

Transubstantiation, the belief that the bread and wine is changed into the body and blood of Christ, was first spoken of at the Fourth Lateran<sup>1</sup> Council<sup>2</sup> (1215).<sup>3</sup> (p. 957)

## Mormonism

This cult is broadly known as the Church of Jesus Christ of Latter-day Saints. The Lord's name is a part of this cult's official name; however, Mormon theology rejects the Trinity and the deity of Christ.

This assumption is in fact part of Mormonism's, "Articles of Faith," and is presented as paragraph one of a total of thirteen: "We believe in God, the eternal Father, and in His Son, Jesus Christ, and in the Holy Spirit.

This seems innocent enough but, "Not so fast, *Kimo Sabay*." Old Joe Smith is not that biblically erudite. Here is a summary of Mormonism's "First Article of Faith":

Joe Smith's *Origin of Man* teaches that, "All men and women are literally sons and daughters of deity. Man as a spirit was born of heavenly parents and raised to maturity in the eternal mansions of the Father prior to coming to the earth in physical body."

Therefore, every person who was ever born was our spirit brother in heaven. The first spirit born to our heavenly parents was that of Jesus Christ.

Thus, Jesus Christ is our elder brother. It was Jesus Christ who was chosen by God to be our Savior. At the appointed time, God the Father became the literal Father of Jesus Christ. Jesus thus was born of mortal mothers and an immortal Father.

<sup>1</sup> "Lateran. [Named for the *Laterani* family who possessed a palace on or near the spot where the church now stands.] The basilica of St. John Lateran, the cathedral church of Rome and highest in rank of all churches in the Catholic world." *Webster's New Collegiate Dictionary*, 2d ed. (1953), s.v. "Lateran."

<sup>2</sup> "The fourth Lateran Council, the 12th ecumenical council, generally considered the greatest council before Trent, was years in preparation. The council sanctioned the word transubstantiation as a correct expression of eucharistic doctrine." ("Lateran Council" in *The New Encyclopaedia Britannica: Micropaedia*, 15th ed. [2010], 7:178–79.)

<sup>3</sup> F. S. Piggin, "Roman Catholicism," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids: Baker Book House, 1984), 957.



Mormonism teaches that this is why He is called the “only begotten Son.” This is heresy, blasphemy, and sacrilege all rolled into one. Heresy is a doctrine which is contrary to the truth. The true doctrine which is denied is that of the hypostatic union.

Blasphemy is an insulting and contemptuous lack of reverence for God. To deny Jesus Christ full deity is to deny that Jesus is the Christ.

Sacrilege is a gross irreverence toward a sacred Person. To elevate the humanity of Christ to the physical level of the Nephilim denies the Lord His true humanity.<sup>4</sup>

In every case we are robbed of our so great salvation.

Thus, Mormonism is the most insidious and spurious of the cult religions. It combines the Monotheism of Islam with the Polytheism of Arianism to produce a well-disguised counterfeit of a Christian denomination.

**2 John 7** Many deceivers, have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist. (NASB)

20. These three are not just a bubble off plumb, they are inventions right out of the heart of hell. The various denominations of Protestant Christianity have their nonbiblical deviances, but the worst of that lot is a works-oriented means of salvation.
21. Works are simply unqualified to acquire salvation since the works of an unbeliever are 100% human good. This leaves only divine grace as the qualified alternate for salvation.
22. Individual volition is responsible to answer the Lord’s question in Matthew 22:42, “What think ye of Christ?” He is the working object to accept Him as Savior or to reject Him to remain in status-quo darkness.
23. Far too many Protestant denominations and churches have made the grim mistake of veering into heathen religions’ error of foolishly trying to impress God with dead works for salvation.

<sup>4</sup> The angelic infiltration on the human race is recorded in Genesis 6. In an attempt to contaminate and destroy all true humanity, the “sons of God” [Genesis 6:2,4], or fallen angels, invaded Earth and cohabited with the “daughters of men.” The insidious goal was to corrupt human genetics and thereby foil the virgin birth of the Savior, who had to be true and pure humanity. The union of fallen angels and human women produced the super race, the “Nephilim,” literally “fallen ones.” (R. B. Thieme, Jr., *The Angelic Conflict* (Houston: R. B. Thieme, Jr., Bible Ministries, 2012), 55.



24. How and why have so many Protestant denominations veered into error? (1) the desire to mollify the masses in order to acquire a large number of members, (2) the tendency not to teach hard-core doctrine which is assumed would result in a loss of attendance, and (3) the desire to develop an emotional relationship among members rather than a doctrinal relationship with God.
25. Now let's go back to our NASB and expanded translations of James 3:15.

**James 3:15** This wisdom is not that which comes down from above, but is earthly, natural, demonic. (NASB)

1. The noun, **σοφία (sophía)**: “wisdom” that introduces verse 15, is translated, “is not that which comes from above.” If it, “is not from above,” then it is an earthly wisdom concocted by those who function in the environment of the devil’s world.
2. The verb “is,” is the present active indicative of the verb, **εἰμί (eimí)**, plus the strong negative conjunction, **οὐκ (ouk)**: “This is not from above.”
3. “From above” seems to be a prepositional phrase, but here it functions as an adverb signaled by the word, **ἄνωθεν (ánōthen)**.
4. The word “from above” refers to the immutable Word of God but the negative *ouk*, “not,” cancels it and places its source in the cosmic system.
5. To emphasize that this is the case, what follows is the adversative conjunction, **ἀλλά (allá)**: “but.” This is followed by a summary of the kind of wisdom that is common to the devil’s world. They include three adjectives.
6. The first is the adjective, **ἐπίγειος (epígeios)**: “knowledge common to this world and based on human viewpoint and doctrines of demons, presently functional in the souls, the bloviations, and actions of Progressive emissaries who disseminate Luciferian propaganda.” We translate this with the term, “*cosmos diabolicus*.”
7. The second adjective is the word, “natural”: **ψυχικός (psuchikós)**: sometimes it refers to the “natural man” as opposed to the “spiritual man.”

**ψυχικός. Pertains to the life of the natural world and whatever belongs to it, in contrast to the realm of experience whose central character is natural, unspiritual, worldly.<sup>5</sup>**

8. To translate this word, we borrow from the curriculum of the Satanic Academy of Cosmic Didactics with the terms, “human viewpoint, human good, and evil.”
9. The final word in the verse is the adjective, “demonic”: **διαμονιώδης (*diamoniōdēs*):** “demonic.” From this we define the propaganda that is common to the Dark Side’s vocabulary, i.e., “doctrines of demons.”

**James 3:15** This category of wisdom is not that which finds its origin in heaven, but is common to *cosmos diabolicus*, human viewpoint, human good, and evil, and doctrines of demons. (EXT)

**James 3:16** For where jealousy [ ζήλος (*zēlos*) ]: “envy” ] and selfish ambition exist, there is disorder and every evil thing. (NASB)

1. This verse opens with a comment about envy which we first observed in:
 

**James 3:14** But if you have bitter envy [ ζήλος (*zēlos*) ] and selfish pursuit of one’s personal self-interests in your *kardía*’s stream of consciousness, do not arrogantly boast and lie against the truth. (EXT)
2. Verse 16 opens with the phrase, “For where,” and is the illative use of the particle **γάρ (*gár*)** which introduces a reason why this believer is envious. The answer is he is out of fellowship and therefore functioning outside the divine dynasphere.
3. Spending time in the cosmic systems has destroyed his spiritual advance causing him to regress into the sin of envy which was first mentioned in verse 14.
4. The particle *gár*, “for,” is followed by the adverb, **ὅπου (*hórou*):** “in what place.” This identifies the believer’s soul as the place where the following mental attitude sins exist beginning with the subject, **ζήλος (*zēlos*):** “envy.”

<sup>5</sup> Walter Bauer, “ψυχικός,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 1100.



5. In both verses 14 and 16, the NASB and NET Bibles translate ζήλος into English with “jealousy,” the KJV with “envying,” and the NIV with “envy.” The words “jealousy” and “envy” are synonyms in dictionaries, but there is a subtle difference between the two words’ definitions and meanings.
6. As we studied in verse 14, jealousy and envy have different objects. The jealous person is hostile toward a rival or one believed to enjoy an advantage. Therefore, his jealousy is directed toward the other person’s asset upon which there is a legitimate claim.
7. The envious person does not even want to have the coveted asset, nor could he enjoy it if he did, but finds it unbearable that another should do so.
8. Therefore, jealousy is directed toward another person’s asset which he wishes to acquire, while envy is directed toward the individual person. In the latter case, he wishes to destroy the person’s happiness by removing the object of his affection.
9. In verse 16, ζήλος pops up again and it is followed by the words “selfish ambition,” which refer to the verb’s subject, ἐριθεία (*eritheía*): “contention, strife, rivalry, scheming.”
10. This is followed by the word “exist,” the adverb ἐκεῖ (*ekéi*): “exists in that place.” When this envying exists then what also occurs is first of all “disorder,” the noun, ἀκαταστασία (*akatastasía*): “instability, tumult, and uncertainty because of opposition to established authority.”
11. In context, the established authority is the Word of God which these believers have abandoned, causing a vacuum that sucks in all sorts of cosmic concepts.
12. Whenever the biblically established systems of order are abandoned, into the vacuum rushes all sorts of ideas, each associated in some way with the doctrines of demons (1 Timothy 4:1).
13. Whatever these ideas happen to be are summarized next with the phrase, “every evil thing.” I am saddened to report that into that resultant vacuum has rushed a contagion that threatens the lives of every American.
14. When several cycles of discipline are collectively unleashed upon a Church-Age client nation’s population, and they do not result in a wakeup call to get back to rational and, hopefully, doctrinal thinking, then more “evil things” are certain to follow.
15. Our political Zeitgeist was altered in the election of 2017 when Donald Trump assumed the office of the presidency. At first, his opponents were jealous of him because he acquired what they believed was rightly their own.



16. Almost instantly, his challengers deployed strategies to take the desired office away from him so that they could have it. For over three years they struggled with one tactic after another to remove him from office.
17. Early in that period, jealousy was transformed onto envy. His personal destruction became the primary objective. Jealousy over the fact he held the office for which they lusted was transformed into envy over him having it.
18. At first, their tactics were typical of Progressive jealousy in the past. Then, it was typical of their opponents to try and make friends and reach some level of cooperation.
19. Progressives never really want reconciliation, only power. Loss of the office for which they were jealous meant loss of power. To regain the power required constant attacks on the president: he was racist, he hated the poor, he was misogynistic, a criminal, etc.
20. Over the course of the administration, jealousy transformed into envy. Jealousy for the office not attained became envy of Trump as a person. They wanted his office so they could regain power.
21. There is nothing new under the sun. It happened in reverse when King Saul became jealous of David and tried to kill him on several occasions. Regardless of these efforts, David survived to later become king of Israel (2 Samuel 5:1–10).
22. While David was king, his reign was threatened by his son Absalom, whose propaganda campaign came close to overthrowing his father's throne. Absalom was able to foment a short-lived rebellion before he was killed in battle by Joab, commander-in-chief of David's army.
23. We have studied the latter effort, but not the former propaganda campaign that preceded it. In light of James's comments on envy and the current, ongoing attacks on the Constitution and Bill of Rights, a brief study of an example of envy is appropriate here.

### **The Saga of Absalom's Envy of David**

1. It is important to observe the Davidic chart pedigree:

| <b>The Family of David</b>  |  |
|---|--|
| <b>Wives of David</b>   | <b>Sons of David</b>   |
| <b>Ahínoam</b>  | <b>Ámnon (crown prince; assassinated by Ábsalom)</b>   |
| <b>Ábigail</b>  | <b>Dániel (aka Chíleab, died in youth)</b>   |
| <b>Máacah</b>   | <b>Ábsalom (KIA by Jóab) [&amp; Daughter: Támar]</b>   |
| <b>Hággith</b>  | <b>Adōníjah (executed by Sólomon for coup d'etat)</b>  |
| <b>Ábital</b>   | <b>Shephatīah</b>  |
| <b>Églah</b>  | <b>Íthream</b>   |
| <b>Bathshéba</b>  | <b>Adulterine, Sólomon, Shímea, Shóbab, Nāthan</b>   |
| <b>Concubines:</b><br> | <b>Íbhar, Elíshūa, Elíphelet, Nógah, Népheg, Japhía, Elíshama, Elīada, Elíphelet, Jérimoth</b> |

2. Amnon was the crown prince of Israel and the son of David and Ahínoam. Amnon's half siblings were Absalom and Tamar by David's wife Máacah.
3. Among these three—Amnon, Támar, and Absalom—a dramatic sequence of events occurred, touched off by Amnon's rape of Támar, David's failure to punish the crown prince for the crime, Absalom's revenge motivation, his disinformation campaign against his father that fomented a rebellion, the decision of David to vacate the palace, and a bloody military engagement in the Battle of Éphraim Forest that led to the death of Absalom.
4. To get a full synopsis of this sequence of events we turn to a source that summarizes this drama. Once done we will then take a close look at Absalom's propaganda campaign against his fathers' regime. We will, by doing so, expose what is occurring in client nation America is again nothing new under the sun nor was it in James's report in chapter 3.
5. We will note for our purposes the development of both jealousy and envy in the soul of Absalom which led to his rebellion against the crown. The details of how Absalom was motivated to declare war on the palace is a subject we have examined in the past.
6. Our purpose on this occasion is to examine the soul of Absalom, his development of mental-attitude sins of jealousy and envy, and his tactics to propagandize the people of Jerusalem against his father, King David.

Absalom was a great favorite of his father and of the people as well. His charming manners, his personal beauty, his insinuating ways, together with his love of pomp and royal pretensions, captivated the hearts of the people from the beginning. He lived in great style, drove in a magnificent chariot and had fifty men run before him. Such magnificence produced the desired effect upon the hearts of the young aristocrats of the royal city. (2 Samuel 15:1ff)

When Amnon, his half-brother, ravished his sister Tamar, and David shut his eyes to the grave crime and neglected to administer proper punishment, Absalom became justly enraged, and quietly nourished his anger, but after the lapse of two years carried out a successful plan to avenge his sister's wrongs. He made a great feast for the king's sons at Bāalházor,<sup>6</sup> to which, among others, Amnon came, only to meet his death at the hands of Absalom's servants (2 Samuel 13:1ff)

To avoid punishment, he now fled to the court of his maternal grandfather in Gésher, where he remained three years, or until David had relented and condoned the murderous act of his impetuous plotting son. At the end of three years (2 Samuel 13:38) we find Absalom once more in Jerusalem. It was, however, two years later before he was admitted to the royal presence (2 Samuel 14:28).

Absalom, again reinstated, lost no opportunity to regain lost prestige, and having his mind made up to succeed his father upon the throne,<sup>7</sup> he forgot the son in the politician. Full of insinuations and rich in promises, especially to the disgruntled and to those having grievances, imaginary or real, it was but natural that he should have a following.

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<sup>6</sup> About 15 miles north, northeast of Jerusalem.

<sup>7</sup> This was Absalom's original sin of jealousy which later evolved into the sin of envy.



His purpose was clear, namely, to alienate as many as possible from the king, and thus neutralize his influence in the selection of a successor, for he fully realized that the court party, under the influence of Bathsheba, was intent upon having Solomon as the next ruler. By much flattery Absalom stole the hearts of many men in Israel (2 Samuel 15:6).<sup>8</sup>

7. The verse that closes 2 Samuel 14 reveals that David summoned Absalom to come to the palace and meet with him. The custom when having an audience with the king was to bow down before him with one's face toward the ground and David kissed him indicating a royal pardon. However, this did not suppress Absalom's envy since he has already decided to foment a rebellion.
8. The passage we want to examine for our study is Absalom's propaganda campaign in the streets of Jerusalem in 2 Samuel 5:1–6. It is in this passage that we discover Absalom's strategy.

**2 Samuel 15:1** And it came to pass after this [ David's forgiveness of Absalom ] that Absalom prepared him a state chariot and horses, as well as fifty men as couriers to run ahead of him. (EXT)

1. This chapter opens with the phrase, "It came to pass after this." It is assumed that this context occurred immediately following the incident just described in chapter 14.
2. However, following his audience with David, Absalom had spent three years in exile in the Aramaean kingdom of Geshur, northeast of the Sea of Galilee.
3. He lived on the estate of his grandfather, Talmai, king of Geshur. The king's daughter, Maacah, was David's wife and the mother of Absalom and Tamar.
4. During this period, Absalom gave much thought to the influence David's kiss meant to the people of Israel. He decided to capitalize on the gesture to assume he had returned to good standing with his father.
5. He had been living in the household of the king of Geshur and observed the culture of royalty. Those of the royal family rode in a chariot drawn by horses with an entourage.
6. Absalom adopted this grandiloquent image of royal authority and commissioned fifty conspirators to begin fomenting the rebellion.

<sup>8</sup> W. W. Davies, "Absalom," in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 1:23.



7. These men's job was to alert the people of Jerusalem that Absalom was coming back to town to present himself to the people.
8. This was Absalom's rhetorical veil. His strategy was to have the people believe he and David had reconciled. David had forgiven him, but he gave no thought to abdicating the throne.
9. In all his radiant glory and with his usual pomp and circumstance, Absalom rode into Jerusalem with the intent to win the souls of the people with an eye focused on undermining David's reputation.
10. His strategy was to begin a campaign of propagandizing the citizens of Jerusalem by use of his tongue. But what motivated that speech were mental attitude sins.
11. Through the initial aftermath of David's mishandling Amnon's rape of Tamar, Absalom nurtured a silent hatred of his brother. His sister had been violated and David's response was to, in essence, ignore it.
12. For two years, David did nothing to avenge Tamar's rape. During this time, Absalom allowed his hatred to evolve into murder lust. His target was Amnon. His trap was a family reunion at his sheep ranch located at Bāal Hāzor about 15 miles north of Jerusalem.
13. It was sheepshearing time and to have a party with his ranchers was typical. This provided a place to pull off his plot to murder his brother. He went to David to invite him to the affair which the king, expectedly, declined.
14. Absalom then asked David to allow all his brothers to attend which included all the royal sons: Adonijah, Shephatiah, Íthrēam, and Sólomon.
15. The entire male bloodline to the throne would be eyewitness to the assassination of the crown prince.
16. Absalom instructed his sheep herdsman to keep offering Amnon wine until he was intoxicated, at which point Absalom would give them these instructions, "... when I say to you, 'Strike Amnon,' then put him to death" (2 Samuel 13:28).
17. At this point, all the king's sons mounted up and rode to Jerusalem. Jonadab reported to David that Amnon was dead which caused David to mourn.
18. Incidentally, David was the seventh and youngest son of Jesse. One of David's older brothers was Shímea, the third son of Jesse. Jónadab was Shímea's son. Jónadab's view was that he really should be third in line to be considered king of Israel rather than David, way down below at number seven.

(End JAS3-94. See JAS3-95 for continuation of study at p. 401.)

