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Asl

Heresy 1

When parties (factions) first appeared *within* the church, they were called *heresies* (1 Cor 11:19). Gal 5:20-21 is the very constitution of Christianity today, of which we are absolutely *not* a part. Titus 3:10 describes this factions man as no longer being a part of the church. While he remained *in the church* he would be regarded as a heretic, but once he was *outside* the church, he was simply regarded as an *unbeliever* or one who was *anathema*.

Of course, no one within Christianity would consider such a person a heretic today. Splinter groups are a part of its very makeup. Everyone in Christianity knows that starting *another* "church" and getting membership for it is how all denominations began. It is seen as a normal and natural process which takes place in order to begin a new branch of the church system. Although they may say they do not like it (because they are *leaving* their own particular denomination), it is still *universally* accepted in Christianity.

The stark reality, though, is that *Christianity itself* is an *heresy*. It came *into being* through the teaching and anointing of those heretics from the early church. But the gospel of Yahshua our Master demands community. All those who believed were together; they were of *one heart and soul*. In the beginning it was clear that *all* who did not live in community did not believe — *Acts 2:44*. We do not consider everyone as heretics who are outside of community; we just regard them as unbelievers who are without hope, without God, and in the world (Eph 2:12). They are *outside* of Messiah (1 Cor 5:12).

When a lampstand is removed, the church in that *place* is *anathema*. Rev 3:4 — *Almost* — except for a *few* in every place, they were *anathema* already (1 Cor 16:22). When the overcomers were *excluded* and the Nicolaitan system took over, the *whole* church itself was *anathema*. That is, the lampstand was removed due to the standard of love declining past the point of John 13:34 so that verse 35 was no longer the lampstand, the light of men (Jn 1:4). Christianity is the *ruins* of Rev 2:5, after the lampstand was removed from every place in the

whole world and Rome took over the remains of churches without the Spirit. So Christianity is *heresy itself* — *anathema itself*.

The Premise

Grace was no longer with them all, as Acts 4:33-34, and 1 Cor 16:22 shows what happens individually to those who do not love Yahshua with an undying love. This is the *word of God*. 1 Jn 3:14-24 — this is love — 1 Cor 13:1-3. Love is this: 1 Jn 3:16. And 1 Jn 3:17 shows what it is literally impossible for Christians to do, since in the first place Rom 5:5 is not their experience. Of course all Christians can't help but love the world, as 1 Jn 2:15, since their heart is where their treasure is, making a living in the same exact way as the Gentiles do (Mt 6:31-33). There is no distinction between them and the world (Mal 3:18).

The premise of all who believe through the apostles is Acts 2:44, Jn 17:20-21, and Acts 4:32. This is of *absolute importance*. This *premise* is the only way the world can actually receive faith in the Son of God. Without this premise, faith is not imparted for the world. Isa 56:8 — the *nucleus* are gathered first in the time of restoration of all things, until Isa 49:6 is raised up to be the world's light, to be Jn 17:23, then the world will believe, because Yahshua did not pray to *no avail* (Isa 53:10-11).

He will get what He paid for.

He will get what He died for.

He will get what He prayed for.

Christianity provides no basis or standard by which they can judge heresy, for it is the full-blown result of it. Heresy actually appeared *within* the early church while it was *still on* a proper *premise* and *foundation* from the apostles and prophets. *Heresy* or *heretic* applies to those within the "community" (church). It has no application outside the New Covenant Community. Only if one deviates from Acts 2:42-45 and 4:32 can it be heresy. But outside the church there is no heresy. Heresies exist only *within* the church. Heresy couldn't apply to Mormonism or agnostics or Spiritism, etc. These religions were never a part of the *premise* Paul preached or

established. Christianity "as a whole" is the embodiment the *fruit of the heretics* of the first and second centuries. The kind of "tree" is known by its *fruit*.

Martin Luther propagated heresies to its full-blown manifestation today in what is called *the church* in all of its *multifarious parts*. Another word for *multifarious* is *Legion*. Christians say the *manifold wisdom* of God is manifested through all the *multi-faced*, numerous forms, or sundry, varied, multitudinous, diversified, *legion* (Rev 18:2), as a *form of godliness*. Multifarious *Jesuses*; multiplied diversity; Christianity having great diversity or variety, made up of many differing parts as each local church is a part of the whole.

The Basis of True Judgment

An heresy is only then "*among the people*" of God (2 Pet 2:1; 1 Cor 11:19) who are His holy nation, made up of believers in the Son of God *through the Apostles*, as Jn 17:20, resulting in verse 21 and Acts 4:32. That is where there is true unity. There is no foundation or premise whereby to judge heresy in Christianity since it could only be a "false standard" by which one could judge a *divisive* spirit. The result of Titus 3:10, for instance, would be the beginning of one more sect and division with the "*name tag*" of division (called by the subtle term *denomination*). So the whole premise of Christianity presents a *false assumption ground* for the *whole world* (Rev 18:23; 19:2,3). Heresy was re-defined in the apostate church in doctrine rather than in division.

1 Jn 4:2,3 and 2 Jn 7 could not be a part of the first church so it is not heresy unless they were members of the community holding these false doctrines. But there are people who come to the (church) community teaching these doctrines, but they are not heretics, promoting heresy, since it is outside the church. Perverted men write for perverted people. They write volumes and volumes of books to expose heretical doctrines. As an example there are articles on Evolution or Humanism or Atheism. How absurd are atheist members of the church? Heresy books written to expose heresy do not confront heresy at all but only what is outside the *mainstream*, as they call it — the mainstream of *denominationalism*. Jude 4 describes the

beginnings of Christianity (1 Jn 2:27). No one in the Church denies that Jesus has come in the flesh. So this is not heresy. Only believers are in the Church. If someone believes this he is excommunicated. All Christians are so naive, or maybe "*only a few*" that *somehow* are in her. They will come out of her (Rev 18:4).

2 Jn 7 says they left the church and therefore are no longer heretics. Of course they started other churches. So Christianity is full of heresy. Christianity is heresy.

John 17:20-23 is the *premise* whereby men can believe what they hear about Messiah. All that Christianity can *produce* is a false assumption based on a *wrong postulation* by which a person must draw a *wrong* conclusion about a *puny Jesus* called Christ by ignorant and deceived men (2 Cor 11:4,15,3 — the origin of Christianity).

You can't keep your mind on a *spirit* that is *not* one with the Holy Spirit (Rom 8:6; 1 Cor 6:17). Only if the human spirit and the Holy Spirit are *one spirit* can there be the possibility of unity with others whose spirits are one with the Holy Spirit, for they are all joined together in Messiah, in every place (1 Tim 2:8; 1 Cor 1:10).

A *premise* is a (logical) proposition from which an inference is drawn. A Jn 17:23 kind of premise is the only kind of thesis from which an accurate assumption can be made — a true postulation in self-evident truth.

Disunity and lack of love cannot be used as a premise for one to base his eternal life upon, believing in a savior who cannot get his prayer answered (1 Jn 3:22). Christianity puts forward a proposition for consideration which is *preposterous*. But the unity which is the result of love is pre-ponderate or of the greatest *weight* or power for one's belief to be based upon. Jn 17:23; 13:35 — that is the preponderance of glory (Jn 17:22), outweighing all hindrances, which ascends beyond mere hypothetical, mysterious unity nonsense. Unity transcends all doubts in the heart of the *observer* (Jn 17:21-22; Isa 52:15; Rom 15:21).

Rom 1:16 — We are not ashamed of this gospel, since it brings about the *witness* of the oneness of the Body of Messiah through the love imparted to us by the Holy Spirit (Rom 5:5),

without which there is no *possibility* to even conceive of such a *postulation* of Jn 13:35 or 17:23, or Acts 2:44 or 4:32 — getting back to the starting point (Mal 3:18).

All heretics are perverts. Remember that perverts always lead astray people *after themselves* and into their own perverted sin. Titus 3:11 says these *factious men* are perverted, being self-condemned. They *distort* the gospel to their own destruction and will be judged according to their deeds (Gal 1:7-9; 2 Pet 2:1; 2 Cor 11:15). Their purpose is to *lead astray* and gain a following (2 Cor 11:3-4; Acts 20:30). They have another gospel, another anointing outside the Holy Spirit (1 Jn 2:19,27). They are only interested in making a *name* for themselves (Gen 11:4). The only thing they can *produce* is *confusion* — Babel (Babylon) — and that is exactly what John called it. These heretics brought it into existence (Rev 17:5; 18:2).

Paul knew it was coming already in his own lifetime. When you read his epistles, there is an overriding theme in his letters for the churches to preserve unity at all cost (Eph 4:2-3). He commanded all the churches *universally* to have no *tolerance of division* whatsoever (Mt 18:15; Titus 3:10-11). If we tolerate rebellion, letting people lift up their hands in pretense, then we are also guilty for aiding in the destruction of this new temple (1 Cor 3:17). We must go to one another and not be cowards. This is how our Father fathers us, under the control of the Spirit we speak the truth in love (Gal 6:1; Eph 4:15,16). We need to know what we can tolerate (forbear) and what we can't tolerate.

In Every Place the Church is to be One

When writing to the Corinthians (1 Cor 1:2,10), he commanded the whole Body of Messiah (*in every place*) to hold the same mind, opinion, and judgment in all things (Mal 1:11; Rev 2:5). He knew these heretics were in the Body, attempting to destroy it with their heresies, preaching another Yahshua than Paul preached (2 Cor 11:4; 1 Cor 3:17). That is why he made the *distinction* to "all who in every place call upon the name of our Master Yahshua ha Mashiach" (the believers *universally*) in 1 Cor 1:2, saying "their Lord and ours." He knew they

were already at work in trying to *dis-unite* and *dis-member* the Body of Messiah (Rom 16:17-18; 1 Tim 2:8; Rev 2:5; Mal 1:11; 1 Ths 1:8; Tit 1:5; Acts 20:17; 2 Cor 11:3,4,15).

Christianity is the outcome of 2 Cor 11:3 and has all of the three *others* mentioned in verse 4, even as 1 Jn 5:20 speaks of the *true one* — true gospel, true Spirit, true Yahshua. Christianity is the *postulate* of this false gospel, preaching another Yahshua whereby all who have believed are *not* together as originally (Acts 2:44), since they all received *another spirit* than the original Spirit received at baptism (Acts 2:38,41). By that original Spirit Acts 2:42 was the starting point for walking out their salvation with fear and trembling (Phil 2:12-13; 1 Cor 11:30; Jn 13:35).

John 17:20-23 grants no postulate conclusions — hypothetical oneness — a supposition or a proposition or principle which is supposed or taken for granted in order to draw a conclusion or inference for proof of the point in question for all purpose or argument, left only to the human *imagination*, as Billy Graham's idea of unity or the Body of Christ. He makes one *assume* this *mysterious unity* without the premise of Jn 17:23 or 13:35 — assumed without proof or what you can see, without even hearing (Isa 52:15). But *hearing* draws the *conclusion* — Mt 24:14.

Heresy

So you can see, as Peter said, that heresy is what comes *among you* (2 Pet 2:1). *Heresy* (#139) speaks of one in the church who has a *different opinion* than the anointing of the Holy Spirit (1 Jn 2:20,27). This other anointing is what causes disunity or dissension (1 Tim 2:8) and it is what causes the prayers of the priesthood who gather for offerings to not ascend or be received. How could they, when the church in *every location or township* cannot exist except there be the very oneness Messiah prayed for in Jn 17:21? And if it doesn't exist, the lampstand is removed from its locality. That means there is no longer a church (meaning His dwelling place, Jn 13:35) in that place or town (Rev 1:20; 2:1,4,5).

The people from a defunct *church*, where there are *divisions* or *denominations*, are not in any position to judge anyone else as to whether they are heretics or not, since they prove to be

disqualified as disciples of Messiah themselves (Rev 2:1). How could the Son of God walk among this defunct Body since they are not the light of the world around them, but rather a curse (Rev 18:23; 19:2-3)? They hold out to the world a false hope through a lying spirit of deception (2 Cor 11:14-15).

Understand that Rev 2:1 is *not* saying that among the *lampstands* in the *one* place, Ephesus. But Ephesus *is* the lampstand. Messiah Yahshua only walks in that place where there is a lampstand (Jn 13:35; 17:20-21). All seven lampstands constituted the whole *tribe*, with all the *clans* around each lampstand or Apostolic Center. All the clans were in perfect unity to be a lampstand, and love was the fuel for the lampstand — love that is care, concern, covering, and government, authority.

The Nicolaitan *clergy-laity* system is the very fountainhead of Satan himself. It is the abominable practice of Roman and Protestant churches. As a result, *all* Christianity today is filled with what God *hated* over 1900 years ago (Rev 2:15; Pr 6:16,19). Revelation 18:2 and 5 are the outcome or results of these *perverse* men (Pr 3:32; Acts 20:30; Tit 3:11). They prey upon the *naive* laity, thus *conquering* them.

Rev 2 & 3 exhorts those who have an ear to hear what the Spirit says to the churches (e.g. Rev 2:5). If they had repented, they would not have developed into the Greek Orthodox brand of Christianity. If the Romans had heard the Spirit through Paul in Rom 11:22, they would not have developed into the Catholic Church. If Martin Luther had not listened to Satan, he would not have started the Protestant Reformation brand of Christianity, that gave way to hundreds of *name brand* Christian divisions. As Paul said, this is the only way the church *can be* and still hear the voice of the Good Shepherd (1 Cor 1:10; 1 Tim 2:8).

The Son of God, the Good Shepherd Himself, prayed for His own people to be one (Jn 17:21) and to love as He loved (Jn 13:34; 1 Jn 3:16,23). So, if we all have passed out of death and into life (1 Jn 3:14; Jn 5:24) the church will be one all over the world in every expressed locality (in every place or in every township), every city and every tribe all over the world (Mt

5:14; Isa 49:6; Mt 24:14). If it isn't one, then Mt 12:25 results. If a house is *divided*, it can't stand. If any *division* comes in, it will fall.

The church *became* a confused state and presented a false *premise* to the world. It was meant to present the true premise by which all men were to believe that God did indeed send His Son (Jn 17:21-23). The glory mentioned in verse 22 is not in the Christian churches in every town. How could glory be manifested in total division in denominational dissension? That is the very antithesis of 1 Cor 1:10; 1 Tim 2:8; Phil 2:4; etc. This is mentioned throughout the entire New Testament scriptures, which on every page condemns Christians who claim to see but don't (Jn 9:41).

The Fallen House of Christianity

Heb 3:6 is proof that the House fell (just like Rom 11:21-22; Mt 23:38). Both Jews' and Christians' sins are piled up as high as heaven. They have no high priest or temple (Rev 18:5). The House was finally destroyed (Heb 3:6) as the *clergy-laity* system was developed, otherwise 1 Cor 14:26 would have been in effect in every gathering of the disciples according to the Holy Spirit. The Nicolaitan system conquered the people. You can see that God detests every *so called* meeting of Christian worship with a passion. *Outsiders* (those of the Jewish religion — the antiquated religion) had no *foundation* to judge the Body of Messiah or anyone who claimed to be of the church who had a different opinion than the Apostles (Col 2:16-17; 1 Jn 2:27). So why should we be judged by a *defunct religion* which is eaten up with *heresy* and sects caused by divisive spirits? Why should someone of another religion come and judge the Body of Messiah, when the Body of Messiah is the one who judges all (Isa 49:22,25,26; Jer 30:20; 1 Cor 6:2)?