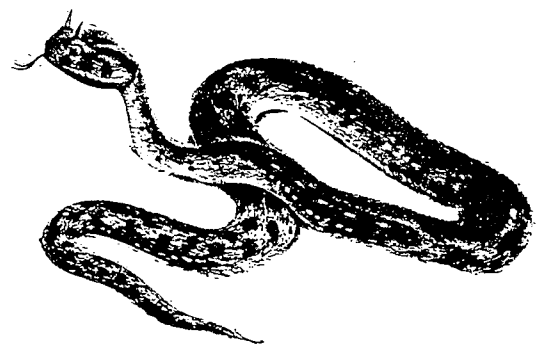
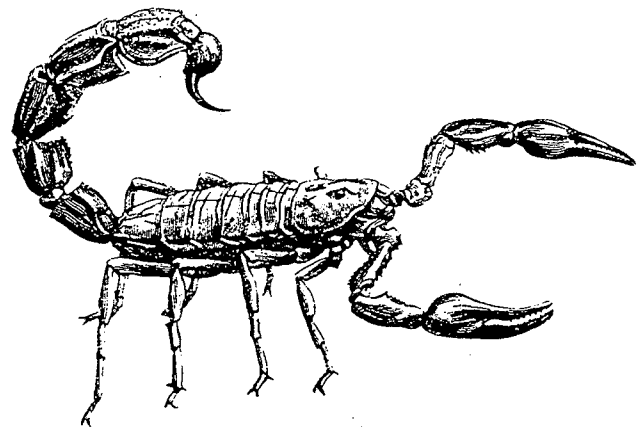
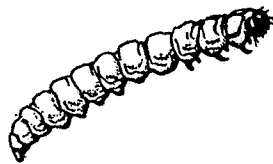
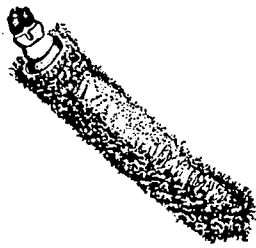
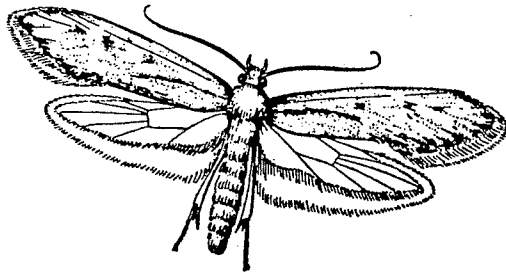


DISCOURSE 5

INVADERS

OF THE

“CHURCH”



DISCOURSE: A formal and lengthy discussion of a subject, either written or spoken.

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INVADERS OF THE "CHURCH"

June 1990

I believe that the Hebrew Old Testament and the Greek New Testament, as given by God, are the exact word of God. When the two largest Protestant denominations, The Southern Baptists and the United Methodists, teach otherwise by their own commentaries, I must conclude that the "church" has been invaded. That invasion began in the Garden of Eden. (Apologetics 30)

From Adam and Eve the world population grew and grew and grew, both in numbers and wickedness. (Read Genesis 1-6). God sent a universal flood and only 8 persons survived, including Noah.

Again the world population grew and grew and grew into a total rebellion against God. (Read Genesis 6-11). God confounded their language at Babel and scattered "them abroad upon the face of all the earth." The survival rate of ones who believed God was very, very low - first Noah, now Abram. (Gen. 12:1)

Because of God's love for Abram, now Abraham, God blessed Isaac and then Jacob, and God called Jacob by a new name, "Israel." Jacob was the first Israelite by divine declaration. (Gen. 32:28.) But all Israelites ended up in slavery to the Egyptians. (Gen. 50) God is not concerned with numbers.

"Behold, he that keepeth Israel will neither slumber nor sleep. Jehovah is thy keeper." (Ps. 121:4, 5a)

God selected another leader for his people Israel - Moses. At the time that God took Israel out of Egypt, God killed all the first-born in the land of Egypt. (Ex. 11.)

At the time that God delivered Israel through the Red Sea, God poured out a manifestation of the Holy Spirit greater than any time before or since. (Ex. 15.) (Apologetics 7) God gave to Israel, through Moses - the Law - at Sinai, about 25% of the O.T. God gave Israel the land of Israel. (Joshua)

Israel's response to God was idolatry, the worship of Moloch (1 Kings 11:7) and of Baal. (Judges 2:11-13). (Theological Dictionary of the Old Testament, Vol. 2, p. 186: Baal - "...he was also repeatedly identified with Zeus...")

2 God sent Israel into bondage in Babylon. (2 Kings 24.) After 70 years in captivity, God returned Israel to their land. (Ezra, Nehemiah.) After God had sent many prophets to the Israelis, he then dispatched his son.

Now the Greek word ἐκκλησία (ekkleesia) means "called out" and is usually translated by "assembly." The KJ uses "assembly" 3x and substitutes "church" 112x incorrectly. Since "church" has been so long established I will continue to use "church" without explanation.
(Discourse I)

Matt. 18:17 KJ

15 ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell ~~it~~ unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

It was to this O.T. "church" to which Jesus came.

John 1 CT

10 He was in the world, and the world came-to-be through him, and the world (did) not come-to-know him.

11 He came into (his)-own things, and (his)-own (beings) (did) not take him along-(to-themselves);

12 But as-many-as took him, he-gave to-them authority to-come-to-be children of-God, to-the (ones) trusting with-reference-to his name;

13 Who were not begotten out-of bloods neither out-of will of-flesh nor out-of will of-man BUT out-of God.

14 And the Word came-to-be flesh, and he-tabernacled among us, and we-beheld his glory, glory as of-(an) only-begotten from (the) Father full of-favor and truth.

Today, we are seeing the "church" greatly involved with the political world and the "clergy" acting as though they were all in harmony, as though they were "fellow-believers." Jesus in his first recorded message in Matthew preached just the opposite, for he knew their hearts.

Matt. 5 CT

17 Might-YOU not suppose that I-came to-over-throw the law or the prophets: I-came not to-over-throw, BUT to-fulfill.

18 For amen I-am-saying to-YOU, till the heaven and the earth might-go-past, one iota or one little-horn by-no-means might-go-past from the law, till all-(things) might-come-to-pass.

in Hebrew or one little-horn  would be missing.

Acts 7:38 KJ

37 ¶ This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:

← ↻ These passages have no connection with the N.T. "church"-which did not exist.

→ "The Word" (John 1:1) was in the world that he had created, but not as Jesus, but as Jehovah.

(Gen. 19:24 ASV) Very few "took" him.

← He then "came-to-be flesh" as Jesus. (Savior.)

A large part of Jesus' teaching was against the "church."

→ First, Jesus cleared up how he stood in regards to the law (the first 5 books) and to the prophets. Not one iota "ι" in Greek, "yod" would be missing.


According to Bullinger, the Massorites numbered 66,420 "yods". As soon as you count these yourself, you can verify how accurate our Hebrew Bible is.

3

Matt. 5 CT

19 Whosoever therefore might-break one of these commandments, namely-the least, and he-might-teach the MEN thus, he-will-be-called least in the kingdom-of-the heavens; but whosoever might-do and he-might-teach (them), this-(one) will-be-called great in the kingdom-of-the heavens.

20 For I-am-saying to-YOU, that unless YOUR justice might-exceed much-more (that) of-the scribes and Pharisees, by-no-means might-YOU-go-in into the kingdom-of-the heavens.

A few minutes later Jesus  calls some in this "church" "hypocrites".

Matt. 6 CT

5 And at-the-time-that you-might-be-praying, you-will not be as-altogether the hypocrites, because they-are-loving to-be-praying having-stood-and-still-standing in the synagogues and in the corners-of-the squares, in-which-case they-might-appear-to-the MEN. Amen I-am-saying to-YOU, that they-are-having-back their reward.

6 But you, at-the-time-that you-might-be-praying, you-go-in into your storechamber, and having-shut your door, you-pray to-your Father, namely-the (one) in the hidden; and your Father, namely-the (one) looking in the hidden-(thing) will-give-back to-you in the manifest-(thing).

7 But (ones)-praying, might-YOU not babble as-altogether the gentilish-(ones): for they-are-thinking that they-will-be-listened-to in their much-speaking.

Let me give you an illustration of how you can determine if a statement is figurative. In Rev. 9 there is a description of "locusts" which are figurative.

We are not studying this passage, but note a clue to figurative language. It is said that these locusts have a king over them.


Rev. 9 CT

11 And they-are-having over them (a) king the angel-of-the abyss, name to-him in-Hebrew Abaddon, and in the Greek he-is-having (a) name Apollyon.

Prov. 30:27 ASV


The locusts have no king,
Yet go they forth all of them
by ^m bands;


We come next to a statement that Jesus makes about a "moth." Is Jesus referring to a real "moth" or are these uses figurative of something else? There are two statements similar, but not exactly alike. One is in Matt. 6 the other in Luke 12. Note the differences; they are important.


 Jesus did not place the scribes and Pharisees in a very enviable position. These were part of what we would call the "clergy."

Matt. 6 CT

2. Therefore at-the-time-that you-might-be-doing alms, might-you not sound-a-trumpet in-front-of-you, as-altogether the hypocrites are-doing in the synagogues and in the streets, in-which-case they-might-be-glorified by the MEN. Amen, I-am-saying to-YOU they-are-having-back their reward.

 Continuing his message, Jesus deals with prayer. Again, Jesus refers to "church" members as "hypocrites." Jesus warns against prayer that follows the "babble" of Gentiles - perhaps, a reference to prayer beads and the like. Sometimes, what Jesus said was hidden in figurative language.

 Now compare this statement with Prov. 30:27.

 Since locusts, real locusts, have no king, the "locusts" in Rev. 9 are figurative of something else.

Matt. 6 CT

19 YOU-be not storing-up for-YOU stores on the earth, where-in-which*moth and eating is-vanishing,* and where-in-which thieves are-digging-through and they-are-stealing;

20 But YOU-be-storing-up for-YOU, stores in heaven, where-in-which neither*moth nor eating is-vanishing, and where-in-which thieves are not digging-through nor are-they-stealing.

21 For where-in-which is YOUR store, there YOUR heart will-be also.

Luke 12 CT

33 YOU-offer-for-sale YOUR goods, and YOU-give alms; YOU-make for-yourselves purses not being-made-old, (a) storehouse unfailing in the heavens, where-in-which (a) thief is not drawing-near, nor is (a)*moth corrupting-through.*

34 For where-in-which is YOUR storehouse, there also YOUR heart will-be.



These passages are from the Consistent Translation where one Greek word uses one English word as the nearest equivalent to the Greek. First, compare these to the King James English.

Matt. 6 KJ

19 ¶ Lay not up for yourselves treasures upon earth, where*moth and rust doth corrupt,* and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither*moth nor rust doth corrupt,* and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

Luke 12 KJ

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither*moth corrupteth.*

34 For where your treasure is, there will your heart be also.

Let us consider the word

"moth" (*). There is no disagreement on this word. Then, consider "eating" (●) in the CT where KJ substitutes "rust". The Greek word is βρωσις (brōsis) - "eating"; no Dictionary supports the meaning "rust". At the same time, note the word "vanishing" (★) where KJ substitutes "corrupt". This is the Greek word ἀφανίζω (aphanidzō). The KJ translates this word as follows: 1x "disfigure", 1x "perish", 1x "vanisheth away", 2x "corrupt". But KJ translates five Greek verbs by "corrupt".

In Luke 12 note, "corrupting-through" (★), KJ has "corrupteth". But "moths" don't corrupt. This is the key that lets us know that Jesus is not talking about a real moth but a figure representing some one. Why, then, did KJ translators alter these verses?

Only Jehovah the creator of "moths" could have known about "moths". Here, again, we have proof that Jesus is Jehovah as you will soon see.

There is another part to these verses, the "thieves". We know that "thieves" do not "draw near" to things in heaven. (Luke 12) Why in Matthew's record did Jesus use the verb διορύσσω (diorussō), "to-dig-through"? (See Thayer's Lexicon, Arndt + Gingrich Lexicon, Divry's Dictionary, Liddell + Scott Lexicon all of which confirm "to-dig-through".)

5
"Thieves" is a word that we can understand in a figurative meaning more easily than a "moth". This is especially true because Jesus gave a "proverb" explaining the figurative meaning of "thieves." Included in this same "proverb" is Jesus' explanation of the figurative meaning of "sheep". Compare the CT with the KJ.

John 10 CT

1 Amen amen I-am-saying to-YOU, the (one) not going-in through the door into the court of-the sheep, BUT ascending from-another-place, that (one) is (a) thief and robber;

2 But the (one) going-in through the door is shepherd-of-the sheep.

3 To-this (one) the doorkeeper is-opening, and the sheep (are)-hearing his voice, and (his) own sheep he-is-calling according-to name, and he-is-leading them out.

4 And at-the-time-that he-might-cast-out (his) own sheep he-is-proceeding in-front of-them; and the sheep (are)-following him, because they-are-knowing-absolutely his voice.

5 But by-no-means might-they-follow (one)-belonging-to-another, BUT they-will-flee from him, because they-are not knowing-absolutely the voice of-the (ones)-belonging-to-another.

6 The Jesus said this proverb to-them, but those came not to-know what-(things) it-was which he-was-speaking to-them.

7 The Jesus therefore said again to-them, Amen amen I-am-saying to-YOU, that I myself-am the door of-the sheep.

8 All as-many-as came before me are thieves and robbers; BUT the sheep heard not of-them.

9 I myself-am the door: if anyone might-come-in through me he-will-be-saved, and he-will-go-in and he-will-go-out, and he-will-find pasture.

10 The thief is not coming unless in-order-that he-might-steal and he-might-sacrifice and he-might-destroy: I myself-came in-order-that they-might-be-having life, and they-might-be-having advantage.

11 I myself-am the shepherd namely-the fine (one). The shepherd namely-the fine (one) is-putting his soul in-behalf-of the sheep.

12 But the hireling, and not being shepherd, of-whom the sheep are not (his) own, he-is-observing the wolf coming, and he-is-letting the sheep be and he-is-fleeing; and the wolf is seizing them and is-scattering the sheep.

13 But the hireling is-fleeing because he-is (a) hireling, and it-matters not to-him concerning the sheep.

14 I myself-am the shepherd namely-the fine (one), and I-am-coming-to-know the (sheep) mine, and I-am-coming-to-be-known by the (ones) mine.

15 According-as the Father is-coming-to-know me, I-also am-coming-to-know the Father; and I-am-putting my soul in-behalf-of the sheep.

16 And I-am-having other sheep, which (are) not out-of this court; those-also it-is-essential (for) me to-lead, and they-will-hear my voice; and it-will-come-to-be one flock, one shepherd.

John 10 KJ

VERILY, verily, I say unto you, He that entereth not by the door into the sheep-fold,¹ but climbeth up some other way,² the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger³ will they not follow, but will flee from him; for they know not the voice of strangers.⁴

6 This parable⁵ spake Jesus unto them; but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill,⁶ and to destroy: I am come that they might have life, and that they might have it more abundantly.⁷

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold:⁸ them also I must bring, and they shall hear my voice; and there shall be one fold,⁹ and one shepherd.

In the KJ I have underlined and numbered the most critical words. Nos. 1, 8 should be "court"; 2 "another place"; 3, 4 "belonging-to-another"; 5 "proverb"; 6 "sacrifice";

6 continued - #7 "advantage"; #9 "one flock".

"Sheep" in John 10 is used figuratively of those Jews who were responding to the teaching of Jesus.

Rev. 11 CT

2 And the court namely-the (one) outside of-the sanctuary you-cast-out outside and you-might not measure it, because it-was-given to-the Gentiles, and the city namely-the holy (one) they-will-tread forty two months.

← (#1,3) is the Greek word αὐλή- (aulee)-"court", as here in Rev. 11. Jesus was daily teaching in the Temple. (Matt. 26:55, Mark 14:49)

There is no reason to translate αὐλή "sheep-fold" as KJ.

John 8 CT

23 And he-said to-them, YOU yourselves-are out-of the (things) below, I myself-am out-of the-(things) above; YOU yourselves-are out-of this world. I myself-am not out-of this world.

24 I-said therefore to-YOU that YOU-yourself-will-die-off in YOUR sins; for if You-might not trust that I myself-am, YOU-yourself-will-die-off in YOUR sins.

44 YOU yourselves-are out-of the father namely-the devil, and the desires-of-YOUR father YOU-are-willing to-be-doing. That (one) was MAN-killer from (the) beginning, and he-has not stood-and-is-(not) standing in the truth, because truth is not in him. At-the-time-that he-might-be-speaking the lie, he-is-speaking out-of (his) own-(things); because he-is (a) liar and the father of-it.

→ (#2) Greek-ἀλλοχόθεν- (allachothēn)-"from-another-place" (L+S Lexicon). John 10:1 is the only NT use, Jesus has already identified the Pharisees as "from another place." Jesus also indicated

→ that they "belonged to another." (#3,4) Greek-ἀλλότριος (allotrios), "belonging-to-another." (L+S)

→ (#6) Greek-θύω (thuō), "to sacrifice", not "kill" as KJ. When Jesus was speaking to the Pharisees, it was not the first time that "clergy" of the OT "church" led into "idolatry."

Acts 7 CT

41 And they-made-a-calf in-those days and they-led-up sacrifice to-the idol, and they-were-being-merry-for-themselves in the works of-their hands.

43 And YOU-took-up the tabernacle of-the Moloch and the star of-the god Rompha, the patterns which YOU-made to-be-worshipping them. And I-shall-resettle YOU beyond Babylon.

→ (#7) Greek-περισσός (perissos)-"advantage" here. Why not in John 10:10 KJ?

Rom. 3 CT

1 What therefore the advantage of-the Jew or what the profit of-the circumcision?

2 Much according-to every manner. For first on-the-one-hand because they-were-trusted (with) the oracles of-the God.

The "sheep" are the Jews responding to Jesus. The "thieves" are the "clergy" of the OT "church" who are of their father the devil. These "clergy" led the people to "sacrifice" to idols. The end result was that "sheep" were being "destroyed."

Matt. 15 CT

24 But the-(one) having-answered said, I-was not dispatched unless with-reference-to the sheep, namely-the-(ones) having-been-and-still-being-destroyed of-(the)-household of-Israel.

→ It was to these "sheep" that Jesus was dispatched. Having understood the "thieves" better in Matt. 6:19 and in

Luke 12:33, page 4, it appears that a "moth" illustrates something else or someone else. The "wolf" in John 10:12 is another of the "pictures" of the corrupt "clergy." Page 7 will give us information on "moths."

BUTTERFLIES AND MOTHS

THE GENERAL NAME FOR BUTTERFLIES AND MOTHS IS LEPIDOPTERA

The ugly word *Lepidoptera* is the scientific name given to the whole order of moths and butterflies. It tells in a single group of letters the magic of the butterfly's glories. All these insects have their wings covered with scales, and the scientific name means "scale-winged."

There is mystery about the eggs of moths and butterflies. It should be advantageous for the eggs to lie unobserved by creatures to which an insect egg is dainty food. Yet eggs of the moth and butterfly are as exquisitely beautiful as gems—lustrous as pearls, more delicate than hand-wrought jewels. They are fluted, ribbed, patterned in a score of different ways—perfect as works of art, yet contrived with marvelous skill for the admission of the substance which renders them fertile. The material of which the eggs are made also provides the larvæ with their first meal after they have hatched from the shells.

Such beauty as this, we might think, would make the eggs conspicuous and so expose them to danger; there is safety in obscurity. But since only a small part of the thousands of eggs laid do survive, the charm of form, texture and coloration must be accepted as another evidence of Nature's desire for beauty.

HOW DO THE PARENT INSECTS KNOW WHERE TO LAY THEIR EGGS?

A second element of mystery about the eggs is how the parents know where to lay them. Boy and girl collectors know where to look for the eggs or larvæ of a species. They know what to expect from the dead nettle, from the privet, from the linden, from the cabbage, from the oak and the apple; because moths and butterflies are true to their habitat, that is, almost every species has a favorite plant on which it lays its eggs.

The grown-up insect goes back to the plant or tree trunk on which it was nurtured in its early life. This is wonderful. No moth or butterfly eats. At most it drinks the nectar of sweet-tasting flowers, or, as in the case of the Red Admiral, sips the juices of decaying flesh or the muddy water of a puddle. But it has no need for solid food. It has no mouth parts for such food; some moths and butterflies can not even take moisture.

There is usually only one food for each species

THERE IS USUALLY ONLY ONE FOOD FOR EACH SPECIES

Yet all lay their eggs on a substance which will be cradle and larder to the caterpillars into which those eggs will hatch. It is always the right food for the particular eggs. Some caterpillars, however, are such lusty fellows that they thrive on almost any sort of diet, and can go from one plant type to another without ill effect. Generally, however, there is one food, and one only, for a species. If that fails, the caterpillar will die in the midst of abundance, starving when caterpillars of other species are flourishing. The parents, to which solid food is not necessary, find it without fail for the offspring which the parents may never live to see.

Who might be represented by the "moth"?

Important features.

No moth eats. "C"

Most moths are limited to one kind of plant. "B"

Eggs of moths are beautiful. "A"

Moth larva can eat into trees. "D"

Some moths larva are poisonous like snakes. "E"

Some moths steal like "thieves". "F"

Larva have enormous appetites. "G"

God created, why say "Nature"? Jesus knew these things when he spoke the "scripture."

Between the caterpillar stage and that of the grown-up insect there is a strange period during which it seems to be dead, and the desire for food is lost. This is the chrysalis stage. Yet Nature, by some magic, guides the parent to the right tree, bush or weed. There, on the very substance essential to the creature yet unborn, the egg is laid. There is no more perfect example in the world of unerring instinct.

THE ENORMOUS APPETITE OF THE CATERPILLAR

Yet how different is its career from that of the worm! Having eaten the shells of the eggs from which they emerge, the caterpillars begin a campaign of gorging and almost burst with food. There are no other words for it. They live to eat.

The amount of food eaten is truly enormous. The Privet Hawk-moth caterpillar devours 11,000 times its own weight in food during its larval life. The larva of *Polyphemus* consumes three-quarters of a pound of leaves and half an ounce of water during its lusty two-months' career—a quantity equal to 86,000 times the weight of itself when hatched. (This species is often called the American silk-worm.)

The caterpillar of the Goat-moth finally reaches a weight 72,000 times as great as its weight when newly hatched from the egg. The Goat-moth caterpillar is one of the marvels of the insect world. Its egg is laid in a chink in the bark from where, when hatched, the larva works into the tree, gnawing a way before it as it goes.

At first its tunnelings are small, like itself, but as time goes on these become so long that at the end of three years the caterpillar has done serious damage to the tree which was its home and its food.

We find caterpillars in the wood of many trees, in reeds and down in the soil among roots, but mainly on the green leaves of vegetation.

THE CATERPILLAR THAT SPITS POISON LIKE A LITTLE SNAKE

When in danger, the poisonous species distil venom. A mere touch will cause poison to flow from some of them, but others, such as the Puss-moth larva, spit out their poison a considerable distance, like little snakes. These caterpillars are to be avoided for the fluid causes blistering on a sensitive skin.

MOTHS THAT TRICK BEES AND STEAL HONEY FROM THEIR HIVES

The great Death's-head Moth enters beehives and steals the honey of the workers. The bees could instantly sting it to death if they chose. Some say that the moth has a cry similar to the murmuring of the queen bee and so the workers leave it unharmed to rob them at will. That is a Death's-head habit to-day, inherited and passed on from generation to generation, but it had a beginning, as this new habit of the Winter-moths has had in our own time.

8 Cont. from page 7.

THE CATERPILLARS OF THE CLOTHES-MOTH
ARE THE VILLAINS OF THE STORY

Take the Clothes-moth, for instance. This moth, as a moth, is harmless. It lays its eggs on our woolen clothes, carpets, tapestries, and what not. But it is the caterpillars which are the villains of the story. They eat the material and ruin it, spoiling the one good suit which a poor man has, the one good carpet in his house, the one lovely example of tapestry which church or mansion cherishes. In the same group of moths are those whose caterpillars are a curse to granaries, where they eat much grain and ruin more.

than literal, and probably in relation to "darkness." let us leave this subject for awhile and consider another of the

Matt. 7:15 CT

15 But YOU-be-paying-attention from the false-prophets, ones-who-are-coming to YOU in clothings of-sheep, but within are seizer wolves.

"false-prophets", but they were "dressed" to look like "sheep." Jesus warned that within their "masquerade", which they pretended to show themselves as true sheep, they really were "seizer wolves". (See John 10:12 page 5.) As if calling "clergy"



Jesus certainly did not offer any hope of a bright future for them.

Matt. 23 CT

30 And YOU-are-saving, If we-were in the days of our fathers, we-were not (likely) partners of-them in the blood-of-the prophets.

31 So-that YOU-are-bearing-witness for-your-selves, that YOU-are sons of-the-(ones) having-murdered the prophets;

32 YOU also yourselves-fulfill the measure of your fathers.

33 Serpents, products of-vipers, how might-YOU-flee from the judgement-of-the Gehenna?

34 Because-of this, behold, I myself-am-dispatching to YOU prophets and wise-(ones) and scribes; and (some) out-of them YOU-will-kill and YOU-will-crucify, and (some) out-of them YOU-will-whip in YOUR synagogues, and YOU-will-pursue from city into city;

→ Clothes-moth - See James 5:2, Isaiah 50:9; 51:8. A few observations.

1. Page 4: "thieves" is plural, "moth" is singular. "Eating" refers to the "larvae", not the "moth" (See "C" page 7).

2. The "moth", therefore, is feminine.

3. Most "moths" fly by night.

4. "Moths" do not "corrupt": (Luke 12:33).

Therefore, I conclude that this "singular", "female", "moth", has a meaning other

→ evils among the "clergy".

Jesus really pointed out three problems in one. These were

"dressed" to look like "sheep."

which they pretended to show themselves as true sheep, they really were

"seizer wolves". (See John 10:12 page 5.) As if calling "clergy"

"wolves in sheep's clothing" was not

bad enough, Jesus called them

"products of vipers",

Matt. 12 CT

24 But the Pharisees having-heard said, This (one) is not casting-out the little-demons unless with the Beelzebul ruler of-the little-demons.

32 And whosoever might-say (a) word against the son-of-the MAN, it-will-be-forgiven to-him, but whosoever might-say against the Spirit namely-the Holy, it-will not be-forgiven to-him, neither in this age nor in the (one) future.

33 Either YOU-make the tree fine and its fruit fine, or YOU-make the tree rotten and its fruit rotten: for the tree is-coming-to-be-known out-of the fruit.

34 Products of-vipers, how are-YOU-being-able to-be-speaking good-(things), being evil-(ones)? For out-of the abundance of-the heart the mouth is-speaking.

Vipers are very deadly.

Webster

shows-

"A treach-

erous

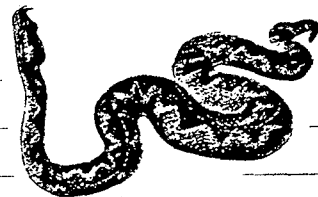
and

malicious

person."


It is not possible to include all the passages

where Jesus rebuked the "clergy"; but Jesus rebuked the whole audience ("church") as well.



Matt. 16 CT

- 1 And having-come-near the Pharisees and Sadducees trying, they-questioned him to-show to-them (a) sign out-of the heaven.
- 2 But the-(one) having-answered said to-them; (As) evening (is) having-come YOU-are-saying, Fair-weather; for the heaven is-being-fiery-red.
- 3 And in-the-morning, Today winter-(storm); for the heaven is-being-fiery-red being-gloomy. Hypocrites! On-the-one-hand YOU-are-coming-to-know to-be-discriminating the face of-the heaven, on-the-other-hand the signs of-the seasons YOU-are not being-able.
- 4 (An) evil and adulterous generation is-seeking-after (a) sign, and (a) sign will not be-given to-it, having-left them behind he-went-away.

Jesus warned his disciples to "be paying attention" to  to the "leaven" of the "clergy", that is, their evil "doctrine".


Matt. 21 CT

- 12 And the Jesus went-in into the temple of-the God, and he-cast-out all the-ones offering-for-sale and buying-in-the market in the temple, and the tables of-the money-changers he-turned-down and the seats of-the-(ones) offering the doves for-sale.
- 13 And he-is-saying to-them, It-has-been-and-is-still-written, My home will-be-called (a) home of-prayer; but YOU yourselves-made-it (a) cave of-robbers.

↳ Not "thieves" this time but "robbers."

Matt. 23 CT

- 1 Then the Jesus spoke to-the crowds and to his disciples,
- 2 Saying, The scribes and the Pharisees seated upon the seat of-Moses;
- 3 Therefore all-(things) as-many-as they-might-say to-You to-be-keeping, YOU-be-keeping and YOU-be-doing. But according-to their works YOU-be-doing not; for they-are-saying and they-are not doing.
- 4 For they-are-tying-up weighty little-burdens even difficult-to-bear, and they-are-putting-on upon the shoulders of-the MEN, but they-are not willing to-move them with their finger.
- 5 But all their works they-are-doing towards to-be-beheld by-the MEN. But they-are-enlarging their phylacteries, and they-are-magnifying the tassels of-their garments (himations).
- 6 And-additionally they-are-loving the first-reclining-group in the suppers, and the first-seats in the synagogues,
- 7 And the greetings in the markets, and to-be-being-called by the MEN Rabbi, Rabbi,
- 8 But might-YOU yourselves not be-called Rabbi; for one is YOUR leader, namely-the Messiah, but all YOU yourselves-are brothers.
- 9 And might-YOU not call of-YOU (a) father on the earth; for one is YOUR father, namely the-(one) in the heavens.
- 10 Neither might-YOU-be-called leaders; for one is YOUR leader, namely-the Messiah.
- 11 But the greater (one) of-YOU will-be YOUR minister.

 I suppose that 9
nearly one-third of Jesus' recorded words and actions were used to expose the "clergy" of the "church". The whole "generation" was labeled as "evil and adulterous."

Matt. 16 CT

- 5 And his disciples having-come into the other-side they-forgot to-take loaves.
- 6 But the Jesus said to-them, YOU-be-seeing and YOU-be-paying-attention from the leaven of-the-Pharisees and Sadducees.
- 7 But the (ones) were-deliberating among themselves, saying, Because we-took not loaves.
- 8 But the Jesus having-come-to-know he-said to-them, Why are-YOU-deliberating among yourselves, little-trusts, because YOU-took not loaves?
- 9 Are-YOU not-yet understanding, neither are-YOU having-in-memory the five loaves of-the five-thousand, and how-many baskets-on-wheels YOU-took?
- 10 Nor the seven-loaves of-the four-thousand, and how-many creels YOU-took?
- 11 How are-YOU not understanding that I-said not to-YOU concernng bread to-be-paying-attention from the leaven of-the Pharisees and Sadducees?
- 12 Then they-perceived that he-said not to-be-paying-attention from the leaven of-the bread, BUT from the doctrine of-the Pharisees and Sadducees.

↳ Matt. records a long criticism of the "clergy" including 8 woes. Much of this could be applied to the NT "clergy" as well.

(cont. from 1st column)

- 12 But one-who will-be-raised-to-a-height himse will-be-humbled; and one-who will-humble himse will-be-raised-to-a-height.
- 13 But woe to-YOU, scribes and Pharisees hypocrites, because YOU-are-devouring the house of-the widows, and for-(a)-cover-up, praying long (things). Because-of this YOU-will-take more excessive sentence.
- 14 Woe to-YOU, scribes and Pharisees, hypocrites because YOU-are-shutting the kingdom of-the heavens in-front of-the MEN; for YOU yourselves-a not going-in, neither are-YOU-letting-be the-(one)-coming-in, to-go-in.
- 15 Woe to-YOU, scribes and Pharisees, hypocrite because YOU-are-leading-around the sea and th dried-up (land) to-make one proselyte, and at-the time-that he-might-come-to-be, YOU-are-making hi (a) son of-Gehenna, more-(than)-double of-YOU.
- 16 Woe to-YOU blind leaders-of-the-way, the-(ones) saying, Whosoever might-swear in the sanctuary, it is nothing; but whosoever might-swear in the go of-the sanctuary, he-is-being-indebted.
- 17 Stupid-(ones) and blind, for which is greater the gold, or the sanctuary, namely-the-(one) making the gold holy?

Matt. 23 CT

18 And, Whosoever might-swear in the altar, it-is nothing; but whosoever might-swear in the gift, namely-the-(one) above-upon it, he-is-being-indebted.

19 Stupid-(ones) and blind, for what (is) greater, the gift, or the altar, namely-the-(one) making the gift holy?

20 Therefore the-(one) having-sworn in the altar he-is-swearing in it and in all-(things) the-(ones) above-upon it.

21 And the-(one) having-sworn in the sanctuary he-is-swearing in it and in the-(one) residing-in it.

22 And the-(one) having-sworn in the heaven he-is-swearing in the throne of-the God and in the-(one) sitting above-upon it.

23 Woe to-YOU, scribes and Pharisees, hypocrites, because YOU-are-taking-tithes-from the mint and the dill and the cumin, and YOU-let-go the weightier-(things) of-the law, the judgement and the mercy and the trust: it-was-being-essential to-do these-(things), and not to-be-letting-go those-(things).

24 Blind leaders-of-the-way, the-(ones) filtering-out the gnat, but swallowing the camel.

25 Woe to-YOU, scribes and Pharisees, hypocrites, because YOU-are-cleansing the outside of-the cup and of-the dish, but within they-are-being-loaded out-of seizing and no-self-control.

26 Blind Pharisee, you-cleanse first the interior of-the cup and of-the dish, in-order-that the outside of-them also might-become clean.

27 Woe to-YOU, scribes and Pharisees, hypocrites, because YOU-are-being-much-like graves having-been-and-still-whitewashed, ones-which on-the-one-hand from-outside are-appearing beautiful, on-the-other-hand from-within they-are-being-loaded of-bones of-dead-(ones) and of-all uncleanness.

28 Thus also on-the-one-hand from-outside YOU yourselves-are-appearing to-the MEN just-(ones), on-the-other-hand from-within YOU-are (ones)-replete of-hypocrisy and of-lawlessness.

29 Woe to-YOU scribes and Pharisees, hypocrites, because YOU-are-building-up the graves of-the prophets, and YOU-are-putting-in-order the tombs of-the just-(ones),

Then the Holy Spirit came upon these at Pentecost. ↷
Acts 2 CT

2 And it-came-to-pass suddenly out-of the heaven, sound as-altogether of-(a)-forcible breath being-brought and it-filled the total home, the-place-where they-were sitting,

3 And tongues as-if of-fire being-divided were-seen by-them, and it-seated on each one of-them,

4 And they-were all filled-full of (the) Holy Spirit, and they-began to-be-speaking in-different languages according-as the Spirit was-giving to-them to-be-uttering-forth-sound.

Holy Spirit was poured out. There were maybe as many as 2,500,000 Jews upon whom the Holy Spirit came at the time of the Exodus. (Ex. 15) But this event at Pentecost was only the "down-payment." (ἀρραβών - arrabōn - 2 Cor. 1:22; 5:5; Eph. 1:14. M.M. shows that ἡ ἀρραβῶνα is used for "the engagement-ring.")

➡ After reading the rest of this condemnation of the "church" "clergy" by Jesus, let us consider the immediate results of Jesus' ministry. Only a few witnessed Jesus' ascension. ↷

Acts 1 CT

6 On-the-one-hand therefore the (ones) having-come-together were-questioning him saying, Lord, if in this time are-you-restoring the kingdom to-the Israeli?

7 He-said to them: It-is not of-YOU to-come-to-know times or seasons which the Father placed-for-himself in (his) own authority,

8 BUT YOU-will-take power, (after) the Holy Spirit (is) having-come-on upon YOU, and YOU-will-be my witnesses both in Jerusalem and in all the Judaea and Samaria even till last of-the earth.

9 And having-said these-things (as) they (were) looking he-was-elevated, and (a) cloud assumed him from their eyes.

↷ These were told that they would not "come-to-know" the time that Jesus would restore the Kingdom "to-the Israeli." Many prophecies had yet to be fulfilled and these would not live that long.

Only about 120 Jews gathered in the "upper-room." ↷

Acts 1 CT

15 And in these days Peter having-stood-up in midst of-the brothers said: [And-additionally (the) crowd of-names was on the same (place?) about (a)-hundred twenty:]

The NT "church", especially the Gentiles, have greatly exaggerated this event.

➡ There were only about 120, all Jews, on whom the

Acts 2 CT

40 And-additionally with-many-more different words he-emphatically-testified and he-was-en-treating them saying: YOU-be-saved from the generation namely-this crooked (one).

41 Therefore on-the-one-hand the (ones) having-accepted his word were-baptized, and about 3,000 souls were-added in that day;

46 And-additionally daily, enduring-steadfastly, with-one-accord in the temple, and-additionally breaking-in-pieces bread according-to household, they-were-partaking of-nourishment in exultation and in-plainness of-heart,

As the truth was preached, the number of disciples was greatly multiplied. But it was the "clergy" of the O.T. "church" that persecuted the disciples. Stephen, following the example of Jesus, condemned the "clergy."

Acts 7 CT

48 BUT the Most High is not residing within (ones) made-by-hand; according-as the prophet is-saying:

49 The heaven (is) throne to-me, but the earth (is) footstool of-my feet; what-sort-of home will-YOU-build-up for-me, Jehovah is-saying, or what place of-my rest?

50 (Has) NOT my hand made all these-things?

51 Hard-necked (ones) and (ones) uncircumcised in-the heart and in-the ears, YOU yourselves invariably are-falling-against the Spirit namely-the Holy, as YOUR fathers also YOU.

52 Which of-the prophets persecuted not YOUR fathers? And they-killed the (ones) having-proclaimed-before concerning the advent-of-the just (one), of-whom now YOU yourselves-became traitors and murderers,

53 YOU, ones-who took the law with-reference-to orders of-messengers, and YOU-guarded (it) not.

54 But hearing these-things they-were-being-in-furiated in-their hearts and they-were-gnashing the teeth on him.

(Paul) Saul was a "wolf," seeking out "sheep." Notice that these are Jewish sheep still in the synagogues.

The N.T. "church" is now formed, but as yet, no Gentiles are being added. God had to make it very clear to the Jews that He intended to add Gentiles.

After Peter's message 11 on the day of Pentecost, only 3000 were added to their number. These NT believers, all Jews, were continuing in the temple.

Acts 6 CT

7 And the word of-the God was-growing, and the number of-the disciples was-being-multiplied extremely in Jerusalem, and-additionally much crowd of-the priests were-obeying the trust.

8 But Stephen full of-favor and of-power was-doing wonders and great signs among the people.

9 But certain of-the (ones) out-of the synagogue namely-the (one) being-called-of-Libertines stood-up, and of-Cyrenians and of-Alexandrians and of-the (ones) from Cilicia and Asia debating-together with-the Stephen,

10 And they-were not being-strong-enough to withstand the wisdom and the spirit with-which he-was-speaking.

11 Then they-instigated men saying that we-have-heard-and-still-hear of-him speaking blasphemous sayings with-reference-to Moses and the God;

12 And-additionally they-together-moved the people and the elders and the scribes, and having-stood-by they-together-seized him and they-led (him) into the council,

It was the "clergy" of the O.T. "church" that rejected the truth of the scriptures. It was this same "clergy" that killed Stephen. (Acts 7: 57-60) At this time Saul, later called Paul, was part of this "clergy." (Acts 8:1) Saul (Paul) "was-ravaging" the N.T. "church."

Acts 8 CT

3 But Saul was-ravaging the assembly proceeding-in according-to the homes, dragging both men and women he-was-giving-(them)-over into (guard-house).

Acts 9 CT

1 But the Saul still blowing-within threaten and murder with-reference-to the disciples of-Lord, having-come-near to-the chief-priest

2 He-requested of him for-himself epistles with-reference-to Damascus to the synagogues, in-which case if he-might-find some being-of-the way, both men and women, having-been-bound-and-still-bou he-might-lead (them) into Jerusalem.

(cont. p.12)

12 Today, we are hearing a good number of men say, "God told me, etc." when God never told them anything. There is a very complex sequence recorded in Acts to make God's will very clear as to the Gentiles.

Let us look at the last point in the sequence, first.

Luke 1 CT

- 1 Since-indeed-at-any-rate many attempted to compose (a) narration concerning the things having-been-and-still-brought-to-fulfillment among us,
- 2 According-as the-(ones) having-become eye-witnesses and officers of-the Word from (the) beginning gave-over to-us,
- 3 It-seemed to-me-also, (one)-having-been-and-still-following from-above in-all-(things) exactly, to-write to-you successively, mightiest Theophilus,
- 4 In-order-that you-might-come-to-know-thoroughly the security of-words concerning which you-were-instructed.

Acts is Luke's 2nd account.

God gave Luke this record also, as we shall soon see.

Acts 9 CT-Paul's Conversion

- 3 But in the to-be-proceeding it-came-to-pass he (was) drawing-near to-the Damascus, and-additionally unexpectedly (a) *light out-of the heaven flashed-around him,
- 4 *And having-fallen on the earth he-heard (a) voice saying to-him: *Saul, Saul, why are-you-persecuting me?
- 5 But he-said: *Who are-you, Lord? But the (one) (said): *I myself-am Jesus whom you yourself-are-persecuting;
- 6 *BUT you-stand-up and you-go-in into the city, and *it-will-be-spoken to-you what it-is-essential (for) you to-be-doing.
- 7 But the men, namely-the (ones) traveling-together with-him, were-having-stood mute, on-the-one-hand *hearing the voice, on-the-other-hand observing no-one. *
- 8 But Saul was-raised from the earth, but (when) his eyes were-having-been-opened-and-still-open he-was-looking-at not-one-thing; but leading-by-the-hand they-led him in into Damascus.
- 9 *And he-was three days not looking, and he-ate not nor drank.
- 10 But (a) *certain disciple was in Damascus, Ananias by-name, *and the Lord said to him in (a) vision: Ananias. But the (one) said: *Behold I Lord.
- 11 But the Lord (said) to him: *Having-stood-up you-proceed over the street namely-the (one) being-called direct and you-see in (the) *house of-Judas, Saul *of-Tarsus by-name; for behold *he-is-praying,

God chose Luke, a Jew, to write the Gospel of Luke. Note particularly (●), "us" (Jews) and "from-above". (Inspiration) (See Apologetics 2)

Acts 1 CT

- 1 On-the-one-hand the first account I-myself-made concerning all-things, O Theophilus, which the Jesus began both to-be-doing and to-be-teaching,
- 2 Until which day having-commanded through (the) Holy Spirit to-the apostles whom he-chose-for himself, he-was-taken-up.

I have placed only 25(*) asterisks marking events.

- 12 *And he-saw in (a) vision (a) man Ananias by-name having-come-in and having-placed hands on him, in-which-case he-might-receive sight.
- 13 *But Ananias answered: Lord, I-heard from many concerning this man, as-many bad (things) he-did to-your holy-(ones) in Jerusalem;
- 14 And here he-is-having authority of the chief-priests to-bind all the (ones) calling-on your name.
- 15 But the Lord said to him: *You-be-proceeding, because this (one) is (a) vessel of-choice to-me to-bear my name in-sight-of-nations and of-kings and-additionally sons of-Israel;
- 16 *For I myself-shall-indicate to-him as-many-things-as it-is-essential (for) him to-suffer in-behalf-of my name.
- 17 *But Ananias went-away and went-in into the house, and having-placed-on the hands upon him said: Brother Saul, the Lord has-dispatched-and-is-still-dispatching me, Jesus the (one) having-been-seen by-you in the way which you-were-coming, in-which-case you-might-receive-sight and you-might-be-filled-full of-(the)-Holy Spirit.
- 18 *And immediately there-fell-off from his eyes as scales, and-additionally he-received-sight, and having-stood-up he-was-baptized,
- 19 And having-taken nourishment he-strengthened. But he-became with the disciples in Damascus some days,
- 20 *And immediately in the synagogues he-was-preaching the Jesus, that this (one) is the son-of-the God.

God talked to Saul. Saul replied to God. God gave Saul specific instructions. God talked to Ananias. God gave Saul a "vision" of Ananias and what Ananias would do. (vs. 12). God explained to Ananias His purposes for Saul. (vs. 15) Immediately, Saul was restored his sight, was full of the Holy Spirit, and preached Jesus in the synagogues.

Paul repeated the account of his calling before the people in Acts 22. Paul again repeats the narration of the same event before King Agrippa. (Acts 26:12-18) Just as there were priests in the O.T. "church" so also God set a "working Jewish priest" for the N.T. "church." Compare KJ to the CT. The KJ minimizes Paul's position. (Only use of ἱερούργεω - hierourgeō - "to-work-as-priest." Arndt + Gingrich Lexicon.)

Romans 15 KJ

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

Romans 15 CT

15 But more-daringly I-wrote to-YOU from part, as reminding YOU again-thoroughly because-of the favor namely-the (favor) having-been-given to-me by the God.

16 With-reference-to me to-be (a) public-minister of-Messiah Jesus with-reference-to the Gentiles, working-as-priest (of) the good-news of-the God, in-order-that the offering of-the Gentiles might-become welcome, having-been-made-and-still-holy in (the) Holy Spirit.

Keep in mind that Paul, by the Holy Spirit wrote: Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, and I and II Thessalonians. All letters to the "churches" were written by Paul. In addition, Paul wrote I and II Timothy, Titus, Philemon, probably To Hebrews.

Next consider how God called Peter to minister to the Gentiles. First, God gave instructions to what Jews, even

Acts 10 CT

1 But (a) certain man in Caesarea, Cornelius by-name, (a) hundred-ruler out-of (a) cohort, of-the (one) being called Italian,

2 Pious and himself-fearing the God together with all his household, doing many alms for-the people and petitioning-of-the God continually,

3 Saw in (a) vision manifestly, around about the ninth hour of-the day, (an) angel of-the God having-come-in to him and having-said to-him: Cornelius,

4 But the (one) having-stared on-him and having-become afraid said: What is-it, lord? But he-said to-him: Your prayers and your alms ascended into (a) memorial in-front of-the God.

5 And now you-send men into Joppa and you-yourself-send-for (a) certain Simon who is-being-nicknamed Peter;

6 This (one) is-being-entertained beside (a) certain Simon (a) tanner, for-whom (a) house is beside (the) sea.

7 But as the angel namely-the (one) speaking with-him went-away, having-hollered-for two of-the house-servants and (a) pious soldier of-the (ones) enduring-steadfastly by-him,

8 And having-explicated quite-all-things to-them he-dispatched them into the Joppa.

9 But on-the next-day (as) those (were) passing-the-river-in-the-way and drawing-near to-the city, Peter ascended upon the housetop to-pray around (the) sixth hour.

today, call a "righteous Gentile". (vs. 2, 22)

Cornelius complied at once. Next, beginning in vs. 9 God prepared Peter to receive the men sent by Cornelius. In verses 19 + 20 God confirms to Peter that He Himself dispatched these men.

10 But he-became very-hungry and he-was-willing to-taste; but (as) they (were) making-ready, (an) ecstasy became on him,

11 And he-is-observing the heaven having-been-and-still-opened and (a) certain article descending as (a) great linen-cloth being-lowered upon the earth by-four beginnings,

12 In which was-existing all the four-footed (things) and reptiles of-the earth and flying (things) of-the heaven.

13 And (a) voice came-to-pass to him: Having stood-up, Peter, you-sacrifice and you-eat.

14 But the Peter said: Nowise, Lord, because never ate every-(thing) common and unclean.

Acts 10 CT cont.

15 And again (a) voice out-of (a) second (one?) to him: What things the God cleansed you yourself-be not defiling.

16 But this-(thing) came-to-pass thrice over, and directly the article was-taken-up into the heaven.

17 But as the Peter was-being-thoroughly-perplexed within himself what the vision which he-saw may-be, behold the men namely-the (ones) having-been-and-still-dispatched by the Cornelius having-ascertained-by-asking the house of-the Simon, stood-by upon the gateway,

18 And having-hollered they-were-inquiring if Simon the (one) being-nicknamed Peter is-being-entertained in-this-spot.

19 But (as) the Peter (was) thoroughly-meditating concerning the vision, the Spirit said: Behold three men are-seeking you;

20 BUT having-stood-up you-descend, and you-be-proceeding together-with them not-one-thing discriminating-for-yourself, because I myself-have-dispatched-and-still-dispatch them.

21 But Peter having-descended said to the men: Behold I myself-am whom YOU-are-seeking; what (is) the reason because-of which YOU-are-being-along-side?

22 But the (ones) said: Cornelius (a) hundred-ruler, (a) just man and himself-fearing the God, and-additionally being-borne-witness by the total nation of-the Jews, was-divinely-informed by (an) holy angel to-himself-send-for you with-reference-to his household and to-hear sayings from you.

Peter then went up to the Jews in Jerusalem to explain the entire sequence of events to them. Peter told them how God had proved

Acts 11 CT

15 But in my to-begin to-be-speaking the Spirit namely-the Holy fell-upon them as-altogether also on us in (the) beginning.

16 But I-was-made-mindful of-the saying of-the Lord, as he-was-saying: On-the-one-hand John baptized in-water, on-the-other-hand YOU yourselves-will-be-baptized in (the) Holy Spirit.

17 If therefore the God gave to-them the equal gratuity as also to-us, having-trusted on the Lord Jesus Messiah, who was-I myself, (one) powerful to-hinder the God?

18 But having-heard these-things they-kept-quiet, and they-glorified the God saying: So the God also to-the Gentiles gave the repentance with-reference-to life.

At Antioch in Pisidia Paul had opposition from Jews of the OT "church". At the end of his message, Paul and Barnabas turned to the Gentiles. Vs. 47- God commands Israel to be a light to the Gentiles - from Isaiah 49:6. The Gentiles were rejoicing that this point in history was now reached. Jews and Gentiles were to now make up the N.T. "church."

Up until this time the gospel did not go to Gentiles. Peter explained to Cornelius.

Acts 10 CT

28 And-additionally he-was-stating to them: YOU yourselves-are-comprehending as it-is illegal to-(a) man (a) Jew to-be-uniting-himself or to-be-coming-near to-(one)-of-another-tribe; and-to-me the God pointed to-be-saying not-one MAN (is) common or unclean.

Peter and Cornelius then discussed these events. (vs. 29-33)

Then Peter preached the gospel. Acts 10 CT

44 (As) the Peter (was) still speaking these sayings, the Spirit namely-the Holy fell-upon on all the (ones) hearing the word.

45 And the (ones) trusting out-of (the) circumcision as-many-as came-together with-the Peter were-ecstatic, because also on the Gentiles the gratuity of-the Holy Spirit had-been-and-was-still-poured-out;

46 For they-were-hearing (as) they (were) speaking in-languages and magnifying the God. The Peter answered:

47 Whether-at-all anyone is-being-able to-hinder the water (so) these not to-be-baptized, they-who took the Spirit namely-the Holy as also we?

that Gentiles were being "saved" as well as Jews.

Acts 13 CT

45 But the Jews having-seen the crowds were-filled-full of-jealousy and they-were-contradicting the (things) being-spoken by Paul, blaspheming.

46 And-additionally the Paul and the Barnabas having-been-bold-of-speech said: It-was-necessary firstly the word of-the God to-be-spoken to-YOU, since-indeed YOU-are-pushing it away and YOU-are-judging yourselves not worthy of-the eternal life, behold we-are-turning-ourselves with-reference-to the Gentiles.

47 For thus the Lord has-commanded-and-still-commands us: I-have-placed-and-still-place you with-reference-to (a) light of-nations you to-be-with-reference-to salvation till of-last of-the earth.

48 But the Gentiles hearing were-rejoicing and they-were-glorifying the word of-the Lord and as-many-as were having-been-assigned-and-were-still-assigned trusted with-reference-to life eternal.

Acts 14 CT

1 But it-came-to-pass in Iconium according-to the same (thing), they to-go-in into the synagogue of the Jews and to-speak thus so-that much multitude both of-Jews and of-Greeks (came) to-trust.

2 But the disobeying Jews raised-up and maltreated the souls of-the Gentiles down-upon the brothers.

3 On-the-one-hand therefore they-stayed (a) considerable time being-bold-of-speech on the Lord namely-the (one) bearing-witness-to-the word of-his favor, giving signs and wonders to-be-coming-to-pass through their hands.

4 On-the-other-hand the multitude of-the city was-split, and on-the-one-hand they-were together-with the Jews, on-the-other-hand they (were) together-with the apostles.

5 But as (an) impulse came-to-pass both of-the Gentiles and of-Jews together-with their rulers to-insult and to-cast-stones (at) them,

When Paul worked a miracle (vs. 6-11), the citizens showed their idolatry.

Acts 14 CT

19 But Jews came-on from Antioch and Iconium, and having-persuaded the crowds and having-stoned the Paul they-were-dragging without the city, having-supposed him to-have-died.

22 Having-supported the souls of-the disciples, entreating (them) to-be-remaining-in the trust, and that through many tribulations it-is-essential (for) us to-go-in into the kingdom of-the God.

Acts 15 CT

4 But having-come-to-be-alongside into Jerusalem they-were-accepted from the assembly and of-the apostles and of-the elders, and-additionally they-told as-many-things-as the God did with them.

5 But some of-the (ones) having-trusted-and-still-trusting, from the sect of-the Pharisees stood-forth, saying that it-is-essential to-be-circumcising them and-additionally to-be-delivering-a-message to-be-keeping the law of-Moses.

13 But after they (were) silent James answered saying: Men brothers, YOU-hear of-me.

19 On-this-account I myself-am-judging not to-be-harassing the (ones) from the Gentiles turning-around on the God,

20 BUT to-send-an-epistle to-them to-be-holding-off-for-themselves of-the contaminations of-the idols and of-the prostitution and (a)-thing-strangled and of-the blood.

Acts 15 CT

28 For it-seemed (best) to-the Spirit namely-the Holy and to-us to-ourselves-be-placing-upon YOU not-one much-more weight with-the-exception of-these of-compulsion,

29 To-be-holding-off-for-yourselves of-idolatrous-sacrifices and of-blood and of-(things)-strangled and of-prostitution; maintaining yourselves out-of which-things YOU-will-practise well. Farewell.

Paul always went to 15 the Jews first. (Rom. 1:16)

The Greeks (Gentiles) were coming to the synagogues.

vs. 1 - Jews and Gentiles were becoming "Christians."

Preaching the truth caused a split, and Paul and Barnabas had to flee.

Acts 14 CT

12 And-additionally they-were-calling the Barnabas Zeus, but the Paul Hermes, since-indeed he himself-was the (one) being-governor of-the word.

13 And-additionally the priest of-the Zeus namely-the (one) being before the city, having-brought bulls and garlands upon the gateways, he-was-willing to-be-sacrificing together-with the crowds.

Preaching the gospel nearly cost Paul his life. The N.T. "church" is only beginning, and Paul entreat "disciples" (learners) "to-be-remaining in the trust" and expect tribulations.

The "church" in Jerusalem composed of Jews, was the N.T. "church" that made the decisions. Some Pharisees, "clergy" of the O.T. "church", now were believers in the N.T. "church".

After Peter's decision, (vs. 7-11) James, the brother of Jesus (Gal. 1:19) gave the final decision.

These instructions are binding on all Gentiles when they become true believers. (See vs. 20 above) Circumcision is not required for Gentiles. (See Acts 21:25 where these obligations are repeated.)

16 The "synagogue" is prominent in Acts; the word occurs twenty times. Paul went into the synagogue first, where, in these times, there were Jews and Gentiles. (Acts 9:20; 13:5, 14, 43; 14:1; 17:1, 10, 17; 18:4, 19.)

Acts 17 CT

16 But (as) the Paul (was) waiting-long-for them in the Athens, his spirit in him was-being-irritated observing the city being full-of-idols.

22 But Paul having-been-stood in midst of-the hill of-Mars was stating: Men Athenians, I-am-observing YOU according-to all-things as most-dreading-of-demons.

Ps. 95:5 LXX

5 ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια,

[5] That all the gods of the nations are demons;

Back of all idols are demons.

The KJ softened this verse.

Act 17:22 KJ

22 ¶ Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

Keep in mind the decision of the "church" on idols, page 15.

Paul was "irritated" by the idols in Athens. Note Paul's word "most-dreading-of-demons".

δεισιδαιμονεστέρους (See L+S)

δαίμων (daimon) - "demon".

Consider the LXX and compare to the passage in Revelation.

Rev. 9:20 CT

20 And the others of-the MEN, the (ones) (who) were not killed in these blows, neither repented-they out-of the works-of-their hands, in-order-that they-will not worship the demons and the idols, namely-the (ones) made-of-gold and the (one) made-of-silver and the (ones) made-of-brass and the (ones) of-stone and the (ones) made-of-wood, which are neither able to-be-looking nor to-be-hearing nor to-be-walking-around,

Satan's ministers are at work in the "church" today to prepare people to become more and more tolerant of idols. This is necessary because of the "image of the beast." (Rev. 13, Discourse 4, Apologetics 34, 35)

Confraternity Roman Catholic N.T Acts 17 (1950)

22 Then Paul stood up in the midst of the Areopagus, and said, "Men of Athens, I see that in every respect you are extremely religious."

Acts 20 CT

29 I myself-am-knowing-absolutely that after my departure weighty wolves will-come-in into YOU not sparing of-the little-flock,

30 Even out-of YOU yourselves men will-stand-up-for-themselves speaking things-having-been-and-still-twisted to-be-pulling-back the disciples behind themselves.

A drastic change.

This "translation" is followed closely by: ASV, NIV, NKJ, L.B., N Cent. Version, Knox, NRSV, etc.

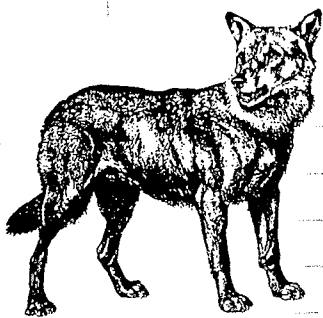
This, Paul's last address to the elders of the "church" at Ephesus, proves several things. (Acts 20:17)

1. Paul knew his coming bonds and tribulations. (vs. 23)

2. Paul was not teaching that the Lord would return at any time soon.

3. The "wolves" (Matt. 7:15 p. 8, John 10:12 p. 5) would come in from the outside.

4. Men from inside the "church" would "speak things having been twisted" to get disciples (learners) to follow them.



Acts 21 CT

18 But on the succeeding (day) the Paul had entered together with us to James, and additionally all the elders came to be alongside.

19 And having greeted them he was explicating according to each one of the (things) the God did among the Gentiles through his ministry.

20 But the (ones) having heard were glorifying the God, and additionally they said to him; You are observing, brother, how many myriads there are among the Jews of the (ones) having trusted and still trusting, and they are all existing zealots of the law;

21 But they were instructed concerning you that you are teaching all the Jews *apostasy from Moses, according to the Gentiles saying they (are) not to be circumcising the children nor to be walking around in the customs.

22 What is it therefore? In any event it is essential (a) multitude to come together, for they will hear for themselves that you came and are still come.

23 You do this therefore which we are saying to you: There are four men with us having (a) vow upon themselves.

24 Having taken these alongside to yourself you be purified together with them, and you spend upon them in order that they might themselves shave the head, and all will come to know that there is not one thing of which (things) they have been and still are instructed concerning you, BUT you are being in line yourself also guarding the law.

25 But concerning of the Gentiles having trusted and still trusting we ourselves sent an epistle having judged them to be keeping not one thing such as this unless to be guarding themselves (from) both the idolatrous sacrifice and the blood and (a thing) strangled and prostitution.

Remember, Paul was 17 called by God to "work as priest" for the Gentiles. (p. 13)

(•) μυριάς (murias), "myriad," 10,000. Here this word is plural; "how many 10,000's." (KJ "how many thousands.")

Here, you see antisemitism at work; "many 10,000's" is reduced to "many 1,000's."

(* This is the Bible definition of "apostasy", that is, from Moses. (vs. 21)

← This is a very important passage. The special "rule" in regard to Gentiles is repeated here in vs. 25. (See also page 15.)

This "rule" applies to Gentiles; for God's law still holds, in part, for Jews, as Paul proves by his own observing of the law here.

In Acts 22 Paul again tells the facts of Jesus' call on his life and his conversion, this time to the people.

In Acts 26 Paul again repeats these events, (See page 12. this time before King Agrippa. Certainly, for the Holy Spirit to have Luke emphasize these facts three times should leave us know, without doubt, that Paul is, indeed, God's choice. We turn our attention now to the fast growing "church". Read Romans, begin with Romans 1:1 and continue to this passage.

Rom. 2:5 CT

5 But according to your hardness and unrepentant heart you are storing for yourself wrath in (a) day of wrath and of uncovering of just judgement of the God,

6 Who will give back to each (one) according to his works:

7 On the one hand to the (ones) according to perseverance of good work seeking glory and honor and imperishability, life eternal;

8 On the other hand to the (ones) out of ambitious rivalry and disobeying the truth but relying on the unrighteousness, wrath and anger.

9 Tribulation and anguish upon every soul of MAN of the (one) working out the bad thing, both of Jew first and of Greek;

→ I don't believe you could accuse Paul of teaching that "God loves everybody", the false doctrine being taught in "churches" today. (See Apologetics 12)

← "disobeying" - compare John 3:36 CT - same word.


18 Paul's letter to the "believers" in Rome (Rom. 1:7) is very important for "doctrine". Some in Rome were already de-

Rom. 16 CT

16 YOU-greet one-another with (a) holy kiss. All the assemblies of-the Messiah are-greeting YOU.

17 But I-am-entreating YOU, brothers, to-be-contemplating the (ones) making the dissensions and the entrapments beside the doctrine which YOU yourselves-learned, and YOU-be-deviating from them;

18 For the (ones) such-as-these are not being-slaves to-Messiah our Lord, BUT to-the belly of-themselves, and through the gracious-word and blessing they-are-deluding the hearts-of-the (ones) not-bad.

This is confirmed by  history.

Encyclopedia Britannica
The Early Christian Church
in the Roman Empire. p.3.

With nationalistic Judaism squelched in the East, Rome did not proceed vigorously against Jews in other areas, and probably did not clearly distinguish Christians from Jews until about the end of the first century. Complicating the confusion during this period was the tacit exemption of Jews from emperor worship and the Christians' claim that they were the true Jews, the true continuation and heirs of the ancient prophecies and promises.

1 Thes. 1 CT

9 For they themselves are-reporting of-what-sort an-entering-in to YOU we-had, and how YOU-turned-around to the God from the idols to-be-being-a-slave to (a) living and authentic God,

1 John 5 CT

21 Little-children, YOU-guard yourselves from the idols.

2 Cor. 6 CT


14 YOU-be not becoming being-differently-yoked to-unbelieving-(ones); for what sharing by-justice and by-lawlessness, or what participation by-light toward darkness?

15 But what agreement of-Messiah toward Beliar, or what portion by-(one)-trusting with (an) unbelieving-(one)?

16 But what placing-down-together by-(a)-sanctuary of-God with idols? For YOU yourselves-are (a) sanctuary of-(a)-living God; according-as the God said that I-shall-in dwell in them and I-shall-walk-around-among (them), and I-shall-be their God, and they themselves-shall-be my people.


17 On-this-account YOU-come-out out-of (the) midst of-them and YOU-be-severed, Jehovah is-saying, and YOU-handle not of-(an)-unclean-thing;


18 And-I myself-shall-receive YOU in, and I-shall-be to-YOU with-reference-to (a) father, and YOU yourselves-shall-be to-me with-reference-to sons and daughters, Jehovah Almighty is-saying.

 Including "believers" through "piety." By late in the first century, some "Christians" were claiming to be the true Jews. John prophesied this very serious situation in the 2nd period of "church" history. Rev. 2 CT


8 And to-the messenger of-the assembly in Smyrna you-write: These-things-here the first and the last, who became dead and he-himself-lived is-saying:


9 I-know-absolutely your tribulation and poverty, BUT you-are rich, and the blasphemy out-of the (ones) saying themselves to-be Jews, and they-are not BUT synagogue of-the Satan.

 This same lie is being taught again today. (Rev. 3:9 - Philadelphia)

 Keep in mind that nearly all Gentiles were idolaters.

John and Paul knew, by the Holy Spirit, that idols would be the most dangerous "invaders" of the "church".

 John's very last words in his first epistle - a prophetic warning.

 Paul prophesied of idolatry in the "church", for he writes, "YOU-be not becoming---yoked" to unbelievers. He didn't mean for Gentiles to not join idol temples; for they were already members there. I believe Paul knew, by the Holy Spirit, that idolatry would soon take over the Roman Catholic

Church and the Sardis "church" would result. (Rev. 3:1)

Paul "working-as-priest" for the Gentiles, established 19 a great deal of "doctrine". (Page 13) The number of Gentiles coming in to both the N.T. "churches" and the synagogues was rapidly increasing. Unfortunately, it seems that very few studied scripture or listened to Paul, and many were in the "churches" for ulterior reasons. Paul refers to many of these Gentiles as

1 Cor. 3 CT

1 And-I, brothers, was not able to-speak to-YOU as to-spiritual (ones) BUT as to-fleshy (ones), as to-infants in Messiah.

2 I-gave YOU milk to-drink, not food; for YOU-were not-yet being-able, BUT neither yet now are YOU-being-able,

3 For YOU-are still fleshly. For where-in-which among YOU (there-is) jealousy and quarrel(ing) and dissensions are-YOU NOT fleshly and YOU-are-walking-around according-to MAN?

2 Thes. 3 CT

13 But YOU, brothers, might-you not be-weary doing-fine.

14 But if any-one is not obeying our word through the epistle, YOU-be-putting-a-sign-on this (one), not to-be-mixing-up-together with-him, in-order-that he-might-be humiliated;

15 And YOU-be-considering (him) not as (an) enemy, BUT YOU-be-admonishing as (a) brother.

2 Tim. 4 CT

10 For Demas abandoned me having-cherished the now age, and he-proceeded into Thessalonica,

14 Alexander the worker-in-brass demonstrated many bad-things to-me; the Lord will-give-back to-him according-to his works;

15 Whom you yourself also be-guarding-for-yourself; for he very-much withstood our words.

1 Cor. 5 CT

1 Totally prostitution is-being-heard (to-be) among YOU, and prostitution such-as-this, one-which (is) neither among the Gentiles, so-that someone (is) to-be-having (a) woman of-the father.

5 To-give-over the (one) such-as-this to-the Satan with-reference-to ruination of-the flesh, in-order-that the spirit might-be-saved in the day of-the Lord.

Paul is a "pattern" of how a Christian should walk. Here is a second mention of those whose "god is the belly." (vs. 19) (Page 18, Rom. 16:18)

1 Tim. 1 CT

19 Having trust and (a) good conscience, which some having-push-away-for-themselves were ship-wrecked concerning the trust;

20 Of-whom is Hymenaeus and Alexander, whom I-gave-over to-the Satan, in-order-that they-might-be-disciplined not to-be-blaspheming.

→ "infants" and "fleshy."

Conditions were so bad that the apostle John himself was not welcome.

III John CT ↗

9 I-wrote something to-the assembly; BUT Diotrephes the (one) of-them loving-to-be-holding-first-place is not admitting us.

10 Because-of this, if I-might-come, I-shall-put-in-mind his works which he-is-doing blabbing with-evil words about us, and not being-sufficed-for-himself over these neither is he himself admitting the brothers and he-is-hindering the (ones) purposing (to admit them) and he-is-casting-(them)-out out-of the assembly.

→ Paul demanded obedience to "his word."

← Demas cherished the "now age," and left Paul.

← I do not see where Paul "for-gave" Alexander.

→ Paul's sentence was not one of leniency, neither did Paul blame Satan.

Phil. 3 CT

17 YOU-be-becoming fellow-imitators of-me, brothers, and YOU-be-contemplating the (ones) the walking-around according-as YOU-are-having us (a) pattern.

18 For many are-walking-around (of) whom I-was often saying to-YOU, but now also weeping I-am saying, the enemies-of-the cross-of-the Messiah,

19 Of-whom the finish (is) destruction, of-whom the god (is) the belly and the glory in the shame, the (ones) having-an-opinion (of) the earthly (things).

20 For our community is-existing in heavens, or of the-place-where we-are also waiting-anxious (a) savior Jehovah Jesus Messiah,

21 Who will-transfigure the body of our humbly conforming (it) to-the body of his glory, according-to the operation of him being-able also subject to-him(self) [the] all (things).

→ Here also Paul gives over to Satan.

20 Two subjects should be kept in mind in reference to the development of the early N.T. "church," The N.T. was written in Greek and "there is only one basic New Testament." (Apologetics 38, p.11) Greek was the language spoken at that time, but copies had to be made by hand. Very few could own a Greek N.T. However, when portions were read in "churches" the people could usually understand. Translations into other languages came slowly.

By far the greatest "invader of the church" was idolatry. John wrote prophetically on this subject,

Rev. 17 CT

1 And one out-of the seven angels namely-the (ones) having the seven pans came, and he-spoke with me saying: come-hither, I-will-point to-you the sentence of the prostitute namely-the great (one), namely-the (one) sitting on many waters,

2 With whom the kings of-the earth committed-prostitution, and the (ones) residing (on) the earth were-made-drunk out-of the wine of-her prostitution.

15 And he-is-saying to-me: The waters which you-saw, the-place-where the prostitute is-sitting are peoples and crowds and nations and languages.



Rev. 19 CT

1 After these-things I-heard as (a) great voice of-much crowd in the heaven saying: Hallelujah: the salvation and the glory and the honor and the power to Jehovah our God:

2 Because authentic and just (are) his judgements; because he-judged the prostitute, namely-the great (one), one-who was-corrupting the earth with her prostitution, and he-avenged the blood of-his slaves out-of her hand.

Unless you have a good background in the study of this greatest "invader," it is not likely that you will ever understand present developments in the "church." (Apologetics 23, 24, 25, 31, 32, 33, 34, 35 and Babylon, Mount)

Peter warned the "church" of one of the leading invaders; "false-teachers" were among the first. Peter even told us how it would be done.

2 Pet. 2 CT

1 But there-became also false-prophets among the people, as also among YOU there-will-be false-teachers, they-who will-introduce sects of-destruction, and denying the Despot having-bought them (in-the-market) leading-on themselves quick destruction;

2 And many will-follow-out to-the wantonnesses of-them, because of-which the way of-the truth will-be-blasphemed;

3 And in covetousness with-fabricated words they-will-merchandise YOU; for-whom the sentence from-long-ago is not being-idle, and their destruction is not becoming-drowsy.

Col. 2 CT

4 This I-am-saying in-order-that no-one might-be-cheating YOU in-reckoning with persuasive-speech.

8 YOU-be-looking-that not anyone shall-be the-one leading YOU off-as-booty through the love-of-wisdom and empty deceit according-to the tradition of-the MEN, according-to the elementary-principles of-the world and not according-to Messiah;

1 Tim. 6 CT

20 O Timothy, you-guard the deposit, being-diverted-for-yourself-(from) the profane empty-chatters and oppositions of-the falsely-named knowledge,

Paul likewise warned of "persuasive speech," "love-of-wisdom," "empty deceit," "profane empty chatters," and "oppositions of-the falsely-named knowledge."

1 Tim. 6 CT

17 You-be-delivering-a-message-to-the (ones) rich in the now age not to-be-having-a-high-opinion, nor to-have-set-and-still-set-hope on uncertainty of riches, BUT on God the (one) holding-beside all-things for-us richly with-reference-to enjoyment,

2 Pet. 2 CT

9 Jehovah knows-absolutely (how) to-be-delivering pious (ones) out-of trial, but to-be-keeping unjust (ones) being-punished with-reference-to (a) day of-judgement;

10 But especially the (ones) proceeding behind of-flesh in desire of (act-of) pollution and despising of-lordship. Darers, self-willed, they-are not trembling blaspheming glories,

11 Where angels being greater in-strength and in-power are not bringing down-upon them blasphemous judgement beside Jehovah.

12 But these, as unreasoning living-creatures having-been-and-still-begotten natural with-reference-to capture and corruption, blaspheming in which (things) they-are-being-ignorant, they-will-be-corrupted also in their corruption,

13 Obtaining (as-they-will) reward of-unrighteousness; considering pleasure the sumptuousness in (a) day, spots and blemishes taking-delight-within in their deceits banqueting-together with-YOU,

14 Having eyes replete of-an-adulteress and incessant of-sin, enticing unsteady souls, having (a) heart having-been-and-still-exercised of-covetousness, children of-curse-against.

15 Having-left-behind (a) direct way they-were led-astray, having-followed-out of-the way of-the Balaam-of-the Beor, who cherished reward of un-righteousness,

16 But he-had reproving of-his-own violation-of-law; (a)-voiceless beast-of-burden having-uttered-sound in MAN's voice hindered the insanity-of-the prophet.

17 These are waterless springs and fogs being-driven by (a) dark-squall, for whom the gloom-of-the darkness has-been-and-is-still-kept.

18 For uttering-sound, excessive-bulks of-aimlessness they-are-enticing in desires of-flesh by-wantonnesses the (ones) barely fleeing-from the (ones) turning-themselves-about in going-astray,

19 Themselves-promising freedom to-them, themselves existing slaves-of-the corruption; for by-what someone has-been-made-and-still-is-inferior to-this he-has-been-and-still-is-enslaved.

20 For if having-fled-from the pollutions-of-the world in thorough-knowledge-of-the Lord and Saviour Jesus Messiah, but having again been-interwoven in-these they-are-being-made-inferior, the last (things) to-them have-become-and-still-are worse (than) of-the first (things).

21 For it-was better-for-them not-to-have-come-to-know-thoroughly the way-of-the justice than having-come-to-know-thoroughly to-turn-out-of the holy commandment having-been-given-over-to-them.

22 It-has-happened to-them the (thing) of-the true proverb; (a) dog having-turned-around on its-own vomit, and; (a) sow having-bathed with-reference-to (a) rolling-place of-mire.

stant preaching as to how "corrupt" the "church" is to day? It certainly must be corrupt if "Christian" bookstores are selling some 50 different English Bible.

Paul gave Timothy 21 a message to deliver to those who were "rich". This message is good any time.

Peter warns of "unjust" ones in the "church", vs. 10 Fleshy, darers, self-willed, blasphemers.

vs. 12 Note the words: corruption, blaspheming, ignorant.

vs. 13 Deceivers "banqueting" with the "believers". Could be used for any "church" supper. (See Liddell + Scott.)

vs. 14 - 19 Need no comment.

vs. 20 These had a "thorough knowledge" of Jesus Messiah.

(See μένω (menō) in the Teaching Dict. p. 183, "to remain")

Has this condition in the early "church" ever change

Earlier in this same chapter

Peter warns of future "false-teachers" in the "church"

2 Pet. 2 CT

1 But there-became also false-prophets among the people, as also among YOU there-will-be false-teachers, they-who will-introduce sects of-destruction, and denying the Despot having-bought the (in-the-market) leading-on themselves quick destruction;

2 And many will-follow-out to-the wantonness of-them, because of-which the way-of-the true will-be-blasphemed;

3 And in covetousness with-fabricated words they will-merchandise YOU; for-whom the sentence from long-ago is not being-idle, and their destructiveness is not becoming-drowsy.

Let me ask a question that I will answer later?

Why do we not hear constant

Jude CT

4 For certain MEN crept-in-alongside, the (ones) having-been-written-before long-ago and-still-written with-reference-to this sentence, impious (ones), transferring the favor of our God into wantonness and denying the only Despot and our Lord Jesus Messiah.

8 Likewise however also these dreaming (ones) on-the-one-hand are-polluting flesh, on-the-other-hand they-are-disregarding lordship, but they-are-blaspheming glories.

10 But these (men) on-the-one-hand as-many-things they-know not absolutely they-are-blaspheming, on-the-other-hand as-many-things they-are-comprehending naturally as the unreasoning living-creatures, in these-things they-are-being-corrupted.

12 These are the reefs in YOUR charity-(feasts?) banqueting-together fearlessly, shepherding themselves, waterless clouds being-brought-away by winds, autumnal trees without fruits twice having-died-off having-been-rooted-out.

13 Wild waves of (a) sea foaming-up the shames of themselves, stars leaders-astay, for-whom the gloom of-the darkness has-been-kept-and-is-still-kept with-reference-to (an) age.

16 These are fault-finding murmurers, proceeding according-to their desires, and their mouth is-speaking excessive-bulk(s), marvelling (at) faces for-sake-of profit.

17 But YOU, cherished (ones), yourselves be-put-in-mind-of-the sayings namely-the-ones having-been-said-before-and-still-said by the apostles of our Lord Jesus Messiah,

18 That they said to YOU: On the last of-(the?)-time there-will-be mockers proceeding according-to their desires of-the impious-things,

19 These are-they the (ones) of-the-soul, making-separations, not having (the) Spirit.

20 But YOU, cherished (ones), building-up yourselves on YOUR most-holy trust, praying in (the) Holy Spirit,

21 YOU-keep yourselves in charity of-God, welcoming the mercy of our Lord Jesus Messiah with-reference-to life eternal.

22 And on-the-one-hand YOU-be-having-mercy (on) who (are) themselves-doubting

These prophetic statements by Paul to Timothy, and in turn to us, are warnings.

Paul is speaking of "church" members. The people of the world have always been evil. Note the lack of "healthy teaching" in "churches" today. (2 Tim. 4:3) "Pleasure-lovers" rather than "God-lovers" yet having a form "of piety." (2 Tim. 3:4, 5) "You be-shunning these." (vs. 5)

About 50% of Jude deals with "invaders" of the "church." I have shown only these verses. Compare vs. 4 to 2 Peter 2:1 page 21. Many things said by Jude are also said by Peter. Note this warning by Peter.

2 Pet. 3:17 CT

17 YOU therefore, cherished (ones), coming-to-know-before YOU-be-guarding-yourselves in-order-that having-been-led-away-together by-the going-astay of-the unruly YOU-might not fall-away (from) your own firm-fixedness,

I believe the "invasion" of the "church" has continued and will get worse. Here are a few important verses.

2 Pet. 3 CT

1 This already, cherished-(ones), (the) second epistle I-am-writing to YOU, in which (epistles) I-am rousing YOUR sincere intellect in (a) reminder,

2 To-be-mindful of-the sayings having-been-said-before-and-still-being-said by the holy prophets and of-the commandment of-the Lord and Saviour of (through)? YOUR apostles,

3 Coming-to-know this first, that mockers will-come on last of-the days in mocking proceeding according-to their own desires

4 And saying: Where is the promise of his presence? For from of-which (day) the fathers fell-asleep, all (things) are-remaining thus continuously from beginning of-creation.

2 Tim. 4 CT

3 For (a) season will-be when they-will not tolerate the healthy teaching, BUT according-to their-own desires they-will-heap-on to-themselves teachers having-themselves the hearing itching,

2 Tim. 3 CT

1 But you-be-coming-to-know this, that in last days furious seasons will-stand-in-for-themselves;

2 For the MEN will-be lovers-of-self, silver-lovers, arrogant, proud, blasphemers, disobedient to-parents, ungrateful, unholy,

3 Unaffectionate, irreconcilable, slanderers, not-self-controlled, savage, not-lovers-of-god,

4 Traitors, rash, having-been-and-still-puffed-up, pleasure-lovers rather than God-lovers,

5 Having (a) formation of-piety but having-denied-and-still-denying the power-of-it; and you-be-shunning these (MEN).

6 For out-of these are the (ones) creeping into the houses and leading-captive little-women having-been-and-still-heaped with-sins, being-led by various desires,

7 Always learning and never being-able to-come into (a) thorough-knowledge-of-truth.

23
With all these warnings of "invaders" into the "church" still in our scripture, the "church" today seems to be teaching the very opposite. Each "church" seems to be teaching that their "members" are all "Christians." "Churches" teach that all 50 translations of the Bible into English are the word of God. More and more, it is being taught that all "churches" are the "body" and "bride" of Christ. To put things simply - everything is "rosy" - God loves everybody - millions are becoming Christians - the Lord can be expected at any moment to come for his "church", which includes just about everybody.

How did we get from scripture to this conclusion?

1 Tim. 4 CT

1 But the Spirit is saying explicitly that in later seasons some will depart of the trust; paying attention to misleading spirits and to teachings of little-demons.

2 Tim. 3 CT

12 But even all the (ones) willing to-be-living piously in Messiah Jesus will-be persecuted.

13 But evil MEN and wizards will progress on the worse, leading astray and being-led astray.

↳ "Teachings of little-demons" - The word "little-demon" is δαιμόνιον (daimonion) occurs 11x in Matt., 13x in Mark, 22x in Luke, and 6x in John - 52x total. The word "to-be-possessed-by-a-demon" is δαιμονίζομαι (daimonidzomai), occurring 13x, only in the gospels.

* There is no Bible record of anyone casting out a demon, other than in the gospels, before the cross.

* The 8 uses of "little-demons", after the gospels, refer to the gods (idols) of the Gentiles. (See p. 16)

In 1 Tim. 4:1 (above) the "little-demons" which are the powers behind all idols, have turned to "teaching" in these "seasons". I believe that the "little-demons" have found that "teaching" Gentiles is far more effective than actual body possession. Many in the "church" have accepted the teaching of the "little-demons" and have, in turn, become "misleading-spirit" for many of the "ignorant" "church" members. (1 Cor. 12:1; 14:38; 2 Cor. 2:11; 2 Pet. 2:12)

In 2 Tim. 3:2 (above) "evil MEN", (ἄνθρωποι-anthrōpoi) that is, men and women, and "wizards" (γόης-gōēs) in the "church", progress on the worse, "leading astray and being-led astray." "Leading astray" is a leading astray from the truth, from Jehovah, from scripture, from righteousness, etc.

24 I think "evil" persons are well defined in 2 Tim. 3:1-7 on page 22. The word "wizard" occurs only 1 time in scripture and no one word in English can translate it. The Theological Dictionary of the New Testament, Kittel, Vol. 1 p. 737 explains the complex meaning of this word.

This mostly has a. the strict sense of a "magician," esp. one who works with verbal formulae. Those who believe in demons take him quite seriously,

"To goetia belong conjurations, since it normally works with the help of evil, lower and stupid material demons."

A → The use of the word group in Philo is instructive. In the primary sense we only have γοητεύειν (Som., I, 220, where all magical practices are repudiated). Yet γόης is also used figur. to denote the confusion and delusion of idolatry in Praem. Poen., 25. The man who abuses the divine gift of speech is grouped with charlatans (γόητες) in Rer. Div. Her., 302. The φιλήδονος or sensual man is also called a γόης ("charlatan") in the list of vices in Sacr. A.C., 32. Most important is Spec. Leg., I, 315, where προφήτης and γόης are contrasted. The one is the bearer of true revelation, whereas the other composes his own alleged divine sayings. For Philo γοητεία is basically the opposite of truth (cf. esp. Praem. Poen., 8; Som., II, 40). It may thus be used as an equivalent of falsehood or deception (with ἀπότη in Op. Mund., 165), even where there is not the slightest suggestion of magic (as in Plant., 106). It can thus signify hypocritical conduct (Decal., 125; cf. Leg. Gaj., 162), deception (of ἡδονή in Post. C., 101) or the natural sensual magic of woman (Vit. Mos., I, 301). In the figur. sense it can also be used, of course, with reference to the world of thought of alien religions (Op. Mund., 2; Praem. Poen., 8). Philo is not thinking only of harmless deception; γοητεία (like γόης) always carries with it the thought of deliberate deceit.

D → In the NT the only occurrence is at 2 Tm. 3:13. In Eur. Ba., 234 Dionysus is called a γόης, obviously in the sense of one who entices to impious action by apparently pious words,³ and this is the meaning in 2 Tm. 3:13.

A "The man who abuses the divine gift of speech."

1 Cor. 13 CT

8 The charity never is-falling; but whether prophecies, they-will-be-rendered-inactive; or languages, they-will-cease-of-themselves; or knowledge, it-will-be-rendered-inactive.

Probably ceased after the apostolic age. Schaff's Encyclopedia of Religious Knowledge, Vol. 4, p. 2369.

1 Cor. 14 CT

27 Whether someone is-speaking in-a-language, according-to two or the most three, and in-succession, and let one be-interpreting;

28 But if there-might not be (an) interpreter, let-him-be-being-silent in (an) assembly, but let-him-be-speaking to-himself and to-the God.

Instructions are clear. Not without interpretation. Never women. See vs. 34. (Apologetics 17, also "Tongues")

B "Composes his own alleged divine sayings."

"God told me," "God showed me," "I saw God or Jesus."

C "Deliberate deceit" - esp. to collect millions.

D "Entices to impious action by apparently pious words."

Note also the four hands on the right; the connection with demons, idolatry, deception, and alien religions. The word "wizard" above in Greek is γόης (goes). See this word in the Teaching Dictionary page 323.

We have a very complicated "spirit world" all around us. The subject of the Devil and demons is very confused. Let me explain, as best I am able, my personal conclusion. One very difficult question is often asked, "Are demons connected in any way with 'the Devil'?" On page 23 I made the statement to the effect that the casting out of "demons" is not mentioned after the cross. However, we do have references to "evil spirits" being released from people. Why are these "evil spirits" not called "demons"? I believe that part of our difficulty lies in a lack of understanding of the word "demon". It is not necessary

Greek-English Lexicon
Liddell and Scott

δαιμόνιον, τό, the divine Power, the Deity, the Divinity, Lat. numen, Hdt. 5. 87, Eur., Plat., etc. : acc. to Arist., θεός ἢ θεοῦ ἔργον, Rhet. 2. 23, 8, cf. 3. 18, 2; φοβείσθαι μή τι δ. πράγματ' ἐλαύνη some fatality, Dem. 124. 26; τὰ τοῦ δ. the favours of fortune, Plat. Epin. 992 D. II. an inferior divine being, a demon, μεταξὺ θεοῦ τε καὶ θνητοῦ Id. Symp. 202 D; καινὰ δαιμόνια εἰσφέρειν Xen. Mem. 1. 1, 2, Plat. Apol. 24 B; so Arist. says, ἡ τῶν ἄλλων ζῴων φύσις δαιμονία, ἀλλ' οὐ θεία, Divin. per Somn. 2, 1. 2. the name by which Socrates called his genius, or the spirit that dwelt within him, v. Xen. Mem. 1. 1, 2, Plat. Apol. 40 A, Theaet. 151 A, Euthyd. 272 E. 3. a demon, evil spirit, N. T.; cf. δαιμονίζομαι. (Not Dim. of δαίμων, but neut. of δαιμόνιος.)

← for you to read the Greek. Notice that δαιμόνιον (daimonion) means "the Deity" as well as "an inferior divine being, a demon" as well as "a demon, evil spirit."

δαιμονίζομαι, Med. = δαιμονάω, ἄλλος κατ' ἄλλην δαιμονίζεται τύχην each one hath his own fate appointed, Philem. Incert. 98. II. as Pass. to be deified, Soph. Fr. 180. III. to be possessed by a demon or evil spirit, Ev. Marc. 5. 2, etc.; cf. Plut. 2. 706 D; epilepsy was called ἱερὴ νόσος (as some thought) because it was due to 'entrance of a demon into the man,' Aretae. Caus. M. Diut. 1. 4.

← The verb also (daimonidzomai) has different meanings: "to be deified" as well as

"to be possessed by a demon." This Lexicon makes another interesting statement; "θεός (god) is never used for δαίμων (daimōn - demon), though δαίμων is for θεός."

I believe we have two different groups of angels that left heaven and for two different reasons.

Rev. 12 CT

7 And it-came-to-pass (a) war in the heaven, the Michael and his angels to-war with the dragon. And the dragon warred and his angels,
8 And he-was not strong-enough, neither was their place still found in the heaven.
9 And the dragon namely-the great (one) was-cast, the serpent namely-the ancient, the (one) being-called Devil and the satan, the (one) leading astray the total inhabited-earth, he-was-cast into the earth, and his angels were-cast with him.

→ This group of angels belong to the devil and as far as we know they are still loose. The "time" of this war in heaven cannot be discussed in this Discourse.

Matt. 25 CT

41 Then he-will-say also to-the-(ones) out-of lefts, YOU-be-proceeding from me, the-(ones) having-been-and-still-cursed-against into the fire namely-the eternal, namely-the-(one) having-been-and-still-prepared-for-the-devil-and-his-angels.

→ The next group of angels left heaven for their own personal reasons and they are not at present loose.

6 And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, 2 that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. 3 And Jehovah said, 'My Spirit shall not 'strive with man for ever, 'for that he also is flesh: 'yet shall his days be a hundred and twenty years. 4 The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them; the same were the mighty men that were of old, the men of renown.

4 For if the God spared not of-angels having-sinned, BUT having-sent (them) to Tartarus he-gave-over in-pits of-gloom being-kept with-reference-to judgement,

5 And he-spared not of-an-ancient world, BUT he-guarded Noah (an) eighth (person) (a) preacher of-justice, having-led-on (a) flood to-(a)-world of-impious (ones).

Jude CT

6 Both (or "and") angels, the (ones) not having-kept the rule of-themselves BUT having-left-off their own dwelling he-has-kept-and-is-still-keeping in-constant bonds under gloom with-reference-to judgement of-(a)-great day;

↳ Gen. 6:2 "The sons of God" were these "angels", who, because of their sin are held in the place called "Tartarus". (Not "hell" as in KJ.) The "Nephilim" were the children from "angels" having taken "human girls". I believe the "Nephilim" died, or finally perished in the flood. Their "spirits" formed one group of "demons". This group of demons were the ones common in the gospels. (See "Fallen Angels", Apologetics 5 They Know who Jesus is.) You cannot study "demons" from a King James Bible, for it does not use the word "demon". Instead, KJ uses "devil" for 3 different Greek words. (See Young's Concordance.)

When you hear "demon", you have in mind "evil" demons. Consider the meanings given on page 25, and once again, look at this statement brought over from

Ps. 95:5 LXX

5 ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν δαίμόνια.

[5] That all the gods of the nations are demons;

Acts 17 CT

18 But some also of-the Epicurean and Stoic lovers-of-wisdom were-casting-together with-him, and some were saying: What may-he-be-willing to-be-saying this rumormonger? But the (others): He-is-seeming-to-be (a) proclaimer of-strange little-demons; because he-was-bringing-good-news-of the Jesus and the resurrection.

Acts 17 KJ

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babblers say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

Luke 22 CT

3 But the Satan went-in into Judas the-(one) being-nicknamed Iscariote, being out-of the number of-the twelve.

↳ See also John 13:27 CT

page 16. I could translate this line, "That all the gods of the Gentiles are inferior-divine-beings."

Note how they regarded Paul's preaching in Athens, "(a) proclaimer of-strange little-demons."

Compare this KJ version which is perfectly correct - "a setter forth of strange gods." I believe that we have a 2nd group of "demons" - "gods-idols".

Since Satan can enter a human being, and he did, I believe Satan's angels can do the same. (Apologetics 13)

Gen. 18 ASV

18 And ^aJehovah appeared unto him by the ^{1^b}oaks of Mamre, as he sat in the tent door in the heat of the day; 2 and he lifted up his eyes and looked, and, lo, three ^cmen stood over against him; and when he saw them, he ran to meet them from the tent door, and bowed himself to the earth,

Gen. 19 ASV

19 And the ^ctwo angels came to Sodom at even; and Lot sat in the gate of Sodom: and ^aLot saw them, and rose up to meet them; and he bowed himself with his face to the earth;

These "angels" of Satan are the "gods" of the Gentiles. While these are referred to as "demons", you must not think of the "demons" which Jesus cast out, but rather, the "demons" who are "inferior-divine-beings". (p.26)

2 Cor. 11 CT

3 But I-am-fearing lest by-any-means as the serpent deluded Eve in his craftiness, thus YOUR thoughts might-be-corrupted from the simplicity and the pureness (namely-that) with-reference-to Messiah.

4 For if on-the-one-hand the (one) coming is preaching another Jesus whom we-did not preach, or YOU-are-taking (a) different spirit which YOU-did not take, or (a) different good-news which YOU-did not receive, YOU-are-tolerating well.

13 For the (ones) such-as-these (are) false-apostles, treacherous workmen, transfiguring-themselves into apostles of-Messiah.

14 And no marvel, for the Satan is-transfiguring-himself into (an) angel of-light.

15 Therefore (it-is) not (a) great-thing if his ministers also are-transfiguring-themselves as ministers of-righteousness; of-whom the finish will-be according-to their works.

John, the apostle, warned believers to prove "the spirits" of these men - "false-prophets" (Apologetics 28)

Paul warned Timothy that in "later seasons" some will leave the "trust" as a result of paying attention to these "misleading spirits" who in turn paid attention to teachings of "little-demons", that is, "inferior divine beings". These "inferior divine beings" are Satan's angels. Satan and his angels are carrying on their war against God here on earth.

Heb. 13 CT

- 1 Let brotherly-love be-remaining.
- 2 YOU-be not forgetting of-the love-of-stranger; for through this some escaped-notice (of the fact of) having-entertained angels.

By comparing these three passages, you can see that "angels" can "take on" a visible human form. Two of the "men" who met with Abraham are called "angels" when they went down to see Lot. "Angels" can appear to men, enter a person, or appear as a human.

The "serpent" (Satan) deluded Eve. The serpent is "prudent", that is, "he hides himself." (Apologetics 42, p. 5) (Apologetics 30 also.)

Satan's ministers, false-apostles, treacherous workmen, looking like true "preachers of the gospel" were in the "church" from an early date,

1 John 4:1 CT

1 Cherished (ones), YOU-be not trusting ever spirit, BUT YOU-be-proving the spirits if they-are out-of the God, because many false-prophets have gone-out-and-still-go-out into the world.

1 Tim. 4:1 CT

1 But the Spirit is-saying explicitly that in later seasons some will-depart of-the trust paying-attention to-misleading spirits and to teachings-of-little-demons.

20 BUT that what (things) the Gentiles are sacrificing, they-are-sacrificing to-demons and not to-God, but I-am not willing YOU to-be-becoming partners of-the demons.

21 YOU-are not being-able to-be-drinking (a) cup of-Jehovah and (a) cup of-demons; YOU-are not being-able to-be-sharing of-a-table of-Jehovah and of-a-table of-demons.

of the 4 gospels have this secondary meaning. Let me reword part of this passage. "... they-are-sacrificing to-inferior-divine-beings and not to-God, but I-am not willing YOU to-be-becoming partners of-the inferior-divine-beings.

"YOU-are not being-able to-be-drinking (a) cup of-Jehovah and (a) cup of-inferior-divine-beings; YOU-are not being-able to-be-sharing of-a-table of-Jehovah and of-a-table of-inferior-divine-beings. (See Discourse 3 on the Passover.)

Refer again to page 27, 2 Cor. 11:4, "... preaching another Jesus, that is, another savior. Now note the following quotation from Liddell and Scott Greek Lexicon.

"σωτήρ (sōteer) --- A saviour, deliverer, preserver --- esp. of Zeus Σωτήρ --- to Zeus Σωτήρ the third cup of wine was dedicated --- to drink this cup became a symbol of good luck, and the third time came to mean the lucky time. --- also of other gods, as of Apollo, of Hermes, of Asclepius, of the Dioscuri (the sons of Zeus), of Hercules. ---"

Since I have made some very complicated statements and perhaps advances in teaching in some unusual areas of study, it may be wise to make a short summary of this Discourse thus far.

1. Israel existed as a "church" from the time God brought Israelis out of Egypt as a nation. (Pages 1, 2)
2. When the "Word" came to be flesh and tabernacled among his chosen people-the Jews, the scribes, Pharisees, Sadducees, elders, priests, and especially the High Priest were what could be called the "clergy". (p. 3)
3. Jesus began, very early in his ministry, to use various kinds of illustrations: "moth", "thieves", "sheep", "wolf", "serpents", "vipers", "leaven", etc. (Pages 3-8)
4. Jesus strongly condemned the "clergy". (Pages 3-10)
5. Considering numbers, the N.T. "church" began with "few" as a result of Jesus' ministry. (Pages 10, 11.)
6. Pentecost was "the engagement-ring" for the "bride". (p.

Without an understanding of the two, almost opposite, meanings of "demons" these verses really make little sense. All of the uses of δαίμονιον (daimonion) - "demon" outside

7. Note: the details recorded by the Holy Spirit to prove God's selection of Paul and Peter to bring the gospel to the Gentiles. (Pages 11-14.)
8. Gentiles exempt from law, are brought under 4 special rules to guard them from idolatry. (Pages 15, 17.)
9. The connection between "idols" and "demons". (p. 16.)
10. Paul warns of "wolves" from outside entering the "church"; and men "inside" the "church" will "twist" "teaching" to gain disciples. (page 16.)
11. Paul preaches "wrath" - not "love" - for those who "disobey" the truth. (p. 17 - but see John 3:36.)
12. "Some believers" begin to make false claims that these new "Gentile believers" are the true Jews. (p. 18.)
13. A prophecy of the future entrance of idolatry into the "church". (p. 18.)
14. Paul, as God's chosen "priest" for the Gentiles, and his authority to deliver to Satan. (p. 19.)
15. The greatest "invader of the church". (p. 20.)
16. All kinds of "invaders" begin to confuse the "church". (Pages 20-22.)
17. Two sources of "demons", and the confusion brought on by misunderstanding δαίμονιον - (daimonion) and its two different meanings. Also the meaning of γόης (goees). (Pages 23-26.)
18. Two groups of "angels". One group imprisoned, the other group waging a war. (Pages 25-28.)

Luke 10 CT

1 But after these-(things) the Lord displayed seventy different-(ones) also, and he-dispatched them at-the-rate-of two before his person, into every city and place, the-place-where he himself was-being-about-to-be-coming.

2 Therefore he-was-saying to them, On-the-one-hand the harvest (is) much, on-the-other-hand the workers (are) few. Therefore YOU-petition the Lord of-the harvest, in-which-case he-might-be-casting-out workers into his harvest.

3 YOU-be-withdrawing, behold, I myself-am-dispatching YOU as little-lambs in midst of-wolves.

👉 If we are to understand more concerning the war Satan and his angels are waging, we must learn more about Jesus' illustrations.

Why did Jesus "display" 70 "different-(ones)"? Why

did Jesus dispatch these 70 as "little-lambs" (only use in scripture, see MM.) when believing Jews are referred to as "the sheep"? (p. 5) The "wolves" have been explained earlier as ones trying to seize "sheep": (p. 5) (continued page 30.)

Luke 10 CT

17 But the seventy returned with joy, saying, Lord, even the little-demons (are)-themselves-being-subject to-us in your name.

18 But he-said to-them, I-was-observing the Satan as (a)-beam-of-light having-fallen out-of the heaven.

19 Behold, I-am-giving to-YOU the authority to-be-treading above-upon serpents and scorpions, and upon all the power of-the enemy, and by-no-means might not-one-(thing) do-harm-to YOU.

20 Further, YOU-be not rejoicing in-this, that the spirits are-themselves-being-subject to-YOU, but YOU-be-rejoicing rather that YOUR names (were) written in-the heavens.

(KJ received text-δίδωμι-didōmi supported by AC²D manuscripts K.J.) Why have manuscripts BC¹LX⁸ been altered-δέδωκα-dedōka, "I-have-given-and-still-give"? Why did Jesus say, "The authority to-be-treading (πατέω-pateō) above-upon serpents and scorpions, and all the power of-the enemy"?

We have the witness of both Peter and Stephen that Jesus is the prophet spoken of by Moses in Deut. 18. (p.2)

Acts 3 CT - Peter

22 Moses on-the-one-hand said that the God Jehovah will-stand-up (a) prophet for-YOU out-of YOUR brothers as me; of-him YOU-will-hear according-to all-things as-many-as he-might-speak to YOU.

Deut. 18 ASV

15 "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

18 I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him.

Acts 1 CT

23 And they-made two stand, Joseph the (one) being-called Barsabbas, who was-nicknamed Justus, and Matthias.

24 And having-prayed they-said: You Lord know-er-of-hearts of-all, yourself-display which one out-of these the two you-chose-for-yourself

25 To-take the place of-this ministry and apostleship, from which Judas transgressed to-proceed into the place namely-(his) own.

When the 70 returned why did they specifically say, "Even the little-demons (are) themselves being-subject to-us"? Why is verse 18 put in here? Why does Jesus say, "I-am-giving" (vs.19) after they were back?

(KJ received text-δίδωμι-

Acts 7 CT - Stephen

37 The Moses is this (one), the (one) having-said to-the sons of-Israel: The God will-stand-up (a) prophet to-YOU out-of YOUR brothers as me.

I think we fail to keep in mind that Jesus was a prophet as well as the savior. This passage in Luke 10 CT above, is a "prophecy."

Let me give you some of the important facts.

A Luke 10:1 - (p.29) "The Lord displayed. ἀναδείκνυμι - anadeiknumi - The only other use of this verb is in

Acts 1:24 where lots were cast to determine the successor to Judas.

B Note the likely reason for the number 70.

Pseudepigrapha, Charles Testament of Naphtali, p.363

And do not forget the Lord your God, the God of your fathers; Who was chosen by our father Abraham when the nations were divided in the time of Phaleg. For at that time the Lord, blessed be He, came down from His highest heavens, and brought down with Him seventy ministering angels. Michael at their head. He commanded them to teach the seventy families which sprang from the loins of Noah seventy languages. Forthwith the angels descended and did according to the command of their Creator.

C Luke 10:1 - (p.29) "70 different-(ones)" - ἕτερος - heteros - "different," but inferior to the apostles sent out.

Luke 9 CT

1 But having-himself-called-together his twelve disciples he-gave power and authority to-them over all the little-demons, and to-be-healing diseases,

2 And he-dispatched them to-be-preaching the kingdom-of-the God, and to-be-curing the-(ones) being-weak.

3 And he-said to them, YOU-be-lifting-up not-one (thing) with-reference-to the way; neither rods, nor (a) leather-pouch, nor bread, nor silver-coin, nor to-be-having at-the-rate-of two tunics-(chiton).

4 And into whatever house YOU-might-go-in, YOU-be-remaining there, and YOU-be-going-out there-from.

5 And as-many-as might not receive YOU, going-out from that city YOU-shake-off also the dust from YOUR feet, with-reference-to (a) testimony upon them.

6 But going-out they-were-going-through according-to the villages, themselves-bringing-good-news and healing everywhere.

10 And the apostles having-returned they-narrated to-him as-many-(things)-as they-did. And having-taken them along he-retired-beneath privately into (a) desolate place of-(a) city being-called Bethsaida.

E Luke 10:2 (p.29) "He-might-be-casting-out workers into his harvest." (See Dict. page 106)

Matt. 13 CT

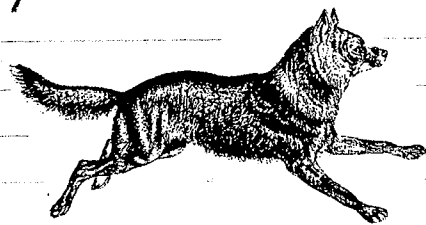
38 But the field is the world; but the fine seed, these are the sons of-the kingdom; but the tares are the sons of-the evil-(one);

39 But the enemy, namely-the (one) having-sown them is the devil; but the harvest is complete-finish of-the age, but the harvesters are angels.

40 As-altogether therefore the tares is-being-gathered-up and is-being-burned-up in-fire, thus it-will-be in the complete-finish of-this age.

41 The son of-the MAN will-dispatch his angels,

"little-lambs", used only this one time, indicates to me, persons other than Jewish "sheep". (p.5) "Wolves" indicate "false-prophets" in Matt. 7:15 (p.8), "Wolves" in this age indicate pious, religious men, who, in their speaking twist things to pull disciples after themselves. (Acts 20:29,30 p.16.)



G Luke 10:17 (p.30) When the 70 return with joy, the only remark they make is, "even the little-demons (are) themselves-being-subject to-us in your name". They die

Luke 2 CT Jesus to parents, not say that they "cast-out

51 And he-descended with them and he-came into Nazareth, and he-was subjecting-himself to-them. And his mother was-maintaining all these sayings in her heart.

meaning of this verb ὑποτάσσω - hypotassō.

H Compare this earlier 31 dispatch of the 12 apostles. These are well known men, and their mission is very practical. What they did is explained, and upon their return they told everything to Jesus. (vs.10).

D Luke 10:1 (p.29) "the-place-where he himself was-being-about to-be-coming". This could, of course, refer to the time Jesus was then present but I know of no explanation. I personally believe it to be prophetic.

John 14 CT

23. The Jesus answered and said to-him, If anyone might-be-cherishing me, he-will-keep my word, and my Father will-cherish him, and we-will-come to him, and we-shall-make abode beside him.

H The harvest will be completed at the end of the age, but a harvest is really continuous as people trust the Lord.

F Luke 10:3 (p.29) The word

"little-lambs", used only this one time, indicates to me, persons other than Jewish "sheep". (p.5) "Wolves" indicate "false-prophets" in Matt. 7:15 (p.8), "Wolves" in this age indicate pious, religious men, who, in their speaking twist things to pull disciples after themselves. (Acts 20:29,30 p.16.)

demons. (inferior-divine-being)

H Jesus' "subjection" to his parents illustrates the

meaning of this verb ὑποτάσσω - hypotassō.

LUKE 10 CT

17 But the seventy returned with joy, saying, Lord, even the little-demons (are)-themselves-being-subject to-us in your name.

18 But he-said to-them, I-was-observing the Satan as (a)-beam-of-light having-fallen out-of the heaven.

19 Behold, I-am-giving to-YOU the authority to-be-treading above-upon serpents and scorpions, and upon all the power of-the enemy, and by-no-means might not-one-(thing) do-harm-to YOU.

20 Further, YOU-be not rejoicing in-this, that the spirits are-themselves-being-subject to-YOU, but YOU-be-rejoicing rather that YOUR names (were) written in-the heavens.

21 In the hour itself the Jesus himself-exulted in-the Spirit and he-said, I-am-acknowledging to-you, Father, Lord-of-the heaven and of-the earth, because you-hid-back these-(things) from (ones)-wise and (ones)-intelligent and you-uncovered them to-infants: yea, the Father, because thus it-became seeming-well in-front of-you.

↪ Read vs. 21 carefully. If these verses are prophecy, as I believe, it has taken years of "history" to make these things understandable. Before further comments on details, let me give you my premise toward which I am progressing.

In Luke 10:1 page 29 "the Lord displayed seventy", and then "he-dispatched". Seventy men, unidentified, were dispatched.

The reason very little is given on the literal is because of the primary prophetic purpose - "displayed." (see p. 30) There is one use of the noun, and only one, in Luke 1:80.

Luke 1 CT

67 And Zacharias his father was-filled-full of (the) Holy Spirit, and he-prophesied, saying,

68 Blessed Jehovah the God-of-the-Israeli; because he-visited and he-made redemption for his people,

69 And he-raised (a) horn of-salvation for us in the household of-David his male-servant;

70 According-as he-spoke through (a) mouth of-his holy-(ones), namely-the prophets from (an) age;

71 Salvation out-of our enemies and out-of (the) hand-of-all of-the-(ones) hating us;

72 To-do mercy with our fathers, and to-be-made-mindful of-his holy covenant,

73 Which oath he-swore to Abraham our father,

74 To-give to-us having-been-delivered fearlessly out-of (the) hand of-enemies to-be-serving for-him

75 In hallowedness and justice in-sight of-him all the days of our life.

76 But you, child (pre-teen), will-be-called (a) prophet of-(the)-Most-High; for you-will-proceed-before, before (the) person of-Jehovah to-prepare his ways;

77 To-give knowledge of-salvation to his people with forgiveness of-their sins,

78 Because-of bowels of-mercy of-our God, with which (the) (sun)-rising visited us out-of height,

79 To-appear-clearly to-the (ones) sitting in darkness and in shadow of-death; to-completely-direct our feet with-reference-to (a) way of-peace.

80 But the child-(pre-teen) was-growing and was-becoming-mighty in spirit; and he-was in the wildernesses till (a) day of-his displaying to the Israeli.

↪ These verses are on page 30 also; but I think it will help make this difficult passage a little easier to understand if these verses are repeated here. Commentators' remarks are of little help. For example; John Lightfoot wrote on verse 18 about 1665, and he was a good commentator, that in Rev. 12:8 (p. 25) "heaven" is to be interpreted "the church." (His Commentary Vol. 3 page 97.)

↪ Zacharias, the father of John the Baptist, prophesied concerning Jesus and John. Vs. 80 - Until the "displaying" of John to the Israeli the fulfillment did not begin.

The "displaying" of the 70 made the prophetic picture understandable. The 70, picture the gospel going to the 70 nations of Gentiles, a fact as yet unknown.

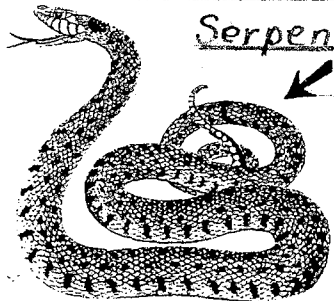
(Pages 12, 13) Now known to us, it indicates God's continuing war with Satan and his angels. (Luke 10:18) Figurative symbols show the enemies within the ministry of the "clergy."

Continue now with more details. H Luke 10:19 (p.32)
 Did Jesus say, "I-am-giving to-YOU" as KJ Greek text,
 or "I-have-given-and-still-give to-YOU", as many other
 Greek manuscripts? (p.30) It doesn't "look" right to say
 "I-am-giving", after the 70 had returned. "I-am-giving" may
 be more likely if this is a prophecy. Which way was
 the verb changed? | Luke 10:19 (p.32) "--- authority to be-
treading above-upon serpents and scorpions, and upon all
the power of the enemy."

Matt. 23 CT

33 Serpents, products of-vipers, how might-YOU-
flee from the judgement of-the Gehenna?

By this verse back on
 page 8 also, we have iden-
 tified the figurative use
 of "serpent" for the "clergy."



Serpent The primary characteristic is the serpent
 ← "prudence". "He hides himself". (Gen. 3:1,
Prov. 27:12 Apologetics 42 page 5) The
 major thought for the "viper" or "asp" is
their deadly poison. The young of most
 vipers are born alive. The Egyptian
 viper or cobra, which is believed to have

killed Cleopatra, can kill a healthy man in 1/2 hour.
 (See cover.) Don't forget this verse. → 2 Cor. 11:3 CT

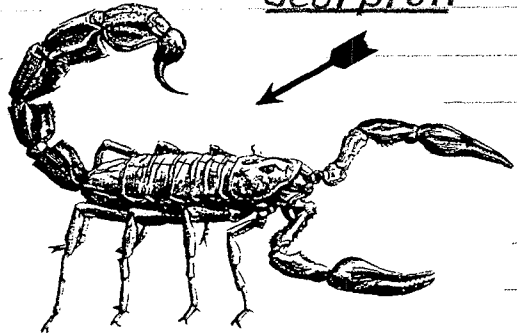
Rom. 3 CT

- 9 What therefore? Are-we-ourselves-excelling?
 Not in-any-event; for we-reasoned-before both Jews
and Greeks all to-be under sin,
- 10 According-as it-has-been-and-is-still-written
 that there-is not (a) just (one) but-not one,
 there-is not the (one) perceiving,
- 11 There-is not the (one) seeking-out the God;
- 12 They all deviated, at-the-same-time they-were-
 made-useless; there-is not the (one) doing gra-
 ciousness, there-is not till one.
- 13 Their throat (is) (a) grave having-been-and-
 still-opened, with their tongues they-dealt-treach-
erously, poison of-asps (is) under their lips;
- 14 Of-whom the mouth is-being-loaded of-cursing
 and of-bitterness;
- 15 Their feet swift to-pour-out blood,
- 16 Devastation and misery (are) in their ways,
- 17 And (a) way of-peace they-came-to-know not.
- 18 There-is not fear of-God over-against their
 eyes.

3 But I-am-fearing lest by-any-means as the
serpent deluded Eve in his craftiness, thus YOU
thoughts might-be-corrupted from the simplicity and
the pureness (namely-that) with-reference-to Mess-
ah.

→ This describes the
 corruption of the world.
 ↓ Luke 10:19 (p.32) Can we
 find the figurative mean-
 ing of the scorpion?
 I know of no specific ver.
 that will help; but in this
 very passage, we find th
 figurative meaning.

Scorpion



Jesus gave authority to tread o
two figurative creatures. The
returned 70 mention only one
unusual victory; that over the
"little-demons" - "the inferior-
divine beings" - Satan's angels
who back the idols, "the
spirits themselves". (Luke 10:20.

34 K Luke 10:19 (p.32) Two more technical points must be explained. "Authority to-be-treading above-upon" -- etc. "To-be-treading" is a present infinitive which is "durative". (Designating a verb aspect that expresses continuing action. Webster and p.890 A.T. Robertson's Grammar.)

The other point; "-- and by-no-means might not-one-(thing) do-harm-to YOU." This phrase is "durative" and a "volitive" future. (A.T. Robertson p.875) "Volitive" - "originating in the will." Web. In this case, God's will. These phrases indicate this passage as a prophecy to me.

L Luke 10:21 (p.32) Simply reading this verse seems to indicate that prophesied truths are being referred to. I have now given some 12 items in this passage that indicate prophecy. (A-L).

Matt. 10 CT

1 And having-called-to-himself his twelve disciples, he-gave to-them authority of-unclean spirits, so-as to-be-casting them out, and to-be-healing every disease and every infirmity.

5 The Jesus dispatched these twelve, having-delivered-a-message to-them, saying, Might-YOU not go-away into (a) way of-nations, and might-YOU not go-in into (a) city of-Samaritans;

6 But YOU-be-proceeding rather to the sheep, namely-the (ones) having-been-and-still-being-destroyed of-(the)-household of-Israel.

7 But proceeding YOU-be-preaching, saying, that the kingdom of-the heavens has-drawn-near-and-is-still-near.

8 YOU-be-healing (ones)-being-weak, YOU-be-cleansing (ones)-leprous, YOU-be-raising (ones)-dead, YOU-be-casting-out little-demons. YOU-took gratuitously, YOU-give gratuitously.

16 Behold, I myself-am-dispatching YOU as sheep in midst of-wolves: therefore YOU-be-coming-to-be prudent as the serpents, and uncontaminated as the doves.

17 But YOU-be-paying attention from the MEN; for they-will-give YOU over into councils, and they-will-whip YOU in their synagogues:

18 And YOU-will-be-led upon governors but also kings on-account-of me, with-reference-to (a) testimony to-them and to-the Gentiles.

19 But at-the-time-that they-might-be-giving YOU over, might-YOU not be-anxious how or what YOU-might-speak: for it-will-be-given to-YOU in that hour what YOU-will-speak:

20 For YOU yourselves-are not the (ones) speaking, BUT the Spirit of-YOUR Father the (one) speaking in YOU.

21 But brother will-give-over brother with-reference-to death, and father child: and children will-rebel upon parents, and they-will-put them to death. * * * * *

22 And YOU-will-be being-hated by all because-of my name; but the (one) having-persevered with-reference-to finish, this (one) will-be-saved.

23 But at-the-time-that they-might-be-persecuting YOU in this city YOU-be-fleeing into the other: for amen, I-am-saying to-YOU, YOU-might by-no-means finish the cities of-the Israeli till the son of-the MAN might-come.

Even in sending out the 12 apostles we can find the same element of prophecy.

Verses 1-8 The literal dispatching. His 12 named in vs. 2-4. Practical ministry: Over "unclean spirits," "disease," "infirmity," "weak", "leprous", "dead", "casting-out little-demons." (Not inferior gods.) vs. 5 Not to nations nor Samaritans. vs. 6 "the sheep", Jews being destroyed.

Verses 16-23 Future. "YOU" dispatched, who? "as sheep" - no article - Jews and Gentiles. (Proved p. 5) But vs. 17, 18 primarily Jews vs. 18. This time to Gentiles. New Testament Period of the "church".

vs. 22 Concerning Jews - a "periphrastic future" - continuous, without interruption. Stated 4x; Matt. 10:22; 24:9; Mark 13:13, Luke 21:17. Apologetics 14, 15. The Jews are continuously hated by all - even today.



Recall the picture on page 20. 35
 I called her the greatest "invader".
 I will show only a very few verses on
 this subject but we need to know how
 she "invaded" the "church" and why.

In this small space, I can only give
 a few conclusions—not proof.

Rev. 17 CT

1 And one out-of the seven angels namely-the (ones) having the seven pans came, and he-spoke with me saying: come-hither, I-will-point to-you the sentence of the prostitute namely-the great (one), namely-the (one) sitting on many waters,

2 With whom the kings of-the earth committed-prostitution, and the (ones) residing (on) the earth were-made-drunk out-of the wine of-her prostitution.

15 And he-is-saying to-me: The waters which you-saw, the-place-where the prostitute is-sitting are peoples and crowds and nations and languages.

3 And he-brought me off into (a) desolate (place) in spirit. And I-saw (a) woman sitting on (a) scarlet beast, being-loaded (with) names of-blasphemy, having seven heads and ten horns.

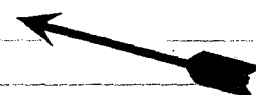
4 And the woman was having-been-and-still-cast-around (with) purple and scarlet, and having-been-and-still-gilded with-gold-objects and with-precious stone and with-pearls, having (a) cup made-with-gold in her hand being-loaded of-abominations and the unclean-things of-her prostitution,

5 And on her forehead (a) name having-been-and-still-written, mystery, Babylon the great, the mother of-the prostitutes and of-the abominations of-the earth.

There are 3 clear picture of this figurative woman.

Watch particularly the verbs. In John's day she is "sitting on many waters." (pres. tense)

The "waters" are the world's peoples. The "woman" is the outward appearance of "false religion"-idolatry, where Satan operates as "the serpent" through many "goddesses."

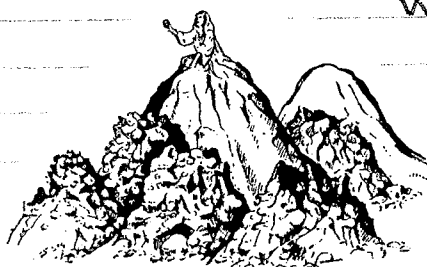


She is the mother of idolatry.



Satan controls peoples, religiously through these idols which are promoted by the world political powers, where Satan operates as "the dragon". Therefore, we have "the woman" on mountains (Kingdoms).

Rev. 17 CT



Rev. 17 CT

6 And I-saw the woman being-drunk out-of the blood of-the holy-ones and out-of the blood of-the witnesses of-Jesus. And having-seen her I-marveled (with) great marvel.

7 And the angel said to-me: Because-of what did-you-marvel? I myself-will-say to-you the mystery of-the woman and of-the beast namely-the (one) bearing her namely-the (one) having the seven heads and the ten horns.

9 Here (is) the mind namely-the (one) having wisdom. The seven heads are seven mountains where-in-which the woman is-sitting over them, and they-are seven kings;

10 The five fell, the one is, the other (on not-yet came, and at-the-time-that he-might-co it-is-essential (for) him to-remain a-little-bit.

The existing political power in Jesus' day was the Roman Empire. (Number 6)

Here, John gives us the prophecy of this woman being able to enter the "church" and cause the destruction of both Jews and Gentiles.

36 Space is very limited, but consider a few facts of the Roman Empire government that is going to move into the 7th mountain or Kingdom. Here is a statement from a Cyclopedia of Universal

History, Ridpath Vol. 2, p. 93

It will not have escaped the attention of the thoughtful reader of Roman history that the powers and prerogatives and distinctions of that great citizenship were all derived. They came from the state.

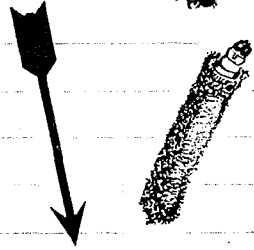
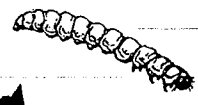
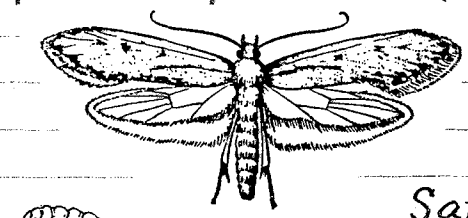
This general view of the constitution of Roman political society will serve to explain the non-existence of a religious hierarchy in the state. Priests there were in abundance, but they were officers of the government. Their right to be priests was conferred by the state.

p. 98

Sometimes in Rome festivals and banquets were celebrated in honor of the dead. This usage chimed in perfectly with the old religious belief, which required the worship of the Lares or spirits of the dead fathers.

p. 92

After these the dearest gods were the Lares or Lords. These were the souls of departed ancestors who were still present in the abodes of mortality. They were the spirits of the good fathers. To carry out the antithesis the souls of the bad, the Lemures and Larvae, were likewise supposed to revisit the scenes of their former activity, prowling like wicked ghosts about the dens of evil and despair.



history that shows that Satan as the "dragon" controls the religion, not the other way around.

Rev. 19 CT

2 Because authentic and just (are) his judgments; because he-judged the prostitute, namely-the great (one), one-who was-corrupting the earth with her prostitution, and he-avenged the blood of-his slaves out-of her hand.

The woman, the prostitute, is judged for "corrupting" the earth with her prostitute religion - idolatry.

Luke 12 CT

33 YOU-offer-for-sale YOUR goods, and YOU-give alms; YOU-make for-yourselves purses not being-made-old, (a) storehouse unfailling in the heavens, where-in-which (a) thief is not drawing-near, nor is (a) moth corrupting-through.

Moths do not "corrupt". (See pp. 4, 7)

The "moth" here is singular, since she lays eggs which hatch to larvae which do the damage by "eating" she is a "mother". I believe this is a prophecy showing how the "woman" (figurative) moves to the 7th mountain, and idolatry with her.

Cyclopedia of Universal History, Ridpath, II, 97

Saturn

"god of peace" replaces the "prince of peace". Christmas is Saturnalia.

But the most elaborate of all the celebrations of Rome was that of SATURN, held at the winter solstice, and afterwards extended so as to include the twenty-fifth of December.

Saturn was regarded by the Romans as the god of that primitive peace which once held sway in the world before the age of devastation and war.

The festival was called the Saturnalia. Labor ceased, public business was at an end, the courts were closed, the schools had holiday. Tables, laden with bounties, were spread on every hand, and at these all classes for the nonce sat down together. The master and the slave for the day were equals. It was a time of gift-giving and innocent abandonment. In the public shops every variety of present from the simplest to the most costly could be found. Fathers, mothers, kinspeople, friends, all hurried thither to purchase, according to their fancy, what things soever seemed most tasteful and appropriate as presents.

Dict. of Greek + Roman (Smith) Biography + Mythology II p. 128

LEMURES, i. e., spectres or spirits of the dead, which were believed by the Romans to return to the upper world and injure the living.

those who have been good men are said to become Lares, while those of the wicked become Larvae. But the common idea was that the Lemures and Larvae were the same.

(See "Origins" - derive Moth larvae.)

In Apologetics 33 we saw the transfer of the beast's ³⁷ authority from the Roman Empire, head number 6, to the Roman Ecumenical Assembly, the 7th head. We have already seen "the woman" developed into the religious system. (Apologetics 34, 35) Keep in mind that the war that began in heaven is continuing here on earth. The prize of this war is Zion - Jerusalem.

2 Thes. 2 CT

7 For the mystery of the lawlessness is already operating for itself;

1 John 3 CT

4 Every (one) doing the sin is also doing the lawlessness, and the sin is the lawlessness.

1 John 5 CT

19 We are knowing absolutely that we are out of the God, and the total world is lying in the evil (one).

20 But we are knowing absolutely that the son of the God is being present, and he has given and still is giving to us (an) intellect in order that we might be coming to know the authentic (one); and we are in the authentic (one), in his son Jesus Messiah. This (one) is the authentic God and life eternal.

21 Little children, YOU guard yourselves from the idols.



CONSTANTINE



Paul calls attention to "the mystery of the lawlessness".

Satan's system of idolatry was started in the garden of Eden when he appeared to Eve. (See Apologetics 30 and The Teaching Dictionary p. 30)

Note the articles in these 3 passages, "The sin is the lawlessness". John's last words in 1 John, "YOU guard yourselves from the idols."

Constantine brought the Roman idolatry into the church. Did one of Satan's angels appear to Constantine?

Britannica 15th ed., vol. 16.

Constantine's adherence to Christianity was closely associated with his rise to power. He fought the Battle of the Milvian Bridge in the name of the Christian God, having received instructions in a dream to paint the Christian monogram (☩) on his troops' shields. This is the account given by the Christian apologist Lactantius; a somewhat different version, offered by Eusebius, tells of a vision seen by Constantine during the campaign against Maxentius, in which the Christian sign appeared in the sky with the legend, "In this sign, conquer." Despite the Emperor's own authority for the account, given late in life to Eusebius, it contains anachronisms and is in general more problematic than the other: but a religious experience on the march from Gaul is suggested also by a pagan orator, who in a speech of 310 referred to a vision of Apollo received by Constantine at a shrine in Gaul.

(Apologetics 2.3)

Library of Universal History, Clare, Vol. II

Constantine's conversion to the religion of the meek and lowly Jesus did not prevent him from committing some great crimes—such as the murder of his wife, Fausta, and his eldest son, Crispus.

At the same time Constantine caused his nephew Licinius, whom he also suspected, to be seized, tried and executed.

Hardly to be classified as a Christian. Anti-Semitism is Satan's message-not God's.

Book of Knowledge Vol. 19, p. 7157

In the early part of the fourth century, the Roman emperor, Constantine the Great, accepted Christianity and made it the state religion of all Roman dominions, including Palestine. With the zeal of a new convert, he oppressed the Jews, forbidding them to study their religion or even to build synagogues. Their religious life was in peril.



ROME, Constantine the Great (307-337), solidus

Constantine the Great

An increasing number of barbarian attacks along the frontiers plus other difficulties forced Emperor Constantine the Great (307-37) to transfer his court from Rome to Byzantium which he renamed Constantinople (now Istanbul). This had the effect of dividing the Roman world into two parts, the East administered from Constantinople, the West by an assistant emperor in Italy. Constantine's reign marked an even more important turning point in history, as he was the first Roman emperor to embrace Christianity.

The new coins were struck at mints both in the East and West with letters on the reverse to identify the place of issue. The solidus (above, right), its reverse showing Victory writing *VOT XX* on a shield held by a genius, was struck to commemorate Constantine's 20th year in power. A genius was thought to be a spirit who watched over each man and was largely responsible for his lot in life.

Dictionary of Greek + Roman Biography + Mythology, Smith

► **GENIUS**, a protecting spirit, analogous to the guardian angels invoked by the Church of Rome. The belief in such spirits existed both in Greece and at Rome. The Greeks called them *δαίμονες*, daemons, and appear to have believed in them from the earliest times, though Homer does not mention them. Hesiod (*Op. et Dies*, 235) speaks of *δαίμονες*, and says that they were 30,000 in number, and that they dwelled on earth unseen by mortals, as the ministers of Zeus,

The daemons are further described as the ministers and companions of the gods,

The daemons, however, who were exclusively the ministers of the gods, seem to have constituted a distinct class; thus, the Corybantes, Dactyls, and Cabeiri are called the ministering daemons of the great gods (Strab. x. p. 472);

It was observed above that, according to Servius (comp. *ad Aen.* v. 95), every place had its genius, and he adds, that such a local genius, when he made himself visible, appeared in the form of a serpent, that is, the symbol of renovation or of new life. ↙



Council of Nicaea, 325
Painting of the 16th. cent.

Pontifex Maximus-Constantine

Constantine the Great may not have been the first Christian Emperor, but he was the first one whose Christianity made a difference to the future of the Church. But he accepted baptism only a few days before his death at the age of 57 or thereabouts, in the city of Nicomedia. He was baptized by the Bishop of that city, Eusebius, and he died on Pentecost 337. For almost the whole of the time between Constantine's conquest of Rome and his death, the Bishop of Rome was Pope Sylvester I.

During his lifetime Constantine dominated the Church to such an extent that little is known of Sylvester beyond the name of his father (Rufinus), the date of his election (January 314), and the date of his death (December 335).

Halley's Bible Handbook, p. 760

Emperor Constantine (A.D. 306-337), when he became a Christian, issued an Edict granting Everybody the right to choose his own Religion.

Emperor Theodosius (A.D. 378-398), made Christianity the State Religion of the Roman Empire, and made Church Membership Compulsory. This was the Worst Calamity that has ever befallen the Church. This Forced Conversion filled the Churches with Unregenerate People.

Not only so, Theodosius undertook the forcible suppression of all other Religions, and Prohibited Idol Worship. Under his decrees, Heathen Temples were torn down by mobs of Christians, and there was much bloodshed.

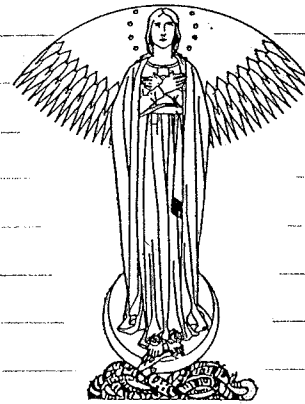
Leo I (440-461), as Pope, appropriated the pagan title of Pontifex Maximus. (See Apologetics 33) The popes are the sovereigns of the Roman Ecumenical Assembly or the 7th world power. This new kind of Empire is anything but Christian. As you see above this "church" soon became filled with idolaters. The popes are the "dragon" aspect.

The "moth" with all her hidden "larvae" of idols entered the "church". To show this, we will have to work backwards; for it is not until 1950 that I find a clear statement that the Roman "church" purposely uses deceit in this matter.

There are two women in the Revelation that are prominent in prophecy. One in Rev. 17 which you have seen on page 35, and one in Rev. 12 representing the nation of Israel. I have shown in this course, Babylon, and many Apologetics that the woman in Rev. 17 represents all "idolatry" including the Roman Ecumenical Assembly.

Rev. 12 CT

- 1 And (a) great sign was-seen in the heaven, (a) woman having-been-and-still-cast-around (with) the sun, and the moon underneath her feet and on her head (a) crown of-stars twelve,
- 2 And having in (her) womb, and suffering-birth-pains she-is-crying and being-tormented to-bring-forth.
- 3 And another sign was-seen in the heaven, and behold, (a) great dragon red-as-fire, having seven heads and ten horns and on his heads seven diadems,
- 4 And his tail is-dragging the third of-the stars of-the heaven, and he-cast them into the earth. And the dragon has-stood-and-still-stands in-sight of-the woman namely-the future (one) to-bring-forth, in-order-that at-the-time-that she-might-bring-forth he-might-devour her child.
- 5 And she-brought-forth (a) son, (a) male, who is-about to-be-shepherding all the Gentiles with (an) iron rod; and her child was-seized to the God and to his throne.



Picture from Mary Our Sweet Mother R.C. 1950
The Douay O.T., Confraternity N.T. R.C. 1950
Text and foot-
notes, Below.
Rev. 12 footnote

Chap. 12, Ver. 1. A woman: this woman is not the Blessed Virgin, for the details of the prophecy do not fit her. The prophecy pictures the Church of the Old and New Covenants. The beams of the divine glory clothe her; the moon is beneath her feet; she is crowned with a crown of twelve stars, and she must bring forth Christ to the world. By accommodation the Church applies this verse to the Blessed Virgin.

Compare the R.C. footnote and picture. How could the N.T., which didn't exist until the "male" child was caught up to God, have anything to do with bringing forth Jesus? The R.C. translation footnote states that the woman isn't Mary. It further states that the R.C. church is going to "make believe" it is anyway. Where do you see anything about a serpent under her feet in Rev. 12 above? This also is falsified.

Gen. 3:15 ASV

15 and I will put enmity between thee and the woman, and between thy seed and her seed: 'he shall "bruise thy head, and thou shalt "bruise his heel.

Compare ASV to the R.C. Douay. "She" is substituted for "he". Anti Semitism in the "church" has caused commentators to confuse Rev. 12:1.

Gen. 3:15 R.C. Douay

15 I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.

Matthew Henry's Commentary

1. The church is represented, (1) As a woman, the spouse of Christ, and the mother of the saints. (2) As clothed with the sun. Having put on Christ, who is the Sun of righteousness, she shines in his rays. (3) As having the moon under her feet. Her heart and hope are not set upon sublunary things, but on the things that are in heaven, where her head is. (4) As having on her head a crown of twelve stars, that is, the doctrine of the gospel preached by the twelve apostles. (5) As in travail and now in pain, to bring forth a holy progeny to Christ.

Footnote R.C. Douay

Ver. 15. She shall crush. So divers of the fathers read this place, conformably to the Latin: others read it *ipsum*, viz., the seed. It is by her seed, Jesus Christ, that the woman crushes the serpent's head.

40 How far back in history does this picture of the woman on the crescent moon go?

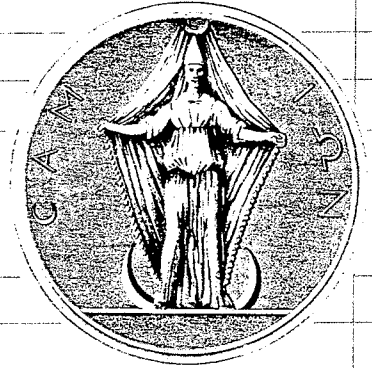
Historic Gold Coins of the World, Hobson Hungary 1739



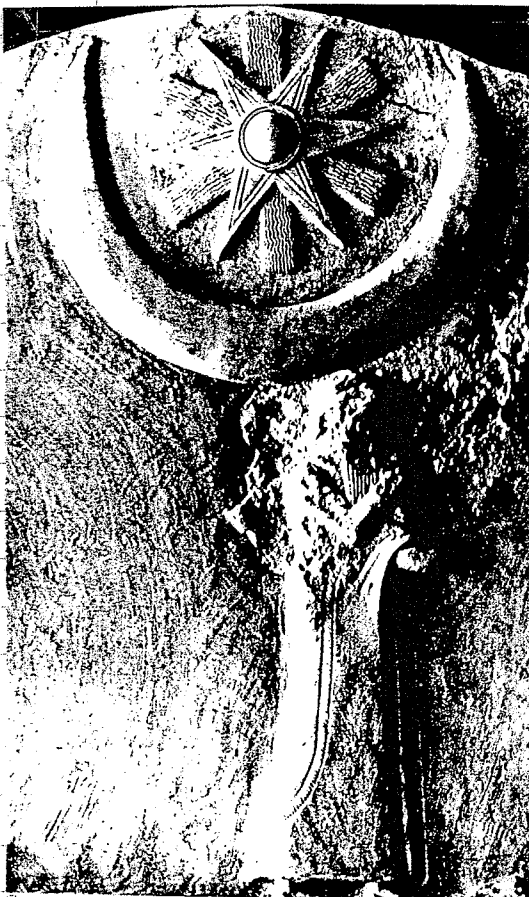
The Book of Practical Astrology, Faltrineri, Rader, Zerilli, p. 66



Symbols Signs + Signets, Lehner Luna Regia The Moon Goddess p.89 Roman



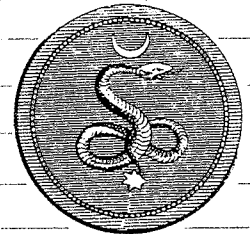
The Book of Practical Astrology, pp. 10, 11



Stele (slabs) of Ur-Mammu (c. 2100 BC) depicting the principal divinities of the Assyro-Babylonian culture (the priest-astrologer is invoking the Sun and the Moon for the protection of what is probably the king, seated opposite him).



The Sky God p.88 Egyptian



← p.272 Britannica V.8 Gold monstrance, German, c. 1600

This disc of the sun god is held in the lunette. (←)



monstrance, also called OSTENSORIUM, in the Roman Catholic Church and some other churches, a vessel in which the eucharistic Host is carried in processions and is exposed during certain devotional ceremonies. Both names are derived from Latin words (monstrare and ostendere) that mean "to show." First used in France and Germany in the 14th century, when popular devotion to the Blessed Sacrament developed, monstrances were modelled after pyxes or reliquaries, sacred vessels for transporting the Host or relics. The Host was shown in a glass cylinder mounted on a base and surmounted by some sort of metal crown. In the 16th century the monstrance took its present shape: a circular pane of glass set in a cross or surrounded with metal rays. The Host is placed in a holder called a lunette, which fits into an opening behind the glass.

Satan is gradually bringing all the world into this idol system.

Now nearly 4000 years later - the same idolatry. ↗



While the religion of the Roman Ecumenical Assembly is gradually uniting all so-called Christianity, we should notice how Satan is preparing the 8th world power.

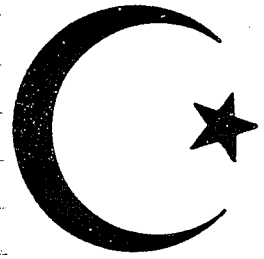
History of the World, Wright, p366

Library of Universal History
Clare, Vol. 4, p.1353



MOHAMMED.

Symbols Signs & Signets, Lehner
Divinity & Sovereignty

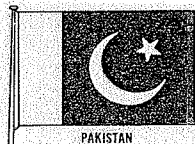


Above, a painting of Mohammed being given a message by the angel Gabriel. Mohammed was often shown as faceless but with a burning halo.

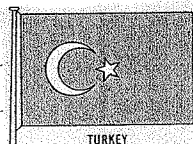
Book of Knowledge



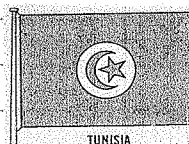
Culver Service
Mohammed, founder of Islam, preaching his fiery gospel.



PAKISTAN



TURKEY



TUNISIA



MAURITANIA

42 The 8th world power has been in preparation for centuries. The history of Mohammed is sometimes a little confused, and much too long and complicated for this Discourse. I have put here some statements from histories that I think are helpful in understanding Satan's connections. I believe Satan himself, or one of his angels, appeared to Mohammed and said that he was Gabriel. This is how Satan deluded Eve. (See page 41.) On page 41 note also, the crescent moon and star on the flags of some Moslem countries. Look and read carefully how an accepted history views this "change" in Mohammed's life. Particularly note these. (◀)

Library of Universal (1897)
History, Clare, Vol. 4, p.1362

REVIEWED, VERIFIED AND ENDORSED BY THE PROFESSORS OF HISTORY IN FIVE AMERICAN UNIVERSITIES, WITH AN INTRODUCTION ON THE EDUCATIONAL VALUE OF HISTORICAL STUDY.

Mohammed's flight from Mecca to Yatreb—which occurred in the summer of A. D. 622—is called the Hegira, and is the point from which the Mohammedans reckon time, as the Christian nations do from the birth of Christ; though this computation was not introduced until some years after the Prophet's death.

The Mohammedan era truly begins with the Hegira. Mohammed entered Yatreb in triumph, being enthusiastically welcomed by his followers, who now regarded him as a sovereign, as well as an apostle and prophet. He changed the name of Yatreb to Medinet al Nabi, "The City of the Prophet," or Medina, "The City," as it is still called.

Mohammed's fortunes now arose, but his character degenerated. He had borne adversity and opposition with sublime faith and patience, but was not able to bear prosperity so well. Previous to that time he had been a prophet and apostle, teaching God's truth to those who would accept it, and commending himself to every man's conscience by the manifestation of that truth. He now became a politician—the head of a party, contriving expedients for its success. Hitherto, truth was his only weapon; thenceforth, force constituted his chief means. He no longer sought to convince his antagonists, but endeavored to force their submission by the terror of his power. The tone of his revelations changed, adapting themselves to his necessities; and he claimed inspiration for every action, even for taking an additional wife.

Mohammed a "sovereign", "apostle" and "prophet."
Today, Moslems number over 1,000,000,000. Even this history says, "no imposter" could do this. Review the word yans (goees-p.24) (*) These signs clearly indicate behavior that proves it was not one of God's angels that spoke to Mohammed.

Thus Mohammed yielded to the temptation which Christ resisted. Up to the Hegira the Prophet of Mecca might also truthfully have said: "My kingdom is not of this world." But after that date the sword was to serve him as his most faithful servant in building up Islam. His ends were the same as before. His object was still to establish the worship of the one true and living God. But his means thereafter were of the earth, earthy. He no longer contented himself with the arts of persuasion, but assumed a tone of command. He declared that the period of long suffering and patience was past, and that his mission and that of every Moslem was to propagate the dominion of Islam by the sword. The duty of all Mussulmans was to destroy the temples of the infidels, to overthrow the idols, and to pursue the unbelievers to the remotest quarters of the world.

p.1365 Mohammed rapidly became the most powerful prince in Arabia. His followers accepted his words as the inspired oracles of God.

The faith of his followers was confirmed by the revelations which he professed to receive from Allah, through the medium of the archangel Gabriel, and which he communicated orally to those around him.

p.1368 After ages have speculated upon the problem of his true character—whether he was a mere fanatic, sincerely believing all that he preached, and carried away by his enthusiasm; or whether he was only an ingenious and successful hypocrite. But that is not the proper issue of the question; as no impostor, civil or religious, could ever succeed in establishing a permanent influence over the minds of millions of the human race.

Mohammed never accepted that Jesus was "the son of God," much less "the Messiah," and still less that "Jesus was Jehovah."

Mr. Muir mentions other cases of the murder of Jews by Mohammed's command. All these facts are derived from contemporary Mussulman historians, who glorify their Prophet for these acts. The worst of this class of actions on the part of Mohammed was the deliberate execution of seven or eight hundred Jewish prisoners, who had surrendered at discretion, and the sale of their wives and children into slavery. Mohammed selected the most beautiful one of these women for his concubine.

Knowledge, Schaff, Vol. 4, p2407 (1891)

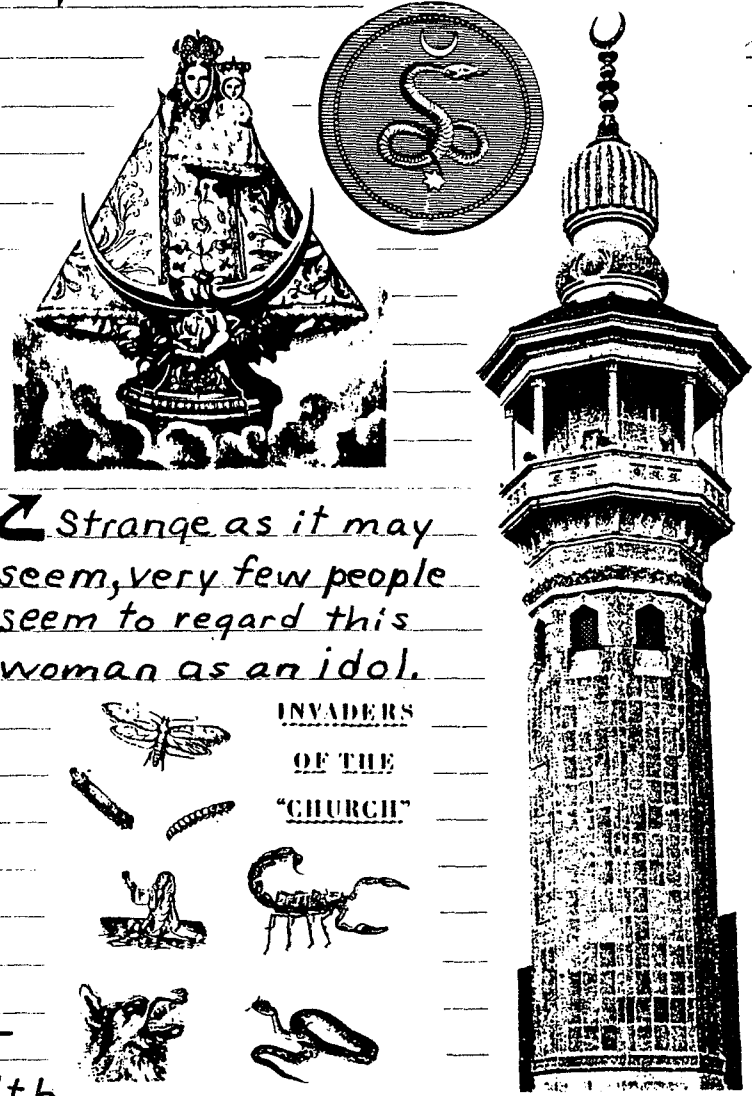
All Roman-Catholic missions in Turkey are political agencies of the French Government, and as such receive pecuniary aid and diplomatic support, even from the present anti-clerical government of France.

For many years past they have made but little apparent progress in winning converts from other Christian churches, and they have not attempted to convert Mohammedans.

Encyclopaedia of (p. 1543)
Religious Knowledge, Vol. 3

Schaff

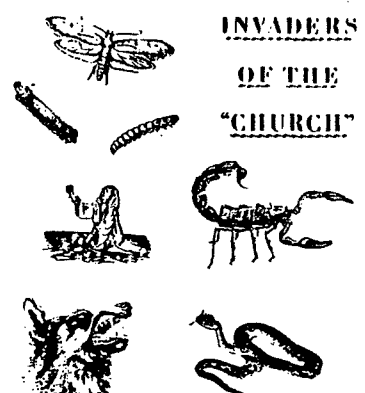
Christ is acknowledged as the greatest prophet next to Mohammed, conceived by the Virgin Mary, at the appearance of Gabriel, under a palm-tree, but only a man. God has no wife, and therefore no son. The doctrine of the Trinity is misunderstood (the Virgin Mary, as the mother of God, being regarded as one of the three), and denounced as idolatry and blasphemy. Jesus predicted the coming of Mohammed, when he promised the Paraclete. He will return to judgment.



The Koran is the most powerful rival of the Bible, but infinitely below it in purity, interest, and value. The one is of the earth, earthy: the other is from heaven, heavenly. The Koran is sectional: the Bible is universal.

Strange as it may seem, very few people seem to regard this woman as an idol.

p. 1542
Soon after his return, he died of a violent fever, in the arms of his favorite wife Ayesha, in the sixty-third year of his age. He suffered great pain, cried and wailed, but held fast to his faith. Among his last words were, "The Lord destroy the Jews and Christians! Let his anger be kindled against those who turn the tombs of their prophets into places of worship! Let Islam alone reign in Arabia! Gabriel, come close to me! Lord, grant me pardon! eternity in paradise! Pardon!"



If the "clergy" has been invaded for 2000 years with these invaders, it is no wonder "evil men" and "wizards" (yóns) are getting worse and worse. It explains how it is possible to have 50 or more "adulterated", "twisted", "false" and otherwise "distorted" English Bibles in the bookstores, Satan's two "anti-Semitic" forces, the Roman Ecumenical Assembly and the Arab League both hate Israe

Luke 18 CT

7 But will the God by-no-means do the avenging of-his chosen, namely-the-(ones) shouting to him day and night, even being-patient over them?
8 I-am-saying to-YOU, that he-will-do the avenging of-them with speed. Further, the son of-the MAN having-come will-he really find the trust upon the earth?

ARAB LEAGUE, league of Arab states founded in Cairo on March 22, 1945, with the encouragement of the British foreign secretary, Anthony Eden by Egypt, Iraq, Saudi Arabia, Syria, Lebanon, Transjordan, and Yemen. It was later joined by Libya (1953), Sudan (1956), Tunisia and Morocco (1958), Kuwait (1961), Algeria (1962), and South Yemen (1967).