

September 16, 2024

Heaven's Gate on Earth: The Portal of Linguistic Apologetics

by Jack Cascione reclaimnews@earthlink.net

The 1975 brochure for visitors to the observation deck of the Twin Towers, One World, World Trade Center read, “The closest to heaven some of us will ever get.” This was the Port Authority’s and developer Larry Silverstein’s little joke. *Heaven*, a major Hebrew theme first written in the Torah, always plural, refers to sky, night sky, or the place of God.

The Torah clearly presents the invitation to heaven in the accounts of Jacob’s ladder, which works both ways (Gen. 28:12) and the 70 elders dining with God on Mount Sinai (Exod. 24:10). The elders saw the clear sapphire-blue crystal floor beneath God’s feet—also named in Ezekiel (1:22-28) and Revelation (4:6, 15:2). No ancient literature writes more about heaven than does the Torah, yet according to Pew Research, two-thirds of Jews today do not agree the Torah teaches there is eternal life in heaven. Why would God invite 70 Elders to see what they can’t have—one meal and that’s it, over and done? Without heaven, why be a Jew or a Christian?

The phenomenal arrangement of key words (not gematria letters) in the Torah such as *heaven*, demonstrate God’s control over every word, every thought. Of course, the controversy is, “Whose words are they?” Are they human words generated by Divine inspiration or are they Divine words transmitted word-for-word to the writer? This writer, speaking as a former art professor at the University of Southern Indiana before graduating from Concordia Theological Seminary, believes it’s the artists, not the theologians or the philosophers, who have a better understanding of Scripture as a Divine artifact.

Twenty-first Century confusion over the Divine inspiration and inerrancy of *heaven* imagines a co-authorship between man and God—a Semi-Pelagian, synergistic, cooperation with Scripture. It begs the question, “Who invented heaven, God or Moses? The correct answer is, “There are no human thoughts in the Torah.” If God comes down to Earth and builds a house with human bricks, it’s a Divine house, not a human house. There is no such thing as the human side and the divine side of art. It’s a Rembrandt, a Caravaggio, DaVinci, Rodan, Picasso, Monet or the Bible regardless of who works in the artist’s shop, the art is still credited to the artist. Artists know that if God writes a book, it is not a human book even if He uses human words, human transcribers, and human paper and ink. The operative word here is *media*—which has nothing to do with a human or a Divine side. God, the Artist/Writer, is entitled to use any media He chooses, and the credit is still 100% His. No matter if Moses or Matthew moved the stylus, it is a God original if He planned it, designed it, and wrote it, otherwise it is not a God, but a Moses or a Matthew.

How God Writes About Heaven

Like any work of art, the Torah must exhibit the Writer’s style. If the Bible is actually an original God, not a Shakespeare, Dickens, Melville, or Verne, it must exhibit Divine

origin. Some say, God hid Himself so that we can't tell if He made anything, even though the Bible says, "*the heavens declare the glory of God*" (Ps 19). It's not like God to hide Himself as the Creator, unless of course, when it comes to the Bible, He doesn't want people to know He wrote the book. But then, how many times does the Bible need to say it is the Word of God, and "*God said,*" regardless of who held the stylus before we get the hint?

The question remains, "Is the Bible itself evidence for the existence of heaven?" This is the theologians' and the philosophers' conundrum. LCMS President Matt Harrison, speaking the consensus of all Lutherans and every other religious denomination today, explains in *The Lutheran Witness*, October 2023, Scripture is not visible evidence for heaven. "*The matter of the inerrancy of Holy Scripture is a matter of faith, not sight.*"

Unlike the US Constitution—which is empirical, visible evidence for America, for Lutherans the Bible is not empirical, visible evidence for *heaven*. The LCMS President takes his cue from the 1975 CTCR "*The Inspiration of Scripture*" which states that the inerrancy of Scripture is not based on "*empirical verification.*" Words in the Bible are not evidence. Of course, there isn't one passage from Scripture to support Harrison or the CTCR. His entire doctrine of invisible inerrancy is produced out of thin air. The benefit for academia is that if they can't see the original words of Scripture, they can't see a Divine Style which must also exhibit Divine perfection and origin. To think otherwise means that God is the only writer without a style.

Is There Visible Evidence for Heaven?

Hell is not a popular subject, but heaven is what people hope for, including this writer. Is it there? How many times do we hear the trope about some loved one who is looking down from heaven. If inerrancy is invisible, Scripture's directions to heaven are invisible. If the Torah doesn't have "*heaven*" right, the entire Bible is discredited. Regardless of the theologians and philosophers, Rabbi Umberto Cassuto's discovery (1883-1951) of Hebraic Meter based on 7s, 10s, and 12s in the Torah exhibits visible evidence of a Divine style intended for human observation, and proof that we have the original text.

The Torah takes us to the crossroads of God and man at Sinai. The word *heaven* appears in the Torah exactly 100 times or 10 x 10, ten being the number of completion (not seven). There are so many baseless rumors about the Bible, people are often better off reading it without anyone explaining it to them. Without Mount Sinai there is no point to Mount Calvary. With the aid of a computer *heaven* is found exactly 100 times in the Torah. (Hebrew and English Bibles do not always follow the same versification.)

Heaven (ha-shaw'-mah-yim) 100 times in the Torah

הַשָּׁמַיִם (Gen1:1)	הַשָּׁמַיִם (Gen7:23)	הַשָּׁמַיִם (Gen49:25)	הַשָּׁמַיִם (Deu4:11)	הַשָּׁמַיִם (Deu11:21)
הַשָּׁמַיִם (Gen1:8)	הַשָּׁמַיִם (Gen8:2)	הַשָּׁמַיִם (Exo9:8)	הַשָּׁמַיִם (Deu4:17)	הַשָּׁמַיִם (Deu17:3)
הַשָּׁמַיִם (Gen1:9)	הַשָּׁמַיִם (Gen8:2)	הַשָּׁמַיִם (Exo9:10)	הַשָּׁמַיִם (Deu4:19)	הַשָּׁמַיִם (Deu25:19)
הַשָּׁמַיִם (Gen1:14)	הַשָּׁמַיִם (Gen9:2)	הַשָּׁמַיִם (Exo9:22)	הַשָּׁמַיִם (Deu4:19)	הַשָּׁמַיִם (Deu26:15)
הַשָּׁמַיִם (Gen1:15)	הַשָּׁמַיִם (Gen11:4)	הַשָּׁמַיִם (Exo9:23)	הַשָּׁמַיִם (Deu4:19)	הַשָּׁמַיִם (Deu28:12)
הַשָּׁמַיִם (Gen1:17)	הַשָּׁמַיִם (Gen14:19)	הַשָּׁמַיִם (Exo10:21)	הַשָּׁמַיִם (Deu4:26)	הַשָּׁמַיִם (Deu28:23)
הַשָּׁמַיִם (Gen1:20)	הַשָּׁמַיִם (Gen14:22)	הַשָּׁמַיִם (Exo10:22)	הַשָּׁמַיִם (Deu4:32)	הַשָּׁמַיִם (Deu28:24)
הַשָּׁמַיִם (Gen1:26)	הַשָּׁמַיִם (Gen15:5)	הַשָּׁמַיִם (Exo16:4)	הַשָּׁמַיִם (Deu4:32)	הַשָּׁמַיִם (Deu28:26)
הַשָּׁמַיִם (Gen1:28)	הַשָּׁמַיִם (Gen19:24)	הַשָּׁמַיִם (Exo17:14)	הַשָּׁמַיִם (Deu4:36)	הַשָּׁמַיִם (Deu28:62)
הַשָּׁמַיִם (Gen1:30)	הַשָּׁמַיִם (Gen21:17)	הַשָּׁמַיִם (Exo20:4)	הַשָּׁמַיִם (Deu4:39)	הַשָּׁמַיִם (Deu29:19)

הַשָּׁמַיִם (Gen2:1)	הַשָּׁמַיִם (Gen22:11)	הַשָּׁמַיִם (Exo20:11)	בְּשָׁמַיִם (Deu5:8)	הַשָּׁמַיִם (Deu30:4)
הַשָּׁמַיִם (Gen2:4)	הַשָּׁמַיִם (Gen22:15)	הַשָּׁמַיִם (Exo20:22)	הַשָּׁמַיִם (Deu7:24)	בְּשָׁמַיִם (Deu30:12)
וְהַשָּׁמַיִם (Gen2:4)	הַשָּׁמַיִם (Gen22:17)	הַשָּׁמַיִם (Exo24:10)	בְּשָׁמַיִם (Deu9:1)	הַשָּׁמַיִם (Deu30:12)
הַשָּׁמַיִם (Gen2:19)	הַשָּׁמַיִם (Gen24:3)	הַשָּׁמַיִם (Exo31:17)	הַשָּׁמַיִם (Deu9:14)	הַשָּׁמַיִם (Deu30:19)
הַשָּׁמַיִם (Gen2:20)	הַשָּׁמַיִם (Gen24:7)	הַשָּׁמַיִם (Exo32:13)	הַשָּׁמַיִם (Deu10:14)	הַשָּׁמַיִם (Deu31:28)
הַשָּׁמַיִם (Gen6:7)	הַשָּׁמַיִם (Gen26:4)	שָׁמַיִם (Lev26:19)	וְשָׁמַיִם (Deu10:14)	הַשָּׁמַיִם (Deu32:1)
הַשָּׁמַיִם (Gen6:17)	הַשָּׁמַיִם (Gen27:28)	הַשָּׁמַיִם (Deu1:10)	הַשָּׁמַיִם (Deu10:14)	הַשָּׁמַיִם (Deu32:40)
הַשָּׁמַיִם (Gen7:3)	הַשָּׁמַיִם (Gen27:39)	בְּשָׁמַיִם (Deu1:28)	הַשָּׁמַיִם (Deu10:22)	הַשָּׁמַיִם (Deu33:13)
הַשָּׁמַיִם (Gen7:11)	הַשָּׁמַיִם (Gen28:12)	הַשָּׁמַיִם (Deu2:25)	הַשָּׁמַיִם (Deu11:11)	הַשָּׁמַיִם (Deu33:26)
הַשָּׁמַיִם (Gen7:19)	הַשָּׁמַיִם (Gen28:17)	בְּשָׁמַיִם (Deu3:24)	הַשָּׁמַיִם (Deu11:17)	וְשָׁמַיִם (Deu33:28)

It should also be observed that 20 (2 x 10) of the 100 repetitions above do not begin with the Hebrew letter *Hey* ה, which looks and sounds like H.

After 3500 years not one word is missing. We hope they don't look invisible to you, nor do you need faith to see them. Yet, American seminaries are convinced that we do not have the original text, we can't be sure of what God said, or if He said it at all. If there is a God and a heaven and He wrote the Bible, there is going to be a real problem with accountability at the Judgment, because the claim that we do not have the original text is the strongest argument that there is no God.

The above 100 words are not isolated repetition. They exist in context with complicated arrangements of words (also following the rule of 7s, 10s, and 12s). For example, *heaven* appears exactly 10 times in Genesis Chapter 1, or exactly 10% of the repetitions in the entire Torah, about 300 pages in the average Bible. More examples demonstrate that the Divine style of the Artist is characterized by order. Even in His asymmetry, literary dissonance, and apparent abstractions, the God Style is order and detail. If God didn't want us to see order in His words, we wouldn't see it. He wrote His book for people, not for heaven.

<i>The Heavens 10 times in Genesis Chapter 1</i>
The heavens.....הַשָּׁמַיִם(Gen 1:1)
The heavens.....שָׁמַיִם(Gen 1:8)
The heavens.....הַשָּׁמַיִם(Gen 1:9)
The heavens.....הַשָּׁמַיִם(Gen 1:14)
The heavens.....הַשָּׁמַיִם(Gen 1:15)
The heavens.....הַשָּׁמַיִם(Gen 1:17)
The heavens.....הַשָּׁמַיִם(Gen 1:20)
The heavens.....הַשָּׁמַיִם(Gen 1:26)
The heavens.....הַשָּׁמַיִם(Gen 1:28)
The heavens.....הַשָּׁמַיִם(Gen 1:30)

Yes, critics will say that Gen. 1:8 above is missing “*the*” in front of *the heavens*, and that must be an error in the text. Yet below is that same form of *heavens* (Gen. 1:8) exactly 7 times in the Torah. The form of *heavens* in Genesis 1:8 is part of an overlapping interlocking series of repetition linked to another series creating a multi-dimensional text.

<i>Heavens (no prefix, absolute) 7 times in the Torah</i>
heavens.....שָׁמַיִם (Gen 1:8)
heavens.....שָׁמַיִם (Gen 14:19)
heavens.....שָׁמַיִם (Gen 14:22)

heavens..... שָׁמַיִם (Gen 49:25)
heavens..... שָׁמַיִם (Deu 32:40)
heavens..... שָׁמַיִם (Deu 33:13)
heavens..... שָׁמַיִם (Deu 33:26)

If you ask, “What about the same form as found in Genesis 1:8 in the entire Hebrew Bible?” The answer is: God repeated the exact form 90 times including the seven repetitions in the Torah, a list unknown until this writing.

Heavens (no prefix, absolute) 90 (9 x 10) times in the Bible

שָׁמַיִם (Gen1:8)	שָׁמַיִם (Job22:12)	שָׁמַיִם (Psa89:3)	שָׁמַיִם (Psa146:6)	שָׁמַיִם (Isa51:13)
שָׁמַיִם (Gen14:19)	שָׁמַיִם (Job22:14)	שָׁמַיִם (Psa89:6)	שָׁמַיִם (Psa147:8)	שָׁמַיִם (Isa51:16)
שָׁמַיִם (Gen14:22)	שָׁמַיִם (Job26:11)	שָׁמַיִם (Psa89:12)	שָׁמַיִם (Pro3:19)	שָׁמַיִם (Isa55:9)
שָׁמַיִם (Gen49:25)	שָׁמַיִם (Job26:13)	שָׁמַיִם (Psa89:30)	שָׁמַיִם (Pro8:27)	שָׁמַיִם (Isa63:19)
שָׁמַיִם (Deu32:40)	שָׁמַיִם (Job35:5)	שָׁמַיִם (Psa96:5)	שָׁמַיִם (Pro25:3)	שָׁמַיִם (Isa65:17)
שָׁמַיִם (Deu33:13)	שָׁמַיִם (Job38:29)	שָׁמַיִם (Psa102:26)	שָׁמַיִם (Pro30:4)	שָׁמַיִם (Jer2:12)
שָׁמַיִם (Deu33:26)	שָׁמַיִם (Job38:33)	שָׁמַיִם (Psa103:11)	שָׁמַיִם (Isa1:2)	שָׁמַיִם (Jer10:12)
שָׁמַיִם (Jdg5:4)	שָׁמַיִם (Job38:37)	שָׁמַיִם (Psa104:2)	שָׁמַיִם (Isa13:13)	שָׁמַיִם (Jer31:37)
שָׁמַיִם (Jdg5:20)	שָׁמַיִם (Psa8:9)	שָׁמַיִם (Psa105:40)	שָׁמַיִם (Isa40:22)	שָׁמַיִם (Jer33:25)
שָׁמַיִם (2Sa22:10)	שָׁמַיִם (Psa18:10)	שָׁמַיִם (Psa107:26)	שָׁמַיִם (Isa44:23)	שָׁמַיִם (Jer51:15)
שָׁמַיִם (2Sa22:14)	שָׁמַיִם (Psa33:6)	שָׁמַיִם (Psa108:5)	שָׁמַיִם (Isa44:24)	שָׁמַיִם (Jer51:48)
שָׁמַיִם (1Ki8:35)	שָׁמַיִם (Psa50:6)	שָׁמַיִם (Psa108:6)	שָׁמַיִם (Isa45:8)	שָׁמַיִם (Lam4:19)
שָׁמַיִם (1Ch16:26)	שָׁמַיִם (Psa57:11)	שָׁמַיִם (Psa115:15)	שָׁמַיִם (Isa45:12)	שָׁמַיִם (Eze32:7)
שָׁמַיִם (2Ch6:18)	שָׁמַיִם (Psa57:12)	שָׁמַיִם (Psa115:16)	שָׁמַיִם (Isa47:13)	שָׁמַיִם (Joe2:10)
שָׁמַיִם (Job9:8)	שָׁמַיִם (Psa68:9)	שָׁמַיִם (Psa121:2)	שָׁמַיִם (Isa48:13)	שָׁמַיִם (Joe4:16)
שָׁמַיִם (Job11:8)	שָׁמַיִם (Psa69:35)	שָׁמַיִם (Psa124:8)	שָׁמַיִם (Isa49:13)	שָׁמַיִם (Hab3:3)
שָׁמַיִם (Job14:12)	שָׁמַיִם (Psa78:23)	שָׁמַיִם (Psa134:3)	שָׁמַיִם (Isa50:3)	שָׁמַיִם (Hag1:10)
שָׁמַיִם (Job20:27)	שָׁמַיִם (Psa78:24)	שָׁמַיִם (Psa139:8)	שָׁמַיִם (Isa51:6)	שָׁמַיִם (Zec12:1)

The same form of *heaven* above produces 12 of the following repetitions. Notice how *made/create* repeat six times. In the new Creation, all three *heavens* will be the same place.

Heaven and earth 12 times in the Bible		
Possessor of heaven and earth.....	קִנְיָה שָׁמַיִם וָאָרֶץ	(Gen 14:19)
Possessor of heaven and earth.....	קִנְיָה שָׁמַיִם וָאָרֶץ	(Gen 14:22)
Let praise Him heaven and earth.....	יְהַלְלוּהוּ שָׁמַיִם וָאָרֶץ	(Psa 69:35)
who made heaven and earth.....	עָשָׂה שָׁמַיִם וָאָרֶץ	(Psa 115:15)
who made heaven and earth.....	עָשָׂה שָׁמַיִם וָאָרֶץ	(Psa 121:2)
who made heaven and earth.....	עָשָׂה שָׁמַיִם וָאָרֶץ	(Psa 124:8)
who made heaven and earth.....	עָשָׂה שָׁמַיִם וָאָרֶץ	(Psa 134:3)
who made heaven and earth.....	עָשָׂה שָׁמַיִם וָאָרֶץ	(Psa 146:6)
I will create a new heaven and a new earth..	בּוֹרֵא שָׁמַיִם חֲדָשִׁים וָאָרֶץ חֲדָשָׁה	(Isa 65:17)
heaven and earth.....	שָׁמַיִם וָאָרֶץ	(Jer 33:25)
heaven and earth.....	שָׁמַיִם וָאָרֶץ	(Jer 51:48)
heaven and earth.....	שָׁמַיִם וָאָרֶץ	(Joe 4:16)

A New Look at Heaven

Not only do the heavens declare the glory of God, so does the text. This is an example of *heaven* and *earth* in the same verse seven times in Genesis Chapter 1.

heaven and earth 7 times in Genesis 1	
..... the heaven and the earth	(Gen 1:1)
..... for lights in the firmament of the heaven to give light upon the earth	(Gen 1:15)
..... in the firmament of the heaven to give light upon the earth	(Gen 1:17)
..... and fowl <i>that</i> may fly above the earth in the open firmament of heaven .	(Gen 1:20)
..... and over the fowl of heaven , and over the cattle, and over all the earth ,	(Gen 1:26)
..... and over the birds of heaven , and over every living thing that moves on the earth	(Gen 1:28)
..... and to every beast of the earth and to every bird of the heaven	(Gen 1:30)

..... את השמים ואת הארץ	(Gen 1:1)
..... למאורת ברקיע השמים להאיר על-הארץ	(Gen 1:15)
..... ברקיע השמים להאיר על-הארץ	(Gen 1:17)
..... ועוף ועופף על-הארץ על-פני רקיע השמים	(Gen 1:20)
..... ובעוף השמים ובבהמה ובכלי-הארץ	(Gen 1:26)
..... ובעוף השמים ובכלי-הים הרומשת על-הארץ	(Gen 1:28)
..... ולכל-חית הארץ ולכל-עוף השמים	(Gen 1:30)

Heaven and earth are separated in the above verses, and not arranged as phrases. However, when a computer is used to scan the entire Torah, we find *heaven and earth* are adjacent as one phrase exactly 12 times.

Heaven and earth 12 times in the Torah	
..... The heavens and the earth.....	את השמים ואת הארץ.. (Gen 1:1)
..... The heavens and the earth.....	השמים והארץ..... (Gen 2:1)
..... The heavens and the earth.....	השמים והארץ..... (Gen 2:4)
..... heavens and earth.....	שמים וארץ..... (Gen 14:19)
.....heavens and earth.....	שמים וארץ..... (Gen 14:22)
In the heavens and in the earth.....	בשמים ובארץ..... (Deu 3:24)
The heavens the earth.....	השמים הארץ..... (Deu 10:14)
..... The heavens and the earth.....	את השמים ואת הארץ..... (Exo 20:11)
..... The heavens and the earth.....	את השמים ואת הארץ..... (Exo 31:17)
..... The heavens and the earth.....	את השמים ואת הארץ..... (Deu 4:26)
..... The heavens and the earth.....	את השמים ואת הארץ..... (Deu 30:19)
..... The heavens and the earth.....	את השמים ואת הארץ..... (Deu 31:28)

Notice how the first verse and the last five are identical and the list is divided into six and six, reminiscent of the six-day Creation. The following is another example of ten repetitions (in the above 100) which add the word “*from*” in front of the word *heavens* exactly 10 times.

From out of the heavens 10 times in the Torah	
From out of the heavens.....	מִן־הַשָּׁמַיִם (Gen 8:2)
From out of the heavens.....	מִן־הַשָּׁמַיִם (Gen 19:24)
From out of the heavens.....	מִן־הַשָּׁמַיִם (Gen 21:17)
From out of the heavens.....	מִן־הַשָּׁמַיִם (Gen 22:11)
From out of the heavens.....	מִן־הַשָּׁמַיִם (Gen 22:15)
From out of the heavens.....	מִן־הַשָּׁמַיִם (Exo 16:4)
From out of the heavens.....	מִן־הַשָּׁמַיִם (Exo 20:22)
From out of the heavens.....	מִן־הַשָּׁמַיִם (Deu 4:36)
From out of the heavens.....	מִן־הַשָּׁמַיִם (Deu 26:15)
From out of the heavens.....	מִן־הַשָּׁמַיִם (Deu 28:24)

We think the reader can see that the Artist/Writer is clearly pleased to place permutations of 7's, 10's, and 12's as subsets within the above 100 repetitions. In the following example the Holy Spirit keys in on repeating the first verse of Genesis seven times in the entire Hebrew Bible (Tanakh). (A full quotation of these verses offers more details of Genesis 1: 1-2.) Notice that the order of the last four Hebrew words on the right is identical with Genesis 1:1; God, the Artist, is copying His own text.

God created/made the heavens and the earth 7 times in the Tanakh	
God created the heavens and the earth	(Gen 1:1)
the LORD made the heavens and the earth	(Exo 20:11)
the LORD made the heavens and the earth	(Exo 31:17)
Thou hast made the heavens and the earth	(2Ki 19:15)
Who has made the heavens and the earth	(2Ch 2:12)
Thou hast made the heavens and the earth	(Isa 37:16)
Thou hast made the heavens and the earth	(Jer 32:17)

בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ	(Gen 1:1)
עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ	(Exo 20:11)
עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ	(Exo 31:17)
אָתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ	(2Ki 19:15)
אֲשֶׁר עָשָׂה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ	(2Ch 2:11)
אָתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ	(Isa 37:16)
אָתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ	(Jer 32:17)

This arrangement is hardly accidental. There are only two choices. A computer reveals either 1) God chose to quote Himself exactly seven times or 2) that the Bible is a compilation of cleverly arranged words designed to imitate the Hebrew cultus of a non-existent deity.

Do We Have the Original Text for the Word *Heaven*?

We are talking about the Bible's reliability on preserving *heaven*. Debate over the accuracy of the Hebrew text extends back to Martin Luther and his Genesis Commentary written in the early 1540s. Unleashed by the invention of the Guttenberg printing press, Luther ignited Europe's renewed interest in the biblical text. His problems with the inaccuracies of the Hebrew vowel points in volume 8 of the American Edition on (pp. 141-42). A trained eye will observe some inconsistencies in the vowel points captured by the computer-generated searches above.

Moses wrote the words about *heaven* in the original Paleo-Hebrew without vowels in 1500 B.C. Circa 600 B.C. the Hebrews were taken into captivity by Babylon—then conquered by Persia—and consequently forced to speak and write Aramaic. By 400 B.C. Hebrew was a dead language like Latin is today, and the Hebrew Bible was poorly translated into the Greek Septuagint. Jesus Christ spoke to the people in Aramaic, and the New Testament was written in Greek.

It wasn't until 600 AD, 2100 years after Moses, that a Jewish sect called the Masoretes added vowel points to the Hebrew text so that people could pronounce 5th Century Tiberian Hebrew. The Masoretes completed their addition of vowel points to the Hebrew Bible in 1008 AD as best they could. Today, no one is actually certain how the original Hebrew was

pronounced. Divine inspiration and inerrancy apply only to the consonants, not to vowels or pronunciation. These are speed bumps, twists, turns, and road hazards—but not detours—on the journey to heaven’s gate.

Much of the 1611 King James Version relies on Luther’s German translation of the Old Testament into English. Luther, a doctor of Hebrew, saw errors in the vowel points added by the Masoretes and viewed their addition as a competing commentary on Genesis. For example, in the 8th volume of his Genesis Commentary, Luther writes as follows in reference to his problem with Masoretic vowel points in Genesis 47:31.

“Here the interpreters are at variance because of the difference in the [vowel] points, which in the Hebrew language led to many instances of ambiguity because the method of [vowel] points is uncertain in a high degree. And if we did not have the New Testament, there would be no use for the Hebrew language, and we could gather nothing certain from it....

Although I cannot contradict the method of pointing, it displeases me because of its ambiguity, which makes Scripture uncertain and pulls and tears it in pieces....It surely seems that at the time of Jerome [vowel] points were not yet in use, but the whole Bible was read without them.” [Luther could tell that the Vulgate did not rely on vowel points, which makes the Latin Torah a particularly important document.]

When Christ says, “*for salvation is from the Jews*” (John 4:22), He was also saying that the Hebrew Bible relied on the collective memory of the Hebrews for the correct meaning of words like *heaven*. Their punishment of wandering in the Sinai Desert for 40 years helped to unify their language and identity, their understanding of the God-given Law, and to maintain their language as the cradle of Christ until His birth. Heaven is the ultimate goal. The preservation and order in the current Hebrew text as shown above is a miracle in itself. To this day the Jews do not realize what they have accomplished and preserved, and that their very existence is a signpost for the world to the New Testament. It is little wonder that Satan seeks their extermination. He can’t get rid of the Bible until he gets rid of the Jews.

Science Verifies the Thread of Heaven’s Existence

It was not until 1947 and the discovery of the Dead Sea Scrolls—written mostly 150 to 100 years before Christ—that we have objective certainty that the thin thread of salvation to heaven has been preserved in print here on Earth. It was not possible—until computer science—to calculate the accuracy of the Masoretic text with words like *heaven*. Public access to technology revealing empirical evidence for the original text and its astonishing order was not available until the 1990’s. Luther would have been amazed. Along the way we have also become accustomed to Louis Pasteur’s discovery of germs (1860s), the discovery of DNA (1953), and quarks, gluons, neutrinos, leptons, muons, and bosons (2012) in nuclear physics.

Heaven in the Torah obviously extends through the entire Hebrew Bible and into the New Testament. Think of the Torah as the head attached to the body. Everything about *heaven* begins with Israel’s encounter with God at Mount Sinai. The simple phrase “*in heaven*” repeats exactly 40 times (4 x 10) in the Bible. When God builds a Bible with human words, we can be

certain that every word is counted like the proverbial hairs on your head, some of the words in the precise Hebraic Meter of 7's, 10's, or 12's.

In Heaven 40 times in the Bible

בְּשָׁמַיִם (Gen 11:4)	בְּשָׁמַיִם (1Sa 2:10)	בְּשָׁמַיִם (Psa 18:14)	בְּשָׁמַיִם (Pro 30:19)
בְּשָׁמַיִם (Exo 20:4)	בְּשָׁמַיִם (1Ki 8:23)	בְּשָׁמַיִם (Psa 73:9)	בְּשָׁמַיִם (Ecc 5:1)
בְּשָׁמַיִם (Deu 1:28)	בְּשָׁמַיִם (2Ki 7:2)	בְּשָׁמַיִם (Psa 73:25)	בְּשָׁמַיִם (Isa 34:5)
בְּשָׁמַיִם (Deu 3:24)	בְּשָׁמַיִם (2Ki 7:19)	בְּשָׁמַיִם (Psa 78:26)	בְּשָׁמַיִם (Jer 8:7)
בְּשָׁמַיִם (Deu 4:17)	בְּשָׁמַיִם (1Ch 29:11)	בְּשָׁמַיִם (Psa 103:19)	בְּשָׁמַיִם (Jer 10:13)
בְּשָׁמַיִם (Deu 4:39)	בְּשָׁמַיִם (2Ch 6:14)	בְּשָׁמַיִם (Psa 113:6)	בְּשָׁמַיִם (Jer 51:16)
בְּשָׁמַיִם (Deu 5:8)	בְּשָׁמַיִם (2Ch 20:6)	בְּשָׁמַיִם (Psa 115:3)	בְּשָׁמַיִם (Lam 3:41)
בְּשָׁמַיִם (Deu 9:1)	בְּשָׁמַיִם (Job 16:19)	בְּשָׁמַיִם (Psa 119:89)	בְּשָׁמַיִם (Eze 32:8)
בְּשָׁמַיִם (Deu 30:12)	בְּשָׁמַיִם (Psa 2:4)	בְּשָׁמַיִם (Psa 123:1)	בְּשָׁמַיִם (Joe 3:3)
בְּשָׁמַיִם (Jos 2:11)	בְּשָׁמַיִם (Psa 11:4)	בְּשָׁמַיִם (Psa 135:6)	בְּשָׁמַיִם (Amo 9:6)

This list was not complete until the prophet Amos added the last entry. Just to make sure we know who assembled this list, the Author signs it in His Divine style with exactly seven of the above. Notice the chiasm between in Deu 4:39 and Ecc 5:1, a classic God signature. Prior to the invention of computers, who could find such a thing? Thus far 52 seminaries have refused to acknowledge this data.

God in Heaven 7 times in the Bible	
the God in heaven.....	הָאֱלֹהִים בְּשָׁמַיִם (Deu 4:39)
God in heaven.....	אֱלֹהִים בְּשָׁמַיִם (Jos 2:11)
God in heaven.....	אֱלֹהִים בְּשָׁמַיִם (1Ki 8:23)
God in heaven.....	אֱלֹהִים בְּשָׁמַיִם (2Ch 6:14)
God in heaven.....	אֱלֹהִים בְּשָׁמַיִם (2Ch 20:6)
and our God in heaven.....	וְאֱלֹהֵינוּ בְּשָׁמַיִם (Psa 115:3)
the God in heaven.....	הָאֱלֹהִים בְּשָׁמַיִם (Ecc 5:1)

Heaven's journey is a narrow path we will never find without the guidebook, a Book that is mocked but strangely contains a precision that only a computer can reveal. Notice here how David joins Moses to create the following set of seven.

Toward/above the heavens 7 times in the Bible	
Toward/above the heavens.....	עַל־הַשָּׁמַיִם (Exo 9:22)
Toward/above the heavens.....	עַל־הַשָּׁמַיִם (Exo 9:23)
Toward/above the heavens.....	עַל־הַשָּׁמַיִם (Exo 10:21)
Toward/above the heavens.....	עַל־הַשָּׁמַיִם (Exo 10:22)
Toward/above the heavens.....	עַל־הַשָּׁמַיִם (Psa 8:2)
Toward/above the heavens.....	עַל־הַשָּׁמַיִם (Psa 57:6)
Toward/above the heavens.....	עַל הַשָּׁמַיִם (Psa 113:4)

Reliability of Word for Heaven

The question of Hebrew-text integrity is ultimately a question of whether the Scriptures can be trusted. Do we know the Hebrew word for *heaven*? If Moses—who is quoted 38 times in the Gospels and 80 times in the entire New Testament—is wrong, so is Jesus Christ. A hundred years after Luther, the great Lutheran theologian John Gerhard joined the controversy claiming

that Luther was wrong and that the vowel points were not added to the text but are original from the finger of God at Mount Sinai.

Gerhard was responding to the Roman Catholic conspiracy to include the Apocrypha in the Bible (defended by theologian Robert Bellarmine). The Apocrypha does not contain Hebraic Meter for *heaven*, as is found in the Torah. Very close to Luther's position, Bellarmine correctly taught that the vowel points were not authentic. However, Gerhard was convinced that if we do not have the original pronunciation of Hebrew, such as the word for *heaven*, neither do we have the original words or meaning. He did not realize that Divine inspiration and inerrancy are based only on the Hebrew consonants nor that the Vatican possesses the largest collection of Semitic scrolls in the world. Until 1947 Europeans were not even aware that Moses wrote in Paleo Hebrew, not in Aramaic Square Letters (as we know them today without vowel points).

Gerhard was so effective in defending his erroneous conclusions, that he convinced 17th and 18th Century theologians that the vowel points were inspired. A bad road map is worse than no road map. His eight reasons—as to why the Bible can't be trusted if God did not write the vowel points—inadvertently became a source for 19th Century Higher Criticism of the Hebrew Text.

Summary of Gerhard's Eight Reasons Why Vowel Points Must Inspired

First, for several hundred years, [more like 2,100 years] the essence of Holy Scripture had not been complete because it lacked some essential part [namely vowel points].

Second, Scripture borrows from people a greater certainty and clarity than it has of itself and of its own nature.

Third, Scripture, as regards the individual words, was not given by God through the prophets because the words can by no means stand without the vowel points, thus not all Scripture is God-breathed.

Fourth, the true and genuine reading of Scripture depends on the invention of the rabbinic scholars, that is, on the shaky judgment of people, and our faith rests on human tradition.

Fifth, Scripture has been exposed to the twisting of any person, for if the points were a human invention, it would allow one to dream up a different meaning when they are removed.

Sixth, one can draw no definite conclusion from Scripture because the meaning is changed with the substitution of one or another pointing.

Seventh, one must accuse the elders of the Jews either of ignorance or jealousy—of the latter if they knew about the points and did not communicate them, of the former if they did not know them yet God did communicate to them the entire Law.

Eighth, no one is obliged to believe in Scripture. You see, either the notations of the vowels, discovered in the later centuries, everywhere fit the natural sound of the words or they do not fit. If they fit, the vowels existed at the same time as the written letters. If they do not agree, we are not bound by the sounds they denote. Rather, we will easily suspect that there was a different sound for the word and a different meaning for the text. Because all these consequences are absurd and incohesive, then the antecedent from which such things follow must not be set down as accurate. (*Theological Commonplaces: Theology and Scripture*, by John Gerhard, CPH, St. Louis, 2006, pp. 315-16)

Here, one of the most important minds in Christian Church history presents a brilliant miss. (Karl Randolph states that Divine inspiration is based on the written words independent of pronunciation. He asks, “What if God had used Chinese characters which are not phonetic?”) Gerhard teaches us how to be critical thinkers about the reliability of the text without realizing that future discoveries and technology will address the very questions he is raising about the ultimate destination of *heaven*. (Christ warned that it would not be an easy journey.)

Results produced by computer searches of the Torah reveal mysteries about heaven we did even know existed in the text. The following are 21 (3 x 7) repetitions of the simple phrase, “*from under*” seven of them adding the word *heaven*, all found in the 100 repetitions above.

<i>From under 21 times in the Torah</i>	
<i>From under the heavens 7 times in the Torah</i>	
from under.....	מתחת (Gen 1:7)
from under the heavens.....	מתחת השמים (Gen 1:9)
from under the heavens.....	מתחת השמים (Gen 6:17)
from under.....	מתחת (Gen 35:8)
from under.....	מתחת (Exo 6:6)
from under.....	מתחת (Exo 6:7)
from under the heavens.....	מתחת השמים (Exo 17:14)
from under.....	מתחת (Exo 18:10)
from under.....	מתחת (Exo 20:4)
from under.....	מתחת (Exo 20:4)
from under.....	מתחת (Exo 30:4)
from under.....	מתחת (Exo 37:27)
from under.....	מתחת (Num 33:27)
from under.....	מתחת (Deu 4:18)
from under.....	מתחת (Deu 4:39)
from under.....	מתחת (Deu 5:8)
from under.....	מתחת (Deu 5:8)
from under the heavens.....	מתחת השמים (Deu 7:24)
from under the heavens.....	מתחת השמים (Deu 9:14)
from under the heavens.....	מתחת השמים (Deu 25:19)
from under the heavens.....	מתחת השמים (Deu 29:19)

<i>From under the heavens 7 times in the Torah</i>	
from under the heavens.....	מתחת השמים (Gen 1:9)
from under the heavens.....	מתחת השמים (Gen 6:17)
from under the heavens.....	מתחת השמים (Exo 17:14)
from under the heavens.....	מתחת השמים (Deu 7:24)
from under the heavens.....	מתחת השמים (Deu 9:14)
from under the heavens.....	מתחת השמים (Deu 25:19)
from under the heavens.....	מתחת השמים (Deu 29:19)

In the Torah *stars* and *heaven* appear together seven times and *the fowl of heaven* repeat ten times. As seen in these lists, it’s not hard to conclude that seven is often a subset of ten in the Divine Style, which we call Hebraic Meter. All this raises yet another question, “Why did we have to wait 3500 years to find all of this structure in the text?” The most likely answer is that

the text says “*the Word of God*” so often, why should we look for any other clues that would indicate that God is the Author? The gate to heaven is right under our noses.

The Stars (plural) 10 times in the Torah	
The Stars + Heaven 7 times in the Torah	
Now look toward the heavens and count the stars	(Gen 15:5)
I will greatly multiply your descendants as the stars of heaven ,	(Gen 22:17)
And I will multiply your descendants as the stars of heaven ,	(Gen 26:4)
'I will multiply your descendants as the stars of heaven ,	(Exo 32:13)
and behold, you are this day as the stars of heaven for multitude	(Deu 1:10)
and now the LORD your God has made you as the stars of heaven for multitude	(Deu 10:22)
whereas you were as the stars of heaven for multitude	(Deu 28:62)
He made the stars also	(Gen 1:16)
and count the stars , if you are able to count them	(Gen 15:5)
and eleven stars were bowing down to me	(Gen 37:9)

(Check point: Joseph counts 11 stars in heaven in Gen 37:9, and star repeats 11 times in the Torah, the 11th and only singular *star* is Numbers 24:17, the prophecy of Christ.)

הַבְּטָנָא הַשְּׁמַיִמָה וּסְפֵר הַכּוֹכָבִים	
אם-תִּזְכֹּר לְסֵפֶר אֲתָם וַיֹּאמֶר לֹא כֹה יִהְיֶה וְרַעַף	(Gen 15:5)
וְהִרְבֵּה אֲרֻבָּה אֶת-וְרַעַף כּוֹכְבֵי הַשָּׁמַיִם	(Gen 22:17)
וְהִרְבִּיתִי אֶת-וְרַעַף כּוֹכְבֵי הַשָּׁמַיִם	(Gen 26:4)
אֲרֻבָּה אֶת-וְרַעַכֶּם כּוֹכְבֵי הַשָּׁמַיִם	(Exo 32:13)
וְהִנֵּכֶם הַיּוֹם כּוֹכְבֵי הַשָּׁמַיִם לְרֹב ...	(Deu 1:10)
וְעַתָּה שְׂמַד יִהְיֶה אֲלֵיכֶם כּוֹכְבֵי הַשָּׁמַיִם לְרֹב ...	(Deu 10:22)
תַּחַת אֲשֶׁר הָיִיתֶם כּוֹכְבֵי הַשָּׁמַיִם לְרֹב ...	(Deu 28:62)
וְאֵת הַכּוֹכָבִים	(Gen. 1:16)
)	
וּסְפֵר הַכּוֹכָבִים אִם-תִּזְכֹּר	(Gen. 15:5)
וְאֶחָד עֶשֶׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי	(Gen. 37:9)

The fowl of the heavens 12 times in the Torah	
The fowl of the heavens (adjacent) 10 times in the Torah*	
and fowl fly...of the heavensהַשָּׁמַיִם ... וְעוֹף יַעֲרֹף	(Gen 1:20)*
and over the fowl of the heavensוּבְעוֹף הַשָּׁמַיִם	(Gen 1:26)
And over the fowl of the heavensוּבְעוֹף הַשָּׁמַיִם	(Gen 1:28)
The fowl of the heavensעוֹף הַשָּׁמַיִם	(Gen 1:30)
The fowl of the heavensעוֹף הַשָּׁמַיִם	(Gen 2:19)
And to the fowl of the heavensוּלְעוֹף הַשָּׁמַיִם	(Gen 2:20)
The fowl of the heavensעוֹף הַשָּׁמַיִם	(Gen 6:7)
From the fowl of the heavensמֵעוֹף הַשָּׁמַיִם	(Gen 7:3)
The fowl of the heavensעוֹף הַשָּׁמַיִם	(Gen 7:23)
The fowl of the heavensעוֹף הַשָּׁמַיִם	(Gen 9:2)
winged fowl that flies in the heavensצְפוּר כַּנְּף אֲשֶׁר תַּעֲוֹף בַּשָּׁמַיִם	(Deu 4:17)
To every fowl of the heavensלְכָל-עוֹף הַשָּׁמַיִם	(Deut. 28:26)

*and let the **fowl fly** above the earth in the open expanse of **the heavens** (Gen 1:20)

..וְעוֹף יַעֲרֹף עַל-הָאָרֶץ עַל-פְּנֵי רִקְיעַ הַשָּׁמַיִם (Gen 1:20)

Splitting Words in Two

The 17th and 18th Century Lutheran Orthodox Fathers, as if anticipating the 20th Century quest to split the atom, were on a quest to split Divine words in two. They attempted to answer, “How can the words in the Bible be both human and Divine at the same time?” Both Lutherans and

Reformed began dissecting words based on Aristotle's categories of Divine Causality (384-322 BC). These categories were first applied to Scripture by Roman Catholic theologian Thomas Aquinas (1225-74). Lutherans and Reformed began debating Roman Catholics with Aquinas's terminology. They focused on the first two of Aristotle's four causes called the *Material Principle* (human side of Scripture) and the *Formal Principle* (Divine side of Scripture). Listed below are the four causes originated by Aristotle which Thomas Aquinas applied to Scripture.

Stanford Encyclopedia: Aristotle on Causality

<https://plato.stanford.edu/entries/aristotle-causality/#FourCaus>

- 1) The *material cause*.....What is it made out of?
- 2) The *formal cause*.....What is it?
- 3) The *efficient cause*.....Where does change (or motion) come from?
- 4) The *final cause*.....What is its good?

In terms of the word *heaven*, the answer to the final cause is, "To be there." Orthodox Lutheran Fathers, so intrigued with their new linguistic analytical tool, they started asking questions about the Bible—questions which had not been asked before—such as "*What is it that gets you to heaven, the words (human side of Scripture) or the meaning of the words (Divine side of Scripture)?*" The problem is that it's a false dichotomy, like asking, "Where is the source of human life, the body or the soul?" As to attaining *heaven*, the obvious answer is the meaning of the words, or they could not be translated. Yet, without the original Divine words, it is not possible for translators to translate the original Divine meaning. The Orthodox Lutheran Fathers didn't see that their methodology paralleled Solomon splitting the baby in two. In his classic book "*The Inspiration of Scripture*" (CPH, 1957, 1981), Robert Preus records the 17th and 18th Century word-splitting dialogue as follows. The way to heaven must begin with Aristotle's so-called *Material Principle* (the human side of Scripture) with specific letters and words.

- 1) "The *materia ex qua* of Scripture is the letters, syllables, words and phrases which go together to constitute Scripture." (page 14)
- 2) "...material principle, the letters and words..." (page 16)
- 3) "...something external [material principle], namely, the words, symbols and letters..." (page 46)
- 4) "...but also in respect to its material principle, in respect to the titles, letters, words, idiom, and speech which were set down by God;..." (page 105)
- 5) "its *materia*, the letters, words etc. (human side)" (page 203)

The Orthodox Lutheran Fathers thought they could adapt Greek philosophy to their advantage when they were, in fact, becoming controlled by it. Luther himself, in the 16th Century, rejected the entire idea of applying Greek philosophy to the Bible because it divides the word of God like dividing Jesus Christ into two people—one human and one Divine. Simply put, there is only one word of God and one way to heaven. This is why Luther alone identified the Bible as an objective, physical, visible Divine relic/artifact (Book of Concord, Large Catechism, Third Commandment, Paragraph 91.) Ironically, no Lutheran seminaries agree with him.

Today American seminaries, deluded by Aristotle, reject computer technology and have no categories, explanations, or definitions to deal with the data produced by computer analysis of the text including *heaven* in this article. They can't explain the astonishing display of precision and attention to minutia in Scripture on the word *heaven*. For example, beginning in the Torah,

the addition of a simple Hebrew “and” (called a “waw” ו) in front of the word for *heaven*, is recorded in the Bible exactly 10 times. Also notice the double *heaven* ten times after it. We are talking here about a body of literature which has more than 300,000 Hebrew words. Without question this is an Artist’s choice and not a philosophical concept. Neither is there a philosophy for DNA, germs, or nuclear physics.

And the heavens 10 times in the Bible	
and the heavens.....	וְשָׁמַיִם (Gen 2:4)
and the heavens.....	וְשָׁמַיִם (Deu 10:14)
and the heavens.....	וְשָׁמַיִם (1Ki 8:27)
and the heavens.....	וְשָׁמַיִם (2Ch 2:5)
and the heavens.....	וְשָׁמַיִם (2Ch 6:18)
and the heavens.....	וְהַשָּׁמַיִם (1Ki 18:45)
and the heavens.....	וְשָׁמַיִם (Job 15:15)
and the heavens.....	וְשָׁמַיִם (Psa 148:13)
and the heavens.....	וְשָׁמַיִם (Isa 40:12)
and the heavens.....	וְהַשָּׁמַיִם (Zec 8:12)

Heavens 10 times (double format) in the Bible	
the heavens and the heaven of heavens	וְהַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם (Deu 10:14)
the heavens and the heaven of heavens	וְהַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם (1Ki 8:27)
the heavens and the heaven of heavens	וְהַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם (2Ch 2:5)
the heavens and the heaven of heavens	וְשָׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם (2Ch 6:18)
the heavens the heaven of heavens	וְהַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם (Neh 9:6)

Heavens 10 times (double format) in the Bible	
the heavens and the heaven of heavens	וְהַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם (Deu 10:14)
the heavens and the heaven of heavens	וְהַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם (1Ki 8:27)
the heavens and the heaven of heavens	וְהַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם (2Ch 2:5)
the heavens and the heaven of heavens	וְשָׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם (2Ch 6:18)
the heavens the heaven of heavens	וְהַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם (Neh 9:6)

The theologians, misled by philosophers, do not understand that if God builds a house with human bricks, it is 100% God’s house. You don’t see two signatures at the bottom of a painting. He also made all the material for the bricks. There is no human or Divine side to the house. When God made Adam there was no Divine or human side: He made the dust, He made the body out of the dust, and He breathed a soul into the body, yet all the animals, also made out of dust and are alive without souls. When a man and woman make a baby, it’s God’s creation, not a human creation. When God makes a book with human words in the manner in which the human writers use the words (not the MLA style sheet), the entire book is 100% the Word of God. Should we think He can’t change language for each writer, a language which God Himself does not need or use? Additionally, the old pietism taught that God can’t be in filthy places and God can’t use bad grammar. Yet, one man’s bad grammar is another man’s dialect.

The theologians have no explanation for the following example (other than to deny it exists). The list is every occurrence of “*all the hosts of heaven*” in the entire Bible 14 times (2 x 7). Moses sets the tune. The first series of seven begins with “*to*” and the second series of seven does not. It illustrates the conflict ancient Jews had about worshipping God or His Creation.

All the hosts of heaven 14 times in the Bible	
To all the host of heaven 10 times in the Bible	
All the hosts of heaven (with prefix) 12 times in the Bible	
To all the hosts of heaven (no prefix) 7 times in the Bible	
to all the hosts of heaven.....	לְכָל־צְבָא הַשָּׁמַיִם (Deu 17:3)
to all the hosts of heaven.....	לְכָל־צְבָא הַשָּׁמַיִם (2Ki 17:16)
to all the hosts of heaven.....	לְכָל־צְבָא הַשָּׁמַיִם (2Ki 21:3)
to all the hosts of heaven.....	לְכָל־צְבָא הַשָּׁמַיִם (2Ki 21:5)
to all the hosts of heaven.....	לְכָל־צְבָא הַשָּׁמַיִם (2Ch 33:3)
to all the hosts of heaven.....	לְכָל־צְבָא הַשָּׁמַיִם (2Ch 33:5)
to all the hosts of heaven.....	לְכָל־צְבָא הַשָּׁמַיִם (Jer 19:13)
all the hosts of heaven.....	כָּל צְבָא הַשָּׁמַיִם (Deu 4:19)
and all the hosts of heaven.....	וְכָל־צְבָא הַשָּׁמַיִם (1Ki 22:19)
and to all the hosts of heaven.....	וְלִכְל צְבָא הַשָּׁמַיִם (2Ki 23:4)
and to all the hosts of heaven.....	וְלִכְל צְבָא הַשָּׁמַיִם (2Ki 23:5)
and all the hosts of heaven.....	וְכָל־צְבָא הַשָּׁמַיִם (2Ch 18:18)
all the hosts of heaven.....	כָּל־צְבָא הַשָּׁמַיִם (Isa 34:4)
and to all the hosts of heaven.....	וְלִכְל צְבָא הַשָּׁמַיִם (Jer 8:2)

What is God saying here? It is rather simple. “*I wrote this book, these are My words, and don’t you forget it.*” Advice to the reader seeking heaven: don’t let yourself get sidetracked by all the smoke and mirrors. As long as you have His book, you have the road map you need, and you only have your allotted time to get there. Eternal life moves pretty fast, in a heartbeat, and you could miss it.

The Great Flipflop in Reading the Map to Heaven

Theological definitions for the respective *Material* and *Formal* principles of Scripture were intentionally reversed in 1826; that's when August Twesten, a student, collaborator, and successor of Friedrich Schleiermacher, published a two-volume set *Vorlesungen über die Dogmatik der evangelisch-lutherischen Kirche* (Hamburg: Perthes, 1826). Twesten did a flipflop, reversing the definition of the *Material Principle* from *the words, letters, and symbols* of Scripture to the *meaning* of Scripture, and reversing the definition of the *Formal Principle* from the *meaning* of Scripture to the *source* of Scripture. He also defined *source* without material substance, no longer requiring precise *words* and *letters* demanded by the Orthodox Lutheran Fathers. Unfortunately, this new terminology was adopted by Philip Schaff in 1844 and codified for the world by Albrecht Ritschl in *Die christliche Lehre von der Rechtfertigung und Versöhnung* (Bonn: A. Marcus, 1870). Even Herman Sasse bought into the confusion—and to this day so have ALL American seminaries.

The result is that American seminaries now follow some of the worst scholarship imaginable and are no longer able to define or understand Scripture as understood by Luther. Fortunately for lay people, it is so confusing most clergy don’t even discuss what their denominations actually mean by *inspiration* and *inerrancy*. Just look up the definition of the *Theology of the Formal and Material Principles* on Wikipedia or the *Lutheran Cyclopedia* 1975 and discover that the Lutherans own these definitions and have deluded the world on *inspiration* and *inerrancy*.

It has come to the point, as stated earlier in this article, that the President of the LCMS, speaking for the supposed tradition of biblical theology, defines the inerrancy of Scripture as

invisible. Wouldn't Luther love to hear that? In other words, the Bible is only a road map to heaven if you believe it is a road map for you. Everyone must find his own path to heaven by faith. Try that approach next time you use your GPS. Faith doesn't prove the Bible any more than faith proves the US Constitution. The old saying holds true, "*Whom the gods would destroy they first drive mad*" or as Zechariah put it, "*In that day, 'declares the LORD,' I will strike every horse with bewilderment, and his rider with madness*" (Zec 12:4 NASB).

Pay no attention to those who tell you that we don't have the original inerrant words of Scripture which lead to heaven and/or that the words are only available to those who have "*faith*." Bayesian statistics and Alan Turing demonstrate that a faithless computer can show the way to heaven by proving that we have the original words of the Torah.

Scripture has been quoted more than 300 times in this article. We close with words from rock poet Alan Parsons:

*"I am the eye in the sky
Looking at you
I can read your mind
I am the maker of rules
Dealing with fools
I can cheat you blind"*

One need only read about Pharaoh, Balaam, Saul, Ahab, Belshazzar, or Judas to learn the destiny of fools. How many hundreds of thousands stood on top of One World with the brochure in their hands, "The closest to heaven some of us will ever get." There is heaven for those who follow the text. Each of us is on our own journey. St. Paul says, "Press on."

(Future thoughts: Instead of turmoil over splitting words in two, why not address mysteries of the Bible's dichotomy: "these have been *written* that you may *believe*" (John 20:31 NASB) versus "*faith* comes by *hearing* (Roman 10:17). Romans was written before John. Original written words and hearing original words are the only reason for worship.)