

O Thoughtless Ones!

Who hath BEWITCHED You

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo'- ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

The word, 'Bewitched,' used in Galatians 3:1 is the Greek word, 'baskaino'¹ "which indicates amongst other things a harmful magic exercised independently of the subjective will and with no particular technique. The dangerous feature is that people have willingly yielded to these magicians and their influence without realizing to what powers of falsehood they were surrendering. The characteristic point of the baskaino is that it exerts its influence without extraordinary means."² Does this description sound familiar? The bewitching of the children of Adam and Eve began unendingly to this very day. Genesis chapter three records the first encounter, which states, "Now, the serpent, was more crafty than any living thing of the field which Yahweh Elohim had made... And the serpent said unto the woman,— 'Dying, ye do not die, For Elohim doth know, that, in the day ye eat thereof, then shall your eyes be opened,—and ye shall become like Elohim, knowing good and evil" (Gen. 3:1, 4-5). Each and everyone one of us must ask ourselves, "Where are we bewitched, when it comes to the teachings in the Word of Yahweh?" This study will deal with the bewitching of Yahweh's people; to include Adam and Eve, Aaron and the Israelites, the Christian Church led by Paul and then one of the church Fathers, Justin Martyr (100-165 AD), finalizing with our present period of time. The bewitching transformation of the followers of Yahweh can occur in a very, very short period of time, as will be seen. One constant theme of bewitchment is the creation of another god.

When it comes to the Word of Yahweh, all of us are bewitched, some considerably more than others. The master bewitcher (deceiver),³ the adversary, I believe, has a hand, one way or another, in our bewitchment. The mass of agreeing scriptures of the Hebrew & Greek text are our true compass, which repels any form of bewitchment. The covetings of our flesh and people, including family members, pastors, doctors of divinity, Bible translators, etc., are the tools used to bewitch us. People can be classified into four major groups, according to the parable of the Sower and the Seed (Mark 4). People can be apathetic, deceivers (false brethren), cowardly, self seeking, rebellious, ignorant or deceived (pure in heart). The first seed are those that are apathetic or deceptive (false brethren), such as was Pilate (apathetic) and the High Priest (deceiver) during Christ's ministry. The second and third seed are those who choose to be cowardly, self seeking and or rebellious, such as was King Saul and Nicodemus. The fourth seed can be those who are

¹ 940 βασκαίνω baskaino bas-kah'-ee-no

² Theological Dictionary of the New Testament Vol. 1; pg. 594-595 (Delling).

³ And, as soon as the thousand years, shall be ended, the Accuser shall be loosed out of his prison, and will go forth to deceive the nations that are in the four corners of the earth, the Gog and Magog, to gather them together unto the battle—the number of whom, is as the sand of the sea. (Rev. 20:7-8)

ignorant or are deceived, but pure in heart, such as was Aaron, King Josiah, Apollos and the Apostle Paul.

According to Ephesians 6:11-12, we are to “Put on the complete armour of Yahweh, with a view to your having power to stand against the strategies of the adversary; Because our struggle is not against blood and flesh, but, against the principalities, against the authorities, against the world-holders, of this darkness, against the spiritual forces of wickedness in the heavenlies.” Bewitchment can take a very short time. Moses was away from the children of Israel for only 40 days, which resulted in the prophet Aaron, his brother, being bewitched by, of all people, the descendants of Abraham and Sarah! “...Moses said unto Aaron, What had this people done to thee,—that thou shouldst have brought upon them a great sin? And Aaron said, Let not the anger of my lord kindle,—thou thyself, knowest the people, that, ready for mischief, they are. So they said to me—Make for us gods, who shall go before us,—for, as for this, Moses—the man who brought us up out of the land of Egypt, we know not what hath befallen him. And I said to them—Whosoever hath gold, let them break it off, So they gave it to me,—and I cast it into the fire, and there came out—this calf (Ex. 32:22-24).” Were these Religious people? Yes! How could this happen after these people witnessed the ten plagues and the splitting of the Red Sea? Why do we think were not one of these bewitched people? Because our doctrine was voted on and the majority ratified it, which occurred with all of the early Church Councils? Is doctrine correct if the Divines say so? Three thousand men, possibly bewitchers, were slain, by the authority of Moses, after the creation of the molten calf (Ex. 32). Majority consensus can be a bewitching method, whereby the masses rebel against the words of Yahweh. Does the Word of Yahweh command, “...my brethren,—be zealous to prophesy, and do not forbid, to be speaking with tongues (1 Cor. 14:39)? Do the Majority of Christians comply with this command? It cannot be because people are ignorant of this scripture but rather they have chosen to rebel, as a group, against Yahweh's command. Exodus chapter thirty-two is one out of a hundred accounts where the followers of Yahweh created an additional god; a god that can be seen; by doing so, the first and second commandment are broken, to the delight of the god of this age (2 Cor. 4:4).

Moses stated to the followers of Yahweh, “For, I, know thy perverseness, and thy stiff neck,—lo! while I am yet alive with you today, ye are, quarrelling, with Yahweh, and how much more after my death? For I know that, after my death, ye will, break faith, and turn aside out of the way which I have commanded you,—and calamity will befall you, in the afterpart of the days, because ye will do the thing that is wicked in the eyes of Yahweh, to provoke him with the work of your own hands” (Deu. 31:27, 29). Moses and Yahoshua (Joshua) were strong leaders who kept Yahweh's people in check but they are the exception rather than the rule. Thousands of years later, Paul addressed the same problem when he instructed Timothy, “For there will be a season—when, the healthful teaching, they will not endure, but, according to their own covetings, will, unto themselves, heap up

teachers, because they have an itching ear, And, from the truth, indeed, their ear, will they turn away, while, unto stories, they will turn themselves aside" (2 Tim. 4:3-4).

Remarkably, it only took one and a half months (40 days) for the people to have Aaron make them a god (calf). This next narrative took a generation (70 to 100 years). "And the people served Yahweh all the days of Joshua,—and all the days of the elders who outlived Joshua, who had seen all the great work of Yahweh which he had wrought for Israel...All that generation also, were gathered unto their fathers,—and there arose another generation, after them, who had not known Yahweh, nor even the work which he had wrought for Israel. So the sons of Israel did the thing that was wicked in the sight of Yahweh,—and served the Baals" (Jud. 2:7-11). These individuals had the Law of Moses in their possession but chose to rebel against Yahweh. Their creation of the Baals is a manifestation of the same bewitchment that is a general theme throughout the scriptures and our present time period.

King Solomon, who was visited by Yahweh twice, who possessed the written Word of Yahweh, who lived in unparallel prosperity, who reigned for forty years, who was a prophet, writing part of the Word of Yahweh, made gods for his foreign wives (1 Kings 11). We could say to Solomon, "O thoughtless Solomon, Who hath Bewitched You,—before whose very eyes, Yahweh, was openly set forth as Elohim?" Who must have bewitched him? His foreign wives! Yahweh commanded Israel against such men and women by saying, "Take heed to thyself, Lest thou solemnise a covenant with the inhabitant of the land, whereupon, thou, art about to enter,—Lest he become a snare in thy midst...And thou wilt take of his daughters, for thy sons,—And his daughters will go unchastely after their gods, And will cause, thy sons, to go unchastely after their gods. Molten gods, shalt thou not make to thee" (Ex. 34:12-17). The adversary worked through Solomon's foreign wives to bewitch Solomon as he also similarity did with Adam through Eve.⁴ Solomon's bewitchment with foreign gods affected the children of Israel for over 300 years. Some of his altars were still present in the days of King Josiah (2 Kgs. 23:13).

Does Following Godly Men Ordained by Yahweh Stop us from being Bewitched?

Who would had been a better man to follow than King Solomon; the son of David, builder of Yahweh's Temple, visited twice by Yahweh, anointed by Yahweh, part of the Christ line. Following him led the children of Israel into idolatry for hundreds of years. The prophet Aaron, would also have been a man to follow; Moses' brother, fellow worker in the ministry, anointed by Yahweh. If Moses had not come back, Aaron's followers would have been worshipping a molten calf. The apostle Peter, chosen by the Lord Yahoshua to be the chief apostle, raiser of the death also made doctrinal mistakes. The apostle Paul

⁴ 1Ti 2:14 And, Adam, was not deceived, whereas, the woman, having been wholly deceived, hath come to be, in transgression; 2Co 11:3 But I fear lest, by any means, as, the serpent, completely deceived Eve, in his craftiness, your minds should be corrupted from the singleness which are due unto the Christ.

stated in Galatians 2:11-14, "But, when Cephas came unto Antioch, to the face, even, him, I resisted, because he stood condemned; For, before that certain came from James, with them of the nations, used he to eat; whereas, when they came, he used to withdraw, and keep himself separate, fearing them of the circumcision; And the rest of the Jews used hypocrisy with him, so that, even Barnabas, was carried away by their hypocrisy. But, when I saw that they were not walking with straightforwardness as regardeth the truth of the glad-message, I said unto Cephas, before all: If, thou, although, a Jew, like them of the nations, and not like the Jews, dost live, how dost thou compel, them of the nations, to live like Jews?" Followers of Peter were also bewitched, including Barnabas, because of Peter's failure to fully follow the ways of Yahweh. We have been warned to not follow men; "For, as soon as one beginneth to say—I, indeed, am of Paul [Luther]! and another—I, of Apollos [Calvin]! are ye not, men; men of the flesh—as unto babes in Christ" (1 Cor. 2:1,4)? Ye, are Christ's,—and, Christ, is, Yahweh's. Be ye not the followers of men but rather the followers of the Word of Yahweh, as unveiled in the clear Hebrew and Greek text.

The scroll was still wet with Yahweh's ink when the Galatians became bewitched by false brethren (Gal. 3:1). Paul had not died when this departure from the truth occurred but rather he was alive and well, beholding his work in the Lord departing from the doctrine he had given them, which was from Yahweh. In 1 Corinthians 15:12, some of the Corinthian believers were saying, "...resurrection of the dead, there is none?" Paul then states that the opposite had occurred, "Men who, concerning the truth, have erred, affirming, a resurrection, already, to have taken place, and are overthrowing the faith, of some" (2 Ti. 2:18). Did this departure from the truth result from a new generation not knowing Yahweh? No, rather it occurred in Paul's own lifetime. Why would we think that today would be any different than the past? Yahweh is saying today to the Roman Catholic and Protestant Church, "O Thoughtless Ones, Who hath Bewitched You,—before whose very eyes, the full Word of Yahweh, was openly set forth?"

Justin Martyr (100 - 165 AD), a Greek Philosopher, who became a Church Father. Merely one hundred years after the death of our Lord, Justin was writing and debating new doctrines; doctrines unheard of in the Word of Yahweh. Does his behavior remind us of the bewitchment of Aaron, Solomon, Peter, the Galatian and Corinthian Churches? Justin Martyr's writings are a good example on how new doctrines are created and passed on to generations. Excerpts from his book, "Justin Martyr, Dialogue with Trypho (the Jew)," will illustrate the bewitching process of our adversary because the scriptures, although important, are secondary to his thought process, which is primary. Scriptures become reconciled to what one desires to believe or to what others want to believe, which is what occurred to Aaron, Solomon, Peter etc. etc. Below are excerpts from Justin's above mentioned book; excerpts that unveil two Gods; the begotten God and the unbegotten God. The Geneva Bible and the audio Bible, 'The Word of Promise,' mimic many of these same thoughts. For example, The Word of Promise has the voice of Jesus speaking to Abraham

in Genesis 18 and Jesus is portrayed as the prince of the host of Yahweh, in Joshua 5:14. Multiply gods are a common theme with Justin, as it is today. (Other new doctrines from his book are located in Appendix A for your observation.)

Justin Martyr, Dialogue with Trypho (the Jew)

CHAPTER CXXVII – THESE PASSAGES OF SCRIPTURE DO NOT APPLY TO THE FATHER, BUT TO THE WORD.

"These and other such sayings are recorded by the lawgiver and by the prophets; and I suppose that I have stated sufficiently, that wherever God says, 'God went up from Abraham,' or, 'The Lord spake to Moses,' and 'The Lord came down to behold the tower which the sons of men had built,' or when 'God shut Noah into the ark,' you must not imagine that the unbegotten God Himself came down or went up from any place. For the ineffable Father and Lord of all neither has come to any place, nor walks, nor sleeps, nor rises up, but remains in His own place, wherever that is, quick to behold and quick to hear, having neither eyes nor ears, but being of indescribable might; and He sees all things, and knows all things, and none of us escapes His observation; and He is not moved or confined to a spot in the whole world, for He existed before the world was made. How, then, could He talk with any one, or be seen by any one, or appear on the smallest portion of the earth, when the people at Sinai were not able to look even on the glory of Him who was sent from Him; and Moses himself could not enter into the tabernacle which he had erected, when it was filled with the glory of God; and the priest could not endure to stand before the temple when Solomon conveyed the ark into the house in Jerusalem which he had built for it? Therefore neither Abraham, nor Isaac, nor Jacob, nor any other man, saw the Father and ineffable Lord of all, and also of Christ, but [saw] Him who was according to His will His Son, being God, and the Angel because He ministered to His will; whom also it pleased Him to be born man by the Virgin; who also was fire when He conversed with Moses from the bush. Since, unless we thus comprehend the Scriptures, it must follow that the Father and Lord of all had not been in heaven when what Moses wrote took place: 'And the Lord rained upon Sodom fire and brimstone from the Lord out of heaven;' and again, when it is thus said by David: 'Lift up your gates, ye rulers; and be ye lift up, ye everlasting gates; and the King of glory shall enter;' and again, when He says: 'The Lord says to my Lord, Sit at My right hand, till I make Thine enemies Thy footstool.'"

(The majority of the so-called Church Fathers did not read Hebrew, including Justin. It appears that Justin was reading the Greek Old Testament (Septuagint), which eliminated the Hebrew word, 'Yahweh.' He states, 'The Lord said to my Lord,' as defining two Lords, which actually reads in the Hebrew, "The declaration of Yahweh to my Lord!" Psalm twenty-four answers the question of, 'Who is the King of Glory,' by saying, "Yahweh of hosts, He, is the king of glory," whereby the Greek Old Testament would have read, 'the Lord of Host is the King of Glory' (Ps. 24:10). Genesis 18:33 reads, "And Yahweh went his way, when he had made an end, of speaking unto Abraham...," but the Greek New

Testament reads, 'the Lord.' 'The prophets and apostles who recorded the Word of Yahweh were all Hebrews, writing and reading the Old Testament in Hebrew, while the Church Fathers, which came after them, were Greeks or Romans, none being Hebrew. The same problems exist today with the English translations of the Bible, which is why it is absolutely necessary to read from the Rotherham Emphasized Bible.⁵⁾

CHAPTER CXXVIII – THE WORD IS SENT NOT AS AN INANIMATE POWER, BUT AS A PERSON BEGOTTEN OF THE FATHER'S SUBSTANCE.

"And that Christ being Lord, and God the Son of God, and appearing formerly in power as Man, and Angel, and in the glory of fire as at the bush, so also was manifested at the judgment executed on Sodom, has been demonstrated fully by what has been said." Then I repeated once more all that I had previously quoted from Exodus, about the vision in the bush, and the naming of Joshua (Jesus), and continued: "And do not suppose, sirs, that I am speaking superfluously when I repeat these words frequently: but it is because I know that some wish to anticipate these remarks, and to say that the power sent from the Father of all which appeared to Moses, or to Abraham, or to Jacob, is called an Angel because He came to men (for by Him the commands of the Father have been proclaimed to men); is called Glory, because He appears in a vision sometimes that cannot be borne; is called a Man, and a human being, because He appears strayed in such forms as the Father pleases; and they call Him the Word, because He carries tidings from the Father to men: but maintain that this power is indivisible and inseparable from the Father, just as they say that the light of the sun on earth is indivisible and inseparable from the sun in the heavens; as when it sinks, the light sinks along with it; so the Father, when He chooses, say they, causes His power to spring forth, and when He chooses, He makes it return to Himself. In this way, they teach, He made the angels. But it is proved that there are angels who always exist, and are never reduced to that form out of which they sprang. And that this power which the prophetic word calls God, as has been also amply demonstrated, and Angel, is not numbered [as different] in name only like the light of the sun but is indeed something numerically distinct, I have discussed briefly in what has gone before; when I asserted that this power was begotten from the Father, by His power and will, but not by abscission, as if the essence of the Father were divided; as all other things partitioned and divided are not the same after as before they were divided: and, for the sake of example, I took the case of fires kindled from a fire, which we see to be distinct from it, and yet that from which many can be kindled is by no means made less, but remains the same."

History of Bewitchment

All the followers of Yahweh proclaim that they are doing Yahweh's will, even the crucifiers of Christ, but, as the records indicate, this is the exception, rather than the rule. In many cases, rather than doing Yahweh's will they are doing just the opposite. The masses generally depart from Yahweh, in one form or another. Exodus 32:5 illustrated this

⁵ Jehovah Witnesses have avoided this problem by having Jehovah in their Bibles.

departure by stating, “And, when Aaron saw it [calf], he built an altar before it. And Aaron made proclamation, and said, A festival to Yahweh, tomorrow...and the people sat down, to eat and to drink, and then rose up—to make sport”! “Nehemiah wrote, “We have dealt, very corruptly, against thee [Yahweh],—and have not kept the commandments, nor the statutes nor the regulations, which thou didst command Moses thy servant” (Neh. 1:7). Yahoshua stated, “Did not, Moses, give you the law? And yet, not one of you, doeth the law!—Why, seek ye, to slay, me...And they reviled him, and said—Thou, art, the disciple, of that man [Christ]; but, we [Pharisees], are, Moses’, disciples...Seed of Abraham, are we” (Jn. 7:19; 9:28; 8:33). Paul, at the end of his ministry, proclaimed to Timothy, “Thou knowest this—that all they who are in Asia have turned away from me...” (2 Tim. 1:15). By reading these historical events, should we not believe that our fathers also have fallen into the same pattern of bewitchment? We can determine if this is the case by comparing their behavior and doctrines to the scriptures, as recorded in the Hebrew and Greek text and not according to the New Living English Bible translations that are created yearly. The life of King Josiah illustrates my point.

King Josiah’s father was Amon and his grandfather was Manasseh, both of which did wickedness in the eyes of Yahweh. Josiah was following in their footsteps because that is what a child does, until the Law of Yahweh was discovered in the renovation of the Temple. After hearing what was written, Josiah rent his clothes because Yahweh’s words were condemning his way of life; a life that emulated his fathers. Martin Luther could relate because he also practiced idolatry, which was identified when the scriptures were opened up to him. We also are required to seek the scriptures (Hebrew & Greek text) to see if your lives are well-pleasing to Yahweh.

Conclusion

Protestants can see very clearly that Roman Catholics are bewitched because they pray to Mary. Protestants and Roman Catholics will say Jehovah Witnesses are bewitched because they deny the Triune God. Roman Catholics will say Protestants are bewitched because they do not pray to Mary, nor believe that Mary is the God-bearer (Theotokos). Making a molten calf (Aaron), building a high place for Chemosh, the abomination of Moab (Solomon), praying to Mary (Catholics), making a Triune God (Protestants & Catholics), are sins. All of these people are religious; all of these practices are forbidden in the scriptures even though they have been practiced for hundreds and even thousands of years by the so-called, ‘Faithful.’ All of these people are bewitched concerning these doctrines. Deuteronomy six is absolutely clear when it commands, "Hear, O Israel: Yahweh, is our Elohim,—Yahweh is One...Ye shall not go after other gods,—of the gods of the peoples who are surrounding you; for, a jealous El, is Yahweh thy Elohim, in thy midst,—lest the anger of Yahweh thy Elohim kindle upon thee, and so he destroy thee from off the face of the ground." The prophet Aaron, the prophet Solomon and the majority of Christian pastors today are fully aware of this commandment, but never-the-less, for whatever reason, they rebel against it because of the bewitching elements that influence their

behavior, such as peer pressure, the threat of excommunication, losing Church members financial support, being called a Cult, etc. etc.. We must reexamine every thought and doctrine we have ever been taught to determine if they exist in the Word of Yahweh. If not, then we have been bewitched, as were King Josiah and the Apostle Paul. Our actions must then be to do as Moses did, to “burn it in the fire, and ground it till it becomes powder,—and strew it on the face of the waters” (Ex. 32:20). We must then returned unto Yahweh, and say,—Oh now! I have sinned a great sin, and I have made for myself—gods. Now, therefore, forgive me of my sin, which he will (1 Jn. 1:9).

Appendix A

Justin Martyr, Dialogue with Trypho (the Jew)

CHAPTER XLVIII – BEFORE THE DIVINITY OF CHRIST IS PROVED, HE [TRYPHO] DEMANDS THAT IT BE SETTLED THAT HE IS CHRIST.

And Trypho said, "We have heard what you think of these matters. Resume the discourse where you left off, and bring it to an end. For some of it appears to me to be paradoxical, and wholly incapable of proof. For when you say that this Christ existed as God before the ages, then that He submitted to be born and become man, yet that He is not man of man, this[assertion] appears to me to be not merely paradoxical, but also foolish."

And I replied to this, "I know that the statement does appear to be paradoxical, especially to those of your race, who are ever unwilling to understand or to perform the[requirements] of God, but[ready to perform] those of your teachers, as God Himself declares. Now assuredly, Trypho," I continued,"[the proof] that this man is the Christ of God does not fail, though I be unable to prove that He existed formerly as Son of the Maker of all things, being God, and was born a man by the Virgin. But since I have certainly proved that this man is the Christ of God, whoever He be, even if I do not prove that He pre-existed, and submitted to be born a man of like passions with us, having a body, according to the Father's will; in this last matter alone is it just to say that I have erred, and not to deny that He is the Christ, though it should appear that He was born man of men, and [nothing more] is proved [than this], that He has become Christ by election. For there are some, my friends," I said, "of our race, who admit that He is Christ, while holding Him to be man of men; with whom I do not agree, nor would I, even though most of those who have [now] the same opinions as myself should say

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And I replied, "I would not bring forward these proofs, Trypho, by which I am aware those who worship these [idols] and such like are condemned, but such [proofs] as no one could find any objection to. They will appear strange to you, although you read them every day; so that even from this fact we understand that, because of your wickedness, God has withheld from you the ability to discern the wisdom of His Scriptures; yet [there are] some

exceptions, to whom, according to the grace of His long-suffering, as Isaiah said, He has left a seed of salvation, lest your race be utterly destroyed, like Sodom and Gomorrah. Pay attention, therefore, to what I shall record out of the holy Scriptures, which do not need to be expounded, but only listened to.

CHAPTER LVI – GOD WHO APPEARED TO MOSES IS DISTINGUISHED FROM GOD THE FATHER

"Moses, then, the blessed and faithful servant of God, declares that He who appeared to Abraham under the oak in Mamre is God, sent with the two angels in His company to judge Sodom by Another who remains ever in the supercelestial places, invisible to all men, holding personal intercourse with none, whom we believe to be Maker and Father of all things; for he speaks thus: 'God appeared to him under the oak in Mature, as he sat at his tentdoor at noontide. And lifting up his eyes, he saw, and behold, three men stood before him; and when he saw them, he ran to meet them from the door of his tent; and he bowed himself toward the ground, and said;' "(and so on;) " 'Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward the adjacent country, and beheld, and, lo, a flame went up from the earth, like the smoke of a furnace.'" And when I had made an end of quoting these words, I asked them if they had understood them.

And they said they had understood them, but that the passages adduced brought forward no proof that there is any other God or Lord, or that the Holy Spirit says so, besides the Maker of all things. Then I replied, "I shall attempt to persuade you, since you have understood the Scriptures, [of the truth] of what I say, that there is, and that there is said to be, another God and Lord subject to the Maker of all things; who is also called an Angel, because He announces to men whatsoever the Maker of all things – above whom there is no other God – wishes to announce to them."

And quoting once more the previous passage, I asked Trypho, "Do you think that God appeared to Abraham under the oak in Mature, as the Scripture asserts?"

He said, "Assuredly."

"Was He one of those three," I said, "whom Abraham saw, and whom the Holy Spirit of prophecy describes as men?"

He said, "No; but God appeared to him, before the vision of the three. Then those three whom the Scripture calls men, were angels; two of them sent to destroy Sodom, and one to announce the joyful tidings to Sarah, that she would bear a son; for which cause he was sent, and having accomplished his errand, went away."

"How then," said I, "does the one of the three, who was in the tent, and who

said, 'I shall return to thee hereafter, and Sarah shall have a son,' appear to have returned when Sarah had begotten a son, and to be there declared, by the prophetic word, God? But that you may clearly discern what I say, listen to the words expressly employed by Moses; they are these: 'And Sarah saw the son of Hagar the Egyptian bond-woman, whom she bore to Abraham, sporting with Isaac her son, and said to Abraham, Cast out this bond-woman and her son; for the son of this bond-woman shall not share the inheritance of my son Isaac. And the matter seemed very grievous in Abraham's sight, because of his son. But God said to Abraham, Let it not be grievous in thy sight because of the son, and because of the bond-woman. In all that Sarah hath said unto thee, hearken to her voice; for in Isaac shall thy seed be called.' Have you perceived, then, that He who said under the oak that He would return, since He knew it would be necessary to advise Abraham to do what Sarah wished him, came back as it is written; and is God, as the words declare, when they so speak: 'God said to Abraham, Let it not be grievous in thy sight because of the son, and because of the bond-woman?' "I inquired. And Trypho said, "Certainly; but you have not proved from this that there is another God besides Him who appeared to Abraham, and who also appeared to the other patriarchs and prophets. You have proved, however, that we were wrong in believing that the three who were in the tent with Abraham were all angels."

I replied again, "If I could not have proved to you from the Scriptures that one of those three is God, and is called Angel, because, as I already said, He brings messages to those to whom God the Maker of all things wishes [messages to be brought], then in regard to Him who appeared to Abraham on earth in human form in like manner as the two angels who came with Him, and who was God even before the creation of the world, it were reasonable for you to entertain the same belief as is entertained by the whole of your nation." "Assuredly," he said, "for up to this moment this has been our belief."

Then I replied, "Reverting to the Scriptures, I shall endeavour to persuade you, that He who is said to have appeared to Abraham, and to Jacob, and to Moses, and who is called God, is distinct from Him who made all things, numerically, I mean, not [distinct] in will. For I affirm that He has never at any time done anything which He who made the world – above whom there is no other God – has not wished Him both to do and to engage Himself with." And Trypho said, "Prove now that this is the case, that we also may agree with you. For we do not understand you to affirm that He has done or said anything contrary to the will of the Maker of all things."

Then I said, "The Scripture just quoted by me will make this plain to you. It is thus: 'The sun was risen on the earth, and Lot entered into Segor (Zoar); and the Lord rained on Sodom sulphur and fire from the Lord out of heaven, and overthrew these cities and all the neighbourhood.' "

Then the fourth of those who had remained with Trypho said, "It must therefore necessarily be said that one of the two angels who went to Sodom, and is named by Moses in the Scripture Lord, is different from Him who also is God and appeared to Abraham."

"It is not on this ground solely," I said, "that it must be admitted absolutely that some other one is called Lord by the Holy Spirit besides Him who is considered Maker of all things; not solely [for what is said] by Moses, but also [for what is said] by David. For there is written by him: 'The Lord says to my Lord, Sit on My right hand, until I make Thine enemies Thy footstool,' as I have already quoted. And again, in other words: 'Thy throne, O God, is for ever and ever. A sceptre of equity is the sceptre of Thy kingdom: Thou hast loved righteousness and hated iniquity: therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.' If, therefore, you assert that the Holy Spirit calls some other one God and Lord, besides the Father of all things and His Christ, answer me; for I undertake to prove to you from Scriptures themselves, that He whom the Scripture calls Lord is not one of the two angels that went to Sodom, but He who was with them, and is called God, that appeared to Abraham."

And Trypho said, "Prove this; for, as you see, the day advances, and we are not prepared for such perilous replies; since never yet have we heard any man investigating, or searching into, or proving these matters; nor would we have tolerated your conversation, had you not referred everything to the Scriptures: for you are very zealous in adducing proofs from them; and you are of opinion that there is no God above the Maker of all things."

Then I replied, "You are aware, then, that the Scripture says, 'And the Lord said to Abraham, Why did Sarah laugh, saying, Shall I truly conceive? for I am old. Is anything impossible with God? At the time appointed shall I return to thee according to the time of life, and Sarah shall have a son.' And after a little interval: 'And the men rose up from thence, and looked towards Sodom and Gomorrah; and Abraham went with them, to bring them on the way. And the Lord said, I will not conceal from Abraham, my servant, what I do.' And again, after a little, it thus says: 'The Lord said, The cry of Sodom and Gomorrah is great, and their sins are very grievous. I will go down now, and see whether they have done altogether according to their cry which has come unto me; and if not, that I may know. And the men turned away thence, and went to Sodom. But Abraham was standing before the Lord; and Abraham drew near, and said, Wilt Thou destroy the righteous with the wicked?' "(and so on, for I do not think fit to write over again the same words, having written them all before, but shall of necessity give those by which I established the proof to Trypho and his companions. Then I proceeded to what follows, in which these words are recorded:) " 'And the Lord went His way as soon as He had left communing with Abraham; and [Abraham] went to his place.

And there came two angels to Sodom at even. And Lot sat in the gate of Sodom;' and what follows until, 'But the men put forth their hands, and pulled Lot into the house to them, and shut to the door of the house;' and what follows till, 'And the angels laid hold on his hand, and on the hand of his wife, and on the hands of his daughters, the Lord being merciful to him. And it came to pass, when they had brought them forth abroad, that they said, Save, save thy life. Look not behind thee, nor stay in all the neighbourhood; escape to the mountain, lest thou be taken along with [them]. And Lot said to them, I beseech [Thee], O Lord, since Thy servant hath found grace in Thy sight, and Thou hast magnified Thy righteousness, which Thou showest towards me in saving my life; but I cannot escape to the mountain, lest evil overtake me, and I die. Behold, this city is near to flee unto, and it is small: there I shall be safe, since it is small; and any soul shall live. And He said to him, Behold, I have accepted thee also in this matter, so as not to destroy the city for which thou hast spoken. Make haste to save thyself there; for I shall not do anything till thou be come thither. Therefore he called the name of the city Segor(Zoar). The sun was risen upon the earth; and Lot entered into Segor(Zoar). And the Lord rained on Sodom and Gomorrah sulphur and fire from the Lord out of heaven; and He overthrew these cities, and all the neighbourhood.'" And after another pause I added: "And now have you not perceived, my friends, that one of the three, who is both God and Lord, and ministers to Him who is in the heavens, is Lord of the two angels? For when [the angels] proceeded to Sodom, He remained behind, and communed with Abraham in the words recorded by Moses; and when He departed after the conversation, Abraham went back to his place. And when he came [to Sodom], the two angels no longer conversed with Lot, but Himself, as the Scripture makes evident; and He is the Lord who received commission from the Lord who [remains] in the heavens, i.e., the Maker of all things, to inflict upon Sodom and Gomorrah the [judgments] which the Scripture describes in these terms: 'The Lord rained down upon Sodom and Gomorrah sulphur and fire from the Lord out of heaven.' "

CHAPTER LIX – GOD DISTINCT FROM THE FATHER CONVERSED WITH MOSES

When I had spoken these words, I continued: "Permit me, further, to show you from the book of Exodus how this same One, who is both Angel, and God, and Lord, and man, and who appeared in human form to Abraham and Isaac, appeared in a flame of fire from the bush, and conversed with Moses." And after they said they would listen cheerfully, patiently, and eagerly, I went on: "These words are in the book which bears the title of Exodus: 'And after many days the king of Egypt died, and the children of Israel groaned by

reason of the works;' and so on until, 'Go and gather the elders of Israel, and thou shalt say unto them, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to me, saying, I am surely beholding you, and the things which have befallen you in Egypt.'" In addition to these words, I went on: "Have you perceived, sirs, that this very God whom Moses speaks of as an Angel that talked to him in the flame of fire, declares to Moses that He is the God of Abraham, of Isaac, and of Jacob?"

CHAPTER LXI – WISDOM IS BEGOTTEN OF THE FATHER, AS FIRE FROM FIRE.

"I shall give you another testimony, my friends," said I, "from the Scriptures, that God begat before all creatures a Beginning, [who was] a certain rational power [proceeding] from Himself, who is called by the Holy Spirit, now the Glory of the Lord, now the Son, again Wisdom, again an Angel, then God, and then Lord and Logos; and on another occasion He calls Himself Captain, when He appeared in human form to Joshua the son of Nave (Nun). For He can be called by all those names, since He ministers to the Father's will, and since He was begotten of the Father by an act of will; just as we see happening among ourselves: for when we give out some word, we beget the word; yet not by abscission, so as to lessen the word [which remains] in us, when we give it out: and just as we see also happening in the case of a fire, which is not lessened when it has kindled [another], but remains the same; and that which has been kindled by it likewise appears to exist by itself, not diminishing that from which it was kindled. The Word of Wisdom, who is Himself this God begotten of the Father of all things, and Word, and Wisdom, and Power, and the Glory of the Begetter, will bear evidence to me, when He speaks by Solomon the following: 'If I shall declare to you what happens daily, I shall call to mind events from everlasting, and review them. The Lord made me the beginning of His ways for His works. From everlasting He established me in the beginning, before He had made the earth, and before He had made the deeps, before the springs of the waters had issued forth, before the mountains had been established. Before all the hills He begets me. God made the country, and the desert, and the highest inhabited places under the sky. When He made ready the heavens, I was along with Him, and when He set up His throne on the winds: when He made the high clouds strong, and the springs of the deep safe, when He made the foundations of the earth, I was with Him arranging. I was that in which He rejoiced; daily and at all times I delighted in His countenance, because He delighted in the finishing of the habitable world, and delighted in the sons of men. Now, therefore, O son, hear me. Blessed is the man who shall listen to me, and the mortal who shall keep my ways, watching daily at my doors, observing the posts of my

ingoings. For my outgoing is the outgoing of life, and will has been prepared by the Lord. But they who sin against me, trespass against their own souls; and they who hate me love death.'

CHAPTER LXXV – IT IS PROVED THAT JESUS WAS THE NAME OF GOD IN THE BOOK OF EXODUS

"Moreover, in the book of Exodus we have also perceived that the name of God Himself which, He says, was not revealed to Abraham or to Jacob, was Jesus, and was declared mysteriously through Moses. Thus it is written: 'And the Lord spake to Moses, Say to this people, Behold, I send My angel before thy face, to keep thee in the way, to bring thee into the land which I have prepared for thee. Give heed to Him, and obey Him; do not disobey Him. For He will not draw back from you; for My name is in Him.' Now understand that He who led your fathers into the land is called by this name Jesus, and first called Auses (Oshea). For if you shall understand this, you shall likewise perceive that the name of Him who said to Moses, 'for My name is in Him,' was Jesus. For, indeed, He was also called Israel, and Jacob's name was changed to this also. Now Isaiah shows that those prophets who are sent to publish tidings from God are called His angels and apostles. For Isaiah says in a certain place, 'Send me.' And that the prophet whose name was changed, Jesus [Joshua], was strong and great, is manifest to all. If, then, we know that God revealed Himself in so many forms to Abraham, and to Jacob, and to Moses, how are we at a loss, and do not believe that, according to the will of the Father of all things, it was possible for Him to be born man of the Virgin, especially after we have such Scriptures, from which it can be plainly perceived that He became so according to the will of the Father?

CHAPTER LXXX – THE OPINION OF JUSTIN WITH REGARD TO THE REIGN OF A THOUSAND YEARS. SEVERAL CATHOLICS REJECT IT.

And Trypho to this replied, "I remarked to you sir, that you are very anxious to be safe in all respects, since you cling to the Scriptures. But tell me, do you really admit that this place, Jerusalem, shall be rebuilt; and do you expect your people to be gathered together, and made joyful with Christ and the patriarchs, and the prophets, both the men of our nation, and other proselytes who joined them before your Christ came? or have you given way, and admitted this in order to have the appearance of worsting us in the controversies?"

Then I answered, "I am not so miserable a fellow, Trypho, as to say one thing and think another. I admitted to you formerly, that I and many others are of this opinion, and [believe] that such will take place, as you assuredly are aware; but, on the other hand, I signified to you that many who belong to the

pure and pious faith, and are true Christians, think otherwise. Moreover, I pointed out to you that some who are called Christians, but are godless, impious heretics, teach doctrines that are in every way blasphemous, atheistical, and foolish. But that you may know that I do not say this before you alone, I shall draw up a statement, so far as I can, of all the arguments which have passed between us; in which I shall record myself as admitting the
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very same things which I admit to you. For I choose to follow not men or men's doctrines, but God and the doctrines [delivered] by Him. For if you have fallen in with some who are called Christians, but who do not admit this[truth], and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven; do not imagine that they are Christians, even as one, if he would rightly consider it, would not admit that the Sadducees, or similar sects of Genist, Meristae, Gelilaeans, Hellenists, Pharisees, Baptists, are Jews (do not hear me impatiently when I tell you what I think), but are [only] called Jews and children of Abraham, worshipping God with the lips, as God Himself declared, but the heart was far from Him. But I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged, the prophets Ezekiel and Isaiah and others declare.

CHAPTER LXXXVIII – CHRIST HAS NOT RECEIVED THE HOLY SPIRIT ON ACCOUNT OF POVERTY

"Now, it is possible to see amongst us women and men who possess gifts of the Spirit of God; so that it was prophesied that the powers enumerated by Isaiah would come upon Him, not because He needed power, but because these would not continue after Him. And let this be a proof to you, namely, what I told you was done by the Magi from Arabia, who as soon as the Child was born came to worship Him, for even at His birth He was in possession of His power; and as He grew up like all other men, by using the fitting means, He assigned its own [requirements] to each development, and was sustained by all kinds of nourishment, and waited for thirty years, more or less, until John appeared before Him as the herald of His approach, and preceded Him in the way of baptism, as I have already shown. And then, when Jesus had gone to the river Jordan, where John was baptizing, and when He had stepped into the water, a fire was kindled in the Jordan; and when He came out of the water, the Holy Ghost lighted on Him like a dove, the apostles of this very Christ of ours wrote. Now, we know that he did not go to the river because He stood in need of baptism, or of the descent of the Spirit like a dove; even as He submitted to be born and to be crucified, not because He

needed such things, but because of the human race, which from Adam had fallen under the power of death and the guile of the serpent, and each one of which had committed personal transgression. For God, wishing both angels and men, who were endowed with freewill, and at their own disposal, to do whatever He had strengthened each to do, made them so, that if they chose the things acceptable to Himself, He would keep them free from death and from punishment; but that if they did evil, He would punish each as He sees fit. For it was not His entrance into Jerusalem sitting on an ass, which we have showed was prophesied, that empowered Him to be Christ, but it furnished men with a proof that He is the Christ; just as it was necessary in the time of John that men have proof, that they might know who is Christ. For when John remained by the Jordan, and preached the baptism of repentance, wearing only a leathern girdle and a vesture made of camels' hair, eating nothing but locusts and wild honey, men supposed him to be Christ; but he cried to them, 'I am not the Christ, but the voice of one crying; for He that is stronger than I shall come, whose shoes I am not worthy to bear.' And when Jesus came to the Jordan, He was considered to be the son of Joseph the carpenter; and He appeared without comeliness, as the Scriptures declared; and He was deemed a carpenter (for He was in the habit of working as a carpenter when among men, making ploughs and yokes; by which He taught the symbols of righteousness and an active life); but then the Holy Ghost, and for man's sake, as I formerly stated, lighted on Him in the form of a dove, and there came at the same instant from the heavens a voice, which was uttered also by David when he spoke, personating Christ, what the Father would say to Him: 'Thou art My Son: this day have I begotten Thee;' [the Father] saying that His generation would take place for men, at the time when they would become acquainted with Him: 'Thou art My Son; this day have I begotten thee.' "

CHAPTER CI – CHRIST REFERS ALL THINGS TO THE FATHER

"Then what follows of the Psalm is this, in which He says: 'Our fathers trusted in Thee; they trusted, and Thou didst deliver them. They cried unto Thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people;' which show that He admits them to be His fathers, who trusted in God and were saved by Him, who also were the fathers of the Virgin, by whom He was born and became man; and He foretells that He shall be saved by the same God, but boasts not in accomplishing anything through His own will or might. For when on earth He acted in the very same manner, and answered to one who addressed Him as ' Good Master: ' Why callest thou me good? One is good, my Father who is in heaven.' But when He says, I am a worm, and no man;

a reproach of men, and despised of the people,' He prophesied the things which do exist, and which happen to Him. For we who believe on Him are everywhere a reproach, 'despised of the people;' for, rejected and dishonoured by your nation, He suffered those indignities which you planned against Him. And the following: 'All they that see me laughed me to scorn; they spake with the lips, they shook the head: He trusted in the Lord; let Him deliver him, since he desires Him;' this likewise He foretold should happen to Him. For they that saw Him crucified shook their heads each one of them, and distorted their lips, and twisting their noses to each other, they spake in mockery the words which are recorded in the memoirs of His apostles: 'He said he was the Son of God: let him come down; let God save him.'

CHAPTER CXXVI – THE VARIOUS NAMES OF CHRIST ACCORDING TO BOTH NATURES. IT IS SHOWN THAT HE IS GOD, AND APPEARED TO THE PATRIARCHS.

"But if you knew, Trypho," continued I, "who He is that is called at one time the Angel of great counsel, and a Man by Ezekiel, and like the Son of man by Daniel, and a Child by Isaiah, and Christ and God to be worshipped by David, and Christ and a Stone by many, and Wisdom by Solomon, and Joseph and Judah and a Star by Moses, and the East by Zechariah, and the Suffering One and Jacob and Israel by Isaiah again, and a Rod, and Flower, and Corner-Stone, and Son of God, you would not have blasphemer Him who has now come, and been born, and suffered, and ascended to heaven; who shall also come again, and then your twelve tribes shall mourn. For if you had understood what has been written by the prophets, you would not have denied that He was God, Son of the only, unbegotten, unutterable God. For Moses says somewhere in Exodus the following: 'The Lord spoke to Moses, and said to him, I am the Lord, and I appeared to Abraham, to Isaac, and to Jacob, being their God; and my name I revealed not to them, and I established my covenant with them.' And thus again he says, 'A man wrestled with Jacob,' and asserts it was God; narrating that Jacob said, 'I have seen God face to face, and my life is preserved.' And it is recorded that he called the place where He wrestled with him, appeared to and blessed him, the Face of God (Peniel). And Moses says that God appeared also to Abraham near the oak in Mature, when he was sitting at the door of his tent at mid-day. Then he goes on to say: 'And he lifted up his eyes and looked, and, behold, three men stood before him; and when he saw them, he ran to meet them.' a After a little, one of them promises a son to Abraham: 'Wherefore did Sarah laugh, saying, Shall. I of a surety bear a child, and I am old? Is anything impossible with God? At the time appointed I will return, according to the time of life, and Sarah shall have a son. And they went away from Abraham.' Again he

speaks of them thus: 'And the men rose up from thence, and looked toward Sodom.' Then to Abraham He who was and is again speaks: 'I will not hide from Abraham, my servant, what I intend to do.'" And what follows in the writings of Moses I quoted and explained; "from which I have demonstrated," I said, "that He who is described as God appeared to Abraham, to Isaac, and to Jacob, and the other patriarchs, was appointed under the authority of the Father and Lord, and ministers to His will." Then I went on to say what I had not said before: "And so, when the people desired to eat flesh, and Moses had lost faith in Him, who also there is called the Angel, and who promised that God would give them to satiety, He who is both God and the Angel, sent by the Father, is described as saying and doing these things. For thus the Scripture says: 'And the Lord said to Moses Will the Lord's hand not be sufficient? thou shalt know now whether my word shall conceal thee or not.' And again, in other words, it thus says: 'But the Lord spoke unto me, Thou shalt not go over this Jordan: the Lord thy God, who goeth before thy face, He shall cut off the nations.'