

Focus on the Kingdom

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Talking About the Kingdom of God

There is a good reason why many churchgoers have a very vague idea of what the Bible says about the future of our world. (Surveys continue to show that a majority of churchgoers who think the Bible is “a good thing” have very little idea of its contents.) The truth is that Jesus’ teaching about a future Kingdom of God, a new divine world government, is very unpopular also in religious academic circles. Academic theologians train pastors who teach churches.

Christianity appears to be the only world religion which begins by discarding the teaching of its own founder! Do churches conscientiously begin with Jesus’ *first* command that we are to repent, change our minds and lives, and believe the Gospel about the Kingdom of God? (Mark 1:14-15). Was Kierkegaard so wrong when he said that Christians have abolished Christianity without being quite aware of it? Was Professor Hiers not pointing to a potentially eye-opening fact when he remarked that “Interpreters of Christian persuasion have ordinarily not been especially interested in what Jesus intended and did in his own lifetime”?!

Scholars would much prefer a Jesus who taught an ethic of timeless love and fellowship with God — a hazy spirituality. They are much less enthusiastic about a God who promises to send His Son to introduce, by cataclysm, a new political and social world order on a renewed earth. Yet Jesus promised his followers that they would inherit and manage just such a new society on earth, the Kingdom of God (Matt. 5:5; Dan. 7:27). (Jesus never promised anyone “heaven.” He did say that a Christian’s reward is presently *stored with God in heaven*. Jesus will reward his faithful followers with positions of rulership as royal family when he arrives back on earth.) The reward is to inherit the promised *renewed earth* of the future, the Kingdom of God (Matt. 5:5; Rev. 5:10). Belief in a brand new world coming is the essence of the Hebrew prophets’ message, and it is the heart of what Jesus taught under his banner: “The Gospel about the Kingdom of God” (Matt. 4:23; 9:35; Luke 4:43; Acts 8:12; 19:8; 28:23, 31). It is also the heart of the Gospel about land inheritance, prosperity and progeny announced to Abraham. “The Gospel was preached ahead of time to Abraham,” Paul says brilliantly (Gal. 3:8). But we hear very little about this in correspondence directed to correcting us!

If one reads scholarly analyses of the Kingdom of God in the teaching of Jesus it is easy to see that Jesus’

emphasis on the Kingdom *to come* at his return to the earth is bypassed and ignored. Some scholars, finding this information about a future apocalyptic (i.e. by spectacular intervention) Kingdom uncongenial, argue that the disciples, in their misunderstanding of Jesus, must have read the future Kingdom of God back into Jesus’ words and thus misrepresented him.

Much scholarship wastes its time trying to decide what if anything of the teaching of Jesus we can be sure of. The theory is that the biblical documents are so heavily edited that the original words of Jesus are forever lost. Others hanker after an imagined lost scripture! It is much too late to be digging up more manuscripts when God has provided in the Hebrew Bible and in the inspired **Greek New Testament** all we need to know to fulfill our destiny as candidates for immortality in the Kingdom to come at the return of Jesus to this earth.

Jesus died a torturing death to guarantee us forgiveness for our sins and with his blood to ratify the Kingdom covenant described by him in Luke 22:28-30 (note the original Greek, “covenant” here).

There is another scholarly technique by which the teaching of Jesus may be evaded. This proposes that Jesus *did* use language which sounds *as if* he believed in a great future intervention in the affairs of man, but that he used such language only out of deference to popular ignorance. He really meant something quite different. And what he meant is what we all anyway wish he had meant: a Kingdom in the heart, a gentle fellowship with God now. No one is opposed to a benign humanism, a general “goodness.” But people don’t get crucified for such wishy-washy programs.

Theology has some serious unfinished business. It must come to terms, courageously and candidly, with the fact that the Christian Gospel, as Jesus preached it, announces a coming catastrophic intervention by God to put an end to present injustice and human mismanagement of the planet. Jesus spoke always about the Kingdom of God, as did Paul. It is fascinating to observe how minutely Paul followed his lord in this matter. Jesus “welcomed [the people] and began speaking to them about the Kingdom of God” (Luke 9:11). Paul “welcomed all who came to him and preached the Gospel about the Kingdom of God” (Acts 28:30-31).

But do Christians today follow this example? When did you last hear an evangelist on radio or TV invite people to “repent and believe the Gospel about the Kingdom” (Mark 1:14-15)? I have seen scores of tracts

claiming to offer the Gospel, which contain not a single reference to the Kingdom. When did you last share the precious information about the Kingdom and what we need to do to enter it when it comes?

May we invite you to view our new ten-minute video at Youtube, “Jesus Is Still a Jew!” We challenge the viewing public, via this amazing internet tool — which reaches about a third of the world’s population — to take seriously the first and basic commands of Jesus. We note that Christianity has chosen *not* to follow the creed of its founder. It has chosen rather to substitute a so-called Nicene Creed, or Chalcedonian Creed. Was the creed of Jesus, which he labeled as the most important command of all (Mark 12:29-34), deemed inadequate? I pose this question to the Bible-reading public, hoping that they will take it as a challenge to the comfortable status quo, which apparently involves the rejection of Jesus in the name of Jesus! Would Jesus happily enter a church society which records its Triune or Trinitarian creed in terms which Jesus did not support? Please write to us if you think this is an unreasonable question. Can we really afford to found our churches on creeds so obviously at variance with the words of Jesus whom we claim to follow as lord and rabbi?

Paul obviously expected church members to play their part in the propagation of the Gospel Message about the Kingdom. He noted that when he was in prison “most of the brethren...have far more courage to speak the Word of God [the Gospel] without fear” (Phil. 1:14).

It is our Christian duty to be evangelists for Jesus and his Kingdom. Timothy was instructed to “proclaim the word” of the Kingdom (Matt. 13:19) at every opportunity (2 Tim. 4:1-2). The treasure of the Kingdom message given to us (Matt. 13:11, 44, 46) is not to be hoarded. It is to be passed on to others who have never perhaps even heard about it.

A fierce judgment awaits those who do nothing with the talent they have been given. They don’t just miss out on rewards in the Kingdom; they are excluded from the Kingdom itself (Matt. 25:28-30).

The New Testament is held together by a single concept which provides unity to all its parts. The church will become unified again when it adopts this New Testament pattern of teaching.

The unifying heart of the New Testament is the *Gospel Message of salvation as it came from Jesus*. This Gospel is called the Gospel **about the Kingdom of God** (Matt. 4:23; 9:35; 24:14; Mark 1:14-15; Luke 4:43; Acts 8:12; 19:8; 20:25; 28:23, 31). It is known as the “Word” or Message **about the Kingdom** (Matt. 13:19) or simply the Message (“Word”) or Message of God/Gospel of God (Luke 8:11; Mark 1:14-15). Throughout the New Testament it is abbreviated to “the Word/Message.” Sometimes it appears as “the Gospel,” “the Gospel of

Jesus Christ” (i.e. the Gospel which he preached as well as the Gospel about him). The same saving Message is called “the Message of the Truth,” or simply “the Truth.” In John’s gospel it is called “the witness” or “my [Jesus’] word or words/teaching.” Sometimes in Paul’s letters it is called “the mystery,” reminding us of Jesus’ “mystery of the Kingdom” (Matt. 13:11). Daniel and all the prophets are the firm basis for this.

At present evangelicals strangely avoid the obvious content of the Gospel as the Gospel of the Kingdom. This is a departure from the teaching of the Lord Jesus whom they claim to serve. Revival will come when the Gospel of the Kingdom is made the center of all preaching. Ministries of all types can compare their own writing and preaching with that of Paul and Jesus. Could it be said of modern evangelicals that they “welcome the people and begin **talking about the Kingdom of God**”? (see Luke 9:11; cp. Acts 28:30-31).

Talking about the Kingdom of God is one of the most satisfying activities a Christian can enjoy. It is nothing less than his duty as a servant of the Lord Messiah. What else ultimately matters, other than gaining immortality in the coming Kingdom? That immortality is to be found revealed in the Gospel (2 Tim. 1:10). ✧

Life After Death — According to Martha and Jesus

by Ron Shockley, Texas

The 11th chapter of John’s gospel has deeply intrigued me for some time due to its powerful truths about death. I’ve often thought that if more people truly examined what is said and shown in the little details of that chapter, the prominent belief in an innate, Platonic immortal soul might be more willingly discarded in favor of the actual truth of Scripture. One can find some surprising revelations in the story of the sibling family at Bethany if we are willing simply to open our eyes to it.

To be sure, a good many students of the New Testament are aware of the basic events of John chapter 11. John tells the story of what is probably the greatest miracle Jesus performed. It is the story of the resurrection of Jesus’ friend Lazarus from the dead. Before this, Jesus had brought others who had died back to life — the widow’s son (Luke 7) and Jairus’ daughter (Mark 5), but these were individuals who had very recently died. When Jesus finally came to help Lazarus, he had been dead and buried for *four* days. Such a miracle would leave no doubt that Jesus was the Messiah, because people just don’t come back once they’re dead and buried. A person who had just died could be viewed by skeptics as possibly misdiagnosed — they were not really dead and then they were somehow healed/revived by Jesus. But a mere “healer” could not bring someone to life who was totally and absolutely dead for **4** whole days — not to mention

the body wrapped/prepared for the grave and then placed in the burial tomb. No, such an event could only be a *bona fide* miracle — the power of God causing the “impossible” to occur. And this is precisely the reason that Jesus did not rush to “heal” Lazarus once he heard that he was very ill. Jesus waited an extra two days before going to see him. He knew that Lazarus would die before he could get there anyway. Therefore it would magnify the miracle if he was dead, indisputably. It would prove that Jesus was indeed the Son of God — God’s chosen/sent Messiah. Yet many still do not believe.

Everyone is familiar with the results of the story. After delaying his departure, Jesus goes to Bethany, visits Lazarus’ sisters, gets caught up in their grief and is moved to tears (thereby giving us the shortest verse in the Bible: “Jesus wept,” John 11:35). Then ultimately Jesus does the awe-inspiring miracle of calling the previously deceased Lazarus to “come forth” — resulting in Lazarus returning to life and shuffling out of his burial tomb still bound up in his burial clothing.

Though that is what almost everyone is familiar with, there are several nuggets of truth lying in the details of this story. These simple truths can be recognized when one examines with an open mind what Jesus himself says about Lazarus, what Jesus and Lazarus’ sister Martha say to one another in conversation, and finally the total “silence” which occurs once Lazarus is resurrected.

First let’s look at what Jesus says about Lazarus’ condition to the disciples. When Jesus was ready to head back to Judea and told them the reason for the trip, he said to them, “Our friend Lazarus has fallen asleep, but I am going to awaken him out of sleep” (John 11:11). The disciples must have heard the message that Jesus received: “Lord, he whom you love is sick” (John 11:3) because they naturally thought that sleep would do a sick man some good: “Lord, if he has fallen asleep, he will recover.” However, like many people today, the disciples were not grasping that Jesus was using the biblical sleep metaphor to describe death. Jesus had to spell it out for them by saying plainly, “**Lazarus is dead**” (John 11:14).

Why would Jesus use such a metaphor about death? The answer is quite simple. It is because that is just what the entire Hebrew Bible says about death many, many times. Both of the books of 1 and 2 Kings repeatedly tell of king after king who upon dying “**slept** with his fathers.” Job himself said, “Man lies down and does not rise. Until the heavens are no more, he will not **awake** nor be aroused out of his **sleep**” (Job 14:12). And of course the prophet Daniel presented this vital resurrection truth: “Many of those who are **asleep** in the dust of the ground will **awake**, these to everlasting life, but the others to disgrace and everlasting contempt” (Dan. 12:2). Jesus used precisely this language — almost the same words as Job, spoken centuries before: “I go that I may **awaken**

him out of **sleep**.” I note that Jesus never made mention of Lazarus’ body or soul. Jesus just talked about Lazarus the person. He wanted to go and wake Lazarus up from death — not reunite a soul with a body. The truth is just what is presented. Jesus wanted to awaken Lazarus from the *sleep* of death. This is the simple truth so horribly poisoned by later Platonic philosophy.

Next comes an extremely important conversation between Jesus and Lazarus’ sister Martha. This occurs when Martha hears of Jesus getting close to Bethany. She goes out to meet him while her sister Mary stays at home with the other mourners who had come to console them on the loss of their brother. When Martha comes up to Jesus the first thing she tells him is, “Lord, if you had been here, my brother would not have died.” Martha knew that Jesus had the power to heal him. Her very next statement testifies to her full-blooded faith: “Even now I know that whatever you ask of God, God will give you.”

Now here is where things get *very* interesting. Jesus responds to her by saying “Your brother will **rise** again” (John 11:23). This is significant. Jesus’ very first words to the devastated Martha are that her brother will *rise* again. Jesus does not say that her brother is more alive than ever as a disembodied soul up in heaven (as I recently heard at a good Baptist funeral!). He simply says that her brother will “**rise**” again. Now pay close attention to Martha’s response. She says, “I know that he will rise again in the resurrection **on the last day**” (John 11:24). Martha isn’t a Greek philosophy student. She doesn’t offer up anything steeped in Platonic Dualism. She doesn’t say she thinks she’ll meet him again as a conscious, bodiless spirit in heaven. No, she too understood the Hebrew Scriptures and knew that at the end of the age — on the last day — her brother would be resurrected from the dead. This was the Hebrew expectation, shared of course by our rabbi Jesus.

We should add that if that was wrong or not totally accurate, here was *the* perfect opportunity for Jesus to correct her if indeed her brother’s soul had immediately gone on living somewhere else. If Lazarus’ conscious soul had been shipped off to the “better place” or even the bad place, Jesus should have at the very least appended her statement with, “his *body* will be resurrected some future day, but his soul is alive and well.” Then Jesus could have consoled her with something along the lines of, “but before that day, you will be reunited with him up in heaven.” That would match up with what is commonly heard today when someone is offering consolation to another who has recently lost a loved one. In that vein it should be, “Lazarus is now happily reunited with your parents.” (I’m guessing they’re dead at that point since they’re not mentioned in the story.)

But Jesus does nothing of the sort. Jesus doesn’t adjust, correct, or add to her statement about her brother

coming to life again in the resurrection *on the last day*. He just checks with her to see if she understands fully who he is and his connection with that future resurrection. Jesus says to her, “I am the resurrection and the life; he who believes in me shall live even if he dies, and everyone who lives and believes in me shall never die. Do you believe this?” And without skipping a beat Martha instantly says, “Yes, Lord; I have believed that you are the Christ, the Son of God, even he who comes into the world.” Martha understood that Jesus was the Messiah. She knew that he would be the one to resurrect the dead on that final day. Martha certainly did not subscribe to much later views that Jesus was an archangel come to earth, much less that he *was* Yahweh!

Finally let’s examine in detail the conclusion of the story. What happens after Jesus (through the power of God, his Father) brings Lazarus back to life? Well, we are told that Lazarus emerges from the tomb and Jesus tells everyone to “Unbind him and let him go.” But what does Lazarus have to say about his trip through the netherworld? What does Scripture report concerning the first man to be brought back to life after being dead for four days? Nothing, you say? Well, shouldn’t that cause one pause? There is not a peep said about Lazarus after that time. Why not? If Lazarus had just been pulled down out of heaven why wasn’t he a little upset at Jesus for taking him out of a place of eternal bliss? And if Lazarus had just spent four days in hell suffering torment (and now had a reprieve, a chance to make amends), why wasn’t he falling at Jesus’ feet thanking him profusely for pulling him out of there and giving him another chance? This would have been *the* opportunity for someone to give first-hand details of what heaven or hell was like. Lazarus’ experiences on either side would provide the ideal “in person” testimony about those places. What a witness Lazarus would have made! What a grand opportunity in Scripture to record all the details of those four days of having his soul living on past the death of his body. Lazarus would have been able to detail either what to look forward to — or what to avoid at all costs. But what are we told in Scripture? Nothing. The question “Why is this?” is huge. Why is nothing reported about Lazarus’ four days in death?

To me the answer is glaringly obvious. Simple deductive reasoning should tell us that since Scripture uses the sleep metaphor for death, then a resurrection from death is simply an “awakening” (as Job, David and Jesus indicate). All Lazarus knew when Jesus woke him up was that it was the next conscious moment for him since he drifted off into unconsciousness at death. He didn’t have anything to report because there was nothing to report. He didn’t know anything about his experience because that is just what Scripture describes: “the dead do not know anything” (Ecc. 9:5); “there is **no** activity or

planning or wisdom in the grave where you are going” (Ecc. 9:10); “the dead do not praise the Lord, nor do any who go down into **silence**” (Ps. 115:17). Lazarus was just like a light bulb that was switched back on after being off. He didn’t go anywhere just as the light doesn’t go anywhere. It just doesn’t exist until the power is restored. Jesus restored the power of God’s animating life energy to Lazarus and Lazarus lived/existed once again.

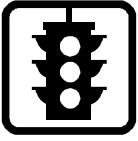
This simple truth is the true hope that Scripture presents. This is the reason for using the sleep metaphor for death. When we die our brain dies. Our brain is the center of our consciousness. Without a living brain, we have no consciousness. We have to be resurrected back to life in order to have conscious existence once again. This is *the* glorious reason for a future resurrection from the dead. Bringing bodiless souls from heaven to be put back into a resurrected body at Jesus’ second coming is (frankly) nonsense. Scripture never describes such a thing. The concept of souls being re-inserted into freshly resurrected bodies just isn’t anywhere to be found in Scripture. The sleep metaphor doesn’t work at all in such a scenario. Think about it. Human beings in literal sleep are not “more awake and active than ever”! Such a statement would be absurd. Being asleep means you are not conscious. You are not aware of what is going on around you. So it is in death. Your light bulb is off. Your light does not exist. The dead have to wait for Jesus to return and turn the electricity back on. He has to resurrect us as whole body/brain/spirit possessing beings in order for us to live once again. That is the incomparable message presented in the Bible as a whole.

The details of John 11 paint a picture far different from the all-too-popular view of immediate immortal life after death. Jesus’ usage of the sleep metaphor, Martha’s understanding of when her brother would exist again, and the utter silence of Lazarus’ experience while dead for four days do not provide a view of a separable soul immediately escaping the death of the body to live on past death. On the contrary, they give solid evidence that death is a period of inactivity — the dead “know not anything” (Ecc. 9:5) and they “sleep in the dust of the earth” (Dan 12:2). And this period of sleep-like inactivity continues until the day that Jesus returns and brings them out of that sleep state. This is the powerful beautiful truth confirmed by Jesus himself in John 5:25, 28-29:

“Truly, truly I say to you, an hour is coming and now is when the dead shall hear the voice of the Son of God and those who hear shall live. Do not marvel at this; for an hour is coming in which all who are in the tombs shall hear his voice and shall come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.” May Jesus triumph over the Platonism which has so poisoned churchgoers. ✧

The Kingdom of God Is Like a Traffic Light: A Personal Story

by Adam Stout, Florida



The Red Light— That’s God, the Father, the Almighty and the Most High God.

The Yellow Light — That’s Satan, the one called the Devil.

The Green Light — That’s God’s Son, the one called the Lord Messiah Jesus or the Christ.

The Red Light

This is God. The sovereign ruler of the universe. The One who created the heavens and the earth when He spoke them into an ordered habitation for our first parents. The One who *alone* (Isa. 44:24) created the heavens and earth and later us in His image. (This verse should put to rest much speculation about who the Creator of the original creation is.)

He is our Father who rules in the heavens. And just as the Holy Scriptures say: “The one whose name will be known and feared throughout the nations.” The name of the One True God was revealed to Moses as Yahweh, and in the New Testament He is called on very frequently as “Father.” That is because of the arrival in New Testament times of the unique Son of God, Jesus, produced by biological miracle in Mary (Luke 1:35 being the essential defining verse).

The one true God is saying to the human race right now what He has been pleading throughout human history:

Your sins are piled up to the heavens; they are almost at my gate. I don’t think I can take much more...Please! I beg of you, my children, don’t forget the times of Noah and the ark. They thought they could sin forever too. It has now come to the point where I don’t believe you anymore. It’s hard for me to understand when you say that you are sorry. Why?

Because you willfully continue to sin, and you make no true effort based on my Son’s teaching and death, to stop. You have no desire to oppose the Devil. Please, my children, don’t forget the times of Noah. I took no joy in flooding the world and killing them all. Only eight people were saved.

And again, look! I remind you of the times of two cities named Sodom and Gomorrah. As it is written, “Get up! Take your wife and two daughters who are found here, for fear that you may be swept away in the error of the city. Get out of this place, because Yahweh [YHVH, the LORD] is bringing the city to ruin. Then Yahweh made it rain sulfur and fire from Yahweh, from the heavens, upon Sodom and upon Gomorrah.”¹

Look! Every human being except Lot and his two daughters were completely destroyed. Believe me, my children, I took no joy in destroying them all — but they refused to repent and to obey my voice (Gen. 19:15-26).

Look! This is my final warning to you.

Stop! Or I will have no choice but to destroy you for not doing my will. I will burn you with fire and sulfur and consume you and the entire earth of all that is wicked, just as in Sodom. For it is written, “As for the cowardly, the faithless, the polluted, the drunkards, as for murderers, fornicators, sorcerers, idolaters and all liars: their lot shall be in the lake that burns with fire and sulfur, which is the second death” (Rev. 21:8).

But do not despair, my children. It’s not too late — there is hope. It can be found in the life and Gospel preaching of my very own Son, Jesus. If you turn around and truly repent and believe what my Son says and what he did for you (and I will recognize you when you do this), I will send you my free gift. It’s my holy spirit, the power you need to defeat Satan, who is the Devil. You will receive this powerful gift through my Son, Jesus! He gives it to those who freely choose to obey him. He is the One I have appointed for you. He is the only High Priest to stand before me on behalf of all Israel. He is currently the man Messiah, the one mediator between you and God. Listen to him. Do as he says. Only through him can you possibly get to Me. He is the Green Light, the way to go! Hear what he has to say and listen to him and obey him.

The Green Light

I’m the Messiah or the Christ, whom my parents named Jesus. I’m God’s uniquely begotten (=brought into existence) Son. Over 2000 years ago, I walked this earth. For the first 30 or so years of my life (with the exception that I did not sin) I lived a life much like yours. I obeyed my mother and father. I had to clean my room. I helped my father at his job and I learned to be a carpenter just like him. I went to the synagogue and read and studied the Holy Scriptures — just like you. And then at the appointed time, when I was ready for public ministry, God our Father in heaven anointed me publicly with his holy spirit! I had of course been the anointed Son of God since the moment of my origin (Matt. 1:1, 20). What a moment for the world, what great power my Father had given me. I was now fully equipped and sealed with armor. I had my Father’s holy spirit. I was now ready for battle. I had been growing in grace and wisdom from childhood. God was my Father by miracle and Joseph my legal father. The spirit guided me into the desert where I met with the person they call Satan or the Devil. After 40 days of no food or water, Satan tried to tempt me to sin by exploiting my God-given powers three times. However

gathered the elders...to King Solomon.” There are not two YHVH’s and not two Solomons.

¹Note the parallel idiom in 1 Kings 8:1 where “Solomon

he did not prevail. He could not overpower God's holy spirit in me and my will to obey. For the next three years my apostles and I taught the ways of my Father and your Father, of my God and your God Jehovah! We announced the saving Gospel about the Kingdom of God.

And then, Satan convinced evil men who did not have my Father's holy spirit to kill me, nailing me to a tree. But my death was not in vain; it was for you — so that you could have a chance at everlasting life, which means immortality in God's future Kingdom on earth.

This will be in the age that is soon to arrive. I freely poured out my blood, my very soul, so that your sins could be forgiven. I am the true Passover lamb provided by God. I was the exchange for Adam and Eve's imperfection, because I was perfect.

But look! I was not forsaken in Hades (which is the grave where all the dead, good and bad, go at death) nor did my flesh see corruption. It is written, "Christ [or the Messiah] died once for all time concerning sins, a righteous person for unrighteous ones, that he might lead you to God" (1 Peter 3:18).

And again, "The God of Abraham and the God of Isaac and of Jacob, the God of our forefathers, has glorified His servant, Jesus...whereas you killed the author of life. But God raised him up from the dead, of which fact we are witnesses" (Acts 3:13-15).

I am telling you now, that if you ask our Father, who is in the heavens, to forgive you of your sins, based on my name and my works, and if you put forth the effort and mean it, He will. You will know when He has recognized you when you receive His holy spirit. He will know when you have responded to his Son's first command to repent and believe the Gospel of the Kingdom.

Most truly I say to you, when you receive that free gift from God our Father, which I have authority to pour out on you, you will know it! You will then be saying: "What power God has! He has wiped all my sins and tears away. In a twinkling of an eye, God through Jesus has crushed the spirit of Satan that was in my heart, and has replaced it with His spirit. I have now been sealed with that armor. I have begun to learn Truth. For the first time in my life I can take on that Dragon of old, the original Serpent, who is Satan and the Devil, and I will prevail, but I must be on my guard as Satan will surely want me back. Just as it is written, 'Unless anyone is born from water and spirit, he cannot enter the kingdom of God' (John 3:5). I was reborn when the seed message of the Kingdom was successfully planted in my heart by my believing it (Luke 8:11-12)."

Please heed my warning and do not be fooled by the twisted logic spread throughout some churches, that you can add sin upon sin upon sin and always be forgiven, even waiting up to your last second to repent. Don't say,

"I have the power and wealth, who can prevail against me? I have sinned yet what has befallen me?" And of your forgiveness do not be over-confident (if you continue to willfully sin). Don't say, "Great is His mercy, my many sins He will forgive." For I, Jesus, tell you, it has already been written, "Become doers of the word, and not hearers only, deceiving yourself with false reasoning" (James 1:22). And again: "What will the end be of those who are not obedient to the Gospel of God...and if a righteous man is being saved with difficulty, where will the ungodly and the sinners make a showing" (1 Pet. 4:7-19).

Look! Most truly I say to you: You cannot mix the darkness with the light. You cannot remain with the spirit of God and the spirit of Satan at the same time, for this I tell you is impossible and only twisted logic could believe it. The spirit of Satan is sin and error and sin is eternal darkness, and if you remain in your sin willfully, you cannot see the light which is the radiant glory which is in God our Father, the one LORD God.

As it is written, "And this is the message which we have heard from him [Jesus] and are announcing to you, that God is light and there is no darkness at all in union with Him. If we make the statement, 'We are in harmony with him' and yet go on walking in darkness, we are lying and not practicing the truth. However, if we are walking in the light, as he himself is in the light, we do have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin" (1 John 1:5-8).

The Yellow Light

I'm Satan — I'm the Devil, as if you did not know. I'm the one who has slowed you down on that path to knowing and loving God! I'm the spirit that roams and controls the face of this fallen earth. You were born with me in your environment. I am the god of this evil age. I'm the original sinner. I'm the father of the lie. I'm the darkness that has been in your heart. However, I guess it's time for us to part. Because as much as I hate to say it, you would have to be the bigger fool to continue loving me and not to follow the advice of the Way and the Truth and the Everlasting Life that is found in God's only Son, Jesus, the Chosen One. What was his advice? To repent and turn around and have faith in the Gospel of the soon coming Kingdom of God, the kingdom descending out of heaven, coming down to this earth with the returning Jesus.

At this point, I can only hope that you never repent or ask Yahweh for his holy spirit. For if you do and you receive it, I'm dead in the water. You won't be worshiping me anymore, through lies, twisted scripture, cheating, fornication, drunkenness, adultery, greed, stealing, and all the other fleshly desires that I love to brew in your heart. You will be worshiping God and praising his Son as Messiah. I can't stand it when people

love Jehovah and have faith and obey the commands of his Son, Jesus. They think about the Father all the time. They rely on his Son Jesus for inspiration in life.

I know that I have only a limited time to wreak havoc on humans. I love you when you disobey God, who is the Father, and Jesus who is his Son, the Master and Messiah. I want you to miss out on eternity. But if you ask God the Father for his holy spirit, if you accept the blood of his Son Jesus as the means of your salvation, and if you understand and obey his Gospel of the Kingdom, that will surely ruin me. If I can't trip you up later, you'll be on your way into the Kingdom of God, into the New Jerusalem, the one that Jesus will establish here on the very earth that you are standing on now. It is written, "So I say to you, ask and it will be given to you, seek, and you will find, knock, and it will be open to you" (Jesus in Luke 11:18).

And again, "If a son asks for bread from any father among you, will he give him a stone?...If you then, being evil, know how to give good gifts to your children, how much more will your Heavenly Father give holy spirit to those who ask him?" (Jesus in Luke 11:13).

And again, "Subject yourself therefore to God, but oppose the Devil and he will flee from you. Draw close to God and He will draw close to you. Cleanse your hands, you sinners, and purify your hearts, you indecisive ones. Give way to misery and mourn and weep. Let your laughter be turned into mourning and your joy into dejection. Humble yourself in the eyes of the LORD and He will exalt you" (James 4:7-10).

And lastly, "Repent, you people, the Kingdom of God is approaching. For God loved the world so much that He gave His only begotten Son, in order that everyone having faith in him might not be destroyed but have everlasting life. God is patient with you because he does not desire any to be destroyed but desires all to attain repentance. The wages of sin is death, but the gift of Life is found in your faith in the Messiah Jesus and accepting with eager anticipation Jesus' return to this earth to destroy all that is wicked and install the rulership of Yahweh over all the universe, through His Son. Enter by the narrow gate, for the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow, and the way is hard, that leads to life, and those who find it are few!"

May the God of Israel, the God of Abraham, may the God and Father of our Lord Jesus the Christ call you to Himself. You people! Fear Him and give Him your worship, and honor His Son as you honor the Father, for the hour of the return of the Messiah Jesus is near. ✧

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Comment

"Greetings in the name of our lord Messiah and our GOD the Father (John 17:3). I wrote already thanking you for the wonderful work you are doing, and how it has helped clear up some lifelong problems I had with the Holy Scriptures (death, heaven, immortality of the soul, who God and Christ are, hell, etc). Now that I have this knowledge I no longer believe many things that orthodoxy teaches, and am now unable to speak to people in my brotherhood in this new language; they think I am mad (heretic, apostate, anathema) and going to burn in hell. Where then do I go or join myself to assemble and worship the only true GOD (*echad* Yahweh) in spirit and in truth? I am in this tiny island. What is my alternative to Islam?" — *Trinidad*