

Why the “Father” and the “Son” are Really, Truly One

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Why the Christian “Father” and “Son” are Really, Truly One

Only the (Christian) “Son” knows the “Father,” and only the “Father” knows the “Son”:

All things are delivered to me of my Father: and **no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and (he) to whom the Son will reveal (him).**—(Luke 10:22)

All things are delivered unto me of [“by”–By.] my Father: and **no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and (he) to whomsoever the Son will reveal (him)** [“chooses to disclose him”–By.].—(Matthew 11:27)

And “the Son” indeed chose to reveal His “Father,” several times in fact. But the only gospel to report this all-important fact was John’s.

(Matthew may also have been an apostle, the former tax-collector. But he makes no mention of this divine revelation. Mark and Luke were not apostles. And Luke also wrote The Acts of the Apostles.)

(“By.” refers to the Steven T. Byington English translation of the Bible.)

And so that man to whom “the Son” revealed “the Father” was John the beloved apostle—along with all the other apostles, and probably many disciples too, who all chose not to believe Jesus-God, as did all those centuries of alleged “Christians” who came after them.

It is written in the prophets, And they shall be all taught of God. [Isaiah 54:13–Ed.] **Every man therefore that hath** heard, and hath **learned of the Father, cometh unto** [and learned this from–Ed.] **me.**—(John 6:45)

For again, “no man knoweth...who the Father is, but he Son”–(Luke 10:22)

And so John alone revealed this prime, key, leading, principal or most important Christian truth.

And to this very latter day I have not found one earthly soul capable of reading, hearing, understanding, accepting and believing what John “the divine” wrote so clearly so very long ago. (Can I get a witness? And can I get an “Amen”?)

And so all who would truly know “the Father” and “the Son” must go to John the beloved apostle.

So let’s do exactly that, shall we?

Like the other three gospels (“good news”), John’s narrative is chronological. And over time John gets closer and closer to the Truth, simply because Jesus gets closer and closer. Not that Jesus didn’t know the truth well before He ever met John, His first disciple, but only that no one but John ever really believed and accepted Jesus for Who and What He really was (and is)—God Himself. And so one may say, there is and has ever been only one true and faithful “Christian”—John the beloved.

Note first that only John’s Jesus is the Creator of the universe, and the **only** Creator of the universe. (The Jesus of Matthew, Mark and Luke is decidedly **not** the Creator.)

Hark!

In the beginning was the Word, and the Word was with God [“was where God was”–By.], **and the Word was God**. The same was in the beginning with God. **All things were made by him** [“the Word”–Ed.]; and without him was not anything made that was made. In him [“the Word”–Ed.] was [divine eternal–Ed.] life; and the life was the light of men. **And the light shineth in the darkness and the darkness comprehended** [or understood–Ed.] **it not**.

[“And the light **is** shining in the darkness, and the darkness has not taken it in.”–By.]–(John 1:1-5)

Amen, brother.

And again I say that until this day, all the Darkness of the earth has yet to comprehended this Light.

(But that’s not what these creatures of spiritual Darkness say. See and hear how they lie from earth to sky. See how they open and close a book they never even read (understood or “comprehended”). See then how they can only mislead the fools who trust and believe in them.)

And the Word was made [“became”–By.] **flesh, and dwelt among us**, (and we beheld his glory, the glory as of the only begotten of the Father,) [“glory such as that of an only son from the Father,”–By.] full of grace and truth.–(John 1:14)

And here is **the creative “Word”** and the Light of the world to which John the beloved thus referred:

In the beginning God created the heaven and the earth.... And God said, **Let there be light; and there was light**.... And God called the light Day, and the darkness he called Night. And the evening and the morning [or the Night and the Day–Ed.] were the first day.–(Moses, Genesis 1:1, 3 & 5)

No man hath seen God at any time; [except–Ed.] **the only begotten Son**, which is in the bosom of the Father, he [the Son–Ed.] hath declared (him) [the Father–Ed.].

[“Nobody ever has seen God; an Only Born God [sic], he who is in the Father’s bosom, he gave the account of him.”–By.]–(John 1:18)

Not that any man hath seen the Father, save he which is of [“who is from”–By.] **God** [i.e. the Son–Ed.], **he hath seen the Father.** Verily, verily, I say unto you, He that believeth on me hath everlasting life.–(John 6:46-47)

I and (my) Father are one.–(John 10:30)

I.E. “I and Father are One.”

(Editor’s note: The words in parenthesis are not in John’s original Greek. They were later added or “interpolated” by others to make John’s (and Jesus’) meaning clearer—supposedly. And usually they do. These added words appear in *italics* in the King James translation.)

Jesus cried [out–Ed.] and said, He that believeth on me, believeth no on me, but on him that sent me. And **he that seeth me seeth him that sent me.** [“he who sees me is seeing the one who sent me.”–By.] I am come a light into the world, that whosoever believeth on me should not abide [“remain”–By.] in darkness. [But again, and as we shall soon see, no one but John has ever believed, and hence have always stubbornly remained or “abided in Darkness.”–Ed.] And if any man hear my words, and believe not, **I** judge him not: for I am come not to judge the world, but to save the world. He that rejecteth [“disregards”–By.] me, and recieveth not my words, hath one that judgeth him: **that word that I have spoken**, the same [“**that word**”–By.] **shall judge him on the last day.**–(John 12:44-48)

(Can I get an “Amen”? And do we even know Who or What that Word is? Then let’s read on, shall we?)

Again, **“he that seeth me seeth him that sent me.”**

Jesus is getting closer to the truth.

(Whenever I say that, pseudo-Christians go ballistic! So hateful are they of the Truth, so pretentiously protective are they of a Jesus they don’t even know, and so arrogant are they in thus presuming or pretending they have and know and teach all Truth.)

But simply recognize the glaring contradiction, dear reader: First it was, “No man hath seen God [the Father–Ed.] at any time; [except–Ed.] the only begotten Son...” (John 1:18) But now it’s “And he that seeth me seeth him that sent me.” (i.e. the Father, John 12:45) Simply because “I and Father are One.” (John 10:30)

And therefore **many** men, women and children have seen God—every single time they looked at Jesus of Nazareth.

(Can I get a witness?)

(“Where is Jesus going with this?”)

Where else but towards the Truth?

(“Why then didn’t he just simply start out with the truth?”)

Because demons hate the Truth and will kill the speaker for speaking It—even (and especially) if He were God Himself.

* * *

Jesus pointed to His “Father” for the very same reason that Moses pointed to a allegedly “speaking, burning bush” once upon an ancient time upon a Sinai desert mountain.

(Can I get a witness?)

(“No, no one has ever seen Moses’ God or the God of Moses. We must simply take Moses’ word for it.”)

(Or not. But that’s another story. See “What the ‘Good Book’ Teaches Us about Usury” within Shall there be Usury within your County?: The Pros and Cons of Usury.

But for now, note merely how, “Verily, verily, I say unto you [Satanic ‘jews’–Ed.], Before Abraham was, I AM” (John 8:58), is more than just a clue: It’s the beginning, middle and end of all else.

In other words, before the first man (“Adam”) was, before the world was, before the universe was, Jesus-God the Creator was, is and always will be. And all things that ever lived or existed or ever shall live did so only through Him and in Him. For He is the Tree of Life, and all others are mere leaves clinging to Him for (His) dear Life. (John 15:1-6)

He is our Host, and we are His parasites, leaches, blood-suckers, vampires. (John 6:47-64 & Apo./Rev. 3:15-16)

“The world is a vampire!”—(Smashing Pumpkins)

“The world brings/draws Me down!”—(The Cult) (Bummer!)

And our Spiritual Host is well placed within and without Thornton Wilder’s 1938 play, “Our Town”—wherein its precise location is expressed as: “Grover’s Corners; Sutton County; New Hampshire; the United States of America;...Continent of North America; Western Hemisphere; the Earth; the Solar System; the Universe; **the Mind of God.**”

The universe is in the Mind of God. And that very Mind or Spirit which created “our” universe, Will some find day uncreate it as well. (Can I get a witness?)

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But again—along with the Light which exposes and destroys their Darkness—demons hate the Truth, and will kill you or I for proclaiming It.

And that’s precisely why Jesus-God said: “Give not that which is holy unto the dogs, neither cast (ye) your pearls [of wisdom or Truth–Ed.] before swine, lest [“for fear”–By.] they trample them under their feet, and turn and [attack and cut, tear or–Ed.] rend you [‘to pieces’–By.]”–(Matt. 7:6)

(And Jesus evidently practiced what He preached! (Matt. 13:10-17) Can I get a witness?)

And as for God’s apostles, if they would not accept His truth at the very end, how then should they have done so at the beginning?

These things I said not unto you at the beginning, because I was with you. [And because Jesus-God knew they wouldn’t believe it, even as they wouldn’t and didn’t believe Him even at their last meeting, talk and supper together.–Ed.] But **now I go my way to him that sent me; and none of you asketh me, Whither goest thou?**–(John 16:4-5)

For at their very last supper together, the very night before the “jews” and the Romans tortured and murdered God Himself, when therefore there was no more time to keep His heavenly pearls from such apostolic “swine,” Jesus-God finally told them the plain and simple truth in these very (translated) words (from John 14:6-9):

Jesus saith unto him [the apostle Thomas–Ed.], I am the way, the truth, and the life: no man cometh unto the Father, but by [“except through”–By.] me. **If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.**

[“**If** you knew me you would know my Father too. From now on you **do** know him and have seen him.”–By.]

For again “I and Father are One.” (John 10:30)

But His apostles (those messengers “sent forth” to spread His message) evidently wouldn’t or couldn’t believe or accept His Word. For Lo!...–Ed.]

Philip saith unto him, Lord, show us the Father, and it sufficeth us [“and we are satisfied.”–By.]. **Jesus saith unto him, Have I been so long time with you, and**

yet has thou not known me, Philip? He that hath seen me hath seen the Father: and how sayest thou (then), Show us the Father?

[“I have been with you such a long time, and do you not know me, Philip? he who has seen me has seen the Father; how is it you are saying ‘show us the Father?’”–By.]–(John 14:6-9)

Can I get a witness? And so did the apostles (other than John) ever truly know Jesus? And has Jesus-God “been so long time” with the “Christians” as they claim, and yet have also never really known Him?

“To know, know, know Him is to love, love, love Him.”

Yeah, but you can’t truly love (nor hate) who and what you don’t truly know—“the Christ,” and therefore “Christianity.”

What then does this mean: “I never knew you: depart from me, ye that work iniquity?”–(Matt. 7:23)

And so, because of these pig-headed apostolic “swine” (besides John the beloved)—(who often looked but never saw, and who repeatedly heard but never understood)—Jesus-God—(both the “Father” and the “Son,” both **His** “Father” and **His** “Son” (as well as His Spirit)—had to backtrack in these very (translated) words of John, God’s only true believer, and hence the only (other) true Christian who every really was:

Believest thou not that I am **in** the Father, and the Father **in** me?... Believe me [“Take my word for it”–By.] that I (am) in the Father, and the Father in me: or else believe me for the [i.e. my–Ed.] very works’ sake [“or if not, believe me because of the work itself”–By.].

[Evidently they weren’t understanding or believing Him, judging from God’s very next sentence.–Ed.]

Verily, verily, I say unto you, He that believeth on me, that works that I do shall he do also; and greater (works) than these shall he do; because I go unto my Father. And whatsoever ye shall ask in **my** name, that **I** will do, that the Father may be glorified in the Son. If ye ask anything in **my** name, **I** will do it. [cf. John 16:24-26)–Ed.]

[Yes, God, at His very last supper with His apostles, found He had to appeal in this way to their apostolic vanity and cravings for Power.–Ed.]

If you love me, [“you will”–By.] **keep my commandments. And I will pray** [“request”–By.] **the Father**, and he shall give you another Comforter, that he may abide with you forever [“another spokesman to be with you forever”–By.; and this **other** spokesman/Comforter is none other than this very same Speaker/Comforter (See below.)–Ed.]; (Even) the **Spirit of truth**, whom the world cannot receive [accept, believe–Ed.], because [being a spirit–Ed.] it [“does not perceive”–By.] seeth him not, neither knoweth him: but ye know him; for he dwelleth **in** you, and shall be **in** you [“because it stays with you and is in you”–By.].

[This is the “Holy Spirit” or “Ghost” of Jesus of Nazareth and the third part of the supposed, alleged “trinity.”

[And about this divine “Comforter” or “Spokesman”:

See Strong’s Greek Concordance #3875, “parakletos”—“an **intercessor, consoler**:—advocate comforter”

“para” (beside or alongside) and “kletos” (called)

This “parakletos” is therefore “called alongside”—i.e. “called” by God to be “alongside” His apostles and His faithful believers.–Ed.]

I will not leave you comfortless [“bereaved”–By.; shattered, lost, shepherdless, despairing–Ed.]: **I** [“the Spirit of truth”–Ed.] **will come to you**. Yet a little while, and the world seeth [“perceives”–By.] me no more; but you [shall–Ed.] see me [as a (or rather **the**)

Spirit–Ed.]: because I live [“because I am alive”–By; beyond death, as pure disembodied and unearthly spirit, as the divine or “holy” “Spirit (of truth),” as “the Father” in “Heaven”–Ed.], ye shall live also. And on that day [when they shall see Jesus as a Spirit after He’s (or His body is) dead, then at last–Ed.] ye shall know that I (am) in my father, an ye in me, and I in you.

He that hath my commandments, and keepeth them, he [“is the one”–By.] it is that loveth me [i.e. John the beloved–Ed.]: and he that loveth me shall be loved of [“by”–By.] my Father [For “I and Father are One.” (John 10:30)–Ed.], and **I will** love him, and will **manifest myself** to him.

Judas saith unto him, not Iscariot, Lord, **how is it that thou wilt manifest** [or show–Ed.] **thyself unto us, and not unto the world?**

[Because Jesus God will once again be a pure, disembodied, heavenly, angelic, “Fatherly” Spirit, and hence no longer an embodied or earthly Spirit. Because Jesus will no longer be a man, Whom all with earthly eyes can easily see, but a Spirit, Who cannot be seen with earthly eyes, and Who will show or “manifest” Himself only to His faithful earthly servants. Do you understand?–Ed.]

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him [For the “Father” and “Son” are “One” (heavenly or angelic) Spirit.–Ed.], and make our abode with him....

These things have I spoken unto you, being yet present with you. But the Comforter [“Spokesman”–By.], which is the Holy Ghost [“Spirit”–By.], whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. [“he will teach you everything and remind you of everything I said to you.”–By.]- (John 14:10-23 & :25-26)

Can ya dig it? (Don’t bother.)

In other words, “the Spirit of truth,” “the Comforter,” “the Spokesman” and “the Father” are all names for Jesus after his “death” or “reascension”—all names for the pure, disembodied, heavenly, angelic, ghostly Spirit of Jesus of Nazareth. Do you understand?

And see John 20:18-29: “Thomas, because you have seen me [as pure Spirit (i.e. the ‘Father’)-Ed.], thou hast believed: blessed (are) they that have **not** seen, and (yet) have believed.” (20:29)

And a little later (during their last supper), God tries again:

He that hateth me hateth my father also. [“He who hates me is hating my Father too.”–By.] If I had not done among them the works which none other man did, they had not had sin: but **now have they both seen and hated both me and my Father....**

[“He that hath seen me hath seen the Father: and how sayest thou (then), Show us the Father?”-(14:9)–Ed.]

.... **But when the Comforter** [“Spokesman”–By.] **is come**, whom I will send unto you from the Father, (even) the Spirit of truth, which proceedeth from the Father [“’s presence”–By.], **he shall testify of me:**

And [looking at John? (see John 1:)-Ed.] ye also shall bear witness, because ye have been with me from the beginning.–(John 15:23-24 & :26-27)

(Betcha didn’t know that!—nor see that one coming. Can I get a witness—or even two? See below for more.)

And yet a little while later:

I have yet many [“more”–By.] **things to say unto you, but ye cannot bear** [“carry”–By.; accept, believe–Ed.] **them now.** Howbeit [“But”–By.] when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of [“from”–By.] himself; but whatsoever he shall hear, (that) shall he speak: and he will show you things to come [“announce to you what is coming”–By.]. He shall glorify me: for he shall receive of [“draw from what is”–By.] mine, and shall show [“announce”–By.] (it) unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine and shall show (it) unto you.

A little while and ye shall not see me [as a earthly man, as “the Son” of God, as (God’s) embodied Spirit,–Ed.]: and again, a little while, and you shall see me [as an unearthly “ghost,” as (God’s) **disembodied** or pure Spirit, as “the Father” in His “Heaven”–Ed.], because I go to the Father.–(John 16:12-16)

And again just a little while later at that last communal supper, God in the flesh tries one last time to reveal Himself to his apostles, or to get them to accept Him as He really and truly is:

And ye now therefore have sorrow [“So you too now feel grief”–By.]; but I will see you again [after death, as pure, disembodied, unearthly, heavenly, “Fatherly” Spirit–Ed.], and your heart shall rejoice, and your joy no man taketh from you [“and your gladness nobody will take away from you”–By.]. And in that day ye shall ask me nothing. [such as “show us the Father”; for then they would (hopefully) understand what they’re presently being told.–Ed.] Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in **my** name [but only in “my Father’s”–Ed.]: ask, and ye shall receive, that your joy may be full.

These things [“Father,” “Son,” etc.–Ed.] **have I spoken unto you in proverbs** [symbols, metaphors–Ed.]: **but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name: and I say NOT unto you, that I will pray the Father for you:...** –(John 16:22-26)

[“In this talk with you [and beforehand–Ed.] **I have spoken figuratively; a time is coming when I shall no longer speak figuratively to you but shall tell you plainly about the Father.** [As Jesus-God indeed repeatedly did, and in this very same talk. But they wouldn’t understand nor believe.–Ed.] On that day you will ask in **my** name, and I do **not** tell you I will solicit the Father on your behalf,...”–By.]

Because there **is** no “Father,” and there never was. It was just a metaphor for the “Son” (i.e. the Spirit of God) when He’s not (“made flesh,” embodied or reincarnated upon the earth as) “the Son.”

The Greek word translated “proverbs” in KJB is paroimia (**par-oy-mee´-ah**): Strong’s #3942: “apparently a state **alongside of supposition**, i.e. (concretely) an **adage**; [es]pecially an enigmatical or **fictitious illustration**:—parable proverb”)

And a pure spirit state or condition is far superior to the state or condition of an embodied and earthly spirit—which humble or humiliating condition we all know so well. This is why it is truly said that the “Son” humbled or degraded Himself in leaving His heavenly state or condition (“His “Father” or “Fatherly” state or condition) to become a man and “dwell among us.”

Ye have heard how I said unto you, I go away, and come again unto you [as the “Spirit of Truth”/“Comforter”/“Spokesman”–Ed.]. **If ye loved me, ye would rejoice** [“be

glad"—By; (for Jesus)—Ed.], **because I said, I go unto the Father: for my Father is greater than I.** [as God's **disembodied** Spirit is greater than His embodied Spirit—Ed.]

And now I have told you before It come to pass, that, when it is come to pass [and the apostles perceive or "see" this "Spirit of Truth"/"Comforter"/"Spokesman"—Ed.], ye might believe.—(John 14:28-29)

"The Father" is the pure **disembodied** Spirit of God. And "the Son" is the embodied Spirit of God. And the Spirit of God is the Spirit of God in or out of earthly flesh. Do you understand?

(And I realize, of course, that **understanding** or **comprehending** what Jesus is saying is a long way—and for many a zillion miles—from **believing** what Jesus is saying.

And "some folks **know** [because they, like Thomas, have actually "**seen**" the Spirit of Jesus-God—Ed.] and **still** they doubt it." And surely such folks are human swine.)

When the (earthy human body of) "the Son" "dies, He once again becomes or "goes to" "the Father."

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

["His disciples said "There, now you are talking in plain language and not using any figure."—By.; symbol or metaphor—Ed.]

Now are we sure that thou knowest all things, and needest not that any man should ask thee [?]: by this [?] we believe that thou camest forth from God.

[That makes no sense, and is in fact complete and total nonsense. For only the opposite is true: Only He who knows everything need ask no one anything—to learn whatever one doesn't yet know.—Ed.]

Jesus answered them, Do ye now believe?—(John 16:28-31)

Did Jesus-God believe they then believed Him at last? (No.)

But again, when the (earthy human body of) "the Son" "dies, He once again becomes or "goes to" "the Father."

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you (of) heavenly things? And **no man hath ascended up to heaven, but he that came down from heaven,** (even) **the Son of man** which is in heaven.—(John 3:13)

And this "Father" dies when His "Son" is born, or as "the Father" is born as "the Son." Both cannot exist at the same time. For they are two distinct conditions of the same divine Spirit. One is embodied or enfleshed, and the other is not. The Former lives on His earth, and the Latter in His "Heaven"—which is Himself.

Consider the mythical Drakula: sometimes he a man, sometimes a wolf, sometimes a big bat, and sometimes little specs of light. (I guess that's him in his pure spirit form.) The point is: He is only one thing at a time.

And so it is with this metaphorical "Father" and "Son" of the one, true Spirit of God. This divine Spirit is either embodied or not: either He's the "Son" or He's the "Father"—i.e. His own "Son" or His own "Father."

Can you dig it? Don't bother.

But note that otherwise the comparison is completely wrong: For Jesus is not a vampire but (in countless cases a most unwilling) **Host** of all us vampires! Yes, Jesus-God is the very **Host** (and Victim?) of all us vampiric, parasitic suckers of His blood, and all us greedy, predatory devourers of His flesh. And that's not very nice of us, is it? And yet there is no there way on earth or in heaven that we can or ever could live and breathe. (John 6:47-64 & 15:1-6)

...yea, the time cometh, that whosoever killeth you will think that he doeth God service. And **these** [evil, vile and violent—Ed.] **things will they do unto you, because they have not** known [**learned to know**—By.] **the Father, nor me**. But these things have I to you [“But I have had this talk with you”—By.], that when the time came, ye may remember that I you of them [i.e. these God-haters, “Father” and “Son” haters—Ed.]. **These things I said not unto you at the beginning**, because I was with you. [And because Jesus knew they wouldn't believe it, even as even then they wouldn't, and didn't.—Ed.] But **now I go my way to him that sent me** [“the Father”—Ed.]; **and none of you asketh me, Whither goest thou?** [back to His original, pure, disembodied, unearthly, heavenly state or condition—Ed.]

But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away [“it is to your advantage to have me leave”—By.]; for if I go not away, the Comforter [“Spokesman”—By.] will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment [**he will prove the case against the world as to wrong and as to right and as to judgment—as to wrong because they are not believing in me,**—By.; and to this very latter day the world has never, ever believed in Jesus of Nazareth as “the Father,” “the Son” and the Spirit (or “Holy Ghost”) of God. (Can I get a witness?)—Ed.]: **Of sin, because they believe not on me**; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince [“ruler”—By.] of this world [Satan the Enemy/Devil (Matt. 4:8-11 & John 8:44)—Ed.] is [“has been”—By.] judged.—(John 16:2-11)

And now, O Father, glorify thou me with thine own self [“now glorify me in turn, Father, alongside yourself”—By.] with **the glory which I had with thee before the world was**. [And **before** Jesus of Nazareth was born, and **after** Jesus (or rather His body) “died”—i.e. the “glory” of the disembodied or “Fatherly” Spirit of Jesus-God—Ed.] ...

Father, I will that they also, whom thou hast given me, be with me where I am [or rather am going after “death”—Ed.]; that they **may behold** [“see”—By.] **my** [“heavenly” or “paradisiacal”—Ed.] **glory, which thou hast given me**: for thou lovest me before the foundation [or creation—Ed.] of the world.

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.—(John 17:5, 24-25)

Yeah, but “these have **not** known” that “thou **is** me”—because they simply **refused** to “know” (or believe) this.

And this apostolic “beholding,” “seeing,” recognition and understanding of the risen or undead Spirit of Jesus-God is expressed by “doubting” Thomas in his words, “My Lord and **my God**.” (John 20:28)

Yes, Jesus **is** God, and not merely the “Son” of God. Do you see? (To see this in context, read John 20:18-31.)

And he [the “good thief”—Ed.] said to Jesus, **Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today thou shalt be with me in paradise.**—(Luke 23:42-43)

For again, His “kingdom is not of this world.” (John 18:36) But is of the world which (or rather the Spirit Who) created this world. (John 1:1-3)

The Spirit of God is “Heaven,” or “Heaven” is of the Spirit. “Heaven” is wherever the Spirit is. Heaven has no independent existence, and permanent though it may seem, neither has “our” universe. Again,

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you (of) heavenly things? And **no man hath ascended up to heaven, but he that came down from heaven, (even) the Son of man which is in heaven.**—(John 3:13)

Or rather Who **is** “Heaven”—which is nothing of itself—but merely, like this universe, a creation of this Creator. Strangely in Byington that puzzling last phrase (“which is in heaven”) is missing: “And nobody has gone up to heaven but he who came down from heaven, the Son of Man.” But that puzzling phrase is true in that the incarnate Spirit of God lives in both worlds at once—i.e. when He’s sleeping and dreaming, He is in His spiritual world and also in his material world at one and the same time.

(And there’s Moses’ “ladder to heaven” if ever there was one. (Genesis 28:11-17) And there also, by the way, at the top of the stairs, is your (I AM) “YHWH,” “Yahway” and/or “Jahova.” (John 8:56-59) And which, by the way, is not His real and true name. (Apo./Rev. 19:12 & 3:12)

And when Jesus-God said, “The kingdom of God [i.e. Heaven] cometh not with observation...for, behold, the kingdom of God is within you” (Luke 17:20-21), It was (is) really within **Him**, the “Son of man.” (See also Matt. 12:28; And that’s the meaning of “The kingdom of heaven is at hand.” (Matt. 10:7) And/or “The kingdom of God is come nigh unto you.” (Luke 10:9) For “heaven” is not a place, it’s a Person. And His “kingdom” is within Him, as is His Life, and all other life besides. For again there is no life **outside** of Him nor **unattached** to Him. (See Apo./Rev. 3:15-16 & John 15:1-6)

And this divine “Spirit of truth” is also manifest within His Music. For, as the ancient Greeks well knew, genuine Music is the voice and sound and lyric of God.

Here, e.g., is a lyric from the early 1970’s: “We have heaven!/ We have heaven!/ We like heaven!/ He is here!/ He is here!/ He is here!/ Go look around!/ Go look around!/ Go look around!”

(Can you dig it? Yes?)

And so wherever God goes He takes His “kingdom of heaven” with Him, because it exists only **within** Him, **inside** Him, **by** Him and **through** Him. Heaven, like the universe, is merely His creation. And this is the meaning of the saying, “behold,...my reward is with me.” (Apo./Rev. 22:12)

Yes, the Spirit of God, the creative “Word” of John and Moses, created the universe. And one fine day this very same Spirit will uncreate it. (Apo./Rev. 21:1) And what then will be left but what was from before the beginning, this creative Spirit?:

If God [i.e. your “God”—Ed.], if mankind, as you affirm, have substance enough in themselves to be all in all to themselves, then I feel that I shall still less lack that, and that I shall have no complaint to make of my “emptiness.” **I am not nothing in the sense of emptiness, but I am the creative nothing, the nothing out of which I myself as creator create everything.**—(Max Stirner, p. 5; see below)

Only this creative Spirit will survive His eventual uncreation of His universe—along with any other dead or disembodied earthly spirits which this King “Hades” might care to keep around Him, for whatever reasons. (Apo./Rev. 6:7-12)

Can you dig it? (Ride on!)

* * * * *

And so if God’s apostles (except for one) could not and would not accept the Truth at the very **end** of their journey together, how should they have done so at the **beginning**, or at any point along His way to Golgotha, the place of the skull?

Do you see? And did you notice how much and how many of God’s alleged devotees hated His metaphor about His “Bread of Life”? (John 6:66)

(For divine Truth is just “soooooooooo offensive” to truthless Godless swine! Hear how they snort. And see how they charge!)

* * *

(“But you’re saying Jesus lied. And that’s blasphemy. How dare you!”)

Two answers: First: Well, you’ve seen, heard and read God’s glaring contradictions. So let’s hear you explain them away. Let’s hear you tell me/us what it means—if not precisely what I said—because that’s precisely what **it** (John’s gospel) says:

No man hath seen God at any time...—(John 1:18)

Not that any man hath seen the Father...—(John 6:46)

he that seeth me seeth him that sent me [i.e. ‘the Father’—Ed.]—(John 12:44)

He that hateth me hateth my father also. If I had not done among them the works which none other man did, they had not had sin: but **now have they both seen and hated both me and my Father.**—(John 15:23-24)

And secondly, Is a half-truth not better than no truth?—and a half-blessing or “benediction” better than none?

Are you suggesting that because even God’s apostles (except for one) would never ever “hear,” “bear,” believe and accept the Truth from Him, that He therefore should never have spoken It?—but rather have always kept silent, and thus lied by omission?

And how could God have known for sure if He didn’t at least try once or twice?—and especially at their very last meeting? (Because “God is all-knowing”?)

Is your argument that because the world cannot and will not hear the divine Truth, but would rather turn and rend Truth and Its Bearer like the violent herd of two-legged swine that they are, that God should never, ever speak at all? (Matt. 7:6)

Satan and Its demons would be very pleased with that. For their demonic lies would never ever be exposed, and their countless evils forever unopposed! (John 8:44)

Again, Is a half-truth not better than no truth at all?

* * * * *

(“But if they’re never really was a Father, why then did Jesus say there was? And why did Jesus even speak to His Heavenly Father?—in the garden of Gethsemane, e.g. And why then did the Father speak back to His Son?—at the resurrection of Lazarus, e.g.?”)

Again, simply read John. So let’s do so and find out, shall we?

Then they took away the stone (from the place where) the dead [Lazarus—Ed.] was laid. **And Jesus lifted up (his) eyes** [to the Heavenly skies—Ed.], **and said, Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by** [“the crowd standing around me”—By.] **I said (it), that they may believe that thou has sent me.** And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.—(John 11:41-43)

Jesus of course knew there was no one up in the sky or the heavens looking down upon Him and listening to Him.

Now is my soul troubled; and what shall I say? Father, save me from this hour [?]: but for this cause came I unto this hour. **Father, glorify thy name. Then came there a voice from heaven** [“a voice out of the sky”—By.], **(saying), I have both glorified (it), and will glorify (it) again. The people therefore, that stood by, and heard (it), said that it thundered** [as if a divine thunder “speaking” up at an auspicious moment?—Ed.]:

others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. [i.e. “that [you or] they may believe”—Ed.]- (John 12:27-30)

(See also—and hear if you can, or must—Matt. 1:16-17, Mark 1:9-11 & John 1:29-39.

But note if you will that John the beloved, a former disciple of John the Baptist, who, unlike Mark and Matthew, was actually present at the baptism of “the Christ,” hears and reports no divine voice coming out of the sky, but merely quotes the Baptist thus speaking symbolically or metaphorically: “I saw the Spirit descending from heaven **like** a dove, and it abode on him.” (You-know-Who.)

“I have seen the Spirit coming down **like** a dove out of the sky, and it and rested on him.”—By.)

What then are we to conclude or take from that, dear readers?)

(And as for the voice of the “Father” that reportedly came out of a “cloud” during the “transfiguration” of His “Son,” see below.)

* * *

(“But what about Matt. 29:53—at Jesus’ arrest or abduction in the garden of Gethsemane: ‘Put up again thy sword into his place [Peter—Ed.]: for all they that take up the sword shall perish with the sword. **Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?**’”)

Yeah, OK, that was a Whopper!—if true and accurate; see below.

But compare and note well **John** 18:34-36:

Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

Jesus answered, **My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews:** but now is my kingdom from hence.

[“And by the way, I’m obviously not much of a Jew either?”—Ed.]

So there’s the truth.

In short: “This ain’t the garden of Eden./ **They’re ain’t no angels above.**/ And things ain’t like they used to be./ And this ain’t the summer of love.”—(Blue Oyster Cult)

* * *

But I don’t want to be too flippant or glib. And so I must add the following about that alleged divine “Whopper.”

Consider the situation. (Matt 26:27, :55-56; Mark 14:43-50, :48; Luke 22:52-54 & John 18:2-3) If the apostles had gone to war for Jesus in the garden against his murderous abductors, that might have been the end of God’s “Christian” Movement right then and there. His apostles might have been killed, arrested or perpetually outlawed as criminals. And hence they could not have fulfilled the divine purpose for which Jesus had called and taught them, and sent them forth as the apostolic messengers of His new faith.

(See John 18:2-13—esp. :8-9. And note that, according to John, Jesus had a completely different response to Peter’s violence than that found in Matt. 29:53 above: Essentially that this violent horror awaiting Him was His heavenly, “Fatherly,” prophetic, biblical duty. Maybe Jesus said both things.)

And Peter, by the way, was dead set against what Jesus had intended to allow Himself to suffer. And they had previously had what must have been an unpleasant exchange about it. (See Matt. 16:21-26 & Mark 8:31-38) And note this is right after the alleged “Peter as rock of church” speech (found only in Matthew) which the Romans have made so very much of for so very long now. (A bit of a contradiction, eh?)

Yes, Jesus' message was more important than the individual lives of His apostles. And He of course knew they would encounter violent and even murderous opposition and persecution in their teaching and dissemination of His words, truths, teachings, parables, etc. But their Good Shepherd did not advise them to be willing victims, but rather to evade, escape or run away from anti-Christ persecution or violent opposition (Matt. 10:11-39—esp. :23; cf. Acts... 13:44-52), and evidently if cornered, to vigorously defend themselves—and certainly if there's any chance of escape. Why not? Wouldn't you advise the same to those whom you love and care about?

Again, how is any commander's mission or objectives furthered by the death of his soldiers, or a Prophet's by the death or imprisonment of His apostles?

The mere possession of a weapon by a subject (not a "citizen") of Rome may have been a "crime"—a "crime" against Rome. (And that may be part of the meaning of Luke 22:35-38.)

And what does this mean: "...**I come not to send peace, but a sword**"?—(Matt. 10:34)
(I guess He wasn't kidding.)

Jesus well knew His apostolic sheep would be scattered when He, their Shepherd, would be terribly struck down—which He clearly believed was His scriptural, prophetic and heavenly or "Fatherly" duty and mission to thus torturously suffer—as He expressed metaphorically in the garden of Gethsemane and scripturally upon His bloody Roman/"jewish" cross. (Matt. 26:38-39, :42, Mark 15:36, Luke 22:42 & John 18:11) And on His bloody Roman/"jewish" cross God was reciting a scriptural prophecy from hundreds of years before predicting that this very Satanic "jewish" horror would happen to Him. (See Matt. 27:46, which refers back to Psalm 22)

But Jesus didn't want such persecution perpetrated upon His disciples—thought He of course knew it inevitably would be. And hence Jesus at their last supper together advised His apostles to sell even their cloaks, if necessary, to buy swords to protect themselves against any and all such anti-Christ wolves—whether it be a Roman "crime" or not. (Again Luke 22:35-38) But the real crime was of course this supposed Roman law itself—and any other such law against self-armament and self-protection.

Consider today, e.g.: In many states it is a "crime" for a citizen to be armed, to own a gun, or even to possess a knife or sword over a certain specified length. For the gov't has all the weapons. And their subjects have none: "legally," "legislatively, dictatorially and tyrannically. For surely only a tyrant seeks to disarm all his subjects—to thereby become his intended victims. And this is what is called a "police state," "totalitarian state," "prison state."

Now here's the question: Would any true Shepherd want His sheep to be thus politically, "legislatively," "legally" (if not also "constitutionally") bound (if not also gagged) within such a human corral—without a hope and without a chance of ever liberating themselves and their posterity from such political oppression? Or would he not say to them something like Jesus did? For prayer alone is not always enough. And if Jesus-God could not summon ghostly and heavenly defenders to His aid, how much less can you or I, dear reader?

And by the way, the American war for independence began in Massachusetts when British soldiers went marching to confiscate the colonists' guns. (See and hear Emerson's "shot heard round the world.") And these self-armed, self-organized and self-trained subjects of "great" Britain forcefully resisted this would-be "police state." And only thus did they become free from tyranny.

And unfortunately that's the only way for you, I and the other guys to be truly free in this contentious old world—free from bossy, officious and often predatory and oppressive "holier-than-thous" with countless badges, alleged "authorities" and guns, guns, guns and guns. All political power begins and ends at the points of guns...or swords. And so does all political freedom or liberation—which is always only **self**-liberation.

Note well how the "beastly" or imperialist anti-Christ or "jewish" Americans peremptorily "liberate" (i.e. conquer and occupy) nearly everyone but themselves. And this is **their** third world war for that alleged altruistic purpose.

But liberation begins at home. So first the Americans should make **themselves** free. And then only can and could they ever show (but never, ever force) others how to be free too.

Let the proverbial city on the hill shine—if it can—if that is its true nature. But let it not conquer the world and call it “liberation” and/or “enlightenment.”

* * * * *

On all these False and Innumerable “Christian” Mis-Teachers and Misleaders

And so for all this time since John the beloved no “Christian” has even known nor spoken this simple truth about the “Father” and the “Son”—that they are in fact One—One and the very same Spirit of God. And yet the Truth was always there—staring everyone in the face who ever bothered to glance upon it—or rather jumping up and down upon the ancient page waving Its arms around in the air to be noticed by someone or anyone there. But no one was ever Historically found who could read this gospel true and sound.

Why not? Who can explain this glaring inability or deficiency?

Don't look now, but Someone already has:

Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth (it) not, then cometh the wicked (one), and catcheth away that [little bit–Ed.] **which was sown in his heart.** This is he which received seed by the way side [“roadside”–By.].

But he that received the seed into stony places [“on the rocky ground”–By.], the same is he that heareth the word; and anon with joy receiveth; Yet hath he not root in himself, but [en]dureth for a while [“is temporary”–By.]: for when tribulation or persecution ariseth because of the word, by and by he is offended [“staggered at once”–By.].

He also that received seed among the thorns is he that heareth the word; and the care of this world [“temporal anxieties”–By.], and the deceitfulness of riches, choke [“stifle”–By.] the word, and he becometh unfruitful.

But he that received seed into the good ground is he that heareth the word, and understandeth (it); which also beareth fruit, and bringeth forth [“produces”–By.], some an hundredfold, some sixty, some thirty.

Another parable put he forth unto them, saying, **The kingdom of heaven is likened unto a man** [Jesus-God–Ed.] **which sowed good seed** [His truthful Words–Ed.] **in his field** [“vineyard” or world kingdom–Ed.]: **But while men** [and apostles (esp. John) died or–Ed.] **slept, his enemy came and sowed tares** [weeds, thistles or thorns–Ed.] **among the wheat,** and went his way. But **when the** [Christian–Ed.] **blade was sprung up, and brought forth fruit, then appeared the** [anti-Christian, Satanic, “jewish,” “zionist” and Roman “Catholic” weeds, thistles, thorns or–Ed.] **tares also. So the servants of the householder** [“proprietor”–By.; landlord–Ed.] **came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it** [anti-Christian or Satanic weeds, thistles, thorns–Ed.] **tares? He said unto them, An enemy hath done this.**–(Matt. 13:18-28)

The Enemy is Satan the Devil, and the Devil's “tares” or weeds are “the children of the wicked one,” i.e. the Devil's anti-Christ(ian) dupes and devotees, priests, teachers and preachers with all their demonic lies, falsehoods, pretensions and slanders. (See Matt. 13:36-43)

And so all the countless so-called Christian preachers and teachers down through the centuries and all the way back to those 10 apostles (other than John)—who simply didn't want to know the truth, even when there was no more time for such little white metaphors, symbols

or “parables”—likewise never even knew Whom they were talking about, because they simply couldn’t read the simple Word of Jesus and John. Nor, evidently, could they think for themselves, independently.

They perhaps took whatever they heard (and wanted to believe) from other men. And they accepted and believed it just like the pseudo-gospel (“good news”) it was, and is. And hence they never got beyond their own (and their fathers’ and their grandfathers’) foolishness, delusions and misconceptions about Jesus-God. And isn’t that just a damn shame?

And yet if someone were to tell them the truth, even today, they might just turn upon him and his spiritual pearls like wild, rabid, demonic, “jewish” or anti-Christian swine—thus reveling their true genealogy. For one does as one is. (John 8:44)

(Note how stridently and vehemently many so-called “Christian” preachers and teachers will hate, denounce and condemn as “blasphemy” and/or “heresy” this truthful little book of mine.)

They opened and closed a book they never even understood—nor really ever cared to. For they were (and are) not truth-seekers. How then could they ever have been truth-**finders** and truth-**speakers**?

They talked on and on and on and on about Someone they never even knew, and probably wouldn’t like if they did know Him—(and vice-versa). How then could they ever have possibly **failed** to mislead their ignorant and foolish “Christian” followers into their common, truthless, faithless, Godless spiritual ditch? (Matt. 15:12-14 & Luke 6:39)

But again their supreme ignorance and truthlessness never stopped them from their incessant and often violent misdirection of all those poor and blind fools who followed them, or rather who were given no other choice.

For the “highest priests,” “popes” or “pontifex maximi” of false gods wield all “divine” or “sacred” (and false) power (or “authority”) on earth. And there’s their demonic motive. For such as these crave power above all things. And so they always use, abuse and blaspheme God’s name or concept to steal it—this “divine” or demonic power of theirs over the minds and bodies of their “religious” fools or subjects. They clearly have neither respect nor fear for the one, true God Whom they so shamelessly abuse and misrepresent. And should God ever dare show His face within their Satanic world-kingdom or “vineyard,” or dare proclaim Himself, they would crave and rush to murder him as the “jews” did Jesus, and as the demonic human swine they really and truly are. (Matt. 21:33-46, 26:63-66 & 7:6)

And so it no wonder that both such false Christian teachers and followers never failed to fall into their common spiritual ditch. From what else can anyone expect from following blind guides and false teachers, preachers, “popes” and “prophets”?

And what then does this mean?

...I am the door of the sheep. **All who ever came before me are thieves and robbers**: but the sheep did not hear them. [I.E. not the **true** and **faithful** sheep of the One true Shepherd.–Ed.] I am the door: by me if any man enter in [I.E. “if any man enter in **by me**”–Ed.], he shall be saved, and shall go in and out, and find pasture. [“anyone who enters through me will be safe and sound”–By.; But all who enter in otherwise via and behind all these demonic spiritual “thieves and robbers” (“bishops,” “popes,” false prophets, etc.) shall not be “safe and sound” and “saved.” For...–Ed.] **The** [spiritual–Ed.] **thief cometh** not, but for **to steal, and to kill, and to destroy** [“waste”–By.]...–(John 10:8-10)

Note well how though all the “Christian” centuries these spiritual thieves and robbers have come and done just that. They stole and robbed what was not theirs, but God’s. Like Hellish birds they devoured and perverted the Christian’s words. (Matt. 13:3-4, :19, 16:13-20 & Luke 22:19) And they thereby wasted the souls of their foolish followers and truthless believers.

But they surely achieved their Satanic aim: their spiritual and political dominion over the minds and bodies of men. And that's what really mattered to them—and to hell with everything and everyone else!

For how could their false and imaginary salvation, their wafer-gods and “sanctifying graces” have ever possibly gotten out of their “tabernacles” (Satanic “holy” boxes) and into the bodies of their Roman dupes but by them?—who piously pretended to conjure this god down from the sky and into their wafers—and who thus usurped God and presented themselves (to all who would believe) as mankind's true saviors, and who tortured and mass-murdered all those true Christians and martyrs who would not believe in these Roman enemies of Jesus-God, and in their self-alleged Roman precedence, sanctity or divinity, allegedly based upon the apostle Peter. (Apo./Rev. 13:11-15)

And what price this “salvation”? Believe it or not, the Romans set it and fools paid it, because they believed salvation came from Rome, and from the “pope,” and from his wafer-god(s), and from his alleged “keys to heaven.”

(Now where do you suppose Rome's spiritual dupes got all these false and evil ideas? See “indulgences” and Martin Luther.)

And there's your Satanic “thieves” and “robbers of God, and burglars of His kingdom of heaven. Can I get a witness?

But woe unto you, scribes and Pharisees [“jews”—Ed.], hypocrites! for **ye shut up the kingdom of heaven against men** [“you lock the reign of Heaven in men's faces”—By.]: **for ye neither go in yourselves, neither suffer** [“let”—By.] **ye them that are entering to go in.**—(Matt. 23:13)

For they, like the Romans, their brothers in Satan, have always demonically claimed that they are, and theirs is, the “one and only true way” to God. And thus they have always spiritually (and even politically) usurped God Himself as “the way, the truth and the life.” (John 14:6)

This is the spirit, theory and practice of Satanism. Satanists violently demand that all believers and devotees must be only **their** believers and devotees, or else be **dead** devotees. For they say theirs is the only divine or sacred authority, theirs are the only truths, and hence that all those who dare believe otherwise are evil doubters or demonic disbelievers. (See e.g. their “holocaust denial.”)

And they even go so far as to persecute and torture those who disbelieve in them (and all their Satanic pretensions, claims, lies and slanders) into their Satanic “faith,” and into obedient submission to them and them alone. Or else they simply murder them. And they've even sanctimoniously claimed that all the torturous and murderous while they were merely saving their (martyrs') souls! (What a most “loving” motive! Don't you agree?)

Woe unto you, scribes and Pharisees, hypocrites! for **ye compass sea and land to make one proselyte** [convert, believer, follower, devotee—Ed.], **and when he is made, ye make him twofold more the child of** [“candidate for”—By.] **hell than** [“you are”—By.] **yourselves.**—(Matt. 23:15)

Then said one unto him, Lord, are there few that be [“who are”—By.] saved? And he said unto them, **Strive** [“Push”—By.] **to enter in at the straight** [“narrow”—By.] **gate: for** [“a great”—By.] **many, I say unto you, will seek** [“try”—By.] **to enter in, and shall not be able.**

[And this is only wise, just and absolutely necessary. For, as on earth (Jerusalem, Rome, NYC, Wash. D.C., etc.), spiritually rotten apples will only spoil the heavenly barrel. (See Apo./Rev. 22:12-15, 21:6-8 & Matt. 13:36-43)—Ed.]

When once the maser of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and

he shall answer and say unto you, I know you not whence you are [“I do not know you to tell where you are from”–By.]: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he will say, **I tell you, I know ye not whence ye are; depart from me, all (ye) workers of iniquity.**

[“I do not know where you are from: take yourselves away from me, all you doers of wrong.”–By.]

[Strange saying: It seems to me that who and what they are is far more important than where they're from.–Ed.]

.... And behold, there are last [now (and on earth)–Ed.] which shall be first [later (and in heaven)–Ed.], and there are first which shall be last.–(Luke 13:23-27 & :30)

And that makes perfect sense, because God's world is, and long ago became, His Enemy's and enemies' usurped kingdom. And so the rulers and hierarchs of the Godless earth are the Devil's agents and appointees, (Matt. 4:8-11)—with the brilliant and Godly exceptions of (France's) Napoleon Bonaparte and (Germany's) Adolf Hitler, of course.

And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth [“is receiving”–By.] me: and whosoever shall receive me, receiveth [“is receiving”–By.] not me, but him that sent me [i.e. His “Father”–Ed.].

And John answered him, saying, Master [“Teacher”–By.], we saw one casting out devils [“demons”–By.] in thy name, and he followeth not us: and we forbad [“stopped”–By.] him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me [“and be able to go right to abusing me”–Ed.]. For he that is not against us is [“for us”–By.] on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

And whosoever shall offend [“trips up”–By.; misleads, perverts or turns against Jesus–Ed.] **one of (these) little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.**–(Mark 9:36-42)

And should that ever happen, the sea would surely be full of such spiritually perverse, poisonous and misleading creatures. And many would be wearing uniforms (of “divine, Godly or Christian” preachers, priests, bishops and popes) that silently and yet ceaselessly proclaim the very opposite.

And **deliberate** “Christian” (or anti-Christian) misleaders are far more guilty than their foolish followers.

Enter ye in at the strait [“narrow”–By.] gate: for wide is the gate, and broad [“spacious”–By.] is the way, that leadeth to destruction [“perdition”–By.], and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Beware of false [“pretended”–By.] **prophets, which come to you in sheep's clothing, but inwardly they are ravening** [“rapacious”–By.] **wolves. Ye shall know them by their fruits.** [i.e. their deeds, their consequences, the consequences of believing, trusting, following and obeying them. For they mislead you and yours toward a far worse place than they found you.–Ed.]

Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth [“produces”–By.] good fruit; but a corrupt [“foul”–By.] tree bringeth forth evil [“bad”–By.] fruit. A good tree cannot bring forth [“bear”–By.] evil fruit, neither can a

corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know ["recognize"—By.] **them.**

[Yes, but you want to recognize these false prophets and wolfish "shepherds" as soon as humanly possible, and hence before they can completely mislead and ruin you, your family, and your country. (See e.g. anti-Christ or "jewish"-Amerika.)—Ed.]

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils ["expel demons"—By.]? **and in thy name done many wonderful works** ["work many miracles"—By.; like e.g. demonically pretending to call, conjure or force God down from His heaven to enter their blasphemous Roman ("Catholic") wafers? (Apo./Rev. 13:11-15)—Ed.]? **And then will I profess unto them, I never knew you: depart from me, ye that work iniquity** ["practice wickedness"—By.].

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon ["struck against"—By.] that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as ["like"—By.] the scribes ["blind guides" and "false prophets"—Ed.].—(Matt. 7:13-29)

And "the rock" is God, Truth and/or God's divine truth.

And the Romans built their house upon the sand of falsehood and spiritual perversion, which they called their "rock of Peter." And they based their world-wide, imperial or "catholic" "papal" throne upon a perversion of Matthew 16:13-20, and their blasphemous wafer-god upon Luke 22:19.

But when the rains of Bible truth and Christian criticism have sufficiently descended upon that evil imperial house of Rome, it will at last fall down, to never rise again. And very good riddance!

And this Roman "Catholic" Church is (was) the imperial or "beastly" revival of the bloody, murderous Roman empire—as predicted in Apo./Rev. 13:1-15—and esp. :3,12 &14. (Can I get a witness?)

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And so once again all this means that no one ever really knew Jesus called "the Christ"—except John his beloved disciple.

...Take heed that no man deceive you. For many shall come in ["under"—By.] **my name, saying, I am Christ** ["the Messiah"—By.]; **and shall deceive many.**—(Matt. 23:4-5)

Does this mean that many misleaders and pseudo-Christians shall claim to be Christ, and be believed? (For it this not what precisely every Roman bishop or "pope" has done from the beginning of their anti-Christ blasphemies and reign?—via pretending to be oracularly inSpired or possessed by the Holy Ghost or "Spirit of truth," which Jesus spoke of—and hence whose "papal" commands must be obeyed as if God's?)

Or does this mean that many shall say Jesus is "the Christ," the "anointed one," or the "messiah," which is true enough, but say many false things besides, and thereby deceive many?—such as that the "Father" is not the "Son," or the "Son" is not the "Father"?

Or does it mean both?

If so, then these too are “anti-Christ,” who by John’s definition are not merely those (mostly “jews”) who deny that Jesus is the “Christ,” “anointed one,” or “messiah,” but also those pseudo-Christians who deny that Jesus of Nazareth was (is) both the “Son” **and** the “Father” (of God).

Who is **a liar** but he **that denieth that Jesus is the Christ? He in antichrist that denieth** [“that Jesus is”—Ed.] **the Father and the Son**. Whosoever denieth the Son, the same hath not the Father: ([but] he that acknowledgeth the Son hath the Father also. —(I John 2:21-23)

But as for the “messiah” or “anointed one” of the “jews,” say it loud and say it proud: Jesus-God don’t need no stinking “jewish” ointment!

For Jesus of Nazareth is infinitely more than “the [propheesied] Christ,” and the former “King of the Jews.” These things are next to nothing. These things were not one degree of the divine compass, not one percent of the “glory” of Jesus of Nazareth.

For Jesus was and is **God**, the Creator of the Universe, the “Father,” the “Son,” and the Holy Spirit—i.e. His very **own** “Father,” His very **own** Son, and His very **own** Spirit—as your spirit my or mind is none other than our very own. Again, now and forever, and as before: God don’t need no stinking “jewish” ointment!

The anti-Christ, the “jews,” the “zionists,” the “Christian zionists,” the enemies of God and the children of His Enemy (John 8:44), have always blasphemously claimed (exactly like their father Satan) that the world and everything in it revolves around them, instead of around God, its Creator. And this Satanic spirit (born of their Satanic seed, genes or race—John 8:44) have always made them God’s earthly enemies.

And just before John 21-23 above is the following:

Little children, it is the last time [“moment”—By.; (But not really, or we wouldn’t be here; see below.)—Ed.]: and as ye have heard that [“there is an antichrist coming”—By.] antichrist shall come, even now are there many antichrists; whereby we know that it is the last time [“moment”—By.; (before God’s return)—Ed.]. **They** [these antichrists—Ed.] **went out from us, but they were not** [“part”—By.] **of us; for if they had been** [“part”—By.] **of us, they would (no doubt) have continued** [“remained”—By.] **with us: but (they went out,) that they** [“it”—By.] **might be made manifest** [“apparent”—By.] **that they were not all of us** [“that they are not any of them part of us”—By.].

But ye [who remained with us—Ed.] **have an unction** [“anointment”—Ed.] **from the Holy One** [“the Spirit of Truth” (John 14:17)—Ed.], **and ye know** all things. **I have not written unto you because ye know not the truth, but because ye know it** [“and any lie [which—Ed.] does not belong to the truth”—By.], **and that no lie is of the truth.**—(1 John 2:18-21)

Note well, dear readers, how many so-called “Christians” are the spiritual descendants of these “antichrists” who “went out” from John and his God, and from their great truth about Jesus-God as “the Father,” “the Son” and the Spirit of Himself.

(And indeed every soul is the spirit of himself, but only one Soul is His Father and His Son.)

And indeed, are there any “Christian” souls here on earth today who have **not** “gone out” from John the beloved and his one, true God?—or rather have simply never entered therein?—having never even heard of this real McCoy from any or all of these countless “antichrists” around us who yet blasphemously, fearlessly and ceaselessly pretend to know Him, and to love Him. and to open and close Him like a book?

And are there any here today who have ever really read and understood John's books, and hence have "comprehended" his God? And yet John wrote simply and plainly.

Two things cannot occupy the same space. These "antichrists" fill our heads with lies, so the Truth of God cannot abide.

* * * * *

And so this supreme Truth of Jesus-God, the Father, Son and Spirit of Himself, as expressed by John alone, is the cornerstone of the Christian faith.

What then of all those so-called "Christian" churches without this divine cornerstone? This then:

But when the husbandmen ["farmers"—By.; Satanic "jewish" share-croppers—Ed.] saw the son [of God—Ed.], they said among themselves, This is the heir [of the earth—Ed.]; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew ["killed"—By.; crucified—Ed.] him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men ["He will kill them off like the rascals they are,"—By.], and will let out ["rent"—By.] his vineyard unto other husbandmen, which shall render him the fruits ["crops"—By.] in their seasons.

Jesus saith unto them, **Did ye never read in the scriptures, The stone which the builders rejected** ["condemned"—By.], **the same is become the head** ["top"—By.] **of the corner: this is the Lord's doing, and it is marvellous** ["wonderful"—By.] **in our eyes?** [Psalm, song or hymn #118:22-23—Ed.] Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And **whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.** [Isaiah 8:14-15—Ed.]

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.—(Matt. 21:38-46)

And this:

As newborn babes, desire the sincere milk of the word, that ye may grow thereby ["long like newborn babies for unadulterated intellectual milk, that on it you may grow to salvation"—By.]: If so be ye have tasted that the Lord [i.e. the Father, the Son and the Spirit of Himself—Ed.] (is) gracious ["kind"—By.]. To whom **coming, (as unto) a living stone** ["Jonathan LivingStone I presume"—Ed.], **disallowed** [rejected; "condemned"—By.] **indeed of men** ["jews," Romans, pseudo Christians—Ed.], but chosen of God, (and) precious,....

Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone ["crowning stone"—By.], elect, precious: and **he that believeth on him shall not be confounded** ["put to shame"—By.]. [But completely "confounded" are all those "jews," Romans, "Catholics" and "Protestants" who believe(ed) (because deceived, mis-taught and mislead) otherwise.—Ed.] **Unto you therefore which believe (he [the Father, Son and Spirit of Himself—Ed.] is) precious: but unto them which be disobedient** [disbelieving, faithless, un- or anti-"Christian"—Ed.], **the stone** [in "Zion" (Jerusalem), Rome and elsewhere—Ed.] **which the builders disallowed** [or rejected (as false)—Ed.], **the same is made the head** ["has come to be the top"—By.] **of the corner, And a stone of stumbling, and a rock of offence, (even to them) which stumble at the word, being disobedient** [disbelieving, faithless, un- or anti-"Christian"—Ed.] **: whereunto also they were appointed.** —(1 Peter 2:2-4, 6-8)

[“and ‘a stone to strike against, a rock to stumble over’—who stumble by disobeying the word”—By.]

The pagan Roman Catholics founded their anti-Christian church upon their “Peter,” the apostolic “rock” whom they claim founded their “church” in Rome. But in truth Peter, the “apostle to the Jews,” never even went to Rome—unlike Paul, the self-appointed “apostle to the Gentiles.” Peter probably did, however, go to Babylon, to teach and speak to his fellow “jews” there. (1 Peter 5:13)

And like their anti-Christ cousins, the “jews,” the Roman Catholics similarly, ceaselessly and forever strike their Satanic stripes and hammers against this eternal rock of Truth. And yet this Truth remains. So hard, strong and enduring is the Truth, harder and stronger even than all these seemingly eternal lies and falsehoods upon which these Satanic temples and churches were (and remain) founded—such as Matthew 16:13-20 and Luke 22:19.

And of these anti-Christ lies and liars, blasphemies and blasphemers, Peter spoke (or wrote) thus:

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies [“introduce ruinous ideologies”—By.], **even denying the Lord** [i.e. the Father, Son and Spirit of Himself—Ed.] that bought them, and bring upon themselves swift destruction. [Not so fast! For note well how their structures, falsehoods, lies and “damnable heresies” yet still stand.—Ed.] **And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of** [“vilified”—By.]. **And through covetousness shall they with feigned words make merchandise of you** [“they will exploit you with well-turned phrases”—By.]: whose judgment now of a long time lingereth not, and their damnation slumbereth not.—(2 Peter 2:1-3)

Their “damnation” perhaps “slumbereth not,” but their Satanic pretension and usurpation certainly “lingereth” on and on and on. (Can I get a witness?)

“And through covetousness shall they with feigned words make merchandise of you [“they will exploit you with well-turned phrases”—By.] Like e.g. that, “do this [wafer-god thing?—Ed.] in remembrance of me,”—(to be found only in Luke 22:19); and also that, “thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”—(to be found only in Matthew (16:13-20).

But compare Mark 8:27-30 & Luke 9:18-21—who both make no mention of this Roman Catholic blasphemy and Satanism—thus claiming, usurping and for centuries occupying the earthly throne of God Himself.

And note the following—which occurred much later than that speech alleged in Matthew 16:13-20 above:

And Jesus came and spoke to them, saying, **All power** [“authority”—By.] **is given unto me in heaven and in earth.**—(Matt. 28:18)

That’s odd: For that’s precisely what the Romans have claimed, lo, all these centuries. And in this particular case, if you notice, they have indeed always “faithfully” practiced what they’ve preached. And surely there’s an evil Roman motive in there somewhere. It’s the one I just mentioned: their Satanic usurpation of God’s globe and authority.

Now let’s review, shall we? First the Romans tortured and murdered God (for the “jews”—their cousin anti-Christ and brothers in Satan. (Apo./Rev. 13:11-18) And then, exactly like the “jews,” the Romans seized upon God’s world kingdom or “vineyard” as their Satanic “inheritance.” (Matt. 21:33-46, Mark 12:1-12 & Luke 20:9-19)

And this, of course, was always the evil way of the “jews”—hence occasioning and necessitating God’s aforementioned parable of the vineyard—**His** “vineyard.”

But since God’s “jewish”/Roman decide these two competing groups of Satanists have been Historically fighting over God’s corpse and world ever since. And don’t look now, but since the very first “Red Shield” or “Rothschild,” the “jews” have been winning and the Romans losing. (Apo./Rev. 13:11-18—esp. :16-18)

I am reminded of Jesus’ saying:

But if I cast out devils [“demons”—By.] by the Spirit of God, then the kingdom [“reign”—By.] of God is come unto you [“has overtaken you”—By.; i.e. “has overtaken” your Satanic “jewish” reign and kingdom; What a difference a (different) translation can make!—Ed.]. Or else how can one enter into a strong man’s house, and spoil [“carry off”—By.] his goods, except he first bind the strong man? and then he will spoil [“plunder”—By.] his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad [“and he who does not gather [the faithful—Ed.] with me scatters [them abroad—Ed.]”—By.]. [Matt. 12:29-30; also Luke 11:20-23]

Behold how these Romans and the “jews” (and others) have Historically “spoiled” or “plundered” God’s “house,” “carried off his goods,” perverted God’s true meanings and spiritual goods toward their Satanic benefits, aims and gains, and thus “scattered abroad” those whom God’s true Word would have Historically gathered around Him.

For not content with God’s entire globe as their very own stolen and usurped property, the Romans have, e.g., always pretended to be conjuring, manufacturing and selling Jesus-God by the wafer, driving Him out of his Heaven and down to earth via their “magic” maledictions (Apo./Rev. 13:13-14), confining Him within their “tabernacles” and wafers, and thus selling His eternal life or Heaven via their “indulgences” and by vice of their alleged “heavenly keys of Peter”—once again perversely based upon only one of the four Christian gospels—in this case Matthew’s. (Again, see 16:13-20)

For such is the very perverse nature and practice (or “m.o.”) of Evil and Its own. (John 8:44).

* * *

And let’s not forget the “false or pretended prophet” of Apocalypse/Revelation. (13:11-18 & 19:20)

Is this not the “beastly” or imperial Roman “pope”—that ravenous wolf in sheep’s clothing or in Shepherd’s disguise, and that demonic offshoot, creature and appointee of the Devil or “dragon”—who blasphemously pretends to be of and from the Lamb of God? (See An Apocalyptic Beast or Two for more.)

Truly Satan and Its earthly demons have thus Historically devoured or consumed the Lord and His true meanings and thus spat out or shat out their Satanic “religion” upon the world. This is their one true “transubstantiation.” (Revisit Matt. 13:24-28 above.) And hence their revived Roman empire—their imperial or “beastly” anti-Christ world kingdom. (Apo./Rev. 13:1-15)

Consider the Roman “Trinity.” It is allegedly three gods in one. The word itself, “trinitas,” is Roman, and is coined from “trinus” (threefold) and “tres” (three).

(One is reminded of Julius Caesar’s “triumvirate.” And he too, by the way, similarly became Rome’s “pontifex maximus” or “highest priest”).

And this Roman word “trinitas” is of course not to be found anywhere in the bible. In short, the Romans themselves made this “Trinity” up.

And their “pontifex maximus” (highest priest) blasphemously personifies two of these three gods: the “Father” and the “Holy Spirit or Ghost”—as their wafer-god (blasphemously personifies) the “Son.”

It's true. This Roman "pope" pretends to be the "holy father" of all Christians—even though the Christian "Son" Himself expressly forbade this—while critiquing the "jews" ("scribes and pharisees")—who similarly, blasphemously and usurpatiously sat or "sit in Moses' seat":

And **call no (man) your father** upon the earth: for one is your father, which is in heaven.... And whomsoever shalt exalt himself shall be abased [yes, even this almighty bishop and most "holy father" of Rome—Ed.]; and he that shall humble himself shall be exalted.—(Matt. 23:9 & :11)

["and do not call one your father on earth, for one, the heavenly, is your Father.... And whoever shall lift himself up will be put down, and whoever shall put himself down will be lifted up."—By.]

But the Romans don't go by Jesus nor the bible. They go by their most "holy father," their Satanic oracle, their "pontifex maximus," their "pope"—who demonically and usurpatiously "sits in Jesus' seat."

It's true. This "false" or "pretended prophet" of Rome has always pretended to be possessed or inSpired by the Spirit of God—by "virtue" (or vice) of his elective Roman office. This is the "pontiff's" anti-Christ pretension: blasphemous and Satanic.

Whatever this Roman "pope" commands or says concerning his church, his devotees and his "mystical body of Christ" is blasphemously claimed to be the very word of God—and hence that his will is God's Will, and God's Will is his will. And in demonic conclusion, this Roman "pontiff" claims and pretends to be God on earth, and hence that to disbelieve or disobey him is to disbelieve or disobey God Himself, and hence to Historically suffer the most vile and violent, torturous and murderous Roman "catholic" consequences. Can I get a witness? (See Apo./Rev. 13:11-15 & 17:3-9)

If you think about it, you'll see that the Romans have done the same sort of thing with their "pope" as with their wafer-god. As they have always pretended, presumed or demanded that God (the "Son") must come down from His Heaven and enter their wafers and "tabernacles" upon their magical words, demonic commands or Satanic spells, so they have similarly demanded and presumed that God (the "Spirit") must come down from His Heaven and enter their "pope" upon their command—i.e. via their election of their "pope" by their assembly of hierarchs or "college of cardinals."

In other words, it's not up to God whom He may inSpire and wherein He may go. For the Romans have always insisted upon deciding this and that for Him. How very good of them, don't you agree?

The Romans blasphemously pretend that their wafer is Jesus-God Himself, and that their "pope" or "holy father" is the walking, talking earthly "tabernacle" of the Spirit of God. Is this not true? Or do I misunderstand these people, these anti-Christ, these demonic and usurpatious enemies of God?

In short, the "religious" spirit of Rome, like that of Jerusalem, is and has always been entirely Satanic. And the Romans, like the "jews," are the pretentious, deceitful and murderous children of their pretentious, deceitful and murderous father, Satan the Devil. (John 8:44)

Such is the Roman "Trinity." And such is Roman Satanism disguised as "Christianity."

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This Roman "Catholic" Church is (was) the imperial or "beastly" revival of the bloody, murderous Roman empire—as predicted in Apo./Rev. 13:1-15—and esp. :3,12 &14. (Note also 17:1-9)

And note how the former Roman emperor and "pontifex maximus" (highest priest) has been revived in this modern Roman "catholic" "pontifex maximus," this "pontiff," this "pope," this most "holy father," and this "beastly" or imperial "false" or "pretended prophet"—who, by the way, has historically lost "his" world empire to yet another "beastly" or imperial "false" or "pretended prophet". (See below & Apo./Rev. 13:11-15)

As the global, super-national, Super-Nazi or imperial Roman (“catholic” or “universal”) Church Roman pope is the revived Roman empire, so this Roman “holy father-pope” is the self-revived Roman emperor, the imperial Caesarian “pontifex maximus,” the blasphemous, self-alleged Roman-emperor god-man. And in Apocalypse/Revelation this Satanic man-“beast” who pretends to be the very “Lamb of God” is called the “false [or pretended] prophet.” (13:11-15, 19:20 & 20:10)

And note how the many Roman gods have been transformed into these countless Roman/papal “saints.” Note how entire “catholic” churches and “holy days” are devoted to these “saintly” Roman gods. Every year e.g. they dedicate the Sunday after Pentecost to their Trinity. (See “Trinity Sunday.”)

See how their “saintly” Roman statues or idols are prayed to—as if these dead statues or the dead people they “represent” could see and hear their worshippers and petitioners. And sometimes these statuesque Roman gods or idols are said to move, weep or bleed. And so make no mistake: these are Roman (“catholic”) gods—**false** Roman gods of course, but Roman gods nonetheless.

And let’s not forget nor neglect their blasphemous “queen of heaven”—whom they call “Mary,” but whose real name is “Juno,” wife and queen of their Roman father-god or god-father, Jupiter. For there simply is and has never been any Christian “queen of heaven.” But there has been this false, pagan Roman one.

Again, all one need do is read the Christian book—in this case esp. Apo./Rev. 21:1-3 & :9-27. This is the foretold and symbolic wedding-feast of the Lamb of God. And truly and divinely blessed are all those who are invited. (Matt. 22:1-14)

There has never been three or four Christian gods—counting this Roman “queen of heaven,” and countless more if you count all these Roman “saints.”

There has only ever been only One “Christian” God. And His name is... (Apo./Rev. 19:12 & 3:12)

And so all this never-ending Roman falsehood, pretension, blasphemy and idolatry was always merely priestcraft, Satanic priestcraft, violent, torturous and murderous priestcraft, and never Christianity. And to know this for sure, all one ever needed to do was to read the Christian book or bible, as Martin Luther had suggested, and hence labored to translate into his native German. And so it was not for nothing that Rome decreed it a capitol crime for anyone outside of their hierarchy to read the Christian book(s). For they always well knew who very anti-Christian they always were. (After all, how could they not?)

And so all those living-dead souls within that pagan tomb of Rome should at last spit out their anti-Christ poisons, depart from Satan’s Darkness, enter the true Light of John’s book(s), and thus approach the door of the Living One. (Matt. 8:22 & 9:60)

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And yet what was once and for so long the **super**-national Roman Church of Satan has historically become a merely **international** church, now that Satan’s Super-Nazi sinagog has historically overtaken Its Roman church—by vice of Satan’s “false or pretended prophet” and his debt-token, monopoly-money. This is a Satanic “jewish” money that is not only a theft but a trap for any Gentile people to ever borrow and use—or rather to be “legally” or “legislatively” **forced** to borrow and to use by their traitorous parliamentary, anti-Christ/“jewish” “representatives” of the Devil, It’s “chosen people, and It’s/their “beastly,” imperial Super-Nazi sinagog. (Apo./Rev. 13:15-18)

And so precisely in this way, via false faith in yet another deceitful, “false or pretended prophet,” has Satan’s Super-Nazi, imperial or “beastly” sinagog historically overtaken or superseded Its Roman Catholic church. (Apo./Rev. 2:9 & 3:9) (Can I get a witness?)

The fraudulent “paper-gold” of the inter- or supernatural, imperial or “beastly” “Rothschild”-type “jew” corresponds with the fraudulent, blasphemous wafer-god of the (inter- or supernatural, imperial or “beastly” Roman-type “pope.” And the crazy and Satanic faith or belief that the Roman “catholic” wafer is God corresponds to the crazy and Satanic faith that

the “jew’s” paper-promises are gold (silver, or some other true value). Such is their Satanic priestcraft, pretension and deceit. And such is our Satanic credit, faith or belief.

The imperial Roman “beast,” as “pontifex maximus,” revived the deceased Roman empire or “beast.” (Apo./Rev. 13:11-15)

And the Super-Nazi “jewish” “beast” founded his current Satanic or “messianic,” “communist” or “zionist” empire or “beast” upon his fraudulent paper-money and/or “credit.” (Apo./Rev. 13:15-18) And as long as his paper-money lies, frauds, thefts and traps are popularly believed, accepted and credited as trustworthy, they shall continue to pass as money or currency. But all one need do to recognize and to reject this “jewish” money as false and fraudulent is to note how its value (“purchasing power”) rapidly declines over time. And so clearly only a fool would trust and want to save and keep such money for any proverbial “rainy day.” (See The Monetary/Economic Problem and Solution.)

But again this latter day human “beast” has historically overtaken or surpassed the former Roman one. And both evil empires and “religions” are based upon Satanic lies, deceits and pretensions. (And again see An Apocalyptic Beast or Two.)

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Further Historical Hermeneutics or Exegesis

(You go, Hermes!)

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth nay man the Father, save the Son, and (he) to whomsoever the Son will reveal (him).—(Matthew 11:27)

And Jesus came and spoke to them, saying, **All power** [“authority”—By.] **is given unto me in heaven and in earth.**—(Matt. 28:18)

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And note the following inSpired passage from Johann Caspar (“the friendly Ghost”) Schmidt’s (or “Max Stirner’s”) The Only One and His Property, a.k.a. “The Ego and His Own”; Leipzig, Germany, 1845; Eng. trans. by S.T. Byington; L.B.C. pub., NYC, 1963, pgs. 93-96:

In fact, ancient history ends with this—that I have struggled till I won my ownership of the world. “All things have been delivered to me by my Father” (Matt. 11.27). It has ceased to be overpowering, unapproachable, sacred, divine, for me; it is **undeified**, and now I treat it so entirely as I please that, if I cared, I could exert on it all miracle-working power, that is, power of mind—remove mountains, command mulberry trees to tear themselves up and transplant themselves into the sea (Luke 17.6), and do everything possible, **thinkable** : “All things are possible to him who believes.” (Mark 9:23) **I am the lord of the world, mine is the “glory.”** The world has become prosaic [dull, commonplace, desecrated—Ed.], for the divine has vanished from it: **it is my property, which I dispose of as I (to wit, the mind) choose.**

When I had exalted myself to be the owner of the world, egoism had won its first complete victory, had vanquished the world, had become worldless, and put the acquisitions of a long age under lock and key.

The first property, the first “glory,” has been acquired!

But the lord of the world is not yet lord of his thoughts, his feelings, his will: he is not lord and owner of the spirit, for the spirit is still sacred, the “Holy Spirit,” and the “worldless” Christian is not able to become “godless.” If the ancient struggle was a struggle against the **world**, the medieval (Christian) struggle is a struggle against self, the mind; the former against the outer world, the latter against the inner world. The medieval man is the man “whose gaze is turned inward,” the thinking, meditative man.

All wisdom of the ancients is *the science of the world*, all wisdom of the moderns is *the science of God*.

The heathen (Jews included) got through with the world; but now the thing was to get through with self, the spirit, too; to become spiritless or godless.

For almost two thousand years [here in Germany in 1845–Ed.] we have been working at subjecting the Holy Spirit to ourselves, and little by little we have torn off and trodden under foot many bits of sacredness; but the gigantic opponent is constantly rising anew under a changed form and name. The spirit has not yet lost its divinity, its holiness, its sacredness. To be sure, it has long ceased to flutter over our heads as a dove; to be sure, it no longer gladdens its saints alone, but lets itself be caught by the laity too; but as spirit of humanity, as spirit of Man, it remains still an *alien* spirit to me or you, still far from becoming our unrestricted *property*, which we dispose of at our pleasure. However, one thing certainly happened, and visibly guided the progress of post-Christian history: this one thing was the endeavor to make the Holy Spirit *more human*, and bring it nearer to men, or men to it. Through this it came about that at last it could be conceived as the “spirit of humanity,” and, under different expressions like “idea of humanity, mankind, humaneness, general philanthropy,” appeared more attractive, more familiar, and more accessible.

Would not one think that now everybody could possess the Holy Spirit, take up into himself the idea of humanity, bring mankind to form and existence in himself?

No, the spirit is not stripped of its holiness and robbed of its unapproachableness, is not accessible to us, not our property; for the spirit of humanity is not *my* spirit. My *ideal* it may be, and as a thought I call it mine; the *thought* of humanity is my property, and I prove this sufficiently by propounding it quite according to my views, and shaping it to-day so, to-morrow otherwise; we represent it to ourselves in the most manifold ways. But it is at the same time an entail, which I cannot alienate nor get rid of.

[This is the mighty Ideal, the thought-god(s). You know them: “Liberty,” “Equality,” “Fraternity/Love,” “Humanity,” “Law,” “Constitution,” etc. Who but a Satanic demon would or could fail to worship, serve and obey them all his earthly life? And yet, they are as dead as stone statues, and all their worshippers (are) clearly idolaters. So what’s virtuous, admirable, Godly or Godlike about that, dear modern? We moderns, we “post-Christians,” thus worship or idolize our “highest” or “greatest” thoughts as gods—even as or above God or the “Holy Spirit” Himself.

(“Saint” Anslem, (1033-1109 A.D.), the archbishop of Canterbury, professed that “God is that being than whom none greater can be conceived,” thought, imagined; the most perfect being conceivable, thinkable, imaginable. In other words, that God is the highest or greatest thought, i.e. the ideal.)

And should God refuse to worship our great and modern gods, what great evils would we moderns do to Him?—Ed.]

Among many transformations, the Holy Spirit became in time the “*absolute idea*,” which again in manifold refractions split into the different ideas of philanthropy, reasonableness, civic virtue, and so on.

But can I call the idea my property if it is the idea of humanity, and can I consider the Spirit as vanquished if I am to serve it, “sacrifice myself” to it? Antiquity, at its close, had gained its ownership of the world only when it had broken the world’s overpoweringness and “divinity,” recognized the world’s powerlessness and “vanity.”

The case with regard to the *spirit* [the idea or ideal—Ed.] corresponds. When I have degraded it to a *spook* [a purely imaginary thing, a no-thing—Ed.] and its control over me to a *cranky notion*, then it is to be looked upon as having lost its sacredness, its holiness, its divinity, and then I *use* it, as one uses *nature* at pleasure without scruple. [Stirner, p. 93-96]

(Can you dig it)

* * * * *

On the Reincarnation of John the Beloved Apostle: or “Can I get a Witness?”

And that’s not all. For John—the writer of Apocalypse (and the three letters or “epistles”)—shall be reincarnated as one of the two Apocalyptic “witnesses.”

And no human has ever been reincarnated —other than God Himself of course. (Have you ever heard the one about God the “Father” and God the “Son”? And if so, did you know that these Two are really One?)

Therefore doth my Father love me, because **I lay down my life, that I might take it again**. No man taketh it from me, but I lay it down of myself [“of my own accord”—By.]. **I have power to lay it down, and I have power to take it again**. This commandment [“commission”—By.; or power—Ed.] have I received of my Father.—(John 10:17-18)

But God is not reincarnated. He reincarnates Himself.

So say it soft or say it loud: “The Reincarnation of Peter Proud.”

He (God the “Father”) reincarnates Himself as (God) the “Son.” And He naturally and of course needs a woman for this.

* * *

And though there’s a big stone church or cathedral in NYC devoted to him under that very name and title—which he, by the way, never claimed for himself—John the beloved is not really “John the divine.” For his power to reincarnate (or rather to **be** reincarnated) is not his own, but belongs only to the Way, the Light, the Truth and the Life, Who alone has power to lay down His life, and to take it up again—or anyone else’s, for that matter.

Oh, you don’t believe me about the reincarnation of the apostle John? Then check it out for yourself—if you can read and understand the book and its symbols, metaphors and/or “parables”:

I have already mentioned the following:

But **when the Comforter** [“**Spokesman**”—By.] **is come**, whom I will send unto you from the Father, (even) the Spirit of truth, which proceedeth from the Father [“s presence”—By.], **he shall testify of me:**

And [looking at John?—Ed.] **ye also shall bear witness, because ye have been with me from the beginning.**—(John 15: 26-27; and see John 1: John was Jesus’ very first follower, disciple and apostle.)

(Now, let me see if my math is right: One and one makes two “witnesses,” right?)
But I haven’t yet mentioned this:

After these things Jesus showed himself [“made himself visible”—By.] again to the disciples at the sea of Tiberias; and on this wise showed he (himself). There were together Simon Peter, and Thomas called Didymus [“known as the Twin”—Ed.], and Nathanael of Cana in Galilee, and the sons of Zebedee [i.e. James and John (the author)—Ed.], and two other of his disciples. Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee [“We are coming too.”—By.]. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore but the disciples knew not that it was Jesus.... Therefore that disciple whom Jesus loved [John—Ed.] saith unto Peter, It is the Lord....

This is now **the third time that Jesus showed himself** ["made himself visible"—By.] **to his disciples, after that he was risen from the dead.**

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these [the other disciples?; ("than this"—By.; i.e. than fishing?)—Ed.]? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him; Feed ["Tend"—By.] my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, feed ["Shepherd"—By.] my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed ["Tend"—By.] my sheep.

Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. **This spake he, signifying by what death he should glorify God.** And when he had spoken this, he saith unto him, Follow me.

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee ["who is the one to have you arrested?—By.]? **Peter seeing him saith to Jesus, Lord, and what shall this man do?** [And how about him, sir?"—By.; i.e. the author, John the beloved—Ed.] **Jesus saith unto him, If I will that he tarry** ["if I want him to stay"—By.] **till I come, what is that to thee? Follow thou me. Then went this saying abroad among the** [Christian—Ed.] **brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?**

[Is that subtle, or what?

And why have we never elsewhere heard or read of "this saying abroad among the [Christian—Ed.] brethren, that that disciple should not die"? How very much is lost or falls through the cracks of time. (Can I get a witness?)—Ed.]

This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.—(John 21:1-4, :7 & :14-25)

And even John didn't understand. John thought Jesus would return to earth before he died. And this quote or excerpt from John's first letter or "epistle" is why I say so:

Little children, **it is the last time** ["moment"—By.]: and as ye have heard that ["there is an antichrist coming"—By.] antichrist shall come, even now are there many antichrists; **whereby we know that it is the last time** ["moment"—By.; (before God's return)—Ed.].—(1 John 2:18)

And see below for an explanation of the saying in Matt., Mark and Luke: "But I tell you of a truth, **there be some** [apostles—Ed.] **standing here, which shall not taste of death, till they see the kingdom of God.**" (Luke 9:27) It doesn't apply to John's divinely prophesied reincarnation.

John's three (surviving) epistles were presumably written after his "good news" gospel and before his Apocalypse, when he perhaps at last realized that he would die and be reincarnated (nor resurrected) before Jesus-God's Apocalyptic return—at which time he, as one of two "witnesses," would "prophesy again before many peoples, and nations, and tongues, and kings."

And also from John's Apocalypse/Revelation, chapter 10 & 11:

And the voice which I heard from heaven ["out of the sky"—By.] spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. **And he said unto me, Thou must prophesy again before many peoples, and nations** ["races and languages"—By.], **and tongues, and kings.**

And there was given me a reed like unto a rod ["staff"—By.]: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not [Is this not the court of the "jewish" "wailing wall"?—Ed.]; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

["And exclude the court outside the temple, and do not measure it; because it is given to the nations, and they shall tread the sacred city underfoot forty-two months."—By.; (cf. Matt. 7:6 above); And if these "months" be years, then 1967 + 42 = 2009.—Ed.]

And I will give power unto **my two witnesses**, and they **shall prophesy a thousand two hundred and threescore days**, clothed in sackcloth. [1,260 = 42 x 30 and 42 months = 3½ years.—Ed.] These are the two olive trees, and the two candlesticks standing before the God ["Lord"—Ed.] of the earth. [Satan? (See Matt. 3:8-11 & Apo./Rev. 12:9,13:1-10 & 20:2)—Ed.] **And if any man will hurt them, fire proceedeth out of their mouth, and devoureth** ["consumes"—Ed.] **their enemies:** [How very dragon-like, but surely this is the symbolic or metaphorical "fire" of truth. (cf. the "sword" of truth in Apo./Rev. 2:16, 9:15 & :21)—Ed.] **and if any man will hurt them, he must in this manner be killed** ["anyone who intends to injure them must be killed in this way"—By.]. ["I'm rubber; you're glue; everything you say or do bounces off me and sticks on you."—Ed.] These have power to shut heaven ["the sky"—Ed.], that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues ["every scourge"—Ed.], as often as they will ["wish"—By.].

[How very like Moses in Egypt: "Let my people go!"; & see Mark 3:17, Luke 9:51-56 & Matt. 10:11-23—Ed.]

["[You're] feeling easy out the outside,/ but not so funny on the inside./ Feel the sound./ Pray for rain,/ 'cause this is the night we ride./

This ain't the garden of Eden./ They're ain't no angels above./ And things ain't like they used to be./ And this ain't the summer of love./

...You may begin to understand/ that this is the night we ride./

...On the night we ride ["Some Enchanted Evening"?—Ed.]/ This ain't the summer of love...."—(Blue Oyster Cult)—Ed.]

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit ["abyss"—Ed.] **shall make war against them, and shall overcome** ["defeat"—By.] **them, and kill them. And their dead bodies shall lie in the street** ["main street"—Ed.] **of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified** ["the same where their Lord was crucified"—Ed.].

And they of the people and kindreds and tongues and nations ["men of the people and tribes and languages and races"—By.] shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves ["in a tomb"—By.]. **And they that dwell upon the earth shall rejoice over them, and make merry** ["jubilate"—By.], **and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.**

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven ["out of the sky"—By.] saying unto them, Come up hither. And they ascended up to heaven in a cloud ["went up into the sky in a cloud"—By.; spiritually or ghostly, but not corporally, bodily nor physically?—Ed.]; and their enemies beheld ["saw"—By.] them.

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted ["terror-struck"—By.], and gave glory to the God of heaven. [Apo./Rev. 10:8 to 11:13]

(And for further reading on this “beastly” topic, see An Apocalyptic Beast or Two.)

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Why No One on Earth Should Ever Expect to get “Rapturously” “Beamed Up” into Heaven

Again, John at one point thought Jesus would return to earth before he died. And this quote or excerpt from John’s first letter or “epistle” is why I say so:

Little children, **it is the last time** [“moment”—By.]: and as ye have heard that [“there is an antichrist coming”—By.] antichrist shall come, even now are there many antichrists; **whereby we know that it is the last time** [“moment”—By.; (before God’s return)—Ed.].—(1 John 2:18)

And Paul evidently believed, thought and said so too, because he wrote so. (See 1 Thess. 4:13-18 & 1 Corinth. 15:50-55) And the Thessalonians believed Paul so much he had to write them again to contradict himself. (2. Thess. 2:1-12)

So maybe Paul got this “last time” or “end time” delusion from John and/or Peter, as well as from Matthew 24:1-5 & :28-42—and esp. :30-31, :34 & :39-42.

And maybe Paul’s delusion was an echo or consequence of that aforementioned “saying [about John that went—Ed.] abroad among the [Christian—Ed.] brethren.” (John 21:23) For if Jesus was to return before John died, then perhaps that would be before Paul died.

And hence Paul wrote:

For the Lord himself shall descend from heaven with a shout [“word of command”—By.]...and the dead in Christ shall rise first. **Then we which are alive (and) remain shall be caught up** [“snatched up”—By.] **together with them** [“the dead in Christ”—Ed.] **in the clouds, to meet the Lord in the air:** and so shall we ever [“always”—By.] be with the Lord.—(1 Thess. 4:16-17)

But will they be playing harps and singing songs upon those clouds for all eternity? And similarly from Paul:

Behold, I show you a mystery: **We shall not all sleep** [i.e. die—Ed.; “Here I tell you a secret: **we shall not all go to our rest,**”—By.], **but we shall all be changed** [from a fleshy, earthly, “corruptible” body to a spiritual, heavenly, “incorruptible” body—Ed.], In a moment, **in the twinkling of an eye**, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and **we** [the living, the earthly, fleshy, embodied spirits—Ed.] **shall be changed.** For this corruptible must put on incorruption, and immortal (must) put on immortality.—(1 Corinth. 15:51-53)

And again Paul's fantasy about this divine return was apparently based upon the very cloudy, foggy, insubstantial ground of Matthew.

(See "rapture," "Left Behind," and "Beam me up, Scotty" and/or "saint" Peter. For you wouldn't want to be "Left Behind," now would you?)

...so shall the also the coming of the Son of man be. **Then shall two** [men-Ed.] **be** [working-Ed.] **in the field; the one shall be taken, and the other left** [behind-Ed.]. **Two (women shall be) grinding at the mill: the one shall be taken, and the other left** [behind-Ed.]. Watch therefore: for ye know not what hour your Lord doth come.—(Matt. 24:39-42)

"He who believes because 'it is written,' is a fool in his folly."—(professor Ragnar Redbeard)

* * *

(And by the way, this same Paul/Saul of Tarsus—the "jewish" persecutor of the early Christians, and later the self-appointed "apostle to the Gentiles—who (unlike Peter) actually went to Rome, and was presumably officially murdered there by command of the Roman emperor/"pontifex maximus"—was also the apparent originator of "the Lord's supper" in the early Christian churches, (1 Corinth. 11:19-29; cf. Matt. 26:26-26), from which scriptural perversion the Romans invented their Satanic wafer-god—their "eucharist.")

* * *

And the metaphorical meaning of this most cloudy and heavenly Christian symbolism is perhaps best found in Luke 9:26-36, Matt. 16:27 to 17:9, Mark 8:38 to 9:10.

Here's Luke:

For whosoever shall be ashamed of me and of my words, of him shall **the Son of man** be ashamed, when he **shall come in his OWN glory, and (in his) Father's**, and of [the "glory" of-Ed.] the holy angels.

[Unless I'm wrong, the "glory" is (of) a disembodied, fleshless, heavenly, "Fatherly" Spirit.-Ed.]

But I tell you of a truth, **there be some standing here, which shall not taste of death, till they see the kingdom of God.**

[And Matt. and Mark apparently agree with Luke that the following is the meaning and fulfillment of the preceding. Here then is a "vision" of "the kingdom of God"—which is/comes not to be seen—on earth. (Luke 17:20-21)-Ed.]

And it came to pass about an eight days after these sayings, he [Jesus-Ed.] took Peter and John and [his brother-Ed.] James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment (was) white (and) glistening. ["the look of his face became different and his clothes flashing white"—By.] And, behold, there talked with him two men, which were **Moses and Elias**: Who **appeared in glory** [i.e. as spirits, known to be long dead-Ed.], and spake of his decease ["departure"—By.; (from earth and flesh-Ed.) which he should accomplish ["was to consummate"—By.] at Jerusalem.

[Do you see how significant Byington's verb change is: from "decease" to "departure" (from His earthly flesh back to His unearthly, heavenly, "Fatherly," spiritual "glory"?-Ed.)

But Peter and they that were with him [John and his brother James-Ed.] were **heavy with sleep: and when they were awake** ["waked up"—By.], **they saw his** [Jesus'-Ed.] **glory**, and the two men that stood with him.

And it came to pass, as they ["Moses and Elias"—Ed.] departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles

["booths"—By.]; one for thee, and one for Moses, and one for Elias: not knowing what he said [i.e. babbling—Ed.].

While he [Peter—Ed.] thus spake, **there came a cloud, and overshadowed them** [the three apostles—if not the other three also—Ed.]: **and they** [the three apostles—Ed.] **feared as they entered into the cloud.** [This “cloud” would appear to be a symbol or metaphor for heaven, this otherworldly “kingdom of God.” And “God the Father” is in this cloud, and speaks therefrom. Perhaps the apostles had entered into a divine dream world.—Ed.] **And there came a voice out of the cloud, saying, This is my beloved** [“chosen”—By.] **Son: hear him.** [I.E. cease talking, Peter; & cf. with the raising of Lazarus above. Maybe that was a divine dream too.—Ed.] **And when the voice was past, Jesus was found alone.** And they [these three apostles—Ed.] kept (it) close, and told no man in those days any of those things which they had seen. [“And they kept silence and did not report any of the things they had seen to anybody in those days.”—By.]—(Luke 9:26-36)

Note this “transfiguration” is a “vision.” (Matt 17:9) Does that mean a dream, a divine and collective dream in which these three apostles were really present, and hence could and did discuss this common (and yet most uncommon) experience of theirs among themselves afterwards, and marvel at it? Again note Luke 9:32 about the three apostles being “heavy with sleep” and then “waking” to see Jesus heavenly, Fatherly, Spiritually “glory”?—as they later were to see it after the death of His body. Were they then and thereby figuratively “awakened” to the actual existence of Heaven—herein symbolized as a cloud? Was this mutual experience a divine “eye opener” for them?

And Mark makes this important addition:

And as they came down from the mountain [of “transfiguration” (from embodied earthly “Sonly” spirit into pure, heavenly, “Fatherly” Spirit?)—Ed.], he [Jesus—Ed.] charged them that **they should tell no man what things they had seen, till the Son of man were risen from the dead.**

And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.—(Mark 9:9-10)

That’s it’s the divine Spirit that “rises” from the dead, and not the (earthly human) flesh? (See John 6:61-64 below.)

* * *

I don’t know for sure what the “cloud(s)” means, symbolizes or signifies—unless it be the substance of the heavens, of heaven, of God’s “glory.” Clouds are in the sky. And the sky was thought of as the heavens, or heaven was thought to be somewhere up in the sky. In fact the Hebrew and Greek word translated in King James’ Bible as “heaven” or “heavens” is usually translated as “sky” by Byington.

(See Strong’s Hebrew concordance #8064 and the Greek #3772 (“ouranos”). In fact the Hebrew word “shamayim” is used only in the plural—i.e. not “heaven” nor “sky” by “heavens” or “skies.”)

In other words, the Hebrews had no concept of Heaven. That’s why their god was a mountain god and not a disembodied, pure-spirit or sky god. And that’s why their Mosaic desire and promise was merely long life on earth within the “land of milk and honey.”

But the Christian God is pure Spirit, and so His promise is **eternal spiritual** life in Him or in His “heaven,” “sky” or “cloud.” (See John 4:10-24 & 6:31-63)

And by the way, until one can conceive of pure spirit, i.e. of life outside of an earthly body, one cannot possibly conceive of eternal life, and hence of Heaven and/or “Hell.”

One must speak in the language of one’s listeners. And one can must speak toward their level of understanding, or be misunderstood. (Try trying to explain something to a child far above his or her level of understanding. One must greatly simplify, and hence one must sacrifice much accuracy or precision.)

And so in order for Jesus to speak of something purely spiritual—(His Heaven—i.e. His pure Spirit or “Fatherly” condition or state)—to materialists or “philistines” who had no mental ability to even think of such a thing—much less to have a word for it—He had to say it in a way such materialists could understand or “see” it—i.e. as a divine “cloud” or “clouds” way up in the sky—and in Matthew’s case moving in judgment towards earth, or “coming in the clouds of Heaven.”

And that’s my understanding of this Christian metaphor for Heaven, and why God used it.

But unfortunately the consequences of that divine metaphorical simplification left the door open to these less than “rapturous” scriptural misunderstandings, twistings and perversions.

And the very same goes for that alleged “Do this is remembrance of me,” found only in Luke 22:19; and also that, “thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.”—which can only be found in Matthew (16:13-20).

* * *

And so perhaps now we have a better understanding of those “glorious clouds” of Matthew:

And then shall appear the sign of the Son of man in heaven [“in the sky”—By.]: and **then shall all the tribes of the earth** mourn [“wail”—By.], and they shall **see the Son of man coming in the clouds of heaven** [“the sky”—By.] **with power and great glory.**—(Matt. 24:30)

And as we’ve already seen, those three aforementioned apostles had already “seen” this cloudy, heavenly, “Fatherly,” otherworldly “glory” of Jesus “the Son”—**before** He (i.e. His battered, pierced, torn and tortured body) died and was entombed or buried.

But Jesus held his peace. And the high priest answered and said unto him, I adjure [or order—Ed.] thee by the living God, that thou tell us whether thou be the Christ [“Messiah”—By.; “anointed one”—Ed.], the Son of God.

Jesus saith unto him, Thou hast said [“As you say;”—By.]: nevertheless I say unto you, **Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven** [“on the clouds of the heavens”—By.; but it’s the same word that By. elsewhere renders as “sky.” And so it’s “coming in the clouds of the **sky**.” (It must be a metaphor.)—Ed.].

Then the high priest rent [“tore”—By.] his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They [the 70 big “jews”—Ed.] answered and said, He is guilty of death. [“It is a case for death.”—By.]—(Matt. 26:63-66)

(I am reminded of those of those funny deceased cartoon characters playing harps and signing in or on the clouds of the heavenly skies above.)

But these heavenly clouds are merely a Christian metaphor, and hence are not to be taken literally.

And therefore no one is ever going to get “raptured” up into the clouds or the sky! This “rapture” is a false and foolish doctrine, belief and expectation.

And neither did “the Son” ascend back up to His Heaven or His “Father(liness)” in this manner—as little as He descended in it. And so if God Himself did not truly ascend up to Heaven in the flesh, how than can you, I, or His two Apocalyptic “witnesses”? (Apo./Rev. 11:7-12)

It's simply about recognizing the irreconcilable difference between embodied spirit and disembodied or pure spirit. Flesh does not and cannot "materialize" and "dematerialize" like something out of an old Star Trek episode. (Get real, folks!)

And speaking of Himself as the "living bread" of eternal Life Who came down from Heaven, Jesus-God said:

...Doth this offend you? (What) and if you shall see the Son of man ascend up where he was before? It is the spirit that quickeneth ["gives life; the flesh is on no use;"-By.]; the flesh profiteth **nothing: the words that I speak to you, (they) are spirit** [i.e. symbolic, metaphoric, figurative, and hence not to be taken literally-Ed.], and (they) are life. But there are some of you that believe not.-(John 6:61-64)

Luke 24:51 & Mark 16:19 notwithstanding, the flesh eventually falls down dead and rots, folks! "Dust to dust," and all that. It's unavoidable, and inevitable. So get you and be you ever ready, like Shakespeare's Hamlet.

And reconcile, if you can, this cloudy heaven in the skies of Matthew, with these following words from Luke:

The kingdom of God [i.e. Heaven] **cometh not with observation** ["is not to come under watching"-By.]: **Neither shall they say, Lo here! or lo there!** ["Here it is' or 'there'"-By.; such as in the clouds-Ed.] **for, behold,** ["the place to find"-By.] **the kingdom of God is within you.**-(Luke 17:20-21)

("By those who see with their eyes closed, you'll know me by my black telescope."-(BOC)

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(And that's all for now, but stay tuned, folks!)

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