

GREATEST 1 COMMAND

“Love one another as I have loved you.” (St. John 13: 34)

Document No. 31

July 2013

Man of Lawlessness

We believe that the “Man of Lawlessness” is the Institution of Pastors and Priests; therefore, we would like to disclose some verses and some historical facts that led us to this conclusion. Since Jesus represents God the Father, he disclosed a very *horizontal* character of God. A lot of what Jesus did was self denying, compassion for people and as it states in Luke 6: 17, “He went down with them and stood on a level place.” Then in the same chapter in verse 20, Jesus went on to give his Sermon on the Mount, which is a different version from St. Matthew’s Sermon on the Mount, found in chapter 5. Matthew’s account has Jesus *up* on a mountain, but in St. Luke’s version, Jesus is on *level* ground. We use Mathew’s Sermon on the Mount, which we have labeled as Mount Zion, solely to show Jesus’ *superior* elevated priesthood in comparison to Moses’ *subordinate* elevation from his *obsolete* Mountain: Mount Sinai and his *obsolete* priesthood. But in Luke’s version we like to show a Jesus on an *equal* level, in opposition to the status-quo between God and man, and especially, between man and man. Jesus’ ministry is summed up as an abolition of the *systematic* institution of the Clergy, who most always are *not* on level ground (physically and spiritually) like Jesus, but most always set themselves *up* in God’s Household/Church. (2 Thess. 2: 4) Jesus opens the door for all believers to fulfill what Hebrews 4: 16 states, “Let us then approach the throne of grace with confidence...” for everyone who is indwelt with Jesus’ spirit, is anointed as a Priest! (1st Peter 2: 9)

Unfortunately, after beginning with the spirit as true priests, the first generation *lost* the horizontal priesthood and the equality between all believers (Gal. 3: 2-5). What follows is a retreat to vertical and esoteric individuals, who by the beginning of the third century, stand in front of the body of believers to convey their dogma. And because of the resurgence and existence of this traditional priesthood, there still remains, like in many video games, one final level to surpass before one reaches the top to win the game. Ironically, like in the video games, this final level is what blocks the believer’s *direct* contact to the Supreme Being.

Moreover, as time went on the House Church, switched to what resembled a Town Hall with a rectangular shape and an apse containing a chair, for the Systematic Bishop to sit before the congregation. In front of the bishop was a table with bread and wine for use in the Lord’s Supper. At this point the church’s setup contained all its elements on *level* ground. But, as time went on the bishop’s position in the church became more elevated in stature and so did his platform from where to preach. Here is a quote from the historian Owen Chadwick’s book ‘A History of Christianity – pg. 32’, Chadwick writes:

[“They did not at first have what we should call a “Pulpit”. But since they followed the way of the Jews, in which the words of the book were read out and explained, the hall had to be arranged so that people could hear, so they needed a “raised” place for the speaker. ...Nearer the congregation there was a “raised” place from which to read, called an ‘ambo’ – from the Greek ‘ambon’, a hilltop....Soon a big church had two platforms, one from which to read the text, the other from which to explain it.” The ‘ambo’ was lower and simpler than the much later pulpit, but was its origin.]

Nevertheless, the end product is an individual who sets himself above the regular members, which indirectly, gives the impression that the institution that placed him there, has instilled in him *superior* knowledge, *superior* spirituality, and a connection to God that *supersedes* the rest of the community of believers and non-believers. This man-made distinction, which is displayed in the house of God, inevitably causes the laity to see themselves as *inferior* in knowledge, spirituality and status towards God. Worst of all, this distinction, openly created by the Institution of Pastors and Priest (which also includes all other religious fraternities such as Judaism and the Rabbi, and Islam with their Imams) separates and creates a status-quo. It contributes to the laity's complacency in their duty to the community, which causes a lack of reciprocity/love, which leads to lawlessness culminating in a breakdown of the community. Thus, if you connect the dots, the Institution of Pastors, Priest and Imams are, unintentionally, responsible for the world's misfortunes; and unfortunately, the institution (which started out with good intentions) produces indirectly the opposite of what it believes is godliness, but ungodliness, from the Men and Women of Lawlessness. (2 Thess. 2: 4)

Finally, this reversion from Jesus' vision of a *horizontal* Heaven on Earth, and the equality that comes with the priesthood of all believers on *level* ground (which begins or ends in the house of God), back to a *vertical* status-quo between the Clergy and the Laity, happened unintentionally, and so slowly with time, that its significance and ramifications were undetectable...UNTIL NOW!

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