

If we read carefully it becomes clear what Paul is trying to say. First off, this is not a commandment of the Lord, but Paul's judgement. He also indicates that this is not a law, but a warning, *that such shall have trouble in the flesh and this I speak for your own profit ; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.* What Paul is getting at is *he that standeth steadfast in his heart, having no necessity, but hath power over his own will.* Essentially, Paul is telling us that **it is better not to marry a virgin out of desire or convenience**, but out of necessity, that meaning, when it is of the Lord to do so.

The assertion that this passage in any way has created the position of nun, a woman bound to eternal virginity, **literally married to Christ in a physical way and crucifying herself with poverty**, is absurd.

Truly, a nun is not some simple servant of God praying over the dead and denying herself the gift of fruitfulness, she is in fact a reincarnate Mary figure. In catholic terms she is a facsimile, **a robotic servant possessed by the spirit of oppression.** How do I draw such a conclusion?

When a nun reaches a certain age, after having taken her **white veil (marriage to Christ)** she has the opportunity to take the **black veil**. This is the reason nuns dress in black garbs with head gear (most are bald under there). **The black veil ceremony entails the nun walking up the isle in a black dress and then taking three oaths of chastity, poverty and obedience. She is then placed into a coffin and must stay in there for 9 hours, supposedly to represent the 9th hour in which he gave up the ghost. Afterwards they raise from the dead.** What's interesting is that the penance take place after this ceremony, where the nun is **whipped as Christ was and hung as Christ was** in an all too real satanic ritual.

The reason these things are done in a backward order is because the penance rituals are meant to instill obedience in the nuns, not the Spirit of God. Upsidedown crosses or backwards speech are associated with satanic ritual. All of these facts can be confirmed in **the testimony of Sister Charletta**, an escapee from a convent.

YouTube:

The Amazing story of a Roman Catholic Nun, Sister Charletta

As a final point the word *convent* means *assembly*² in its original french. And seeing as all of the nuns have gone through a satanic transformation, it must have some relation to the word *coven* which means; *an assembly of witches*.³

Clearly there is something else going on with the nuns of the catholic church, something not Christian at all, but purely satanic.

Of the Glory and the Name of our God in heaven.

John

Sources:

¹ <http://www.blueletterbible.org/lang/lexicon/Lexicon.cfm?Strong=H5125&t=KJV>

² http://www.etymonline.com/index.php?term=convent&allowed_in_frame=0

³ http://www.etymonline.com/index.php?term=coven&allowed_in_frame=0

None of that Nunnery

Nunnery is NOT
Biblical At All



Fergal of Claddagh / photo on flickr

The idea of nuns in the catholic church is a bit baffling considering the lack of scriptural qualification for such a role in the church of Jesus Christ.

It may be indeed that catholics attempt to justify their existence with this passage:

[Psa 119:105-112] NUN. Thy word [is] a lamp unto my feet, and a light unto my path.

I have sworn, and I will perform [it], that I will keep thy righteous judgments.

I am afflicted very much: quicken me, O LORD, according unto thy word.

Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.

My soul [is] continually in my hand: yet do I not forget thy law.

The wicked have laid a snare for me: yet I erred not from thy precepts.

Thy testimonies have I taken as an heritage for ever: for they [are] the rejoicing of my heart.

I have inclined mine heart to perform thy statutes always, [even unto] the end.

The problem with using this passage as a justification of nuns is that this passage is written in the present tense yet predates any such role. Neither is it written in a prophetic or law making manner. The passage also does not specify any modern characteristics of nunnery, such as the forbiddance of marriage, gender or as a temple mandate.

So what does this scripture refer to?

The only other place in scripture the word nun is used is in reference to Joshua the son of Nun [Exd 33:11]. It could be that Psalms is pointing out that the word of Nun is being followed here, but there are no known scriptures written by Nun and its best to not draw conclusions from an assumption.

However, the etymology of Nun's name may clear up this passage:

- 1) (Niphal) continue, to increase, propagate
- 2) (Hiphil) continue, to increase, propagate¹

It seems clear that in Psalms, the idea of the word nun is a display of **continuation** and **increase**. In this passage the continuation of judgements and laws, which are in the Word of the LORD.

Another attempt at justification is the following passage from first Timothy:

[1Ti 5:3] Honor widows that are widows indeed.

But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God.

Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

But she that liveth in pleasure is dead while she liveth.

And these things give in charge, that they may be blameless.

But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

Clearly drawing nun out of this passage is ludicrous, because it is a discussion of widows, not voluntary chastity and poverty. Being a widow is not a choice women can make. Even still there is no formalization of a role or title with the church being made.

The most common justification for nunnery is found in first Corinthians:

[1Cr 7:25-40] Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away.

But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: but he that is married careth for the things that are of the world, how he may please his wife.

There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

