

THERE IS NO DIFFERENCE: THE ETERNAL TEMPLE OF ANTINOMIAN UNIVERSALISM

An Introduction to Alternative Christianity,
the Gospel without the Ten Commandments,
and a Refutation of So-Called Right Opinion

by
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I INTRODUCTION

“But now the Righteousness of God without the Law is Manifested, being Witnessed by the Law and the Prophets; even the Righteousness of God which is by Faith of Jesus Christ unto All and upon All them that Believe; for there is No Difference: for All have Sinned, and come short of the Glory of God; being Justified Freely by his Grace through the Redemption that is in Christ Jesus.” Romans 3:21-24

A. Antinomian Universalism.

What is Antinomian Universalism? “Antinomian” is a combination of the Greek anti, meaning “against,” or “in place of,” and nomos, meaning “law.” In the context of Antinomian Universalism, it means the Righteousness of God without the Law of Moses. It means that no one is Justified -- no one is Made Righteous with God -- by the Works of the Law. (Romans 3:20; Galatians 2:16.) The Law came by Moses, but Grace and Truth came through Jesus Christ. (John 1:17.) There is no Law in Grace. (Ephesians 2:8-9.) The Law of Moses and the Old Age (Greek: Aion) of Condemnation, Sin, Death, and Hell were Conquered and Abolished by the Righteousness of Jesus Christ and the New Aion of Grace. (1 Corinthians 15:54-57; 2 Corinthians 3:7-11; 2 Timothy 1:10; Hebrews 7:12,18-19.) The Proclamation of this Great Victory is called the Gospel of Christ, the Power of God unto Salvation. (Romans 1:16.)

“Universalism” means that All Things in the Universe (Greek: Kosmos) have been Reconciled to God in the Redemption purchased by Jesus Christ on the Cross. (Ephesians 1:7-10; Colossians 1:19-22.) “All Things in the Kosmos” means exactly what it says: it is all-inclusive. There are no exceptions. Nothing has been left out. All Sinners are Saved in our Lord Jesus Christ, who Paid in Full the Ransom Price, the Redemption, for All Sin Forever on the Cross. (1 Timothy 2:3-6.)

To argue that Christ did not Die and Rise Again for All Sinners, if, taken to its logical conclusion, is to argue that Christ Died in Vain. (1 Corinthians 15:12-21; Galatians 2:21.) But Jesus Christ did not Die in Vain. All Sins Forever were Nailed to his Cross. He Tasted Death for All Sinners. He became All Sin and then Died for All Sin. If anything had been left out, he would not have Risen from the Dead on the Third Day. He would never have become Lord of the Living and the Dead.

All Sinners are therefore “Justified Freely” without distinction. In the Sight of God, in the Eyes of Grace, there is no difference between Believers and Unbelievers because “All have Sinned and come short of the Glory of God.” No one is “Left Behind.” No one goes to Eternal Hell. Everybody gets a Second Chance.

B. The Power of God unto Salvation.

Antinomian Universalism is Alternative Christianity: the Gospel without the Ten Commandments. The English word “Gospel” comes from the Old English “Good Spell,” or, “Good Story,” and is used to translate the Greek euangelion, meaning “Good News of Victory.” (American Heritage of the English Language, First Edition, 1971 [AHDEL1].) The Good News of Victory is that Jesus Christ Conquered and Eternally Defeated the Powers of Sin, Death, Hell, the Law that gave them Authority, and the Ruler (Greek: Archon) that enforced them. All of these have been not only Defeated, but also Abolished and Replaced with a New Order, the Aion of Grace for All Sinners. This is the Good News of Victory. There is no Bad News in the True Gospel. In the end, even the Conquered are Reconciled to God:

“For it pleased the Father that In him should All the Fulness [Greek: Pleroma] Dwell; and, having Made Peace through the Blood of his Cross, by him to Reconcile All Things unto himself; by him, I say, whether they be Things in Earth, or Things in Heaven.” Colossians 1:19-20

“Wherefore God hath Highly Exalted him, and given him a Name which is above Every Name: that at the Name of Jesus Every Knee should Bow, of Things in Heaven, and Things in Earth, and Things under the Earth; and that Every Tongue should Confess that Jesus Christ is Lord, to the Glory of God the Father.” Philippians 2:9-11

“Therefore if any man be In Christ, he is a New Creature: Old Things are Passed Away; Behold, All Things are become New. And All Things are of God, who hath Reconciled us to himself by Jesus Christ, and hath given to us the Ministry of Reconciliation; to wit, that God was In Christ, Reconciling the Kosmos to himself, not Imputing their Trespasses unto them; and hath Committed unto us the Word of Reconciliation.” 2 Corinthians 5:18-19

However, there is “Another” Gospel: the Bad News Gospel of Judgment and Condemnation, the Gospel with the Law of Moses:

“I Marvel that ye are so soon removed from him that Called you unto the Grace of Christ unto Another Gospel: which is not Another; but there be some who Pervert the Gospel of Christ. But though we, or an Angel from Heaven, Preach any Other Gospel unto you than that which we have Preached unto you, let him be Accursed [Greek: Anathema: “Under the Ban”]. As we said before, so say I now again, if any man Preach any Other Gospel unto you than that ye have Received, let him be Anathema....

“O Foolish Galatians, who hath Bewitched you, that ye should not obey the Truth, before whose eyes Jesus Christ hath been evidently set forth, Crucified among you? This only would I learn of you, Received ye the Spirit [Greek: Pneuma] by the Works of the Law, or by the Hearing of Faith? Are ye so Foolish? having begun in the Pneuma, are ye now Made Perfect by the Flesh?” Galatians 1:6-9; 3:1-3

“But I fear, lest by any means, as the Serpent Beguiled Eve through his Craftiness, so your minds should be Corrupted from the Simplicity that is in Christ. For he that cometh Preacheth Another Jesus, whom we have not Preached, or if ye Receive Another Pneuma, which ye have not Received, or Another Gospel, which ye have not Accepted, ye might well bear him. For I suppose I was not a whit behind the very Chiefest Apostles....

“But what I do, that I will do, that I may cut off occasion; that wherein they Glory, they may be found even as we. For such are False Apostles, Deceitful Workers, Transforming themselves into the Apostles of Christ. And no Marvel: for Satan himself is Transformed into an Angel of Light. Therefore it is no great thing if his Ministers also be Transformed as the Ministers of Righteousness; whose end shall be according to their Works.” 2 Corinthians 11:3-5,12-15

The Bad News Gospel is so Bad that the Apostle Paul Curses anyone, even the Angels of Heaven, who try to add the Works of the Law to the true Faith Only Gospel. It is so Bad, that Paul has no trouble comparing the False Apostles of the False Gospel to the Minsters of Satan, and equates any alleged Appearance of Christ to these Apostles as a False Appearance of Satan, who, after all, can Transform himself into an Angel of Light.

This last point is crucial to grasp. In order to Claim Apostolic Authority in the Early Christian Cults, outside of the Original 12 Apostles, it was necessary that the Claimant be Blessed with a Special

Appearance of the Resurrected Lord. (See. e.g., 1 Corinthians 9:1; 15:5-8.) Those that Claimed such an Appearance and yet Preached the Gospel with the Law of Moses were therefore False Apostles, and any Special Appearance they Claimed, if sincere, was therefore Discerned to have been a False Appearance of Satan, who had the Power to Transform himself, by his innate Craftiness, into an Angel of Light.

Moreover, since the Righteousness of God in Christ is without the Law of Moses, it is Perversion to Add to it the Works of the Law. This Perversion is under a Bible Curse. This Curse is no joke. Those that believe “Any Other” Gospel are under this Curse and subject to Strong Delusion. (2 Thessalonians 2:11.) It is a matter of Ultimate Truth for a Believer to know the difference between the True and False Gospels.

Under close analysis, the Bad News Gospel is actually nothing but a slick Bad News-Good News-Bad News shuffle. First, the classical Bad News: you are a Sinner and deserve to go to Hell. Next, the Good News: Christ Died for your Sins. Then, the really Bad News: if you do not Accept Christ’s Death for your Sins and Repent and give up Sin, you will still go to Hell.

Christ’s Death on the Cross is thus Conditional in the Bad News Gospel, whereas it is Unconditional in the Good News Gospel. This is what Paul meant when he told the Galatians that Jesus Christ had been evidently set forth as being Crucified among them: the Crucifixion is the Guarantee that All Sin was Paid in Full.

Paul thus confronted the Galatians with the Central Truth of the Gospel: either Christ Died on the Cross for All Sin and All Sinners Forever, or he did not. If there was anything left over that depended upon human Free Will Choice, that is, that made the effectiveness of the Death contingent upon a future event of human Works, to wit, Acceptance or Rejection, then Christ Died in Vain. He would have Died in Vain because he would have failed to Reconcile the Entire Kosmos to his Father. His Death would have been an heroic but futile event.

Christ would have Died in Vain because the Righteousness under the Law of Moses would still have been necessary for Justification from Sin. There are no two ways about this. The Bad News Gospel is under a Curse and all those that are Bewitched by it are under Strong Delusion. It is not called Strong for nothing: once you are stuck in the web of Strong Delusion and the Yoke of Bondage, it is almost impossible to break free.

The Truth is that All Sin has been Paid in Full on the Cross. The Good News Gospel is a Done Deal; there is nothing a person has to do in order to Receive Justification for Sin. It is a Free Gift, Imputed to All Sinners whether they like it or not.

In contrast, the Bad News Gospel is contingent upon a future act of the human Free Will: it must be Willfully Accepted, and if it is not, it is deemed to be Willfully and Damnably Rejected. All men are Freely Justified in the Good News Gospel; they are not All Freely Justified in the Bad News Gospel. There is a clear difference between these Two Gospels. Because of the Curse, they cannot be Reconciled or Harmonized into a Compromise Gospel, as attempted by Orthodox Dogma. Any Compromise Gospel is thus ipso facto “Another” Gospel because it is not solely without the Law of Moses, and, hence, still under the Curse.

To illustrate and highlight the difference, here is a brief summary of the True Gospel as it is Revealed in the writings of the Apostle Paul, the worst Sinner and Blasphemer in History, who Received Forgiveness of Sin as a Pattern for All Sinners to come after him:

“This is a Faithful Saying, and worthy of all Acceptation, that Christ Jesus came into the Kosmos to Save Sinners; of whom I am Chief. Howbeit for this cause I obtained Mercy, that in me first Jesus Christ might show forth All Longsuffering, for a Pattern to them which should hereafter Believe on him to Everlasting Life.” 1 Timothy 1:15-16

“But I Certify you, Brothers, that the Gospel which was Preached of me is not after man. For I neither Received it of man, neither was I Taught it, but by the Revelation [Greek: Apocalypse] of Jesus Christ.” Galatians 1:11-12

“Moreover, Brothers, I Declare unto you the Gospel which I Preached unto you, which also ye have Received, and wherein ye Stand; by which ye also are Saved...unless ye have Believed in Vain. For I Delivered unto you first of all that which I Received, how that Christ Died for our Sins according to the Scriptures; and

that he was Buried, and that he Rose Again the Third Day according to the Scriptures.”
1 Corinthians 15:1-4

“Paul, a Servant of Jesus Christ, Called to be an Apostle, Separated unto the Gospel of God, (which he had Promised afore by his Prophets in the Holy Scriptures,) concerning his Son Jesus Christ our Lord, which was Made of the Seed of David according to the Flesh; and Declared to be the Son of God with Power, according to the Pneuma of Holiness, by the Resurrection from the Dead.” Romans 1:1-4

“Remember that Jesus Christ of the Seed of David was Raised from the Dead according to my Gospel.” 2 Timothy 2:8

“For I am not ashamed of the Gospel of Christ: for it is the Power of God unto Salvation to every one that Believeth; to the Jew First, and also to the Hellene. For therein is the Righteousness of God Revealed from Faith to Faith: as it is Written, The Just shall Live by Faith.” Romans 1:16-17

“Therefore by the Works of the Law there shall no Flesh be Justified in his Sight: for by the Law is the Knowledge of Sin. But now the Righteousness of God without the Law is Manifested, being Witnessed by the Law and the Prophets: even the Righteousness of God which is by Faith of Jesus Christ unto All and upon All them that Believe: for there is no difference: for All have Sinned, and come short of the Glory of God; being Justified Freely by his Grace through the Redemption that is in Christ Jesus.” Romans 3:19-24

“[Jesus our Lord] who was Delivered for our Offenses, and was Raised Again for our Justification.” Romans 4:25

“For when we were yet without strength, in due time Christ Died for the Ungodly....But God commendeth his Love toward us, in that, while we were yet Sinners, Christ Died for us....

“Wherefore, as by One Man Sin entered into the Kosmos, and Death by Sin; and so Death passed upon All Men, for that All have Sinned....But not as the Offense, so also is the Free Gift. For if through the Offense of One Many be Dead, much more the Grace of God, and the Gift by Grace, which is by One Man, Jesus Christ, hath Abounded unto Many. And not as it was by the One that Sinned, so is the Gift: for the Judgment was by One to Condemnation, but the Free Gift is of Many Offenses unto Justification.

“For by One Man’s Offense Death Reigns by One; much more they which Receive Abundance of Grace and of the Gift of Righteousness shall Reign in Life by One, Jesus Christ. Therefore as by the Offense of One Judgment came upon All Men to Condemnation; even so by the Righteousness of One the Free Gift came upon All Men unto Justification of Life. For as by One Man’s Disobedience Many were Made Sinners, so by the Obedience of One shall Many be Made Righteous.

“Moreover, the Law entered that the Offense might Abound. But where Sin Abounded, Grace did much more Abound: that as Sin hath Reigns unto Death, even so might Grace Reign through Righteousness unto Eternal Life by Jesus Christ our Lord.” Romans 5:6,8,12-21

“But now is Christ Risen from the Dead, and become the Firstfruits of them that Slept. For since by Man came Death, by Man came also the Resurrection of the Dead. For as in Adam All Die, even so in Christ shall All be Made Alive.” 1 Corinthians 15:20-22

“For the Love of Christ constraineth us; because we thus Judge, that if One Died for All, then were All Dead: and that he Died for All, that they which Live should not henceforth Live unto themselves, but unto him which Died for them, and Rose Again.” 2 Corinthians 5:14-15

“For to this End Christ both Died, and Rose, and Revived, that he might be Lord of the Living and the Dead.” Romans 14:9

“There is therefore now no Condemnation to them which are in Christ Jesus. For the Law of the Pneuma of Life in Christ Jesus hath Made me Free from the Law of Sin and Death. For what the Law could not do, in that it was Weak through the Flesh, God sending his own Son in the likeness of Sinful Flesh, and for Sin, Condemned Sin in the Flesh.” Romans 8:1-3

“For he hath Made him to be Sin for us, who knew no Sin; that we might be Made the Righteousness of God in him.” 2 Corinthians 5:21

“But that no man is Justified by the Law in the Sight of God, it is evident: for, The Just shall Live by Faith. And the Law is not of Faith: but, the man that doeth them shall Live in them. Christ hath Redeemed us from the Curse of the Law, being Made a Curse for us: for it is Written, Cursed is Every One that Hangeth on a Tree: that the Blessing of Abraham might come on the Gentiles through Jesus Christ.” Galatians 3:11-14a

“But when the Pleroma of the Time was Come, God sent forth his Son, Made of a Woman, Made under the Law, to Redeem them that were under the Law, that we might Receive the Sonship.” Galatians 4:4-5

“Tell me, ye that desire to be under the Law, do ye not Hear the Law? For it is Written, that Abraham had Two Sons, the one by a Bondmaid, the other by a Freewoman. But he who was of the Bondwoman was born after the Flesh: but he of the Freewoman was by Promise. Which things are an Allegory: for these are the Two Covenants; for one from the Mount Sinai, which gendereth to Bondage, which is Agar, for this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in Bondage with her Children. But Jerusalem which is Above is Free, which is the Mother of us All.

“For it is Written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more Children than she which hath an husband. Now we, Brothers, as Isaac was, are the Children of Promise. But as then he that was born after the Flesh Persecuted him that was born after the Pneuma, even so it is now. Nevertheless what Saith the Scripture? Cast Out the Bondwoman and her Son: for the Son of the Bondwoman shall not be Heir with the Son of the Freewoman. So then, Brothers, we are not Children of the Bondwoman, but of the Free.

“Stand Fast therefore in the Liberty wherewith Christ hath Made us Free, and be not entangled again with the Yoke of Bondage. Behold, I Paul say unto you, that if ye be Circumcised, Christ shall Profit you nothing. For I Testify again to every man that is Circumcised, that he is a Debtor to the Whole Law.

“Christ is become of no Effect unto you, whatsoever of you are Justified by the Law; ye are Fallen from Grace. For we through the Pneuma wait for the Hope of Righteousness by Faith. For in Jesus Christ neither Circumcision availeth any thing, nor Uncircumcision; but Faith which Worketh by Love.” Galatians 4:21 - 5:6

“But if the Ministry of Death, Written and Engraven in Stones, was Glorious, so that the Children of Israel could not steadfastly behold the face of Moses for the Glory of his countenance; which Glory was to be Done Away: how shall not the Ministry of the Pneuma be rather Glorious....For if that which is Done Away was Glorious, much more that which Remaineth is Glorious.

“Seeing then that we have such Hope, we use great plainness of speech. And not as Moses, which put a veil over his face, that the Children of Israel could not look to the End of that which is Abolished.” 2 Corinthians 3:7-8,11-13

“[Christ Jesus] having Abolished in his Flesh the Enmity, even the Law of Commandments contained in Ordinances.” Ephesians 2:15a

“And you, being Dead in your Sins and the Uncircumcision of your Flesh, hath he Quickened Together with him, having Forgiven you All Trespases; Blotting Out the Handwriting of Ordinances that was against us, which was contrary to us, and Took it Out of the Way, Nailing it to his Cross; and having Spoiled Archons and Powers, he made a Show of them Openly, Triumphant over them in it.” Colossians 2:13-14

“Who hath Saved us, and Called us with an Holy Calling, not according to our own Works, but according to his own Purpose and Grace, which was Given us in Christ Jesus before the Aions began, but is now Made Manifest by the Appearing of our Savior Jesus Christ, who hath Abolished Death, and hath brought Life and Immortality to Light through the Gospel.” 2 Timothy 1:9-10

Clear echoes of Paul’s Original Preaching also come through in his alleged Speeches as recorded in the Book of Acts, one of the greatest masterpieces of Cult Propaganda in History:

“And when he [YHWH] had removed him [Saul], he Raised Up unto them David to be their King; to whom also he gave Testimony, and Said, I have found David the Son of Jesse, a man after mine own Heart, which shall Fulfill All my Will. Of this man’s Seed God according to his Promise Raised unto Israel a Savior, Jesus.... And we Declare unto you Good News, now that the Promise which was Made unto the Fathers, God hath Fulfilled the same unto us their Children, in that he hath Raised Up Jesus again; as it is also Written, in the Second Psalm, Thou art my Son, this Day have I Begotten thee. And as concerning that he Raised him Up from the Dead, now no more to return to Corruption, he Said on this wise, I will give them the Sure Mercies of David.” Acts 13:22-23,32-34

“Because he hath Appointed a Day, in the which he will Judge the Kosmos in Righteousness by that Man whom he hath Ordained; whereof he hath given Assurance unto All Men, in that he hath Raised him Up from the Dead.” Acts 17:31

The author of Hebrews, who was probably a close associate of the Apostle Paul (Silas/Silvanus?), agrees with Paul that Christ “Tasted Death for Every Man,” in order to Destroy the Power of Death and the Devil, as well as to Disannul the Power of the Law and its Priesthood:

“But we see Jesus, who was Made a Little Lower than the Angels for the Suffering of Death, Crowned with Glory and Honor; that he by the Grace of God should Taste Death for Every Man....Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same; that through Death he might Destroy him that had the Power of Death, that is, the Devil; and Deliver them who through Fear of Death were all their lifetime subject to Bondage.” Hebrews 2:9,14-15

“Though he were a Son, yet learned he obedience by the things which he Suffered; and being Made Perfect, he became the Author of Eternal Salvation.” Hebrews 5:8-9a

“If therefore Perfection were by the Levitical Priesthood, (for under it the people Received the Law,) what further need was there that Another Priest should Rise after the Order of Melchizedek, and not be called after the Order of Aaron? For if the Priesthood being Changed, there is made of necessity a Change also of the Law....

“And it is yet far more evident: for that after the Similitude of Melchizedek there Ariseth Another Priest, who is Made, not after the Law of a Carnal Commandment, but after the Power of an Endless Life. For he Testifieth, Thou art a Priest Forever after the Order of Melchizedek. For there is Verily a Disannulling of the Commandment going before for the Weakness and Unprofitableness thereof.” Hebrews 7:11-12,15-18

“But now hath he obtained a more excellent Ministry, by how much also he is the Mediator of a Better Covenant, which was Established upon Better Promises. For if that First Covenant had been Faultless, then should no place have been sought for the Second. For finding Fault with them, he Saith, Behold, the Days come, Saith the LORD [YHWH], when I will Make a New Covenant with the House of Israel and with the House of Judah: not according to the Covenant that I Made with their Fathers in the Day when I took them by the hand to lead them out of the Land of Egypt; because they continued not in my Covenant, and I regarded them not, Saith the LORD.

“For this is the Covenant that I will Make with the House of Israel after those Days, Saith the LORD;...I will be Merciful to their Unrighteousness, and their Sins and their Iniquities will I Remember no more. In that he Saith, A New Covenant, he hath Made the First Old. Now that which Decayeth and Waxeth Old is ready to Vanish Away.” Hebrews 8:6-13

“But Christ being come an High Priest of Good Things to come, by a Greater and more Perfect Tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own Blood he entered Once into

the Holy Place, having obtained Eternal Redemption for us.

“For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the Unclean, Sanctifieth to the Purifying of the Flesh: how much more shall the Blood of Christ, who through the Eternal Pneuma offered himself without Spot to God, Purge your Conscience from Dead Works to serve the Living God? And for this Cause he is the Mediator of the New Covenant, that by means of Death, for the Redemption of the Transgressions that were under the First Covenant, they which are Called might Receive the Promise of Eternal Inheritance.” Hebrews 9:11-15

This is the Gospel of the Righteousness of God without the Law of Moses. This is the True Antinomian Universalist Gospel. It is the Good News of Victory and Reconciliation. It is the Message of the Universal Love of Sinners by God and his Eternal Apology to Sinners who Suffer in the Ignorance of Unbelief. It is the Power of God unto Salvation.

C. A Description of the Gospel.

The main obstacle to the Preaching of the True Gospel is Christian Cultism, which Preaches the “Other” Gospel, the Bad News Gospel. This is because the Good News Gospel is not conducive to Cult Survival and Advancement. In other words, the True Good News Gospel challenges Cultism at its Core: Fear and Authority.

The word “Cult” is being used in an all-inclusive sociological context, meaning any Religious Group that has leaders, meetings, creeds, and demands tithes or offerings to support itself and to compete with Rival Cults. Christian Cults represent real Divisions among Christian Believers, Divisions so deep that Believers are willing to band together in order to Advance the Beliefs of their Cult and to Oppose the Beliefs and Representatives of other Cults that they deem to be Wrong or Harmful.

Antinomian Universalism is not a Cult. It is merely a Description of Alternative Christianity: the Gospel without the Ten Commandments. Antinomian Universalists, to wit, those who adhere to this Description, have no leaders, no meetings, no creeds, and they pay tithes to no one. They are Free Sons of God who Celebrate their Glorious Liberty in the Kingdom of God Here and Now. They have a License to Love: All Things are Lawful for them. (1 Corinthians 6:12; 10:23; 13:1-13; Galatians 5:1,22-23.) They know that Hell was Abolished on the Third Day and that All Sin was Paid in Full

Forever by Jesus Christ on the Cross. They know that Everybody gets a Second Chance, and they see themselves as the Main Proof.

D. The Sign of Jonah.

Jesus Christ Preached and Practiced Antinomian Universalism. Although there is a tendency in the Orthodox New Testament to downplay Christ's Antinomianism, there are still many of Christ's Acts and Sayings that Belie the Original Truth. For example, in his Preaching, Christ taught that the Antinomian Golden Rule superseded the Law of Moses:

“Ye have Heard that it hath been Said, Thou shalt Love thy Neighbor, and Hate thine Enemy. But I Say unto you, Love your Enemies, Bless them that Curse you, do Good to them that Hate you, and Pray for them which despitefully use you, and Persecute you; that ye may be Sons of your Father which is in Heaven: for he maketh his Sun to Rise on the Evil and on the Good, and sendeth Rain on the Just and the Unjust....Be ye therefore Perfect, even as your Father which is in Heaven is Perfect.” Matthew 5:43-48; 6:7

“Judge not, that ye be not Judged. For with what Judgment ye Judge, ye shall be Judged: and with what Measure ye Mete, it shall be Measured to you again.... Therefore All Things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.” Matthew 7: 1-2,12

“Then one of them, which was a Lawyer, asked him a Question, Tempting him, and saying, Master, which is the Great Commandment in the Law? Jesus Said unto him, Thou shalt Love the LORD [YHWH] thy God with all thy heart, and with all thy Soul, and with all thy Mind. This is the First and Great Commandment. And the Second is like unto it, Thou shalt Love thy Neighbor as thyself. On these Two Commandments hang all the Law and Prophets.” Matthew 22:35-40

In his Practice, Christ was Lord over the Law of Moses:

“At that time Jesus went on the Sabbath Day through the corn; and his Disciples were an hungered, and began to pluck the ears of the corn, and to Eat. But when the Pharisees saw it, they said unto him, Behold, thy Disciples do that which is not Lawful to do upon the Sabbath Day.

“But he Said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the House of God, and did Eat the Showbread, which was not Lawful for him to Eat, neither for them which were with him, but only for the Priests? Or have ye not read in the Law, how that on the Sabbath Days the Priests in the Temple Profane the Sabbath, and are Blameless?

“But I Say unto you, That in this Place is One Greater than the Temple. But if ye had known what this meaneth, I will have Mercy and not Sacrifice, ye would not have Condemned the Guiltless. For the Son of Man is Lord even of the Sabbath Day.” Matthew 12:1-8.

“But whereunto shall I liken this Generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither Eating nor Drinking, and they say, He hath a Daimon [Greek for “Evil Pneuma,” “Demon,” “Pagan God,” or “Personal Genius”]. The Son of Man came Eating and Drinking, and they say, Behold, a man Gluttonous, and a Wine Drunkard, a Friend of Tax Collectors and Sinners. But Sophia [Greek for “Wisdom”] is Justified of her Children.” Matthew 11:16-19

“And it came to pass, as Jesus sat at meat in the house, Behold, many Tax Collectors and Sinners came and sat down with him and his Disciples. And when the Pharisees saw it, they said unto his Disciples, Why Eateth your Master with Tax Collectors and Sinners? But when Jesus heard that, he Said unto them, They that be Whole need not a Physician, but they that are Sick. But go ye and learn what that meaneth, I will have Mercy, and not Sacrifice: for I am not come to Call the Righteous, but Sinners to Repentance....Amen I Say unto you, That the Tax Collectors and Harlots go into the Kingdom of God before you.” Matthew 9:10-13; 21:31b

“Then came to him the Disciples of John, saying, Why do we and the Pharisees Fast oft, but thy Disciples Fast not? And Jesus Said unto them, Can the Children of the Bridechamber mourn, as long as the Bridegroom is with them? but the Days will come, when the Bridegroom shall be taken from them, and then shall they Fast.” Matthew 9:14-15 (Cf., John 2:1-10; Revelation 19:7-9)

In two of the passages above, Jesus told the Pharisees to learn the meaning of the phrase, “I will have Mercy, and not Sacrifice.” This phrase comes originally from Psalm 40, written by King David about his Special Relationship with God and his own Prophetic Mission, Prophesied by Moses in Deuteronomy:

“I will Raise them up a Prophet from among their Brothers, like unto thee, and will put my Words in his Mouth; and he shall Speak unto them All that I shall Command him. And it shall come to pass, that whosoever will not Hearken unto my Words, which he shall Speak in my Name, I will Require it of him.” Deuteronomy 18:18-19

“Sacrifice and Offering thou didst not Desire; mine ears hast thou Opened: Burnt Offering and Sin Offering hast thou not Required. Then said I, Lo, I come: in the Volume of the Book it is Written of me. I delight to do thy Will, O my Elohim: yea, thy Law is within my heart. I have Preached Righteousness in the Great Congregation: Lo, I have not refrained my lips, O YHWH, thou knowest. I have not Hid thy Righteousness within my heart; I have Declared thy Faithfulness and thy Salvation: I have not Concealed thy Lovingkindness and thy Truth from the Great Congregation. Withhold not thou thy Tender Mercies from me, O YHWH: let thy Lovingkindness and thy Truth continually Preserve me.” Psalm 40:6-11

This Message of Mercy and not Sacrifice was further developed by the Prophet Hosea, who saw the Sacrifices and Offerings under the Old Covenant of the Law of Moses as no longer being effective:

“Come, let us Return unto YHWH: for he hath Torn, and he will Heal us; he hath Smitten, and he will Bind us Up. After Two Days will he Revive us: in the Third Day he will Raise us Up, and we shall Live in his Sight. Then shall we know, if we follow on to know YHWH: his going forth is prepared as the Morning; and he shall come unto us as the Rain, as the Latter and Former Rain unto the Earth.

“O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your Goodness is as a Morning Cloud, and as the Early Dew it goeth away. Therefore have I Hewed them by the Prophets; I have Slain them by the Words of my Mouth: and thy Judgments are as the Light that goeth forth. For I Desired Mercy, and not Sacrifice; and the Knowledge of Elohim more than Burnt-Offerings. But they like men have Transgressed the Covenant: there have they Dealt Treacherously against me.” Hosea 6:1-7

These Scriptures contain a biting critique of the Law of Moses. That is why Jesus told the Pharisees to learn their meaning. It is noteworthy that the passage from Hosea is also directly connected to the famous Three Day Prophecy of the Resurrection from the Dead, and, therefore, it is safe to assume that Christ knew that his audience was familiar with the connection.

Christ may have had this connection in mind when, as a Sign of God’s Mercy and not Sacrifice, he gave his Generation the Sign of Jonah, comparing it to his own Resurrection from the Dead:

“Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a Sign from thee. But he Answered and Said unto them, An Evil and Adulterous Generation seeketh after a Sign; and there shall no Sign be given to it, but the Sign of the Prophet Jonah: for as Jonah was Three Days and Three Nights in the Whale’s Belly; so shall the Son of Man be Three Days and Three Nights in the Heart of the Earth.” Matthew 12:38-40

Moreover, it was the Practice of Christ to Forgive All Sinners, as he fully Demonstrated while he Hung on the Cross, while he was Made Sin and a Curse for us, as the Full Cup of God’s Wrath and Judgment for the Sin of the Kosmos was Poured Out on him. Christ understood that Sinners were not fully aware of what they were doing, since they were operating in the Ignorance of Unbelief:

“And when they were come to the Place, which is called Skull [“Kranion” in Greek; “Calvary” in Latin; “Golgotha” in Hebrew], there they Crucified him, and the

Malefactors, one on the right hand, and the other on the left. Then Said Jesus, Father, Forgive them; for they know not what they do. And they parted his raiment, and cast lots." Luke 23:33-34

In the Unorthodox Gospel of Thomas, Jesus Compares the Ignorance of Unbelief to "Intoxication," that is, being too Drunk to know what was going on:

"Jesus Said, I took my Place in the Midst of the Kosmos, and I Appeared to them in Flesh. I found All of them Intoxicated; I found None of them Thirsty. And my Soul became Afflicted for the Sons of Men, because they are Blind in their Hearts and do not have Sight; for Empty they came into the Kosmos, and Empty too they seek to leave the Kosmos. But for the moment they are Intoxicated. When they shake off their Wine, then they will Repent." Thomas 28

The English word "Repent" carries a Trainload of Guilt. It usually connotes a state of Moral Guilt and Remorse, that is, feeling really sorry for what you have done. However, this is miles away from the original Greek meaning. The Greek word translated into English as "Repent" is metanoeo, and it is neutral: it carries no Moral Baggage for the Guilt Train. It means only "to think differently," "to change one's mind," "to reconsider." This does not mean that there is anything Wrong about genuine Remorse or Regret. They are usually a healthy response. It is just that they can be easily manipulated by Cult engendered Guilt.

Jesus understood this. He gave the Sign of Jonah to his Generation because healthy Repentance towards ones Enemies is at the heart of the Book of Jonah. The Prophet had to learn the hard way to Love and Forgive his Enemies. Learning involves Knowledge and Understanding. Jonah had to learn that his Enemies were in Darkness, in the Ignorance of Unbelief, Intoxicated, unable to "Discern between their right hand and their left hand." (Jonah 4:11.) Moreover, he had to learn that God's Mercy is Universal, for Jews and Gentiles alike. Jonah had to learn the hard way because his sense of Righteousness and Judgment were based on Hatred and Intolerance towards those different than him.

Before Jonah learned his lesson, he was the National Representative for the Old Saying, "Thou Shalt Love thy Neighbor, and Hate thine Enemy." (Matthew 5:43.) In fact, Jonah Hated his Enemies so much that he willfully disobeyed God's Will for him to go to Nineveh and Preach Judgment and

Repentance to the Assyrians. Jonah willfully disobeyed because he knew that God would be Merciful to his Enemies, and this offended him so deeply, he did everything in the power of his human Will to Resist and Prevent the Will of God from being Fulfilled:

“And Elohim Saw their [the Ninevites] Works, that they Turned from their Evil Way; and Elohim Repented of the Evil, that he had Said he would do unto them; and he did it not. But it displeased Jonah exceedingly, and he was very angry. And he Prayed unto YHWH, and said, I Pray thee, O YHWH, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a Gracious Elohim, and Merciful, Slow to Anger, and of Great Kindness, and Repentest thee of the Evil.” Jonah 3:10 - 4:2

Note that Jonah attempted to make God’s Will an impossibility by taking a ship to Tarshish, a port city on the coast of Spain, run by the Phoenicians of Tyre and Sidon, and later Carthage. This is Real Hatred and Intolerance. No way was Jonah going to Preach Repentance to the Assyrians. As far as he was concerned, they should All be Condemned to Eternal Hell and Damnation. They were his Enemies. They deserved no better.

However, in the end, God’s Will Prevailed over Jonah’s Will. God sent a great and deadly storm to impede Jonah’s sea voyage, and the sailors -- a notoriously Superstitious bunch -- cast Jonah overboard. As soon as Jonah hit the water, a Big Fish appeared out of nowhere and swallowed him whole, taking him “down into the Bottoms of the Mountains,” which Christ Compared to the Heart of the Earth. (Jonah 2:6; Matthew 12:40.)

Jonah remained inside the Belly of the Fish for Three Days and Three Nights, during which time he came to his senses, realizing that Resistance to the Will of God was Futile. Like Jesus, Jonah had to learn obedience by the things he Suffered. (Hebrews 5:7-8.) In his Prayer of Repentance, that is, in his Reconsideration based on learning and experience, Jonah compared the Belly of the Fish to “Sheol,” the Prison House of the Dead in the Lowermost Parts of the Earth, also known as “Hades” in Greek, and “Hell” in Norse:

“Then Jonah Prayed unto YHWH his Elohim out of the Fish’s Belly, and said, I cried by reason of mine Affliction unto YHWH, and he heard me; out of the Belly of Sheol cried I, and thou heardest my voice. For thou hadst Cast me into the Abyss, in the Midst of the Seas; and the Floods Compassed me about: all thy Billows and thy

Waves passed over me

“Then I said, I am Cast out of thy Sight: yet I will look again toward thy Holy Temple. The Waters compassed me about, even to the Soul: the Abyss closed round about, the weeds were wrapped about my head.

“I went down to the Bottoms of the Mountains; the Earth with her Bars was about me Forever: yet hast thou Brought Up my Life from Corruption, O YHWH my Elohim. When my Soul fainted within me I remembered YHWH: and my Prayer came in unto thee, into thine Holy Temple.

“They that observe Lying Vanities forsake their own Mercy. But I will Sacrifice unto thee with the voice of Thanksgiving; I will Pay that that I have Vowed: Salvation is of YHWH. And YHWH Spake unto the Fish, and it Vomited out Jonah upon the Dry Land.” Jonah 2:1-10

In classical art, Hell is often portrayed as a Triumphant Big Fish swallowing up everything in its path, an image that comes from Jonah. However, in Jonah, the Big Fish does not Triumph. God Speaks to it and Jonah is Raised from Sheol, Vomited Out of Hell, onto the beach. He is left marked by the stomach acids of the Big Fish with only one way to go: Nineveh. Thus, Jonah, after committing the Blasphemy of willful disobedience to the Word and Will of God, is given a Second Chance. Jonah himself beomes the Sign of God’s Mercy to the Gentile Assyrians, his Hated Enemies. The Assyrians listen to his Message of Doom and, to Jonah’s great disappointment, Repent of their Evil Ways, moving God to also Repent of the Evil he had in store for them.

This is the story behind the Sign of Jonah as it is recorded in the Gospel of Matthew. Jesus gave it as a Sign of his Resurrection to his own Generation, and, as a Sign, it should be at the heart of the Orthodox New Testament Gospel Message. But it is not. In fact, the Sign is only recorded unambiguously in Matthew. In the other three Orthodox New Testament Gospels, the Sign of Jonah is either denied, suppressed, or modified. How can this be?

E. Cult Wars.

There were Opposing Factions in the Early Christian Cults. Evidence of these Opposing Factions is endemic in the various documents that make up the Orthodox New Testament, a collection of heavily edited Cult documents compiled by the Roman Cult after it received State approval and support in the Fourth Century A.D. The Sign of Jonah is an excellent example of these Opposing Factions, or Cult Wars, in the New Testament.

Every Cult has its leadership and authority structure. Leaders cannot lead without authority. This is the way things are and therein lies the rub of the Sign of Jonah. If it is a Sign of Universal Salvation, that is, if Salvation is for All Sinners and has already been Purchased as a Done Deal, then there is no need for authority or for anyone else to Broker or Mete Out the Salvation.

The Sign of Jonah, at least as it is taught in Matthew, must have been a serious threat to Cult Control, for its Truth would have had a definite undermining effect on Cult Authority. Without authority, a Cult cannot survive. Therefore, in order for the New Testament Cults to survive, it would have become necessary for them to suppress the Original Meaning of the Sign of Jonah.

We can actually see this process clearly when we compare Matthew with its Synoptic Parallels. “Synoptic” refers to the fact that the Gospels of Matthew, Mark, and Luke -- because they share similar sources and narrative structures -- can be studied next to each other, or “side-by-side.” A “Parallel” occurs when the same or a similar Saying or Event is repeated in another Gospel in such a way that it is recognizable as the same or similar. Note the similarities and differences in the two Parallels below:

Gospel of Mark Parallel: “And the Pharisees came forth, and began to Question with him, seeking of him a Sign from Heaven, Tempting him. And he sighed deeply in his Pneuma, and Saith, Why doth this Generation seek after a Sign? Amen I Say unto you, There shall no Sign be given unto this Generation.” Mark 8:11-12

Gospel of Luke Parallel: “And when the people were gathered thick together, he began to Say, This is an Evil Generation: they seek a Sign; and there shall no Sign be given it, but the Sign of Jonah the Prophet. For as Jonah was a Sign to the Ninevites, so shall the Son of Man be to this Generation.” Luke 11:29-30

Strangely, and unexpectedly, the Sign of Jonah is not given in the Gospel of Mark. In fact, there is no Sign given at all! In other words, Mark did not just suppress the Sign of Jonah as it appears in Matthew, he denied it altogether. This denial makes it impossible for Matthew and Mark to be Reconciled on this issue. Jesus either gave the Sign of Jonah or he did not. Matthew says Jesus gave the Sign of Jonah. Mark says Jesus gave no Sign at all. Thus, Mark directly Contradicts what Matthew says. Matthew and Mark thus Negate each other. They both cannot be True. If one is True,

the other must be False, to wit, a Lie. Either Matthew or Mark is lying. What does Luke say?

The Gospel of Luke is somewhat similar but not the same as Matthew. Although Jesus gives the Sign of Jonah, he does not mention the Three Days and Three Nights in the Belly of the Whale, or anything else that would directly connect the Sign to his Resurrection. In other words, Luke Omits the Context for understanding what the Sign really means. This is called suppressing the Truth.

The Sign of Jonah is thus Proclaimed boldly in Matthew, denied boldly in Mark, and suppressed in Luke. We are given three different versions, no two of which agree. There is obviously something fishy going on in the Synoptic Gospels.

But what about the Unsynoptic Gospel of John, the Mysterious Fourth Gospel? What does it say about the Sign of Jonah?

F. The Sign of the Threat to Destroy the Temple.

Jesus does not give the Sign of Jonah in the Gospel of John. However, he does give another Sign to his Generation, the Sign of the Threat to Destroy the Temple. He gives it immediately after his Prophetic Act of Cleansing the Temple. However, contrary to the Synoptics, which record the Cleansing at the end of Jesus' Ministry (Matthew 21:12-17; Mark 11:15-18; Luke 19:45-46), the Cleansing in John occurs at the beginning of his Ministry:

Gospel of John Semi-Parallel: "And the Jews' Passover was at hand, and Jesus went up to Jerusalem, and found in the Temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the Temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and Said unto them that sold doves, Take these things hence; make not my Father's House an House of Merchandise. And his Disciples remembered that it was Written, The Zeal of thine House hath Eaten me Up.

"Then answered the Jews and said unto him, What Sign showest thou unto us, seeing that thou doest these things? Jesus Answered, and Said unto them, Destroy this Temple, and in Three Days I will Raise it Up. Then said the Jews, Forty and Six years was this Temple in building, and wilt thou Rear it up in Three Days? But he Spake of the Temple of his Body. " John 2:18-21

John replaced the Sign of Jonah with the Sign of the Threat to Destroy the Temple. Its Three Days and Three Nights motif may have linked it with the Sign of Jonah, but if so, then John has

omitted any reference to it. Thus, if the author of John was familiar with Matthew's Sign of Jonah, he hid the fact and modified the Sign so that it related instead to the Destruction and Rebuilding of the Temple, which John saw as a Symbol of Christ's Body. In other words, there is a spiritualizing tendency in John, removing the Threat from any real world Fulfillment.

However, the real world Fulfillment of this threat and Christ's role in it was at the heart of the Testimony that convicted him at his trial. In order to understand this Testimony in its proper context, let us examine the account of the Cleansing of the Temple in the Synoptics:

Gospel of Matthew Parallel: "And when they drew nigh unto Jerusalem, and were come unto Bethpage, unto the Mount of Olives, then sent Jesus two Disciples, Saying unto them, Go into the village over against you, and straightway ye shall find a Donkey tied, and a colt with her: Loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

"And this was done, that it might be Fulfilled which was Spoken by the Prophet Saying, Tell ye the Daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting on a Donkey, and a colt the foal of a Donkey. And the Disciples went and did as Jesus commanded them, and brought the Donkey, and the colt, and put on them their clothes, and they set him thereon.

"And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, Cried, Hosanna to the Son of David: Blessed is he that cometh in the Name of the LORD; Hosanna in the Highest.

"And when he was come into Jerusalem, all the City was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the Temple of God, and Cast Out all them that sold and bought in the Temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and Said unto them, It is Written, My House shall be Called the House of Prayer; but ye have made it a Den of Thieves." Matthew 21:1-13

Although the account of the Cleansing in Matthew is similar to John's, it omits any Threat by Jesus to Destroy the Temple. It is clear from Matthew's account of the Trial of Jesus, infra, that this was a deliberate omission. It is clear because the Threat as it appears in John is put into the lips of people called False Witnesses. Perhaps John, who wrote subsequent to the Synoptics, saw a need to correct the historical record and restore the fact that Jesus did indeed make the Threat, even though, by doing so, he also had to cheat, placing the Cleansing and Threat at the beginning of the Ministry rather than when it actually occurred, at its end.

John also omits the linkage between the Cleansing of the Temple and the Triumphant Royal Entry into Zion on King David's Donkey, thus causing a further dissassociation of the political truth: Jesus Rode into Zion as the King of the Jews, Cleansed the Temple, and Threatened to Destroy it and then Raise it in Three Days. Assuming this to be true, we see that John attempted to separate the Cleansing and Threat from any Kingly Seizure of Power, a fact he further emphasizes when he has Christ tell the Roman Governor, Pilate, that his Kingdom is not of this Kosmos. (John 18:36.) We see a similar process at work in Matthew, where he attempts to separate the Threat to Destroy the Temple from the Kingly Entry and Cleansing, thus inferring that while the Entry was indeed a Political Act, the Cleansing was not, that is, it was not a Prophetic Demonstration of the Temple's future Destruction.

Both authors were obviously embarrassed at the Political nature of the Entry, the Cleansing, and the Threat. And no wonder: the first two Acts had been Prophesied, and the Third was a Prophetic Threat of future Destruction. The fact that the Three Acts occurred one after the other in chronology was also embarrassing: John separates the Second and Third Acts from the First by a long period of time; Matthew omits the Third Act altogether, except as an allegation by alleged False Witnesses.

It is understandable why John would desire to separate the Acts. The Entry with the crowd pronouncing the Coronation of Jesus without Consent of Caesar was a total in-your-face Act of Insurrection. In it, Jesus, Symbolically on the Donkey, and the people audibly, Publicly Proclaimed his Kingship and Christhood, for they were inseparable characteristics of the Son of David in the popular mind. (Cf., John 1:40-49.) Moreover, riding upon the Donkey into Zion was clearly not only a reenactment of the Coronation of King Solomon, who rode upon King David's Donkey as a Sign of Kingship, it was also a Fulfillment of the Prophet Zechariah's Prophecy of the Messiah to Come. (1 Kings 1:31-40; Zechariah 9:9.) To see this clearly, pay attention to how the crowd addresses Jesus in the following Parallels:

Gospel of Mark Parallel: "And they that went before, and they that followed, Cried, Hosanna; Blessed is he that cometh in the Name of the LORD:

Blessed be the Kingdom of our Father David, that cometh in the Name of the LORD: Hosaana in the Highest.” Mark 11:9-10

Gospel of Luke Parallel: “And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the Disciples began to rejoice and praise God with a loud voice for all the Mighty Works that they had seen; Saying, Blessed be the King that cometh in the Name of the LORD; Peace in Heaven, and Glory in the Highest.” Luke 19:37-38

Gospel of John Parallel: “On the next day much people that were come to the Feast, when they had heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and Cried, Hosanna: Blessed is the King of Israel that cometh in the Name of the LORD.” John 12:12-13

In Mark, Jesus waits a day after his Entry before he Cleanses the Temple. (Mark 11:11-17.)

Luke sticks to the same chronology as Matthew, but John, as we have seen, removes the Entry from the Cleansing by several months, or perhaps even years. The reason for the wishy-washiness of this is Revealed in Mark, where we learn that during the Cleansing, Jesus “would not suffer that any man should carry any vessel through the Temple.” (Mark 11:16.)

The Temple was a massive space and in order for Christ to Prohibit the Traffic in and out, he would have needed an Armed Force stationed at the Gates. To read it any other way does violence to real History. There is no way around it. Even though the Gospel Writers do everything in their power to minimize it, this was an Insurrection. The Insurrection with Rome in 66 A.D. was begun in exactly the same way: by Seizing the Temple.

We get hints at the violence and murder that must have taken place during this Insurrection in the accounts of Barabbas and the two Malefactors who were Crucified on the right and left hand of Christ on the Cross. For example, although Barabbas is called a “notable” prisoner in Matthew (27:15), Mark tells us why: he “lay bound with them that had made Insurrection with him, who had committed murder in the Insurrection.” (Mark 15:7.) Mark assumes his readers know what Insurrection he is talking about. That it occurred in Jerusalem is further Revealed in Luke, who tells us that Barabbas was incarcerated for “a certain Sedition made in the City, and for murder.” (Luke 23:19.)

Matthew and Mark tell us that the two Malefactors (cf., Luke 23:33,39; Isaiah 53:12) were “Thieves,” but the Greek word lestes more accurately means “Brigands,” a common term for the Anti-Roman Insurgents in Palestine at that time. The fact that Anti-Roman Insurgents would travel with Jesus is no surprise once it is realized that he Chose two of them as Apostles: Simon the Zealot and Judas Iscariot, the Sicarri. (Luke 6:15-16; Acts 1:13.) The Zealots and Sicarri were ruthless violent Revolutionaries. “Sicarri” means “Dagger Man,” and they were sneaky back-stabbing Assassins. The Zealots and Sicarii were known as the Fourth Philosophy in the writings of Josephus. (E.g., Jewish Wars, 2.118; 2.220; 2.433; 2.503-509; 2.595; 4.84; 7.253; Antiquities of the Jews, 18.3-9; 18.23-25; the Pharisees, Sadducees, and Essenes were the other Three Philosophies.)

It appears that a group of them had tried to take Jesus by force and make him King while he Preached in Galilee, but he Departed from them before they had the chance. (John 6:14-15.) It is not therefore shocking that they would have seized the opportunity to take control of the Temple after Jesus rode into Jerusalem on King David’s Donkey.

Unfortunately, the Insurrection failed. Barabbas and the Malefactors were captured and imprisoned while Jesus and the 12 escaped and went underground. In this light, the Betrayal of Judas the Sicarii makes more sense. The location of Jesus would have been essential information for the authorities, especially since it was the beginning of the Feast. Thus, in order to gain Immunity from the Death Penalty, Judas sold out Jesus and the other Eleven Apostles, including his own father, Simon. (See, e.g., John 6:71; 13:26.)

This leads us back to the linkage in the Gospel of John between the Act of Cleansing the Temple with the Threat to Destroy the Temple. If Jesus made the Threat while in the Act of overthrowing the tables or whipping people and animals with his scourge, the Act would have been a Prophetic Demonstration of the Future Destruction. The meaning would have been obvious to anyone present or who heard about it later.

Moreover, if this Threat was made during an Insurrection, where people were being killed, its overt Political Nature can only be denied by those ignorant of real history. In John, the one or ones who would actually do the Destroying was left ambiguous. But there is little doubt from the other sources, even if some of them must be pieced together, that those that did actually Destroy the Temple, to wit, the Romans, did it as the Agents of Jesus Christ.

In the Law of Moses, it was necessary to have at least two eyewitnesses that agreed on every major point in order to Convict anyone of an Offense Punishable by Death. (Deuteronomy 17:6.) In the case of Christ's Threat to Destroy the Temple and his role in it, there were two eyewitnesses at his Hearing before the High Priest, but they are called False Witnesses, allegedly because they could not agree on everything. Yet, they do seem to agree on what Christ Said about the Temple:

Gospel of Matthew Semi-Parallel: "Now the Chief Priests, and Elders, and all the Council, sought False Witnesses against Jesus, to put him to Death; but found none: yea, though many False Witnesses came, yet found they none. At the last came two False Witnesses, and said, This fellow Said, I am able to Destroy this Temple of God, and to Build it in Three Days." Matthew 26:59-61

Gospel of Mark Semi-Parallel: "And the Chief Priests and all the Council sought for Witness against Jesus to put him to Death; and found none. For many bare False Witness against him, but their Witness agreed not together. And there arose certain, and bare False Witness against him, saying, We heard him Say, I will Destroy this Temple that is made with hands, and within Three Days I will Build another made without hands. But neither so did their Witness agree together." Mark 14:55-59

There is no Parallel in Luke. In fact, as much as possible, Luke attempts to downplay the significance of the Prophetic Act of Christ's Cleansing of the Temple, relegating it to a brief footnote after Christ wept over Jerusalem. (Luke 19:41-45.) Luke knew that the Threat to Destroy the Temple and Christ's Prophetic Act of Cleansing it were directly related and suppressed it.

Thus, to summarize the Evidence we have concerning the Testimony against Jesus that he Threatened to Destroy the Temple, the Gospel of Matthew says, "I am able to Destroy this Temple." This is not as ambiguous as John, but still leaves doubt as to whether Jesus Threatened to actually carry it out. However, in Mark, there is no ambiguity at all. Jesus is alleged to have Said: "I will Destroy this Temple made with Hands."

Thus, we have at least one source that clearly alleges that Christ directly Threatened to Destroy the Temple. If we take into account the Unorthodox Gospel of Thomas, we actually have the Evidence of two sources agreeing on the unambiguous nature of the Threat:

Gospel of Thomas Semi-Parallel: “Jesus Said, I shall Destroy this House, and no one will be able to Rebuild it.” Thomas 71

With this kind of Scriptural Evidence, it is not hard to deduce that Jesus was partly Convicted for a Threat to Destroy the Temple that he really Spoke as the King of the Jews. Moreover, it should have been easy to find two true eyewitnesses to attest to this since we have two Gospel sources that unambiguously say the same thing. Moreover, the Threat appears to have been a matter of Public Knowledge:

Gospel of Matthew Semi-Parallel: “And they that passed by Reviled him, wagging their heads, and saying, Thou that Destroyest the Temple, and Buildest it in Three Days, Save thyself. If thou be the Son of God, come down from the Cross.” Matthew 27:39-40

Gospel of Mark Semi-Parallel: “And they that passed by Railed on him, wagging their heads, and saying, Ah, thou that Destroyest the Temple, and Buildest it in Three Days, Save thyself, and come down from the Cross.” Mark 15:29-30

One can almost hear the echo of Satan’s voice to Christ in the Wilderness in the Revilement and Railing of the crowd, Tempting him with the Greatest Temptation of all: come down from the Cross! Forget the Ransom, the Redemption from Sin. Forget the Will of God.

But that is beside the point. The fact is that the Evidence is very strong that Christ made a direct Threat, and made it as someone with the authority to make it. This authority to make it was not lost on Pilate, the Roman Governor, who had the Official Condemnation written on a wooden slab in Latin, Greek, and Hebrew, and Nailed to the Cross above Christ’s head: “This is Jesus the King of the Jews” (Matthew 27:37; it is just “King of the Jews” in Mark 15:26; “This is the King of the Jews,” in Luke 23:38; and “Jesus of Nazareth the King of the Jews,” in John 19:19, from which the famous abbreviaton “INRI” derives.)

To summarize the Evidence, Christ Proclaimed his Kingship by riding into Jerusalem on David's Donkey and then Seized the Temple, starting an Insurrection. He performed Prophetic Theatre in the Temple, Casting Out the Merchants as a Demonstration of his Threat to Destroy it. This was a Sign of the End of the Old Aion of the Law of Moses and the Beginning of the New Aion of the New Temple, to wit, the Pneumatik Body of Christ, which would Rise from the Dead after Three Days. Christ originally escaped the failure of the Insurrection, but was later Betrayed by one of the 12. He was Tried and found Guilty by his own Words, and then Crucified as King of the Jews.

Thus, for obvious Political Expediency, since both Christ and Paul were arrested and executed by the Roman Government for subverting the Roman Empire (Luke 23:2; Acts 17:6-7), Christ's Threat to Destroy the Temple became a genuine Controversy in the Early Cults. Most of them went out of their way to deny or suppress it. Those that did not were likely Politically Persecuted, especially after the execution of Paul around 62 A.D.

Ironically, the very first Persecution of a Christian Cult, led by Paul himself while he was still Saul of Tarsus, was against the Cult of the Seven's continuation to Preach Christ's Threat to Destroy the Temple following his Death and Resurrection:

“And Stephen [the Leader of the Seven], full of Faith and Power, did Great Wonders and Miracles among the people. Then there arose certain of the Synagogue, which is called the Synagogue of the Libertines [those Jews who were lax in food restrictions, most of whom were Greek Speaking], and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the Wisdom and the Pneuma by which he Spoke.

“Then they Suborned men, which said, We have heard him speak Blasphemous Words against Moses, and against God. And they stirred up the people, and the Elders, and the Scribes, and came upon him, and caught him, and brought him to the Council, and set up False Witnesses, which said, This man ceaseth not to speak Blasphemous Words against this Holy Place, and the Law: for we have heard him say, that this Jesus of Nazareth shall Destroy this Place, and shall Change the Customs which Moses Delivered us.” Acts 6:8-14

Although the author is insistent that the Testimony against Stephen was False, Stephen's own words, like the Words of Jesus, Confirmed its Truth! (Acts 7:1-53.) It is not hard, in this light, to imagine Stephen continuing to Preach the Threat to Destroy the Temple. In other words, Stephen was

looking forward in History to Christ carrying out the Threat at the End of the Aion, in his own Generation, as Christ had Predicted. If he would have lived until the end of his Generation, he would have actually seen it Fulfilled.

Stephen's belief had a powerful effect on Paul. After his Conversion, Paul continued to Preach that the End of the Aion would happen in his own Generation. (E.g., Romans 13:11; 1 Corinthians 7:29; 15:51-57; 1 Thessalonians 4:13-17.) In fact, Paul's Preaching about the Righteousness of God without the Law of Moses so disturbed the Christian Temple worshippers in Jerusalem, that they ordered Paul to prove he was not opposed to it. (Acts 21:20-24.) When he was subsequently arrested by the Romans after being dragged out of the Temple by an angry mob, its Destruction was little more than ten years away. (Acts 21:26-33.) If Paul would have lived long enough, he too would have seen the Threat Fulfilled.

But before Saul of Tarsus became Paul the Apostle, he was in charge of the band of Witnesses commissioned to stone Stephen. Stephen emulated his Lord by Practicing the Antinomian Universalism of Christ, Forgiving his Enemies:

“Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the City, and stoned him: and the Witnesses laid down their clothing at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, Receive my Pneuma. And he kneeled down, and cried with a loud voice, Lord, lay not this Sin to their Charge. And when he had said this, he Fell Asleep.” Acts 7:58-60

This is a stirring account of how the Threat to Destroy the Temple posed a direct Threat to anyone who dared to continue to Preach it. The Sign of Jonah and the Sign of the Threat to Destroy the Temple are thus prime examples of how Cult Rivalry and Security colored the way Facts were reported in Early Cult Propaganda.

G. The Sign of the Son of Man.

And that does not end the discussion. There is even another Sign that Jesus gave his Generation, a Sign to which all three of the Synoptics agree: the Sign of the Coming of the Son of Man. Remarkably, this Sign is also specifically linked to the Destruction of the Temple, providing

another set of Semi-Parallels:

Gospel of Matthew Semi-Parallel: “And Jesus went out, and departed from the Temple: and his Disciples came to him for to show him the buildings of the Temple. And Jesus Said unto them, See ye not all these things? Amen I Say unto you, There shall not be left here one stone upon another, that shall not be Thrown Down.

“And as he sat upon the Mount of Olives, the Disciples came unto him Privately, saying, Tell us, when shall these things be? and what shall be the Sign of thy Coming, and of the End of the Aion? [Christ then gives a series of Predictions and Parables]....

“And then shall Appear the Sign of the Son of Man in Heaven....Amen I Say unto you, This Generation shall not Pass, till All these Things be Fulfilled.” Matthew 24:1-3,30a,34

Gospel of Mark Semi-Parallel: “And as he went out of the Temple, one of his Disciples saith unto him, Master, See what manner of stones and what buildings are here! And Jesus Answering Said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be Thrown Down.

“And as he sat upon the Mount of Olives over against the Temple, Peter and James and John and Andrew asked him Privately, Tell us, When shall these things be? and what shall be the Sign when All these Things shall be Fulfilled?....

“And then shall they See the Son of Man coming in the Clouds with Great Power and Glory....Amen I Say unto you, That this Generation shall not Pass, till All these Things be done.” Mark 13:1-3,26,30

Gospel of Luke Semi-Parallel: “And as some spake of the Temple, how it was adorned with goodly stones and gifts, he Said, As for these things which ye behold, the Days will Come, in the which there shall not be left one stone upon another, that shall not be Thrown Down.

“And they asked him, saying, Master, but when shall these things be? and what Sign will there be when these things shall come to Pass?....

“And then shall they See the Son of Man coming in a Cloud with Power and Great Glory....Amen I Say unto you, This Generation shall not Pass Away, till All be Fulfilled.” Luke 21:5-7,27,32

Thus, not only did Jesus Threaten to Destroy the Temple, he also Prophesied that its Destruction would be a Sign of his Coming, and that it would be Destroyed within his own Generation. This is one of the Greatest Prophecies in History because it actually came True. The Temple was Destroyed exactly 40 years later, to wit, within a Biblical Generation. Not one stone was left upon another. No one has Rebuilt it since.

Again, one would expect that this Prophecy, like the Sign of Jonah, would be at the heart of the Orthodox Gospel Message. But it is not. After all, Christ tied the Destruction of the Temple to his own Second Coming, which is still taught as a Future Event in Orthodox Dogma. It would therefore

draw dangerous attention to this discrepancy for Orthodoxy to teach that the Sign of the Coming of the Son of Man was to be linked directly to the Destruction of Herod's Temple in 70 A.D. After all, without the Threat of the Future Event of the Second Coming and the Judgment of Sinners, there would be no need for Inner Cult Authority and Discipline.

Therefore, the Evidence of the Three Signs Jesus gave to his Generation attest to the wide variety of Belief and Interpretation during the formative years of the Early Christian Cults. This is why the Sign of Jonah and the Sign of the Temple are not Preached as the heart of the Gospel in Christianity today, although they should be. Their True meaning became too Controversial. Ironically, the greatest examples of the Universalism of the New Aion, the very Signs Jesus Christ Gave to his own Generation, have been virtually Erased from Existence in Orthodox teaching.

This wide variety of Belief and Interpretation points to only one reasonable conclusion: the Early Church was never a Unified Cult under One Authority, but was always a Fractured Hotbed of Rival Cults at War with each other. The Truth of the New Testament lies in its disagreement, not in its agreement, a Fact away from which it does not shy:

“For first of all, when ye come together in the Church, I hear that there be Divisions [schizma, Greek for “Split”] among you; and I partly Believe it. For there must be also Choices [Greek: hairesis, “Heresy”] among you, that they which are Approved may be Manifest among you.” 1 Corinthians 11:18-19

Without Free Will Choice, that is, without the Heretical Clash of Opposing Factions, the Truth can never be put to the Full Test so that it can become learned and fully known. The disagreement in the Gospels over the Sign of Jonah is a case example. Because of the disagreement, the Teaching of the Sign and its Repercussions in the Early Cults are therefore Revealed to us.

H. The Two Preachings.

Nowhere is disagreement more Evident than in the New Testament Revelation of the Two Preachings: the Positive Preaching and the Negative Preaching. Both are taught as True in the New Testament, sometimes even in the same sentence or paragraph. However, it is impossible for them both to be True. The Two Preachings Negate each other. If one is True, the other is, by the necessity

of Negation, not True. If it is not True but is asserted as being True, then it is a Lie. Since the Two Preachings cannot both be True, a Choice must be made between them. It is only in this way that we can learn the difference between Truth and Error, Good and Evil. This is not an easy method, but it is the only Honest one.

The Positive Preaching, to wit, the Good News Victory of Jesus Christ over the Power of Sin, Death, and Hell, is known as the Ministry of Reconciliation, Righteousness, and the Pneuma, whereas the Negative Preaching, the Bad News of Sin, Judgment, and Condemnation of Sinners, is known as the Ministry of Condemnation, Death, and the Letter of the Law:

“Not that we are Sufficient of ourselves to think anything as of ourselves; but our Sufficiency is of God; who also hath Made us Able Ministers of the New Covenant; not of the Letter, but of the Pneuma: for the Letter Killeth, but the Pneuma giveth Life.

“But if the Ministry of Death, Written and Engraven in Stones, was Glorious, so that the Children of Israel could not steadfastly behold the face of Moses for the Glory of his countenance; which Glory was to be Done Away: How shall not the Ministry of the Pneuma be rather Glorious? For if the Ministry of Condemnation be Glory, much more doth the Ministry of Righteousness Exceed in Glory....

“Therefore if any man be In Christ, he is a New Creature: Old Things are Passed Away; Behold, All Things are Become New. And All Things are of God, who hath Reconciled us to himself by Jesus Christ, and hath given to us the Ministry of Reconciliation, to wit, that God was In Christ, Reconciling the Kosmos unto himself, not Imputing their Trespasses unto them; and hath Committed unto us the Word of Reconciliation.” 2 Corinthians 3:5-11; 5:17-19

Note that Paul says that the “Kosmos” was Reconciled to God, equating it with “All Sinners” by giving “Kosmos” a plural connotation: “not Imputing their Trespasses unto them.” In other words, the Whole Kosmos and Everything in it was Forgiven in Christ and Made Right with God. Sin may continue to exist but it has All been Paid in Full.

We find a similar expression of this Truth in the Gospel of John:

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which Taketh Away the Sin of the Kosmos....For God sent not his Son into the Kosmos to Condemn the Kosmos, but that the Kosmos through him might be Saved.” John 1:29; 3:17

The Sin of the Kosmos has been Taken Away. This is why Paul contrasted the Positive Ministry of Righteousness and Reconciliation with the Negative Ministry of Death and Condemnation.

He wanted the Hearers of his Letter to know the difference because they were being Bewitched by the Negative Preaching. Paul's Hearers were being Forced to make a Choice and he wanted them to Choose Wisely. Paul saw this as a Good Thing, as Necessity.

The Righteousness of God without the Law of Moses is only Preached in the Ministry of Reconciliation. The Law of Moses is only Preached in the Ministry of Condemnation. The Two Preachings are not just Opposite Sides of the same coin. They Radically Oppose each other. They are at War.

I. God the Heretic.

The Positive Gospel Proclaims that God has Fulfilled his Express Will in Jesus Christ. We say "Express Will" because God Expressed it clearly, unambiguously, and without contradiction in the Scriptures. (1 Timothy 2:1-4; 2 Peter 3:9; Ephesians 1:9-10; See below, **II.A.**) This is essential to grasp because the Fulfillment of God's Express Will is Condemned as Heresy in Orthodox Christianity, which constitutes the majority of Believers today.

How can this be True? How can most of the Christians in the world today believe God's Express Will is Heresy? What kind of Madness calls God a Heretic? The answer is simple.

The Orthodox Cults of today rarely take Scripture at face value, even though they say they do. Instead, they Interpret Scripture based on a priori Superstitious Presuppositions, that is, "Assumptions made in advance of and without support from Factual Study." (AHDEL1.) These are sometimes called Preconceived Ideas. Dogma (Latin, from the Greek dokein, "Opinion") is the teachings, rules, and doctrines that result from such a method.

The Error of this method is self-evident. Because Opinions are assumed in advance as being True before being subjected to Factual Study, the deck is rigged to favor any Interpretation of Scripture that supports the Dogma and, conversely, to disfavor any Interpretation that disagrees with the Dogma, even if it is the Plain Meaning of the Text. This method is almost always self-fulfilling and never subject to Invalidation.

The self-fulfilling element is further reinforced in Orthodoxy by assuming, again a priori, that the a priori assumptions of the Dogma are Unimpeachable Eternal Truths. To Doubt them is to Doubt God and Eternal Truth. To Doubt them is to risk the Punishment of God for Blasphemy. In other words, Orthodox Dogma is based on the Fear of Hell, of being Punished and Tortured Forever in a Horrible Nightmarish Afterlife.

Fear Based Belief is Superstitious (from the Latin superstitio, meaning “Excessive Fear,” the equivalent of the Greek deisidaimonia, meaning “Fear of the gods [Daimons].”) (AHDEL1; Acts 17:22; 25:19.) A priori assumptions based on Fear, and not on Reason or Factual Study, are not just Superstitious, they are Antichrist and Cultic in their worst connotation. Because they carry the Weight of Eternal Punishment, they are the Crown Jewel of Cult Control. Thus, a Believer can believe that the Express Will of God is Heresy because to believe otherwise would be Heresy and subject to God’s Punishment. It is therefore better for God to be the Heretic than the Believer to be one.

Another great example of a Superstitious Presupposition that can turn the Revealed Will of God into Heresy is the Orthodox Dogma that assumes that it is impossible for a Perfectly Good God to do or to have anything to do with Evil. Even though this assumption is clearly influenced by Plato and Hellenism, that is, by Pagan Philosophy -- which Paul called the Wisdom of Man (1 Corinthians 2:1-5) -- it is rarely challenged in Orthodoxy. It is rarely challenged even though the assumption is Radically Contradicted by a plethora of Scriptures when they are subjected to Factual Study. (See below.)

Furthermore, in the normal course of Factual Study, any a priori assumption unsupported by Factual Study would be immediately Rejected. However, this is not the course of Study used in Orthodoxy. Instead of assumptions being Tested subject to Invalidation, Orthodoxy does it backwards: any Biblical Fact that Contradicts the assumption must be Reinterpreted in Light of the Dogma. Instead of the assumptions being Negated by the Facts, the Facts are Negated by the assumptions. This is Unreasonable. This is Superstition.

Incredibly, this Superstitious method is used in Orthodoxy even when God himself is Speaking in the First Person, as in the case where God Boasts to Cyrus the Great, the Zarathustrian Dualist, that he Created All Things:

“I Form the Light, and Create Darkness; I Make Good, and Create Evil; I YHWH Do All these Things.” Isaiah 45:7 [1QIsa(a)]

The quote above is from the oldest manuscript of Isaiah in existence, discovered in Qumran Cave Number One in 1947. It is on display in the Dead Sea Scroll exhibit in Jerusalem and is known as the Great Isaiah Scroll. In the Original Context of Zarathustrian Dualism, it makes perfectly good sense. However, in the context of Platonic Idealism, it does not. Under a Platonic analysis, the God of Isaiah 45:7 totally Contradicts the Platonic Ideal of a Perfect God. According to Plato, a Perfectly Good God could never Create Evil. (E.g., The Republic, II, 377-379.) Under this assumption, it would therefore be impossible for God, a priori, to really mean what he is supposedly Saying to Cyrus. He would have to mean something else! Seeing it any other way would constitute Platonic Blasphemy.

This is why the Original Context is watered-down in later translations. We can see the beginning of this process in the Septuagint [LXX], the Second Century B.C. Greek translation of the Hebrew Scriptures from Alexandria, Egypt:

“I am he that prepared light, and formed darkness; who make peace, and create evil: I am the Lord God, that does all these things.” Isaiah 45:7 [LXX]

Note that the direct contrast between Light and Darkness and Good and Evil, central to Zarathustrian Dualism, has been watered-down by Changing “Good” to “Peace.” In this New Context, since the Opposite of Peace is War, and since Evil is not really the Opposite of Peace in the same way as it is the Opposite of Good, there is no reason that the word “Evil” cannot also be Reinterpreted to mean something less, something softer, something more Politically Correct. This tendency is advanced even further in the modern English versions translated subsequent to 1947. For example, here are four of them:

“I form light and create darkness, I make weal and create woe, I am the LORD, who do all these things.” Isaiah 45:7 [The New Oxford Annotated Bible, Revised Standard Version, 1971]

“I form the light and I create the darkness, I make well-being, and I create disaster, I, Yahweh, do all these things.” Isaiah 45:7 [New Jerusalem Bible, 1985]

“I make the light, I create the darkness; author alike of wellbeing and woe, I, the LORD, do all these things.” Isaiah 45:7 [Oxford Study Bible, Revised English Bible with Apocrypha, 1992]

“I form the light and create darkness, I bring prosperity and create disaster; I, the LORD, do all these things.” Isaiah 45:7 [New International Version Study Bible, 1995]

The tendency is clear. Orthodoxy, refusing to believe that God can have anything to do with Evil, relegates his Creative Ability to more Politically Correct things, like Well-Being and Woe, Prosperity and Disaster. This is what happens when Presuppositions are allowed to Trump the Facts. This is how God, the Creator of Good and Evil, became a Heretic, and why the Dilemma of Evil has always been such a major controversy in the history of Christian Theology.

J. The Great Lie of the Inerrancy of Scripture.

Of all the Evils in the so-called Higher Context of Orthodoxy, there is one that stands out above the rest: the Presupposition that the Scriptures are Inerrant, that is, without Error or Contradiction. This one is the Worst and most Evil because nothing could be further from the Truth. As any six year old reader can deduce from the first two chapters of Genesis alone, the Scriptures are Riddled with Errors and Contradictions.

There is absolutely no Evidence at all to support the gross Superstition of the Inerrancy of Scripture. It is therefore hard to believe that anyone could hold it Honestly. But millions do. How can they? Because they are afraid not to. They are afraid not to because Cult Leaders are there to constantly warn them about what a terrible Sin it is to Doubt God. Like their Father the Devil, Cult Leaders are the Masters of the Guilt Trip, the Conductors of the Guilt Train.

The Great Lie of the Inerrancy of Scripture is Evil and was deliberately designed by Cult Leaders to keep Believing Cult members in line. For example, when an obvious Contradiction appears

in the Scriptures, the Great Lie makes it impossible for the reader to recognize it for what it really is, for to do so would be to Blaspheme God and his Holy Word. Thus, out of Guilt and the Fear of God's Judgment for Sin, real Contradictions are Transformed into only "apparent" Contradictions. Apparent Contradictions, although still disturbing, are much easier to handle and digest. They do not rock the boat.

This is a denial of Reality, which is called Delusion: "a false belief held in spite of Invalidating Evidence." (AHDEL1.) Strong Delusion is caused by not Believing the Truth. (2 Thessalonians 2:11-12.) A person under Strong Delusion will not believe the Truth because it is True. (John 8:45.)

K. The "Con" of Higher Context.

Another example of Orthodox Superstition involves the Reinterpretation of the Express Will of God, "who will have All Men to be Saved, and to come unto the Knowledge of the Truth." (1 Timothy 2:1-6). The obvious reading of this passage, to wit, that God will Fulfill his Will of Universal Salvation, is Rejected in Orthodoxy. Instead, it is Reinterpreted in the so-called Higher Context so that it becomes nothing more than a glorified wish fantasy, an unattainable Ideal. That is, although God's intent is admirable, his ability to carry it out is Hindered by factors beyond his Control.

One of the main factors apparently beyond God's Control is another a priori Presupposition that assumes that God will never violate human Free Will. But, as with the False Dogma of the Inerrancy of Scripture, there is no Factual Basis for such a Presupposition. In fact, again and again, Factual Study shows the Opposite, that God interferes with human Free Will incessantly, as he did in the case of Jonah above, who was, like all humans, unable to Resist the Will of God. (Romans 9:16,19.)

Thus, in Orthodoxy, the Supreme, Omipotent God, the Creator and Architect of All Things, who would really and truly Love to Fulfill his Express Will -- and would if he had his 'druthers -- is incapable of doing so. How can this be? The Orthodox answer is incredible. When God Created the Infirm human Free Will, he respected it so much, he was willing to let it Perish and Burn in Hell

Forever before ever violating it. In other words, out of respect for his Creation, God is unable to Fulfill the Purpose of his Creation, to wit, Universal Salvation.

Alas, because of human Free Will, the Fulfillment of God's Will is Forever out of his reach. It is like the famous Ode by John Keats, "On a Grecian Urn," where the male is eternally pursuing the female on the ceramic surface, eternally wanting but never getting. Such a theme may make great poetry, but it turns the Biblical God into a very sorry and pathetic figure, like an ill-fated Character out of Greek Tragedy.

The Error of this Presupposition is self-evident. It totally ignores the God who Created an Evil Serpent to Tempt Adam and then punished Adam and the Serpent when Adam gave in to Temptation. (Genesis 3.) It ignores the God who hardened Pharaoh's heart and then punished him and his whole Nation for it. (Exodus 5-14.) It ignores the God who Moved David to Sin and then punished him and all of Israel for it. (2 Samuel 24.) It ignores the God who Deceived King Ahab by sending him a Lying Spirit to Trick him into his Death. (1 Kings 22:19-23.) The examples are endless. Yes, God may respect human Free Will, but he has no problem interfering with it. He is the Potter, we are the Clay. (Romans 9:20-21.)

It should be obvious by now that the Argument of Higher Context is more about the "Con" than about the "Text." After all, in any Honest reading, the Word of God should Speak for itself. It should mean what it Plainly Says unless it is obviously poetic symbolism, imagery, parable, allegory, literary exaggeration, or fable. If there are no exceptions, then the Plain Meaning of a passage should be recognized and accepted, and then compared with other passages that also mean what they say.

In this way, passages can be subjected to sound Factual Study. Passages that clearly Contradict each other are thus recognized and accepted as Contradictions, not as mere Anomalies. These Contradictory passages can then be examined in the clarity and freedom of thought that Proper Discernment requires. Only in this manner can the right hand ever be Discerned from the left hand. Only in this manner can the Ignorance of Unbelief be Exposed and Overcome.

In Antinomian Universalism, Lies, Errors, and Contradictions are recognized and accepted for what they are: disagreements among the Cults that produced the manuscripts of the Scriptures.

Antinomian Universalists are not bound by the Yoke of any a priori Presupposition. This is especially True of the Great Lie of the Inerrancy of Scripture, which manipulates a Believer into Spiritual Blindness, Darkness, and the Bondage of Cult Control. Cult Control produces Fear Faith Frighteousness and its Rotten Fruit: Paranoia, Hatred, Intolerance, and Violence towards Demonized Groups, like Secular Humanists, Atheists, Evolutionists, Abortionists, Homosexuals, and, last but not least, those Damn Liberals.

The Great Lie of the Inerrancy of Scripture is Strong Delusion. Throughout its almost Two Thousand Year history, Orthodox Christianity has murdered millions in the Name of Jesus Christ, claiming that it was necessary to Save and Protect Deluded Believers from what was considered to be Evil. Instead of Loving its Enemies, Orthodoxy has burned them at the stake, beheaded them, hung them, and drowned them, and always after having tortured them into Confessing their Evil.

The Antinomian Universalist, the Free Son of God -- both Male and Female, Gentile and Jew, Bond and Free -- Rightly Divides the Word of Truth in Proper Discernment. Only Presuppositions Factually Supported by Bible Study are ever Assumed in Advance under this method.

L. Rightly Dividing the Word of Truth.

“Study to show thyself Approved unto God, a Workman that needeth not be ashamed, Rightly Dividing the Word of Truth....All Scripture is given by Inspiration of God, and is Profitable for Teaching, for Reproof, for Correction, for Instruction in Righteousness.” 2 Timothy 2:15; 3:16

What does it mean to “Rightly Divide” the Word of Truth? In English the word “Divide” means to “Separate into parts, sections, groups, branches, or into Opposing Factions.” (AHDEL1.) The Greek word for the English “Rightly Divide” is orthotomeo, meaning to “Cut Rightly,” or to “Dissect Correctly.” In English, “Dissect” means to “Cut Apart or Separate,” or to “Examine, Analyze, or Criticize in minute detail.” (AHDEL1.) Thus, to “Divide” means to Separate. It does not mean to Combine, Harmonize, or Syncretize, which are the methods of Orthodoxy.

As we saw earlier in the quote from 1 Corinthians, Paul called Opposing Factions “Divisions,” which is English for the Greek schizma, meaning to “Split, Cut, or Divide.” The author of Hebrews has a similar view about Scripture:

“For the Word of God is Quick, and Powerful, and Sharper than any Two-Edged Sword, Piercing even to the Dividing Asunder of Soul and Pneuma, and of the joints and marrow, and is a Discerner of the thoughts and intents of the heart.”
Hebrews 4:12

Did Paul therefore mean Timothy to understand that there were Opposing Factions in the Scriptures that needed to be Dissected for Correction? Yes, and Paul surely knew best since one of the greatest examples of Opposing Factions in Scripture was his debate with the Antichrist James over the significance of Justification, that is, over what was necessary for a human to be Made Right with God.

M. The Just Shall Live by Faith.

For the sake of this discussion, we will be assuming that Paul actually wrote the parts of Romans and Galatians quoted below, and that James, the Brother of Jesus, actually wrote the parts from the Letter of James. It is worthwhile to examine in minute detail the way both Paul and James “Divided” the Scriptures on the significance of Abraham:

Paul’s Argument: No Man is Justified by the Works of the Law: “He therefore that Ministereth to you the Pneuma, and Worketh Miracles among you, doeth he it by the Works of the Law, or by the Hearing of Faith? Even as Abraham Believed God, and it was Accounted to him for Righteousness. Know ye therefore that they which are of Faith, the same are the Children of Abraham.

“And the Scripture, foreseeing that God would Justify the Gentiles through Faith, Preached before the Gospel unto Abraham, Saying, In thee shall All Nations be Blessed. So then they which be of Faith are Blessed with Faithful Abraham.

“For as many as are of the Works of the Law are under the Curse: for it is Written, Cursed is Every One that continueth not in All Things which are Written in the Book of the Law to do them. But that no man is Justified by the Law in the Sight of God, it is Evident: for, The Just shall Live by Faith. And the Law is not of Faith: but, The man that doeth them shall Live in them.

“Christ hath Redeemed us from the Curse of the Law, being Made a Curse for us: for it is Written, Cursed is Every One that Hangeth on a Tree: that the Blessing of Abraham might come on the Gentiles through Jesus Christ; that we might Receive the Promise of the Pneuma through Faith.

“Brothers, I speak after the manner of men; though it be but a man’s covenant, yet if it be confirmed, no man Disannulleth, or Addeth thereto. Now to Abraham and

his Seed were the Promises Made. He Saith not, and to Seeds, as of Many; but as of One, and to thy Seed, which is Christ.

“And this I say, that the Covenant, that was confirmed before of God in Christ, the Law, which was Four Hundred and Thirty Years after, cannot Disannul, that it should Make the Promise of None Effect. For if the Inheritance be of the Law, it is no more of Promise: but God gave it to Abraham by Promise.” Galatians 3:5-18

James’s Opposition: A Man is Justified by the Works of the Law:

“Even so Faith, if it hath not Works, is Dead, being Alone. Yea, a man may say, Thou hast Faith, and I have Works: Show me thy Faith without thy Works, and I will show thee my Faith by my Works. Thou believest that there is One God: thou doest well: the Daimons also believe, and tremble. But wilt thou know, O Vain man, that Faith without Works is Dead?

“Was not Abraham our Father Justified by Works, when he had Offered Isaac his Son upon the Altar? Seest thou how Faith Wrought with his Works, and by Works was Faith Made Perfect? And the Scripture was Fulfilled which Saith, Abraham Believed God, and it was Imputed unto him for Righteousness: and he was called the Friend of God.

“Ye see then how that by Works a man is Justified, and not by Faith Only. Likewise also was not Rahab the Harlot Justified by Works, when she had received the Messengers, and had sent them out another way? For as the Body without the Pneuma is Dead, so Faith without Works is Dead.” James 2:17-26

Paul’s Refutation: A Man is Justified by Faith Only: “Where is Boasting then? It is excluded. By what Law? of Works? Nay: but by the Law of Faith. Therefore we conclude that a man is Justified by Faith without the Works of the Law....

“What shall we say then that Abraham our Father, as pertaining to the Flesh, hath found? For if Abraham were Justified by Works, he hath whereof to Glory; but not before God. For what Saith the Scripture? Abraham Believed God, and it was Counted unto him for Righteousness.

“Now to him that Worketh is the Reward not Reckoned of Grace, but of Debt. But to him that Worketh not, but Believeth on him that Justifieth the Ungodly, his Faith is Counted for Righteousness. Even as David also Describeth the Blessedness of the man, unto whom God Imputeth Righteousness without Works, Saying, Blessed are they whose Iniquities are Forgiven, and whose Sins are Covered. Blessed is the Man to whom the LORD will not Impute Sin.

“Cometh this Blessedness then upon the Circumcision only, or upon the Uncircumcision also? for we say that Faith was Reckoned to Abraham for Righteousness. How was it then Reckoned? when he was in Circumcision, or in Uncircumcision? Not in Circumcision, but in Uncircumcision.

“And he Received the Sign of Circumcision, a Seal of the Righteousness of the Faith which he had yet being Uncircumcised: that he might be the Father of all them that Believe, though they be not Circumcised; that Righteousness might be Imputed unto them also: and the Father of Circumcision to them who are not of the Circumcision only, but who also walk in the Steps of that Faith of our Father Abraham, which he had being yet Uncircumcised.

“For the Promise, that he should be the Heir of the Kosmos, was not to Abraham, or to his Seed, through the Law, but through the Righteousness of Faith. For if they which are of the Law be Heirs, Faith is Made Void, and the Promise Made

of None Effect: because the Law Worketh Wrath: for where no Law is, there is no Transgression.

“Therefore it is of Faith, that it might be by Grace; to the end the Promise might be Sure to All the Seed; not to that only which is of the Law, but to that also which is of the Faith of Abraham; who is the Father of us All.” Romans 3:27-28; 4:1-16

In the heat of Cult War, as witnessed by the debate above, Scriptures are used as Dueling Weapons against each other. Scripture Duels are at the heart of Cult War.

N. Scripture Duels.

If there were no Contradictions in the Word of Truth, then Scripture Duels like the one above would be impossible. And this is only one out of many. In fact, the Greatest Scripture Duel in the Bible was between Christ and Satan in the Wilderness:

“And Jesus, when he was Baptized, went up straightway out of the water: and, Lo, the Heavens were Opened unto him, and he saw the Pneuma of God descending like a dove, and lighting upon him: and Lo, a Voice from Heaven, Saying, This is my Beloved Son, in whom I am well pleased.

“Then was Jesus Led Up of the Pneuma into the Wilderness to be Tempted of the Devil....Then the Devil taketh him up into the Holy City, and setteth him on a Pinnacle of the Temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is Written, He shall give his Angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus Saith unto him, Thou shalt not Tempt the LORD thy God.” Matthew 3:17 - 4:1, 5-7

Note that the Pneuma of God is directly linked with the idea of Sonship, an idea that was paramount in the mind of Paul. (Romans 1:3; 8:14-17; Galatians 4:4-7; cf., 1 Samuel 16:13; Psalms 2:6-7; 89:19-28.) It is also extremely important to note that it is the Pneuma of God who Leads Christ into Temptation. This is why Jesus taught his Disciples to Pray to the Father that he would not Lead them into Temptation. (Matthew 6:13.) These Truths are either ignored or denied in Orthodoxy, which, like the Antichrist James, teaches that God Leads no man into Temptation. (James 1:13.) Paul, however, taught that although God does Tempt us, he always leaves us an escape if we Choose to resist, a teaching which is open to criticism. (1 Corinthians 10:13.) It is open to criticism because when God Tempts, it is often impossible to Resist his Will.

This is why Satan's Temptation is so Strong. God himself, through his Holy Pneuma, Led Jesus directly to Satan to be Tempted. How could Jesus Resist? As we will see, he Resisted by relying on the Word of Truth. But not only that, he Resisted by Rightly Dividing the Word of Truth. In the Suffering that resulted from his Resistance, Christ learned Obedience. (Hebrews 5:8.)

During the Temptation, Satan confronted Christ with a Scripture from Psalm 91, a Messianic Psalm, daring Jesus to Fulfill the Scripture and thus Prove his Sonship by jumping from the Pinnacle of the Temple in front of the General Public. After all, as Satan Reasoned -- that is, as he Wrongfully Divided the Word of Truth -- if the Psalm were True, and if Jesus really were the Messiah, the Son of God, then he had been granted Absolute Immunity and Angelic Protection from physical harm. And he could Prove it all so easily by taking one small leap of Faith.

Jesus saw through the Temptation. Rightly Dividing, he saw that it was based on his own Doubt and Fear. It was no True Test of his Faith. He did not need to Prove that he was the Son of God. God himself had Declared him to be his Son at his Baptism, when he had been Filled with the Holy Pneuma. Jumping from the Pinnacle was clearly Putting God to the Test, Forcing him to Prove his Word, and, according to Deuteronomy 6:16, which Jesus quoted in response, this was an Improper Means of Publicly Demonstrating his Sonship.

Jesus never forgot this Temptation. Until the very end of his Ministry, when he Fulfilled Prophecies by entering into Jerusalem on King David's Donkey (1 Kings 1:32-40; Zechariah 9:9) -- a Proper Means of Publicly Demonstrating his Sonship -- Jesus kept the Fact of his Sonship a Secret, Prohibiting it from being Preached until after his Death and Resurrection. (Matthew 16:13-20; Mark 8:27-30; Luke 9:18-22.)

As for other issues, Jesus repeatedly engaged in Scripture Duels with the Priests, the Pharisees, the Herodians, the Sadducees, the Scribes, the Lawyers, and the people until the end of his Ministry. The Contradictions in the Word of Truth made these Duels possible. The Duels are therefore vivid illustrations as to how the Word of Truth can be both Rightfully and Wrongfully Divided.

O. King Solomon's Paradox.

There are more than one kind of Contradiction in the Bible. The one between Paul and James above presented a Classical Contradiction: if Paul's position was True, James' had to be False. Other Contradictions are not as clear cut.

Take, for instance, the one between Jesus and Satan. The intent of Psalm 91 had nothing to do with Tempting God, and everything to do with foretelling the Angelic Protection of the Messiah. It was only the "spin" that Satan gave it that forced there to be a Contradiction between it and the Law of Deuteronomy. In other words, both of the Scriptures were True in their Original Contexts, but when the Context of one was Changed, even though both of them were still True, the one that was Changed was made Evil in its use.

Another example of a different kind of Contradiction is when two Scriptures Contradict each other and yet both are not only True, they stay True regardless of how they are used. A classic example of this kind of Contradiction appears in the Book of Proverbs and is called King Solomon's Paradox, for obvious reasons:

"Answer not a Fool according to his Folly, lest thou also be like unto him.
Answer a Fool according to his Folly, lest he be Wise in his own Conceit." Proverbs
26:4-5.

This is meant to be a mind-twister. What is the Right answer? Should a Fool be answered or not? How can they both be True? The answer lies in Wisdom. There are times for answering and times for not answering, depending upon the situation and the Wisdom of the one who answers. In other words, there is no absolutely Right or Wrong answer. The answer can only be Discerned in Wisdom.

P. The Two Trees.

Jesus, Satan, Paul, and James used Scripture to support Opposing Factions. Sometimes they used the same Scripture, giving it a different meaning. This is why Paul needed Timothy to know that the Scriptures must be Rightly Divided. He needed to know that there are Lies, Errors, and

Contradictions in the Word of Truth. He needed to Presuppose that the Word of Truth is not Inerrant, for only this Assumption is supported by Facutal Study.

What then is the Truth about the Word of Truth? It is this: the Holy Bible, the Word of God, is the Tree of Life and the Tree of Knowledge of Good and Evil, and thus contains not only the Truth, but also Lies, Errors, and Contradictions. It must be Rightly Divided: Tree from Tree, Branch from Branch, Leaf from Leaf. The Light must be Separated from the Darkness.

Furthermore, even though the Word of God is a big book, it is very small compared to the vast library of the Word of Man called “Higher Context,” which denies the Truth that there are Lies, Errors, and Contradictions in the Word of Truth, teaching instead the Great Lie of the Inerrancy of Scripture, which Combines, Harmonizes, and Syncretizes the Contradictions in Scripture, and never Divides. It refuses to ever assume that the Lies, Errors, and Contradictions that abound in Scripture are there for a purpose, that they are there to offer us a Free Will Choice between Good and Evil.

It refuses to accept the Plain Meaning interpretation of Scripture whenever it Contradicts the Dogma of the Higher Context. An excellent example of this is in Orthodoxy’s refusal to accept the Plain Meaning of the infamous Lying Word that God sent to King Ahab to Tempt him to his Death:

“And the Messenger that was gone to call Micaiah, spake unto him, saying, Behold now, the Words of the Prophets Declare Good unto the King with One Mouth: let thy Word, I pray thee, be like the Word of one of them, and Speak that which is Good. And Micaiah said, As YHWH Liveth, what YHWH Saith unto me, that will I Speak.

“So he came to the King. And the King said unto him, Micaiah, shall we go against Ramoth-Gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for YHWH shall Deliver it into the hand of the King.

“And the King said unto him, How many times shall I Adjure thee that thou tell me nothing but that which is True in the Name of YHWH? And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and YHWH Said, These have no Master: let them return every man to his house in Peace.

“And the King of Israel said unto Jehoshaphat, Did I not tell thee that he would Prophecy no Good concerning me, but Evil? And he said, Hear thou therefore the Word of YHWH, I saw YHWH Sitting on his Throne, and all the Host of Heaven Standing by him on his Right Hand and on his Left. And YHWH Said, Who shall Persuade Ahab, that he may go up and Fall at Ramoth-Gilead? And one said on this manner, and another said on that manner.

“And there came forth a Pneuma, and stood before YHWH, and said, I will Persuade him. And YHWH Said unto him, Wherewith? And he said, I will go forth,

and I will be a Lying Pneuma in the Mouth of all his Prophets. And he Said, Thou shalt Persuade him, and Prevail also: Go forth, and do so.

“Now therefore, Behold, YHWH hath put a Lying Pneuma in the Mouth of all these thy Prophets, and YHWH hath Spoken Evil concerning thee.” 1 Kings 22:13-23

Here we learn clearly that the Word of God is not just a Two-Edged Sword: it is also a Two-Way Street! It Tempts and Enlightens, Condemns and Forgives. Lies, Errors, and Contradictions are not to be viewed as troublesome Anomalies, but as real and intentional. It is God’s Will that they are there. They provide the means by which the Free Sons of God exercise their human Free Will Choice. This is the way God Truly respects his Creation of Human Free Will. He allows it Liberty to learn in Trial and Error, without Fear of Eternal Punishment.

The Great Truth is that God Fulfilled his Express Will in Jesus Christ in spite of human Free Will so that human Free Will could become Truly Free:

“Then Said Jesus to those Jews which Believed on him, If ye continue in my Word, then are ye my Disciples indeed; and ye shall know the Truth, and the Truth shall Make you Free.” John 8:31-32

Q. The Heresy of Free Will Choice.

As we have seen, because Free Will Choice, or Heresy, aggressively challenges so-called Right Opinion, or Orthodoxy, it came to be associated with Evil and Satan, that is, as Grievous Error. This is the reason that the writings of Paul, who advocated the Heresy of Rightly Dividing, were placed after the Gospels and Acts in the Orthodox New Testament. The psychology is obvious. Paul’s teachings were not meant to have precedence over Dogma. They were only meant to be taken at face value when they agreed with Orthodox Presuppositions. Otherwise, they were Reinterpreted in the Alien Context of Orthodoxy.

Martin Luther understood this. The Reformation was, after all, based on the Heresy of Paul’s teaching that the Just shall Live by Faith. Unfortunately, the Reformation never went far enough in Teaching this Great Truth. But Paul surely did.

According to Paul, Faith and Life were inseparable; you could not have one without the other. However, according to James, Faith was Dead if it was without the Works of the Law. In fact, James

equated the Body with Faith and Works with the Pneuma: “For as the Body without the Pneuma is Dead, so Faith without Works is Dead also.” (James 2:26.) He even went so far as to equate the Life of the Church, not with what Paul called the Liberty of the Holy Pneuma, but with the Law of Moses, which James called “the Perfect Law of Liberty,” even though Paul called it the Yoke of Bondage. (Cf., 2 Corinthians 3:17; James 1:25; Galatians 5:1.)

Luther understood this and called the Letter of James an “epistle of straw,” meaning that it would not stand the Test of the Great Judgment of Fire. (1 Corinthians 3:10-15.) Luther wanted to excise it altogether from the Bible. But this would have been a great mistake. James is there for a very Good Reason. It is absolutely essential for Contradictions and Evil to exist in the Word of Truth.

James was a Liar and his Lies have been incorporated into the Word of Truth for the same reason that God Made Satan Evil and put him into his Paradise of Eden: to Tempt humans, that is, to give us a True and Real Free Will Choice.

R. The 12 Tribes.

Is there anything we can learn by studying the Lies of James? Yes, that is why they are in the Word of Truth. Not surprisingly, James Lies from the very beginning of his Letter:

“James, a Servant of God and of the Lord Jesus Christ, to the 12 Tribes which are scattered abroad, Greeting.” James 1:1

The first thing we discover is that James calls himself both the “Servant” of God and of the Lord Jesus Christ. This will be the first and last time James mentions his Blood Brother by name in the Letter. He also never mentions his Brother’s Death, Burial, or Resurrection. He is also silent about the Holy Pneuma.

Other than that, the fact that James calls himself the “Servant of God” is most Suspicious. It is most Suspicious because “Servant of God [YHWH]” was one of the many Titles of the Davidic Christ King of Zion, as well as one of the Main Titles of the Prophetied Davidic Christ King to Come, the Messiah. (See, e.g., 2 Samuel 7:5-29; Psalms 78:70; 89:3,20,39; Isaiah 37:35; 42:1; 43:10; 52:13 - 53:12.) James was the Blood Brother of Jesus and was therefore also of the Seed of David. (Matthew

13:55; Mark 6:3 [Omitted in Luke: the author never mentions James by name until Acts 12 or 15, if he means the Brother of Jesus]; Romans 1:3; 2 Timothy 2:8.)

Therefore, the fact that James refers to himself by this Title at the beginning of his Letter is a Clue to his own self perception at the time he wrote. Since Jesus had Died and was no longer on Earth, except in his Paraclete, only living humans were left. In this light, it would have been relatively easy for James to argue that since he was the next Son of David in Line, it was only natural that he should be in charge of the 12 Tribes, Ruling them “on behalf” or “in place” of his Brother.

Of course, we have to be careful not to make too much of James’ use of this Title. It is used one more time in the New Testament, by Paul, but only in the Letter to Titus, and even then it is most uncharacteristic of his usual style. (Titus 1:1.) In all of his other Letters, Paul calls himself an Apostle or Servant of Jesus Christ, and once, to Philemon, he calls himself a Prisoner of Jesus Christ. Thus, because of this one exception, the Servant of God Title is not conclusive Proof of James’ Usurpation of Christ. However, linked with the fact that he addresses his Letter to the 12 Tribes, the Title does take on a more ominous significance.

What does it mean that James addressed his Letter to the 12 Tribes scattered abroad? Was he writing to the Original 12 Tribes of Israel? That would have been very unlikely. It would have been very difficult since Ten of the Original 12 Tribes had disappeared from the Face of the Earth, culturally and racially absorbed into other Tribes and Nations. Thus, the 12 Tribes must have referred to some kind of Regenerated Israel. This is much more likely, since that is what Jesus had in mind:

“Then answered Peter and said unto him, Behold, we have forsaken all, and have followed thee; what shall we have therefore?”

“And Jesus Said unto him, Amen I Say unto you, That ye which have followed me, in the Regeneration when the Son of Man shall Sit in the Throne of his Glory, ye also shall Sit upon 12 Thrones, Judging the 12 Tribes of Israel.” Matthew 19:27-28

“Ye are they which have continued with me in my Temptations. And I Appoint unto you a Kingdom, as my Father hath Appointed unto me; that ye may Eat and Drink at my Table in my Kingdom, and Sit on Thrones Judging the 12 Tribes of Israel.” Luke 22:28-30

The Early Church followed Christ's Vision, seeing itself as the Regenerated 12 Tribes, the True Israel of God, which included both Jews and Gentiles. (Matthew 19:28; Luke 22:30; Romans 1:16; 2:28-29; 9:6; 11:25-27; 1 Corinthians 12:13; Galatians 3:28-29; 5:6; 6:15-16; Ephesians 2:12; Colossians 3:11; cf., Hebrews 12:22-23; 1 Peter 2:9-10.) The Problem was, who was going to Rule it: Men or the Pneuma.

S. The 12 Apostles.

Jesus knew that it was important to have men on Earth who were familiar with his Life, Deeds, and Teachings, and especially who would be Witnesses to his Resurrection from the Dead. He Chose 12 for that Role, placing them in Charge of the 12 Tribes of the Regenerated Israel. The 12 men that he Chose Revealed the kind of men that he Trusted with this Mission. Below are the Lists of the 12 Apostles as they appear in the Gospels as well as other relevant passages that shed light on the 12 and other prominent New Testament Leaders.

We will assume for the sake of this discussion that only the same 12 men are listed and that the differences in names represent aliases and differences in spelling. We will further assume that the Apostles are listed in the order of their importance or authority. We will also assume that Alphaeus and Clopas are the same man, the brother of Joseph, father of Jesus, and that his wife was also named Mary, and was known as the "Other" Mary. Furthermore, we will assume that James the Son of Alphaeus was also known as James the Less, and that the James of Acts 12:17; 15:13; and 21:18 is not the Son of Alphaeus, but the Brother of Jesus, even though the author of Luke/Acts never mentions that this James is the Blood Brother of Jesus.

“And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the Receipt of Custom: and he Saith unto him, Follow me. And he arose, and followed him.” Matthew 9:9

“And when he had Called unto him his 12 Disciples, he gave them Power against Unclean Pneumas, to Cast them Out, and to Heal all nanner of Sickness and all manner of Disease. Now the names of the 12 Apostles are these; the First, Simon, who is called Peter, and Andrew his Brother; James the Son of Zebedee, and John his Brother; Philip, and Bartholomew; Thomas, and Matthew the Tax Collector; James the Son of Alphaeus [Clopas], and Lebbaeus, whose Surname was Thaddeus; Simon the

Canaanite, and Judas Iscariot, who also Betrayed him.” Matthew 10:1-4

“Then came to him the Mother of Zebedee’s Children with her Sons, worshipping him, and desiring a certain thing from him. And he Said unto her, What wilt thou? She saith unto him, Grant that these my two Sons may Sit, the one on thy right hand, and the other on thy left, in thy Kingdom.” Matthew 20:20-21

“And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him. Among which was Mary Magdalene, and Mary the Mother of James and Joses, and the Mother of Zebedee’s Children....In the end of the Sabbath, as it began to Dawn toward the First Day of the Week, came Mary Magdalene and the Other Mary to see the Sepulchre.” Matthew 27:55-56; 28:1

“And as he passed by, he saw Levi the Son of Alphaeus sitting at the Receipt of Custom, and Said unto him, Follow me. And he arose and followed him.” Mark 2:14

“And he goeth up into a Mountain, and Calleth unto him whom he would: and they came unto him. And he Ordained 12, that they should be with him, and that he might send them forth to Preach, and to have Power to Heal Sickneses, and to Cast out Daimons: and Simon he surnamed Peter; and James the Son of Zebedee, and John the Brother of James; and he surnamed them Boanerges, which is, the Sons of Thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the Son of Alphaeus, and Thaddeus, and Simon the Canaanite, and Judas Iscariot, which also Betrayed him: and they went into a house.” Mark 3:13-19

“There were also women looking on afar off: among whom was Mary Magdalene, and Mary the Mother of James the Less and Joses, and Salome....And Mary Magdalene and Mary the Mother of James, and Salome, when they had brought sweet spices, that they might anoint him.” Mark 15:40, 47; 16:1

“And after these things he went forth, and saw a Tax Collector, named Levi, sitting at the Receipt of Custom: and he Said unto him, Follow me. And he left all, rose up, and followed him.” Luke 5:27-28

“And it came to pass in those days, that he went out into the Mountain to Pray, and continued all night in Prayer to God. And when it was day, he Called unto him his Disciples: and of them he Chose 12, whom also he named Apostles; Simon, (whom he also named Peter,) and Andrew his Brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the Son of Alphaeus, and Simon called Zealot, and Judas the Brother [or Son] of James, and Judas Iscariot, which also was the Traitor.” Luke 6:12-16 [Cf., Acts 1:13]

“And the women also, which came with him from Galilee, followed after, and beheld the Sepulchre, and how his body was laid....It was Mary Magdalene, and Joanna, and Mary the Mother of James, and other women that were with them.” Luke 23:55 [Joanna was the Wife of Chuza, the Steward of Herod: Luke 8:3]

“And, Behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs. And they talked together of all

these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he Said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And one of them, whose name was Clopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" Luke 24:13-18

"One of the two which heard John speak, and followed him, was Andrew, Simon Peter's Brother, and saith unto him [Peter], We have Found the Messiah, which is, being interpreted, the Christ....Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the Law, and the Prophets, did Write, Jesus of Nazareth, the Son of Joseph." John 1:44-45

"Then saith one of his Disciples, Judas Iscariot, Simon's Son, which would Betray him, Why was not the ointment sold for three hundred pence, and given to the poor?...And Supper being ended, the Devil having now put into the heart of Judas Iscariot, Simon's Son, to Betray him." John 12:4-5; 13:2

"Judas saith unto him, not Iscariot, Lord, how is it that thou wilt Manifest thyself unto us, and not unto the Kosmos?" John 14:22

"And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak." Mark 14:70-71

"Now there stood by the Cross of Jesus his Mother, and his Mother's Sister [in-law], Mary the Wife of Clopas, and Mary Magdalene. And Jesus therefore saw his Mother, and the Disciple standing by, whom he Loved, he Saith to his Mother, Woman, Behold thy Son! Then Saith he to the Disciple, Behold thy Mother! And from that hour that Disciple took her into his own home." John 19:25-27

"There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana of Galilee, and the Sons of Zebedee, and two other of his Disciples." John 21:2

"And as they [Peter and John Zebedee] spake unto the people, the Priests, and the Captain of the Temple, and the Sadducees, came upon them, being grieved that they taught the people, and Preached through Jesus the Resurrection from the Dead. And they laid hands on them, and put them in Hold unto the next day: for it was eventide....Now when they [the Leaders] saw the boldness of Peter and John, and perceived that they were Unlearned and Ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Acts 4:1-3,13

"Now about that time Herod the King stretched forth his hands to vex certain of the Church. And he Killed James the Brother of John with the sword. And because he saw that it pleased the Jews, he proceeded further to take Peter also....

"And when Peter was come to himself, he said, Now I know of a Surety, that the Lord hath sent his Angel, and hath Delivered me out of the hand of Herod, and

from all the expectation of the people of the Jews. And when he had considered the thing, he came to the House of Mary, the Mother of John, whose surname was Mark: where many were gathered together Praying.

“And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter’s voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art Mad. But she constantly affirmed that it was even so. Then they said, It is his Angel.

“But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning with the hand to hold their peace, Declared unto them how the Lord had brought him out of the Prison. And he said, Go show these things unto James, and to the Brothers. And he departed, and went into another place.” Acts 12:11-17

“And Barnabas and Saul returned from Jerusalem, when they had fulfilled their Ministry, and took with them John, whose surname is Mark....And when they were at Salamis, they Preached the Word of God in the Synagogues of the Jews: and they had also John to their Minister....Now when Paul and his Company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.” Acts 13:5,13

“And some days after Paul said unto Barnabas, Let us go again and visit our Brothers in every city where we have Preached the Word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the Work. And the Contention was so Sharp between them, that they Departed Asunder one from the other: and so Barnabas took Mark, and sailed into Cyprus.” Acts 15:36-39

“The Church that is at Babylon, Elected Together with you, Saluteth you; and so doth Mark my Son.” 1 Peter 5:13

“Aristarchus my Fellow Prisoner Saluteth you, and Mark, Sister’s Son to Barnabas, (touching whom ye Received Commandments: if he come unto you, Receive him.)...There Salute thee Ephaphras, my Fellow Prisoner in Christ Jesus; Mark, Aristarchus, Demas, Luke, my Fellow Laborers....Only Luke is with me. Take Mark, and bring him with thee; for he is Profitable to me for the Ministry.” Colossians 4:10; Philemon 23-24; 2 Timothy 4:11

Jesus knew that without the Power of Family Ties, the continuation of his Message after his Death would surely fail. This is why so many of the Apostles are related. The top four of all three lists are the Brothers Andrew and Peter, sons of Jonah, and James and John, sons of Zebedee. They were rough-spoken Galileans, unlearned and ignorant. The next two, who are consistently listed as numbers 5 and 6, are Philip and Bartholomew, leading to a reasonable inference that they too were related. The next three, although not consistently listed as numbers 7, 8, and 9, are at least always

listed together, with James the son of Alphaeus always being in the number 9 position, leading to another reasonable inference that they too were related. We know from the list in Luke that Lebbaeus/Thaddeus/Judas was the brother (KJV), or son (RSV; REB; NIV), of James, and we infer that the James in question is the son of Alphaeus rather than the son of Zebedee, since he is the last James mentioned in the lists. We further deduce from the Gospel of John, that Simon the Canaanite/Zealot was the father of Judas Iscariot.

Of course, as any commentary will show, all of this is speculation, but if it is further assumed that the Bible is a Self-Revealing Mystery Book, then certain Mysteries can only be Plumbed by making these kinds of assumptions. The ones we are making lead to special information that would otherwise lay buried. Once it is realized that almost everything reported in the Bible is open to historical or critical speculation, there should be no Fear to make reasonable inferences in order to come up with a consistent view of the Early Cults. Without our speculations, we would be left to wonder whether the Judas, not Iscariot, of John, and the Judas, Son or Brother of James, in Luke, was the same as Lebbaeus/Thaddeus. If we speculate that they were not the same, it would thus be further Evidence of a Power Struggle in the Cult Wars between two men named Judas over which one of them had really been Chosen by Jesus to be one of the 12. This speculation has been rejected because it is a dead end. It does not lead to further information about the House of Alphaeus.

Peter and Andrew were Brothers originally from Philip's city, Bethsaida, but they later settled in Capernaum. (John 1:44.) They lived there with their Mother, the Wife of their Father Jonah. (Cf., Matthew 16:17; 1:42; 21:15-16.) They were fishing partners with the Brothers Zebedee, James and John. (Luke 5:10.) Mrs. Zebedee was a Powerful Force among the Band that traveled with Jesus; she tried to get her Sons into the Two most Powerful Positions in the Kingdom of God under the King. (Matthew 20:20-21.) Her name was likely Salome. (Cf., Matthew 20:20-21; 27:55; Mark 15:40,47.)

Andrew was originally a Disciple of John the Baptist before he brought his Brother, Peter, to Jesus. Philip is always listed with Bartholomew in the three Apostle Lists, and thus Bartholomew may

also have been known as Nathanael, who was from Cana, especially since he brought Nathanael to Christ. (John 21:2.) Thus, if they were not Brothers, then they were very close friends. It is likely that Nathanael was the Bridegroom when Jesus turned the water into wine. (John 2:1-11.)

The most important Family Members in the Band were from the Family of Alphaeus/Clopas, the Brother of Joseph, the Father of Jesus. (John 19:25; Eusebius, Ecclesiastical History, III. xi.) He had many Sons and many of them were Chosen to be Apostles by their Cousin, Jesus: Matthew/Levi, the Tax Collector, his Brother James the Less, and Lebbeus/Thaddeus/Judas, who was either the Brother or Son of James the Less. We will assume that James is called “the Less” to distinguish him from James Zebedee, who we will assume was known as “the Greater.”

Since Thomas is always listed next to Matthew and before James the Son of Alphaeus, and since he was also known as Didymus, “the Twin,” thus suggesting a Family Resemblance, it is likely that he too was a Son of Alphaeus. Another of his Sons, John Mark, was known as the Beloved Disciple, and was the Nephew of Barnabas through his Mother, the “Other” Mary. She is also known as the Mother of Joses, who is otherwise unidentified, unless it is another name for one of the 12.

We will further assume that Mary, the Wife of Alphaeus, was known as the Other Mary to distinguish her from Mary Magdalene or from Mary, the Mother of Jesus. The former is more likely since there is no Evidence from the Gospels that the Mother of Jesus traveled with the Apostles. In fact, she and the rest of Christ’s family attempted to have him seized in Galilee for being “Beside himself,” immediately after Jesus appointed the 12 Apostles, especially since he did not Choose anyone in his own immediate Family. (Mark 3:21,31-35.) The only time the Mother of Jesus appears in the Gospels after this debacle in Galilee is at the Cross. She is not even at the Tomb on the Third Day, unless she is one of the unnamed women in Luke. (Luke 24:1-10.)

When Peter escapes from Prison and goes to the House of the Other Mary to leave a message with James, it is not certain which James the author means. James Zebedee, the Greater, had just been Killed by Herod. (Acts 12:1-2.) The author of Luke/Acts, Contrary to Matthew and Mark, never tells

us what the names of the Brothers of Jesus were. He does, however, mention James the Son of Alphaeus in Luke 6:15 and Acts 1:13, and Mary the Mother of James in Luke 23:55, and from this, it would be natural to assume that it was the James of the Other Mary who Peter left his message with.

After all, the House of Mary would have been his House too. However, this is unlikely since James the Less was just that: the Less. Andrew, John, Philip, Bartholomew, and even Matthew/Levi are listed before him, and are assumed to have had greater authority than him. Who is left?

It is only from Paul, who distinguishes an Apostle named James as the Brother of the Lord (Galatians 1:19), who was not a member of the 12 Apostles (1 Corinthians 15:5,7), as well as from outside sources (Josephus and Eusebius), that leads us to infer that the James of Acts 12, 15, and 21 was the Brother of Jesus, and not one of the 12.

Thus, James, the Brother of Jesus, may have been using the Other Mary's House as a residence and Church after Jesus, while on the Cross, put their Mother into John Mark's care. (John 19:26-27.) If this is the right James, it is the first time he is mentioned by name in either Luke/Acts. The author's reader, Theophilus (Luke 1:3; Acts 1:1), was likely aware that this was the correct James, since he was the only one Ruling the Church of Jerusalem during the time frame of Acts as reported in other sources. (Cf., Josephus, Antiquities, XX 9:1; Eusebius, Ecclesiastical History, II.23.)

Since we have not been prepared for this James by the author of Luke/Acts, the fact that he is Presiding over the Jerusalem Church in Acts 15 comes as a bit of a surprise. After all, he was never Chosen as one of the 12. Even after Judas committed suicide (Matthew 27:3-5), another person, Matthias, not a Brother of Jesus, succeeded him, a decision attributed to the Holy Pneuma, to wit, Christ himself. (Acts 1:15-26.) Of course, James may have later replaced James Zebedee, but we have no record of any vote among the survivors to replace this Office, or of any good reason why one Chosen last as a replacement would still have Precedence over Peter or any of the 12.

Finally, to round off the 12, we have Simon the Zealot and his Sicarii Son, Judas. Being men of revolutionary violence, of the Fourth Philosophy according to Josephus, Simon and Judas would

have made an interesting pair on the Team. In fact, it is reasonable to infer that the failure of the Insurrection in the Temple after Christ's Kingly Entrance, must have caused a crisis of Faith in the mind of Judas, since he Betrayed Jesus shortly thereafter.

The accusations that he was a thief was probably due to Cult Slander over the embarrassment that Christ had Chosen him as one of the 12, and to political expediency since after the Jewish War with Rome in 66-72 A.D., it would have been dangerous to promote Jesus as being an Insurrectionist or of having any direct ties to anyone of the Fourth Philosophy. We can see the embarrassment over the Appointment of Judas in Acts and John, where Psalm 41 is used for propaganda purposes, since literally it would be interpreted to mean that there was no foreknowledge in the Trusting and Betrayal of a Familiar Friend:

“Yea, mine own Familiar Friend, in whom I Trusted, which did Eat of my bread, hath Lifted Up his heel against me.” Psalm 41:9

“Men and Brothers, this Scripture must needs have been Fulfilled, which the Holy Pneuma by the Mouth of David Spake before concerning Judas, which was Guide to them that took Jesus, for he was Numbered with us, and had Obtained a Part of this Ministry.” Acts 1:16-17

“But there are some of you that believe not. For Jesus knew from the Beginning who they were that believed not, and who should Betray him....Jesus Answered them, Have not I Chosen you 12, and one of you is a Daimon? He Spake of Judas Iscariot the Son of Simon: for he it was that should Betray him, being one of the 12.” John 6:64,70-71

“Jesus Saith to him [Peter], He that is washed needeth not save to wash is feet, but is Clean every whit: and ye are Clean, but not all. For he knew who should Betray him; therefore Said he, Ye are not all Clean....I Speak not of you all: I know whom I have Chosen: but that the Scripture may be Fulfilled, He that Eateth bread with me hath Lifted Up his heel against me. Now I Tell you before it come, that, when it is come to pass, ye may believe that I am he.” John 13:10-11,18-19

Thus, regardless of the “spin” that Jesus knew Judas would Betray him when he Chose him, Judas was the Son of Simon, demonstrating that Jesus Chose men of Strong Family backgrounds to insure the continuation of his Message. He knew that he would need a Strong Foundation to Prevent the Greed and Envy of his own Family from messing everything up after he Ascended to the Right Hand of God. If the author of Luke is right and Jesus did not start his Ministry until he was around 30

years old (Luke 3:23), then he had plenty of time to know what his own Brothers were like. After all, they had Opposed his Choice of the 12 Apostles, tried to have him Committed, and were known to be Unbelievers. (Mark 3:21,31-35; John 7:5.) Jesus would also have known that after his Death, his Family would have been Great Celebrities in the Early Cults, and, since human nature has always been a sucker for Celebrities, only men of Strong Family background could have withstood them. But even then, his Family almost succeeded anyway.

Fortunately, Jesus had another Plan that proved to be a long-lasting solution to the problem: he would continue to Rule his Church through his Pneuma, whom he called the Paraclete.

T. The Paraclete.

Jesus never envisioned anyone taking his Place as the Head of the Church after his Ascension to the Right Hand of God. Instead, he Promised the Apostles that he would always be Present with them and with the Church in the Holy Pneuma. (Matthew 28:20; Mark 16:19-20; John 14:15-21,25-26; 15:26-27; 16:7-16.) This is consistent with Paul's view, who saw the Holy Pneuma as the Lord, Christ in us, the Hope of Glory, Active in his Body on Earth, the Church, the Israel of God. (Romans 12:3-5; 1 Corinthians 3:9-16; 12:11-27; 2 Corinthians 3:17-18; Ephesians 2:19-22; 4:4-16; Colossians 1:18-19; 2:25-27.)

The author of the Johannine literature calls the Pneuma "the Paraclete" -- the Advocate and Comforter -- envisioning him as both Christ in Heaven and the Second Coming of Christ on Earth in the Holy Pneuma:

“ And if any man Sin, we have a Paraclete With the Father, Jesus Christ the Righteous: and he is the Propitiation for our Sins: and not for our's only, but also for the Sins of the Whole Kosmos.” 1 John 2:1b-2

“And I shall Pray the Father, and he shall give to you Another Paraclete, that he may Abide With you Forever: even the Pneuma of Truth; whom the Kosmos cannot Receive because it seeth him not, neither knoweth him: but ye know him; for he Dwelleth With you, and shall be In you.

“I will not leave you Orphans: I will come to you. Yet a little while, and the Kosmos seeth me no more; but ye see me: because I Live, ye shall Live also. At that Day ye shall know that I am In my Father, and ye In me, and I In you....

“But when the Paraclete is come, whom I will send unto you from the Father, even the Pneuma of Truth, which Proceedeth from the Father, he shall Testify of me: and ye shall also bear Witness, because ye have been With me from the Beginning....

“Nevertheless I Tell you the Truth; it is Expedient for you that I go away: for if I go not away, the Paraclete will not come unto you; but if I depart, I will send him unto you. And when he is come, he will Reprove the Kosmos of Sin, and of Righteousness, and of Judgment: of Sin, because they believe not on me; of Righteousness, because I go to my Father, and ye see me no more; of Judgment, because the Archon of this Kosmos is Judged.

“I have yet many things to Say unto you, but ye cannot bear them now. Howbeit when he, the Pneuma of Truth, is come, he will Guide you into All Truth: for he shall not Speak of himself; but of whatsoever he shall Hear, that shall he Speak: and he will show you Things to Come.

“He shall Glorify me: for he shall Receive of Mine, and shall show it unto you. All Things that the Father hath are Mine: therefore Said I, that he shall Take of Mine, and shall show it unto you.” John 14:16-20; 15:26-27; 16:7-15

In John’s Cult, there was no need for human Teachers at all: every Believer was an Anointed One, that is, a Christ (from the Greek for “Anointed”), a Son of God, Indwelt by the Holy Pneuma:

“These things have I written unto you concerning them that Seduce you. But the Anointing [Christ in us] which ye have Received of him Abideth In you, and ye need not that any man teach you: but as the same Anointing Teacheth you of All Things, and is Truth, and is no Lie, and even as it hath Taught you, ye shall Abide In him....

“Behold, what manner of Love the Father hath Bestowed upon us, that we should be Called the Sons of God: therefore the Kosmos knoweth us not, because it knew him not.” 1 John 2:26-27

The Role of the Holy Pneuma could not be more clear in the Gospel of John. However, in the Letter of James, there is no mention of the Holy Pneuma at all. In fact, it is quite clear, on close examination, that James replaced the Role of Christ with himself, and the Role of the Holy Pneuma with the Law of Moses. For example, compare the following Scriptures, two by Paul, and one by James:

“Not that we are Sufficient of ourselves to think any thing as of ourselves; but our Sufficiency is of God; who also hath Made us able Ministers of the New Covenant; not of the Letter, but of the Pneuma: for the Letter Killeth, but the Pneuma giveth Life....Now the Lord is that Pneuma: and where the Pneuma of the Lord is, there is Liberty.” [Paul] 2 Corinthians 3:5-6,17

“Stand Fast therefore in the Liberty wherewith Christ hath Made us Free, and be not entangled again in the Yoke of Bondage....Christ is become of No Effect unto you, whosoever of you are Justified by the Law; ye are Fallen from Grace. For we through the Pneuma wait for the Hope of Righteousness by Faith. For in Jesus Christ

neither Circumcision Availeth any thing, nor Uncircumcision; but Faith which Worketh by Love.” [Paul] Galatians 5:1,4-6

“But whoso looketh into the Perfect Law of Liberty, and continueth therein, he being not a Forgetful Hearer, but a doer of the Work, this man shall be Blessed in his Deed....So speak ye, and so do, as they that shall be Judged by the Law of Liberty....But wilt thou know, O Vain man, that Faith without Works is Dead....Ye see then how that by Works a Man is Justified, and not by Faith Only....For as the Body without the Pneuma is Dead, so Faith without Works is Dead also.” [James] James 1:25; 2:12,20,24,26

Paul saw the Law of Moses as the Yoke of Bondage. James saw it as the Perfect Law of Liberty. There can be no Greater Contrast between these two views of the Law. And because James saw himself and the Law of Moses as the Authority over the Church, and not the Pneuma, his taking on the Title “Servant of God” at the beginning of his Letter thus presumes a Christlike Authority over the 12 Tribes. James is therefore “Standing in the Place” of Jesus over the Regenerated Israel and the 12 Apostles. He is writing to the 12 Tribes as their Davidic King and High Priest.

U. The Antichrist James.

How did James come to “Stand in the Place” of the Holy Pneuma? We are given some important Clues in the Scriptures. From Paul we learn that after Christ Appeared to Peter and the 12, and then to over Five Hundred Brothers at once, he was then Seen by James and the “Other” unnamed Apostles, and finally by Paul himself. (1 Corinthians 15:5-7a). In other words, there were more Apostles than the 12. It appears that Early Apostolic Authority was Dependent upon an Appearance of the Risen Christ. (Cf., 1 Corinthians 9:1.) However, since we are not told specifically that the Five Hundred and James were called “Apostles,” something more than witnessing an Appearance of the Risen Christ must have been required.

The only title that Paul actually gives to James, along with Peter and John, is that of a “supposed Pillar” of the Jerusalem Church. (Galatians 2:6,9.) And even then there is a hint of sarcasm in the term “supposed.” It was an absolute necessity to have been with Jesus from his Baptism to his Ascension to be a member of the 12, at least at the time of the Appointment of Matthias. (Acts 1:22.) James could never have qualified under this requirement and thus it would be

wrong to assume that he replaced James Zebedee after he was Executed by Herod. (Acts 12:1-2.) Therefore, James would not have been able to claim Apostolic Authority solely by an Appearance of the Risen Christ. In order for him to have Seized Power of the Jerusalem Church, his Authority must have stemmed from somewhere else.

Thus, how did James, almost last in Order of Appointment, come to assert himself as Number One over all the others? The answer lies in Acts where we learn that James relied upon his status as Blood Brother of Jesus and Son of David as his Authority to make a Ruling affecting Admission of the Gentiles into his Kingdom, the Regenerated 12 Tribes of Israel. In other words, James Claimed the Restoration of the Tabernacle of David and its Royal Priesthood after the Order of Melchizedek as his Authority. (Amos 9:11; Acts 15:15-16; 2 Samuel 6:17.) This is how James was able to Usurp the 12 and the Paraclete and “Stand in the Place” of Christ over the 12 Tribes of Israel.

The Greek word anti usually means “Against,” or “Opposed to,” but it can also mean “in the Place of,” “on Behalf of,” “Instead of,” or “the Agent of.” The name “Herod Antipas” is a good example of this; it means “Herod, on Behalf of the Father.” This is the meaning we are giving “Antichrist” when we call James the Antichrist: “James, on Behalf of Christ.” As the Ruler over the 12 Tribes and Apostles, James Usurped the Place and Authority of his Brother’s Paraclete and thus Stood “on Behalf of” Christ over the Apostles. As a Priest after the Order of Melchizedek, of the Restored Tabernacle of David, he was Greater, at least in his own mind, than the 12 Demi-Kings Appointed by his Brother. Since he had Usurped the Holy Pneuma, he needed another source of Authority and found it in the Law of Moses, which he added to Paul’s Faith Only Gospel. (Acts 15:19-29; 21:25; Galatians 11:11-13; 3:1-3; 5:1-12; 2 Corinthians 11:3-5,12-15.) Herod’s Temple provided the Symbol for the Restored Tabernacle of David of James.

Even the Early Cult Historian, Eusebius, quoting from an even earlier Cult Heresy Fighter, Hegesippus, states that James wore Priestly Robes and a Priestly Mitre and went inside the Inner Sanctum of the Temple to Worship. (Eusebius, Ecclesiastical History, II. xxiii .) This is very similar

to the warning about the Antichrist, the Man of Sin, who would Sit in the Temple as God, just prior to the End of the Old Aion. (2 Thessalonians 2:3-4.)

It would not be hard to associate a Reigning Son of David Sitting in the Temple “as God,” for David himself was called “Elohim” as one of his Titles. (Psalm 45:6.). Moreover, David was Worshipped by Israel side-by-side with YHWH. (1 Chronicles 29:20.) One of the most famous Sons of David, Hezekiah, was called Immanuel (Hebrew for “God with us”), Mighty Elohim, and Everlasting Father. (Isaiah 7:14; 8:8; 9:6.) Thus, the author of 2 Thessalonians could have easily associated James with the Man of Sin after James Claimed the Restored Tabernacle of David. As Priest after the Order of Melchizedek, James would have Sat in the Temple as Elohim.

It is also easy to envision James as the Antichrist when we recall that Jesus Prophesied that the Destruction of the Temple would occur at the End of the Aion, in his own Generation. (Matthew 24:1-3,34; Mark 13:1-4,30; Luke 21:5-7,32.) If a Biblical Generation is 40 years, and if Jesus made this Prophecy in 30 A.D., it would have been necessary for it to have come to pass no later than 70 A.D. Incredibly, that is exactly what happened: the Romans Destroyed the Temple in 70 A.D.

Thus, for the Man of Sin Prophecy to have also been True, it was historically necessary for the Man of Sin to be Reigning in the Temple as God prior to 70 A.D. Therefore, if Real History is going to be our Guide, the only person who could have possibly Fulfilled the Role of the Man of Sin was James.

Because of this, the Antinomian Universalist is aware of the Vicious Cult Wars of the Early Church and the Opposing Factions that are present in the Scriptures, which must be Rightly Divided: Tree from Tree, Branch from Branch, Leaf from Leaf. In this way, James is Revealed as the Antichrist and the Book of Acts as Cult Propaganda.

V. The Holy Pneuma of Truth.

But how do we know whether our method of Rightly Dividing is more Right than the method used by Orthodoxy? Could not the Free Sons of God be the ones who are really under Strong

Delusion? How can we know for sure? Fortunately, we are not Alone in our endeavor. God has Given the Free Sons of God the Holy Pneuma of Truth -- the very Mind of Christ in us, the Hope of Glory, the Second Coming, the Transcendental Extension of Christ in Heaven In us on Earth -- to Guide us in our task:

“Now the Lord is that Pneuma: and where the Pneuma of the Lord is, there is Liberty.” 2 Corinthians 3:17

“Whereof I am Made a Minister, according to the Dispensation of God which is Given to me for you, to Fulfill the Word of God; even the Mystery which hath been Hid from the Aions and from Generations, but now is Made Manifest to his Holy Ones: to whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles; which is Christ In you, the Hope of Glory.” Colossians 1:25-27

“And my Speech and my Preaching was not with enticing words of Man’s Wisdom [Greek Philosophy], but in the Power of God. Howbeit we Speak Wisdom among them that are Perfect [Spiritually Mature]: yet not the Wisdom of this Kosmos, that come to Nought: but we Speak the Wisdom of God in a Mystery, even the Hidden Wisdom, which God Ordained before the Kosmos unto our Glory: which none of the Archons of this Kosmos knew: for had they known it, they would not have Crucified the Lord of Glory.

“But as it is Written, Eye hath not seen, nor ear heard, neither have entered into the heart of Man, the Things which God hath Prepared for those that Love him. But God hath Revealed them unto us by his Pneuma: for the Pneuma searcheth All Things, yea, the Deep Things of God. For what man knoweth the Things of a Man, save the Pneuma of Man which is in him? even so the Things of God knoweth no man, but the Pneuma of God.

“Now we have Received, not the Pneuma of the Kosmos, but the Pneuma which is of God; that we might know the Things that are Freely Given to us of God. Which Things also we Speak, not in the words which Man’s Wisdom Teacheth, but which the Holy Pneuma Teacheth; comparing Pneumatik Things with Pneumatik.

“But the Natural Man Receiveth not the Things of the Pneuma of God: for they are Foolishness unto him: neither can he know them, because they are Pneumatikally Discerned. But he that is Pneumatik Discerneth All Things, yet he himself is Discerned of no man. For who hath known the Mind of the Lord, that he may instruct him? But we have the Mind of Christ.” 1 Corinthians 2:4-16

The Indwelling of the Holy Pneuma confers Christhood on us, the Sonship of the Full Inheritance and the Royal Priesthood that goes with it. (Romans 8:14-17; Galatians 3:26-29; 1 Peter 2:5; Revelation 1:6.) This is what Paul means when he says we have the Mind of Christ. This is the Mind of Sonship that Rightly Divides. This is how we know our Method is Right.

It is therefore only in the Power of the Pneuma of Truth that we can Rightly Divide the Word of Truth. This is why Paul Condemned Human Philosophy and its Dialectical Harmonizing tendencies as a means of Proper Discernment. It is only in the Wisdom of the Pneuma that the Free Sons of God learn Proper Discernment. They learn to Choose the Good and Reject the Evil in the hard crucible of Trial and Error, through Pneumatik Experimentation, which is impossible under the Law of Moses. This is why the Righteousness of God in Christ is without the Law of Moses.

Rightly Dividing Contrasts the Evil in the Word of Truth with the Good. It Compares the Opposites: “Comparing Pneumatik Things with Pneumatik.” The Truth about the Word of Truth is that it contains both Good and Evil, Truth and Lies. These Opposites, and the Scriptural Contradictions which they spawn, are the Keys to Rightly Dividing the Word of Truth.

There is both Good and Evil in the Word of Truth because YHWH Elohim, the God of the Holy Bible, Created the Kosmos through his Word of Truth both Good and Evil, Declaring their Duality to be Very Good:

“In the Beginning Elohim Created the Heaven and the Earth. And the Earth was without Form, and Void; and Darkness was upon the Face of the Abyss. And the Pneuma of Elohim Moved upon the Face of the Waters. And Elohim Said, Let there be Light: and there was Light. And Elohim Saw the Light, that is was Good: and Elohim Divided the Light from the Darkness....I Form the Light and Create Darkness; I Make Good and Create Evil; I YHWH Do All these Things....And Elohim saw Everything that he had Made, and, Behold, it was Very Good.” Genesis 1:1-4; Isaiah 45:7; Genesis 1:31a

Because the accounts in Genesis and Isaiah do not Contradict each other, they can be safely spliced together. This splicing gives us a deep focus on the Creation. We are thus informed that it is Very Good for both Good and Evil to Coexist. Evil is necessary and thus has Value. That is the Wisdom of God’s Word. In other words, the Existence of Evil is not a Kosmic Accident or a Tragic Consequence of human Free Will, or even the Act of a Fallen Angel. The Existence of Evil in the Kosmos is the Direct Creation of a Perfectly Good God. But is that not a Contradiction in terms? How can a Perfectly Good God Create Evil?

The answer is simple. Without the Existence of Evil and Sin, there can be no such thing as human Free Will Choice. Without human Free Will Choice there is no Real Choice at all. Without Real Choice, it is impossible to learn. In other words, there is no human Free Will Choice unless there is the Liberty to make Mistakes, to Sin, to Pneumatikally Experiment, to “see for oneself” by Trial and Error.

The Necessity of Evil does not make it Good in itself. For this reason, and in order for the Kosmos to remain Very Good, the Necessity of Evil had to be Reconciled with the Goodness and Justice of God. This Reconciliation was, in fact, the Ultimate Fulfillment of the Express Will of God. This Reconciliation was provided outside of any Legal Remedy for Sin, to wit, without the Law of Moses, and was provided only in the Ransom Death of Jesus Christ on the Cross. In this Reconciliation there is Grace and Forgiveness for the Entire Kosmos. God Created Evil so that Grace would Abound. Evil is Necessary for Grace to Exist.

This answer may at first seem Counterintuitive. After all, it Radically Contradicts the Wisdom of this Kosmos, especially in the Platonic-Hellenistic tradition. Yet, the answer is absolutely essential to grasp because otherwise the Creation of Satan as an Evil Creature from the Get-Go would make little sense.

W. Satan was Created Evil.

Horribly uncomfortable with the idea that God could have anything to do with Evil, Orthodoxy teaches that Satan was Created as a Good Angel and Fell into Sin because of his Pride, thus attributing Evil to an Act of a Creature, that is, to an Indirect Consequence of Creation. This teaching Radically Contradicts the Teachings of Moses and Jesus, who Taught that God Created Satan Evil, a Crafty Liar with no Truth in him from the Beginning:

“Now the Serpent was more Crafty than any Beast of the Field, which YHWH Elohim had Made. And he said unto the Woman, Yea, hath Elohim Said, Ye shall not Eat of every Tree in the Paradise? And the Woman said unto the Serpent, We may Eat of the Fruit of the Trees of the Paradise: but of the Fruit of the Tree which is in the Midst of the Paradise, Elohim hath Said, Ye shall not Eat of it, neither shall ye Touch it, lest ye Die. And the Serpent said unto the Woman, Ye shall not Surely Die: for

Elohim doth know that in the Day ye Eat thereof, then your Eyes shall be Opened, and ye shall be as Elohim, knowing Good and Evil.” [Moses] Genesis 3:1-5

“Why do ye not Understand my Speech? even because ye cannot Hear my Word. Ye are of your Father the Devil, and the Lusts of your Father ye will do. He was a Murderer from the Beginning, and Abode not in the Truth, because there is no Truth in him. When he Speaketh a Lie, he Speaketh of his own: for he is a Liar, and the Father of it. And because I Tell you the Truth, ye Believe me not.” [Jesus] John 8:43-45

We are given further knowledge about Satan in the Book of Job, where we are informed that he was an Angel, a Son of Elohim, who was Given Authority over the Earth:

“Now there was a Day when the Sons of Elohim came to Present themselves before YHWH, and Satan came also among them. And YHWH Said unto Satan, Whence comest thou? Then Satan answered YHWH, and said, From going to and fro in the Earth, and from walking up and down in it.

“And YHWH Said unto Satan, Hast thou considered my Servant Job, that there is none like him in the Earth, a Perfect and Upright Man, one that Feareth Elohim, and Escheweth Evil? Then Satan answered YHWH, and said, Doth Job Fear Elohim for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast Blessed the work of his hands, and his substance is increased in the land. But Put Forth thine Hand now, and Touch all that he hath, and he will Curse thee to thy Face.

“And YHWH Said unto Satan, Behold, all that he hath is in thy Power; only upon himself Put not Forth thine hand. So Satan went forth from the Presence of YHWH.” Job 1:6-12

In Genesis 10 we are informed that there were 70 Gentile Nations, and in the Song of Moses, we are told that Elohim Numbered the Nations after the Number of his Sons, who were Appointed to be the Archons of the Nations, while God himself would Rule over Israel. (Deuteronomy 32:8-9 [4QDeut]; the Sons of Elohim are called Angels in the LXX.)

Since the Serpent of Genesis 3 is inferred to be a Beast of the Field and the Satan of Job is a Son of Elohim, an Angel of Heaven associated with God’s Throne, how can they be the same Creature? We must never forget that in stories where animals are talking we are in the Realm of Fable: “A concise narrative making an edifying or cautionary point and often employing as characters animals that speak and act like human beings.” (AHDEL1.) The first people to hear Genesis 3 knew that animals did not really talk in human language. Thus, the linkage of the Serpent with the Beasts of the Field cannot be absolute. The Serpent may have been more Crafty than the Beasts of the Field, but

that does not mean that he had been Created as a Beast of the Field. The Crafty Beast of the Field could be a Earthly Symbol for the Heavenly counterpart.

There are other references to the Serpent in the Old Testament. In classic Combat Myth terminology, YHWH is portrayed as Overcoming and Defeating a Creature called Leviathan, which means “wreathed” animal, that is, a Serpent:

“Thou didst Divide the Sea by thy Strength: thou Breakest the Heads of the Dragons in the Waters. Thou Breakest the Heads of Leviathan in Pieces, and Gavest him to be Food to the people inhabiting the Wilderness. Thou Didst Cleave the Fountain and the Flood: thou Driedst Up Mighty Rivers.” Psalm 74:13-15

“So is this Great and Wide Sea, wherein are Things Creeping innumerable, both small and great Beasts. There go the ships: there is that Leviathan, whom thou hast Made to Play therein.” Psalm 104:25-26

“In that Day YHWH with his Sore and Great and Strong Sword shall Punish Leviathan the Piercing Serpent, even Leviathan that Crooked Serpent; and he shall Slay the Dragon that is in the Sea.” Isaiah 27:1

This is a clear Depiction of the Ancient Serpent before he was Judged in Eden. There can be little doubt that the Ancient Serpent was a Dragon. (Cf. Revelation 12.) What little doubt there is left is quickly dissipated by the the Book of Job, which describes Leviathan clearly as a Fire-Breathing Dragon:

“His Scales are his Pride, shut up together as with a close seal. One is so near to another, that no air can come between them. They are joined one to another, they stick together, that they cannot be Sundered. By his Sneezings a Light doth Shine, and his Eyes are like the Eyelids of the Morning. Out of his Mouth go Burning Lamps, and Sparks of Fire leap out. Out of his Nostrils goeth Smoke, as out of a seething pot or cauldron. His Breath kindleth Coals, and a Flame goeth out of his Mouth.” Job 41:15-21

There is even further linkage between the Ancient Serpent and the Seraphim (Hebrew: “Burning Ones”), Heavenly Creatures that were associated with the Throne of God. (Isaiah 6.) The Seraphim were Fiery Winged Serpents, or Dragons. They Attacked the Camp of Israel in the Wilderness, and to Save the people, Moses made a Graven Image of a Seraphim in Bronze and put it on a Pole, thus Breaking one of the Ten Commandments. (Numbers 21:5-9; Exodus 20:4.) This Pole was eventually stored in the House of YHWH, and may have been what Isaiah was looking at when he

had his Great Vision. (Isaiah 6:2.) King Hezekiah, in his Religious Reform Movement, destroyed the Graven Image, calling it Nehushtan, “a thing of bronze,” because the people were burning incense to it. (2 Kings 18:4.)

This is not hard to imagine since in Canaanite Pagan Worship, an Asherah was a Sacred Pole representing the Tree of Life and often had a Serpent wreathed around it. Years later, King Josiah, who met his end at Armageddon II, had the Priests remove an Asherah from the Temple. (2 Kings 23:4 [cf., 29:29-30 & 2 Kings 9:28, where King Ahaziah met his untimely end at Armageddon I].)

In this Light, it is not hard to associate the Serpent of Genesis 3 with the Seraphim. His Wings and Fiery Nature suggest a more Heavenly Origin, that is, as a Seraphim.

But there is an even stronger link. Both the Serpent of Eden and the Son of Elohim who goes to and fro and up and down the Earth both play an Antagonistic Role vis-a-vis Mankind. We can recall that as part of the Serpent’s Punishment, God put Enmity between him and All of the Children of Adam who would proceed out of Eve, the Mother of All Living. (Genesis 3:15.) This Enmity is put into stark terms in Job. Satan’s Accusation of Job exposes the same psychology the Serpent used in Eden: make the humans Doubt the Goodness and Justice of God. (Job 1:9-11; 2:4-5.) And, as we would suspect, Satan’s Accusation Proved to be False: Job never Cursed God, even though he did Question his Justice.

The Falseness of the Accusation leads to the association of Satan with the Greek diabolos, which means False Accuser. Our English word “Devil” derives from deofol, the Old English derivative of the Latin equivalent, diabolus. (AHDEL1.) The Serpent, Satan, and the Devil all Falsely Accuse. This commonality allowed John the Revelator to link them all with his Great Red Dragon from the Sea:

“And there Appeared another Wonder in Heaven; and behold a Great Red Dragon, having Seven Heads and Ten Horns, and Seven Crowns upon his Heads. And his Tail Drew the Third Part of the Stars of Heaven, and did Cast them to the Earth....

“And the Great Dragon was Cast Out, that Ancient Serpent, called the Devil, and Satan, which Deceiveth the Whole Kosmos: he was Cast Out into the Earth, and his Angels were Cast Out with him. And I heard a loud Voice Saying in Heaven, Now

is come the Salvation, and Strength, and the Kingdom of our God, and the Power of his Christ: for the Accuser of our Brothers is Cast Down, which Accused them before our God Day and Night.” Revelation 12:3-4a, 9-10

This is the same Satan in Job who leaves the Presence of God and returns to Earth, destroying everything that Job has, including his children. When his Acts of Terrorism are over, Satan returns to the Presence of YHWH:

“And YHWH Said unto Satan, Hast thou considered my Servant Job, that there is none like him in the Earth, a Perfect and Upright Man, one that Feareth Elohim, and Escheweth Evil? and still he holdeth fast his Integrity, although thou Movedst me against him, to Destroy him without Cause. And Satan answered YHWH, and said, Skin for skin, yea, all that a man hath will he give for his Life. But Put Forth thine Hand now, and Touch his Bone and his Flesh, and he will Curse thee to thy Face.

“And YHWH Said unto Satan, Behold, he is in thine hand; but Save his Life. So Satan went forth from the Presence of YHWH, and smote Job with sore boils from the sole of his foot unto his crown.” Job 2:3-7

In Job, Satan is an Evil Angel with Authority over the Earth. It was in this capacity that Christ called him the Archon of the Kosmos. (John 16:11.) His name means “Adversary” in Hebrew, and we see him portraying this Role in Job. His job is to Accuse and Prosecute for Sin. (Revelation 12:10.) He is the Attorney General for the Law of Moses:

“And he showed me Joshua the High Priest Standing before the Angel of YHWH, and Satan Standing at his Right Hand to Resist him. And YHWH Said unto Satan, YHWH Rebuke thee, O Satan; even YHWH that hath Chosen Jerusalem Rebuke thee: is not this a Brand Plucked Out of the Fire? Now Joshua was Clothed with Filthy Garments, and Stood before the Angel.

“And he Answered and Spake unto those that Stood before him, Saying, Take away the Filthy Garments from him. I have Caused thine Iniquity to Pass from thee, and I will Clothe thee with Change of Raiment. And I Said, Let them set a Fair Mitre upon his head. So they set a Fair Mitre upon his head, and Clothed him with Garments. And the Angel of YHWH Stood by.” Zechariah 3:1-5

Zechariah describes the Courtroom Drama of Joshua, the High Priest, after the Babylonian Captivity, being Accused of Sin by Satan, the Prosecutor of the Law. The Angel of YHWH, the Paraclete, Defends Joshua and God has Mercy on him, not because of any Works by Joshua, but because it is his Will that Jerusalem and the Temple be Restored.

Satan Lies and Destroys and Deceives without Cause because he was Created Evil, with no Truth in him. He Deceives by Nature. He is so Good at his Craft that those that have been Deceived

by Satan, that is, those who are under Strong Delusion, Believe the Truth is a Lie. This is why those under the Strong Delusion of Orthodoxy Reject the True Teaching of Moses and Christ as to the Origin of the Devil, and even dare to call the Truth Heresy.

In this way, the Platonic Presupposition that God can have nothing to do with Evil creates the Locked Box of Strong Delusion out of which Orthodoxy can not think itself. As in the case of the Children of the Devil in the passage from John above, Orthodox Believers cannot Believe Christ for the sole reason that he is Telling them the Truth. This is one of main reasons Jesus came to Earth:

“And the Seventy returned again with Joy, saying, Lord, even the Daimons are Subject unto us through thy Name. And he Said unto them, I Beheld Satan as Lightning Fall from Heaven.” Luke 10:17-18

“Hereafter I will not Talk much with you: for the Archon of this Kosmos cometh, and hath Nothing in me.” John 14:30

“And when he [the Pneuma of Truth] is Come, he will Reprove the Kosmos of Sin, and of Righteousness, and of Judgment: of Sin, because they believe not on me; of Righteousness, because I go to my Father, and ye see me no more; of Judgment, because the Archon of this Kosmos is Judged.” John 16:8-11

“For the Devil Sinneth from the Beginning. For this Purpose the Son of God was Manifested, that he might Destroy the Works of the Devil.” 1 John 3:8

X. The Orthodox Myth of Satan.

Since the Scriptures clearly teach that Satan was Created Evil from the Beginning, where did the Orthodox teaching come from that he was Created a Good Angel? It begins with another False Presupposition, the one that assumes that because God can have nothing to do with Evil, it was impossible for him to have Created Satan Evil, regardless of what the Scriptures Plainly Said. Thus, the only way around the disturbing Plain Teaching of the Scripture was to find some other Scriptures from which a New Myth could be Invented. Orthodoxy found its solution in the Reinterpretation of two Prophecies from Isaiah and Ezekiel, which originally were addressed to humans who thought of themselves as Divine Kings, descended from the gods:

“And it shall come to pass in the Day that YHWH shall give thee Rest from thy Sorrow, and from thy Fear, and from the Hard Bondage wherein thou wast made to Serve, that thou shalt take up this Proverb against the King of Babylon, and say, How

hath the Oppressor ceased? the Golden City ceased? YHWH hath Broken the Staff of the Wicked, and the Sceptre of the Rulers.

“He who smote the people in wrath with a continual stroke, he that Ruled the Nations in anger, is Persecuted, and none Hindereth. The whole Earth is at Rest, and is quiet: they break forth into singing.

“Yea, the fir trees rejoice at thee, and the Cedars of Lebanon, saying, Since thou art Laid Down, no feller is come up against us. Sheol from Beneath is Moved for thee to Meet thee at thy Coming: it Stirreth Up the Rephaim for thee, even all the Chief Ones of the Earth; it hath Raised Up from their Thrones all the Kings of the Nations. And they shall speak and say unto thee, Art thou also become Weak like unto us? Thy Pomp is Brought Down to Sheol, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

“How art thou Fallen, O Bright One [Latin: “Lucifer”], Son of the Morning! how art thou Cut Down to the Ground, which didst Weaken the Nations! For thou hast said in thine heart, I will Ascend into Heaven, I will Exalt my Throne above the Stars of Elohim: I will Sit also upon the Mount of the Congregation, in the Sides of the North: I will Ascend above the Heights of the Clouds; I will be like Elyon [the Most High].

“Yet thou shalt be Brought Down to Sheol, to the Sides of the Pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the Man that made the Earth to tremble, that did shake Kingdoms; that made the World as a Wilderness, and Destroyed the Cities thereof; that opened not the house of his prisoners?” Isaiah 14:3-17

“The Word of YHWH came again unto me, Saying, Son of Man, say unto the Prince of Tyre, Thus Saith YHWH Elohim; Because thine heart is Lifted Up, and thou hast said, I am Elohim, I Sit in the Seat of Elohim, in the Midst of the Seas; yet thou art a Man, and not Elohim, though thou set thine heart as the Heart of Elohim: Behold, thou art Wiser than Daniel; there is no Secret that they can Hide from thee: with thy Wisdom and with thine Understanding thou has gotten thee Riches, and hast gotten Gold and Silver into thy treasures: by thy Great Wisdom and by thy Traffick hast thou increased thy Riches, and thine heart is Lifted Up because of thy Riches:

“Therefore thus Saith YHWH Elohim: Because thou hast set thine heart as the Heart of Elohim; Behold, therefore I will bring Strangers upon thee, the Terrible of the Nations: and they shall draw their swords against the Beauty of thy Wisdom, and they shall defile thy Brightness. They shall Bring thee Down to the Pit, and thou shalt Die the Deaths of them that are Slain in the Midst of the Seas.

“Wilt thou yet say before him that Slayeth thee, I am Elohim? but thou shall be a Man, and no Elohim, in the hand of him that Slayeth thee. Thou shalt Die the Deaths of the Uncircumcised by the hand of Strangers: for I have Spoken, Saith YHWH Elohim.

“Moreover, the Word of YHWH came unto me, Saying, Son of Man, take up a Lamentation upon the King of Tyre, and Say unto him, Thus Saith YHWH Elohim; Thou Sealest Up the Sum, Full of Wisdom, and Perfect in Beauty. Thou hast been in Eden the Paradise of God; every Precious Stone was thy Covering, the Sardius, Topaz, and the Diamond, the Beryl, the Onyx, and the Jasper, the Sapphire, the Emerald, and the Carbuncle, and Gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast Created.

“Thou art the Christ Cherub that Covereth; and I have Set thee so; thou wast upon the Holy Mountain of God; thou hast walked in the Midst of the Stones of Fire.

Thou wast Perfect in thy ways from the day that thou wast Created, till Iniquity was found in thee. By the multitude of thy Merchandise they have filled the midst of thee with Violence, and thou hast Sinned:

“Therefore I will Cast thee as Profane Out of the Mountain of God: and I will Destroy thee, O Christ Cherub, from the Midst of the Stones of Fire. Thine heart was Lifted Up because of thy Beauty, thou hast Corrupted thy Wisdom by Reason of thy Brightness: I will Cast thee to the Ground, I will Lay thee before Kings, that they may behold thee.

“Thou has Defiled thy Sanctuaries by the multitude of thine Iniquities, by the Iniquity of thy Traffick; therefore will I Bring Forth a Fire from the Midst of thee, it shall Devour thee, and I will Bring thee to ashes upon the Earth in the sight of them that behold thee. And they that know thee among the people shall be Astonished at thee: thou shalt be a Terror, and never shalt thou Be any more.” Ezekiel 28:1-19

The humanity of these Kings is emphasized again and again by the Prophets. The fact that Isaiah calls the King of Babylon “Bright One,” does not mean he is a Heavenly Being. It is surely not Evidence that Satan was at one time an Angel of Light. The Apostle Paul states that Satan “Transforms” himself into an Angel of Light in order to Beguile Believers:

“But what I do, that I will do, that I may Cut Off occasion from them which desire occasion; that wherein they Glory, they may be found even as we. For such are False Apostles, Deceitful Workers, Transforming themselves into the Apostles of Christ. And no Marvel; for Satan himself is Transformed into an Angel of Light. Therefore it is no great thing if his Ministers also be Transformed as the Ministers of Righteousness; whose end shall be according to their Works.” 2 Corinthians 11:12-15

Only an Evil Angel needs to Transform himself into an Angel of Light. It would have been easier for Orthodoxy to have applied these Prophecies to the False Apostles mentioned above, but that would have brought the Allegory too close to home.

Furthermore, the fact that Ezekiel calls the King of Tyre the “Christ Cherub” is not indicative of Angelic Status. Ezekiel is just comparing the Role of the Guardian Cherubim in Eden to the Role of the King over the Forest of Lebanon. The Cherubim that God left in Eden after Expelling Adam and Eve was not the Ancient Serpent. (Genesis 3:24.) The Cherubim were Ancient Near Eastern Sphinxes, not Fiery Winged Serpents.

Moreover, many humans are called Christ in the Old Testament, including Saul, David, Solomon, and even the Gentile, Cyrus the Great. (1 Samuel 12:3,5;15:17; 16:12-13; 1 Kings 1:39 ; Isaiah 45:7.) It takes desperation and a long stretch of the imagination to link these two Prophecies to

Satan. But that is what the Orthodox Fathers did. And no surprise, for one thing remains historically certain: the Early Church Cult Fathers were Platonists.

The Cult Fathers Allegorized the two Prophecies in such a way that the Sin and Fall of the human Kings were made to Symbolize the Sin and Fall of a Mythological Good Angel, Lucifer, the Angel of Light, the so-called Christ Cherub, from Heaven to Earth. These two Allegorized Prophecies were then made to be the Template by which all other Scriptures would be Interpreted on this matter. It was in this way that Orthodoxy made it possible for the clear teachings of Moses and Christ to be Reinterpreted within the “Con” of the Higher Context.

It is this Higher Context that allows Orthodoxy to Harmonize Contradictions and then call them Apparent Contradictions. It allows the Truth of Christ to be called a Lie. It allows the Teaching of Christ to be called Heresy.

Y. God Tempts Mankind.

As we have seen, the whole idea of God Creating Satan Evil from the Get-Go, as Taught by Moses and Christ, is Contrary to the Wisdom of Man. But there is another Teaching of Moses and Christ that is even more Contrary: the idea that God Tempts and Deceives Mankind, not just Indirectly through Mediators, like Satan, but also Directly:

“And it came to pass after these things, that God did Tempt Abraham, and Said unto him, Abraham: and he said, Behold, here I am. And he Said, Take now thy son, thine only son, Isaac, whom thou Lovest, and get thee into the Land of Morijah; and Offer him there for a Burnt-Offering upon one of the Mountains which I will Tell thee of.” [Moses] Genesis 22:1-2

“Then was Jesus Led Up of the Pneuma into the Wilderness to be Tempted of the Devil....And seeing the multitudes, he went up into a Mountain: and when he was set, his Disciples came unto him: and he opened his mouth and Taught them, Saying....After this manner therefore Pray ye: Our Father, which art in Heaven, Hallowed by thy Name. Thy Kingdom Come. Thy Will be Done in Earth, as it is in Heaven....And Lead us not into Temptation, but Deliver us from Evil.” [Jesus] Matthew 4:1; 5:1-2; 6:9-10,13a

This Teaching obviously disturbed the Orthodox mind. In fact, the Father of Orthodoxy, the Antichrist James, was one of the first to Actively Oppose it:

“Let no man say when he is Tempted, I am Tempted of God: for God cannot be Tempted with Evil, neither Tempteth he any man.” James 1:13

Paul apparently had no problem with the idea of God Tempting humans, but he attempted to soften it up by providing an Escape Clause:

“Wherefore let him that thinketh he standeth take heed lest he Fall. There hath no Temptation taken you but such as is common to man: but God is Faithful, who will not Suffer you to be Tempted above ye are able; but will with the Temptation also make a way to Escape, that ye may be able to bear it.” 1 Corinthians 10:12-13

Either God Tempts Mankind or he does not. There is no middle ground. And if God does Tempt Mankind, as asserted by Moses and Jesus, then the teaching of James must be a Lie. There can be no Compromise or Sanitized Harmonization, no Higher Context.

The idea that a Perfectly Good God can Tempt with Evil, absent an Evil Intent, is impossible for the Othodox mind to grasp. However, the author of 2 Samuel boldly asserts that God Moved David to Sin, that is, that God Directly Tempted David with Evil:

“And again the Anger of YHWH was Kindled against Israel, and he Moved David against them to say, Go, Number Israel and Judah....And David’s heart smote him after that he had Numbered the people. And David said unto YHWH, I have Sinned Greatly in that I have done: and now, I Beseech thee, O YHWH, Take Away the Iniquity of thy Servant; for I have Acted Foolishly....And when the Angel Stretched Out his Hand upon Jerusalem to Destroy it, YHWH Repented him of the Evil, and Said to the Angel that Destroyed the people, It is enough: Stay now thine Hand.” 2 Samuel 24:1,10,16

The author saw no need to blush over the fact that he had portrayed God as the Direct Agent of Sin, using David’s Great Sin, which he had Encouraged, as his Punishing Sword. God was Angry at Israel and wanted to have a good excuse to Punish them. He Moved David to Sin so that he could have that excuse. When he was done with the Punishing, he Repented of the Evil. The author does not blush over the fact that God Repents of Evil. He was not even embarrassed over the fact that God Acted out of Anger.

Of course, this author lived in the world before Plato. Later, when this story was Rewritten after the Babylonian Captivity, incredible changes were made:

“And Satan Stood Up against Israel, and Provoked David to Number Israel....And Elohim was Displeased with this thing; therefore he Smote Israel. And David said unto Elohim, I have Sinned Greatly, because I have done this thing: but now, I Beseech thee, Do Away the Iniquity of thy Servant; for I have done very Foolishly....And Elohim Sent an Angel unto Jerusalem to Destroy it: and as he was Destroying, YHWH Beheld, and he Repented him of the Evil, and Said unto the Angel that Destroyed, It is enough, Stay now thine Hand.” 1 Chronicles 21:1,7-8,15

This is where Rightly Dividing becomes essential. The Chronicler was obviously very disturbed about the idea that God was the Direct Agent of Sin. He attempted to soften this up by attributing the Temptation of David to Satan. He also did not like using the name YHWH as much as the author of 2 Samuel. However, in the end he still Betrayed the Truth by stating that it was YHWH, not Satan, who Repented of the Evil, even though his Changes allow the New Context to infer that God’s Repentance was for his Punishment for David’s Sin and not for any role he might have had in it. This makes the text say the Opposite of its 2 Samuel counterpart. Thus, if one of them is True, the other is a Lie.

The fact is that God can do Evil with a Good Intent because he is Perfectly Good, knowing that his Act of Evil is Necessary and hence will bring about a Greater Good. That is why he is God. After both David and God Repent of the Evil, a Greater Good comes out of it: the New Altar of YHWH and the Higher Priesthood of David to Administer it. (2 Samuel 24:17-25; 1 Chronicles 21:16 - 22:1.) Under the Authority of this Priesthood, David Designed and his Son Built, the Houses of YHWH and David, otherwise known as Solomon’s Temple. (1 Chronicles 28:11-20; 1 Kings 6-7.) This Truth is totally lost in the Wisdom of Man. It can only be Discerned by Rightly Dividing.

Z. The Revelation of the Eternal Temple.

Rightly Dividing the Word of Truth can be a long, tedious and seldom rewarding experience. However, in the end, a Pattern emerges that Reveals the Eternal Temple of Antinomian Universalism. The Temple’s Pattern resembles the House of YHWH that David Designed and Solomon Built on Mount Morijah. The Eternal Temple is thus composed of several structures: the Foundation, the Porch, the Two Pillars on the Porch, the House, the Oracle, and the Upper Chamber. The inner walls

are covered with Gold and the outer walls are ornamented with Precious Stones. We will now Explore this Great and Imposing Edifice structure by structure, stone by stone.

II THE FOUNDATION

The Foundation of the Eternal Temple is the Express Will of God. The “Express Will of God” means that God’s Will has been Expressed clearly, without reservation, and without Contradiction in the Scriptures. Orthodoxy declares that it is Heresy to Teach that the Express Will of God has been Fulfilled. To demonstrate the Insanity of this, let us examine the Express Will of God in detail.

A. God’s Express Will.

The Express Will of God is the Central Focus of the Preaching of the Gospel for both Peter, the Apostle to the Jews, and Paul, the Apostle to the Gentiles (Galatians 2:7-8):

“God is not Slack concerning his Promise, as some men count Slackness; but is Longsuffering to us-ward, not Willing that Any should Perish, but that All should Come to Repentance.” [Peter] 2 Peter 3:9

“I Exhort therefore, that, first of all, Supplications, Prayers, Intercessions, and Giving of Thanks, be made for All Men;....For this is Good and Acceptable in the Sight of God our Savior; who Will have All Men to be Saved, and to Come unto the Knowledge of the Truth. For there is One God, and One Mediator between God and Men, the Man Christ Jesus; who Gave himself a Ransom for All, to be Testified in Due Time.” [Paul] 1 Timothy 2:1,3-6

“[Jesus Christ,] in whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace; wherein he hath Abounded toward us in All Wisdom and Prudence; having Made Known unto us the Mystery of his Will, according to his Good Pleasure which he hath Purposed in himself: that in the Dispensation of the Pleroma of Times he might Gather Together in One All Things in Christ, both which are in Heaven and which are on Earth; even in him.” [Paul]
Ephesians 1:7-10

What could be more clear? It is the Express Will of God that All Sinners are to be Saved and Come to a Knowledge of the Truth. It is the Express Will of God that No Sinner shall Perish, but that All Sinners shall Come to Repentance. It is the Express Will of God that All Things in Creation be Reconciled Together into One in Jesus Christ.

B. The Infirmary of Human Free Will.

Peter states that God's Express Will of Universal Salvation is a Promise that he Longsuffers to Perform. God has the luxury of being Longsuffering because he has all the time in the world to Fulfill his Will. Thus, to Preach the Antichrist Gospel that All Sinners shall not be Saved in the Pleroma of Times is to Preach the Great Lie that God is Unable to Fully Perform his Promise. This is clearly Antichrist because God has already Fulfilled his own Express Will -- and Fully Performed his own Promise -- in the Death and Resurrection of Jesus Christ.

Once this is grasped, the Orthodox teaching that God Limits or Conditions the Fulfillment of his own Will to whatever Free Will he has Given to Mankind, is also exposed as another Lie of the Antichrist Gospel. The human Free Will is Infirm and Weak, Incapable of Righteousness, and Incapable of Resisting the Will of God. The Truth is that God Fulfills his Express Will and Fully Performs his Promise regardless of human Free Will:

“[Abraham] staggered not at the Promise of God through Unbelief; but was Strong in Faith, giving Glory to God; and being Fully Persuaded that, what he had Promised, he was able also to Perform.” Romans 4:20-21

“Thou wilt say then unto me, Why doth he yet find Fault? For who hath Resisted his Will?” Romans 9:19

“So then it is not of him that Willeth, nor of him that Runneth, but of God that Showeth Mercy....For God hath Concluded them All in Unbelief, that he might have Mercy upon All.” Romans 9:16; 11:32

Even Jesus Christ, with his own Infirm human Free Will, knew it was Tainted with Evil and knew that he had to be Batpized for Repentance of Sin and learn Obedience through Suffering:

“John did Baptize in the Wilderness, and Preach the Baptism of Repentance for the Remission of Sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all Baptized of him in the River of Jordan, Confessing their Sins....And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was Baptized of John in Jordan. And straightway coming up out of the water, he Saw the Heavens Opened, and the Pneuma like a dove Descending upon him: and there came a Voice from Heaven, Saying, Thou art my Beloved Son, in whom I am Well-Pleased.” Mark 1:4-5,9-11

“And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may Inherit Eternal

Life? And Jesus Said unto him, Why callest thou me Good? there is none Good but One, that is, God.” Mark 10:17-18

“Ye have Heard how I Said unto you, I Go Away, and Come Again unto you. If ye Loved me, ye would Rejoice, because I Said, I Go unto the Father: for my Father is Greater than I.” John 14:28

“But we See Jesus, who was Made a Little Lower than the Angels for the Suffering of Death, Crowned with Glory and Honor; that he should Taste Death for Every Man. For it became him, for whom are All Things, and by whom are All Things, in Bringing many Sons unto Glory, to Make the Captain of their Salvation Perfect through Sufferings....Though he were a Son, yet learned he Obedience by the things which he Suffered.” Hebrews 2:9-10; 5:8

The so-called Sinlessness of Christ was not something he was born with. His Human birth was actually controversial in his own lifetime and the Truth suggested the total opposite of a Sinless Birth. (Matthew 1:18-25; John 8:41; the Contradictory genealogies of Matthew 1:1-16 and Luke 3:23-38; and perhaps the slur of Mark 6:3: “Son of Mary.”) It was for this reason that he Received Baptism from John. This is made clear by the fact that Christ did not Receive the Holy Pneuma, the Sonship, until after he had Confessed his Sins and was Baptized.

The Faith of Christ led him to Jordan, and it was this Faith that Made him Righteous in the Eyes of God. It was only after he was Baptized and Filled with the Holy Pneuma that he became Sinless, for the Indwelling Pneuma Sanctified him from All Sin thereafter. Christ was therefore Justified by his Faith that God would Fulfill his Will and Perform his Promise in him.

Matthew records that at first John refused to Baptize Jesus, knowing that in the end Jesus would Baptize him with the Holy Pneuma. However, Christ insisted, knowing that it was first necessary for his Flesh to be Sanctified, that is, Made Sinless, so that he could become the Perfect Sacrifice for Sin:

“And Jesus Answering Said unto him, Suffer it to be so now; for thus it becometh us to Fulfill All Righteousness.” Matthew 3:16

C. Christ Made Sinless by the Indwelling Pneuma.

Christ had to Repent of his Sins in order to Fulfill All Righteousness. His Sinlessness in the Flesh was due to the Indwelling Holy Pneuma, not by his own Works. Of course, this is not the

Interpretation of Orthodoxy, which teaches the Eternal and Perpetual Sinlessness of Christ. This doctrine is based on the Platonic Delusion that since Christ was God, the Second Person of the Trinity, and since God can have nothing to do with Evil, then Christ must have always been Sinless and could never Sin.

Under this Logic, John's original resistance to Baptizing Jesus in Matthew is Reinterpreted so that John and Jesus are just Performing an Act for the Public to keep the books straight. In other words, they are just Play-Acting. Christ's Baptism is just Guerilla Theatre, Propaganda for the Masses. It really is not Necessary. Again, the "Con" of the Higher Context makes a mockery out of Real People in Real History.

D. Christ was Fully Human with Sinful Flesh.

The Orthodox Fallacy of the Perpetual Sinlessness of Christ clearly violates the Humanity of not only Jesus, but also of John, making them mere Play-Actors, reading their lines and taking their proper places on the World Stage. Orthodoxy makes John and Jesus "Hypocrites" (from the Greek hupokrisis, meaning "playing of a part on the stage." [AHDEL1].) Thus, Fallacious Presuppositions force Orthodoxy to call God a Heretic, the Teachings of Moses and Christ Heresy, and John and Jesus Hypocrites. These are the Suppressed Truths of Orthodoxy, the Logical Conclusions that Orthodox Believers Deny and Refuse to Face.

The Insanity does not stop here. Even though Orthodoxy teaches that Christ is God and Perpetually Sinless, unlike any man ever born, he is also, incredibly, taught to be both Fully Man and Fully God! This is accepted with very little questioning in Orthodoxy but its absurdity is self-evident. It is self-evident because, in Orthodoxy, Jesus is born without the means of a human father, that is, absent Male Seed. It is impossible for a True Man born after Adam to be Fully Man without a human father. Those without human fathers, that is, Human Hybrids, are called Nephilim or Rephaim in the Scriptures. They are not Favored by God. In fact, he drowned the whole world like rats in the Days of Noah because of them. (Genesis 6:1-7.) It is hard to imagine the God of the Bible sending a Nephilim

to do a man's job. (1 Corinthians 15:21; 1 Timothy 2:5.) But that is what Orthodoxy would have us Believe.

E. The Gnostic-Platonic Rejection of the Kosmos.

The Orthodox teachings above uncannily resemble the Beliefs of the Gnostics, a group of Christian Cults in the Second to Fourth Centuries that Denied that the True God Created the Kosmos, because it was Evil. The Gnostics took Plato to his Logical Conclusion. Believing that Christ was a Divine Being from the Pleroma, it was thus impossible for him to have anything to do with the Taint of human Flesh and thus he only Appeared to be a Flesh-and-Blood human. He was actually nothing but a Phantom, a Ghost Man, Play-Acting his Role as the Savior of those, who Indwelt with the Light of Sophia (Greek for "Wisdom"), were Enslaved in the Dark Ignorance of the Evil Kosmos.

Of course, Orthodoxy never taught that Christ was a Phantom, but their teaching that he had no human father is very close. Orthodoxy states that Christ was Fully Man, yet all of their doctrines totally Contradict it. What they teach is actually a Middle-of-the-Road form of Gnostic Platonism, where the Christ-God is only born in the Likeness of human Flesh to a woman, without a human father, without Sin, and then Play-Acts his way through the Prophecies. The only real difference between Radical Gnosticism and the Middle-of-the-Road Gnosticism of Orthodoxy, is that, in Orthodoxy, Christ really Dies on the Cross, whereas in Pure Gnosticism, he does not.

Of course, in Antinomian Universalism, the teaching that Christ had no human father, but was yet somehow still Fully Human, is Rejected outright as both Irrational and Antichrist. This is because it not only Contradicts common sense, history, and medical science, it also Radically Contradicts Paul's Gospel:

“Paul, a Servant of Jesus Christ, Called to be an Apostle, Separated unto the Gospel of God, (which he had Promised afore by his Prophets in the Holy Scriptures,) concerning his Son Jesus Christ our Lord, which was Made of the Seed of David according to the Flesh; and Declared to be the Son of God with Power, according to the Pneuma of Holiness, by the Resurrection of the Dead.” Romans 1:1-4

“Remember that Jesus Christ of the Seed of David was Raised from the Dead according to my Gospel.” 2 Timothy 2:8a

When Paul says “Seed of David,” he is speaking about Male Seed, not Female. This is because God Promised David that his Seed would “Proceed from out of his own Bowels.” (2 Samuel 7:12.) The fact that Jesus was born of the Seed of David is amply demonstrated by the Two Genealogies of Jesus preserved in the Gospels, each one listing Male Descent. (Matthew 1:1-16; Luke 3:23-38.) Although they are Genealogies of two different men named Joseph, both men are Descendents of David. The one in Matthew is Descended through Solomon; the one in Luke is Descended through another of David’s Sons, Nathan.

The presence of these Opposing Genealogies in the Gospels would be meaningless if Christ was not of the Seed of David, as would the Title “Son of David,” by which he was called by his Followers. (See, e.g., Matthew 1:1,20; 9:27; 12:23; 15:22; 20:30,31; 21:9,15; 22:42; Mark 10:47,48; 11:10; 12:35; Luke 1:27,32,69; 2:4; 3:31; 18:38,39; John 7:42.)

Moreover, any argument that Christ traced his Descent from David through Mary in the Genealogy of Luke is specious. Mary was not of the House of David; she was of the House of Aaron. (Luke 1:5,36.) Furthermore, Jesus is called the “Son of Joseph” or the “Son of the Tekton” (Greek for “Master Builder”, or underground code for “Builder of the Temple”) several times in the Gospels. (See, e.g., Matthew 13:55 [in Mark 6:3, Jesus is the Tekton, not Joseph]; Luke 3:23; 4:22; John 1:45; 6:42.) The fact that these references continue to exist in the Scriptures in defiance of Orthodox Dogma, attests to their Authenticity. With this kind of Factual Support from the Scriptures, it is Arrogant and Intolerant to Deny a priori that Christ had no human father, or that he was born Sinless.

F. Arrogance and Humility.

Therefore it is only by Rightly Dividing the Scriptures that we can learn that Christ was Fully Human with an Infirm Free Will. He only became Righteous by his Faith, which Led him to be Baptized for the Remission of his Sin by John at the Jordan River, where he Received the Sonship in the Holy Pneuma. We can also Discern in the Sayings of Christ that he was Fully Aware of the Infirmary of his own Free Will:

“Watch and Pray, that ye Enter not into Temptation: the Pneuma is indeed Willing, but the Flesh is Weak.” Matthew 26:41

Christ knew that Humility was the Key to overcoming the Infirmity of his human Free Will and Practiced it himself:

“Blessed are the Humble: for they shall Inherit the Earth....Ye know that that the Archons of the Gentiles Exercise Authority over them, and they that are Great Exercise Authority upon them. But it shall not be so among you: but whosoever will be Great among you, let him become your Minister; and whosoever will be Chief among you, let him be your Servant: even as the Son of Man came not to be Ministered unto, but to Minister, and to Give his Life a Ransom for Many.” Matthew 5:5; 20:25-28

“Jesus knowing that the Father had Given All Things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poured water into a basin, and began to wash the Disciples’ feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus Answered and Said unto him, What I do thou knowest not; but thou shalt know hereafter.” John 13:3-7

The Opposite of Humility is Arrogance, Pride, and Boasting, which are natural and common characteristics of the Infirm human Free Will. It is for this reason that the Infirm human Free Will can have nothing at all to do with God's Grace, for if it did, it would no longer be Grace, but something Earned, and, if Earned, then grounds for Boasting:

“Where is Boasting then? It is excluded. By what Law? of Works? Nay: but by the Law of Faith. Therefore we Conclude that a Man is Justified by Faith without the Deeds of the Law.” Romans 3:27-28

“For by Grace are ye Saved through Faith; and that not of yourselves: it is the Gift of God: not of Works, lest any Man should Boast.” Ephesians 2:8-9

The author of John Agrees:

“He was in the Kosmos, and the Kosmos was Made by him, and the Kosmos knew him not. He came unto his own, and his own Received him not. But as many as Received him, to them Gave he Power to Become the Sons of God, even to them that Believe on his Name: which were Born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.” John 1:10-13

G. The Faith of Jesus Christ.

We are Saved by Grace through Faith, but it is not by our own Faith. We are Saved by the

Faith of One Man only, our Lord Jesus Christ:

“Even the Righteousness of God which is by Faith of Jesus Christ.” Romans 3:22

“Knowing that a Man is not Justified by the Works of the Law, but by the Faith of Jesus Christ, even we have Believed in Jesus Christ, that we might be Justified by the Faith of Christ, and not by the Works of the Law: for by the Works of the Law shall no Flesh be Justified....I am Crucified with Christ: nevertheless I Live; yet not I, but Christ Liveth In me: and the Life which I now Live in the Flesh I Live by the Faith of the Son of God, who Loved me, and Gave himself for me.” Galatians 2:16, 20

“According to the Eternal Purpose which he Purposed in Christ Jesus our Lord: In whom we have Boldness and Access with Confidence by the Faith of him.” Ephesians 3:11-12

“And be Found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.” Philippians 3:9

If this sounds Strange to the Readers of the Modern English Versions, it should. Each time the word “of” was underlined above, it was Replaced with the preposition “in.” Thus, instead of the Faith being that of Christ, it was Changed to be a human’s Faith in Christ. This is where an Old King James Version comes in handy for Rightly Dividing.

The Faith of Christ, the Faith that Made him Righteous, is Imputed Freely to All Sinners, therefore Justifying All Sinners from Sin. Moreover, this Imputation of Righteousness to All Sinners occurs before any Sinner Believes, totally Negating any role of the Infirm human Free Will in the Process. It is not the Faith of the Believer that Saves him. It is the Faith of our Lord Jesus Christ that Saves him.

The Faith of Christ that Justifies All Sinners is to be Distinguished from the Gift of Faith that God Gives to the Elect, to those who were Chosen to Receive it at the Foundation of the Kosmos. (See, e.g., Ephesians 1-2.) This Special Gift of Faith allows a Believer to have Standing, that is, to have Direct Access to God’s Free Grace and Forgiveness. Standing is made possible by the Indwelling of the Holy Pneuma, who is the Lord, Christ in us, the Hope of Glory. (2 Corinthians 3:17; Colossians 1:27.) This Faith is also Freely Given, and again has absolutely nothing to do with human

Works or Free Will. In fact, the New Testament gives us a Perfect Example of this kind of Faith:

“And I thank Christ Jesus our Lord, who hath Enabled me, for that he Counted me Faithful, Putting me into the Ministry; who was before a Blasphemer, and a Persecutor, and Injurious: but I obtained Mercy, because I did it Ignorantly in Unbelief. And the Grace of our Lord Jesus was Exceeding Abundant with Faith and Love which is in Christ Jesus.

“This is a Faithful Saying, and Worthy of All Acceptation, that Christ Jesus Came into the Kosmos to Save Sinners; of whom I am Chief. Howbeit for this Cause I obtained Mercy, that in me First Jesus Might Show Forth All Longsuffering, for a Pattern to them which should hereafter Believe on him to Life Everlasting.” 1 Timothy 1:12-16

H. The Greatest Blasphemer.

In our Perfect Example, we discover, incredibly, that God Gave the Free Gift of Faith to Saul of Tarsus, who, according to his confession to Timothy, was the Worst Sinner and Blasphemer in History. In other words, God was not Slack concerning His Promise and Demonstrated his Longsuffering in Saul. And because Saul was the Worst of the Worst, and had to learn how to live with his Regrets, God Chose him to be the Pattern for the Universal Salvation of All Sinners. The Salvation of Saul of Tarsus is therefore Absolute Proof of the Fulfillment of God’s Express Will. As Jonah was a Sign of God’s Mercy to the Assyrians, so Paul is a Sign of God’s Mercy to All Sinners.

Paul was not joking or Play-Acting with Timothy regarding his Good and Acceptable Saying. When he said he was the Worst of the Worst, he was being consistent with other statements made elsewhere in his Writings:

“And last of all he was Seen of me also, as of one Born out of Due Time. For I am the Least of the Apostles, that am not meet to be called an Apostle, because I Persecuted the Church of God.” 1 Corinthians 15:8-9

“For ye have heard of my conversation in time past in the Jew’s Religion, how that Beyond Measure I Persecuted the Church of God, and Wasted it....

“Afterwards I came into the Regions of Syria and Cilicia; and was unknown by face unto the Churches of Judea which were in Christ: but they had heard only, That he which Persecuted us in times past now Preacheth the Faith which once he Destroyed.” Galatians 1:13,23

“Whereof I was Made a Minister, according to the Gift of the Grace of God Given unto me by the Effectual Working of his Power. Unto me, who am Less than the Least of of All Holy Ones, is this Grace Given, that I should Preach among the Gentiles the Unsearchable Riches of Christ.” Ephesians 3:7-9