Christ. He is

the stone that the builder's rejected, but has now become the chief cornerstone. Daniel speaks of this stone to the King of Babylon.

Daniel 2:34-35

You continued looking until a stone was cut out without hands, and it struck the statue on its feet of iron and clay and crushed them. Then the iron, the clay, the bronze, the silver and the gold were crushed all at the same time and became like chaff from the summer threshing floors; and the wind carried them away so that not a trace of them was found. But the stone that struck the statue became a great mountain and filled the whole earth.

Christ's work, of shattering the nations and estab-

lishing the rule of God throughout the creation, has just begun. It is in its infancy. Yahshua is establishing the kingdom of God inside the lives of a firstfruits group of men and women at this hour. These will be the first to be resurrected. They in turn will share in the work of reconciling the remainder of the creation back to the Father, both things in the heavens and on the earth.

Revelation 20:6

Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

I Corinthians 6:3

Do you not know that we will judge angels?

When Christ's reign has accomplished its full purpose, all things will be reconciled to the Father. Then Christ will hand the kingdom over to the Father. There will be no more need of rule, or of a ruler. Christ will reign to the end of the ages, then time itself will be no more as all things are summed back up into the Father.

When God's plan of the ages is understood, the error of proclaiming Christ to be an eternal king, and his kingdom to be forever, becomes apparent. The men tasked with translating the King James Bible did not understand the ages of God, or the end of all things. Even if they did perceive these things, the king's edict to not interpret the Scriptures in such a way as to upset the orthodox view of the church would have constrained them. When King James of England authorized a group of scholars to create a new English translation of the Bible, he gave them fifteen rules to guide them. These rules were printed in the front of the early King James Bibles. Among these rules are the following guidelines.

# Parables Bookshelf

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1. *The ordinary Bible read in the Church, commonly called the Bishops Bible, to be followed, and as little altered as the Truth of the original will permit.*

2. *The names of the Prophets, and the Holy Writers, with the other Names of the Text, to be retained, as nigh as may be, accordingly as they were vulgarly used.*

3. *The Old Ecclesiastical Words to be kept, viz. the Word Church not to be translated Congregation &c.*

4. *When a Word hath divers Significations, that to be kept which hath been most commonly used by the most of the Ancient Fathers, being agreeable to the Propriety of the Place, and the Analogy of the Faith.*

14. *These translations to be used when they agree better with the Text than the Bishops Bible: Tyn-dale's, Matthew's, Coverdale's, Whitchurch's, Geneva.*

It was points number 3 and 4 which have caused the greatest harm to this translation. The king was in effect ordering that the orthodox views of the Church of England should be supported by the translation. Not only could the Greek word translated as church not be changed to the word congregation, but the Greek word baptizo could not be translated at all. The meaning of the Greek word is “immerse,” but the practice of the church was to sprinkle. To get around this obvious contradiction, the translators did not translate the word at all. They transliterated it, which is to simply keep it in its original Greek form with only a slight alteration for English reading. Thus baptizo was rendered as baptize, and the church could interpret it any way they desired.

Obviously, the teaching of the church in 1611 supported eternal torment. The concept of the recon-

ciliation of the entire creation was rejected by the Church of England, and the understanding of the ages and the temporal reign of Christ was not embraced. Therefore, to not upset the orthodox views of the church, the scholars working in this translation were not permitted to translate the Greek word *aion* as age. Instead, they erroneously interpreted it to mean for ever, or eternal.

To this day we have many erroneous renderings of the Scriptures that have led multitudes of Christians to false conclusions. The verse we opened this chapter with states:

Revelation 11:15

And the seventh messenger did sound, and there came great voices in the heaven, saying, 'The kingdoms of the world did become [those] of our Lord and of His Christ, and he shall reign to the ages of the ages!'

YLT

Contrast this literal rendering with the words of the men who produced the King James Bible.

Revelation 11:15

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

KJV

In the Greek original it is recorded that Christ must reign to the “aions” of the “aions.” This cannot be for ever and ever, for the day will come when Christ shall hand over the kingdom to the Father, and all rule will be abolished.

It is a great tragedy that the church has not understood the Scriptures, nor the power of God. They

# God's Plan of the Ages

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see this present age in which a fraction of all mankind profess belief in God and in His Christ, and they believe this is the consummation and end of Christ's work of reconciliation. They are convinced that all who die separated from Christ and God must forever remain that way. What great error

*Christ will administer wrath, but not eternal wrath...*

this is. It leaves the majority of the creation forever separated from the Father, eternally tormented in hell. In this fallacious view of the church, Christ does not reconcile all things to the

Father. Yahshua does not fill all in all, and there is no end to Christ's rule where He hands over a perfected creation to the Father.

Rulers are established for the purpose of punishing evildoers and rewarding the righteous. This is what the apostle declared in the letter to the Romans.

Romans 13:3-5

For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil. Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake.

These words accurately describe the function of Christ's rule. Christ is a minister of God to you (and all creation) for good. He will both punish the wicked and reward the righteous.

Revelation 22:12

"Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done."

The rule of Christ is declared by the Scriptures to be temporal. He will rule UNTIL all enemies have been brought under subjection. Christ will administer wrath, but not eternal wrath, for His rule is only until the end of the ages. Being instructed out of faulty translations, and not studying carefully to discern where error has entered in, the church has been led to adopt many false doctrines about the punishment of the wicked. Following is the King James rendering of a verse out of Matthew's gospel.

Matthew 25:41

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

KJV

It is easy to perceive how saints can be led astray through faulty translation work. If we accept the rendering of the translators who worked on this version of the English Bible we would certainly conclude that the devil and his angels will be subjected to "everlasting fire." Contrast this with the following translations of the same verse.

Matthew 25:41

Then will He say to those at His left, "Begone from me, with the curse resting upon you, into the Fire of the Ages, which has been prepared for the Devil and his angels."

(Weymouth Translation)

Matthew 25:41

Then he will say to those on his left "Go from my presence, accursed, into the aeonian fire which has been prepared for the Devil and his angels."

(Twentieth Century New Testament - 1904)

Matthew 25:41

He will then also say to those at his Left hand, "Depart from me you cursed ones into that aionian

## Parables Bookshelf

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fire which is prepared for the adversary and his messengers.”

(Emphatic Diaglott)

Matthew 25:41

Then will he say unto those also on His left hand: Depart from me, accursed ones! Into the age-abiding fire which hath been prepared for the adversary and his messengers.

(Rotherham's Emphasized Bible)

Matthew 25:41

Then shall he say also to those on the left hand, Go ye from me, the cursed, to the fire, the age-during, that hath been prepared for the Devil and his messengers;

(Young's Literal Translation)

If we accept the testimony of the Scriptures that declare Christ's rule to be temporal, to be concluded at the end of the ages, then we can judge no translation as accurate or faithful to the original thought of the authors that speaks of eternal punishment. The thought in the minds of the original writers was that the fires of hell and the lake of fire are limited to the ages of the creation.

Andrew Jukes, an English minister, authored an excellent book on this subject in 1867. It is titled *The Restitution of All Things*. Mr. Jukes considered the various instances and combinations of the Greek word *aion* in the Bible. His comments are worthy of consideration.

(NOTE: Every scholar knows that the expressions, "ages," "to the ages," "age of the ages," and "ages of the ages," are unlike anything which occurs in the heathen Greek writers. The reason is, that the inspired writers, and they alone, understood the mystery and purpose of the "ages." They, or at least the Spirit which spake by them, saw that there would be a succession of "ages," a certain number of which constituted another greater

"age." It seems to me that when they simply intended a duration of many "ages," they wrote "to the ages." When they had in view a greater and more comprehensive "age," including in it many other subordinate "ages," they wrote "to the age of ages." When they intended the longer "age" alone, without regard to its constituent parts, they wrote "to an aeonial age"; this form of expression being a Hebraism, exactly equivalent to "age of the ages:" like "liberty of glory," for "glorious liberty," (Rom. viii. 21,) and "body of our vileness," for "our vile body." (Phil. iii. 21.) When they intended the several comprehensive "ages" collectively, they wrote "to the ages of ages." Each varying form is used with a distinct purpose and meaning.)

At any rate, and whatever the future "ages" may be, those past (and St. Paul speaks of "the ends" of some,) are clearly not endless; and the language of Scripture as to those to come seems to teach that they are limited, since Christ's mediatorial kingdom, which is "for the ages of ages," must yet be "delivered up to the Father, that God may be all in all." (Compare Rev. XI. 15, and 1 Cor. XV. 24.) And the fact that in John's vision, which describes the Revelation of Jesus Christ, which God gives Him, our Lord is called "Alpha and Omega, the beginning and the ending," (Rev. xxi. 6.) seems to imply an end to the peculiar manifestation of Him as King and Priest, under which special offices the Revelation shews Him, offices which, as they involve lost ones to be saved and rebels ruled over, may not be needed when the lost are saved and reconciled.

Would it not have been better therefore, and more respectful to the Word of God, had our Translators been content in every place to give the exact meaning of the words, which they render "for ever," or "for ever and ever," but which are simply "for the age," or "for the ages of ages;" and ought they not in other passages, where the form of expression in reference to these "ages" is marked and peculiar, to have adhered to the precise words of Holy Scripture? I have already referred to the passage of St. Paul, in his Epistle to the Ephesians, which in our Version is rendered "throughout all

## God's Plan of the Ages

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*ages, world without end," but which is literally, "to all generations of the age of ages." (Eph. iii. 21.)...*

*It is, therefore, a matter of regret that our Translators should not have rendered them exactly and literally; for surely the words which Divine Wisdom has chosen must have a reason, even where readers and translators lack the light to apprehend it.*

*The "ages," therefore, are periods in which God works, because there is evil and His rest is broken by it, but which have an end and pass away, when the work appointed to be done in them has been accomplished. The "ages," like the "days" of creation, speak of a prior fall: they are the "times" in which God works, because He cannot rest in sin and misery. His perfect rest is not in the "ages," but beyond them, when the mediatorial kingdom, which is "for the ages of ages," (Rev. XI. 15.) is "delivered up," (1 Cor. xv. 24.)...*

*The words "Jesus Christ, (that is, Anointed Saviour,) the same yesterday, to-day, and for the ages," (Heb. xiii. 8.) imply that through these "ages" a Saviour is needed, and will be found... It will I think too be found, that the adjective (aionios) founded on this word, whether applied to "life," "punishment," "redemption," "covenant," "times," or even "God" Himself, is always connected with remedial labour, and with the idea of "ages" as periods in which God is working to meet and correct some awful fall. Thus the "aeonial covenant," (Heb. xiii. 20.)... is that which comprehends "the ages," during which "Jesus Christ is the same," that is, a Saviour; an office only needed for the fallen, for "they that are whole need not a physician."*

[End Excerpt]

At this time, only a remnant discern God's plan of the ages, and the preminent role that Christ has been appointed in it. Yahshua must reign until He has wrought a full reconciliation of the creation to

the Father. This labor will occur within the period of time bounded by the ages that Yahweh has established by His own counsel. Christ is therefore the Lord of the ages. When the final age of the ages has come to a conclusion, then Yahshua will deliver the Kingdom up to the Father. All rule will be abolished, and the ages of Sonship will be at an end. The Father will be all in all.

Marvelous are the plans of God! His work among the creation will in the end be found to be perfect, complete, and all-encompassing.

Revelation 11:15

The seventh angel blew his trumpet; and there followed loud voices in Heaven which said, "The sovereignty of the world now belongs to our Lord and His Christ; and He will be King until the Ages of the Ages."

[Weymouth Translation]

### Unquenchable Fire

There is a curious expression used by Christ that has led many Christians to conclude that Yahshua taught that hell will be forever. In the Gospel of Mark we find Yahshua repeating the words, "Where their worm dieth not, and the fire is not quenched."

Mark 9:43-48

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: **Where their worm dieth not, and the fire is not quenched.** And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: **Where their worm dieth not, and the fire is not quenched.** And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be

## Parables Bookshelf

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cast into hell fire: ***Where their worm dieth not, and the fire is not quenched.***

KJV

Examining the footnotes of a number of translations, you will find it mentioned that verses 44, 46, and 48 of this passage, which all repeat the expression “Where their worm dieth not, and the fire is not quenched,” are not found in the best ancient

*There are now more than 700 manuscripts available to translators.*

manuscripts. The KJV Bible translators had only 8 Greek manuscripts to work with, and most of their labors were performed using the Textus Re-

ceptus which is for very good reason considered one of the most flawed and unreliable translations available today. The Textus Receptus was hurriedly thrown together by the Dutch Catholic scholar Desiderius Erasmus in 1516 A.D.. Erasmus was rushing to get his translation printed as he was aware of other scholars working on what would be competing translations. His work was so poorly done that it was not even proofread for spelling errors, and was an abysmal piece of work.

Erasmus did not have available to him any Greek manuscripts that were older than the 10<sup>th</sup> century, and was even missing six complete chapters from the book of Revelation. He therefore took Jerome’s Latin translation of the Bible (the Latin Vulgate) which was produced toward the end of the 4<sup>th</sup> century, using it to translate the portions of the New Testament he was lacking back into Greek. Erasmus’ Textus Receptus was a Latin translation in which he included the Greek alongside the Latin for comparative purposes.

There are now more than 700 manuscripts available to translators, many of which are more ancient and reliable than that which Erasmus or the KJV translators had to work with. Two of the most highly regarded manuscripts are Vaticanus and Sinaiticus, both of which are in the original Greek and date back to the 4<sup>th</sup> century. These ancient

manuscripts do not contain the phrase “Where there worm dieth not, and the fire is not quenched.”

It does seem strange that Christ would repeat such a litany, for His speech to those gathered to hear Him was normally quite common. Yahshua did not speak as if reciting poetry, but conversed in the common tongue using ordinary expression. Seeing that some of the best and most reliable ancient manuscripts of the New Testament omit these words, it is very possible that they were added to the text at a later time.

Nevertheless, it is beneficial to understand what meaning these expressions were intended to convey. They in no way contradict the Biblical testimony we have observed elsewhere of the limited duration of hell and the lake of fire. Even if we remove these doubtful phrases from the text, we are left with the following:

Mark 9:43-47

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, ***into the fire that never shall be quenched***: And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, ***into the fire that never shall be quenched***: And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire.

Seeing these expressions in the text has confused many modern English speaking Christians. These phrases are commonly cited when people are expressing opposition, or doubts, regarding the doctrine of the reconciliation of all things. Simply put, a fire that shall never be quenched is not eternal fire. It is fire that will not be extinguished until it has consumed everything that is combustible. When the fire has consumed all that can be consumed, it will quite naturally cease to burn.

# God's Plan of the Ages

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In comparing this expression to the rest of Scripture, we find that this has ever been what was intended when God speaks of a fire that will not be quenched. The prophet Jeremiah records the following words.

Jeremiah 17:27

“But if you do not listen to Me to keep the sabbath day holy by not carrying a load and coming in through the gates of Jerusalem on the sabbath day, then **I will kindle a fire** in its gates and it will devour the palaces of Jerusalem and **not be quenched.**”

These words of God were fulfilled a few years later when Nebuchadnezzar captured Jerusalem.

Jeremiah 52:12-13

Now on the tenth day of the fifth month, which was the nineteenth year of King Nebuchadnezzar, king of Babylon, Nebuzaradan the captain of the bodyguard, who was in the service of the king of Babylon, came to Jerusalem. He burned the house of Yahweh, the king's house and all the houses of Jerusalem; even every large house he burned with fire.

Once this fire consumed that which it was set to, the fire went out. The fire which Nebuchadnezzar set does not continue to burn today. The unquenchable fire was not an eternal fire. It was simply a fire that was not interrupted. There were no Jewish fire brigades that were able to douse this fire. The Temple and houses of Jerusalem were fully consumed.

A remarkable truth appears when we compare God's words relating to fire with similar words speaking of His wrath. We find the parallel truth that Yahweh's wrath, which is also said to be unquenchable, is temporal. After Judah had transgressed for many generations against Yahweh, incurring His wrath which would not be turned aside, there arose a godly king named Josiah. Josiah

humbled himself before Yahweh, and inquired of Yahweh concerning the fate of the nation. Yahweh responded in the following manner.

II Kings 22:17

“Because they have forsaken Me and have burned incense to other gods that they might provoke Me to anger with all the work of their hands, therefore **My wrath burns against this place, and it shall not be quenched.**”

Yahweh's wrath was poured out after the days of King Josiah. In the days of the prophet Jeremiah, Judah and Jerusalem were captured and destroyed. Many of the people were slaughtered. The remnant were taken captive to Babylon. Those who know the history of God's people know that His wrath that “shall not be quenched” was satisfied seventy years later. Yahweh had compassion on His people and restored them to the land of their inheritance. He strengthened them to rebuild the city walls and the Temple.

Isaiah 54:7-8

"For a brief moment I forsook you, but with great compassion I will gather you. In an outburst of anger I hid My face from you for a moment, but with everlasting lovingkindness I will have compassion on you," Says Yahweh your Redeemer.

Yahweh compares His wrath to fire. He speaks of His wrath burning. The wrath of God must accomplish its work, even as the fires He set in the Temple and the houses of Jerusalem had to burn until they were spent. Neither Yahweh's wrath, nor the fires of hell, are eternal. The unquenchable fire will go out when it has accomplished its purpose. In the end compassion will be renewed. Mercy triumphs over judgment.

Yahweh did judge Judah and Jerusalem. His wrath and anger burned against them. Yahweh's righteous indignation had to be satisfied.



## Parables Bookshelf

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Jeremiah 7:20

Therefore thus says Yahweh God, "Behold, My anger and My wrath will be poured out on this place, on man and on beast and on the trees of the field and on the fruit of the ground; and **it will burn and not be quenched.**"

Nevertheless, after the anger and wrath of Yahweh had burned for a season, it came to an end. Wrath was replaced with compassion. Judgment gave way to mercy.

Psalms 30:5

For His anger is but for a moment, His favor is for a lifetime; Weeping may last for the night, but a shout of joy comes in the morning.

Isaiah 60:10

Foreigners will build up your walls, and their kings will minister to you; For in My wrath I struck you, and in My favor I have had compassion on you.

These words of Yahweh recorded by Isaiah were fulfilled in a very literal sense. Not only was a foreign king the instrument of Yahweh's judgment upon Jerusalem, but another foreign king was God's instrument of restoration. This foreign king was Cyrus of Persia.

Ezra 1:1-4

Now in the first year of Cyrus king of Persia, in order to fulfill the word of the LORD by the mouth of Jeremiah, Yahweh stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout all his kingdom, and also put it in writing, saying: "Thus says Cyrus king of Persia, "Yahweh, the God of heaven, has given me all the kingdoms of the earth and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may his God be with him! Let him go up to Jerusalem which is in Judah and rebuild the house of Yahweh, the God of Israel; He is the God who is in Jerusa-

lem. Every survivor, at whatever place he may live, let the men of that place support him with silver and gold, with goods and cattle, together with a freewill offering for the house of God which is in Jerusalem."

Is it not remarkable that the wrath of God that was unquenchable, and the fires He set in Jerusalem that would not be quenched, not only ended, but Yahweh restored that which had been cleansed by fire? Will not Yahweh do the same for those men and angels that are cast into the unquenchable fires of hell? Indeed, He will! How else will He fulfill that which He has sworn by His own name?

Isaiah 45:22-24

"Look to Me, and be saved, all you ends of the earth! For I am God, and there is no other. I have sworn by Myself; the word has gone out of My mouth in righteousness, and shall not return, that to Me every knee shall bow, every tongue shall swear allegiance. They shall say, 'Surely in Yahweh I have righteousness and strength.' To Him men shall come, and all shall be ashamed who are incensed against Him."

There are numerous places where the Bible speaks of unquenchable fire. Following is a further example from the gospels.

Luke 3:16-17

John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire. His winnowing fork is in His hand to thoroughly clear His threshing floor, and to gather the wheat into His barn; but He will burn up the chaff with **unquenchable fire.**"

It should now be understood that John the Baptist was not speaking of an eternal fire. The fire that Christ casts upon the earth must consume every-

## God's Plan of the Ages

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thing that is marred by sin until only that which is holy, righteous and true remains. Christ will reign UNTIL He has put all His enemies under His feet. His reign will continue UNTIL He has reconciled all things whether in heaven or on earth to the Father. Fire is emblematic of that purifying work that has been entrusted to Christ. Yahshua said:

Luke 12:49

"I have come to cast fire upon the earth; and how I wish it were already kindled!"

We must understand these words of Christ in conjunction with all that He has testified. In another place Christ spoke the following:

Luke 9:54-56

When His disciples James and John saw this, they said, "Lord, do You want us to command fire to come down from heaven and consume them?" But He turned and rebuked them, [and said, "You do not know what kind of spirit you are of; for the Son of Man did not come to destroy men's lives, but to save them."]

In fairness, it should be pointed out that the words enclosed in brackets in the Scripture above are not found in the most ancient and reliable manuscripts of the New Testament. Nevertheless, the Scriptures do consistently testify of this truth. Christ did not come into the world to condemn the world, but that through Him the world might be saved.

I John 2:1-2

And if anyone sins, we have an Advocate with the Father, Yahshua Christ the righteous; and He Himself is the propitiation (merciful covering) for our sins; and not for ours only, but also for those of the whole world.

There are many Christians today who are like James and John. Although they may be zealous for Christ, they do not recognize the character of the Spirit of Christ. James and John had been raised under the Law. The Law is a manslayer. It is understandable

that having been raised under the Law they might view God's wrath as predominant. Today Christians have received the gospel (good news) of Christ. We have in full view before us the mercy of God. Yahweh did not spare His own Son, but freely gave Him up for us all. We see Christ as the merciful covering who has laid down His life that all men might be saved. We transgress greatly if we commit the same error of judgment as James and John, enlarging upon the wrath of God, desiring to strike the people with blows that God does not intend. Yahweh will cast no man or angel into eternal fire. Those who teach such things do not know the Spirit to whom they belong.

There must be balance in all things. We are called to rightly divide the word of truth. The wrath of God is very real. Many Christians will experience the wrath of Yahweh right along with His adversaries.

Hebrews 10:26-27

For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

At the same time we must acknowledge that the wrath of God is not eternal. Yahweh's greatest attribute is not wrath, it is love.

I John 4:8

The one who does not love does not know God, for God is love.

Throughout Scripture fire is employed as a symbol of God's judgment. Fire is a purifying agent. In the Greek language, the words for *fire* and *pure* both derive from the same root. Fire is the greatest cleansing agent upon the earth. If you want something cleansed of impurity, then subject it to the fire.

It is easy to see the similarity between our English words *pure* and *pyre*. The word *pyre* is defined as "*a heap of combustible material, especially one for the ritual cremation of a corpse.*" How does one get rid

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of a dead body? The quickest and most complete way is to cremate it, subjecting the corpse to the flames. This is what Yahweh must accomplish for all mankind. All men born of Adam are dead men walking. Paul testified that "In my flesh dwells no good thing." Sin dwells in the flesh. The flesh must therefore be consumed.

Whether one readily acknowledges Christ as Savior, or has not yet done so, their flesh must be consumed. We can present ourselves as a free will offering by presenting our bodies as a living sacrifice unto God, or we will be cast into the lake of fire as the mandatory offering. In either case, the fire cannot burn forever. Once the fires of God have purified everything, the fires must go out.

Having observed from the Scriptures that unquenchable fire is not eternal fire, can we not rightly conclude that the phrase "where their worm dieth not" is also speaking of a temporal work? Worms consume flesh even as fire consumes that which is combustible. What will happen when there is no more flesh to consume? The answer is obvious. There must be an end to this work as well.

Everyone who is impure and vile in the eyes of Yahweh must experience the fire.

Revelation 21:8

"But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."

When the unquenchable fire has purged every adversary of God, and rebellion and sin are no more, then the fire of the second death, even the lake of fire, will burn no more.

I Corinthians 15:26

The last enemy that will be abolished is death.

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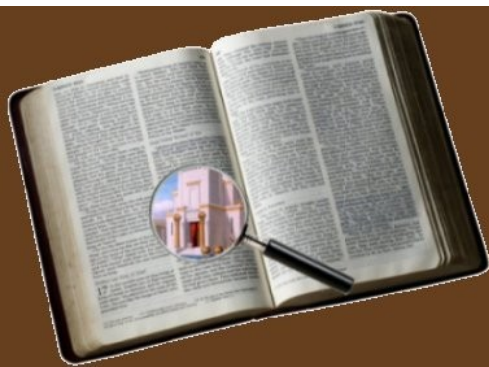
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### PARABLES PRECEPT— The Bible

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Sometimes the Scribes and translators of Scripture intentionally introduce changes into the text of the Scriptures. Quite often this was due to placing a higher value upon traditions of men than upon the inspired word of God.

For example, after the Babylonian captivity the Jewish Scribes began the practice of replacing the name of Yahweh with titles when copying the Scriptures. They believed the

name of Yahweh was too holy to be pronounced, so they substituted titles such as Adonai, which means "Lord."

Christ berated the Jews for placing tradition above the will of His Father.

Mark 7:8

"Neglecting the commandment of God, you hold to the tradition of men."

Since the Holy Spirit inspired men of old to record the name of Yahweh nearly 7,000 times in the Old Testament, it is great error for men to remove the name and put a generic title in its place.

Because the early church used the Septuagint which followed the tradition of the Jews, when they quoted the Old Testament they

would quote Scriptures inaccurately. For example, we read the following in Matthew's gospel:

Matthew 22:44

"**The LORD** said to my Lord, 'Sit at My right hand, till I make Your enemies Your footstool.'"

Even though Matthew is quoting the words of Christ, he writes out the quotation in accordance with the altered Jewish version of the Old Testament. These words of Christ are quoting David in the Psalms who actually wrote"

Psalms 110:1

**Yahweh** said to my Lord, "Sit at My right hand, till I make Your enemies Your footstool."

This is just one example of the many errors that were intentionally introduced to the Scriptures.