

The Triple Prison

*Regarding the natural man who “claims” to know Him
and to see, illuminated by the Holy Spirit – 1 Cor 2:13-16*

Jn 9:41; 1 Jn 2:4 – The word “say” in these two verses (both #3004) means speaking as one convinced and laying claim to something, or putting forth a systematic or set discourse in order to convince, as one expressing himself in persuasive speech or systematic discourse. Both the people in Jn 9:41 and 1 Jn 2:4 convince others to believe in the same *persuasion* as they have – in the same spirit or gospel (“Jesus”). The fruit is the evidence; to obey His commandments produces the proof of the Spirit and the Kingdom.

This word, “say” (*lego* in Greek), means expressing the inward thoughts and feelings of the *mind*, as the word “speaking” (#3004) in Acts 1:3. Jn 9:39-41 is the reason Messiah came into the world, “...that they who see might not *see*...” The word *see* (#991), in this context, means having *mental vision* (to behold the truth in their *mind*), but they are *blind* in the truly spiritual sense. They only have mental vision, because they are not truly “joined” (1 Cor 6:17) to the one Spirit of our Master through the good news spoken by one He has sent (Jn 7:17,18b). They are of *another spirit*. Therefore, they could only *imitate* spiritual truth from their natural intellects, since the spirit they *are* joined to gives them power to imitate “light” (2 Cor 11:4,13-15). They are deceived in their own spirits. They had *sin* (#266) as 2 Cor 11:3,4,13-15 describes. The sin in them was the *claim to see*, when they do not, as someone who *says* he believes in his heart (Rom 10:9-10) when in fact he doesn’t, but actually believes a false gospel. How dark then was the “light” in them – their claim to “see”? This will be proven later – as tares are exposed sooner or later (Mt 13:18-23,24-39). Verses 31-32 show who the true ones are, as Eze 17:22-24. However, since they *say* or *lay claim to see* (#991, Jn 9:41), therefore their sin is eternal or *remains* (#3306 means abide continually, endure, remain).

The Artificial Gospel

According to Isa 50:10-11 and Jn 9:39-41, how can we rightly apply the word of our Master in the following passages:

- 1) Mt 6:23; Lk 11:35 – “Make sure the light in you is not darkness”
- 2) Jn 9:41 – those who *claim* (say, speak publicly) to see
- 3) 1 Jn 2:4 – those who *claim* (say) to know Him

These who claim to see and “know Him” convince others to “know Him”, like Christian preachers.

Mt 6:22 – “The lamp of the body is the eye; if therefore, your eye is good (clear) your whole Body will be full of light” (understanding, wisdom, insight, discernment). *Light* in Mt 6:22 is #5460, and means transparent or well illuminated, bright, full of light. *Light* in Mt 6:23 is #5457 and means to make manifest, but in this context, to make you believe something false, as though it were true, and be totally convinced of its validity – even though it is *artificial*. This light which is artificial is not kindled by the Holy Spirit, by the good news (as from a righteous sent one), but is ignited by *another spirit* as Paul taught in 2 Cor 11:2-4, by unrighteous sent ones (2 Cor 11:13-15). Mr. Armstrong,¹ for example, was convinced more than any man that he was true.

Jn 7:18a and Mt 10:41 are in contrast to one another. Mt 6:22 – If the light in you is *good* (i.e., valid – Jn 15:8; 1 Jn 3:14-24; Jn 13:35; Isa 49:6; Jn 17:23), then it is not artificial or ignited by an *artificial sent one* (one who was sent by a false or evil spirit, i.e., Satan). 2 Cor 11:15 speaks of Satan’s servants whom he sends (as Jn 7:18), who *seek their own glory*, which is the sin of Satan.

The KJV reads, “if therefore thine eye be *single*” (#573), which is translated *good* or *clear* in other versions. #573 meant in the way a person *spoke*, presenting the gospel. The eye that was bad (evil, unhealthy) speaks of a *person* who would hear the good

¹ Herbert Armstrong, founder of the *Worldwide Church of God*

news, but was not actually willing to do God's will. Since his eyes, in this respect, were not *clear* he would accept a false gospel as valid and true. He would receive it from Armstrong, Graham, or other "sent ones" who were *seeking their own glory*, but would deny it (even in tears and made up stories of how sincere they are, 1 Jn 4:2-3; 2 Jn 1:7; 2 Pet 2:17-19; 2 Tim 3:13). The sheep do not hear a false shepherd, but His sheep hear only His voice (Jn 10:5; 18:37; 10:27).

All who came before Him (as before us) were thieves and robbers (Jn 10:7-9), promoting a false gospel, for they were before the *restoration of the Edah* (Jn 10:8). All who then were *convinced* of the gospel they heard are *set* in the religion it supports, as Jn 9:41. But whoever is not set or convinced, but is unsettled, disillusioned, or disgruntled can still hear the voice of the Good Shepherd, because he is willing to do the will of the True Shepherd (Jn 10:5,14,27; 18:37; 1 Jn 4:6). That is, he is not like *the liar* in 1 Jn 2:4, and is not one of those who *claim to see* in Jn 9:41. This *claim to see* is certain assurance, being totally convinced due to his eyes (which are bad, not *single* – like single-minded devotion, Mt 6:22-23). Eyes which are "single" are *without duplicity* (deception, 2 Tim 3:13-14; Lk 11:33-36).

Without Duplicity – The Triple Prison

"Without duplicity" (KJV – *single*, Mt 6:22) means that one is willing to do the Father's or Creator's Will (Jn 7:17) and not his *own* will. It means to be single, clear, without hypocritical deception (Jn 7:18). When a person hears the good news (Jn 10:7,9) it results in one of two effects. It depends on which "sent one" he receives (Jn 7:18). He will either seek the glory of His Creator, or seek his own glory (Mt 6:24; Jn 5:41-44).

Jn 7:18 presents *two kinds of sent ones*: a *true* one and a counterpart – a duplicate or a copy of the true one, but with an aberration. The *duplicate* seeks his own glory, while the *original* seeks the glory of the Master Yahshua. Jn 7:18 presents one true and

one false, as 2 Tim 3:13-14. The good news is Rev 21:6-8. If a person is *not willing* to do God's will (Jn 7:17), then the gospel will *offend* him. That is, the *true* gospel will offend him, not the false gospel. Mt 6:23b says, "if therefore the light that is in you is (actually) darkness, how great is that darkness!" This could mean that a person or his darkness can never be illuminated with true light, because the one who has this great darkness in him is absolutely convinced that it is "light." This supposed "light of God" can never be at home in the true Body of Messiah, but can lead a following of those *attracted* by his "light" (as many religions today).

As I have said before, it would be better for a person to stay in the Christian Church ritual than to find another "marginal" or House Church religion, which they are firmly convinced is the truth (while they were not convinced that "regular" church Christianity was). So these people in Attleboro could fall into this category of Mt 6:23, of *utter darkness*, which to them is the "light of the Lord." Also, thousands upon thousands in Christianity and Romanism are convinced they have the truth and have "light" rather than darkness.

This is why the 144,000 will call "God's people" out at the last moment² – as many as are left in her (Rev 18:4-5). They are "God's people" in the sense of being like the righteous ones or "sheep" in Mt 25:31-46 and the "men" of Rev 21:3. Those who respond to the Male Child's call will either be numbered among the "survivors" of Zec 14:16, or be killed for helping the *messengers* (Mt 25:34-40) or for heeding their warning not to take the Mark of the Beast (Rev 14:9-10). The 144,000 are the messengers (Rev 14:6-11; 12:1-6; 18:1-5,8,10). If a person is not baptized into the Body of Messiah where the 144,000 are sent out from, then he is not baptized into Messiah's Body. Rev 7:5-8 is

² This is the *second* of the two "reports" of Jer 51:45-46. The first "report" (Rev 18:2-3) comes *before* we flee to the wilderness to call, "God's people" out of her and *into the Body*. The second "report" comes from the Male Child, *after* we flee to the wilderness, to call the remnant of "God's people" out of her *into the nations* (Zec 14:16; Mt 25:31-46).

the only Body, as in Jn 17:23. Only now, *before* we send out the 144,000 and flee to the wilderness, can God's people come out of her (the Harlot) and into salvation. They will be as the laborers in the parable in Mt 20:1-16 – those saved at the last moment will enter the Kingdom with those who have been in the edah for over 50 years.

Take Heed

Lk 11:36 – There can be no part in us which is not redeemed (Tit 2:14; Jms 1:21). There can be no part “dark”. The whole body must be *full of light* – as when the bright shining of a lamp gives you light (illumination, insight, knowledge, understanding, wisdom, discernment in all aspects of our personality), causing no one to stumble (Eph 4:15). Rev 14:5 says of the Male Child that “no deceit was found in their mouth” — no darkness, nothing hidden or shameful was found in them. This did not come about mystically, but because they were the fruit of several generations of true disciples who allowed the “bright shining of a lamp” (Lk 11:36) to permeate them. They renounced every hidden and shameful thing; they walked in the light (1 Jn 1:5-8).

1 Cor 8:1-3 shows the sin of Satan (2 Cor 11:15). So many people acquire their own anointing (having their own mind), gathering facts and verses, having knowledge which only puffs up, but without love that builds up. This “puff up” is to foster their own understanding and knowledge, which will, in time, cause a following, even within the edah (Acts 20:28-30; 2 Jn 1:9 (NIV, NRS, NJB); 3 Jn 1:9). And the true good news is veiled to those who are perishing with this great darkness they call “light” (2 Cor 4:1-6).

So, Lk 11:35 says to *take heed*, if it is possible, before a person's whole body is full of darkness, which he calls “light” – before it sets in as a *permanent* “fixture” (as the lamp of one's body, verse 34). The words “take heed” mean to watch out and consider (#4648), to give your entire attention to, to contemplate your goal, your aim – to make sure the light in you is not darkness. This is a false, *synthetic* light, which is “marvelous” in certain people's eyes, who are looking for such *marvelous light*. However, it is great

darkness in God's eyes. This "light" makes them stumble over the *true word of God* – to love as He loved us (Phil 2:2-4; Eph 4:2-4; 1 Jn 3:16,23).

This great deception called "light" incites certain behavior which leads to ruin – a hidden and unexpected course of ruin (1 Pet 2:8). This great darkness, which they believe is light, comes from Satan and no one else. He is the "light bringer," the shining one, or *star*. However, his light is actually *great darkness*, which is in him and all who follow him, as Satan's servants (2 Cor 11:15). And those whom they convert are Satan's servants also, whose end is according to their darkness (deeds), posing as "light" to lead people astray (Rev 12:9; 20:3). Just think how great this *light/darkness* is (Rev 20:7-10). Isa 14:12-17 refers to Satan as the "son of the dawn", a shining star, as the appearance of God, but a deception, a false light (without results or fruit, Mt 7:20).

His Very Image

Isa 5:20-21 – "Woe to those... who substitute darkness for light..." No part or aspect of our *personality* can be dark if we are admitted into the Kingdom in the next age, because it will take 1000 years to be full of light if it is not made full of light in this time (Lk 11:35). This includes our *spiritual* structure, as well as in our *physical* structure, as well as in our *social* structure, as well as in our *emotional* structure, as well as in our *mental* structure, which is our "corporate make up" or constitution (which must be whole, made whole). The completed whole, total man must be perfected as one (Jn 17:23). *Constitution* means the structure or composition of a man, or of a body, a nation, etc. *Structure* means something made up of interdependent parts, in a definite pattern or organization, arrangement or relationship of elements in a body – a system. The *whole structure* of our human nature is made up of spiritual, physical, mental, social, and emotional parts – made to function all together, as one, as the Body of Messiah (1 Cor 12:12).

There is no “part” (aspect) of us that should cause division, strife, dissension, etc, (1 Cor 3:16-17). We are all to grow up in *every aspect* into the head, who is Messiah (1 Cor 12:12; Eph 4:15-16). We are to be *like Him*, who is the *very image* of God (2 Cor 3:18; 1 Jn 3:1-3). Every aspect of our being and nature must be *enlightened* by the Holy Spirit to bring to our consciousness that which is hidden (which is meant to be revealed to us, Mk 4:21-23). Otherwise, it will be too late at judgment (1 Cor 4:5). So, it’s up to us to bring the lamp in for exposure of our hidden faults and iniquities (Lk 8:16-18; 11:33). A *fault* is a *weakness in character*, imperfection, impairment, like a fracture in the earth’s crust which causes an *earthquake*. It is a *hidden fault* until the earthquake comes. It is a surprise to everyone but you. This is what or why the Holy Spirit is given to us, to prepare us for the Kingdom (Heb 4:16). We are to be the true light that enlightens all mankind (Jn 12:46; 1:4-9; 8:12; 3:18-21; Mt 5:14; 2 Pet 1:19; 1 Ths 5:5; 1 Jn 1:5-7; 2:9).

The Maze of Christianity

So, in Isa 50:10-11 we see two kinds of Christians. How can we understand verse 10? Who obeys the voice of His servant, or His sent one? And who will admit that he walks in darkness and has no light? If this be so, then let him trust in the name of Yahshua for Salvation, as Jn 13:20. But on the other hand, it can be applied to Jn 9:39-41, and verse 41 to Isa 50:11 and Mt 6:23. To “lie down in torment” is for a person’s sin to *remain*, even as Rev 22:11 – the word “still” never goes away for as long as eternity. The man in Isa 50:10 and Jn 9:39 are the same. These are the ones who do *not claim to see* or know they don’t see, as so many of us who were once disillusioned Christians. But the one in Isa 50:11 and Jn 9:41 are also the same – *liars* in whom there is no truth (1 Jn 2:4).

The man in Isa 50:10 is like a sheep lost in the *maze of Christianity*, who is as our Master said to Pilate in Jn 18:37 or Jn 10:14,27. But the man in Isa 50:11 is stuck up,

conceited and proud (Col 2:18-19), and won't admit to any conflict in his belief in his *Jesus* or *gospel*, and is convinced that he is "walking in the light." But it is a false light, as that of the Pharisees (Jn 8:37-47; 9:39).

If we follow the true One, there will be no darkness in us at all, and we will walk with Him in the light (Jn 8:12; 1 Jn 1:6-7), not as those who *say* or *claim* to *see* or *know* as 1 Jn 2:4 and Mt 6:22-23 and Jn 9:41. 1 Cor 12:3 – No one can say/claim as his own, as in the true meaning of the word "confess", coming from the veritable trust within him – since he "says" *by the Holy Spirit* within him. No one can *say* except by the Holy Spirit – actually *say*. One can, of course, say the *words*, but he cannot *confess* by the Holy Spirit that Yahshua is his Sovereign and Master unless this be the truth (Rom 10:9-10). It is the same as 1 Jn 1:6 – if we "say" that we have fellowship with Him. But we can't say it in truth, except by the Holy Spirit within us, as we walk in the light.