

“My Brethren” Matthew 25:40 and ‘the Hebrew’ and ‘the Greek’

Introduction

This writer recently encountered two issues that illustrate problems that most churches have and explain why God, though merciful to His children, is largely withholding His blessings in these **“perilous times”** 2 Timothy 3:1. Those issues are as follows.

1. The implication that God is all through with Israel

He is not. It is true that *spiritual* distinctions disappear in Christ and those in Christ are **“Abraham’s seed,”** *spiritually* not *physically*. *Physical* distinctions remain.

“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” Galatians 3:28-29.

However **“God hath not cast away his people which he foreknew...”** Romans 11:2, as Paul explains¹. **“His people”** cannot be Christians, as Paul has already established, Romans 8:29-39.

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, *There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob*: For this is my covenant unto them, when I shall take away their sins” Romans 11:25-27. **“Jacob”** is not the Church.

This will happen for Israel as a nation at the Second Advent², as Peter states. **“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord”** Acts 3:19. **“The times of refreshing”** are yet future. Modern versions, NIVs, NKJV, change the wording to cut out the prophetic aspect aimed at the nation of Israel.

Paul is saying to Christians therefore in Romans 11:25-27 that you are conceited and ignorant if you think that God is all through with Israel as a nation – as distinct from saved Jews now in the body of Christ.

Today’s believers should keep that in mind, otherwise the result will surely be the withdrawal of God’s blessings, a problem experienced by many churches today. **“For there is no respect of persons with God”** Romans 2:11.



“He shall come in his own glory”
Luke 9:26

2. *The notion that only ‘the Hebrew’ or ‘the Greek’ show what God ‘really’ said*

That particular notion is apparent from statements like “*The translations don’t show the difference in meaning in the different Greek/Hebrew words used for the one English word etc.*” or words to that effect.

It should first be understood that serious problems arise with any attempts to consult the original languages, i.e. Hebrew and Greek, in order, supposedly, to understand the scriptures.

Untrustworthy Sources

First, currently available Hebrew-English and Greek-English dictionaries and interlinears are not trustworthy references for word meanings because they were compiled by unsaved individuals antagonistic to the scripture i.e. the AV1611. That applies to all such sources today. For that reason alone, such sources are not authoritative and can never be exalted in authority over the AV1611, which defines its own terms e.g. Mark 13:11 for the Biblical definition of the word premeditate.

“But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost” Mark 13:11.

All this is explained by Dr Mrs Gail Riplinger³ in her books *The Language of the King James Bible, In Awe of Thy Word* and *Hazardous Materials*.

Non-existent Distinctions

Another equally serious problem arises with a statement like “*The translations don’t show the difference in meaning in the different Greek/Hebrew words used for the one English word etc.*”

Distinctions are drawn by means of ‘the Hebrew’ or ‘the Greek’ that don’t exist.

The usual example given is that of *agape* (Greek, self-giving love, supposedly) versus *phileo* (Greek, friendly but not self-giving love, supposedly) in John 21:15-17. However, the distinction is not valid either in Greek or in English. Anyone can see that the example is not valid from the expression “***the third time***” in John 21:17, showing that no real difference exists between *agape* and *phileo*. However, ordinary believers are easily misled into thinking that ‘the Hebrew’ and/or ‘the Greek’ have something to offer when they don’t. They never do, as such but the misleading notion that they might is a serious problem. That notion violates Paul’s exhortation for honesty amongst believers.

“Provide things honest in the sight of all men” Romans 12:17.

See Dr Gipp’s analyses⁴ for further detail.

See also the item *Seven Aspects of ‘in the Greek’*⁵ on ‘in the Greek,’ summarising why ‘the Greek’ can never be exalted in authority over the AV1611.

Inconsistent NIVs, Added Confusion

The abovementioned item refers to the differences between the 1984 NIV and its replacement the 2011 NIV. See an additional item⁶ therefore showing 112 distinct differences in meaning between the two editions i.e. they can't both be 'the word of God.' That list of 112 verses is not exhaustive.

By way of illustration, see Hebrews 11:11⁷.

"By faith Abraham, even though he was past age — and Sarah herself was barren — was enabled to become a father because he considered him faithful who had made the promise" 1984 NIV.

"And by faith even Sarah, who was past childbearing age, was enabled to bear children because she considered him faithful who had made the promise" 2011 NIV.

The 1984 and 2011 NIVs are different. The wording and the meanings are both different. They are not the same thing expressed a different way and therefore for that reason alone they cannot both be 'the word of God.'

The 1984 NIV is in fact wrong but both editions are wrong in that they leave out **"and was delivered of a child."** The excision of the phrase can be traced to Jerome's Catholic Vulgate of the 5th century, from the corrupt Alexandrian sources he used and the Jesuit-Rheims New Testament of 1582, which cut the words out *after* the faithful Bibles of the 16th century English Protestant Reformation i.e. Tyndale, Coverdale, Matthew, Great, Bishops', Geneva included them⁸. The 1984, 2011 NIVs are therefore basically just warmed-over Jesuit and Douay-Rheims versions made worse by even more omissions⁹, that is, they *do* agree in that evil respect! Both editions show hundreds of the same serious departures from the AV1611, including the cutting out of 17 entire verses in the New Testament; Matthew 17:21, 18:11, 23:14, Mark 7:16, 9:44, 46, 11:26, 15:28, Luke 17:36, 23:17, John 5:4, Acts 8:37, 15:34, 24:7, 28:29, Romans 16:24, 1 John 5:7. They nevertheless retain the established verse numbering system, which is of course inconsistent. Overall satanic progression of the new versions is, however, evident in other ways. Note how the 1984 NIV makes a liar out of the Lord Jesus Christ in the footnotes, John 7:8, 10. The 2011 NIV does so in its text, which is heinous.

In sum, no-one who really loves the Lord Jesus Christ, John 14:23 **"Jesus answered and said unto him, If a man love me, he will keep my words..."**¹⁰ would touch the NIVs with a barge pole as 'bibles.' The same is true for any modern version, including the NKJV¹⁰.

*The 1984, 2011 NIVs change **"words"** to **"teaching"** and the NKJV changes **"words"** to **"word."** Both changes are in this case for the same reason, that is, it's okay to change the words of scripture so long as you keep the content aka the fundamentals. That is doing **"despite unto the Spirit of grace"** Hebrews 10:29.

“Lords over God’s heritage” 1 Peter 5:3

A further problem is that when a statement like “*The translations don’t show the difference in meaning in the different Greek/Hebrew words used for the one English word etc.*” is made, it implies that no bible is actually the word of God because something else (usually undefined but typically Nestle’s Greek-English Interlinear for the New Testament) must be used to ‘correct’ or ‘improve’ the book you have in order to find out what God ‘really’ said.

On the one hand this can easily demoralise and/or confuse – and **“God is not the author of confusion”** 1 Corinthians 14:33 - the ordinary believer who is attentive enough to see the problem (many of the Lord’s people aren’t).

On the other hand, it is the height of hypocrisy then to assert, especially in prayer, that God should be thanked for His word that has been read out in a meeting *in English*. The deficiencies of the NIVs notwithstanding, see above, it wasn’t, if something else must be consulted to bring out what the translations are said not to.

That kind of disinformation is a serious problem in that it is a violation of the priesthood of all believers 1 Peter 2:5, 9 and **“the doctrine of the Nicolaitans, which thing I hate”** Revelation 2:15.

“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.

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light” 1 Peter 2:9.

Proper names have meaning as Matthew 1:23 shows. **“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”** Nicolaitans means conquerors or rulers of the laity^{11*}. One way to conquer the laity spiritually is to assert that you know what God ‘really’ said because you know Hebrew and/or Greek and the laity don’t, so they’ll have to trust in you to tell them what God ‘really’ said. That is **“being lords over God’s heritage”** 1 Peter 5:3, which the scripture expressly forbids.

*This meaning can be obtained from scripture without using other sources. See **Appendix**.

Genesis 12:3, A Case in Point

Genesis 12:3 was recently drawn to this writer’s attention with respect to the words **“curse”** and **“curseth.”**

“And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”

As a source like Young’s *Analytical Concordance* shows (it is useful for this purpose, though not necessarily for the word meanings it gives, see remarks under **Untrustworthy Sources**), ‘the Hebrew’ for **“curse”** in Genesis 12:3 is *arar*, referring uniquely God’s curse, supposedly. ‘The Hebrew’ for **“curseth”** in Genesis 12:3 is *qalal*, referring uniquely to man’s curse supposedly and by implication not as strong as God’s curse, *arar*. Note first that it is obvious in Genesis 12:3 *in English* who is doing the cursing, without recourse to ‘the Hebrew’ and of course God’s curse is greater than man’s for **“What is the chaff to the wheat? saith the LORD.”** Jeremiah 23:28. That said, the situation with respect to ‘the Hebrew’ is not so clear cut, to say the least, concerning the words *arar* and *qalal*.

Hebrew Synonyms, “nothing but the truth” 2 Chronicles 18:15

Young gives 10 Old Testament words for cursing with accompanying scripture references as follows; *alah*, *cherem*, *meerak* (curse, noun) and *meerah* (cursing, noun), *qelalah* (noun) and *qalal* (verb), *shebuah*, *taalah*, *arar*, *barak*, *naqab*, *qabab* (i.e. *qabab* not *kebab* ☺).

Some of the words do appear to apply uniquely to either God’s cursing or man’s cursing:

God’s cursing: *cherem*, *meerak*, *shebuah*, *taalah*

Man’s cursing: *barak*, *naqab**

A distinction could therefore be drawn between God’s and man’s curse from the above words but of course none of those words occurs in Genesis 12:3 so for that reason the distinction drawn in Genesis 12:3 between *arar* and *qalal* is still open to question.

*Note, however, Job 5:3 **“I have seen the foolish taking root: but suddenly I cursed his habitation”** using *naqab*. Though this is a man’s curse, it appears from the context that God honoured it. That complicates the issue. This may well be the case with the word *qabab*, where Balak’s perception appears to have been that God would honour and inflict a man’s curse i.e. Balaam’s, such that a man’s curse instigated by a man then becomes God’s curse, i.e. God and man can be equivalent in cursing, which itself undercuts the sharp distinction drawn for *arar* and *qalal* in Genesis 12:3. See **“curse me them”** or similar, Numbers 22:11, 17, 23:13, 17, **“God hath not cursed”** Numbers 23:8, **“curse mine enemies”** Numbers 23:11, 24:10, *qabab* having been used in each of those 7 verses.

However, some of the above Hebrew synonyms may definitely be used interchangeably for either God’s curse or man’s curse. *Arar* and *qalal* will be addressed below but for now, note the following examples, which are not exhaustive:

alah:

“Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell” Numbers 5:21. Both words are clearly God’s curse, via God’s priest.

“His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity” Psalm 10:7. This is clearly man’s curse, independently of God.

qelalah:

“Behold, I set before you this day a blessing and a curse;...And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known” Deuteronomy 11:26, 28. That is clearly God’s curse, delivered through Moses.

“And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the LORD, saying, I will not put thee to death with the sword” 1 Kings 2:8. This is clearly man’s curse, the words *qalal* and *qelalah* being used in turn. Note however remarks below on 2 Samuel 16:10, 11, where David allows that Shimei’s curse *could* have been God’s curse. Having been restored to the throne, he now knows that it was man’s curse only **“As the bird by wandering, as the swallow by flying, so the curse causeless shall not come”** Proverbs 26:2. See below for further remarks on Proverbs 26:2.

Arar and Qalal from Genesis 12:3

Arar, according to Young, occurs as follows, more than once in some of the following verses and in varying parts of speech. Note the bold references. Any with asterisks are in the same category as *qabab*, with both God and man equivalent in cursing. The verses are listed as Young lists them. Numbers 24:9, with a double asterisk, is a special case.

Genesis 12:3, 27:29, **Exodus 22:28**, **Numbers 22:6***, **12***, **23:7***, **24:9****, Judges 5:23, **Job 3:8**, Malachi 2:2, Genesis 5:29, Numbers 5:18, 19, 22, 24, 27, Genesis 3:14, 17, 4:11, 9:25, 49:7, Deuteronomy 27:15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 28:16, 17, 18, 19, **Joshua 6:26***, **9:23***, **Judges 21:18**, 1 Samuel 14:24, 28, 26:19, 2 Kings 9:34, Psalm 119:21, Jeremiah 11:3, 17:5, **20:14**, **15**, 48:10, Malachi 1:14, 3:9.

Numbers 24:9 states *“He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.”*** Note that the statement is a general one, not applying explicitly to an individual like Balaam through whom God evidently had inflicted curses that Balaam pronounced, see remarks above under *qabab*. However, the word *arar* is used for both God’s curse i.e. ***“cursed”*** and man’s curse i.e. ***“curseth.”*** Note especially that Numbers 24:9 reads similarly to Genesis 12:3. That in itself shows that the supposed distinction between *arar* and *qalal* in Genesis 12:3 is artificial.

52 verses are listed for *arar*. Most do refer to God cursing but 13 verses, those in bold, Exodus 22:28, Numbers 22:6*, 12*, 23:7*, 24:9**, Job 3:8, Joshua 6:26*, 9:23*, Judges 21:18, 1 Samuel 14:24, 28, Jeremiah 20:14, 15, refer to curses by men or equivalent curses by God and man, showing again that a sharp distinction between *arar* and *qalal* in Genesis 12:3 is artificial.

Qalal according to Young occurs as follows, more than once in some of the following verses. The verses are listed as Young lists them. Again, note the bold references.

Genesis **8:21**, 12:3, Exodus 21:17, Leviticus 19:14, 20:9, 24:11, 14, 15, 23, Deuteronomy 23:4, Joshua 24:9, Judges 9:27, 1 Samuel 17:43, 2 Samuel 16:5, 7, 9, **10**, **11**, 13, 19:21, 1 Kings 2:8, **2 Kings 2:24**, Nehemiah 13:2, 25, Job 3:1, Psalm **37:22**, 62:4, 109:28, Proverbs 20:20, 30:10, 11, Ecclesiastes 7:21, 22, 10:20, Isaiah 8:21, Jeremiah 15:10, **Job 24:18**.

37 verses are listed for *qalal*. Most do refer to men cursing but 6 verses; Genesis 8:21, 2 Samuel 16:10, 11, 2 Kings 2:24, Psalm 37:22, Job 24:18, if 2 Samuel 16:10, 11 can be included as David’s perception of God having bidden a man to curse on His behalf, those in bold refer to curses by God, showing again that a sharp distinction between *arar* and *qalal* in Genesis 12:3 is artificial.

Note also the following, emphasising yet again how a distinction between *arar* and *qalal* in Genesis 12:3 is artificial.

“And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed”
Genesis 5:29, using *arar*.

“And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done” Genesis 8:21, using *qalal*.

Moreover, as indicated earlier with respect to Genesis 12:3, by inspection, the verses cited in detail above; Genesis 12:3, Job 5:3, Numbers 5:21, Psalm 10:7, Deuteronomy 11:26, 28, 1 Kings 2:8, Numbers 24:9, show clearly in English who is directly bestowing the curse, whether God or man and therefore the relative severity of the curse according to Jeremiah 23:28 ***“What is the chaff to the wheat? saith the LORD.”*** Reference to ‘the Hebrew’ is

wholly unnecessary and indeed inferior because the vivid and indeed definitive illustration of chaff (man's voluntary curse) versus wheat (God's curse) only emerges explicitly from scripture with scripture, 1 Corinthians 2:13, not 'the Hebrew.' That is true for all the verses listed above and indeed all such verses in scripture.

Hebrew Synonyms, Summation

1. It is obvious *in English* who is doing the cursing in Genesis 12:3, whether God or man and therefore so is the relative severity of the curse, Jeremiah 23:28, without recourse to 'the Hebrew.'
2. The same is true for all verses of scripture on cursing considered above for the Old Testament.
3. Young's *Analytical Concordance* lists 10 words for cursing in Hebrew, not just two as implied by looking at Genesis 12:3 in isolation.
4. Some of those 10 words are used exclusively for God cursing and others for man cursing but none of them occur in Genesis 12:3.
5. Although *arar* and *qalal* usually refer to God and man cursing respectively, as in Genesis 12:3, the words are nevertheless repeatedly used interchangeably. See especially Genesis 5:29, 8:21, Numbers 24:9.
6. Drawing a sharp distinction between *arar* and *qalal* in Genesis 12:3 is therefore artificial, unhelpful, unnecessary and potentially misleading. The same may be said for any and all attempts to find out what God 'really' said by means of 'the Hebrew' or 'the Greek.' **"The king's word"** 2 Samuel 24:4 in AV1611 *English* will prevail every time.

The Doctrine of Cursing, "what saith the scripture?" Romans 4:3

Consider now, briefly, the scriptural position on cursing by God and man. The case of man's curse in the absence of God's directive will as in operation in Job 5:3 above, is easily dealt with.

"As the bird by wandering, as the swallow by flying, so the curse causeless shall not come" Proverbs 26:2.

For the case of God cursing, note the very first mention of the word curse, which in this case gives its basic usage for God's curse. Scripture with scripture determines the meaning of Biblical word usage **"not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual"** 1 Corinthians 2:13 in that **"the words that I speak unto you, they are spirit, and they are life"** John 6:63.

"And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:" Genesis 3:14.

This is what happens at the Second Advent to those who are still alive then but who have scorned Israel and are unrepentant in that respect. This is the future doctrinal import of Genesis 12:3, Numbers 24:9, which has of course also happened in history¹². See the following:

"They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust" Psalm 72:9. The first group is Israel's faithful remnant who were taking refuge in the wilderness in the End Times leading up to the Lord's Return as John reveals.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent" Revelation 12:14 i.e. the woman is *Israel*, not Mary like the Catholics teach and not the Church like the Calvinists teach¹³.

The second group are the enemies of Israel who incur the Lord's judgement at the judgement on the nations, Matthew 25:31-46. Note that Israel's enemies are immediately the enemies of the Lord Jesus Christ, Who has identified Himself with the Jews i.e. Israel as "**my brethren**" Matthew 25:40¹⁴. (This is too deep for most evangelicals but so is a lot of "**sound doctrine**" these days, "**For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears**" 2 Timothy 4:3 i.e. they like to have their ears tickled by "**good words and fair speeches**" Romans 16:18.)

That said, the second group will include some prominent survivors in a worldly sense, who it seems get right with the Lord just in time. See Isaiah's prophecy that refers directly to both the Lord Jesus Christ and Israel at the Second Advent.

"And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me" Isaiah 49:23.

Note that as well as licking the dust, the anti-Israel members of this second group end up where, for them, "**your father the devil**" John 8:44 ends up. That is the end of God's curse on the cursed.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal" Matthew 25:41-46.

"The conclusion of the whole matter" Ecclesiastes 12:13

Observe again that none of the above insights about "**my brethren**" Matthew 25:40 of the Biblical doctrine of cursing comes from either 'the Hebrew' or 'the Greek.'

As indicated above, they come "**not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual**" 1 Corinthians 2:13 in that "**the words that I speak unto you, they are spirit, and they are life**" John 6:63 and they are readily available in "**all scripture**" that "**is given by inspiration of God**" 2 Timothy 3:16, the 1611 Authorized King James Holy Bible, "**the royal law**" James 2:8, which is far superior to anything else, including the non-extant 'original.' 'The Hebrew' and 'the Greek' and the modern counterfeits, all of them, don't win, place or show.

Like the heresy of supposing that God is all through with Israel, substitution of 'the Hebrew' and 'the Greek' and the modern counterfeits for "**all scripture**" that "**is given by inspiration of God**" 2 Timothy 3:16, the 1611 Authorized King James Holy Bible, "**the royal law**" James 2:8 will surely result in withdrawal of God's blessings, as indicated, a problem experienced by many churches today. Jeremiah summarises the sad situation.

"Your iniquities have turned away these things, and your sins have withholden good things from you" Jeremiah 5:25.

The question may arise, of course, why go to such lengths as this lengthy write-up? Paul gives the answer and it is hoped that the above study has fulfilled it.

"Prove all things; hold fast that which is good" 1 Thessalonians 5:21.

Appendix – the Nicolaitans, “being lords over God’s heritage” 1 Peter 5:3

Noting the Lord’s aversion to **“the deeds of the Nicolaitans, which I also hate”** Revelation 2:6 and **“the doctrine of the Nicolaitans, which thing I hate”** Revelation 2:15, it is realistic to ask **“what saith the scripture?”** Romans 4:3 about **“the Nicolaitans.”** Note the following scriptures with respect to words that may be associated in part with the term Nicolaitan.

“Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man” Judges 18:7.

“There was a man of the Pharisees, named Nicodemus, a ruler of the Jews” John 3:1.

“For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia” 2 Timothy 4:10.

Observe that:

1. **“Laish”** has **“the people...therein”** that is, the laity.
2. **“Nicodemus”** was **“a ruler.”**
3. **“Demas...loved this present world”** that is **“the people...therein.”**

In sum, the scripture indicates that **“Nico”** is **“a ruler”** and whether associated with **“demus”** (**“Demas”**) or **“laitan”** (**“Laish”**) the result is **“Nicolaitan”** = a ruler of the laity, people or worldlings, as indicated earlier. See **Genesis 12:3, A Case in Point.**

Observe finally that **“the doctrine of the Nicolaitans”** Revelation 2:15 occurs adjacent to **“the doctrine of Balaam.”**

“But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication” Revelation 2:14.

The centrepiece of **“the doctrine of Balaam”** was clearly the **“stumblingblock”** that he **“taught Balac”** in order to subvert God’s people and thereby gain **“the wages of unrighteousness”** 2 Peter 2:15 that he was in danger of losing, Numbers 24:11-13.

“The Nicolaitans” clearly operate according to the same principle in order to be **“lords over God’s heritage”** 1 Peter 5:3 for the same reason as Balaam, as Paul warned.

“Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake” Titus 1:11.

The modern Nicolaitan **“stumblingblock”** is **“teaching things which they ought not”** namely that what God ‘really’ said may only be found **“in the Hebrew”** and/or **“in the Greek”** Revelation 9:11.

As Dr Mrs Gail Riplinger¹⁵ insightfully warns those things are **“echoes from “the bottomless pit”.”**

References

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