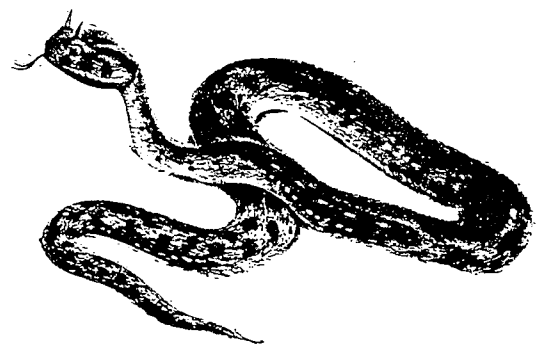
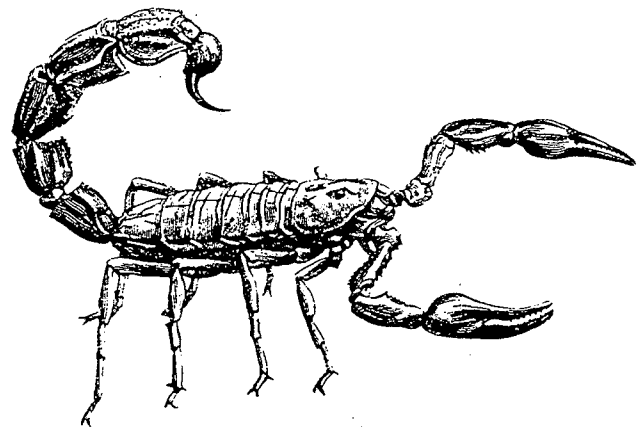
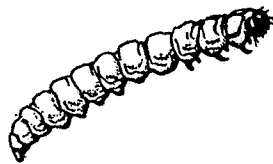
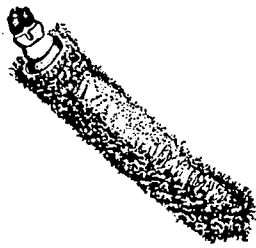
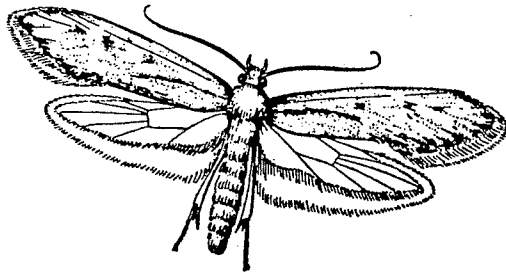


# DISCOURSE 5

INVADERS

OF THE

“CHURCH”



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

Mount Publications, Rt. 1, Box 298, Morriston, Fla. 3266.

# INVADERS OF THE "CHURCH"

June 1990

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

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

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

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

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

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

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

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

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

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

### Matt. 18:17 KJ

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

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

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

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

### John 1 CT

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

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

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

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

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

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

### Matt. 5 CT

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

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

in Hebrew or one little-horn  would be missing.

### Acts 7:38 KJ

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

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

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

→ "The Word" (John 1:1) was in the world that he had created, but not as Jesus, but as Jehovah. (Gen. 19:24 ASV) Very few "took" him.

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

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

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


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

3

### Matt. 5 CT

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

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

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

### Matt. 6 CT

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

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

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

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

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


### Rev. 9 CT

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

### Prov. 30:27 ASV


The locusts have no king,  
Yet go they forth all of them  
by <sup>m</sup> bands;


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


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

### Matt. 6 CT

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

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

 Now compare this statement with Prov. 30:27.

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

Matth. 6 CT

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

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

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

Luke 12 CT

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

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



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

Matth. 6 KJ

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

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

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

Luke 12 KJ

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

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

Let us consider the word

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

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

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

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

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

### John 10 CT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### John 10 KJ

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

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

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

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

5 And a stranger<sup>3</sup> will they not follow, but will flee from him; for they know not the voice of strangers.<sup>4</sup>

6 This parable<sup>5</sup> spake Jesus unto them; but they understood not what things they were which he spake unto them.

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

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

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

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

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

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

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

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

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

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

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

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

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

Rev. 11 CT

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

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

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

John 8 CT

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

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

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

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

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

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

Acts 7 CT

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

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

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

Rom. 3 CT

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

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

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

Matt. 15 CT

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

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

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

