

“The SECRET” [to *mustērion*]

Studies in the later epistles of the apostle Paul

(No. 3 Continued from page 39)

CHAPTER 2
(continued)

Similarly: the second word nearly universally translated “world” is *kosmos*, which, however, – like e.g. the word “kingdom” – may have *either* a very wide and encompassing meaning, *or* a more narrow meaning, as determined by the always (when we study Scripture) all-important context in each instance.

And several of those contexts involve “the world” in the sense of including *both* Earth and the whole or parts of the Universe, including realms in the Heavens, and parts or all of Creation, both in the Heavens and on earth, e.g.

“For I [the apostle Paul] think that God hath set forth us the apostles last, as it were appointed to death: **for we are made a spectacle** unto the **world** [*kosmos*] **and to angels** and to men”
(i.e. namely all the world comprising both angels and men) (1 Corinthians 4:9, KJV).

[Paul here clearly uses “the world” [*kosmos*] to mean both angelic beings *and* men, as indeed several versions bring out, e.g.

Rotherham: “...the world–both unto messengers [*aggelos*] and unto men” (likewise NASB, NKJV, HNV, Update Version 1.9, Wesley);

NIV: “...spectacle to the whole universe, to angels as well as to men” (and CJB, NIVUK)

KNOX: “...such a spectacle do we present to the whole creation, men and angels alike

NIVR: “...for the whole creation to see. Angels and people are staring at us.

Amplified Bible: “...the world with both men and angels as spectators”.

JB Phillips: ...“a public spectacle before the angels of Heaven and the eyes of men”

Green’s Literal Translation: “...the world, even to angels and to men”]

NLT: “...a spectacle to the entire world—to people and angels alike”

Luther Bibel (1545): “...der Welt und den Engeln und den Menschen”].

In Matthew 24:21 our Lord refers to a future tribulation:

“such as was not since **the beginning of the world** [*kosmos*] to this time, nor ever shall be”;

[which refers back to Genesis 1:1: “In the beginning God created *the Heavens* and *the earth*”;

“beginning”: *archē* both in Matthew 24:21 and Septuagint (LXX) Genesis 1:1.

In Genesis 2:1:

”Thus the heavens and the earth were finished, and all the host of them”,

is – in the first occurrence of *kosmos* - translated by the Septuagint (LXX): “And the heaven and the earth [*gē*] and all the *kosmos* of them”, namely both the Heavens and the Earth]

WHEN God created the Heavens and the Earth, THEN He *also* laid the foundations of the Earth.

Further to Genesis 2:1, several passages make clear that this was done in connection with *very much more* than just creating our planet Earth, but was part of creating the wider Universe and all of Creation e.g.

“Where wast thou when I laid **the foundations of the earth**?...

...WHEN the morning stars [i.e. –as we shall see - a special group of angels] sang together, and all **the sons of God** shouted for joy?”
(Job 38:4,7, KJV).

[“Sons of God” [*beni-ha-Elohim*] is – as it were – a ‘technical’ term used in the Old Testament exclusively for beings directly created by God; hence it is used of angels – and hence Satan is also referred to as “a son of God” in Job:

“And the day is, that sons of God come in to station themselves by Jehovah and there doth come also the Adversary in their midst to station himself by Jehovah”
(Job 2:1, Young; cfr. 1:6)

Adam is *also* called “a son of God” (Luke 3:38) as directly created by God - but it is not used of Adam’s descendants - *except* in the *New Testament* it is used about true believers in our Lord as God and Saviour, because *we* are all “a new man”, with a “new heart”, “born again” by the Holy Spirit, so we are also, *as believers*, a new and *direct* creation of God.

Also refer: “sons of the Mighty” - with “mighty” [*‘el*] used of God, and angels, and mighty men – *Gesenius*.

Thus Psalm 89:6 (KJV): “For who in the heaven can be compared unto the LORD? who among the sons of the Mighty can be likened unto the LORD?”

LXX translates: “sons of God”;

ESV has the note: “Hebrew: *the sons of God, or the sons of might*”;

Amplified Bible: “Who among the mighty [heavenly beings] can be likened to the Lord”;

NLT gives the sense: “What mightiest angel is anything like the LORD?”.

Verse 7 following then amplifies:

“God is very terrible, In the secret counsel of His holy ones, And fearful over all surrounding Him” (Young; likewise: e.g. Rotherham, ESV, ASV, NIV, NASB).

KJV unfortunately translates “saints”- but this passage does *not* refer to “the church”! Amplified Bible has: “the council of the holy (angelic) ones”.

[Psalm 89:7 is making reference to the Heavenly Council with and chosen by God, which apparently consists of some special "holy" heavenly creatures as "Council members".

Is Israel's 'Sanhedrin' – with the High Priest presiding - a "shadow" of a Heavenly reality - like the Tabernacle and the Levites' courses of priests?

In Psalm 29:1: “Give unto the LORD, O ye mighty, give unto the LORD glory and strength”, we have the same expression: “sons of the Mighty” (LXX: “sons of God”). Young: “ye sons of the Mighty”; and ESV has the same note as in Psalm 89:6.

(Technically both Psalm 89:6 and 29:1 have plural: “mighties” – plural of excellence (or majesty – *pluralis majestatis* or *excellantiae*), which, as *Gesenius* points out, occurs more than two thousand times in the Hebrew.

Gesenius therefore has: “sons of gods”, by *idiom* of Hebrew and Syriac syntax put for “sons of God”, i.e. “angels”)

Daniel 3:25: “the appearance of the fourth is like to a son of the gods”. (Young, showing the literal plural “gods”)

Darby and Webster has “like a son of God” (assuming plural of Majesty); and

Coverdale has: “...the fourth is like an angel to loke vpon”.

All other versions have either “the Son of God” (but there is no article in the Chaldee (this section of Daniel being in Chaldee), or (the majority) follow the literal “like a son of gods” (Holman noting: or “as son of a divine being”)].

Psalm 104 refers to the stretching out of the Heavens, laying the foundations of the Earth and the creation of angels:

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“Bless the LORD, O my soul. O LORD my God,
Thou art very great; Thou art clothed with honour and majesty.
Who coverest Thyself with light as with a garment:
Who **stretchest * out** [“stretching” – *Young*] the heavens like a curtain:
Who layeth the beams of His chambers in the waters:
Who maketh the clouds His chariot:
Who walketh upon the wings of the wind:

Who maketh His angels spirits; His ministers a flaming fire:

Who laid the foundations of the earth...”
(Psalm 104:1-5, KJV).

“And forgettest the LORD thy Maker, That hath **stretched forth * the heaven** [“Who is *stretching* out the Heavens” - *Young*] and **laid the foundations of the earth”** (Isaiah 51:13, KJV).

* [As the reader may well know, modern science [from *scientia*: “knowledge”, cp. man’s “knowledge” which is foolishness to God] has discovered that the Universe is an expanding universe.

It may be of interest to the reader, that this would likely have brought a smile to the faces of several Old Testament prophets, as indicated above, including Isaiah and also Zechariah e.g:

“My right hand *stretched out* the Heavens...” (Isaiah 48:13, Young);
“...the LORD, Which *stretcheth forth* the Heavens” (Zechariah 12:1, KJV)

“stretching” (Young) i.e. a *continuing* action. Similarly: LXX, Rotherham, Green’s Literal Translation, Wycliffe.

In Psalm 104, the KJV reads: “...**Who maketh His angels spirits** [*ruach*]...” (and likewise e.g. Darby, Webster, NKJV, Coverdale, Geneva Bible, Bishops Bible, Wycliffe and Douay-Rheims (following Vulgata: “*qui facis angelos tuos spiritus*”), as well as Green’s and Julia Smith’s Literal Translations, Nelson’s Darby Translation and exeGeseses Companion Bible.

Overwhelmingly, however, in particular *modern* versions translate either “makes His messengers [angels] *winds*” (e.g. ESV), or “makes the winds His *messengers*” (e.g. NASB), which really does not surprise us!

However, when versions such as e.g. Young, Rotherham, HNV and also Luther Bibel, read e.g. “making His messengers *winds*”, we need to search the matter.

In a sense it is a simple matter: Did God here in Psalm 104 “make” [*ʿasah*] His angels spirits or winds?

LXX translates 104:4 literally: “the One making the angels of Him *pneumata*”.

Psalm 104:4 is quoted by Paul in Hebrews 1:7:

”And of the angels He saith, “Who maketh His angels *pneumata*”; and Paul – as inspired by the Holy Spirit - quotes exactly from the Septuagint (LXX), which therefore tells us that the LXX translation here is verified by the Divine Author.

Furthermore: Hebrews 1:7 continues directly from 1:6, commencing with “AND” [*kaí*] which links 1:7 to 1:6. Thus the full passage in context – which starts in verse 5 with “For to which of the angels said He ever...” then in 1:6-7 (literally) reads:

“and whenever again He brings in the Firstborn into the inhabited world He says “AND let worship Him all angels of God” AND with regard to the angels He says “the One making the angels of Him *pneumata* and the ministers of Him a flame of fire”.

In this context it makes no sense to translate *pneumata* with the secondary meaning of “winds” (which cannot worship), whereas it makes every sense to translate *pneumata* with the primary meaning of “spirits”, because angels as created spirit beings are often seen to worship God.

In fact: this is so clear, that several versions which translate “winds” in Psalm 104:4, appear ashamed to repeat this in Hebrews 1:7 (which quotes Psalm 104:4!) where they – wholly inconsistent – then translate “spirits” (thus e.g. all the NIV versions, Young, NET).

Furthermore: Paul continues –in *unbroken* context – his arguments *onwards* from 1:7 till the end of chapter 1, where he then says:

“But to which of the ANGELS said He at any time, “*Sit on My right hand, until I make Thine enemies Thy footstool*”? ARE THEY NOT ALL MINISTERING SPIRITS...” (Heb 1:13-14).

Here the Greek forces *every* single version – modern or old – to translate *pneumata* with “spirits”, and to give up on translating “wind” (which would obviously be nonsense).

For the above reasons we hold with the KJV and others, that “Who maketh His angels *spirits*” is the correct rendering of Psalm 104:4, which also accords with the Septuagint, and Hebrews 1:7 and 1:14].

Some of the several references to Satan as “the prince of this world [*kosmos*]”, indicate that his cosmic authority is beyond the narrow confines of our planet Earth, which accords with other things the Scriptures disclose about the Enemy, including that he currently also is present in the Heavenly realms, where he *inter alia* is the Accuser of men.

Thus (in John 12:31) our Lord refers to that “the prince of this world [*kosmos*] shall “be cast out” – an evident reference to the future war in Heaven.

[In John 12:31 it is *ekballō exō*: *ek* (“from”) with *ballō* “to throw”, together with *exō*, an adverb (from *ek*) signifying “outside, without”; hence literally: “shall be cast out, outside”.

In Revelation 12:9, Satan was “cast” [*ballō*] to [*eis*] the earth [*gē*], and his angels were “cast” [*ballō*] with [*meta*] him.

In Revelation 12: 10:

“Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ:

FOR [*hoti*: introduces something which rests upon a patent fact: “because, inasmuch as”] the accuser of our brethren is cast down [*kataballō*: *i.e. kata*: “down”, together with *ballō*], which accused them before our God day and night”].

In Ephesians 6:11-12 we read:

“Put on the whole armor of God, that ye may be able to stand against the wiles of the devil

FOR our wrestling is not against flesh and blood,

BUT against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places” (ASV).

[In the *literal* Greek this text reads:

“Put ye on the whole armour of the God
for the to be able you to stand against the wiles [*methodeias*] of the devil
FOR [*hoti*; “because”] not is to us the conflict against blood and flesh

BUT [*alla*]

against the rulers [<i>archē</i>]		
against the authorities [<i>exousia</i>]		of <u>the darkness THIS</u>
against the world-rulers [<i>kosmokratōr</i>]		

against the spiritual [*pneumatikos*] ones of the evil in the heavenlies”.

[Note that we agree with *Rotherham* that "the darkness" (with the definite article) relates in the Greek to *all* the three mentioned Heavenly spiritual powers. Likewise: Green's Literal Translation and John Nelson's Darby Translation. The overwhelming majority, however, relate “the darkness” to only the third power: *kosmokratōr*].

We revert later on in our studies to this text in great detail, including the reasons for agreeing with *Rotherham's* text.

Here we consider the term “the world-rulers [*kosmokratōr*] of the darkness this”, which is a clear reference to evil rulers in respect of realms within *kosmos*, which evidently include Heavenly realms.

[“world-rulers” is *kosmokratōr*, from *kosmos*, and *krateō*: “to have power, be powerful, to be chief, be master of, to rule, to get possession of, to take hold of, take, seize, to lay hands on one in order to get him into one's power” – *Strong/Thayer*].

We infer from

- Satan's title as “prince of this world [*kosmos*]”, and that
- “the world-rulers” are *included* as participants in Satan's attack (cp. Eph. 6:11-12: “...stand against the wiles of the devil FOR...not conflict against...BUT against etc.”), and
- the fact that Scripture sets Satan forth as *a created heavenly being* of the highest order, e.g.
“Thou sealest up the sum, full of wisdom, and perfect in beauty”; and
“Thou wast perfect in thy ways from the day that thou wast *created*, till iniquity was found in thee” (Ezekiel 28),

that Satan is the princely and reigning head of the *kosmokratōrs*, who evidently reside in some of the Heavenly realms and are rulers of what is called “darkness” (and regarding which the Scriptures several times refers to the “power of darkness” - another term for examination in due course).

[By contrast we have *our* Almighty God: *Pantokratōr*: "Almighty": "He who holds sway over all things [*panta*], the ruler of all, Almighty: God" (*Thayer*; our emphasis), used only of God. It occurs 10 times in the New Testament, with first occurrence in 2. Corinthians 6:18 (and the other 9 occurrences all in the Revelation).

"And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty".

In the LXX *pantokratōr* is used primarily to translate *Shaddai* ("Almighty") but *also* "Lord (or God) of Hosts," [*Jehovah Zebaoth*] in Jeremiah 5:14 and Amos 4:13].

It is significant that in John 17:5, our Lord Jesus Christ prays:

"And now, O Father, glorify Thou Me with Thine Own Self with **the glory which I had with Thee before the world** [*kosmos*] **was**";

[*einai*: "to be, to exist"; present infinitive of *eimi*. Hence e.g. Rotherham has: "before the world's existence", and ESV and HNV: "before the world existed"].

It is equally significant that in Satan's six Temptations of our Lord in the wilderness:

- it was from the "HIGH PLACE" (2nd Temptation), the Devil showed our Lord

"in an instant [*en stigmē chronou*] all the kingdoms of the world [*oikomene*];

and

- in the 6th Temptation – from the "VERY HIGH MOUNTAIN" - the Devil showed the Lord so very *much* more than in the 2nd Temptation, namely

"all the kingdoms of the world [*kosmos*] AND their splendour".

(and this took longer time than "*in an instant*", because this time-indicator is omitted in the 6th Temptation).

[Note: It is nearly universally *assumed*, that there were only *three* Temptations, *because* since some of the Temptations are *similar*, critical man – in his self-opinionated so-called 'wisdom' (which is "foolishness" to God) – simply *assumes* that they *must* therefore 'of course' be *identical*.

[And man then – based on this assumption - proceeds to criticize the Word of ALMIGHTY GOD about what man calls 'discrepancies' between the Gospel records; and he writes learned books about 'evolving literary styles' and about phantom 'earlier' 'source manuscripts' which may account for the 'differences' between the Gospels etc.

etc. – acting like “*blind guides, which strain at a gnat, and swallow a camel*” (Matthew 23:24, KJV).

Hence, and to combat that hoary tradition of man, we excerpt below from chapter 9 in our “Gethsemane” book].

The *six* Temptations by Satan of our Lord Jesus Christ in the wilderness are recorded in Matthew 4:1-11, Mark 1:1-12-13 and Luke 4:1-13.

Matthew and Luke have the main accounts (which we will quote from the NIV) of the six temptations, whereas Mark *only* records that:

“And immediately **the Spirit * driveth Him** into the wilderness. And He was there in the wilderness forty days, tempted [*peirazō*] of Satan; and was with the wild beasts; and the angels ministered unto Him” (Mark 1:12-13, KJV).

* [In all the Gospel occurrences regarding the Lord being led into the wilderness (and also when the Spirit of God descends upon Him in form of a dove), the reference is to The Holy Spirit Himself]

The Holy Spirit commonly uses the editing method of recording differing parts of events in different Gospels, so as to ensure that *each* Gospel records *exactly* what is required for *its* particular Divine *purpose*.

Hence we need to carefully examine the Gospel records (even the most minute of details), when we seek to establish any *sequence* or *unfolding* of events – confident, however, that *every word* is purified and true, because it is the Divine Author Who ensures that.

The Temptations continued *all* the forty days.

[As indicated by *peirazō* being in present passive participle (“being tempted”) in both Mark 1:13, and in Luke 4:3-4, which both directly and literally state: “...He was there... forty days being tempted by the Adversary”; “Jesus...forty days being tempted by the Devil” (*Young*)].

The **1st Temptation** (Luke 4:3) is turning “this stone” into bread (loaf) [*artos*: singular in the Greek];

whereas in the corresponding **4th Temptation** (Matthew 4:3) it is turning “these stones into bread (loaves)” [*artoi*: plural in the Greek].

In the **4th Temptation** the Lord also *adds* that man does not live on bread alone, “but on every word *that comes from the mouth* of God”.

In the **2nd Temptation** (Luke 4:5) Satan shows the Lord Jesus Christ “*all the kingdoms of the world*”;

whereas in the corresponding **6th Temptation** (Matthew 4:8) Satan shows our Lord all the kingdoms of the world “*AND their splendour*”.

In the **2nd Temptation** Satan also asserts his authority:

“All this power will I give thee, and the glory of *them* [namely the *oikomene*-kingdoms]

FOR [*hoti*: introduces something which rests upon a patent fact: “because, inasmuch as”] that is delivered unto ME; and to whomsoever *I will* I give it” (Luke 4:6, KJV).

(And the Lord does *not* contradict this assertion of authority; in the **6th Temptation** there is *no* such assertion of authority).

Satan also requires the Lord to “*worship*” *him*.

Whereas in the **6th Temptation** Satan requires the Lord to both “*bow (or fall) down*” and “*worship*”.

In the **3rd Temptation** (Luke 4:10) Satan quotes (from Psalm 91:11-12) that God will command the angels “*to guard you carefully*”; and also says: “cast Thyself down *from hence*” [*enteuthen*].

In the corresponding **5th Temptation** (Matthew 4:6) this quote is *omitted*; and “*from hence*” [*enteuthen*] is *also* omitted.

In the **3rd Temptation** (Luke 4:12) the Lord Jesus Christ answers: “It says: “*Do not put the Lord your God to the test*” *;

whereas in the **5th Temptation**, the Lord Jesus Christ answers: “AGAIN it is *written*: “*Thou shalt not put to the test * the Lord thy God*” (from KJV – see below)

* [quoted from Deuteronomy 6:16; “tempt” er *ekpeirazō* i.e. *ek* with *peirazō*, where *ek* intensifies the verb: “over-tempt”].

We further note the following:

In the **3rd Temptation**, (the last Temptation recorded in Luke) and *after* that third tempting, the Devil leaves – *at his own volition* – to *return* at “*an opportune time*”.

In the 6th Temptation (the last Temptation recorded in Matthew, *and* the last of the six Temptations) Satan leaves – not to return.

AND: Satan leaves at the Lord's *command*: **“Away from Me, Satan!”**

“THEN [*tote*] the devil left Him, and angels came and attended Him” (Matthew 4:11).

In Luke 4:13 (the 3rd Temptation) we have: “*When the devil had finished all this tempting, he left Him until an opportune time*”.

And there were *no* such attending to the Lord by *angels* at the end of the 3rd Temptation, as is recorded at the end of the 6th Temptation.

In the 3rd Temptation the Greek (and even the English) implies the sense of the Devil having finished “for now”, because he went away *until* [Greek: *achri*] an *opportune time* [or “season”; Greek: *kairou*];

[*kairos* (“season”) denotes the right, suitable or convenient time; the opportune point of time at which something *should* be done.

Greek has four different words for “until”; *achri* denotes continuously until, up to a certain time.

Hence – after the *first* three temptations - the Devil “*went away* from Him *achri kairou*”.

This implies the sense that the Devil would therefore *return* to Him (our Lord) at the opportune point of time (likely during the forty days).

This is confirmed by the fact that Satan *indeed* returned and that there *were* in fact three *more* Temptations].

This is *also confirmed* by Matthew 4:7 (the 5th Temptation, corresponding to the 3rd Temptation) when our Lord Jesus Christ answers:

“AGAIN [namely: referring to the previous event and as the Lord said to Satan before at the 3rd Temptation] it is written:

“*Thou shalt not put to the test the Lord thy God*” (KJV)

[“Again” is the straightforward English word for the Greek *palin*, denoting “again”, “once again”, or “falling back into a previous state **or a return to a previous activity**” [*Bauer*].

NIV (and others) – very poorly and completely misleading – translates: “It is also written...”

The Greek word *palin* should *never* be translated using “also”.

The word *palin* occurs 142 times in the New Testament; the KJV translates “again” all 142 times.

No New Testament Greek-English dictionary we are aware of includes “also” as a permissible translation of *palin*.

Neither *Strong's* - nor *Young's - Concordance*, nor *Thayer*, nor *Bullinger*, nor *Vine*, nor *Liddell & Scott*, nor *Bauer* has "also" as a possible translation of *palin*.

The explanation for using "also" may – sadly to say - be that the translators of course perfectly well knew that *palin* indicated "return to a previous activity" in the context of the implied sense of the Devil returning to make further temptations.

But if there is a pre-conceived conviction and assumption that there were *only ever three* Temptations, then the translators would persuade themselves to 'tweak the English' so as to avoid the clear implication that there was a second, different Temptation (namely the 5th, *corresponding* to that of the 3rd Temptation) also involving tempting our Lord to throw Himself down - because that would inevitably mean that there had to be more than three Temptations].

In the 5th Temptation we have "Then the devil took Him to the holy city..."

The word "then" is *tote* in the Greek, here denoting strict succession to the previous (4th) Temptation, with the "stones" (plural) and "bread" or "loaves" (plural);

[which of course also implies that with these two Temptations in succession to each other, there must have been *more* than three Temptations].

Also, we see in the 5th Temptation that the Devil "took Him [*paralambanei*] to...the holy city";

whereas in the corresponding 3rd Temptation, the Devil "led Him [*agagen*] to...Jerusalem".

Similarly, in the 2nd Temptation the Devil "led Him up [*an-agagon*] to a high place",

whereas in the 6th Temptation, the Devil "took Him [*paralambanei*] to a very high mountain".

Furthermore and finally: from the "HIGH PLACE" (2nd Temptation), the Devil showed our Lord "in an instant all the kingdoms of the world [*oikomene*]".

In the 6th Temptation – from the "VERY HIGH MOUNTAIN" - the Devil showed the Lord (not "in an instant") "all the kingdoms of the world [*kosmos*] AND their splendour".

(We acknowledge our indebtedness to the note on Matthew 4 in *the Companion Bible*, originally alerting, and thus inspiring us, to examine if this was so, regarding the fact of six and not three Temptations – q.v.)

Let us also note two details often overlooked:

1. Both in the 3rd and the 5th Temptation, our Lord clearly states that HE is God, by quoting to Satan: “Do not test your God”;

(and, in fact, there is also here several further precise differences between the 3rd and 5th Temptations:

- in the 3rd Temptation (Luke 4:12) the text is: “ And Jesus answering [*apokrinomai*] said [*eipon*] to him “It is said “Thou shalt not make trial of the Lord thy God” (ASV).

- in the 5th Temptation (Matthew 4:7) the text is: “Jesus said [*phēmi*, i.e. “declared”] to him, “Again it is written * Thou shalt not make trial of the Lord thy God” (ASV).

* *palin gegraptai* [*graphō*]: “AGAIN - it is written etc.” which understood naturally, of course refers to the previous 3rd Temptation as a whole.

We may well ask: what more, pray, *can* the Divine Author do to show obtuse man that the Temptations, though similar, *are* different and made on six different occasions?

2. When our Lord at the end of the 6th Temptation says: “*Away from Me, Satan!*” this is a command. The literal Greek is: “*hupage satana*”: “Go, Satan!” with the verb in imperative.

This is a *command* from One of higher authority or rank, to one of lower authority or rank, who has no choice but to obey].

As the reader can perceive, we are gradually and prayerfully seeking to deepen our understanding of what the Scriptures tell us about in particular the Heavenly realms, including whenever the *world* [*kosmos*] and Scripture must be understood, in a wider and literal Scriptural sense, to refer to ALL of God’s sentient created beings, *in particular* all heavenly or spiritual beings, including the myriads of angels.

This is a long journey, seeking our understanding within those things NOT seen by *us*, who are men, earth-born of the race of Adam - as it is written:

“While we **look NOT** [*skopeō*] at the things which are seen [*blepō*],
BUT [*alla*: strong contrast] **at the things which are NOT seen** [*blepō*] :

FOR [*gar*: particle of affirmation and conclusion denoting “truly therefore, verily as the case stands”]

the things which are seen [*blepō*; emphasized] are temporal [*proskairos*: *pros* (“for”) with *kairos* (“season”); hence: “timely, transient, temporary”]

but [*de*: by contrast] **the things which are NOT seen** [*blepō*; emphasized] **are eternal**.
(2 Corinthians 4: 12-18, KJV).

[*skopeō*: “to look at, observe, contemplate, to fix one’s eye upon, direct one’s attention to” (*Strong/Thayer*), from *skopos*, “an observer, a watchman, the distant mark looked at, the goal or end one has in view” (*Thayer*); (cf. e.g. “periscope”, “telescope”).

First occurrence of *skopeō* is Luke 11:35: "Take heed therefore that the light which is in thee be not darkness!";

blepō: "see, discern": used both regarding physical vision (to see physically with the eye) and mental vision (to see with the "mind's", or "inner", eye). Thus, "to perceive" (e.g. Matthew 13:13) or "to take heed" (e.g. Mark 13:23, 33) as *blepō* indicates a greater vividness (than *horaō*) and expresses a more intent, earnest contemplation, with special emphasis on the thoughts of the person who "sees" (*Vine*).

The first two instances of *blepō* is Matthew 5:28: "... whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart", and Matthew 6:4: "... and thy Father which seeth in secret Himself shall reward thee openly" (and also verses 6 and 18).

Luke 6:41: "why beholdest thou the mote that is in thy brother's eye..."

Luke 24:12, "...Peter... ran unto the sepulchre; and stooping down, he beheld the linen clothes..."

In Acts 1:9 "... while they beheld, He was taken up; and a cloud received him out of their sight".

John 5:19: "... The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise".

This journey has as its ultimate purpose to then SEE -with our *inner* eye of faith – the true magnificence, majesty and immense and glorious exaltation of our Lord God and Saviour, Christ Jesus.

We invite the reader *not* to automatically consider the Scriptures' revelations about spiritual realities as "just figures of speech" or "fine examples of Eastern or Hebrew poetic language".

We are on several occasions provided with glimpses into spiritual *realities* generally withheld for our own protection.

Man has been created in flesh and has been placed by the Creator in a three-dimensional reality on this earth – until resurrection.

It is a fact that the Scriptures provide us with some limited insight – for our learning and understanding – of an immensely larger and highly complex world around, below and above us, as we will examine further as we progress.

We are informed by Almighty God of what we *need* to know – and not what we would *want* to know.

There are matters even *angels* desire to look into (the language implying that they neither can, nor are allowed).

["Even angels long to look into these things" (1 Peter 1:8-15, NIV).

[The words used by the Holy Spirit here are most interesting: "craving" or "longing" or "desire" something - both good or evil - is *epithumeō*, i.e. *epi* (intensifying) with *thumos*: "passion" (*Vine*);

thus a sincere deep longing or strong desire or craving (positive or negative); *Arnesen* (Greek-Danish Dictionary 1830) notes that *thumos* includes desire, inclination, vehemence, intensity, passion;

"seeing into": *parakuptō* (with *eis*, "into"); literally: to bend sideways (*para*, "aside" and "*kupto*:" to bend forwards "); the word appears only 4 other times; 3 times it used about bending down to look into the Lord's empty tomb, and once (James 1:25) concerning

"... whoso looketh into the perfect law of liberty ...".

The language employed suggests, therefore, that the angels - despite effort and strong desire to do so - could not and were not allowed to look into, what they wanted to understand].

AND the Lord said to the disciples that there are:

“...times [*chronos*] or... seasons [*kairos*] which the Father hath put in His *own* power...”(Acts1:7, KJV);

wherefore these would not be known before Father would reveal them.

AND the Lord even said that:

“But of that day and that hour knoweth **no** man, no, **not** the angels which are in heaven, **neither** the Son, BUT the Father” (Mark 13:32, KJV).

We *ignore* these revelations at our peril – in particular since Paul’s later epistles are all revealing immense Heavenly and spiritual realities pertaining to our risen Saviour.

But let us also take heed that we do not *exceed* - at our peril - the God-given limits on seeking – in *any* form whatsoever - to engage with this spiritual world, even if we may have achieved a greater Scriptural understanding of the “things which are NOT seen”.

[We briefly note how Isaiah 2:5-22 severely warns Israel regarding the Lord having now forsaken the Nation – and gives the reasons for this (and comparing Israel to the Philistines):

“O house of Jacob, come and let us walk In the light of the LORD.
For You have **forsaken** Your people, the house of Jacob,

Because

- they are *filled with eastern ways*; [i.e. - as *Gesenius* notes- “the east” stretching all the way to Euphrates “sometimes also including Mesopotamia and Babylonia...Isaiah 2:6 “they are full of the east” i.e. of superstitions and sorceries brought from the east or Babylonia]
- **They are soothsayers** [*anan*] **like the Philistines,**

This is very important, also for us today: God has ABSOLUTELY *forbidden* ANY form whatsoever of magical arts, soothsaying, witchcraft [i.e. prayers and mutterings to demons, foreign gods, idols], augury, divination (including false prophesying), readings, enchantments, fortune-telling, spiritism or any similar forms of magical arts.

The Hebrew *anan*, according to *Gesenius*, means “to gather clouds”, as used of God in connection with setting the rainbow (Genesis 9:14); and then “to act covertly; hence to use hidden arts, i.e magic, to practice sorcery (mysteries; hence magical arts)”.

(LXX translates *anan* here in Isaiah 2:6 and in Deuteronomy 18:14 (below) with *kledonismon*: “prognostications”).

“For these nations which thou shalt possess, hearkened unto observers of times [*anan*], and unto diviners: but as for thee, the LORD thy God hath *not* suffered thee so to do” (Deuteronomy 18:14, KJV).

“Ye shall *not* eat any thing with the blood: *neither* shall ye use enchantment, *nor* observe times [*anan*]” (Leviticus 19:26, KJV).

“There shall *not* be found among you *any one* that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times [*anan*], or an enchanter, or a witch” (Deuteronomy 18:10, KJV).

“And he made his son pass through the fire, and observed times [*anan*], and used enchantments, and dealt with familiar spirits and wizards: he wrought *much wickedness in the sight of the LORD*, to *provoke Him to anger*” (2 Kings 21:6, KJV - likewise the parallel passage in 2 Chronicles 33:6).

“But draw near hither, ye sons of the sorceress [*anan*], the seed of the adulterer and the whore” (Isaiah 57:3, KJV).

“Therefore hearken *not* ye to your prophets, *nor* to your diviners, *nor* to your dreamers, *nor* to your enchanters [*anan*], *nor* to your sorcerers, which speak unto you, saying, “*Ye shall not serve the king of Babylon*” (Jeremiah 27:9, KJV).

“And I will cut off *witchcrafts* out of thine hand; and thou shalt have *no more* soothsayers [*anan*]” (Micah 5:12, KJV).

(As we can see: all the above is – in the eyes of GOD – abominable and evil *realities*; we better, therefore, think likewise).

**“Their land is also full of idols;
They worship *the work of their own hands*, That which their own fingers have made.**

**People bow down, And each man humbles himself [namely in worship of idols]
Therefore do *not* forgive them.**

Enter into the rock, and hide in the dust, ***From the terror of the LORD And the Glory of His Majesty.***

***The lofty looks of man shall be humbled, The haughtiness of men shall be bowed down,
And the LORD alone shall be exalted in that DAY.***
For ***the DAY of the LORD of Hosts*** [*Jehovah Zebaoth*] Shall come upon everything proud and lofty,
Upon everything lifted up— And it shall be brought low ...”

[The *first* of the 20 occurrences of “the Day of the Lord” in the Hebraic Bible – added to which are the 4 occurrences in the New Testament (1 Thessalonians 5:2; 2 Thessalonians 2:2; 2 Peter 3:10; Revelation 1:10).

And note the thrice repeated: “***From the terror of the LORD And the Glory of His Majesty***” connected with that DAY and the twice repeated: “WHEN HE ARISES to shake the earth mightily”; “HE”: namely our glorious GOD and Saviour, Christ Jesus, Who is currently SITTING at the right hand of the Father].

“...The LORD alone will be exalted ***in that DAY***,

But ***the idols*** He shall utterly abolish.
They shall go into the holes of the rocks, And into the caves of the earth,
***From the terror of the LORD And the Glory of His Majesty,
WHEN He arises to shake the earth mightily.***

In that DAY a man will cast away his idols of silver And his idols of gold,
Which they made, each for himself to worship...

To go into the clefts of the rocks, And into the crags of the rugged rocks,
***From the terror of the LORD And the Glory of His Majesty,
WHEN He arises to shake the earth mightily.***

Sever yourselves from such a man, Whose breath is in his nostrils;
For of what account is he?” (Isaiah 2:5-22, KJV).

[Modern man may consider divinations and sorceries “harmless fun”; but not so Almighty God to Whom it is an abomination and idolatry.

Thus we should realize, that ALL such things are anathema: horoscopes, astrology, ‘readings’ in palms, cups, Tarot cards and crystal balls; Ouja boards, spiritist mediums; engagement with witches (whether they call themselves “white” or black”); Yoga mantras, prayers, chanting, or worship of *anything* or *anyone* except Almighty God Himself.

ALL such things are worship of *demons* and part of the Satanic system originating from Babylon.

Let us take heed that we do *not* serve the real king of Babylon, even Satan].

As said – we are at times given insight into the *real* world around us.

THUS: when the prophet Elisha's servant saw the large Syrian enemy forces surrounding Dothan (sent to capture Elisha) and enquired "*Alas, my master! how shall we do?*",

Elisha answered:

"Fear not: for ***they that be with us*** are more than ***they that be with them***"

And Elisha prayed, and said, "*LORD, I pray thee, open his eyes, that he may see*"

And the LORD opened the eyes of the young man; and he saw: and, behold, **the mountain was full of horses and chariots of fire round about Elisha**".

(2 Kings 6:16-17, KJV).

(Continued in our next)

