

Resurrection Life of Jesus Church

THE NEW TESTAMENT CHURCH

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PART 18: THE MESSIAH AND THE VIPERS

GENERATION OF VIPERS

Very few Christians understand the significance of the name-calling by John the Baptist and Jesus. Why did both men describe the Jewish leadership as a “generation of vipers?”

Christians – including pastors – are ignorant of the Kabbalistic and Talmudic writings that shaped mystical and rabbinic Judaism. These writings exist outside the Old Testament and this is why Jesus repeatedly warned against human tradition, hidden corruption, and religious systems that annul the commandment of God.

John the Baptist called the Jewish leadership a generation of vipers.

“Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.” (Matthew 3:5-8)

Jesus also used the same phrase.

“O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.” (Matthew 12:34)

THE KABBALAH

The Kabbalah is a form of Jewish mysticism that claims to reveal hidden meanings within Scripture, creation, divine names, angels, spiritual realms, and the nature of God’s interaction with the world. It is associated with secret knowledge, symbolic interpretation, numerology, and mystical writings such as the Zohar.

The Kabbalah dates back to the time of King Solomon.¹ It features the pernicious teaching of a serpent messiah that will come forward and restore the Kingdom of Israel. This is none other than the Antichrist ruling the world as exposed by the Book of Revelation. John the Baptist and Jesus rebuked the ungodly Jewish leadership for their belief in the serpent messiah.

THE TALMUD

The Talmud is a large collection of rabbinic teaching consisting of the Mishnah and the Gemara. It records rabbinic discussions about the Law of Moses, traditions, ethics, civil rules, rituals, customs, and religious interpretation. The Talmud became one of the

¹ Torell, John S., *The Kabbalah - Book 1: Sabbatai Sevi*, EAEC, PO Box 166, Sheridan, CA 95681



central authorities of rabbinic Judaism and Jesus and the apostles directly confronted its false doctrine.

- ❖ Jesus rebuked the scribes and Pharisees for elevating “the tradition of the elders” above God’s commandment. **Matthew 15:1-9**
- ❖ In a parallel passage Jesus said they made “the word of God of none effect through your tradition.” **Mark 7:1-13**
- ❖ Jesus condemned the scribes and Pharisees for hypocrisy, burdensome rules, outward religion, and corrupt spiritual leadership. **Matthew 23:1-39**
- ❖ Paul said he had once been “exceedingly zealous of the traditions of my fathers.” **Galatians 1:14**
- ❖ Paul cautioned against being spoiled through “philosophy and vain deceit, after the tradition of men.” **Colossians 2:8**
- ❖ Paul taught against “Jewish fables, and commandments of men, that turn from the truth.” **Titus 1:14**

Luther was familiar with some Jewish rabbinic arguments and writings, and in his later years he sharply attacked Jewish interpretations of the Old Testament. However, it is difficult to prove that he had a detailed knowledge of Kabbalistic doctrine and its role in regards to the Antichrist. Luther’s primary prophetic identification of the Antichrist was directed toward the papacy, while his writings against the Jews focused mainly on their rejection of Jesus as the Messiah and their interpretation of the Bible.

When Jesus walked the earth before His crucifixion, He knew that the Jewish religious leadership would reject Him as the Messiah. The Son of God came to give His life as the sacrifice for the sins of humanity, while the serpent messiah they anticipated was expected to establish an earthly kingdom centered upon Israel. This fundamental conflict helps explain why Jesus confronted those religious leaders so severely, telling them that they were of their father the Devil and that they followed his desires.

“Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

And because I tell you the truth, ye believe me not.” (John 8:42-45)

THE TRUE MESSIAH

The prophet Isaiah received the revelation that the Messiah would suffer for the sins of humanity. His mission at that time was not to re-establish the Kingdom of Israel, but to give His life as the sacrifice for the sins of the human race.

*“Who hath believed our report? and to whom is the arm of the LORD revealed?
For he shall grow up before him as a tender plant, and as a root out of a dry
ground: he hath no form nor comeliness; and when we shall see him, there is no
beauty that we should desire him.*

*He is despised and rejected of men; a man of sorrows, and acquainted with grief:
and we hid as it were our faces from him; he was despised, and we esteemed him
not.*

*Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him
stricken, smitten of God, and afflicted.*

*But he was wounded for our transgressions, he was bruised for our iniquities: the
chastisement of our peace was upon him; and with his stripes we are healed.*

*All we like sheep have gone astray; we have turned every one to his own way; and
the LORD hath laid on him the iniquity of us all.” (Isaiah 53:1-6)*

The Kabbalistic messiah is understood to be a man anointed by God, much like
Samson was anointed and empowered by God.

*“For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head:
for the child shall be a Nazarite unto God from the womb: and he shall begin to
deliver Israel out of the hand of the Philistines.” (Judges 13:5)*

This false messiah does not come to redeem mankind from sin. His mission is to use
supernatural power to subdue the nations and establish the Kingdom of Israel. Jesus
did not fit that expectation. Instead of overthrowing earthly powers and establishing a
political kingdom, He came to deal with sin. This helps explain why the majority of
Jewish religious leaders rejected Him and ultimately demanded His death.

*“Then came the Jews round about him, and said unto him, How long dost thou
make us to doubt? If thou be the Christ, tell us plainly.*

*Jesus answered them, I told you, and ye believed not: the works that I do in my
Father’s name, they bear witness of me. But ye believe not, because ye are not of
my sheep, as I said unto you.*

*My sheep hear my voice, and I know them, and they follow me: And I give unto
them eternal life; and they shall never perish, neither shall any man pluck them out
of my hand.*

*My Father, which gave them me, is greater than all; and no man is able to pluck
them out of my Father’s hand. I and my Father are one.*

Then the Jews took up stones again to stone him.” (John 10:24-31)

Jesus provoked intense opposition when He spoke of God as His Father, thereby identifying Himself in a unique relationship with God. Those who rejected His claims did not accept the revelation of the Godhead: Father, Son, and Holy Spirit.

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

And this is the record, that God hath given to us eternal life, and this life is in his Son.

*He that hath the Son hath life; and he that hath not the Son of God hath not life.”
(1 John 5:7-12)*

Toward the end of his life, the apostle John was acutely aware that many Jews had rejected Jesus as the Messiah and refused to accept that He was God manifested in the flesh. Jesus Christ, the eternal Son of God, had entered the world through His incarnation and was born of Mary by the power of the Holy Spirit.

John addressed this rejection in unmistakable terms. He declared that anyone who denies that Jesus Christ came in the flesh is influenced by the spirit of Antichrist. John did not soften his message. His warning applied to everyone, including Jews who rejected Jesus as the Messiah and denied His incarnation and divine identity.

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” (1 John 4:1-3)

THE SYNAGOGUE OF SATAN

It was the resurrected Jesus who, in His revelation to the apostle John, twice referred to certain hostile opponents as the “synagogue of Satan.” He used this expression in His messages to the churches in Smyrna and Philadelphia, describing those who claimed to be Jews but opposed Jesus’ people. The Son of God did not make this statement only once; He repeated the warning in two separate messages.

“I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.” (Revelation 2:9)

“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.” (Revelation 3:9)

The Jewish leadership rejected Jesus as the Messiah, a reality the apostle John expressed when he wrote that Jesus came unto his own people – the Jews – and they rejected Him.

“He came unto his own, and his own received him not.” (John 1:11)

The Father had sent His only begotten Son into the world to redeem humanity from sin, yet He was rejected by many among the very people whom Scripture describes as the “apple of His eye.”

*“For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.”
(Zechariah 2:8)*

IN DEFENSE OF LUTHER

When Luther studied the Bible, he was convinced that the Messiah came to suffer and pay for the sins of the world. He was therefore angered by Jewish rejection of Jesus as the Messiah and by the Jewish aggressive and contentious traditions that denied Jesus’ identity, virgin birth, and divine nature.² Luther loved Jesus Christ and the Jewish attacks upon the Son of God contributed to the increasingly hostile language found in his later writings.

Economic issues also influenced Christian attitudes toward Jews during this period. Because Jews had frequently been prohibited from owning land, joining guilds, or entering many professions, some became involved in commerce, moneylending, and finance. Luther strongly opposed usury and came to associate Jewish moneylenders with financial exploitation. His anger eventually went far beyond theological disagreement and resulted in harsh proposals against Jewish communities.

² Babylonian Talmud, Shabbat 104b; Sanhedrin 67a.

In his later writings, Luther advocated severe measures, including the destruction of synagogues, restrictions upon rabbis, confiscation of religious writings, and the expulsion of Jews from German territories. His disappointment that Jews had not embraced his understanding of Christianity developed into open hostility toward them.

Luther also lived during a period in which German princes frequently depended upon lenders, merchants, and financial networks to fund their governments and military activities. He feared the political influence that could accompany excessive indebtedness.

The Thirty Years' War began in 1618, seventy-two years after Luther's death, and devastated much of central Europe until 1648. Protestant and Roman Catholic powers required enormous financial resources to maintain their armies. Governments depended upon taxes, merchants, contractors, lenders, and financiers.

More than a century later, Mayer Amschel Rothschild and his five sons confirmed Luther's fears when they established one of Europe's most influential international banking networks. The Rothschild family became important financiers to several European governments, particularly during the nineteenth century.

From a biblical perspective, the issue is the ethnicity of those who control financial institutions, and the future concentration of political, religious, and economic power described in prophecy. The Book of Revelation presents the Antichrist system as exercising extraordinary authority over the nations and eventually controlling economic participation.

The Kabbalah with its serpent messiah is a Jewish idea, embraced by Jews for thousands of years, with King Solomon being its most prominent believer. Solomon received exactly 666 talents of gold in tribute and constructed a throne with six steps and six lions positioned on each side, so that anyone standing before him was confronted with this numerical imagery.

The Book of Revelation identifies Solomon through the number associated with his Kabbalistic name, 666, and establishes a parallel between Solomon and the coming Antichrist. The Antichrist will ultimately fulfill the role of the serpent messiah and the Kabbalah will become the official religion of the future World Government.

DENOUNCED BY LUTHERAN CHURCHES

Beginning in 1983 and continuing into the 1990s, the Lutheran World Federation (LWF) officially denounced what it regarded as anti-Semitic teachings in the writings of Martin Luther. In 1983, the Lutheran Church-Missouri Synod issued the following statement:

Resolved, That we condemn any and all discrimination against others on account of race or religion or any coercion on that account and pledge ourselves to work and witness against such sins; and be it further

Resolved, That we reaffirm that the bases of our doctrine and practice are the Scriptures and the Lutheran Confessions and not Luther, as such; and be it further

Resolved, That while, on the one hand, we are deeply indebted to Luther for his rediscovery and enunciation of the Gospel, on the other hand, we deplore and disassociate ourselves from Luther's negative statements about the Jewish people, and, by the same token, we deplore the use today of such sentiments by Luther to incite anti-Christian and/or anti-Lutheran sentiment; and be it further

Resolved, That in our teaching and preaching we take care not to confuse the religion of the Old Testament (often labeled "Yahwism") with the subsequent Judaism, nor misleadingly speak about "Jews" in the Old Testament ("Israelites" or "Hebrews" being much more accurate terms), lest we obscure the basic claim of the New Testament and of the Gospel to being in substantial continuity with the Old Testament and that the fulfillment of the ancient promises came in Jesus Christ; and be it further

Resolved, That we avoid the recurring pitfall of recrimination (as illustrated by the remarks of Luther and many of the early church fathers) against those who do not respond positively to our evangelistic efforts; and be it finally

Resolved, That, in that light, we personally and individually adopt Luther's final attitude toward the Jewish people, as evidenced in his last sermon: "We want to treat them with Christian love and to pray for them, so that they might become converted and would receive the Lord" (Weimar edition, Vol. 51, p. 195).³

SUMMARY

John the Baptist and Jesus warned against religious traditions that replace the Word of God and reject the truth concerning the Messiah. The Bible presents Jesus Christ as the suffering Savior who came to bear the sins of humanity, not as a political deliverer who would establish an earthly kingdom by force. The Jewish leaders who rejected Him also rejected His divine identity, and the apostle John warned that denying Jesus Christ came in the flesh is the spirit of antichrist.

Martin Luther likewise opposed teachings that denied Christ, but his later writings went beyond theological disagreement and included severe proposals against Jewish communities. Modern Lutheran bodies have formally rejected those statements while affirming the Bible and the Lutheran Confessions as their doctrinal foundation.

Each Christian must judge every religious tradition, mystical teaching, and human philosophy by the Word of God. Jesus Christ alone is the true Messiah, the Son of God, and the only source of eternal life.

³ <https://www.lcms.org/about/beliefs/faqs/lcms-views#antisemitic>