

# Christian Identity Ministries

PO Box 146, CARDWELL QLD 4849, Australia

ph 07 - 4066 0146 fax 07 - 4066 0226 (international 61-7 instead of 07)

"Blessed be the LORD God of *Israel*; For he hath visited and redeemed *his* people, And hath raised up an horn of salvation for *us* in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; That *we* should be saved from *our* enemies and from the hand of all that hate *us*; To perform the mercy promised to *our* fathers, and to remember his holy covenant; The oath which he sware to *our* father Abraham, That he would grant unto *us*, that *we* being delivered out of the hand of *our* enemies might serve him without fear, in holiness and righteousness before him, all the days of *our* lives." Luke 1:68-75; the Anglo-Saxon-Celtic-Germanic-Scandinavian people *are ISRAEL!!* 

#163

# Newsletter

August AD1999

## 

by Paul Bunch

In the first two parts of our investigation of The Kingdom Parables we laid a foundation from Scripture and logic. We based our logic upon this simple premise: that whenever a Kingdom Parable starts with the phrase, "The kingdom of heaven is like...", it means that what follows will be a description of what the Kingdom of heaven is actually like. It's such a simple and straightforward logic that anyone should be able to follow it - even a churchgoer.

Looking at details of several Kingdom Parables we compared than against the interpretations of the churches. We discovered that churchdom has blatantly ignored what the King-

dom Parables plainly say about the Kingdom. Churches have been misled us by giving us paganistic impressions of God and his Kingdom.

With regard to the Kingdom, churches have taught churchgoers to follow after myths and seek Utopias that promise absolute pleasure and indulgence with no side effects. They say that "The Kingdom" is a place where nothing negative can exist. And since those scenarios are not to be found in this present world, the churches conclude that the Kingdom cannot be of this present world but must be of a future and/or outer-space world.

But the Kingdom Parables show us a more sensible, down-to-earth scenario. They tell us of a Kingdom with normal day-to-day life; a Kingdom that deals with both good and bad things, safe and unsafe things, work and leisure. In other words, the parables show a kingdom that deals with life as we know it, here and now. This supports the acce we've been building - namely, that we are living IN THE KINGDOM, and Jesus has been reigning since early in the first century AD (a note regarding AD. The designation Anno Domini for "The Year of Our Lord" is the Christian way of dating. Beware of those who use CE for "Common Era" or BCE for "Before Common Era" as these are used by Jews and are Jewish

designations!! CIM)

The Kingdom deals with good guys and villains, the merciful and the mean, healthy and sick, rich and poor, friend and foe. The Kingdom deals with the figurative equivalence of weeds, rocks, poor soil, hot weather, birds that ruin crops, and unjust servants. It's all there right in front of us, but people still miss it because church doctrines steal their capacity to see it.

What's more, the parables tell of a kingdom that is IN-HERITED, which means it has been handed down from generation to generation! If we can temporarily suspend our church programming we can reason that an inheritance, by definition, must EXIST from generation during the time it is being inherited! Conclusion: if we are to inherit the Kingdom

using the Kingdom Parables to find the kingdom



of God then it must already exist!

We encountered three Kingdom Parables that state plainly that the Kingdom of God is HIDDEN, which means that people do not "Find" and "see" it unless they earnestly seek it. It does not magically descend from the skies on a given day for every-one to see. We also listed different approaches people take. Some see the Kingdom, and some do not, Some do not even want to see the Kingdom. And some people have had their comprehension of the Kingdom stolen away.

We found all these details hiding in plain sight right there in the Kingdom Parables we've read many times! But people still ask: "If the Kingdom has been in existence all along, where is it? And where is the King now?" In order to answer the preceding question we must first get the structure of a kingdom straight in our minds. This may sound elementary, but since most people still haven't got it straight in their minds they simply accept the nonsensical, but popular, myths from the churches. They believe the myths because others seem to believe them. So they elect to follow the herd and not challenge Church tradition.

### THE STRUCTURE OF KINGDOMS

For the record let us define the structure of a kingdom. A kingdom requires four basic elements:

1. The king.

2. The king's people (those loyal to the king).

3. The king's law.

4. The king's judgment (discrimination and separation between right and wrong, with rewards and punishments).

We need not look for a country to find a kingdom. "A kingdom" does not require "a land" even though it assumes that eventually it will include a land for its people. A king's domain is first recognised in the people over whom he reigns. His kingdom equals his sphere of recognition and power. Lands are not essential at first, but should eventually come - as with the Children of Israel forming a kingdom in Egypt but not getting the land of Canaan until many years later.

A kingdom requires a KING, a PEOPLE, a LAW, and a system of judgment (rewards and punishments). In the Bible, the original Hebrew and Greek words translated "kingdom" are sometimes better-translated "kingship" or "reign." At first glance this may seem trivial, but the more you consider it the more you see it can make a great difference. Either way, the above definition applies.-No-matter-how-one-may-view-history,-and-regardless of the men who might have exercised temporary power over lands and people, there is no logical reason to assume that God's Kingdom ever ceased to exist, or ever could cease to exist.

Yahweh retains ownership of the land. No mortal man, even a king, can hold total ownershiop of any of it (Lev 25: 23). Owning land is somewhat like owning air or sunlight. Man should not hold exclusive power over these elements. Men are meant to inherit the use of a land, to possess it, use it, and care for it ... but not own it. [note that well, in relation to WIK and Native Title! CIM] That is, the land is not man's to sell, dispose of, or speculate upon for profit. And since land is a nation /tribe/family inheritance, this law protects future generations from having the land sold off or traded away so as to deprive them of their inheritance. God's Law prevents Israel from losing its land to other nations and other gods. This is done by not allowing men (kings or otherwise) to have total power over land. Yahweh holds ownership. Men may covenant with Yahweh for possession of the land and the use thereof. Today this might be called a "lease agreement." But man cannot own, buy, sell or trade the land itself.

The land of Israel, for instance, was given to the tribes by covenant with Yahweh. Israelite families were apportioned a certain piece of land according to family or tribe. It was theirs

free to use for fifty years. They could farm it, sub-lease it, share-crop it, build upon it, or even let it lay fallow ... but they could not sell it. Every fifty years all land returned to the family to which it was originally apportioned, and the elders of Israel reviewed and reapportioned all the land according to the current needs of the families and tribes. These were fifty-year cycles, called "Jubilees."

The King may give us land, or He may take it away. It is

his to do with as He pleases. He is King!

A kingdom must have a king. The king's notions of right and wrong are decreed "the king's law." The king's law is the law of the kingdom. Whoever rejects the king's law rejects the king. And whoever rejects the king rejects his kingdom, and revokes his citizenship in that kingdom. He becomes a non-citizen, with no rights or duties there. He owes no allegiance to that kingdom or its king. However, the king has power to judge him if he is caught breaking the king's laws.

The law and the king of the land in which you live may or may not be of your choice. Living in a king's land does not make him your king, even though he can exercise power over you. People choose their law and king. When a people or nation choose to honour a particular system, they are also choosing a king. Their chosen law identifies their chosen king. (Note: a law-creating central government is equivalent to a "king.") In other words, people (indivi-

dually or in mass) proclaim their citizenship and their kingdom not by their physical location and address but by their choice of law system and king.

Abraham sojourned in Canaan (Gen 12:5). He was not a Canaanite. The Canaanite King was not Abraham's king. Abraham's King was Yahweh. But Abraham had to recognize the Canaanite king's power to enforce laws in his own land. However, when Abraham's family became a tribe and then a nation with numbers large enough to be a power in the world - as when the Children of Israel became a nation then they were no longer liable to other kings and other law systems (see Gen 14:14-20). They could live in their own land with their own King, Yahweh, as their Lawgiver. Yahweh was their King

before they had a land. Yahweh's Law was their law, but they couldn't enjoy the fullness of it until they were given their own land. The King comes first, then the land. Freedom must first be in the heart before it can be in the land.

An anarchist, on the other hand, rejects all law except his own. He proclaims there is no power above him ... making him a god unto himself. Each Anarchist, like any god, has his own conceived set of laws and judgments (i.e. Democracy, political parties). The existence of a system of law indicates the existence of a god of some description. Anarchists and humanists are basically the same. They are man-gods, and they create themselves by their own minds. In the minds of ten humanists are ten different gods.

Each man, by his choice of loyalty, proclaims a kingdom of some kind, with a KING, a LAW, and a process of JUDG-MENT. Some men are their own gods. Some worship gods of indulgence, power, money, etc.. In each case, there are laws and judgments ... no matter how absurd. A people (a kingdom) reflect their king or god. The people of one king or god stand out in contrast against the people of another king or god. Each people (i.e. kingdom) reflect their particular king. This political fact causes an automatic separation between people (i.e. kingdoms). This natural separation of people is a large part of what the Bible calls "judgment."

So there are four elements whose common presence indicate the existence of a kingdom! A kingdom requires a king and the king's people. A king and his people require a king's law. A king's law requires a king's judgment. These interconnected elements come in a package. Where you find one, you will find all four - so that the existence of any one of them



Tapes of The Month:

#A-7418, A-7419, A-7420 SHOULD

WE PUT OUR TRUST IN GOLD? in

six parts. A detailed study of the

purpose and use of gold from the

Garden of Eden to the New

Jerusalem. Listen to this before you

trade things of value for gold!

Especially relevant today when some

are advocating getting gold because

of the Y2K problems.

Must listening!

This Month Only 3 tapes \$10

would indicate an existent lingdom with all the elements. THE NON-KINGDOMS OF THE CHURCHES

The preceding lesson on kingdom basics is not mean to insult the reader's intelligence. Nonetheless, please compare its logical structure against the kingdom models of the churches and churchgoers. Churchgoers say Christ's Kingdom has not yet arrived (NO KING). They say the King, and his Kingdom, are somewhere in outer space waiting for the Okay to return to Earth (NO KINGDOM). Since they have no king or kingdom, they have no King's Law. Coincidentally, they believe God's Law was 'put away' in Jesus (No Law).

These same people also reason that since there is no acting King, and since God's Law was "put away," there is no current accountability or judgment (NO JUDGMENT). By misconstruing Scripture they even say that the New Covenant condemns judging ("Judge not, that you be not judged..." Matt 7:1). Their belief is that God's judgments do not occur today, and that all judgment will take place in one gigantic "Judg-ment Day" at-the end of-time (sic). This

"one-and-only end-time judgment of the churches is sometimes called "The Great White Throne

Judgment."

#### BUT WHERE IS THE KING?

The spiritually blind assert that neither Jesus nor His kingdom is here. They base this opinion upon their own perceived models of "the king" and "the kingdom," and since they see nothing on Earth today that looks like their perceived models they conclude that the kingdom is not present. But what if their models are wrong? What if they are looking for something that God. never intended? What if they are misidentifying "Christ"? What if they, like 1st century Judeans, are using wrong parameters with which to identify him

and His Kingdom? For instance, the churches' model of Christ por-trays a non-king: a king-to-be. They claim their kingto-be came on the scene two thousand years ago and then left 30 years later without having achieved his goal of setting up a kingdom. They further claim that

he and his heavenly armies were temporarily decommissioned and stationed at a base in outer space for approximately 2,000 years, after which he will get a second chance to set up his kingdom and overcome his archrival, Satan.

But what if that model is all wrong? In 1977, Ben Williams began an investigation that uncovered one of the bestkept secrets of the church world. What he found had to do with the legendary "Satan" of the churches - this so-called superpowerful supernatural originator of evil; the arch foe of God and mankind purported to have power over mankind until Jesus returns to Earth in the future. Ben found that this "Satan" was only a myth adopted from pagan origins. The "Satan" of the

churches was NOT in the Bible ... except by false translation.

Thus, with the churches "Satan" out of the picture, the next question was, "If there is no supernatural satanic power over mankind, as the churches have said, then who is our king in this age?" And, "If we've been told that Jesus can't be King until after Satan is dethroned, what then are we to think now that we know that "Satan" doesn't even exist? What's to keep Jesus from being King right now?

Then, in 1993, Ben's studies revealed that the Greek text of the New Testament (with special attention given to Acts 1) shows no evidence that Jesus ever left Earth! It began to become clear that Jesus had not failed his first attempt. He truly DID become King, just as prophecy had foretold. Ben explained this in the first lesson of his "The Acts of The Apostles, The Record Of The Beginning Of Jesus' Reign." (these are available) The correct translation of Acts 1 proved to be significantly different from what people hear in churches. That difference can be seen and appreciated by any sincere Bible student who has not been mentally denuded by the churches.

#### TRANSLATION PROBLEMS

The Bible versions that are available to English readers are generally produced by the church establishment. These versions are translated in such a way to support the teachings of the churches. In many places they carefully avoid the true translation from the Greek and Hebrew. The King James Version, for example, clearly teaches that Jesus physically floated up through the clouds. In Acts 1:2, Ben examined this wording from the King James Version:

2. Until the day in which he (Jesus) was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom He had chosen." (Acts

1:1,2 KJV).

In spite of this popularized rendering, the Greek text says that Jesus was "accepted." It does not say He went anywhere, especially not in an "upward" direction. The Greek word in question in this text is "analambano." "Analambano" is a combination of two Greek words: "ana," and "lambano." "Lambano" means "accepted" or "taken." However, the preposition "ana," while sometimes rendered "up" indicates

no direction. It does not mean "upward" in a

directional sense Of further grammatical interest is the English word "up." We find it does not always indicate a direction "upward." For instance, we speak of "stirring up," "cutting up," "beating up," "dressing up," "using up," "picking up," (as in picking up where we left off), and even "taking up (as in "taking up for someone," or "taking up a hobby"), etc. Prayers are "offered up," and meals are "eaten up." These terms obviously

do not indicate an upward direction. Thus, even if the correct Bible phrase did say that Jesus was "taken up" (which it doesn't) it still would not necessarily mean that He went in an

upward direction.

The Bible literally says that Jesus was "accepted," and that carries no connotation of an "upward." God wanted us to know that He "accepted" Jesus not only as the perfect Lamb of God, but

also as the New King of Israel, to set him on the Throne at God's right hand (Heb 10:10-13). In Greek, the prefix "ana" is actually a generic preposition. It can mean a number of things depending on the context in which it is used. It can mean "in," "up (non-directionally)," "by," "through," "again," "each," "per," etc. None of these uses are directional in meaning.

Notwithstanding these irrefutable facts, virtually every church in the land claims Acts 1:2 says that Jesus launched UPWARD through the sky and on into space. Even James Strong (Strong's Concordance) failed to fully disclose this translation error. Any unbiased Greek scholar can verify this. Also, the Greek concordance shows several other places in the Greek text where the word in question - "analambano" - appears, none of which indicate a directional meaning. For instance, here is how the King James translators rendered them:

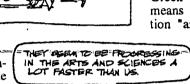
"And you took up (accepted) the tabernacle of Moloch.. ". Act 7:43 KJV

....Intending to take in Paul: ... And when he met with us at Assos, we took him in ... Acts 20:13,14 KJV

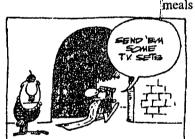
Then the soldiers took Paul, ... Acts 23:312 KJV

take unto you the whole armor of God ... Taking the shield of faith, ... Eph 6:13, 16 KJV.

take Mark, and bring him with you. . 2 Tim 4:11 KJV. The examples above are from the KJV Bible. The underlined words were all translated from the same Greek word: "analambano," which they rendered "taken up(ward)" in Acts 1:2. As you can see, these "celebrated scholars" weren't consistent or honest. None of these other passages suggest that the subjects in question (the tabernacle of Moloch, Paul, Mark) floated upward towards the sky! And yet the translators deceived English readers by saying that the SAME word ("analam-



WHAT'S THE LATEST
NEWS FROM THE
KINGDOM ACROSS THE
BIG BAY!





bano"), when used in reference to Jesus Christ, means He

launched skyward!

I am continually amazed how anyone could assume that there was a compelling reason for Jesus to launch into outer space. Indeed, there can be no reason except for one; the ancient, classic, pagan belief that gods dwell somewhere in the sky. Other than that, what could possess men's minds to start them thinking that Jesus needed to go skyward? The Romans believed their gods dwelled in the sky ... but that should not influence a Christian's beliefs.

The KJV translators took great license in their application of this generic preposition "ana", translating it one way in Acts 1 and then differently in other places. Their handling of Acts 1:2 is inconsistent ... obviously because they were obsessed with preconceived pagan beliefs. Acts 1:2, should read:

Until the day in which he was accepted (by Yahweh), after He through holy spirit had given commands to the apostles

whom He had called out:

Jesus was Received by His Father to sit upon the new throne of David. He was placed in The Throne and proclaimed King (Mtt 28:18; Acts 2:30-36). It would have been unnecessary and absurd for Him to launch upward. The Throne was not suspended in outer space, somewhere in the stars. Nor is it

a physical object to be literally sat upon. Rather it is a position of recognition - not an object of stone or wood as it was for the kings of old Israel. Yahweh placed Jesus on the Throne by proclaiming Him King. Jesus didn't fly away to a distant realm light years away in outer space. He was simply changed in status and form, from a mortal to an immortal: a change that we have not yet experienced. He did not leave Earth:

... AND, LO, I AM WITH YOU ALL THE DAYS TO THE END OF THE AGE. Matt 28:20b

Churchgoers sometimes argue that Jesus is "omnipresent," which they say explains how He can be both away from the Earth and present simultaneously. But, let's be sensible. Taking religious jargon for granted can cause insanity. The truth is that one cannot be both "away" and "present" at the same time. The terms are mutually exclusive. If Jesus is truly omnipresent (i.e. his presence is everywhere) then He can never be absent. Think about it. If He is omnipresent how can He possibly "leave from" or "return to" Earth? "Omnipresence" means ALL PRESENT (i.e. present everywhere at once). Honest Bible students must admit the logical fact.

Either Jesus is omnipresent or He is not. If He is omnipresent He cannot be absent. Period! In any case, Jesus said He is always WITH US! If He is always present with us, then He rever leaves! Therefore He cannot return

never leaves! Therefore He cannot return.

#### THE GREAT DEPARTURE?

"Doesn't the Bible say that the disciples watched Jesus fly upwards through the clouds and out of their sight?" No. The Bible doesn't say that. English versions of the Bible say that, but the Greek text does not. Bible versions usually reflect the prejudices of the translators. But "Bible Versions" are not "The Bible." They are men's versions of the Bible. The translators of the King James Version of the Bible were prejudiced toward the pagan belief of an outer-space heaven, and an inner-earth hell (along with several other beliefs of pagan origin). They needed their pagan model of Christ to fly off into outer space ... so, they made himm do just that by translating the text to say it that way. Their rendition was:

Which also said, Ye men of Galilee, why stand ye gazing up into the heaven? This same Jesus which is taken up from you into the heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1:11 KJV But a better

translation of the Greek text is:

Who also said, Men, Galileans, why have you stood gazing into the heaven? This same Jesus, having been accepted from you into the heaven, will come in like manner as you saw him go into the heaven. Acts 1:11

Twice, the KJV translators arbitrarily inserted into this passage the operative word "up." They did it because their pagan model of "God's Throne" was "up" in the sky. But what if the location of Yahweh's throne is different from the invented "heaven" of the churches? What if it isn't situated "up" in the sky like they say? What if Yahweh's "heaven" is not merely a physical realm in the sky?

By Bible definition, "heaven" has two meanings. In the <u>physical</u> context "heaven" is the air space that begins at ground level and extends outward from the Earth. In this physical sense, "heaven" includes the air surrounding you and me from the ground up, and extends outward beyond the atmosphere

into and through outer space.

Recommended Listening

"The King James Only

**DECEPTION"** 

by Pastor Peter J. Peters

tapes: S-770, S-771, S-772

\$-773, \$-774, \$-775, \$-776

S-777, S-778, S-779, S-780

S-781: in 12 parts.

A much needed expose for those

who say "God only wrote one

Bible, the KJV"

Also exposes Gail Riplinger and

Texe Marrs as deceivers and

Judaizers.

Remember the Greek LXX

(Septuagint) was the Scriptures

used by Christ and the Apostles,

and is to be more trusted than

the Masoretic Text which came

much later.

\$40-the-set-ppd.

But more importantly, the other common use of the word "heaven" is in its *spiritual* context. This spiritual "heaven" is not a physical place, but rather a position of rank or status. It signifies a higher plane of power or status. It is "higher" not in terms of geophy-

sical elevation, but in terms of power, status, etc. Governments (whether God's or man's) are kinds of spiritual "heavens." A government system is a 'heaven' in relation to those over whom it governs. Kings and powerful political figures are symbolized as "stars in the heavens" ("powers in the government"). They are "stars" shining in the political heavens (governments).

When kings and powerful political figures fall from their positions of power they are symbolized in the Bible as "stars falling from heaven." In Isaiah 14:12, Nebuchadnezzar (the king of Babylon) is called "shining one" and "son of the morning" (i.e. "morning star" ... wrongly rendered "Lucifer" in the KJV). Isaiah calls the dethroned Nebuchadnezzar a "star fallen from heaven."

Yahweh's Kingdom is sometimes called "the heaven of heavens," or "the highest" heaven. This usage indicates that there are other "heavens" (i.e. other governments and powers), and that Yahweh's "heaven" is above all other "heavens." These are not references to the relative geophysical elevations of various physical locations, but rather the relative power and status—of—various—governments—Man's heavens are below (lesser or inferior to) Yahweh's heaven. Yahweh shares His

Throne with His Son. Therefore, Jesus' heaven is His Father's heaven. Jesus is "King of kings" (King over the kings of the earth), and His government is over man's government ("the Heaven of heavens").

What took place in Acts 1:11 involved both heavens: the physical heaven as well as the spiritual heaven. The physical atmospheric heaven was involved because the disciples were staring into that portion of "heaven" (the air around themselves at eye level) where Jesus had just been standing before He vanished. Secondly, the spiritual heaven was involved because Jesus ascended his Throne of a high and elevated heavenly status. Jesus, over a period of about fifty days had undergone a change which elevated Him from a mortal man (before death) to an Immortal King - a process called "ascending to heaven." In common vernacular, we might say He was elevated to a supernatural position of power at the right hand of Yahweh. He went "up" in status, not in geophysical elevation.

The disciples were not staring upward at the clouds to locate Jesus. They were looking around them where Jesus had been standing a moment earlier, in that portion of "heaven" (atmosphere) at eye-level to them. He just vanished from their



sight and they were still staring at the spot where they had last seen Him. Their reaction was exactly what you'd expect from men who just witnessed someone suddenly becoming invisible in front of them.

This was not a new thing for them. They had witnessed Jesus appearing, disappearing, and even taking other forms over forty days (since He was raised from the tomb). He appeared to Mary near the tomb soon after He was raised (In 20:11-16). That day He appeared in an unrecognizable form to two men walking on the road to Emmaus. As He talked to them He changed into a form they could recognize, and then vanished from sight (Lk 24:13-31). Then in a closed room He appeared to His disciples the evening of the same day (Jn 20: 19-20). Then on the eight day He appeared again to Thomas in a closed room (Jn 20:26).

Jesus was no longer held by the limited parameters of physical mortality. He could be visible, or invisible, at will. (For a complete translation and explanation get ACM's ADULT

**BIBLE STUDY-ACTS** CHAPTER ONE). In Acts 1:11, give special attention to the phrase <u>"will\_come\_in\_like</u> manner." Be careful that you do not mistakenly interpret it to say, "... will come in reverse manner," as so many people do. This is crucial.

Jesus DID NOT float upward into the sky. Instead, He faded from sight where He stood. His disappearance from sight at this point marked the last disciples time the would visually behold physical His form. Little wonder they stood staring into the air as if hoping He might reappear (i.e. as if the action might reverse itself and He might come back into sight). They probably felt at a loss with Jesus no longer visible and audible.

-At-that point-the attendant messengers informed the disciples to NOT EXPECT A REVERSAL OF THE OCCURRENCE.

Jesus would not be making visual appearances again in their lifetimes. In other words, they were not to expect Jesus to reappear in the space where He had just disappeared. The messengers said Jesus would come (i.e., "be LIKE present") in manner as He had gone from their sight. That meant that Jesus "come" (he would present) in an invisible manner. The manner in which Jesus dis-

appeared was an invisible manner. That was the "like manner" in which He would be present with them. He was invisible, but He did not leave their presence.

At that point, Jesus was present but invisible, just as His Father, Yahweh, has always been present but invisible.

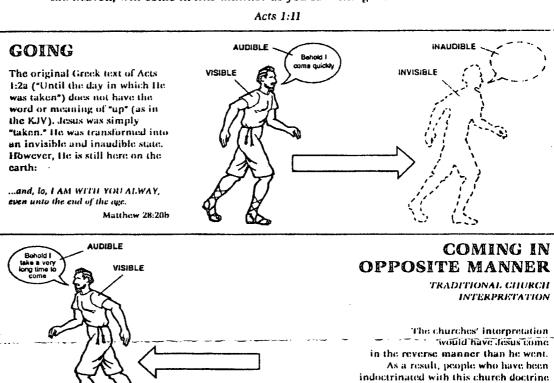
No man has seen God at any time. If we love one another, God dwells in us, and his love is perfected in us. 1 In 4:12

Yahweh is the shade upon thy right hand. Ps 121:5

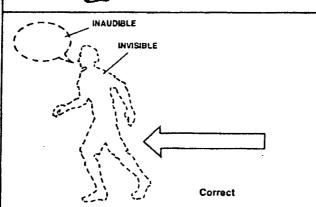
It is absurd to imagine that the messengers would have told the disciples that Jesus would someday descend back down through the clouds and back into view by reversing his manner of departure. Were we to assume the church's position - that Jesus launched skyward through the clouds as the disciples watched, with the messengers explaining that He would one day reverse back down from the sky - then the messengers certainly should not have scolded the disciples for watching the sky, for indeed that would have been precisely the right

## HOW DID JESUS GO & COME?

Who (two men in white clothing) also said, Men, Galileans, why have you stood gazing into the heaven? This same Jesus, having been received from you into the heaven, will come in like manner as you saw him go into the heaven.



think that Jesus is absent and they are waiting for Him to return to earth from heaven, outer space or somewhere.



#### COMING IN LIKE MANNER

WHAT THE BIBLE SAYS

The Bible says that Jesus would come (be present) in LIKE MANNER.

> Christ's PRESENCE is with us in LIKE MANNER as He vanished into the air.

He is invisible and inaudible but not absent!

AMERICAN CHRISTIAN MINISTRIES / PO BOX 740 / GRANGEVILLE, IDAHO 83530



Incorrect

thing to do.

If the messengers had intended what the churches claim, they would have said: "This same Jesus, having been taken upward from you into the sky, will someday descend back downward in REVERSE manner from the way you saw Him go upward into the sky." But that is not what they said. (Please refer to the accompanying chart for an illustration of this important concept).

Further, churches everywhere contradict themselves on this subject. They claim Jesus floated skyward, and that the messengers told the disciples He would return back downward from the sky. Then they claim that the messengers, for some strange reason, scolded the disciples for watching the sky. Yet every church today teaches churchgoers to watch the sky for Jesus' "return" - precisely what they claim the messengers told the disciples NOT to do. What hypocrisy!

To this day, most Bible teachers and organizations continue to dispense the well-worn, absurd, church doctrine that "like manner" means "reverse manner". They also continue to teach that the Kingdom itself, or one or more vital elements of the Kingdom, is missing: either the King, the People, the Law, or the Judgment. No kingdom can function with any of these parts missing! ACM asserts that all these elements of the Kingdom are present on Earth!

Are you beginning to see the Kingdom NOW? Or are you like those unwise virgins standing at the airport described in Part Two, futilely hoping that "Kingdom Air Force One," with the King on board, will descend through the clouds and touch down on the runway ... someday?

#### THE KING AS DESCRIBED BY THE PARABLES

Let's go to the parables and continue to look for evidence of whether or not Jesus transported away from the Earth. Is Jesus present and interacting with His people, exercising righteous judgment and carrying out His Law? Here are some of the Kingdom Parables that focus on the King Himself.

TARES: Matthew THE 13:24-30, 37-43

24 Another parable he set before them, saying, The Kingdom of the heavens is likened to a man that sowed good seed in his field: But as men were sleeping, his enemy came and sowed tares over the wheat, and left. So when the blades sprouted, and fruit was making, then appeared the tares also. So the servants of the master came and said to him, Lord, did you not sow good seed in your field? From where then come the tares? Her said to them, An enemy did this. They asked him, Would you then have us go and gather them up? But he said, No, lest in gathering up the tares you might uproot also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will tell the harvesters, Collect first the tares and bind them in bundles to burn them up: but

gather the wheat into my storehouse. 37 He ansered amd said: The One sowing the good seed is the Son of Man; The field is the world; the good seed are the sons of the kingdom; but the tares are the sons of the wicked (system); The enemy that sowed them is the devil (the one seeking to harm); the harvest is the consummation of the age; and the harvesters are the messengers (those who carry the Kingdom message). Therefore as the tares are gathered and burned with fire, so it is in the consummation of the age. The son of man is sending forth his messengers, and they gather out of his kingdom all things that cause stumbling, and them that work

lawlessness; And will cast them into the furnace of fire: there they will weep and gnash their teeth. Then the righteous will shine forth as the sun in the Kingdom of their Father. The one with ears to hear, let him hear.

In verse 39 we find the phrase "consummation of the age" (the KJV has "end of the world"). This is worth noting since churchgoers promote the myth of a soon-coming "end of the culminating with one big judgment (instead of ongoing judgment). This view is popular, but it is unsupported by Scripture.

People have been hearing church versions of the so-called "second coming" of Christ and the "end of the world" for so long they no longer question them. Just as with the Jack and Jill rhyme we mentioned in Part One, the "end of the world" and the "Second Coming" scenario has settled into men's minds and has become habitual thinking ... to such an extent that it is now an involuntary reflex that bypasses the thinking process. Why ask questions? Why doubt what the Church has taught for centuries? After all, if a man were supposed to think for himself God wouldn't have given us pastors. Right?

But again, just as with the Jack and Jill rhyme, if we give ourselves permission to think outside the box, things may clear up. We may discover things that have been hiding in plain open view right in front of us. For instance, consider verses

41-43. Notice what is being found IN GOD'S KINGDOM. The messengers are sent to gather the <u>bad elements</u> out of the Kingdom: BAD ELEMENTS! Notice this does not say they are gathering the bad elements out of the world so that the Kingdom can begin. No! There are obviously some bad elements IN the Kingdom. And it is the Kingdom program to SEPARATE the good from the bad, and gather out the bad.

This observation strains the churches' credibility, for their model of the Kingdom allows NO less-than-perfect elements to exist in it. Churchgoers protest loudly and often that as long as bad elements are with us the Kingdom cannot be present (as one supposed Identity preacher once said "Brothers and sisters, if this is the Kingdom, I don't want any part of it!") But this parable plainly says that the Kingdom exists with bad elements in it, and the messengers are employed in gathering bad elements out of it. In order to gather them out they must first be in there. Indeed, the "separating" and "gathering" are an age-long process.

THE MUSTARD SEED:

Matthew 13:31,32

Another parable he set before them, saying, The kingdom of the heavens is like to a grain of mustard seed, which a man took and sowed in his field: Which indeed is the smallest of all seeds: but when it grows, it is the greatest among herbs, and becomes a tree, so that the birds of heaven come and find lodging

New Stock, New Literature FIREARMS AND FREEDOM new expanded and updated version Col Jack Mohr.

> Gun control means people control Must reading! \$3.00 ppd

(The original is still available @ \$1.90) Parents and the Education of Their

Children, McCurry. All parents should read this before deciding on their children's

education! \$6.60 A Jew Speaks Out.

a brief summary of Dr. Benjamin Freedman's book FACTS ARE FACTS. Must reading for every concerned Christian. Jack Mohr.

\$1.80

Atom Treason by Frank Britton. Shows who was behind the stealing of America's atomic secrets and sending them to Russia. \$1ea or 25 for \$10 Warning To Christians, Jack Mohr Don't be fooled by the 'Rapture Hoax'l Be prepared. \$2.50 for 25 [On] Which Day Should We Then Worship? Jack Mohr

Again, Jack is not afraid of being controversial! In this pamphlet he explains what the fourth Commandment spells out. Specifically deals with Jan Marcussen's book: National Sunday

Law. \$1.25

in its branches.

The sower of the Kingdom Seed was the Christ. But notice that there is nothing in this parable about him postponing or leaving His Kingdom. Indeed, once a sower has sown his crop, he does not abandon it to struggle and to survive on its own. Instead, he tends the field and works with it, guarding against weeds, watering and feeding the plants so that they will grow large and produce fruit. And even if the field is infested with weeds, it is still the farmer's field. He does not give the field over to an enemy's control.

THE UNJUST SERVANT: Matt 18:23-35

Thus the kingdom of the heavens is compared to a king



who wanted to settle accounts with his servants. And having begun to settle them, a debtor of ten thousand talents was led to him. But since he had nothing to pay back, the lord commanded him to be sold, also the wife, and the children, and all that he had, to pay back. The servant therefore fell down, and besought him, saying, Be patient with me, and I will pay back all to you. Then the lord of that servant was moved with compassion, and released him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him one hundred denarii, and he took hold of him, and was choking him, saying, Pay back what you owe. And his fellowservant fell down and entreated him, saying, Have patience with me, and I will pay you back. But he was not willing, and went and cast him into prison until he should pay back what he owed. Therefore, his fellowservants having seen what happened, were much grieved, and came and explained to their lord all that happened. Then his lord summoned him and said to him, Evil servant, I released all your debt because you entreated me: Should you not also have compassion on your fellowservant, even as I had compassion on you? And having been provoked, his lord delivered him to the tormentors till he should pay back all that he owed him. Thus also will my heavenly Father do to you if you do not, from your heart, forgive every one his brother.

Jesus compares the king of the parable to Yahweh ("my heavenly Father"). Also, in terms of Jesus' Kingship, we understand that He reigns with his Father's Laws and under his jurisdiction. Again, there is nothing in this parable to suggest that the king is absent from his kingdom! The king was definitely in the midst of his kingdom, interacting with his servants, dealing out judgment for debtors or having compassion on them.

#### VINEYARD LABORERS: Matthew 20:1-16

For the kingdom of the heaven is like a man, a householder, who went out in the early morning to hire laborers into his vineyard. And when he had agreed with the laborers for a denarius for the day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go you also into the vineyard, and whatsoever is right I will give you. Then about the eleventh hour he went out, and found others standing, and said to them, Why are you standing here idle all day? They said to him, Because no one has hired us. He said to them, Go you also into the vineyard. So when evening was come, the lord of the vineyard said to his foreman, Call the laborers and pay them their wages, beginning from the last to the first. And when they came that were hired about the eleventh hour, each received a denarius. And when the first came, they supposed that they should receive more; but they each received a denarius also. But having received it, they murmured against the householder, Saying, These last worked one hour, and you made them equal to us who bore the burden and heat of the day. Buthe answered one of them, and said, Fellow, I am not wronging you. Did you not agree with me for a denarius? Take what is yours and go your way: I wish to give to this last one as also to you. Am I not allowed to do what I wish with my own things? [this is a principle that more employers should wake up to today!! CIM] Or is your eye evil because I am good? Thus the last shall be first, and the first last.

The 'householder' is like the king, and the 'laborers in the vineyard' are like the king's people. Here, again, the householder (i.e. the king) is present for the entire length of the parable, hiring the laborers all day long and paying them at the end of each day. It would be ludicrous to expect any planter, after putting a great deal of effort into developing his vineyard, to just suddenly leave it to go to weeds. Churches teach, however, that the owner takes a leave of absence and gives his archenemy power over his vineyard. Of course, there are other lessons and allusions contained in these parables, but for the purposes of this study we are concentrating on the Kingdom aspect.

#### THE TWO CHILDREN: Matthew 21:28-32

What does this seem to you? A man had two children. He came to the first and said, Child, go work today in the vine-yard. He answered and said, I will, lord: but did not go. And

he came to the second, and said likewise. And he answered, I will not: but later repented and went. Whether of the two did his father's will? They answered, The latter one. Jesus said to them, Truly I say to you, that the publicans and the harlots are going ahead of you into the kingdom of God. For John came to you in the way of righteousness and you believed him not; but the publicans and the harlots believed him. But you, having seen, felt no regret afterward that you might believe him.

This "man" is like the king, and his two sons represent the two types of people over whom he reigns. One type says he will do the will of the king, but does not. The other type says he won't, but later repents and does. Clearly the "man" (representing God) is present, and the lesson is about people of their day.. some of which were entering the Kingdom before others. This parable condemns churches, for they seduce and trap men who are looking to do God's will, and divert them so that they do it not.

## THE WICKED HUSBANDMAN: Matthew 21:33-46

Hear another parable: There was a man, a master, who planted a vineyard, and put a fence around it, and dug a winepress in it, and built a tower, and let it out to farmers, and -traveled-abroad:=And=when=the-time-of-the-fruit=drew-near;-he sent his servants to the farmers to receive his fruits. And the farmers took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did to them likewise. And last of all he sent to them his son, saying, They will respect my son. But when the farmers saw the son, they said among themselves, This is the heir; come let us kill him, and let us take his inheritance. And they took him, and cast him out of the vineyard, and killed him. Therefore, when the lord of the vineyard comes, what will he do to those farmers? They said to him, He will mercilessly destroy those bad men, and will let out his vineyard to other farmers, who will give back to him the fruits in their seasons. Jesus said to them, Did you never read in the scriptures, The stone that the builders rejected is the one that became the head of the corner; this came from the Lord, and it is wonderful in our eyes? Therefore I say to you, The kingdom of God shall be taken from you and given to a nation (people) producing the fruits of it. And the one having fallen on this stone will be shattered: but upon whomever it might fall, it will pulverize. And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them. [this also gives the second witness to: "Father forgive them not, for they know what they are doing." Luke 23:34]

The Futurist may read this parable and say, "See there! The lord of the vineyard comes. That proves he had been absent." Furthermore, the Futurist will point out that the Lord comes at the time of harvest ... which he surmises to be the end of the world and judgment. But remember, harvests occur seasonally on the farm. It is a re-occurring event. The farmer gives responsibility to his workers, but he does not abandon or lose his farm. Farmers and businesmen often go on temporary business or pleasure trips. They are still the masters of their farms and businesses. [remember also, that in this parable the husbandmen said about the Son, This is the heir, come let us kill Him" and it says the Pharisees perceived that He spake of them. So this is past. It HAS happened. They did seize him and cast Him out of the city and killed Him by crucifixion. That happened 2000 years ago. CIM]

Once we lose our obsession with end-of-the-world scenarios, we can see that the farmer had access at all times to his vineyard, and He ecxercised his judgment on those wicked husbandmen who slew his servants. After all, it is his own vineyard and he has the prerogative to exercise judgment at ANY time:

Sing and rejoice, O daughter of Zion: for look, I come, and I WILL DWELL IN THE MIDST OF YOU, saith Yahweh

Zech 2:10.

And what agreement has the temple of God with idols? for you are (present tense) the temple of the living God; as God has said, I WILL DWELL IN THEM, and walk in them (interact with them); I will be their God, and they shall be my people.

2 Cor 6:16.

Jesus attained to a higher creation; a higher existence, from mortal man. He is invisible and inaudible to us as He dwells among us. As we read earlier in Acts 1, He was "taken" (from sight) and He ascended to Kingship. So don't make the same mistake the disciples made, expecting him to re-materialize at any moment. Jesus exercises judgment from his invisible, inaudible position in the midst of His people. Later we will see the different ways He can do this.

These five Kingdom Parables have shown us a present active King or Lord interacting with His people. We are seeing a pattern.

THE ANCIENT MARRIAGE CEREMONY

There are two more parables that talk about the Kingdom in terms of marriage. These are: The Parable of the Ten Virgins, and the Parable of the Marriage of The King's Son. In addition, the Parable of the Great Supper could also apply to the marriage theme since it's only a slight variation on The Marriage of The King's Son. But in order to understand these marriage-story parables we must understand ancient Hebrew marriage customs.

In Israel it was the father's duty to arrange for wives for his sons [something that Israelites-today should\_work\_at reviving!\_ CIM In the absence of the father it was the mother's or a friend's duty to make the arrangements. Following the selection of the bride, a formal "betrothal" was initiated. A friend or counselor represented the bridegroom, and the bride was represented by her parents. By oaths they confirmed the betrothal together. Then the representative of the bridegroom gave a "dowry" to the bride, and gave another present to the father and mother of the bride. When the proposal was accepted by the bride's parents and the marriage price had been paid, the marriage ceremony then took place. This ceremony mainly consisted of "taking" the bride from her parent's house to the bridegroom's house (or his father's).

The "taking" consisted of much pomp and circumstance. The bridegroom dressed up in festive apparel, donned a nuptial

crown and set forth from his house, attended by his groomsmen or "companions." The entourage was often preceded by a band of musicians or singers. Meanwhile, the Bride with her maidens anxiously awaited the "coming" of the bridegroom and his entourage. When he arrived, he conducted the whole party back to his (or his father's) house, with much demonstration of gladness.

On the way back to the bridegroom's house, more maidens ("virgins") and friends of the bride and bridegroom-joined-the procession. There were two feasts during this "taking" of the bride to which friends, neighbors and guests were invited ("called"). [NOTE: some have thought that all one has to do to be Lawfully married in God's eyes, is take a woman into his house and live with her - today we refer to it as "shacking-up". However, this was not the case. Marriage was a long process with many other people involved!] One feast was held at the bride's parents' house before the bride was "taken." It lasted seven days. Another was prepared at the bridegroom's house after he returned with his bride. It lasted anywhere from seven to fourteen days!

The <u>last</u> step in the marriage process was the "consummation" when the bridegroom conducted the bride to the bridal chamber. This marked the beginning of the fully-developed and established marriage relationship. Indeed, we celebrate marriage as a consummate beginning, not a terminal end. Now let's see how the Kingdom Parables fit this ancient marriage ceremony.

THE TEN VIRGINS: Matthew 25:1-13

Therefore the kingdom of the heavens is likened to ten virgins that took their lamps and went out to meet the bridegroom. And five of them were foolish, and five were wise. The foolish ones took their lamps, and took no oil with them: But the wise

ones took oil in their vessels with their lamps. While the bridegroom tarried, they all nodded off and fell asleep. But in the middle of the night there arose a cry, Behold, the bridegroom; go out and meet him. Then all those virgins arose and trimmed their lamps. And the foolish ones said to the wise, Give us some of your oil for our lamps are gone out (i.e. we've lost our perception). But the wise ones answered, saying, Perhaps there may not be enough for us and you. Go your way rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came. And the ones that were ready went in with him to the marriage feast: and the door was shut. Afterward came also the rest of the virgins, saying, Lord, Lord, open to us (i.e. show us the Kingdom). But he answered saying, Truly (I tell you, I have not known you. Stay awake therefore, for you did not perceive the day or the hour.

This parable describes that part of the Hebrew marriage ceremony where the bridegroom and his entourage go out and take the bride, and are joined by the guests who follow them back to his house. The ten virgins "went forth to meet the bridegroom". Some folks have a preconception that the bridegroom (representing the Christ) had been away or absent even

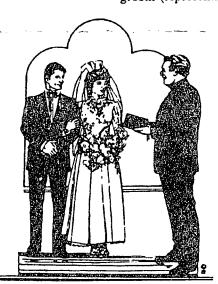
though that concept is not in the parable. In fact, all that is implied is that the bridegroom simply comes from one location in the kingdom to another to "take" his bride. The ten virgins are symbolic of the bride's entourage. It is also apparent that the "coming" is at the pleasure of the bridegroom because the virgins were required to stay alert so that when the bridegroom decided to "come" after his bride they would not miss it, and would be ready to go with them back to the bridegroom's house.

Again, we can see that the separation of the five wise virgins from the five unwise virgins represents a judgment - and not at the end of the world. As I explained in Part Two, this separation represents the judgment or "calling out" process that separates between the prepared and the unprepared, and it occurs during the kingdom age. Some may respond to one 'calling' and find God's hidden Kingdom, and enter in. Others may

hidden Kingdom, and enter in. Others may require more or different "callings" - and some may never respond, and enter in. Those who enter into the Kingdom find a family and fulfillment with the King as a bride finds with her bridegroom. But for those who fail to enter at this calling, they must wait until another call is issued at the pleasure of the Bridegroom and His Father, only those who remain alert will be prepared when the next time and day comes ("Stay awake therefore, for you did not perceive the day or the hour").

MARRIAGE OF THE KING'S SON: Matthew 22:1-14

In reply, Jesus spoke again to them in parables, saying: The kingdom of the heavens is likened to a man, a king, that made a marriage feast for his son, And he sent out his servants, saying, Tell them that were called, Behold, I have prepared my dinner: my oxen and my fattened calf are killed, and all things are ready: come into the marriage feast. But they didn't care, and went off, one to his field, another to his busi-ness: and the remnant seized his servants, and dealt with them violently, and killed them [Notice that it is always the messengers of the Christian King, the Christians, who are dealt violently with, and killed by the antichrists; not the other way around as those who shout "antisemitism" would have you believe! CIM]. But the king became wrathful: and he sent his armies, and destroyed those murderers, and burned their city [Jerusalem, 70AD]. Then he said to his servants, Indeed the marriage feast is ready, but they that were called were not worthy. Go you therefore into the ways leading out, [to "lost" Israel - the Gentiles] and as many [Israelites] as you find, call into the marriage feast. So those servants went out into the ways, and gathered together all whom they found, evil and good: and the wedding room was filled with guests reclining. And when the king came in to see the guests reclining, he saw there a man that was not clothed with a marriage garment.



And he said to him, Fellow, how did you get in here not having a marriage garment? But he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into outer darkness; there will be people weeping and gnashing their teeth. For many are the called, but few are the called-out (the ecclesians).

This parable shows the Hebrews custom of the father making arrangements for his son's wedding. This king/father and his son are present, established, and involved in the community. In "making" a marriage for his son the father calls the locals to the wedding. Here is related that part of the ceremony where a great feast is prepared at the bridegroom's house (i.e. his father's house). There is conflict, however, between the king and "the called" guests. They make light of the wedding and end up killing the servants (Matt 23:35) who delivered the call to them. The disappointed King then resorts to "calling" (the) estranged (Israelites) from the highways to attend his son's wedding.

The story certainly does not suggest a detached, absent king, or a kingdom that is far away and unattainable. In fact, if you look closely, you'll see that there is interaction throughout

the story, and the only thing that "ends' is the betrothal - not the world (and not the Kingdom). When you view these two parables as part of the same marriage sequence, it is obvious that people are given opportunities (invitations; callings) to enter into the Kingdom. Those who miss one window of opportunity (a call) must wait for another call to enter through the gate into the Kingdom. Those who hear "the call" must respond and accept the call. Otherwise, they forfeit ther invitation (i.e. their call).

GREAT SUPPER: Luke THE 14:16-24 (see Part two)

The Parable of The Great Supper is similar to that of The Marriage of the King's Son except that this time the King is called "some man" who is making a "great supper." This could have been any special occasion, including a wedding celebration. In this example we see again that the man is long established in the community. He calls those expected to come to the supper, but they all make excuses as to why they can't make it. So he sends his

servants out again to call the "lame" and the "crippled," the "poor" and the "blind." (here is a clue that imperfection exists contemporaneously with the Kingdom of God). Then the man proclaims that those who knowingly and-with malice aforethought reject his call are beyond help. This seems to tell us that anyone who knowingly rejects God's call to inherit the Kingdom has rejected the best offer available. There is no more

sacrifice for such a man

For it is impossible for those who having once been enlightened, and having tasted of the heavenly gift, and having become partakers of holy spirit, And having tasted God's good words and the powers of the age that is dawning, And having fallen away, to renew them again to repentance by making a show of crucifying the Son of God again to themselves. Heb 6:4-6

Those who do not value God's call simply cannot be called out "Many are the called, but few are the called-out." If a man is unrepentant after once knowing the Kingdom message and Jesus' great sacrifice, then rehearsing it again for him, even with great show and demonstration, will not turn him. When a man puts no value on the Christ's best, then there is nothing that will help him.

For if we sin willfully after having accepted the knowledge of the truth, there is no more sacrifice for sins, Heb 10:26

But, back to the parable. As in the previous parable, the man (the king) is present during the unfolding drama. He does not stay away, only to make appearances only at strategic juncturies (like the very beginning, and the very end).

#### THE MARRIAGE OF THE LAMB

Indeed, the analogy of marriage is used to describe the relationship between a king and his people. This was true when Yahweh was King of Israel. It is true today with King Jesus. It is prevalent throughout Scripture:

Turn, O backsliding children, says the LORD; for I am married to you ... Jer 3:14a. Yahweh even used the analogy of "divorce" from Israel to describe his response when Israel played the harlot. This was another allusion to marriage:

And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce:... Jer 3:8. Look at how well the following passage in Revelation fits the parables of the Ten Virgins and The Marriage of The King's Son:

Let us rejoice and be joyful, and let us give the glory to him, for the marriage of the Lamb CAME and his wife prepared herself. And he says to me, Write, Blessed are they which were called into the marriage supper of the Lamb. Rev 197,9. We, as a people, ARE "married" to Jesus. He is the

"Bridegroom" of this age. The New Covenant is the marriage covenant between Jesus (the Bridegroom) and New Jerusalem (the Wife). WE ARE NEW JERUSALEM.. New Jerusalem is the Kingdom ... and has been since Jesus was raised immortal, ascended the Throne, and became her King:

For we ARE members of his body (ecclesia). For this reason man will leave his father and mother, and will join to his wife, and they two will be one flesh. This is a great mystery: but I speak concerning the Christ and the ecclesia. Eph 5:30-32.

The allusions to marriage, the Christ, and the Kingdom are unmistakable ... and they are not Futurist in Nature. They describe a continual, on-going, covenant relationship between us (New Jerusalem) and our Bridegroom (Lord Jesus).

"COMING" AND THE THE "END"

Before we study the one remaining "King" Parable, let's go back and examine that well-worn phrase "end of

the world" as it appears in most English versions of the Bible in the Parable of the Tares. The following is from the KJV:

The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. Matt 13:39

This wording in the KJV approximates most English versions today. the 'versions' mislead people if they use the ... end of the world." The correct rendering of this phrase is "... consumation of the age." The Greek word for "consumation" is "sunteleo." According to the Analytical Greek Lexicon, "sunteleo" means "complete combination; ratification; consumation." The New Englishman's Concordance adds that it infers "a joint final payment." As you can see, this "consumation" is not "the end" that people assume when they read the KJV Bible. There is quite a difference between a 'consumation" and a "terminal end.

The Greek word 'sunteleo' is a combination of two words: "sun" and "teleos." "Sun" (syn) means "together with": as in "synagogue" (a gathering together), "synonym" (a word compared together with another word), "syndicate" (business combined together), "Synchronize" (move together), "synapse" (point where nerve ends come together), etc.

"Teleios" means "fulfilled; fully accomplished; fully developed; fully realized; thorough; full grown; perfect, consumate." Thus, in this passage "sunteleo" clearly means "the joint consumation and perfection of the ages." "Sunteleo" doesn't even come close to suggesting a final end or point of termination. When an artist paints a masterpiece, the consumation of his work is when the picture is complete. That is not the



New Tapes:

**#B-337 Resurrection Celebration** 

B-338 Trenchcoat Mafia Solutions 2

Pastor Dave Barley

K-337 The Laver, 5, Baptism &

Circumcision, 1 (Tabernacles 11)

K-338 The Laver, 6, Baptism &

Circumcision, 2, (Tabernacles 12)

Pastor James Bruggeman

S-373 Universalism, Pt 1

Charles Weisman

S-801 Bombings, Impeachment and

Spiritual Understanding, Pt 2

S-802 Enemies and Circumcision

S-803 Feeling - The Basics

S-804 Love Puts First Things First

Pastor Pete Peters

"end" of the picture. It is the PERFECTION of the picture, and the BEGINNING of its contribution to the world of art.

The Christ was the consummate perfection of the ages. The Christ's perfection of sacrifice, and his ascent to the right hand of Yahweh was the perfect completion of Yahweh's masterpiece. It was the BEGINNING of the New Covenant Age perfected in the Christ. Yahweh completed his great masterpiece for the salvation of mankind, but men want something else. What a shame!

Thus we see the need to know what the Greek text says in order to understand the essential and vital teachings of our Lord Jesus. Here He is teaching us about the Kingdom, and He uses the concept of A JOINT CONSUMMATION and PER-FECTION! This is no "end." It is the apex of God's work of salvation for mankind. Reading the King James version Bible one gets an entirely wrong impression. [this is the general idea of those who push the KJV ONLY line. They want you to have WRONG impressions! CIM]. The KJV's "end of the world" certainly does not reflect the Greek text's "consummation of the age." What's more, the words "consummate," "ratify," and "together" suggest a marriage!

Combine this information with the description of the ancient marriage ceremony and see-how well it fits! Remember, there was a "dowry" for the bride and a present for the parents. These were "payments." Also, the PRICE the bridegroom's representative paid to the bride and the parents of the bride was

a FINAL PAYMENT!

The word "consummation" always brings to mind a "marriage." However, when people read the Bible, some are so fixed on the end-of-time idea that in this context they simply do not think of "consummation" in terms of the beginning of a marriage. Nonetheless, when we think of a marriage "consummation" it obviously does not mean that the marriage ends. Rather, it indicates that the betrothal is perfected, and the marriage begins. "Consummation" means that the marriage process attains "full realization" or "perfection" as seen in the Hebrew marriage tradition by the couple becoming ONE, and the bride being escorted into the bridal chamber. They perfect the betrothal by entering the marriage TOGETHER. Relating this to the King and the Kingdom, it is clear that both bride and groom are together at the beginning and the duration of the marriage (i.e., the age).

The American Heritage Dictionary says that "consummate" means to bring to completion, perfection, or fulfillment; to achieve. Will people continue to cling to the traditionally accepted "end-of-time" concepts, or can we put aside our prejudices and pagan church traditions and accept Jesus as King? Perhaps the following verse from the KJV Bible is the best witness against its own translators, and aggainst the antiChrist teachings of Futurism. Here, Paul is quoting an earlier prophecy from Jer 31:31. Notice the KJV translators' choice of words

here underlined:

Behold, the days come, says the Lord, when will make a new covenant with the house of Israel and with the house of Judah:

Heb 8:8 KJV

That phrase, "I will make," comes from the verb form of that same Greek word (sunteleo) which in Matt 13:39 was rendered "the end" by the KJV translators. If we put the correct word in the correct place the pieces fit together nicely. Read this verse in its correct translation ... and keep in mind what we've learned from the marriage parables.

Behold, days are coming, says Yahweh, when I will consummate a new covenant with the house of Israel and with the house of Judah.

Heb 8:8

This New Covenant "consummation" - the Christ's marriage to New Jerusalem - was obviously the very thing the churches stupidly call "the end of the world." How wrong can anyone be? The "consummation (or perfection) of the New Covenant Age" clearly means the marriage process that took plave between King Jesus and his people. This New Covenant Marriage of the Lamb is the Kingdom of God: an on-going judgment and separation process dividing the good from the bad. Repentant people are being called into the Kingdom to be in unity with The Bridegroom, and rebellious people are being culled out. This "marriage" relationship is the reason and the

purpose for "THE AGE." It is " THE KINGDOM AGE!" The New Covenant Age.

This concept stands at great contrast to the churches' futuristic "end-of-time" view where all judgment on all people who ever lived takes place at one last-day judgment at the end of time (i.e., the end of the world), just before the Earth is destroyed. This Futurist approach to the Bible is not just wrong ... it is sinister and anti-Christ. Finally, with a clear grasp of both concepts, we can see the true destructive nature of Futurism as taught in the churches. Look again at Jesus' explanation of the Tares Parable with this on-going process in mind:

He answered and said, The one sowing the good seed is the Son of man; The field is the world; the good seed are the sons of the kingdom; but the tares are the sons of the wicked system; The enemy that sowed them is the devil; the harvest is the consummation of the age; and the harvesters are the messengers (those who carry the Kingdom message). Therefore as the tares are gathered and burned with fire, so it is in the consummation of the age. The son of man is sending forth his messengers, and they will be gathering out of his kingdom all things that cause stumbling, and them that work lawlessness; (the "sending forth" and the "gathering" is on-going throughout the kingdom age). And will cast them into the furnace of fire: there will be people weeping and gnashing their teeth. Then the righteous will shine forth as the sun in the Kingdom of their Father. The one with ears to hear, let him hear. Matt 13:37-43

The churches have deceived people into thinking that there is one gigantic harvest (judgment) at the end of all time. But, this is senseless! The parables portray farming scenarios. Every one knows that farms have harvests every year at a certain season. It stands to reason, therefore, that Kingdom harvests occur often. During the Kingdom Age harvests come in their seasons. Seasonal crops do not wait hundreds of thousands of years for one gigantic harvest. If we drop the churches' futuristic view we can begin to see the Kingdom working perfectly, carrying out it's purpose to divide the sheep from the goats as the harvest seasons come and go, one after another.

Is the Kingdom accomplishing this? Of course it is! Jesus, and Kingdom Law, are exposing sin by making it appear "exceeding sinful" (Rom 7:13). At the same time, He is gathering to Himself "an innumerable company of messengers and assembly of the ecclesia of the firstborn" (Heb 12:22-23). That is "separation" and "judgment," and it is occurring right now. Inability to see truth is a blessing. Separation of the two categories of people is called JUDGMENT! Some hear and respond. They are "the called out." Some hear and don't respond. The "call" goers out to them, but unless they respond they will not be "called out."

For many are the called, but few are the called-out (the ecclesians). Matt 22:14

## THE PARABLE OF THE TALENTS Matthew 25:14-30, 31-46

When we see the PRESENT King and his PRESENT Kingdom portrayed by the analogy of marriage, it all makes perfect sense. It also clarifies one more Kingdom Parable; the Parable of the Talents. In the King James Version Bible, and as it is taught in the churches, this parable seems to teach a "return" or a "second coming" of Jesus - a concept which contradicts what we have found in other Kingdom Parables. But perhaps with our acquired insight we can now see the real message.

For it (the kingdom of the heavens) is as a man traveling abroad, who called his servants, and delivered to them his belongings. And to one he gave five talents, to another two, and to another one; to each onme according to his particular ability; and he travelled abroad. Immediately the one who received the five talents went and worked with them, and gained five more talents. Likewise the one who had received two, he also gained two more. But the one who had received one went and dug in the earth, and hid his lord's silver. After a while the lord of those servants comes and reckons with them. And the one that had received five talents came and brought the other five talents, saying, Lord, you delivered to me five talents: behold, I have gained five more talents. His lord said to him, Well done, good and faithful servant; you have been faithful over a few



things, I will set you over many things: enter you into the joy of your lord. The one that had received two talents casme also and said, Lord, you delivered to me two talents: behold, I have gained two more talents. His lord said to him, Well done good and faithful servant; you have been faithful over a few things, I will set you over many things: enter you into the joy of your lord. But the one that had received the one talent came also, and said, Lord I knew you that you are a hard man, reaping where you have not sowed, and gathering where you have not strewn (i.e., you are a thief): and being afraid, I went and hid your talent in the earth: behold, here you have yours. His lord answered and said to him, Wicked and slothful servant, you knew that I reap where I sowed not, and gathered where I have not strewn: Therefore you were required to throw my silver to the bankers, and coming I would take what is mine with usury. (so I could have stolen some more). Take away therefore the talent from him, and give it to the one that has ten talents. For to everyone that has, more shall be given and he shall be made to abound; but as for the one that has not, even what he has shall be taken. And cast you out the useless servant into the outer darkness: there they will weep and gnash their teeth.

Then we read Jesus' explanation of this parable:

On this occasion of the Son of man coming in his glory and all the messengers with him when he will sit upon his throne of glory, Before him will be gathered all the nations, and he will separate them one from another, as a shepherd separating the sheep from the goats: and he will set the sheep on his right hand, but the goats on the left. Then the King will say to them on his right hand, Come, you blessed of my father, inherit the kingdom prepared for you from the founding of the world:

There you have it. This parable repeats the message of the Parable of the Tares. The "man traveling abroad" who leaves his goods or silver (talents)

in the hands of his servants is like the man (or king) who sows "good seed" in his field. Both invest in the kingdom. Both want their investments to produce well. Both have problems with their investments. And both have lessons to teach their servants.

"Traveling abroad" doesn't imply being gone for thousands of years. More accurately it suggests the approximate time it takes for one crop to ripen and come to harvest. The "long time" mentioned in verse 19 is the growing season before the harvest. "Growing seasons" and "harvests" come and go throughout the duration of the age. And there have been, and still will be, many "harvests" (i.e. "comings" or "visits" of the Lord as He "reckons" with his servants and judges and separates the good from the bad). In verses 31 through 34 notice how Jesus explains this process. He says in verse 31, "On the occasion of the Son of man coming in his glory..." Here, the mythical "end of the world" IS NOT MENTIONED! Nonetheless, the concept itself gets inserted by the translators and by the minds of the people programmed to expect it to be there.

But how do we know WHEN and HOW He visits if we can't see Him? The verse tells us how: the "holy messengers" are with Him. The men of God who carry the message of the Gospel of the Kingdom are the "messengers." They aren't supernatural winged "angels" with trumpets flying through the clouds. And they aren't church leaders or TV evengelists. They are men who see and teach the truth of The Kingdom.

So what happens when these messengers teach God's Word? Jesus said that He is glorified. How does that happen? It happens when people begin to understand that He is "...sitting upon his throne of glory." A throne is symbolic of kingly judgment. When Jesus sits on His throne He is visiting (i.e. "judging") his people. This judgment is the "glory" of the King and His Kingdom. Truth is a two-edged sword. The teaching of God's truth by his messengers separates (like a sword) between good and bad. The "good" hear and follow. The "bad" hear,

but do not follow. It is a perfect judgment and separation process.

Jesus describes this judgment when he explains how the sheep and goats are separated to the right hand and to the left. And, again, we know that the Kingdom of God has been in existence all along because Jesus tells those on his right hand to "inherit the kingdom prepared for you from the foundation of

# BUT ISN'T THE CHRIST'S KINGDOM SUPPOSED TO DO AWAY WITH ALL EVIL IN THE WORLD?

NO! It is time you get this one thing straight. The Christ's Kingship insures judgment in the world, and God's blessings and protection inside the "walls" of New Jerusalem. If you've read this article you know the Bible definition of "New Jerusalem." Outside its walls (i.e. outside God's Laws and protections) you are on your own (Rev 22:14-15). If you choose to be on your own against the Beast, you don't stand a chance. Inside the walls of New Jerusalem we find the King and Kingdom Law. Inside are truth, life, and calm waters.

And I saw what seemed to be a sea of glass glimmering

like flames: and the victorious ones coming out of the beast, and out of its -image;-and-out-of-the-number-of-its name, were standing on the sea of glass, having the harps of God. And they were singing the song of Moses (see Deut 32) the servant of God, and the song of the Lamb ... Rev 15:2

Outside the walls all the evils of the world can come down on you. Happy are those washing their robes, for they have access to the tree of life and to enter the gates into the city. Outside are the dogs (whore-mongers) and the spiritists, and the immoral, and the murderers, and the idolaters, and everyone who prefers dishonesty. Rev 22:14-15.

There we see the division: the appli-

cation of judgment. As a friend once told me, "People just don't understand the Christ's Reign. It has the 'if you do' parts (i.e. blessings), and the 'if you don't,' parts (i.e. curses). We just happen to be living in a society that falls under the 'if you don't' part.'

To everything there is a time and a season. However, don't be like most people who don't want Jesus dwelling in the midst of his people. In their minds they create a mythical Jesus to satisfy their own preferences. In place of a present and reigning Jesus they imagine mythical beings they call "Satan," "demons," and "spirits." To evade daily judgment, and keep their own deification, they invent a place far away, called "heaven," to place Jesus ... out of reach.

They are unregenerate and useless servants. They are in outer darkness (i.e. blind, deaf, and unrepentant), outside the walls of THE KINGDOM.

"But as it is writen: (Unregenerate) man's eye does not see, his ear does not hear, and his heart does not grasp the many things God has prepared for them that love Him. " 1 Cor 2:9. Courtesy The American Christian, Box 740 Grangeville ID 83530

#### Review and Commentary Upon Scribes & Their HYMNAL OF HATE by J. Verhoeff c/- PO Kilcoy, QLD 4515

I have been far too busy to write articles of late, but it is time to make a short note. Lately there has been a spate of "spin-doctored" news articles. How interesting it is to read in some pernicious publications such as the Australian-Israel Review (sic) and Plutocratically owned metropolitan newspapers, how supposed KKK connections are forged with Christian groups in Australia. This is hilarious!

Let us examine the great introducers of conspiracy and paranoia because it is plain, that chief among them, is spindoctor JJ of the Australian-Israel Review, who agrees for the most part with the 'academy of modern bediam' (or should that be Babylon?). For, what man in the natural state or course

The apocrypha

The Apocrypha is now available on

tape, a set of 12 cassettes brings to

life the hidden years between the

Two Testaments. This professional

production comes in a quality plastic

casing.

ONLY available from:

Christian Books that Speak

PO Box 37

Launceston Tas 7250

for \$49 incl. post and packing.

of thinking, did ever conceive it in his power, to reduce the notions of all mankind exactly to the same length and breadth and height of his own? He weaves a make-believe web to connect unrelated persons and ideas and then concludes to have discovered instigators who make for ready scapegoats to ease any personal insecurities. Haughty in his deceit he hides under a shroud of benevolence, a true wolf in sheep's clothes, concocting lengthy tales of plots and mischief of those he so despises. Journalistic ethics, it seems, is an anathema to him where emotions and a heady mix of fiction counts. We are linked to the Phineas Priest, Who? Where? Well, he says it is so, so it must be so. Maybe he should look under his bed at night. There may be one under there!

Those of the lunar Left operate from the basest recesses of a phobic mind, and spawn an unimaginative and bland tale of

evil straight from the plot of a trashy novel. Such feeble minds can only gain consolance by sensaspreading tionalism through a media drained of whose reason. journalists (on the whole) have cultural & historigrounding, equivalent to а slug. Yay, these sad creatures are followers of vulgar dictates of unrefined minds, like so many lesser stars in this 'ro-mantic system' of crusaders for the self-proclaimed chosen master cult; who are wrapped and drawn by false

conspiracy theories into their own vortex. Their obdured perceptions of Christians who operate outside the plutocraticly controlled theological cemetaries (whoops sorry - I meant seminaries) has reduced any sense of proportion to the point where they see one thing only ... Conspiracy!

HATE ... HATE ... AAAAH ... HATE.

Yes folks, it's sad but true. I supposedly attempted (albeit aborted) interview with him that, peradventure, I may reach the pinnacle of a journalistic career. A career that he supposes I had, and he had since destroyed. Spin-doctors believe their own falsehoods, that's why they excel therein. In the same way a Melbourne Age goon (reporter) photographed a dog leash hanging from a doorbell in Cardwell and reported it to be a noose. No doubt he felt it is meant for those of his own ilk suffering from acute psychoparesis. Naturally, they 'tell porkies,' for they know not the truth because there is none in them. The more they hiss, the more we can look up, for they are slipping into their own abyss covered by a tangled web of deceit.

Finally, JJ ought to remember the parables of wheat and barley cakes. The wheat bread is raised by leaven; i.e. Churchianity which allows itself to submit to Pharisaical leaven. Barley Christians do not take their cue from the establishment.

At Mrs Scully's kangaroo hearing, in which truth was not admitted as grounds for defense, JJ talked of reconciliation. Of course without any sacrifice to his position. This is not an offering of peace but a demand enforced by employing the state to bully others. Such pitiful tactics make any dialogue of reconciliation laughable, and no one with an ounce of wit can take such proclamations seriously.

Take his recent article. It is a mediocre rewrite of monomanic drivel from almost 5 years ago (see Aust-Israel Review, [sic] 16-30 June, 1995). Of course we keep each baseless article, they form an excellent file of intimidation, harassment, provocation, defamation of character and hatred. Hatred,

because some 5 years later without cause it's attack, attack, attack! Is he trying to prove Jew haters to be right? Any sane and normal person would simply get over it! His articles reveal a pattern of personal hatred and vindictiveness. He spies on his enemies and then gets all the facts wrong, and it shows. Typical is the nefarious claim that we believe Jews come from Satan, when most of us don't even believe in the existence of this church-created beast. So, Get Real! We are not unreasonable, we seek truth and righteousness under God's Law. Does he?

"Identity" is not a movement that has a central coordinator. It is a grass-roots theological journey whereby everyone takes and tests ideas. Sometimes ideas need to be rejected, and are. This is a Barley experience. IJ needs to be reminded that in a Christian Nation, Christianity can be freely debated and not guided by those who reject our Lord, Jesus Christ. "Who is

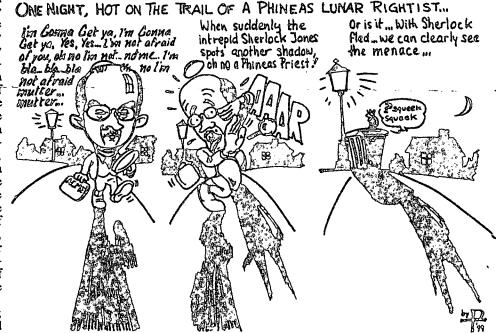
a liar but he that denieth that Jesus is the Christ? He is ANTICHRIST, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also" (1 John 2:22-23).

Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son (2 John 1:9)

Before he can win peace he needs to develop the skills of peace. the prerequisite thereto is not

force, but honesty, integrity and love, something not yet forth-coming from his megalomanic clique.

and .... Out of The Mouth of Babes: ... "Daddy, why are Jewish churches called Synagogues, is it because the Jews are sinners?" (i.e. Sin-a-gogue). Name of child withheld to protect it from paranoid hate groups such as ADL, JDL and others.



### BEWARE OF "FILTERED IN-TERNET SERVICE". You May Get More Than You Bargain For. by Russell L. Harris

Motivated by fear, having failed to raise their children in the nurture and admonition of the Lord, and being unwilling or unable to maintain discipline within the home, a great many "Christian" parents are signing up with Internet service providers who offer "filtered access to the Internet." Within the past year, such providers have begun advertising heavily on Christian radio stations and on patriot radio networks. This new breed of Internet service provider promises to block access to Internet web sites which contain either "pornography" or "objectionable material." Advertisements typically boast that hundreds of web sites are added daily to the list of sites being blocked.

Those who take the trouble to look closely at the filtering policy of these Internet service providers may be in for a surprise. The filtering policy typically calls for blocking not only web sites which contain pornographic material, but also sites which "promote hatred or discrimination." While such a policy may at first glance appear commendable, closer inspection reveals its diabolical nature.

One major provider of filtered Internet access blocks web sites in which "discrimination" is practiced through "denigration of race, religion, gender, nationality, or sexual orientation." Interestingly, the policy statement of the same provider is silent with regard to web sites which promote sexual aberrations such as sodomy, lesbianism, and bestiality. The result is that, if the published filtering policy is followed, the web sites most likely to be filtered or blocked by this provider are those which proclaim the Law of God and the Gospel of the Kingdom of God - sites which teach that Christianity is the only true religion and that sodomy, lesbianism, and bestiality are abominable crimes for which the penalty is death.

Once upon a time in this land, it was universally understood that the term "indiscriminate" is an insult; today we are being told that to be indiscriminate is a virtue. The Establishment media daily bombards the people with propaganda, telling us it is wrong to hate and wrong to discriminate (read: Discrimination; The Key to Sanity, by Ruckman # 651 @ \$4.25). This is being done precisely because the enemies of Christendom understand that the Bible demands hatred toward the enemies of Christ Jesus and intolerance of evil. Consider Psdalm 139:19-21 and Romans 12:9.

At the present time, the Internet is a means of global communication which is instantaneous yet extremely econominal. Messages sent via E-mail and information posted on a web site can pass with ease across political boundaries. These factors give the Internet a tremendous potential for spreading the Gospel of the Kingdom of God. The enemies of Israel know this. As always, they are subtle. The ultimate goal of Internet filtering has nothing to do with pornography; the goal is to block the preaching of the true Gospel. Obviously, our enemies arte concerned that Judeo-Christians will hear the Gospel and be awakened; consequently, our enemies are vigorously promoting filtered Internet services within the Judeo-Christian community.

Before you sign up for filtered Internet service, ask for a copy of the written statement of filtering policy, and ask whether web sites such as that of Scriptures for America Worldwide are being blocked. a

Courtesy SFA Box 766 LaPorte CO website:

< www.christianidentity.org >
...

E-mail:

< pastor@christianidentity.org >

it, but always at arm's length because our rewards will not be in this life. "Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there will your heart be also." (Matt 6:19-21).

Thus, in order to be useful to God in this life, we must establish a number of financial priorities.

#### **Priority Number One: STEWARDSHIP**

A steward is one who manages another's resources, and we are responsible for how we manage the resources of God, who owns all things and entrusts different amounts to each of us. Our obedience as stewards will determine our level of peace, which seems to be lacking in our hectic society. To be obedient, we must have the right attitude about earthly possessions. This doesn't mean we should take a vow of poverty and refuse any association with worldly possessions. But if we regard those possessions as our treasures, the affections of our hearts will be directed toward material, temporal, things.

As a result, our relationship with God will be hindered. "No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon [riches]." (Matt 6:24).

Our treasures are in heaven, which means that God, not worldly possessions, should be our number one priority. If we adopt this attitude, we won't become caught up in the frenetic race for material things that is driving so many people into excessive debt. In addition, we'll seek God's will concerning the things we buy and try to please him with our financial decisions.

If we accept God's ownership of all things, we also will be less likely to believe that what we have is the result of our ability, effort and luck. "For who regards you as superior? And what do you have that you did not receive? But if you did receive it, why do you boast as if you had not received it?" (1 Cor 4:7) Finally, a proper attitude about possessions also drives away fear. People become fearful when their security is shaken, but a steward accepts changing circumstances as God redirecting his or

her life. "Let your character be free from the love of money, being content with what you have; for He Himself has said, 'I will never desert you, nor will I ever forsake you." (Heb 13:5).

#### **Priority Number Two: MODERATION**

God's value system demands that we voluntarily place restrictions on indulgence. "Godliness actually is a means of great gain, when accompanied by contentment." (1 Tim 6:6). God promises to provide what we need if we will "seek [first] His kingdom and His righteousness." (Matt 6:33). He does not promise to provide everything we think we need.

Even if we had all the worldly things we wanted, those things would not bring happiness and fulfillment. In fact, the opposite is true, as illustrated by the words of Solomon, one of the richest kings who ever lived. "Thus I consideed all my activities which my hands had done and the labor which I had exerted, and behold all was vanity and striving after wind and there was no profit under the sun." (Eccl 2:110.

Christians need to be victors over this world, not victims of material things. God's people are to establish a pattern of contentment and moderation that others can follow. "Do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect." (Romans 12:20.

I recently saw something that said:

Tyronny is coming

### Be scared, Be VERY VERY SCARED.

However, is this true? For some, maybe.
But for those who love God and are "the called" according to His purpose, do not all things work together for good?
Is it not God's good pleasure to give us the Kingdom?

Didn't Christ Jesus say that we should NOT FEAR those who can only kill the body; But that we should rather fear Him who is able to destroy both body and soul?

How many times did Jesus tell His followers to "Fear not!"?

Remember that "he would grant unto us, that we BEING DELIVERED OUT OF THE HAND OF OUR ENEMIES MIGHT SERVE HIM WITHOUT FEAR ... all the days of our life!"

PRINCIPLE UNDER SCRUTINY How Much is Enough? by Larry Burken.

This year was supposed to have been the year that America's fast-moving economy slowed down. But consumer spending lifted economic growth to a higher than expected 4.5 percent in the first three months of 1999. Economists have expected consumers to cut their spending to a level that's more in tune with increases in current income. However, demand for goods has been so great that manufacturers at home and abroad have actually had to increase production - at a time when many other nations are struggling to recover from a global financial crisis.

With spending at such a high level, it's not surprising that the personal savings rate was at a record low of minus 0.6 percent in March. Consumer debt is rising, and revolving credit card accounts now exceed \$500 Billion. Credit gives people the ability to buy things they otherwise could not afford. But, as Christians, who are not of this world, we must step back at some point and ask: "How much is enough?"

God placed us in a material world and expects us to live in



**Priority Number Three: OBEDIENCE** 

God's word clearly states that if we want His blessings, we must be OBEDIENT. One way in which God tests our obedience is to see if we're willing to share our material things. Paul told members of the Corinthian church that giving was the "proof" of their love. (2 Cor 8:24 and 9:13). Thus after you've established God's authority over your possessions (stewardship) and developed a moderate lifestyle, the next (really the FIRST) step is to give a fair share of what you have to God's work.

How much? The amount will depend greatly on your level of commitment and how the Spirit leads you, but the <u>least</u> amount ever spoken of in Scripture is a tenth of your income. The TITHE. Remember, you can only reap what you have sown. "Now this I say, he who sows sparingly shall also reap sparingly; and he who sows bountifully shall also reap bountifully." (2 Cor 9:6). Courtesy Money Matters, Georgia.

## A Biblical Parody With a Ring of Truth. NOAH'S ARK TODAY

The Lord spoke to Noah and said, "Noah, in six months I am going to make it rain until the whole world is covered with water and all-the evil-things are destroyed. But I want to save a few good people and two of every living thing on the planet. I am ordering you to build an ark." And in a flash of lightning, God delivered the specifications for the ark.

"OK," Noah said, trembling with fear and fumbling with

the blueprints. "I'm your man."

"Six months and it starts to rain," thundered the Lord.
"You better have the ark completed or learn to swim for a
long, long distance!" Six months passed, the sky began to
cloud up and the rain began to fall in torrents. The Lord looked
down and saw Noah sitting in his yard, weeping, and there was
no ark. "Noah!" shouted God. "Where is my ark?" A lightning
bolt crashed into the ground right beside Noah.

"Lord, please forgive me!" begged Noah. "I did my best, but there were some big problems. First, I had to get a building permit for the ark's construction, but your plans did not meet their code. So I had to hire an engineer to redo the plans, only to get into a long argument with him about whether to include a

fire-sprinkler system.

"My neighbors objected, claiming that I was violating zoning ordinances by building the ark in my front yard, so I had to get a variance from the city planning board. Then I had a big problem getting enough wood for the ark because there was a ban on cutting trees to save the spotted owl. I tried to convince the National Parks and Wildlife Service that I needed the wood to save the owls, but they wouldn't let me catch them, so no owls.

"Next, I started gathering up the animals, but got sued by an animals rights group that objected to me taking along only two of each kind. Just when the suit got dismissed, the EPA notified me that I couldn't complete the ark without filing an environmental impact statement on your proposed flood. They didn't take kindly to the idea that they had no jurisdiction over the conduct of a Supreme Being. Then the Corps of Engineers wanted a map of the proposed flood plan. I sent them a globe!

"Right now, I'm trying to resolve a complaint with the equal Opportunity Commission over how many minorities I'm supposed to hire. The ATO has seized all my asseta, claiming that I am trying to leave the country, and I just got a notice from the state that I owe some kind of "use tax." Really, I don't think I can finish the ark in less than five years."

With that the sky cleared, the sun began to shine and a rainbow arched across the sky. Noah looked up and smiled. "You mean you are not going to destroy the world?" he asked, hopefully.

"No," said the Lord, "the government already has!" "

#### In Case You May Have Missed It: BILLY GRAHAM'S HERESY

I am sure that we have all heard Billy Graham expoinding on some "stretched" Biblicak interpretation in one of his national or international crusades. some of our past recent presidents have considered Rev, Graham in a category of the "nation's premier minister." We have read some of Rev. Graham's latest books, and found them much lacking in the explanation and pre3sentation of Scriptural truth. The following heresy, from a recent interview, is such an example:

Billy Graham: "Well, Christianity and being a true believer you know, I think there's the Body of Christ. This comes from all Christian groups around the world. Outside the Christian groups, I think everybody knows Christ, whether they are conscious of it or not, they are members of the Body of Christ ... I think James answered that; the Apostle James in the first council in Jerusalem, when he said that God's purpose for this age is to call out a people for his name, whether they come from the Muslim world, or the Buddhist world, or the Christian world, or the non-believing world, they are members of the Body of Christ because they've been called by God. They may not even know the name of Jesus, but they know in their hearts that they need something that they don't have, and I think they are going to be in heaven with us." (from an interview with the heretic Robert Schuller).

Billy Graham is folding "all peoples" and "all beliefs" into Christianity, whether they like it or not. There is no confession that our Saviour was indeed the Son of God who came to earth to conquer death (sin), and who died and weas resurrected, back to the Father. Could it be the MONEY that is gained from all of these crusades? Is it the "nice-sounding," but false words that tickle our ears and give us a false sense of security? Shame on you Billy, you know, and deny truth! Billy, like a lot of other people should read EXCLUSIVENESS OF ISRAEL #714 @ \$19.00 posted. Courtesy Virginia Christian Israelites.

### MILLENIUM 2000? AND ALL THAT ....

Matthew J. Browning

Since the twentieth century began on the first of January, 1901, it follows that its completion will be on the 31st of December, 2000. Consequently that is the logical date on which the second millenium AD must end. In the midst of a world in chaos on every front, the great excitement over the planned celebrations - given so much publicity by the media and people in public office - is a remarkable phenomenon: who cares if the world goes to pot, "let's celebrate!"

Someone said, and another recently wrote, that 1998 was the last normal year of this century. One wonders why some of our folks, well-meaning as they may be, will persist in selling themselves - and everyone else - short, but to deliberately lose one let alone two years in a century is quite beyond the realm of sanity and can only be put down as a phenomenon peculiar to the Age-end confusion into which the whole civilised world has fallen.

If it were intended that the year AD2000 - the last year of this century and of the second millenium AD - be a sabbatical year: a year of rest from the traditional activities of labour, heralding the beginning of the millennium on 1st January, 2001, that might be all well and good. What if, however, with all the massive publicity concerning the preparations and the anticipated outcome, the 31st December, 1999 turns out to be an anticlimax and people miss the hour of expectation one year later, heralding the millennium reign of Christ? We may well ask: where is Jesus in all our preparations? He who brought our people to this hour and saved us from our enemies on many occasions throughout our history is conspicuously absent from the thoughts of planners at the national level and is heard only in a minor key in the midst of vocally predominant alien cultures, and all the time the churches fail to confess the LORD before men.

Will we have the opportunity to look back on the significance of the event that had the eyes of the world on man and his achievements, and when they least expected it, He appeared, to the astonishment of all - even His own - and to the frustration and discomfort of His enemies?

Sorry that article was so long, but I did want to get it in at the one time without splitting it. Thank you all very much for your letters, orders and donations. We appreciate you all and keep you in our prayers. May God bless and keep you safe,

