

THE HEADSHIP AND PRIESTHOOD OF DEITY

THE END OF ALL REPRESENTATIVE KINGSHIP AND PRIESTHOOD OF FALLEN MEN!

THE REVELATION OF OUR SUPREME LEADER

CHRIST – THE ONLY BEGOTTEN SON THROUGH THE HOLY SPIRIT DAUGHTER

THE LEADER AND THE “UNDERLEADER” OF THE CHURCH ON EARTH. 1TG8:26

"No. 8"

*O jaded soul, So sated with Satanic myth, Sophistic lore, And vapid store;
So deadly cloy'd With truth alloy'd; So spent, in sooth, For drossless truth--
Behold: the Bowl Of golden Oil (The Spirit's toil), And Stick, and Tree,
or beacon Three—Affinity Of trinity, Divinity, Eternity!*

*O Soul! Awake! Swing wide thy gate!--The King! He brings, in "No. 8,"
More butter from His kine and sheep; Yea, honey too! O soul, why sleep!
Arouse thee from thy deathly swoon, And of the Holy Spirit's boon--
The rare, the fine, the large, the stern delight -- Let feast thy sicklied appetite!--
Behold: The "Hands", the "Sticks", the "Scroll", The "Stars," the "Lion," "Hour," and "Rod"--*

*The mystic "Seven" that unroll The crowning work on earth of God!
Digest thou not this symbol' code? Make Present Truth thy lone abode,
And gather up the victuals past, Then make ne'er more such light repast!--
Behold the woman starry crown'd; Herself in light resplendent gown'd
Be thou one of this woman's seed, Thou must be true in word and deed.*

*Behold, the locust come to see If victory's seal doth rest on thee,
Lest soon the sting of scorpions tail Convulse thy soul and make thee quail
With racking, lancinating pain To torment mad thy throbbing brain,
Then heaven's horsemen tread thee down, Bereft of life's eternal crown!
And under dank eroded sod, A thousand years thou lie a clod.
Then up from hell's grim charnal store, In foul habiliment of yore,
Thou rise to slave yet five score "Day", To Gog and Magog, for the fray*

*When fools rush forth with mad intent Upon a fool's endeavor bent--
But, lo, instead of the Peerless Groom In dreadful wrath call down thy doom;
And quenchless fire thy knell doth toll, And up in choking smoke, oh soul,
Up, up, and up, and ever so, Thou go, O soul, thou go, thou go!*

*Quick then, repent! Board "No. 8,"
The Blessed-Hope Line's home-bound freight!*

SC 12

Christ – Yahshua - the Good Shepherd

John 10

I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an 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. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my [sheep], and am known of mine.

"From the light that I have, that was shown to me in figure: There is a narrow circle here; inside of this narrow circle is even a King, a royal reigning power. God means what He says: "I desire a change here." The LORD wants His Spirit to enter. He wants the Holy Spirit to be King." General Conference Bulletin, April 1, 1901. (E.G. White)



1 Timothy 6:15

"Which in His times He shall shew WHO is the Blessed and ONLY Potentate, the King of kings, and Lords of lords."

From Inspiration:

Men of all characters, righteous and unrighteous, will stand in their several positions in God's plan. With the characters they have formed, they will act their part in the fulfillment of history. In a crisis, just at the right moment, they will stand in the places they have prepared themselves to fill. Believers and unbelievers will fall into line as witnesses to confirm truth that they themselves do not comprehend. All will co-operate in accomplishing the purposes of God, just as did Annas, Caiaphas, Pilate, and Herod. In putting Christ to death, the priests thought they were carrying out their own purposes, but unconsciously and unintentionally they were fulfilling the purpose of God. He "revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." {RH, June 12, 1900 par. 10}

Heaven and earth will pass away, but not one jot or tittle of the word of God will fail. It will endure forever. All men, whatever their position, whatever their religion, loyal or disloyal, wicked or righteous, are fitting themselves for a part in the closing scenes of this earth's history. The wicked will trample one another down as they act out their attributes and fulfill their plans, but they will carry out the purposes of God. {RH, June 12, 1900 par. 11}

How different was the true High Priest from the false and corrupted Caiaphas. Christ stood before the false high priest, pure and undefiled, without a taint of sin. {RH, June 12, 1900 par. 15}

*Christ mourned for the transgression of every human being. He bore even the guiltiness of Caiaphas, knowing the hypocrisy that dwelt in his soul, while for pretense he rent his robe. Christ did not rend his robe, but his soul was rent. His garment of human flesh was rent as he hung on the cross, the sin-bearer of the race. By his suffering and death a new and living way was opened. There is no longer a wall of partition between Jew and Gentile. "By one offering he hath perfected forever them that are sanctified." This enabled him to proclaim on the cross, with a clear and triumphant voice, "It is finished." "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, **now to appear in the presence of God for us**; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to*

put away sin by the sacrifice of himself." "This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Christ entered in once into the holy place, having obtained eternal redemption for us. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth **to make intercession for them.**" He has qualified himself to be not only **man's representative, but his advocate**, so that every soul, if he will, may say, **I have a Friend at court, a High Priest** who is touched with the feeling of my infirmities.

Church Leadership Today

Leaders should act as wise counselors, not exacting rulers.--Sometimes a man who has been placed in responsibility as a leader, gains the idea that he is in a position of supreme authority, and that all of his brethren, before making advance moves, must first come to him for permission to do that which they feel should be done. Such a man is in a dangerous position. He has lost sight of the work of a true leader among God's people. Instead of acting as a wise counselor, he assumes the prerogatives of an exacting ruler. God is dishonored by every such display of authority and self-exaltation. **No man standing in his own strength is ever to be mind and judgment for another man whom the Lord is using in His work. No one is to lay down man-made rules and regulations to govern arbitrarily his fellow laborers who have a living experience in the truth.**--TM 491. {PaM 54.3}

All the earthly kingdoms are now under God's supervision. **He who made the heavens and the earth is Supreme Ruler.** In the whole territory of the world which He has created, there is not a kingdom that is independent of God. And when men and women in an earthly kingdom or community understand the laws made to govern the subjects of the Ruler of the universe, but still refuse obedience, they bring themselves under condemnation of the law that God, our Supreme Ruler, has established from the foundation of the world.--Ms 35, 1906.

What can all this mean? -- Just this: Joshua is Heaven's appointed judge, ruler. **He himself is crowned as such.** And in response to the Lord's Own command, Joshua crowns (authorizes) his helpers whom the Lord Himself names. In other words, as members of "the house of David," Joshua authorizes them to engage in the work. So, Joshua is responsible to the Lord, but his helpers are responsible to Joshua. Here is seen an organization having a Leader and an under leader -- the Lord and Joshua. Thus it is that whatever is to be bound on earth, is also to be bound in Heaven (Matt. 16:19.) 1TG8:26

This statement by Victor Houteff must be understood in the light of the END of all REPRESENTATIVE priesthood or kingship, of any self-appointed individual today claiming a prophetic title. The Cross of Calvary ENDED all earthly representative priesthood by fallen men, bringing an END to the Levitical priesthood, an end to all claimants of the antitypical David (Hos. 3:5; 1:11), or antitypical Joshua, son of Josedec (Zech. 3), by one individual who would claim to represent the church in time of harvest. The "LAMB" of Rev. 5:6 is our ONLY Representative before the

JUDGE upon the throne in Heaven.



In Vision of Isaiah 6, and Ezekiel 1, the LORD –YHVH was seen “HIGH AND LIFTED UP”. Yet, today, men, Davidians and Branch, want to be the ONE upon the Throne of David in the Kingdom to be the Antitypical David – Joshua – Elijah..., combining priestly offices and titles of kingship such as “Joshua Ben David”.

Isa. 6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

This coming in 1990, to “come NEAR unto you to judgment” (Mal. 3:5) is the event that begins the Judgment for the Living --- Executive, to The Branch movement.



In Ezekiel 20:33-38 we are given the prophecy of Christ’s direct rule over His people when He “takes the reins into His own hands.” (TM300)

[As] I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, **will I rule over you**: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

And I will bring you into the wilderness of the people, and there will I plead with you **face to face**. Like as I pleaded with your fathers in the wilderness of the land of Egypt, **so will I plead with you**, saith the Lord GOD.

And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I [am] the LORD.

Ezekiel 34 -- "I WILL..." ONE SHEPHERD TO RULE THE CHURCH

And the word of the LORD came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe [be] to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: [but] ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up [that which was] broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

And they were scattered, because [there is] no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek [after them].

Therefore, ye shepherds, hear the word of the LORD;

[As] I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because [there was] no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

Therefore, O ye shepherds, hear the word of the LORD;

Thus saith the Lord GOD; Behold, I [am] against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

For thus saith the Lord GOD; Behold, I, [even] I, will both search my sheep, and seek them out.

As a shepherd seeketh out his flock in the day that he is among his sheep [that are] scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and [in] a fat pasture shall they feed upon the mountains of Israel.

I will feed my flock, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and bring again that which was driven away, and will bind up [that which was] broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

And [as for] you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats. [Seemeth it] a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

And [as for] my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

Therefore thus saith the Lord GOD unto them; Behold, I, [even] I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

And I will set up one shepherd over them, and he shall feed them, [even] my servant David; he shall feed them, and he shall be their shepherd.

And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken [it].

And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

This is THE KINGDOM --

2 Esdras 7:26: "Behold, the time shall come, that these tokens which I have told thee, shall come to pass, and **the bride shall appear**, and she coming forth shall be seen, that now is withdrawn from the earth."

The Daughter of the Holy Spirit comes in Person:

"In the FIRST advent of Messiah, He came with the Holy Spirit in power, but in the SECOND advent, He will come **with the Holy Spirit in PERSON**, who has to be announced, and revealed in a prophetic message beforehand by Her earthly representative." (Ibid, Monthly Field Letters, November/December, 1985, p. 2,3.

This Message came in 1990 and was finished being written on July 1, 1990 EXACTLY 430 years from John Knox's teaching on the Holy Spirit a major event in the Protestant Reformation." Lois Roden - Third Angel messenger – repeat.





June 12, 1900 Caiaphas

Mrs. E. G. White.

With Caiaphas the Jewish high priesthood ended. The service had become base and corrupt. It had no longer any connection with God. Truth and righteousness were hateful in the eyes of the priests. They were tyrannical and deceptive, full of selfish, ambitious schemes. Such ministrations could make nothing perfect; for it was itself utterly corrupt. The grace of God had naught to do with it. {RH, June 12, 1900 par. 1}

Virtually Caiaphas was no high priest. He wore the priestly robes, but he had no vital connection with God. He was uncircumcised in heart. Proud and overbearing, he proved his unworthiness ever to have worn the garments of the high priest. He had no authority from heaven for occupying the position. He had not one ray of light from God to show him what the work of the priest was, or for what the office was instituted. {RH, June 12, 1900 par. 2}

So perverted had the priesthood become that when Christ declared himself the Son of God, Caiaphas, in pretended horror, rent his robe, and accused the Holy One of Israel of blasphemy. {RH, June 12, 1900 par. 3}

Many today who claim to be Christians are in danger of rending their garments, making an outward show of repentance, when their hearts are not softened nor subdued. This is why so many continue to make failures in the Christian life. An outward appearance of sorrow is shown for wrong, but their repentance is not that which needs not to be repented of. May God grant to his church true contrition for sin. Oh that we might feel the necessity of revealing true sorrow for wrong-doing! {RH, June 12, 1900 par. 4}

Previously to Christ's trial, when the Sanhedrin had been called together to lay plans for waylaying Christ and putting him to death, some of the members pleaded with the others to check their passion and hatred. They wished to save Christ from death. In reply Caiaphas said: "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." {RH, June 12, 1900 par. 6}

*These words were uttered by one who knew not their significance. He had lost the sense of the sacredness of the sacrifices and offerings. But his words meant more than he or those connected with him knew. **By them he bore testimony that the time had come for the Aaronic priesthood to cease forever. He was condemning one who had been prefigured in every sacrifice made, but one whose death would end the need of types and shadows.** Unknowingly he was declaring that Christ was about to fulfill that for which the system of sacrifices and offerings had been instituted. {RH, June 12, 1900 par. 7}*

"This," adds the evangelist, "spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." {RH, June 12, 1900 par. 8}

Caiaphas was the one who was to be in office when type met antitype, when the true High Priest came into office. Each actor in history stands in his lot and place; for God's great work after his own plan will be carried out by men who have prepared themselves to fill positions for good or evil. In opposition to righteousness, men become instruments of unrighteousness. But they are not forced to take this course of action. They need not become instruments of unrighteousness, any more than Cain needed to. God said to him, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Cain would not hear the voice of God; and as a result, he became his brother's murderer. {RH, June 12, 1900 par. 9}

Chap. 144 - In God's Workshop

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Peter 2:5. {TMK 150.1}

Question: WHO appointed this "holy priesthood" of believers since the Day of Pentecost, until today?

We are to occupy some place in the Lord's spiritual temple, and the important question is not as to whether you are a large or a small stone, but whether you have submitted yourself to God that He may polish you and make you emit light for His glory. If we are in the Lord's temple we must emit light. Are we permitting the heavenly Builder to hew and square and polish us? Have we faith to rest in Him? {TMK 150.4}

Chap. 145 - God's Spiritual Temple

In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit. Ephesians 2:21, 22. {TMK 151.1}

The gospel is designed for all, and it will bring together in church capacity men and women who are different in training, in character, and in disposition. Among these will be some who are naturally slack, who feel that order is pride, and that it is not necessary to be so particular. God will not come down to their low standard.... {TMK 151.2}

The people of God have a high and holy calling. They are Christ's representatives. Paul addresses the church in Corinth as those who are "sanctified in Christ Jesus, called to be saints" (1 Corinthians 1:2). . . . {TMK 151.3}

MR No. 999 - Christ as Sacrifice and High Priest [Mark 15:34-37, 40, 41, quoted.]

The conviction forced upon many at the time of Christ's trial, at the time when the three hours' darkness enshrouded the cross, without any natural cause for it, and when the last sentences were uttered, "My God, My God, why hast Thou forsaken Me?" "It is finished. Into Thy hands I commend My spirit," was seed sown that ripened into harvest when at a future date the gospel was boldly proclaimed by His disciples. The shaking earth, the piercing cry, the sudden death which called forth in no whispered tones the cry, "It is finished," forced from many the words, "Assuredly this Man was righteous"; **"Truly this was the Son of God."** Many who had scoffed and jeered at and taunted the Son of God were terribly afraid that the shaking earth, the rent and trembling rocks would put an end to their own lives. They hastened away from the scene, beating upon their breasts, stumbling, falling, in awful terror lest the earth should open and swallow them up. The veil of the Temple rent so mysteriously, changed

the religious ideas of many of the Jewish priests, and a large company changed their faith. After the day of Pentecost, we read that "the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people" [Acts 6:7, 8]. {12MR 386.3}

*The True High Priest--**With Caiaphas the Jewish high priesthood ended.** This proud, overbearing, wicked man proved his unworthiness ever to have worn the garments of the high priest. He had neither capacity, nor authority from heaven, for doing the work. He had not one ray of light from heaven to show him what the work of the priest was, or for what the office had been instituted. Such ministrations could make nothing perfect, for in itself it was utterly corrupt. The priests were tyrannous and deceptive, and full of ambitious schemes. The grace of God had nought to do with this. {12MR 387.2}*

Virtually Caiaphas was no high priest. He wore the priestly robes, but he had no vital connection with God. He was uncircumcised in heart. With the other priests he instructed the people to choose Barabbas instead of Christ. They cried out for the crucifixion of Christ and, as representatives of the Jewish nation, placed themselves under the Roman jurisdiction, which they despised, by saying, "We have no king but Caesar." When they said this, they unchurched themselves. {12MR 388.1}

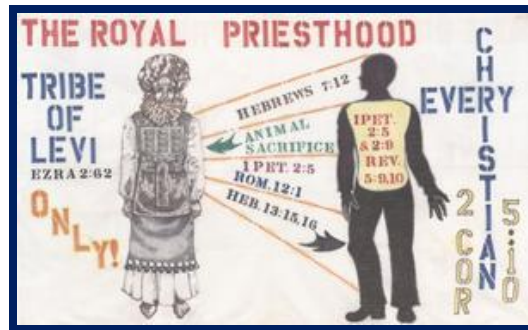
***Caiaphas was filling the end of the priestly service, for the priesthood had become base and corrupt.** It had no longer any connection with God. Truth and righteousness were hateful in the eyes of the priests. The last order of priests was so entirely perverted that the last work of the officiating high priest was to rend his robes in pretently pious horror, and in his perverted priestly authority accuse the Holy One of Israel of blasphemy. {12MR 388.3}*

***Man could not atone for man. His sinful, fallen condition would constitute him an imperfect offering,** and atoning sacrifice of less value than Adam before his fall. God made man perfect and upright, and after his transgression there could be no sacrifice acceptable to God for him, unless the offering made should in value be superior to man as he was in his state of perfection and innocency. {LHU 24.4}*

***The divine Son of God was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law.** . . . Upon Christ no requirements were laid. He had power to lay down His life, and to take it again. No obligation was laid upon Him to undertake the work of atonement. It was a voluntary sacrifice that He made. His life was of sufficient value to rescue man from his fallen condition. {LHU 24.5}*

*The Son of God was in the form of God, and He thought it not robbery to be equal with God. **He was the only one, who as a man walked the earth, who could say to all men, Who of you convinceth me of sin?** He had united with the Father in the creation of man, and He had power through His own divine perfection of character to atone for man's sin, and to elevate him, and bring him back to his first estate. {LHU 24.6}*

The sacrificial offerings, and the priesthood of the Jewish system, were instituted to represent the death and mediatorial work of Christ. All those ceremonies had no meaning, and no virtue, only as they related to Christ, who was Himself the foundation of, and who brought into existence the entire system. The Lord had made known to Adam, Abel, Seth, Enoch, Noah, Abraham, and the ancient worthies, especially Moses, that the ceremonial system of sacrifices and the priesthood, of themselves, were not sufficient to secure the salvation of one soul. . . . {LHU 24.7}



Church Government and the 1901 General Conference Session

An overview of the Divinely intended church government for the Seventh-Day Adventist Church put forth at the 1901 General Conference Session. By Steven Kraner

1. There was to be representational "government". But, only of those who had been ordained by the laying of hands. Non-elders and non-deacons were not eligible.
2. A board of governors was to be elected by the GC, in session. This was to be 12 men.
3. The "Chairman" of the board was to be elected by the GC, in session. He was to be "chairman" for only one year.
4. The board of governors was to elect a new chairman of the board from among their twelve, EACH YEAR. (No one individual was to have the chairman position twice or for more than one year.) The election of a new chairman was to occur once each year, UNTIL THE GC, IN SESSION, MET AGAIN. (In those days, the GC, in session occurred every two or three years.)
5. The various "departments" of the denomination were to have a "representative" feel rather than a "kingly" feel to them.
6. Battle Creek Sanitarium was not to "rule" the medical work throughout the country or the planet.
7. The publishing work, at Battle Creek, was not to "rule" the publishing work throughout the country or, planet. There was to be a de-centralization of BOTH the medical work and of the publishing work. One man printing/publishing organizations were to be encouraged. (One statement, interestingly related to a Jewish young man, whom they made to clean the toilets and sweep the floor, encouraged "cross-training" so that one could leave the Battle Creek Press and single handedly run a press.)
8. In the 1901 GC, began a movement to "keep" the "feast of ingathering". It was perceived that the "feast of ingathering" had pre-existed the exodus. (The GC embraced the idea, financially, once funds began to come into the GC.)
9. Pastors were encouraged to become Doctors. The Medical work was to be more closely associated to the ministry. There was an article in one of the Youth papers, back in the 70's, where EGW was shown a clinic in the basement of an SDA church. She stated that this was as Elohim had shown her.

Matthew 24

And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. Then if any man shall say unto you, Lo, here [is] Christ, or there; believe [it] not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if [it were] possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, [he is] in the secret chambers; believe [it] not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Spirit of Prophecy

The Lord has permitted this matter to develop as it has done, in order to show how easily His people will be misled, when they depend upon the words of men instead of searching the Scriptures for themselves, as did the noble Bereans, to see if these things are so. . . . {1BC 1114.4}

Rebellion and apostasy are in the very air we breathe. We shall be affected by it unless we by faith hang our helpless souls upon Christ. If men are so easily misled, how will they stand when Satan shall personate Christ, and work miracles? Who will be unmoved by his misrepresentations? Professing to be Christ when it is only Satan assuming the person of Christ, and apparently working the works of Christ? What will hold God's people from giving their allegiance to false Christs? "Go not ye after them." {1BC 1114.5}

The doctrines must be plainly understood. The men accepted to teach the truth must be anchored; then their vessel will hold against storm and tempest, because the anchor holds them firmly. The deceptions will increase, and we are to call rebellion by its right name. We are to stand with the whole armor on.

{9 MR, page 363}

1 Timothy 2:5

For [there is] one God, and ONE MEDIATOR BETWEEN GOD AND MEN, the man Christ Jesus;

The above verse was not written for any man other than for the actual, historical and Eternal "only begotten" Son of YAH (God) in Scripture. No man today is a go between REPRESENTATIVE between the church and our Divine Mediator, and the PARABOLIC prophecy of Zechariah 3 did not reintroduce such a representative priesthood, Levitical, as was ended at the Cross.

Today – it is our divine right to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:16

After the Cross of Calvary, no one else is mentioned, no one is to be elevated as priest or king, as a representative priest between us and our Divine Mediator, or between the believer and the Heavenly Judge (Rev. 5:5). Only the Holy Spirit Daughter (Rev. 5:6), "in the midst of the thronea LAMB" can and will present our case before our Eternal Judge. The Melchizedec priesthood represented DEITY in a direct sense, not fallen man.

"What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their nothingness, they are prepared to be clothed with the righteousness of Christ. Ellen White, RH Sept. 16, 1902, quoted in Daniells, *Christ Our Righteousness*, p. 104.

From A.T. Jones - This is the Church

Come then, let us know what *it is* in its pure truth and splendid worth, and then let us have it for all that it is worth. p. 3, Para. 5, [THIS IS].

THE CHURCH OF GOD p. 3, Para. 6, [THIS IS].

In entering upon the study of The Church of the Living God, there is an essential that should first be considered: and not only first, but first and last and all the time. That essential is, *The Place of the Holy Spirit*. p. 3, Para. 7,

At Pentecost that Baptism came. The Holy Spirit took His place, which was the *first place* of all. Then they preached the Gospel and the work went on. And that work went on with *always* the Holy Spirit in His own place, and *that* the first place of all and over all and through all and in all. *This is God's way with His Church and in His Church, and it must be our way*. p. 3, Para. 9, [THIS IS].

Let us trace for a little distance, this way of *the Lord* in and with His own Church: before man usurped the place of the Lord, and *machinery* the place of the Holy Spirit. p. 3, Para. 10, [THIS IS].

From only this mere sketch of the book of Acts it is perfectly plain that the one thing that stands out plain and clear and prominent above all other things in the whole book and throughout the whole book, *is that the Holy Spirit was then the grand sovereign, reigning, and guiding Personage in the Church and of the Church*. p. 6, Para. 3, [THIS IS].

And next to that one great thing there stands clear and plain and prominent throughout, the splendid corresponding truth that *the Christians* of the time constantly recognized and *gladly yielded that sovereignty and reign and guidance of the Holy Spirit*. Everywhere He is recognized as first.

In all things He is considered first, and *the* first. If they had not done this, the record could not have been what it is; for then the experience would not have been what it was. p. 6, Para. 4, [THIS IS].

Let Christians again so recognize and yield the sovereignty and reign and guidance of *the Holy Spirit over and in themselves and over all things in and to the Church*, then again will experience of individuals of the Church prove to be what it was at the first; for He is the same yesterday and today and forever. p. 6, Para. 5, [THIS IS].

Such only is the rightful place of the Holy Spirit in individuals and in the Church; and He needs only that *Christians yield to Him that place and recognize Him in that place*, to prove Himself to be all that He ever was in the place that is supremely His. p. 6, Para. 6, [THIS IS].

Thus in all things of The Church and to The Church and in The Church, the place of the Holy Spirit is the *first place*. No step can be taken and nothing can be done *in the right way* until the Holy Spirit is given His place. p. 6, Para. 7, [THIS IS].

And in the General Council of Blase, 1432, the pope's legate exhorted the Bohemian Christians: p. 15, Para. 7, [THIS IS].

"In the time of Noah's flood, as many as were without the ark perished." p. 15, Para. 8, [THIS IS].

All of this evil *in that church* and of that church was so chronic, and so well known that time and again when a pope died, all Europe was searched as with candles to find "a good man" to be pope. And when one was at

last found who was well known and universally accepted as of model character, when he had been installed and was actually pope he was indeed *the pope*: and all were caused to lament that "he always would have been universally considered to be the best man for pope, *if he had never become pope.*" p. 15, Para. 9, [THIS IS].

Thus the plea utterly falls in every way that would hold that the badness of the church of Rome is because of *the men* and not because of *the principle*. It is *essentially in the principle*: and the principle only manifests itself in and through the men who become identified with it. p. 15, Para. 10, [THIS IS].

And what of the Scriptures? What say they of it? *This*: "the man of sin," "the mystery of iniquity," "the synagogue of Satan," "the son of perdition," "the great harlot," "Mystery, Babylon the Great," "the mother of harlots and abominations of the earth," "the mistress of witchcrafts and mother of abominations," "the abomination of desolation." p. 15, Para. 11, [THIS IS].

Does God say all of *that* of a thing in which there is any possible trace of good, of purity, or of truth? p. 15, Para. 12, [THIS IS].

Do the Scriptures deal with *men*, or with *principles*? With *principles* only. The whole Bible is a Book of principles only. p. 15, Para. 13, [THIS IS].

And as certainly as the Scriptures deal with *principles* and not with *men*, so certainly the Scriptures deal with and define and denounce the church of Rome in *its principle*, and not merely in *its men*. p. 16, Para. 1, [THIS IS].

The sin, the perdition, the mystery of the iniquity, the harlotry, the witchcraft, the sorcery, the abomination, of the church of Rome is in *the principle* of the thing: is in *the essence* of the thing, and not in *the management* of the thing: is in *the essence* of that thing as the church, and not in *the management* of it as the church. p. 16, Para. 2, [THIS IS].

And what is the principle of the church of Rome as the "church?" According to that principle and idea, what is the "church?" It is this: p. 16, Para. 3, [THIS IS].

"The society of the validly baptized faithful united together in one body by the profession of the same faith, by the participation of the same sacraments, and by obedience to the same authority, Christ, its invisible head in Heaven, and the Roman Pontiff, the successor of St. Peter, Christ's visible representative and vicegerent on earth." -- *Christian Apologetics*, Sec. 200. p. 16, Para. 4, [THIS IS].

Take out of that definition the words "Roman Pontiff, the successor of St. Peter," and "vicegerent," and in their place insert the *name of the man*, or of the *Board*, or of the *Committee*, or of the *Conference or Diocese*, in the case, and in principle and largely in expression, it equally defines "the church" as held and manifested in every other "church organization" in the world. p. 16, Para. 5, [THIS IS].

And what is the principle in it and of it? It is *the visible* crowded into the place of *the invisible*: *the human* into the place of *the divine*: the spiritual attention and obedience of souls centered in, and held under, the dominion of men instead of that of God Himself in Christ under the Holy Spirit. p. 16, Para. 6, [THIS IS].

The Reformers cut to the root of that whole thing at the one stroke of declaring that in truth it is not in *any sense* The Church. That is what made them "heretics." p.16, Para. 7, [THIS IS].

They said that it is "the abomination of self-deification in the holy place:" "the Pope is Anti-Christ and his See is that of Satan himself:" "the papacy is a general chase, by command of the Roman Pontiff, for the purpose of running down and destroying souls." p. 16, Para. 8, [THIS IS].

Were they wrong? Was The Reformation a mistake *in its fundamental principle and contention?* p. 16, Para. 9, [THIS IS].

Rome claims that *it was*: and that as she now has eliminated the bad elements from the church, there is no longer any grounds for Protestant contention: but that all should and can now work in harmony as one. p. 16, Para. 10, [THIS IS].

And the professed Protestant churches, holding as tenaciously as does Rome herself the **Romish principle of "the church,"** and refusing the *Christian* principle of The Church, are ready for co-operation with Rome. p. 16, Para. 11, [THIS IS].

And every "church" that holds that principle of "the church" *is cooperating with Rome.* p.16, Para. 12, [THIS IS].

Now what is the *principle* of The Church of the Living God? According to this principle and idea, What is The Church? It is this: p. 17, Para. 1, [THIS IS].

"The Church is His body, *the fulness of Him* that filleth all in all." Ephesians 1:22-23. p. 17, Para. 2, [THIS IS].

It is "the House of God" "built upon . . . *Jesus Christ Himself . . . in Whom all the building fitly framed together groweth unto an holy temple in the Lord . . . for an habitation of God through the Spirit.*" Ephesians 2:19-22. p. 17, Para. 3, [THIS IS].

And what is the principle *in this and of this?* It is more than a principle, it is a *Person -- the Personal God, all in all, in Christ, building His own House, for His own habitation through His own Spirit.* p. 17, Para. 4, [THIS IS].

And the difference between these two ideas and these two realms as to The Church, is as wide as is the difference between man and God. It is *just the difference* that there is between man and God: between sly and designing and ambitious and deceitful men, and the open and frank and honest and meek and lowly Jesus in Whom dwelleth all the fulness of the Godhead bodily. p. 17, Para. 5, [THIS IS].

And yet *that* is the measure of "all the nations" to the fulness of God -- to the *fulness of Him* who filleth the all in all, *whose fulness is The Church.* Please read Genesis 13:16 and get the suggestion there of what is the fullness that is the Church. p. 19, Para. 5, [THIS IS].

Now please *think on that "fulness of God" which The Church is, and then ask yourself When The Church is all the fulness of God, then what kind of an idea of either God or The Church can any men have who think that they can "organize The Church" or "organize a church?" or who think that a structure of the pinhead conception of finiteminded, blunder-thinking, man can be The Church of the Living God, "the fulness of Him Who filleth all in all!?"* p. 19, Para. 6, [THIS IS].

Is it not perfectly evident that any man who ever proposed, or thought of, "organizing a church" or of "organizing The Church," by that very thing shows absolutely that he has no possible correct or true thought of what The Church is or What God is? p. 19, Para. 7, [THIS IS].

The Church is the fulness of God: and the fulness of God manifest is The Church: so that the idea of The Church is the idea of God. **A person's comprehension of The Church is his comprehension of God.** p. 19, Para. 8, [THIS IS].

In the nature of the case, whoever thinks that he can "organize The Church," *in that implies that he thinks that he can organize the fulness of God:* and so that he is above God. **And that is exactly where the word of**

God places the one who first attempted it -- "the man of sin, who opposeth and exalteth himself above all that is called God." p. 19, Para. 9, [THIS IS].

Such ones as that can organize the fulness of *their god*:and this very easily, for it so small. And thus every *man organized church in the world*, is the manifestation of the god of that man, just like any other heathen idol. p. 19, Para. 10, [THIS IS].

But when The Church is the fulness of The Living God, it is perfectly plain and conclusive that *nobody but God Himself can possibly organize it*. And when He organizes and builds His own Church in and unto the fulness of Himself -- "the fulness of Him Who filleth all in all" -- then it is equally plain and conclusive that *the Church will be truly The Church that is the manifestation only of the true and Living God*. p. 20, Para. 1, [THIS IS].

Accordingly men, who undertake to build or to "organize" The Church or a church, in that very thing show their own utter ignorance of all that is The Church in truth. p. 21, Para. 7, [THIS IS].

And they never do build *Him* an house. Always they build *to themselves* an house where in the place of God, themselves shall sit and reign and rule utterly unlike God. No. The Church is the House of God, It is built only for the habitation of God, the place which He has made for Him who is equal with God, and therefore able and capable to compass and understand and truly express *the thought of God* in His "Eternal Purpose which He purposed in Christ Jesus our Lord." p. 21, Para. 8, [THIS IS].

When this Eternal Purpose was purposed only in Christ Jesus, then it is utterly impossible for any other than Christ *in person* to be The Builder or the Organizer of The Church. p. 21, Para. 9, [THIS IS].

And *so only* it is: "He shall build The Temple of the Lord; *even* He shall build The Temple of the Lord; and He shall bear the glory," Zechariah 6:12-13. p. 21, Para. 10, [THIS IS].

And "He" came and earned the position, and, by divine merit as well as by divine right, took the position of that Builder: "I will build My Church." p. 21, Para. 11, [THIS IS].

But "the man of sin," "the son of perdition," "the mystery of iniquity," soon came in, and with its working supplanted Him as the builder, and became himself the builder of what is proposed as "the church," but which these builders built only for themselves and for their own glory, in which always there has sat this "man of sin" above God, and "showing himself that he is God." 2 Thessalonians 2:4. p. 21, Para. 12, [THIS IS].

And the wicked course of that mystery of iniquity has been followed in the building of more others than there are days in the year: each one of them presented as the true Temple and the true House of God, *but which in truth is only the habitation of men, who sit and rule there in place of God*. p. 21, Para. 13, [THIS IS].

But the time *has come*, and now is, when the Mystery of God is once more to have its place above the mystery of iniquity: and this unto its glorious *finishing*. And this mystery is God *manifest*, "God *manifest* in the flesh," "Christ in men the hope of glory." And in this, *again* it will be, as at the first, *that God only, in Christ only, by the Holy Spirit only*, will be the Builder of His own House *unto its finishing* in its own native glory and beauty. Revelation 10:7; Ephesians 5:27. p. 22, Para. 1, [THIS IS].

And so it is written: "Speaking the truth in love may grow up *into Him* in all things who is the Head even Christ, *from whom*" and "*in whom* all the building, fitly framed together, groweth unto an holy Temple in the Lord . . . for an habitation of God through the Spirit." Ephesians 4:15-6; 2:21-22. p. 22, Para. 2, [THIS IS].

There is the Builder of The Church, the Organizer of The Church, and He is only Christ the Head. p. 22, Para. 3, [THIS IS].

There is the Building of The Church, the organizing of The Church, and it is all only from Him who is the Head, by the Holy Spirit. p. 22, Para. 4, [THIS IS].

And that is the House of God: a fit and becoming "House of habitation" for Him Who first "built all things," and "Whom the heaven and the heaven of heavens cannot contain." p. 22, Para. 5, [THIS IS].

Where is the house that ye will build unto Me -- "you builders" -- saith the Lord? p. 22, Para. 6, [THIS IS].

Verbum Domini Manet in Aeternum. p. 22, Para. 7, [THIS IS].

End of A.T. Jones quotes

Danger of Regarding Individual Judgment as Supreme Ellen G. White

Those who are inclined to regard their individual judgment as supreme are in grave peril. It is Satan's studied effort to separate such ones from those who are channels of light, through whom God has wrought to build up and extend His work in the earth. To neglect or despise those whom God has appointed to bear the responsibilities of leadership in connection with the advancement of the truth, is to reject the means that He has ordained for the help, encouragement, and strength of His people. For any worker in the Lord's cause to pass these by, and to think that his light must come through no other channel than directly from God, is to place himself in a position where he is liable to be deceived by the enemy and overthrown. {CCh 246.5}

The Lord in His wisdom has arranged that by means of the close relationship that should be maintained by all believers, Christian shall be united to Christian and church to church. Thus the human instrumentality will be enabled to co-operate with the divine. Every agency will be subordinate to the Holy Spirit, and all the believers will be united in an organized and well-directed effort to give to the world the glad tidings of the grace of God. 444 {CCh 247.1}

As all the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole. 445 {CCh 247.2}

Isaiah 2:22

Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? Help In Daily Living - God has given us ability, to think and to act, and it is by acting with carefulness, looking to Him for wisdom that you will become capable of bearing burdens. Stand in your God-given personality. Be no other person's shadow. Expect that the Lord will work in and by and through you. - HDL 43.3

(Genesis 14:18-20; Psalm 110:4).

A High Priest After the Order of Melchisedec.--The high priest was designed in an especial manner to represent Christ, who was to become a high priest forever after the order of Melchisedec. This order of priesthood was not to pass to another, or be superseded by another (Redemption: The First Advent of Christ, p. 14). {7BC 930.12}

Supplemental studies:

The Deeds of the Nicolaitans

<https://www.youtube.com/watch?v=-ooqeUyxrfo>

Nicolaitism

Nicolaitism (also **Nicholaitism**, **Nicolationism**, or **Nicolaitanism**) is a [Christian heresy](#), first mentioned (twice) in the [Book of Revelation](#) of the [New Testament](#), whose adherents were called **Nicolaitans**, **Nicolaitanes**, or **Nicolaïtes**. According to Revelation 2, vv. 6 and 15,^[1] they were known in the cities of [Ephesus](#) and [Pergamum](#). In this chapter, the church at Ephesus is commended for "hating the deeds of the Nicolaitans, which I also hate" and the church in Pergamos is blamed "So hast thou also them that hold the doctrine of the Nicolaitans".

Several of the early church fathers, including [Irenaeus](#), [Hippolytus](#),^[2] [Epiphanius](#), and [Theodoret](#) mentioned this group, and stated that the [deacon Nicolas](#) was the author of the heresy and the sect.

Interpretations^[edit]

The common statement, that the Nicolaitans held the [antinomian](#) heresy of 1 Corinthians 6, has not been proved.^[3] [Victorinus of Pettau](#) states that they ate things offered to idols.^[4] [Bede](#) states that Nicolas allowed other men to marry his wife.^[5] [Thomas Aquinas](#) believed that Nicolas supported either polygamy or the holding of wives in common.^[6] [Eusebius](#) claimed that the sect was short-lived.^[7]

Another opinion, favored by a number of authors, is that, because of the allegorical character of the [Apocalypse](#), the reference to the Nicolaitans is merely a symbolic manner of reference.^[3] As a symbolic reference, the "teaching of the Nicolaitans" refers to dominating the people, compared to the "teaching of [Balaam](#)" which refers to seducing the people. John, the author of [Revelation](#), discusses domination within the church in [3 John](#) 9-11.^[8] Such a teaching would contradict "...But whoever would be great among you must be your servant," [Matthew](#) 20:26.

Etymology^[edit]

Nico-, combinatory form of *nīko*, "victory" in Greek, and *laos* means people, or more specifically, the laity; hence, the word may be taken to mean "lay conquerors" or "conquerors of the lay people". However, "Nicolaitan" (Greek: Νικολαϊτών; Νικολαϊτής) is the name ostensibly given to followers of the heretic Nicolas (Greek: Νικόλαος)—the name itself meaning "victorious over people," or "victory of the people," which he would have been given at birth.^[9]

The name [Balaam](#) is perhaps capable of being interpreted as a Hebrew equivalent of the Greek Nicolas. Some commentators^[10] think that this is alluded to by John in Revelation 2:14;^[11] and [C. Vitringa](#)^[12] argues forcibly in support of this opinion. However, Albert Barnes notes:

Vitringa supposes that the word is derived from *νικος*, victory, and *λαος*, people, and that thus it corresponds with the name Balaam, as meaning either *lord of the people*, or *he destroyed the people*; and that, as the same effect was produced by their doctrines as by those of Balaam, that the people were led to commit fornication and to join in idolatrous worship, they might be called Balaamites or Nicolaitanes--that is, corrupters of the people. But to this it may be replied,

(a) that it is far-fetched, and is adopted only to remove a difficulty;

(b) that there is every reason to suppose that the word here used refers to a class of people who bore that name, and who were well known in the two churches specified;

(c) that, in Rev 2:15, they are expressly distinguished from those who held the doctrine of Balaam, Rev 2:14 --"So hast thou also (και) those that hold the doctrine of the Nicolaitanes."

—Albert Barnes, *New Testament Notes*^[13]

Cyrus Scofield, in his *Notes on the Bible*, following dispensationalist thought, suggests that the Seven Letters in Revelation foretell the various eras of Christian history, and that "Nicolaitans" "refers to the earliest form of the notion of a priestly order, or 'clergy,' which later divided an equal brotherhood into 'priests' and 'laity.'"^[14]

Nicolas

The Nicolas of [Acts 6:5](#) was a native of Antioch and a proselyte (convert to Judaism) and then a follower of the way of Christ. When the Church was still confined to Jerusalem, he was chosen by the whole multitude of the disciples to be one of the first [seven deacons](#), and he was ordained by the apostles, c. AD 33. It has been questioned whether this Nicolas was connected with the Nicolaitans mentioned in Revelation, and if so, how closely. The Nicolaitans themselves, at least as early as the time of Irenaeus, claimed him as their founder.

The Nicolaitanes are the followers of that Nicolas who was one of the seven first ordained to the diaconate by the apostles. They lead lives of unrestrained indulgence. The character of these men is very plainly pointed out in the Apocalypse of John, [when they are represented] as teaching that it is a matter of indifference to practice adultery, and to eat things sacrificed to idols.

—Irenaeus, *Adversus haereses*, i. 26, §3^[15]

It is noticeable (*though the documents themselves sit not of much weight as evidence*) that in two instances the Nicolaitans are said to be "falsely so called" (ψευδώνυμοι).^[16]

In Epiphanius]

[Epiphanius](#) relates some details of the life of Nicolas the deacon, and describes him as gradually sinking into the grossest impurity, and becoming the originator of the Nicolaitans and other libertine Gnostic sects:

[Nicolas] had an attractive wife, and had refrained from intercourse as though in imitation of those whom he saw to be devoted to God. He endured this for a while but in the end could not bear to control his incontinence.... But because he was ashamed of his defeat and suspected that he had been found out, he ventured to say, "Unless one copulates every day, he cannot have eternal life."^[17]

—Epiphanius, *Panarion*, 25, 1

Hippolytus agreed with Epiphanius in his unfavourable view of Nicolas.^[18]

In Clement of Alexandria

The same account is believed, at least to some extent, by Jerome^[19] and other writers in the 4th century; but it is irreconcilable with the traditional account of the character of Nicolas given by Clement of Alexandria,^[20] an earlier writer than Epiphanius. He states that Nicolas led a chaste life, and brought up his children in purity; that on a certain occasion, having been sharply reproved by the apostles as a jealous husband, he repelled the charge by offering to allow his wife to become the wife of any other person; and that he was in the habit of repeating a saying which is ascribed to the apostle Matthias also,—*that it is our duty to fight against the flesh and to abuse* (παραχρησθαι) *it*. His words were perversely interpreted by the Nicolaitans as authority for their immoral practices.^[21] Theodoret, in his account of the sect, repeats the foregoing statement of Clement, and charges the Nicolaitans with false dealing in borrowing the name of the deacon.^[22]

In modern criticism

Among later critics, Cotelerius in a note on Constit. Apost. vi. 8, after reciting the various authorities, seems to lean towards the favourable view of the character of Nicolas. Professor Burton^[23] is of opinion that the origin of the term Nicolaitans is uncertain; and that, "though Nicolas the deacon has been mentioned as their founder, the evidence is extremely slight which would convict that person himself of any immoralities." Tillemont,^[24] possibly influenced by the fact that no honour is paid to the memory of Nicolas by any branch of the Church, allows more weight to the testimony against him; rejects peremptorily Cassian's statement—to which Neander^[25] gives his adhesion—that some other Nicolas was the founder of the sect; and concludes that if not the actual founder, he was so unfortunate as to give occasion to the formation of the sect, by his indiscreet speaking. Grotius' view as given in a note on Revelation 2:6,^[26] is substantially the same as that of Tillemont.

The following study is from the link below.

<http://www.messianicjews.com.au/articles/details/13/Doctrine-or-Teaching-of-the-Nicolaitans-and-Church-Government>

Doctrine or Teaching of the Nicolaitans and Church Government

In the Bible, among many questions, the commonly asked question is about the doctrine or teaching of the Nicolaitans and about church government. Over the years, scholars have debated on what these mean and many church institutions have used these words to create their own doctrine over the centuries.

The aim of this study paper is to answer the following key questions:

1. What is the doctrine or teaching of the Nicolaitans that Yehoshua HaMashiach (Jesus Christ) hates?
2. Did Elohim (God) create a church government or a hierarchical rule?
3. How many times do we find the word “government” in the scriptures/Bible?
4. What are the scriptures that churches use to promote the ideologies of a government in a church?
5. What did Elohim teach about serving His people?
6. What is the master plan of the father of Nicolaitans?

What is the doctrine or teaching of the Nicolaitans that Yehoshua HaMashiach (Jesus Christ) hates?

In order to understand what the scriptures mean by the word “Nicolaitans”, we need to find out how many times this word appears in the scriptures. The word “Nicolaitans” appears in the scriptures as follows:

Word	Number of times it appears in the scriptures
Nicolaitans	2

The word “Nicolaitans” comes from the Greek word “Nikolaites” (pronounced as “nik-ol-ah-ee-tace”). Concordance number is 3531, 3532 and 3534. The word means destruction of people or conquer over people. The word “conquer” means to use force and control over someone.

“Nicolaitans means a system run by evangelists, elders, bishops, popes, rabbis, priests and modern day prophets that have forced its people (members) to submit to their dominion (rulership)”. Here we see religious leaders ruling over its members. The members have to do what they tell you to do. That is, they have dominion over your faith. They tell you what you need to believe, what instructions to follow and not to follow from the scriptures.

Let us now look at the verses where the word “Nicolaitans” is found in the scriptures.

The word “Nicolaitans” appears twice in the scriptures and is found in the book of Revelation.

Revelation 2:6 - "Yet this you have, that you hate the works of the Nicolaitans, which I also hate" .

Revelation 2:15 - "So you also have those who adhere to the teaching of the Nicolaitans, which I hate" .

You need to understand that the book of Revelation is a coded (concealed) book. This means that the writings are put in the form of a code (that conveys a secret message) and the key to understand these writings is given to the "servants of the Messiah" .

That is why the book starts with "The Revelation of Yehoshua HaMashiach which Elohim gave Him to show to His servants the things that must shortly occur" (Revelation 1:1). So the revelation and the **understanding are given to the servants of the Messiah**. They are not given to the casual person who attends their church/synagogue or to a Bible reader.

Origin of the Nicolaitans

When we look for the definition of the term "Nicolaitans" from biblical and secular dictionaries/commentaries, a common theme that stands out is through the words "conquer" and "hierarchy" . For instance, the Catholic Church, Council of Trent stated:

"If any one said, that in the Catholic Church there is no **hierarchy** instituted by divine ordination consisting of bishops, priests, and deacons; let him be anathema" (*Council of Trent, session XXIII, canon VI on the sacrament of Order*). The word "anathema" means disfellowshipped, cursed or excommunicated. One could say that if anyone says there is no hierarchy in a church that will exercise authority over others, then let such a person be under a curse.

One must ask the question, where did all this originate from or where did it begin? In order to understand this question, we need to go back in time to find out who the first Nicolaitans were.

We know that the word "Nicolaitans" means to "conquer" . So the next question that arises is who was the first and great conqueror who led the people to destruction and rebellion in the Bible?

From the scriptures, we know that in the beginning:

“Cush brought forth Nimrod, he began to be a mighty one on the earth. He was a mighty hunter before YHWH; therefore it is said, like Nimrod the mighty hunter before YHWH” (Genesis 10:8-9).

While it is easy to read the above verse as reading a newspaper, it is important to know what the Hebrew words actually mean. Let us decode the above verses.

- Nimrod: comes from the Hebrew word “Nimrowd”, pronounced as “Nim-rode”, concordance number 5248. The word means rebellion.
- Began: comes from Hebrew word “Chalal”, pronounced as “Khaw-lal”, concordance number 2490. The word means to profane or desecrate.
- Mighty one: comes from the Hebrew word “gibbowr”, pronounced as “ghib-bore”, concordance number 1368. The word means a powerful tyrant.
- Earth: comes from the Hebrew word “erets”, pronounced as “eh-rets”, concordance number 776. The word means the whole earth.
- Hunter: comes from the Hebrew word “tsayid”, pronounced as “tsah-yid”, concordance number 6718. The word means hunting for provision.
- Before: comes from the Hebrew word “paniyim”, pronounced as “paw-neem”, concordance number 6440. The word means in the face of.

By decoding Genesis 10:8-9, we can say Nimrod became a powerful tyrant whose dominion spread all over the earth. He was a rebel who taught people to rebel (not to follow God) against the Most High (YHWH) and profaned whatever God created honourable. He was all the time in the face of the Most High and wanted to destroy the Most High. He ruled the world as per his laws that desecrated the laws of the Most High. In a nutshell, we can say that he was the supreme leader of the **one-world authoritarian religious government** that led mankind away from the true worship of YHWH. He put people into bondage (slavery) and created a financial one-world trade system that fed his own provisions.

From the scriptures, we understand that Nimrod’s father was Cush. Cush was the son of Ham. Ham was the son of Noah. Cush lived in the land of Shinar. This is where the first civilization succeeded after the flood. The Land of Shinar was a general geographic term for what is referred today as Iraq, known in ancient times as Mesopotamia.

Nimrod' s one-world government started in Babylon (Babel in Hebrew), which was in the land of Shinar. Josephus, a well-known Jewish historian, wrote this about Nimrod and his one-world government:

“Now it was Nimrod who excited them to such an affront (*insult*) and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He (*Nimrod*) persuaded them not to ascribe (*attribute*) it to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence upon his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach and that he would avenge himself on God for destroying their forefathers!”

“Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice (*weakness*) to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work: and, by reason of the multitude of hands employed in it, it grew very high, sooner than anyone could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, at first, to be less than it really was. It was built of burned brick, cemented together with mortar, made of bitumen (*slime*), that it might not be liable to admit water. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he (*God*) caused a disturbance among them, by producing in them diverse languages, and causing that, through the multitude of those languages, they should not be able to understand one another.”

“The place wherein they built the tower is now called Babylon, because of the confusion of that language which they readily understood before; for the Hebrews mean by the word Babel, Confusion” (*The New Complete Works of Josephus, published in 1999, Book 1, Chapter 4, Paragraph 2-113 to Paragraph 3-117, page 56 to 57*).

What we can understand from the writings of Josephus is that Nimrod firstly united people under his government. Then, when people put their trust in him, he turned into a tyrant. He then created a religious system under the banner of unity, whose main purpose was to desolate the laws and decrees of the Most

High. He taught people not to depend on God, but to depend on the government (of Nimrod) for all their needs. He technically was teaching people that God is an evil God that destroyed the world with flood and we do not need to depend on him for our needs.

Nimrod's dominion extended all over the earth. He brought every tribe and people under his government so that he alone could sit on his throne and rule them. Nimrod was also a mighty hunter. When you go hunting, the three important skills you need to have are intelligence, leadership and skill. It is not easy to bring people from all over the world for one task which was to build a great tower to fight the Most High.

There is no doubt that Nimrod had a master plan. His plan would be passed from one generation to another so that a day would come when one of his seed would use his plans to make his dream come true for a "one-world authoritarian religious government".

After Nimrod, we find another person coming in the book of Daniel who had a similar vision. This person was Nebuchadnezzar (king of the Neo-Babylonian empire, also called the Chaldean empire) who was a prototype of Nimrod having the same wide-stretching ambition (Daniel 2:37-38). What we can understand from Genesis is that the master plan of Nimrod would always be passed from one generation to another, until its final fulfillment which we will discuss in the latter part of this study.

Nimrod was the father and founder of the Nicolaitans and was the first great ruler of the people. The whole system of government was founded on his ideologies. The entire system was created in order to unify the people in the world into one religious system with the same beliefs, doctrines and trade system. The system was meant to transform people into slaves, so that the Nicolaitans, who ran the system, could live via the slaves who work for their system.

Teaching of the Nicolaitans is basically when religious leaders rule over others. This is something God hates because man was always to be ruled only by its creator. So who is our creator? Our creator is YHWH, creator of the universe. So then how can the so-called evangelists, priests, pope and other ministers rule over us under the banner of religion? The reason is we have allowed it to happen. The day when we tell God that we want to follow

religious leaders, then God allows these leaders to rule over us. This is the teaching that YHWH hates.

From the time of creation, man was to obey God and listen to God, not men. This was the system that was put in place by God. Because of our rebellion towards God, we created our own manmade religious system where we started to listen to what men tell us. The system that Nimrod once started still flourishes all around the world. In today's system, we give our support to the church that tells us what to do. God is just a picture of imagination for these churches. This is the reason why God is not real for millions of people in this world. We have put our trust and faith in men and in churches, who we believe can save us, which is the doctrine of Nicolaitans that originated from Nimrod, the father of all Nicolaitans. This is the doctrine and teaching that God hates.

Did Elohim (God) create a church government or a hierarchical rule?

When we go to most churches, we will hear ministers and evangelists shouting at the top of their voice that no authority exists unless they are appointed by God. Technically, they are saying that God has appointed them in that position and we must listen to them. We can say that God assigns everything and all power exists because of His will.

For example, we know from the scriptures that Nebuchadnezzar came into power because God let it happen. As Nebuchadnezzar had already made his mind to be a king to rule his vast empire, God allowed it to happen. God had a plan to use a king like Nebuchadnezzar for His people of Israel, which we find out later in the Tanakh (Old Testament).

While it may take some time for us to comprehend the fact that God would allow such a king to rule the world during the period of Daniel the prophet, the truth cannot be hidden. Yes, God did let it happen. Similarly, when Adolf Hitler came into power, again God let it happen. God knew what Hitler would do, which was to kill the Jews, but God let it happen.

In order to understand why God allows this to happen, we need to go back in time to see how the creation was perfected under God before we entered into rebellion (not listening to God).

Understanding the Law (decree) of Creation

In Genesis chapter one and two, we find out that God created man and woman and put them in the Garden of Eden. Their duty was to work (look after) and protect the garden. When God created us, we were to listen to God. So you had God and man and woman. It was a direct relationship. God was our Master and Father. There was no third person (priest, evangelist, or anyone else) whom we had to listen to. In a nutshell, we have God telling us what we need to do. **This is the law (decree) of creation that is set from eternity.**

When we read the scriptures, we find out that God tests everyone to see if they are faithful to Him or not. This is what we call as the **“test of faithfulness”**. Until Genesis chapter two, you have only two people, God and man and woman. Keep in mind that man and woman are considered as one flesh for God, not as two separate beings (Genesis 2:23-24).

In Genesis chapter three, we see the serpent (called “Nahash” in Hebrew) which God made coming to the woman. Now we have a third person coming. This is very important to understand. Genesis chapter three starts with three persons now coming into the picture. You have on one side man and woman, then a being called the serpent, and you have God.

The serpent now comes to the woman and asks her a question which is, “Is it true that Elohim has said, do not eat of every tree of the garden?” (Genesis 3:1)

You need to understand that the serpent asked the woman a general question. We must ask ourselves, why did the serpent ask a question, why not give a direct order to do something? The reason being this was a shadow picture of false prophets/preachers that would come in the future who would twist the word of Elohim.

The question which the serpent addressed to the women was:

“Is it true that Elohim has said, do not eat of every tree of the garden?”
(Genesis 3:1)

An example of a question used by false prophets/preachers in today’s generation is as follows:

“Is it true that God said that you cannot eat all animals? Have you not read Acts chapter 10 verses 9 to 16 where God has now commanded us to eat all animals?”

We will now see what the reply of the woman was (Genesis 3:2-5).

“And the woman said to the serpent, we are to eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, Elohim has said, Do not eat of it, nor touch it, lest you die (*v 2-3*).

And the serpent said to the woman, You shall certainly not die (*v 4*).

For Elohim knows that in the day you eat of it your eyes shall be opened, and you shall be like Elohim, knowing good and evil” (*v 5*).

We know from Genesis 3:2-3 that woman first knew the command of God, which was not to eat the forbidden fruit of the tree. Instead of saying, “I will not do it” and walk away from that situation, she wanted to hear the reply of the serpent.

The reply of the serpent was more powerful this time. The serpent now offers the woman many choices that she would experience if she ate the forbidden fruit. This included:

- Their eyes would be opened. They would be able to see things which they never saw before.
- They would be like God and would have the power of rulership.
- They would know the difference between good and evil.

These choices were not given by God to man and woman. Their life was very simple, which was to work and protect the garden. Since the serpent has given so many choices to the woman, she is now becoming attracted (lust of the flesh) to what the serpent is saying.

“And the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, and she took of its fruit and ate. And she also gave to her husband with her, and he ate” (Genesis 3:6).

As the woman was becoming attracted to what the serpent was telling her, she started to become weak in her flesh (she was drifting away from God and His

laws). The forbidden fruit then became so tempting to her eyes (lust of the flesh) that she ate it. This was a direct violation of the command of the Most High (YHWH). She not only ate the forbidden fruit, but she also convinced the man to eat it.

This was again a shadow picture of what would happen in the future when God sends false prophets/preachers. They will offer you things that God does not offer. For instance,

- Status in the society. Be a part of our church/synagogue and we will make you a great person. Stand with us.
- Wealth and money.
- Rulership. Position in the church to rule others.

The only thing that you have to do is just listen to what they (false prophets/preachers) tell you to do, regardless of what God tells us to do from the scriptures.

Because man and woman violated a direct command (decree of God), not to eat the forbidden fruit, sin entered into the world through man and woman. They failed the “test of faithfulness”. Then we read in Genesis 3:14-24 the penalty of rebellion against the “Word of YHWH” King of the Universe.

“And I put enmity between you and the woman, and between your seed and her Seed. He shall crush your head, and you shall crush His heel (Genesis 3:15).

Genesis 3:15 is a prophetic revelation that is written in coded language for the servants of the Most High. It says God’s chosen people and the people who listen to the serpent (false prophets/preachers) will always be at war. God’s chosen people will tell people to come out of paganism and false teachings and return back to the Torah (laws of God) and to listen to the voice of God. They will have power to destroy these false prophets at its appointed times.

These false prophets and preachers will fight back and hurt God’s chosen people (His servants), but God’s people will always prevail and their seed will never perish. From the seed of God’s chosen people shall arise the Righteous King and the Saviour of all who will save the people of this world from their sins and will conquer death. At the end of the age, this Righteous King and Saviour will crush the head of the serpent (satan/devil; “HaSatan” in Hebrew) and will destroy the serpent forever.

The Bible says of a time of **restoration of all things** (Acts 3:21), which means going back to the original phase of creation. We believe that this has already begun, as this age in which we live closes for the grand finale of the return of the Righteous King and Saviour. The choice is before us. Do we follow men or the voice of YHWH who we hear through *Ruach HaKodesh* (*Holy Spirit*), the comforter of YHWH which will lead and guide us in all truth? This is the test of faithfulness, whether we will follow the twisted teachings of men or the righteous word of YHWH. You choose your path.

From the law of creation, we can learn that there was never a hierarchy put in place. Man and woman walked with God and listened to the voice of God. Because we chose to listen to the serpent (false prophets/teachers), judgement was pronounced by God. This is why God's faithful people can never be part of a system, church, government, and synagogue. They live a life of obedience to their Master and are ruled by their Master Yehoshua HaMashiach and are led into the truth by the *Ruach HaKodesh*.

How many times do we find the word "government" in the scriptures/Bible?

Let's check how many times the word "government(s)" is mentioned in the Bible. If God indeed created a government or hierarchy in the church for men to rule over us, we can be confident that we will find many instances where the word "government(s)" is mentioned in the scriptures.

Word	Chapter and Verse	Concordance number
government	Isaiah 9:6	4951
government	Isaiah 9:7	4951
government	Isaiah 22:21	4475
government	2 Peter 2:10	2963
governments	1 Corinthians 12:28	2941

Going through the whole scriptures/Bible, we find that the word "government(s)" is mentioned only five times. We now have a big problem. In the whole Bible, how can this word be mentioned only five times?

We will now look at the verses from the scriptures where this word is mentioned in its chronological order.

“For unto us a child is born, unto us a son is given: **and the government shall be upon his shoulder:** and his name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace” (Isaiah 9:6).

“Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this” (Isaiah 9:7).

“And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah” (Isaiah 22:21).

“But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities” (2 Peter 2:10).

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues” (1 Corinthians 12:28).

Why is the word “government” used in Isaiah 9:6 and Isaiah 9:7?

The word “government” used in Isaiah 9:6 and Isaiah 9:7 comes from the Hebrew word “misrah” (pronounced as “mis-raw”), Strong’s concordance number 4951. The word “misrah” means an empire, even though the concordance scholars have also added the word “government” as an alternative.

The problem we have over here is with the English language (a West Germanic language), which in theory is a pagan language (influenced by Celtic, French, Latin, Greek, Dutch, Spanish, German, Italian, Indian) that deteriorates itself from one generation to another. Let’s look at two examples in order to illustrate the issue with the English language:

Example One: King George had an empire that reached its majesty in 1922.

Example Two: King George had a government that reached its majesty in 1922.

When we read examples one and two, we see the differences are pretty big. The first example tells of an empire that reached its majesty in 1922 of King

George. The second example tells of a government that reached its majesty in 1922 of King George. The second example completely diminishes the enormity of the message that the original writer wants to convey to the reader, even though the difference is just a word. Again the problem is with the English language.

The corrected translation of Isaiah 9:6 and Isaiah 9:7 should read as:

“For unto us a child is born, unto us a son is given: **and the empire shall be upon His shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace**” (Isaiah 9:6).

“Of the increase of *His empire* and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the YHWH of hosts will perform this” (Isaiah 9:7).

The word “empire” used in the corrected translation of Isaiah 9:6 and 9:7 means “the power of the empire”. When the Kingdom of the Most High is established on earth, His empire and power would stretch from one part to the other part of the world and there will be no end to His empire.

Why is the word “government” used in Isaiah 22:21?

The word “government” used in Isaiah 22:21 comes from the Hebrew word “memshalah” (pronounced as “mem-shaw-law”), Strong’s concordance number 4475. The word “memshalah” means a realm or rulership, even though the concordance scholars have also added the word “government” as an alternative.

The corrected translation of Isaiah 22:21 should read as:

“And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy **rulership into** his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah” (Isaiah 22:21).

The word “rulership” in English means a territory over which a person rules.

Why is the word “government” used in 2 Peter 2:10 (Messianic Writings, New Testament)?

The word “government” used in 2 Peter 2:10 comes from the Greek word “kuriotes” (pronounced as “koo-ree-ot-ace”), concordance number 2963. The word “kuriotes” as per Thayer’s Greek definition means dominion (rule), even though the concordance scholars have also added the word “government” as an alternative.

The corrected translation of 2 Peter 2:10 should read as:

“But chiefly them that walk after the flesh in the lust of uncleanness, and despise **dominion**. Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities” (2 Peter 2:10).

Why is the word “government” used in 1 Corinthians 12:28 (Messianic Writings, New Testament)?

The word “government” used in 1 Corinthians 12:28 comes from the Greek word “kubernesis” (pronounced as “koo-ber-nay-sis”), Strong’s concordance number 2941. The word “kubernesis” means to guide (steering, pilotage) even though the concordance scholars have also added the word “government” as an alternative.

The corrected translation of 1 Corinthians 12:28 should read as:

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, **guides**, diversities of tongues” (1 Corinthians 12:28). The word “guides” means to steer/direct people to God.

We can see from the above Bible verses that the word “government” does not exist in the scriptures, as the Hebrew and Greek words convey a different meaning to the reader as we have seen with the corrected translations. **The issue is with the translation of the actual Hebrew and Greek words and the biases of the Bible translators who inserted the word “government” into the scriptures.** In a nutshell, we can say that the word “government” does not exist in the scriptures, as God did not create a government to rule over men. The rulership and the power to rule over man and woman is only for the Messiah Yehoshua (Jesus Christ).

What are the scriptures that churches use to promote the ideologies of a government in a church that is ordained by God?

This section will explore the various scriptures used by churches to promote that a government in a church is ordained by God.

Lessons from Moses – Where did he get the information from?

Exodus 18:13 to 27: And so it was, on the next day, that Moses sat to judge the people; and the people stood before Moses from morning until evening. So when Moses' father-in-law saw all that he did for the people, he said, "What *is* this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening?" And Moses said to his father-in-law, "Because the people come to me to inquire of God. When they have a difficulty, they come to me, and I judge between one and another; and I make known the statutes of God and His laws."

So Moses' father-in-law said to him, "The thing that you do *is* not good. Both you and these people who *are* with you will surely wear yourselves out. For this thing *is* too much for you; you are not able to perform it by yourself. Listen now to my voice; I will give you counsel, and God will be with you: Stand before God for the people, so that you may bring the difficulties to God. And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do.

Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them *to be* rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all times. Then it will be *that* every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear *the burden* with you. If you do this thing, and God *so* commands you, then you will be able to endure, and all this people will also go to their place in peace."

So Moses heeded the voice of his father-in-law and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. So they judged the people at all times; the hard cases they brought to Moses, but they judged every small case themselves.

Then Moses let his father-in-law depart, and he went his way to his own land.

Exodus 18:13 to 27 is the fundamental doctrine used by all churches to appoint ministers, evangelists, rabbis, priests, so that people can be taught the way of the Most High Elohim.

We need to examine the above-mentioned verses as we have a big problem. From the scriptures prior to Exodus 18:13 to 27, we find that Moses is asking God for instructions on how to do things. When we come to Exodus 18:13 to 27, we have a situation that is similar to the one we had in the garden of Eden, where a third person is now entering the picture with advice on how things are to be done.

The common belief that people have is that God told Moses to set into motion the events that took place in Exodus 18:13 to 27. But it was not God who told Moses what to do, but it was a third person. This third person is Moses' father-in-law and his name is Jethro. Jethro was a priest of Midian. Midianites worshipped multiple pagan gods and Jethro was a priest of Midian and its people. Therefore, Jethro was a pagan priest. Later in the scriptures, we see YHWH Elohim telling Moses to destroy the Midianites (Numbers 25:17-18 and Numbers 31) because of their wicked ways.

Instead of asking God for advice on how to teach the children of Israel, he heard the advice of Jethro as shown in Exodus 18 verses 24 to 26. So Moses heeded the voice of his father-in-law and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people: rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. So they judged the people at all times; the hard cases they brought to Moses, but they judged every small case themselves.

Why did Moses listen and do what Jethro told him? He did because it was pleasant to Moses' eyes/hearing. Because Moses made this decision without consulting with God in the first place, God allowed this to happen. Moses here failed the "test of faithfulness". Keep in mind that such decisions are not small; these are big decisions that require the counsel of the Most High Elohim. But Moses heard the counsel of Jethro, who was a pagan priest.

So the hierarchy of people to rule was put in place by Moses who received advice from a pagan priest (seed of serpent). This was a mistake that Moses

did. God did not tell Moses to do this; it was a decision Moses made on the advice of his father-in-law.

The hierarchy to rule the children of Israel came from a pagan priest, not from God.

Lessons from the book of Numbers 11:16-17

Some churches use Numbers 11:16-17 to ordain 70 elders/ministers as part of their ministry, as they say this is how God wants his ministry to run.

So YHWH said to Moses: “Gather to Me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them; bring them to the tabernacle of meeting, that they may stand there with you. Then I will come down and talk with you there. I will take of the Spirit that *is* upon you and will put *the same* upon them; and they shall bear the burden of the people with you, that you may not bear *it* yourself alone” (Numbers 11:16-17).

Most churches would go this way about Numbers 11:16-17. We need to choose 70 men (people in our ministry who do what we say) and appoint them as elders so that they can also do our ministry work. When we read Numbers 11:16-17, we see God first talking to Moses and telling him to gather 70 elders of Israel. The first thing we need to ask is, what is the meaning of the word “elder”? The word “elder” comes from the Hebrew word “zaqen” (pronounced as “zaw-kane”) concordance number 2204 and 2205. This means a person who is recognized by the people for his gifts of leadership, wisdom (in righteous living based on the Torah) and justice. Then we see Moses choosing, based on what God told him, 70 men and bringing them to the tabernacle so that the spirit of YHWH could be upon them. So the flowchart of events over here is:

God talking to Moses with an instruction



70 Elders chosen



Spirit of YHWH rests on them.

In modern-day churches, we don't see God talking to the elder of the church or God sanctifying these elders. We see men appointing men based on an event that happened during the time of Moses. Moreover, we need to understand why God chose 70 elders to help Moses. In the previous verses of Numbers 11:10-15, we read Moses is pleading to God to kill him because the people were weeping before Moses. Moses was unable to bear the grief of weeping, as the burden was too heavy for him. God then, in His great mercy, told Moses, "I will sanctify elders to help you so that you don't have to bear all of these burdens yourself". So we see that the elders and the duty of Moses were to serve the people, and not serve themselves.

Lessons from the book of Judges – Did God tell men to rule over His people?

A certain verse from the book of Judges is one of the favorite verses that most churches use to promote their doctrine of a hierarchy in the church. I used to be sick of hearing this when I used to go to church. Judges 17:6 and Judges 21:25 states:

"In those days there was no sovereign (king) in Israel, everyone did what was right in his own eyes".

The ministers in the church I used to go to would use the above verses to say, see what happens when you don't follow leaders appointed by God. You end up doing what is right in your eyes. You need to follow us and we will lead you to the right path.

Let us take a step back and pay more close attention to Judges 17:6 and 21:25. We all know that Israel had many kings and judges. Even though they had a king or a judge, they still did the wrong thing. Just because you have a king or a ruler, it does not mean you will do the right thing. **The whole point is, at the end of the day, what you do in life determines whether you are with God or not and has nothing to do with whether there is a leader/ruler or not. We must follow God and not men. Man should be ruled by God and not by men.**

Judges Chapter 2 tells us, when Joshua died and all the generations after him died (verse 8-10) the children of Israel did evil in the eyes of YHWH and served other gods and served Baal (verse 11).

Evangelist and church ministers want you to listen to them because if you don't listen or are not a part of their group, then obviously there will be no money (under the banner of tithes/donations) coming into the religious system. If you are part of their system, then you will tell this to many people and bring more people into the system. So it is advantageous for them to say that God has appointed them and you need to follow them.

When we read Judges Chapter 2, we see that the children of Israel started worshiping false gods. Let us now read verses 13 to 19 and see how the story transpires:

“So they forsook YHWH and served Baal and the Ashtoreths” (v 13).

“And the displeasure of YHWH burned against Yisrael. Therefore He gave them into the hands of plunderers who despoiled them. And He sold them into hands of their enemies all around, and they were unable to stand before their enemies any longer” (v 14).

“Wherever they went out, the hand of YHWH was against them for evil, as YHWH had spoken, and as YHWH had sworn to them. And they were distressed greatly” (v 15).

“Then YHWH raised up rulers who saved them from the hand of those who plundered them” (v 16).

“However, they did not listen to their rulers either, but went whoring after other mighty ones, and bowed down to them. They soon turned aside from the way in which their fathers walked, in obeying the commands of YHWH, they did not do so” (v 17).

“And when YHWH raised up rulers for them, YHWH was with the ruler and saved them from the hand of their enemies all the days of the ruler, for YHWH had compassion on their groaning because of those who oppressed them and crushed them” (v 18).

“And it came to be, when the ruler was dead, that they would turn back and do more corruptly than their fathers, to go after other mighty ones, to serve them and bow down to them. They did not refrain from their practices and from their stubborn way” (v 19).

Judges 2:13-19 shows us that even though YHWH raised rulers to save the children of Israel from their enemies, they still went back whoring after other gods. The whole point of Judges 2:13-19 is that, ruler or no ruler, at the end of the day it all depends on you. Your faithfulness to God is what matters at the end of the day. The other thing we find over here is that the role of the ruler was to save the children of Israel from their enemies as their enemies were ruthlessly crushing them. The ruler was not supposed to rule over them as we see in today's modern-day churches, where ministers rule over its members.

In Judges Chapter 6 to 8, we further see the rise of a mighty brave man called Gideon. Here the children of Israel were given into the hands of the Midianites as they were worshipping false gods. God delivered the children of Israel from the Midianites through Gideon who was faithful to YHWH.

Here is the test of faithfulness (the choice we make in our life) that Gideon had. When Gideon delivered the children of Israel, they came to Gideon with a proposal that could make Gideon a great ruler. Let's see what they offered to Gideon:

"So the men of Yisrael said to Gideon, 'Rule over us, both you and your son, also your son's son, for you have saved us from the hand of Midyan.' "

"But Gideon said to them, 'I do not rule over you, nor does my son rule over you. YHWH does rule over you.' " (Judges 8:22-23)

We see from the above verses what Gideon said to them - you must allow YHWH to rule over you and not men. The primary lesson that we need to learn from the book of Judges is that we must allow YHWH to rule over us, and not men. We must also understand that it is not Elohim's will for people to have rulers to rule over them. But it is the Israelites who demanded someone to be their ruler. All throughout the Tanakh we see, regardless of who ruled, the decision to follow God or the ways of men was the choice of every individual.

Lessons from the book of Samuel - Did God appoint a King to rule over His people?

Many churches use 1 Samuel 15, verse 1, as an example where God sends His prophet to anoint a person so that they can lead His people. For instance, the church/religious institution would say something like this: "In 1930, God

raised a man called Herbert. God used him powerfully to preach the end time warning to Israel. Before he died he anointed many people to continue to do that work. People must follow us and our teachings as we are anointed and put in this position by God through Herbert who anointed us to carry the end time work” .

1 Samuel 15:1 reads, “And Samuel said to Saul, YHWH sent me to anoint you king over His people, over Israel. And now, listen to the voice of the words of YHWH” .

When you read the Bible, context is very essential. For instance, when we read a story book we read the whole story. We don’ t take one sentence and then convince the audience that this is how the story is being said. We read the whole story and then tell the audience what the story actually is.

Let us read the previous chapter before 1 Samuel 15 and see how the story actually begins. In 1 Samuel 8:1-22, we read:

“And it came to be, when Samuel was old, that he made his sons rulers over Yisrael. *(Verse 1)*

And the name of his first-born was Joel and the name of his second was Abijah, rulers in Beersheba. *(Verse 2)*

But his sons did not walk in his ways, and turned aside after own gain, and took bribes, and twisted right-ruling. *(Verse 3)*

And all the elders of Yisrael gathered together and came to Samuel at Ramah and said to him, ‘look you are old and your sons do not walk in your ways. Now appoint for us a king to rule us like all the nations’ . *(Verse 4, 5)*

But the word was evil in the eyes of Samuel when they said, give us a king to rule us. So Samuel prayed to YHWH. *(Verse 6)*

And YHWH said to Samuel, listen to the voice of the people in all that they say to you, for they have not rejected you, but they have rejected Me from reigning over them. *(Verse 7)*

According to all the works which they have done since the day I brought them up out of Egypt, even to this day, forsaking Me and serving other mighty ones so they are doing to you too. *(Verse 8)*

And now listen to their voice, but you shall certainly warn them and shall make known to them the ruling of the king who does reign over them. *(Verse 9)*

And Samuel spoke all the words of YHWH to the people who asked him for a king, and said, this is the ruling of the king who does reign over you: He shall take your sons and appoint them for his own chariots and to be his horsemen, and they shall run before his chariots, and appoint commanders over his thousands and commanders over his fifties, or to plough his ground and reap his harvest, or to make his weapons, and equipment for his chariots. *(Verse 10-12)*

And your daughters he is going to take to be perfumers, cooks and bakers. *(Verse 13)*

And the best of your fields, and your vineyards, olive trees he is going to take and give them to his servants. *(Verse 14)*

And a tenth of your grain and your vintage he is going to take and give it to his officers and servants. *(Verse 15)*

And your male servants and your female servants and your best young men and your donkeys he is going to take and use for his own work. *(Verse 16)*

A tenth of your sheep he is going to take and you are to be his servants. *(Verse 17)*

And you shall cry out in that day because your king who you have chosen for yourselves, but YHWH is not going to answer you in that day. *(Verse 18)*

However, the people refused to listen to the voice of Samuel and said, “No, but let a king be over us. *(Verse 19)*

Then we shall be, we also, like all the nations, and our king shall rule us and go out before us and fight our battles. *(Verse 20)*

And Samuel heard all the words of the people, and he repeated them in the hearing of YHWH. *(Verse 21)*

And YHWH said to Samuel, listen to their voice, and make a king. And Samuel said to the men of Yisrael, each of you go to his city.” (Verse 22)

From 1 Samuel 8:1-22, we know that when Elohim wanted to rule over His chosen people of Israel, they rejected Elohim from ruling over them. It was never God’s intention to allow men to rule over His people. When we read verse 7, we read that “*…for they have not rejected you, but they have rejected Me from reigning over them*”. You can literally see God weeping here when He says, “they have rejected me”. Man was always to be ruled by God. This is the law of creation. No mortal human being has the authority to rule over man. Since we don’t want God to rule over us, we told God we want a king to rule over us just like the other nations (pagan nations).

The children of Israel made up their mind that they want a king to rule over them. Before God gave them a king, He told them that, if you have a king over you, he is going to rob you basically in everything you have. In verses 11 to 17, it basically tells what the king is going to do to their household, which is, “take your sons and daughters away for the King’s own purpose, all of the fruits the best of them of your farming lands will go to the king, your cattle livestock will go to the king including your grains”. When we take a step back, we find that, whatever the people had, the king is going to rob them. First, the king is going to take their family, then their fields and grains, and then their cattle. By the time the king takes all of this, you will have nothing with you and you will weep to YHWH, but YHWH will not answer your prayers.

While it is easy for a person to read verses 11 to 17 as reading a tabloid, this verse is prophetic in nature for every generation who allows men to rule over them. In today’s generation, we see ministers/priests and churches/religious institutions ruling over God’s people. In Table 1, you will see the similarities between a king and a minister who rules over the children of God. You have to understand that verses 11 to 17 are comparable to a curse of slavery (to become slaves of men) pronounced by God because man does not want to be ruled by God. Even though God said that the king will do what pleases him and they will weep to Him when the king takes away everything, “*…the people refused to listen to the voice of Samuel and said, ‘No, but let a king be over us’*” (verse 19).

What do we learn from 1 Samuel 8? In life, to follow God or to follow men is always our choice. But as human beings, the excuse we have is, how can I be

right and others be wrong? Since this cannot be correct, I rather follow men than follow God. This eventually leads to God not listening to our prayers, when we go into slavery.

Table 1: Similarities between a king and minister who rules over God's people

<p>What happens when you allow a king to rule over you and not YHWH?</p>	<p>What happens when you allow ministers/priests and churches/religious institutions to rule over you and not YHWH?</p>
<p>Family: Take sons away from the home to work for the king. The work includes serving in the army, and in the king's farms.</p> <p>Take daughters away to look after the king and to work for the king.</p>	<p>Family: Take sons from their family so that they can help in the ministry of the church as volunteers and to help the church grow.</p> <p>Many churches don't allow people to marry someone from outside the church. For instance, a member of the living church of God is only allowed to marry another member of the living church of God.</p>
<p>Land: Best produce of your land is for the king and his people who serve in his courtyard.</p>	<p>Land: The church encourages people to give their inheritance after they die to the church. "...If you would like to donate your house/property to the church, please do contact us" .</p>
<p>Household: Your servants and your friends he is going to take for his own work.</p>	<p>Household: While the ministers enjoy their comfortable life, they expect you to come and help in the church, like cleaning the church, kitchen duties, usher duties and other duties as commanded by the ministers.</p>
<p>Livelihood: Your grains, winery and your sheep, a tenth of them he is going to take for his own need.</p>	<p>Livelihood: These ministers rob you of your livelihood under the banner of tithes and donations. For instance, under the donation section on their church website, you will be surprised to see the number of tithes they require from you:</p> <p>First Tithe (Living Church of God)</p> <p>Second Tithe (Living Church of God)</p>

	Third Tithe (Living Church of God)
	Festival Fund (United Church of God)
	Assistance Fund (United Church of God)
	Youth Program Fund (United Church of God)
	Good Work Program Fund (United Church of God)
	Building Fund (United Church of God)
	International Work Fund (United Church of God)

Lessons from the book of Ephesians (B'rit Hadashah, New Testament, Messianic Writings) – Did God appoint a hierarchy in the religious system/church?

Ephesians chapter four is the gold standard used by churches and all religious systems to promote and make the church members believe that God ordained a hierarchy of rulership in the church.

From the time I started going to church, ministers in the church loved quoting Ephesians 4:11. The ministers would say, “This is the hierarchy we must follow” .

Let us read Ephesians chapter 4 verses 1 to 16 (*New King James Version*) and see what is actually being said here:

I therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavouring to keep the unity of the Spirit in the bond of peace.

There is one body and one Spirit, just as you were called in one hope of your calling;

one Lord, one faith, one baptism;

one God and Father of all, who *is* above all, and through all, and in you all.

But to each one of us grace was given according to the measure of Christ's gift.

Therefore He says: "When He ascended on high, He led captivity captive, And gave gifts to men."

Now this, "He ascended" -what does it mean but that He also first descended into the lower parts of the earth?

He who descended is also the One who ascended far above all the heavens, that He might fill all things.

And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;

that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,

but, speaking the truth in love, may grow up in all things into Him who is the head—Christ from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

Translating the Greek words of Ephesians 4:11

English Word Used in Bible	Greek Word	Concordance Number	Actual Meaning of the Greek Word
Apostles	apostolos	652	Messenger or a sent one
Prophets	prophetes	4396	Foreteller or an inspired speaker. This means someone who is sent by God with a divine message.
Evangelists	euaggelistes	2099	A preacher of the gospel.
Pastors	poimen	4166	A shepherd who tends herds or flocks.
Teachers	didaskalos	1320	An instructor who teaches the things of God and the duties of

When we translate Ephesians 4:11 Greek words, we find out what is actually being said. Technically, the words apostles, prophets, evangelists, pastors, teachers mean only one thing, “a person to teach God’ s way” . Unfortunately, the Christian world has desecrated what God actually meant. Men have twisted God’ s words and have made a TITLE competition to show everyone on where they stand in the hierarchy of their church which is ruled by men. For example,

- Presiding Evangelist of the Church of God - Dr Roderick
- First Vice President, Evangelist, Successor to the Church of God - Mr Richard
- Director of the Church of God and Evangelist of Australasia - Mr Bruce
- Apostle, Modern Day Prophet, Anointed Teacher, Preacher, Author, Executive Producer - Dr Arthur
- His Holiness the Holy Father Pope Benedict XVI
- Patriarch of Antioch and all the east Supreme Head of the Universal Syrian Orthodox Church His Holiness Ignatius Zakka I I-was
- Grand Rabbi Moshe

A normal person would think, “My goodness, what is wrong with all of these people? Are these people normal (psychologically stable)? Is this the hierarchy of mentally unstable people God created as per Ephesians 4:11?” The answer is NO.

God did not create the above-mentioned hierarchy. Men created these huge titles by adding and subtracting and misusing God’ s words.

For God, apostles, prophets, evangelists, pastors and teachers are all at the SAME LEVEL. He classifies them as His servants. One is not superior to another. They are to teach God’ s word and are servants of God.

According to modern-day churches/religious institutions, the hierarchy works as this (Figure 1):

God

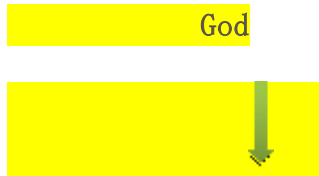


Evangelist or Prophet or Pope or Bishop

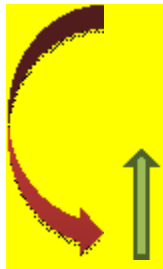


People who want to learn the way of God

According to the scriptures, this is how God works (Ephesians 4:11-12)
(Figure 2)



People who want to learn the way of God



Evangelist or Prophet or Pope or Bishop (They are servants of God. So they have to work below the people, not above the people. They serve the people from below, not from above. If they rule from above, then they become a Nicolaitan.)

When we read Ephesians 4:11-12, it clearly says, “

“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ”. **The role of all the apostles and others are for equipping the saints.** The word “equipping” comes from the Greek word “katartismos” (concordance number 2677). The word means preparing fully the people.

Let’ s look at an example in a modern-day situation:

The king gave his maids, butlers, chief of staff, secretaries and his advisors orders for the equipping of the people so that they can serve in the king's palace. Here the king gives direct orders to his servants (maids, butlers, chief of staff, secretaries and advisors) saying, do whatever is required to serve and teach my people so that they can serve in my palace. The people over here are supposed to serve the king and not his servants.

Now going back to Ephesians 4:11-12, how many apostles, prophets, evangelists, pastors and teachers do you know that are willing to do the following for you?

- Clean your home.
- Clean your toilets.
- Give money to help you.
- Provide you with shelter and food.
- Pick you up from your home and take you to the supermarket.
- Help you in times of need.
- Cook food for you.
- Find a job for you.
- Encourage you to do great things in life.
- Come to your home and teach you the word of God.

I am sure we all know the answer to the above question, which is, there is hardly anyone. Why is it that they do not want to do the above-mentioned things? Because then they will be seen as a servant. Since they have already appointed themselves with these huge titles like the "Presiding Evangelist of the Church of God", how can they then do things that a servant would do? It would be an embarrassment for them.

We can say from Ephesians 4:11-12 that the whole point of having apostles, prophets, evangelists, pastors and teachers is to support you and teach you, that is, be a servant to you (not vice versa), so that you can come to the unity of the faith and of the knowledge of the Son of the Most High.

Lessons from the book of 1 Corinthians – Did God appoint a hierarchy in the religious system/church?

1 Corinthians chapter 12 is always used by churches in conjunction with Ephesians chapter 4 to promote and make the church members believe that God ordained a hierarchy of rulership in the church.

Let us read 1 Corinthians chapter 12 verses 1 to 31 (*New King James Version*) and see what is actually being said here:

Now concerning spiritual *gifts*, brethren, I do not want you to be ignorant:

You know that you were Gentiles, carried away to these dumb idols, however you were led.

Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.

There are diversities of gifts, but the same Spirit.

There are differences of ministries, but the same Lord.

And there are diversities of activities, but it is the same God who works all in all.

But the manifestation of the Spirit is given to each one for the profit *of all*:

for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit,

to another faith by the same Spirit, to another gifts of healings by the same Spirit,

to another the working of miracles, to another prophecy, to another discerning of spirits, to another *different* kinds of tongues, to another the interpretation of tongues.

But one and the same Spirit works all these things, distributing to each one individually as He wills.

For as the body is one and has many members, but all the members of that one body, being many, are one body, so also *is* Christ.

For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.

For in fact the body is not one member but many.

If the foot should say, “Because I am not a hand, I am not of the body,” is it therefore not of the body?

And if the ear should say, “Because I am not an eye, I am not of the body,” is it therefore not of the body?

If the whole body *were* an eye, where *would be* the hearing? If the whole *were* hearing, where *would be* the smelling?

But now God has set the members, each one of them, in the body just as He pleased.

And if they were all one member, where *would* the body *be*?

But now indeed *there are* many members, yet one body.

And the eye cannot say to the hand, “I have no need of you” ; nor again the head to the feet, “I have no need of you.”

No, much rather, those members of the body which seem to be weaker are necessary.

And those *members* of the body which we think to be less honourable, on these we bestow greater honour; and our unpresentable *parts* have greater modesty,

but our presentable *parts* have no need. But God composed the body, having given greater honour to that *part* which lacks it,

that there should be no schism in the body, but *that* the members should have the same care for one another.

And if one member suffers, all the members suffer with *it*; or if one member is honoured, all the members rejoice with *it*.

Now you are the body of Christ, and members individually.

And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helps, administrations, varieties of tongues.

Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?

Do all have gifts of healings? Do all speak with tongues? Do all interpret?

But earnestly desire the best gifts. And yet I show you a more excellent way.

Translating the Greek words of 1 Corinthians 12:28

English Word Used in Bible	Greek Word	Concordance Number	Actual Meaning of the Greek Word
God	theos	2316	Elohim (<i>God</i>)
Appointed	tithemi	5087	Placed
Church	ekklesia	1577	Called out
Apostles	apostolos	652	Messenger or a sent one
Prophets	prophetes	4396	Foreteller or an inspired speaker. This means someone who is sent by God with a divine message.
Teachers	didaskalos	1320	An instructor who teaches the things of God and the duties of man.
Miracles	dunamis	1411	Workers of miracles
Gifts	charisma	5486	Spiritual gift
Healing	iama	2386	Healing
Helps	antilempsis	484	Helps/helpers
Administrations	kubernesis	2941	To guide
Varieties	genos	1085	Diverse (race)
Tongue	glossa	1100	Languages

Corrected Translation of 1 Corinthians 12:28

“For Elohim has placed among the called out people, first messengers, after them, inspired speakers, after them instructors, after them workers of miracles, after them spiritual gifts of healing and helpers, and guides, and diverse languages.”

When we read 1 Corinthians chapter 12 in its context, we understand that all of the messengers work as one to bring people into the body of the Messiah. Everyone is to look after each other and help each other. 1 Corinthians 12:28 is not talking about a hierarchy; it is talking about the gifts that Elohim gives to “His servants” so that they can support other members of the body and thus we all become one in the body of the Messiah.

What did Elohim teach about serving His people?

We can understand from the study of scriptures that Elohim did not create a hierarchy where men will be ruled by men. All of these ideologies came from the father and founder of a hierarchical form of government, and that was Nimrod. In today’s modern-day version of Christianity, ministers behave like tyrants who abuse their power under the banner of “I am appointed by God” and end up as abusive ministers who disfellowship those who do not conform to their manmade laws and standards. They rule their congregations like they are “god” and like to say, “You do what we tell you to do as we are appointed by God” .

Let us now look at the scriptures and see the issues that God has with ministers who under the banner of shepherds were ruling over God’s people unjustly in the Tanakh (Old Testament) and in the Messianic writings (New Testament).

“Woe to the shepherds who destroy and scatter the sheep of My pasture! says YHWH. Therefore thus says the YHWH God of Israel against the shepherds who feed My people: You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings says YHWH” (Jeremiah 23:1-2).

We can see in Jeremiah 23:1-2 that these shepherds (modern-day ministers, pastors, evangelists, prophets, priests, pope, bishops) were

not doing their duty of being a servant. They were ruling over God's people unjustly and not attending to their needs. They were only attending to their needs. That is, as long as these modern-day ministers have food to eat and a house to live in, that is all that matters to them. What did Elohim tell to these ministers? He will take revenge on these unrighteous ministers for the evil that they do to God's sheep (God's people).

“For both prophet and priest are profane; Yes, in My house I have found their wickedness, says YHWH. Therefore their way shall be to them Like slippery ways; In the darkness they shall be driven on And fall in them; For I will bring disaster on them, The year of their punishment, says YHWH. And I have seen folly in the prophets of Samaria: They prophesied by Baal and caused My people Israel to err” (Jeremiah 23:11-13).

In Jeremiah 23:11-13, we can see that YHWH is accusing both priests and prophets for being profane. The reason is that they are telling wrong things to the children of Israel and are causing them to sin. This is the same issue we have with modern-day ministers and evangelists. Their teachings are totally contrary to the inspired scriptures. As long as you are part of their social club, you are safe. The moment you start questioning their teachings, you are marked to be disfellowshipped.

YHWH then says in Jeremiah 23:16, “Do not listen to the words of the prophets who prophesy to you, they lead you astray. They speak a vision of their own heart, not from the mouth of YHWH”. In Jeremiah 23:16, God is telling people, “Do not follow these false prophets, they say that they are sent by me (God), but they are not from me (God)” .

Then we read in Jeremiah 23:21, “I did not send these prophets, yet they ran. I have not spoken to them, yet they prophesied”. God's people were facing the same problem even in the time of Jeremiah. They were all being deceived by false prophets/priests. This is the same situation we have in this generation.

Jeremiah the prophet, a man sent by God, has a stern warning for today's ministers and evangelists who claim to be appointed by God, but are not, and are appointed by men. Read the whole chapter of Jeremiah 23 to find out the judgment pronounced on modern-day ministers by YHWH.

Ezekiel the prophet was inspired by YHWH to tell a message to the shepherds of Israel who claim they are appointed by God.

“Son of man, prophesy against the shepherds of Yisrael, prophesy against the shepherds of Yisrael, prophesy and say to them, Thus said the Master YHWH to the shepherds, ‘Woe to the shepherds of Yisrael who have been feeding themselves! Should not the shepherds feed the flock?’ ” (Ezekiel 34:2).

Ezekiel 34:2 is a slap on the face of modern-day ministers and evangelists. That is why when they (today’s ministers) come to Ezekiel chapter 34 they skip that chapter, because they know that God is talking about them. We have a big problem with verse 2. It says, “Should not the shepherds feed the flock?”

When was the last time the minister in your congregation asked you, “Do you have food to eat, do you need any sort of financial help from me, how can I help you to get you a job, and how can I serve you” ? You will not hear this from your minister. Why? Because as long as they get fed, and they have a house to live in, that is all that counts. We strongly recommend you to read the full chapter of Ezekiel 34, as this is the judgment pronounced by God on the modern-day evangelists and ministers.

We need to ask the question, what did Yehoshua HaMashiach tell his disciples when they serve His people? **Matthew 20: 25 to 28** is an instruction that God gave to all of His true disciples on not to practice a Nicolaitan hierarchy and to be true servants.

“Yehoshua HaMashiach (Jesus Christ) called them near and said, you know that the rulers of the nations are masters over them, and those who are great exercise authority over them. But it shall be not be so among you, but whoever wishes to become great among you, let him be your servant, even as the Son of Adam did not come to be served, but to serve, and to give His life as a ransom for many” .

Is your priest, minister, evangelist ready to be your servant? Can they come and help you in your home? We all know the answer to this question! They want you to serve them, because they have exalted themselves with great titles that it is a shame for them to do a servant’s job.

The ministers and evangelists have made their church members slaves so that they can serve them and their exalted positions of authority and power in the church, and what have the ministers produced in return? They have produced zero spiritual fruits and have done nothing in perfecting the saints. One thing that they have mastered or have a PhD is in creating a hierarchy of Nicolaitans and twisting and perverting God's scriptures.

The apostle Peter in 1 Peter 5 wrote on how members of the body of the Messiah need to look after each other. His instructions were specifically for the elders (modern-day ministers and evangelists) who were teaching God's people. Let us now read 1 Peter 5:

“Therefore, as a fellow elder and a witness of the sufferings of Messiah, and also a sharer of the esteem that is to be revealed, I appeal to the elders among you. Shepherd the flock of Elohim which is among you, serving as overseers, not by compulsion but voluntarily, not out of greed for filthy gain, but eagerly, Neither as being masters over those entrusted you, but being examples of the flock” (1 Peter 5:1-3).

So what should God's true shepherds do? They must serve the flock and should not rule over them. The word “masters” used here comes from the Greek word “katakurieuo”, concordance number 2634. The actual meaning in Greek is to bring under one's power or exercise authority over someone. We now have a big problem here. How many church ministers/evangelists do you know who do not exercise authority over their congregation? The problem we have in today's churches is that people love to rule over others. That is why they automatically become a Nicolaitan, because they love to do what their Father Nimrod did.

One would have to ask the question, so who has to lead God's people? How can church leaders not be the head of man and lead them to the truth? Apostle Paul in 1 Corinthians 11 verse 3 declares, “And I wish you to know that the head of every man is the Messiah, and the head of woman is the man, and the head of Messiah is Elohim”. So who should we follow? We must follow the Messiah who by the power of the Holy Spirit will lead us to the truth. This begs the question, why did Apostle Paul did not mention church leaders in this verse? If there was a hierarchical rule, then the above verse should have stated the head of

every man is the church leaders. Paul here is making it clear that man is accountable to God, along with his additional accountability, when man takes a wife. God the Father and Yehoshua HaMashiach are the creators and have all authority. Man and woman are the creation, and are accountable to their creators. There is no place for any other authority or a chain of command as of a hierarchical ministry to come between God and man. God only permits ministers to be helpers if they have truly qualified themselves to be helpers in these God creator and man creation relationships; otherwise they will be judged severely.

Playing religion, church and ruling over God's people that is seen in all churches is like a spiritual epidemic infection. It eventually spreads without notice, until one day you realise that you have spiritual tumours in your whole body. This eventually leads you to the path of destruction and death. The spirit of Nimrod and religious deception is alive and well, and thriving in this end-time generation. The final question that you need to ask yourself is, do you want to be part of this religious system or are you willing to come out of it and follow the Messiah?

What is the master plan of the father of Nicolaitans?

Nimrod is the father and founder of Nicolaitans whose sole purpose in life was to enslave people and take them away from God. He was a mighty hunter who was in the face of Yahweh.

In order to understand his (Nimrod's) master plan, we need to go back in time and read what his plan was. The book of Jasher is considered by most Bible scholars to be an inspired book that was removed from the scriptures. The book of Jasher is talked about in the scriptures.

“So the sun stood still, And the moon stopped, Till the people had revenge Upon their enemies. *Is this not written in the Book of Jasher?* So the sun stood still in the midst of heaven, and did not hasten to go *down* for about a whole day” (Joshua 10:13).

“and he told *them* to teach the children of Judah *the Song of the Bow*; indeed *it is* written in **the Book of Jasher**” (2 Samuel 1:18):

We need to ask the question, why was the book of Jasher removed from the scriptures? While this itself is a study paper of its own, we will discuss this vital topic when we talk about the Book of Jasher some other time. We will now look into the Book of Jasher and see the Master Plan of Nimrod.

Master Plan of Nimrod -To bring the world as one and to set up a government to rule over men, the beginning of one-world government

“And when Nimrod had joyfully returned from battle, after having conquered his enemies, all his brethren, together with those who knew him before, assembled to make him king over them, and they placed the regal crown upon his head (*verse 39*).

And he (*Nimrod*) set over his subjects and people, princes, judges and rulers, as is the custom amongst kings (*verse 40*).

And Nimrod dwelt in Shinar, and he reigned securely, and he fought with his enemies and he subdued them, and he prospered in all his battles, and his kingdom became very great (*verse 44*).

And all the nations and tongues heard of his fame, and they gathered themselves to him, and they bowed down to the earth, and they brought him offerings, and he became their lord and king, and they all dwelt with him in the city at Shinar, and Nimrod reigned in the earth over all the sons of Noah, and they were all under his power and counsel” (*verse 45*) (*The Ancient Book of Jasher by Ken Johnson, Jasher chapter 7, Page 17-18, Nimrod’ s invasion begins*).

Nimrod’ s one-world government ideology – How this will be carried from one generation to the another, until its final fulfilment.

- People should put their trust in men and not in God.
- Remove the dependence of men from God so that men can depend on men for their needs.
- Appoint rulers, princes and judges to rule over men. By this, man shall depend on appointed governments of that land for their needs.
- Build towers all throughout every generation that will replace the worship of the true God of heaven. By this way, man will start honouring and worshiping other men, deities, and idols as their god.

- Build high-raised towers everywhere in the world as a reminder that men rule over men and we are not ruled by God.
- Bring back the world under one-world government: so that man can have one government, one language, one financial monetary system, one religious system, one healthcare system, one housing system, one education system and one system to rule over all men. By this way, man will no longer depend on God for anything. Desecrate and destroy everything that God made perfect.
- My (Nimrod) plans should be carried from one generation to another in every walk of life (finance, housing, education, healthcare, food, religion), so that one day it shall come true in its final days.
- The aim of the plan is to banish the name of God forever and destroy God, so that man will not worship God anymore because He (God) destroyed our forefathers in the great flood.

In conclusion, what we can say from this study paper is that God never ordained a government and this whole notion of government came from the Father of Nicolaitans, Nimrod. We need to ask ourselves whether we want to be a part this modern-day church/synagogue system before this whole system falls and burns to the ground. Judgment is coming as given in the book of Revelation to this system that has put men into slavery. That is why Revelation 18:2-5 says:

“And he cried mightily with a loud voice, saying, ‘**Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird!** For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury.’

And I heard another voice from heaven saying, ‘**Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities’ ” .**

Tower of Babel – Nimrod’ s Master Plan (this plan would be carried from generation to generation until its final fulfilment). This painting was done by Pieter Bruegel the Elder in 1563. It is officially displayed in Kunsthistorisches Museum, Vienna, Austria.

<https://setfreefromtheic.wordpress.com/2010/04/20/the-doctrines-and-practices-of-the-nicolaitans/>

I would like to lay a foundation with a description of what I believe is the Nicolaitan doctrine.

Revelation 2:6 (ESV)

Yet this you (The Church at Ephesus) have: you hate the works of the Nicolaitans, which I also hate.

Revelation 2:15 (ESV)

So also you (The Church at Pergamum) have some who hold the teaching of the Nicolaitans.

There are many interpretations as to what the Doctrine of the Nicolaitans actually is, for it is a doctrine that Jesus told us clearly that he **hates**... those are strong words, and because God hates it so, I believe it is important for Christians to really study and see exactly what Jesus is speaking about. It is used in the book of Revelation chapter 2 twice by Jesus. The Nicolaitan Doctrine can be seen from the definition of the word itself.

Now it is important to note that Jesus didn't expound on what the doctrine was exactly, so it is impossible for me to be dogmatic about the subject, however we do know where the word derived from, and I think it is the closest thing to help us get some clues as to what the doctrines and practices of those who hold to this doctrine entails.

Historically these doctrine and practices have been attributed to a man in history named Nicholas, who historians says grew apostate and encouraged his followers to participate in idolatry and fornication, though there are conflicting reports and historical records of Nicholas being a God-fearing man who remain faithful till death.

While I see the point of pointing to a man in history, The word and it's root meanings do not support this story. I'd rather stick to a biblical definition of a word than shaky testimonies of historical record... and REMEMBER Jesus never explicitly explained the doctrine or did he give this story in inspired scripture.

According to the Strong's lexicon, the word **Nikolaïtēs** literally means “**destruction of people**” or “**conquering (having victory) over the (people)**”

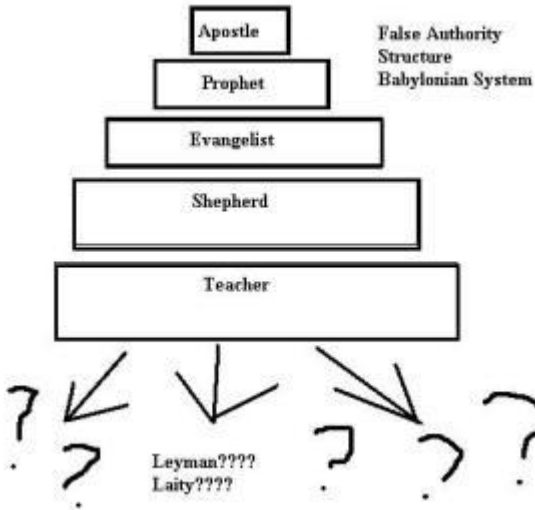
It comes from the Greek words **nikos** which means 1) **victory** or to 2) **to utterly vanquish, (destroy)** and **Laodikeus** which simply refers to a resident of **Laodicea a city in Asia Minor**. The church of Laodicea is mentioned in the book of Revelation so the spiritual implications of Laodicea being referenced here (A Place where the believers were **LUKEWARM**) are not lost on this blog writer.

So to put this together, the Nicolaitans had **DOCTRINES** (Teachings, philosophies, beliefs, precepts, and or instructions.) and **Practices** (Works, deeds, actions) which Jesus hated which infiltrated the church. In this case it is safe to assume these ideas have a religious grounding in them being that they are being promoted in the Body of Christ.

Some synonyms for the word Victory:

1. conquer implies gaining mastery of
 2. defeat,
 3. subdue,
 4. reduce,
 5. overcome,
- overthrow means to get the better of by force or strategy...
 - vanquish implies a complete overpowering .
 - defeat does not imply the finality or completeness of vanquish which it otherwise equals .
 - subdue implies a defeating and suppression .
 - reduce implies a forcing to capitulate or surrender .
 - overcome suggests getting the better of with difficulty or after hard struggle .
 - overthrow stresses the bringing down or destruction of existing power

Again it is reasonable to say that this victory or destruction of the people will use some sort of force, either by compulsion or physical manipulation. This will be done through DOCTRINES and FALSE TEACHINGS which put the saints under subjection, completely overpowering them, to eventually destroy and defeat them.



Here are some examples of the doctrine of the Nicolaitans:

- Tithing for New Testament Believers as taught today in institutional churches which make people give under compulsion and not cheerfully.
- Spiritual Covering – The thought that one must have the covering of a pastor or the leaders of the church in order to be approved by God
- Viewing pastors, church leaders etc. as mediators between the church and God.
- A “ruling” counsel of elders who exercise false authority, and lord it over the church where the body of Christ must be in subjection to them.
- The “CEO” Pastor in a false pyramid hierarchy of who exercises false authority, and lords it over the church. They preach that the body of Christ must be in subjection to them.

Note how each of these doctrines and practices are a means of control over the people of God.

Matthew 20:25–28 (NIV)

Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave— just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

Mark 10:42–45 (NIV)

Jesus called them together and said, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be a slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

Luke 22:25–27 (NIV)

Jesus said to them, “The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.

All three synoptic gospels confirm this truth. Jesus has made it clear that no leader in the body of Christ will lead as the gentiles do. Jesus even tells us the kind of authority he’s talking about:

“You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them.”

Examining these two Greek words used here are of value...

The first Greek word **katakyrieuō** translated “lord it over them” is a combination of two Greek words **kata** which means “down from,” “throughout,” or “toward” and **kyrieuō** which means to be lord of, or to rule, or have dominion over by exercising influence upon, or having power over one. One may note that the Greek word **kyrios**, is used in reference to the Lord Jesus Christ.

The words brought together suggest that those who lord it over the flock seek to bring and subject the body of Christ under **their own power**. The goal is to subdue them, master them, and hold them in subjection, exercising lordship over them.

We know in the scriptures that there is only One who exclusively has this type of power over the body of Christ, and it is Christ himself. No man can usurp the authority of which Christ has over His body.

The second Greek word **katexousiazō** is like the first, it is a combination of **kata**, and **exousiazō** which means to exercise authority over, and or to wield power by “mastering the body.” Now Jesus speaks of the body of Christ as HIS body, but **yet there are people out there who are trying to exercise authority, dominion, power, and influence over Christ’s body subjecting it to be under their full and complete control**. One is trying to have a dictatorial authority over Christ’s body. Again **only Jesus Christ himself has this kind of authority over HIS body**.

This is confirmed again later on in Peter’s epistle.

1 Peter 5:1–3

To the elders among you, I appeal as a fellow elder, a witness of Christ’s sufferings and one who also will share in the glory to be revealed: Be shepherds of God’s flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock.

The Greek word **katakyrieuō** is used in this verse as well. This type of authority is forbidden by Jesus in the scriptures and the concept is reiterated and confirmed by the Apostles. Why is it however that so many churches encourage this sort of authoritative structure? Why have we gotten it so wrong? My thinking here is that many have looked at the world and how the world rules and governs and have taken note, bringing those practices into the household of faith.

It is obvious that the bible describes elders, pastors (bishops) etc as “leaders,” so the question remains, what does the bible say a biblical leader in Christ’s church looks like?

All one needs to do is take a look at the one of the passages from above:

Matthew 20:25–28

Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave— just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

This is so painstakingly simple. **A leader in God’s church will be YOUR SERVANT, and whoever wants to be first must be your SLAVE.** Do we see this? It is hard for many to get this concept because in the flesh, we want to rule as the gentiles do, and exercise authority and lordship over people. But Jesus said it clearly in the gospels that it will NOT be that way with you. As an elder of God’s flock you are called to give your very life away for the body of Christ, being like Jesus who never did anything on his own behalf, but did the will of his Father till the end.

Elders lead by their example, and their lives ought to be marked by servanthood to their brothers and sisters in Christ, being SLAVES or servants to ALL in the body of Christ.

All too often you will find that many elders expect God’s people to serve them just like the Pharisees did in Matthew 23:

Matthew 23:4–12 (NASB)

“**They tie up heavy burdens and lay them on men’s shoulders,** but they themselves are unwilling to move them with so much as a finger.” But they do all their deeds to be noticed by men; for they broaden their phylacteries and lengthen the tassels of their garments. “They love the place of honor at banquets and the chief seats in the synagogues, and respectful greetings in the market places, and being called Rabbi by men.

“But do not be called Rabbi; for One is your Teacher, and you are all brothers. Do not call anyone on earth your father; for One is your Father, He who is in heaven. Do not be called leaders; for One is your Leader, that is, Christ. But the greatest among you shall be your servant. Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted.”

Again, Jesus makes some key distinctions to the disciples; **do not call yourself by honorific titles for no one is your teacher or leader other than Christ**. The greatest among you shall be your SERVANT and we should ALL follow Christ’s example. How many times must Jesus say it for it to be true?

The reason I mention elders and leaders in this context (and we certainly can use more **biblical** elders) is because leadership in many IC’s are unknowingly guilty of these very offenses. While I cannot be dogmatic about the doctrines and practices of the Nicolaitans, I can CERTAINLY be dogmatic about how some leaders in many modern-day IC’s exercise false authority in their attempt to control and manipulate the sheep.

In conclusion, Let us remember that God HATES those doctrines and practices which (by some logical deduction) tries to subdue or conquer the saints by either forceful manipulation, compulsion, and false doctrines. What I have asserted here is just a guesstimate based on the Greek root words, and according to the scriptures I have come to this conclusion. **In the future if I refer to a doctrine or practice as *Nicolaitan*, you now will understand why.**

<http://www.biblestudy.org/basicart/why-does-god-hate-practices-of-the-nicolaitans.html>

When Jesus walked among men, He taught His disciples to beware of the leaven of the Pharisees, whom He denounced as hypocrites. With

them, He classed the chief priests and the temple officials, together with teachers in the synagogues. He declared that they had so corrupted the truth of God with the doctrines of men (the same sin as the Nicolaitans) that the truth, as originally given, was no longer with them. That which these blind leaders of the blind were giving forth as truth was making their converts more the children of hell than they were. The deeds of these false teachers are in the second chapter of Revelation. It states "To the angel of the church of Ephesus write, 'These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands . . . But this you have, that you hate the deeds of the Nicolaitans, which I also hate.'" (Revelation 2:1, 6)

The doctrines taught by these false teachers are in Revelation's letter to the church in Pergamos: "And to the angel of the church in Pergamos write, 'These things says He who has the sharp two-edged sword . . . Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate.' " (Revelation 2:12, 15)

The Lord not only demands repentance from those who believe and practice the 'doctrine of the Nicolaitans' but also threatens severe punishment if they do not obey: "Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place - unless you repent." (Revelation 2:5).

Greek meaning of word

The Greek word for Nicolaitans (*Strong's Concordance* Number #G3531) found in Revelation is actually three words combined. As a proper noun, it TRANSFERS, but is not translated, into English. The three Greek words used are Nikos, Laos and Ton.

The first Greek part of the English word Nicolaitans is NIKOS. We use the English equivalents instead of the Greek letters, as we shall also of the other two. Nikos is defined as "a conquest, victory, triumph, the

conquered and by implication, those who are dominate over the defeated." Another transferred name in which this word is used is Nicopolis. It is composed of Niko, which means conquest, and polis, which means city. Nicopolis therefore means the city of conquest, or city of victory.

The middle part of the word Nicolaitans, in the Greek is LAOS. This word means people. It also is in NICOLAS, which transfers and composes into 'Nikos-laos.' This means one who is "victorious over the people," the letter "s" being in both words the nominative case ending, which is retained only at the end of the word to denote the case, while "a" short and "o" short are contracted into "a" long. A still further transferred use of LAOS is found in the name LaoSdiceans (*Strong's Concordance* Number #G2994), compounded with DIKE or DICE.

The last part of the word in question is TON. It is contracted into a long "a," thus making the word TAN which is the genitive case plural in all the genders of the definite article 'the.' We therefore have, without the legal Greek construction, the English hyphenated word NIKOS-LAOS-TON, but which, with its lawful contractions, becomes the English translation found in Revelation.

Real world meaning

In its ecclesiastical setting, Nicolaitans means the bishops and prelates of the Church have gained a triumphal victory or conquest over the LAITON, the laity. Members are compelled and forced to submit to the arbitrary dominion of men who have become that thing which God hates:

"The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but

eagerly; NOR AS BEING LORDS OVER THOSE ENTRUSTED TO YOU, but being examples to the flock" (1Peter 5:1 - 3).

The teachings and preaching of the Nicolaitans are in religious and secular dictionaries. When we look for the definition of the term we find it is a "hierarchy: the power of dominion, government by ecclesiastical rulers" we find the following, which is offered as evidence:

"If anyone shall say that there is not in the Catholic Church a hierarchy established by the divine ordination, consisting of bishops, presbyters and ministers, let him be anathema, Council of Trent (translation) XXIII 6." (*Century Dictionary*)

Let anyone who has the audacity to say there is not a hierarchy, not a collection of human beings who try to exercise authority over others, as ecclesiastical rulers over churchmen, let that man be ACCURSED. Surely, the thing in which that ecclesiastical company is glorying is their shame!

Webster's dictionary defines the word "episcopal" as "the power of government, belonging to, or invested in, bishops or prelates. Government of the church by bishops." It also says, "in episcopacy, the order of bishops is superior to the other clergy, and has exclusive power to confer orders."

The above definition affirms that a certain portion of presbyters (elders) were "in apostolic times superior in authority to ordinary presbyters." It also mentions the fact that episcopacy recognizes "episcopal rank," which is created by the institution thus governed. It all of which affirms that any church in which episcopal government obtains is practicing the very carnal and fleshly iniquity of creating "superiors" in what should be a holy brotherhood. The use of this appellation makes INFERIORS out of brethren who are in the selfsame clergy.

RANK and HIERARCHY

The approbation of "ordinary elders" demands a set of elders who are extra special, thus creating "rank" in the otherwise Divine brotherhood, all of which DESTROYS fellowship, creates division and strife, and fosters envy. It is no marvel that Jesus hates this, condemns it, and demands the guilty repent.

The question is will those who follow the ways of the Nicolaitans repent? Yes, some will when the tribulation is on. Others, however, will stick to their ecclesiastical crowd, vainly imagining that their boasted "superiority" will carry them through that time of the greatest trouble the world has ever known, or will know. They must go down with the rest of the hosts of Antichrist.

The infinite sacrifice that Christ voluntarily made for man remains a mystery that angels cannot fully fathom (Review and Herald, Dec. 17, 1872). {LHU 24.8}