

## "Church" or Kingdom? A True Ecclesia, Part 17

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Well good morning again. Thank you for listening in to the broadcast or by archive of the message. I am truly blessed and encouraged that you have taken your time to listen to the message of the Gospel of the Kingdom of God as I have come to understand it and am committed to faithfully teach it.

I received an interesting email from Ted Weiland this week and it concerned a quotation from R.J. Rushdoony. I had never heard anyone make the statement that he did - and it is going to cause me to investigate more fully into the evidence of how he said what he said. As soon as I read the statement, I immediately had an air of agreement in my spirit - in my head - my cognizant understanding. Just as I believe Ecclesia to be political. I believe the Kingship of Christ to be political. I believe Christ was murdered for political reasons - the following statement attributed to R.J. Rushdoony rings true with me - and I will investigate further as to why he made the following statement, please listen carefully, quote:

*"The word gospel, after all, was an imperial-political word, meaning that the Savior-King has ascended to the throne, and He reigns. If Christ does not reign, we are without gospel, law, or hope. But He reigns, and shall prevail, and the gates of hell shall not be able to hold out against His ecclesia or Kingdom (Matt. 16:18)." ~ R. J. Rushdoony*

While I have said many times before that the Ecclesia is political, and I've said that the Kingdom of God is political - and I've said that the Gospel of the Kingdom that was preached in the first century is a call for all men to come out of the governments of this world and into the Government of Christ - I have never heard that the word "Gospel" in and of itself is an imperial-political word. Indeed, the Saviour-King - though I personally would have worded it as King-Saviour - ascended to the throne, and He reigns and He has brought down all power - in the New Covenant World - no one or no thing has authority from Heaven to rule - other than King Jesus. If the word "Gospel" is an imperial-political word - and as I said - I have no problem accepting that - even without further investigation - it is no wonder that the "churchmen" have watered it down to the insignificant, comparatively powerless, narrow definition - they came up with - called "the good news."

The Greek word for Gospel does translate "good news" or a "good message" but it goes way beyond. The "good news" called the Gospel was political news. It was first recounted in Luke 1 by the writer of the book, verse 1:

- [1] Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,
- [2] Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;
- [3] It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,
- [4] That thou mightest know the certainty of those things, wherein thou hast been instructed.

If you do nothing else after this message, I ask you to get your Bible again and read the first four verses of Luke 1. Understanding that this book was written after the events that are described in it. He claimed that he had perfect understanding of all things - all the way back to the time of Creation. This is not a boastful statement. This book was written by a man who had walked with the Christ, talked with the Christ, ate with the Christ, spoke face to face, man to man, eye to eye - this man had the deep things of God revealed to him by God Himself.

He was writing concerning Who this Jesus was and is. He is telling us right from the beginning of his book exactly what the Gospel was and is. Verse 5.

- [5] There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.
- [6] And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
- [7] And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.
- [8] And it came to pass, that while he executed the priest's office before God in the order of his course,
- [9] According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.
- [10] And the whole multitude of the people were praying without at the time of incense.
- [11] And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.
- [12] And when Zacharias saw him, he was troubled, and fear fell upon him.
- [13] But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.
- [14] And thou shalt have joy and gladness; and many shall rejoice at his birth.
- [15] For he shall be great in the sight of the Lord, and shall drink neither wine nor

strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

[16] And many of the children of Israel shall he turn to the Lord their God.

[17] And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

[18] And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

[19] And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

Before going further, I want you to know that the Greek word for "tidings" here is one of the same two Greek words that are used every single time the word gospel occurs throughout the rest of the Bible. "Tidings" and Gospel are the same word. The angel told Zacharias that his wife was to bear a son that would be the forerunner to the Lord. To the One Who is supreme in authority. Verse 20.

[20] And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

[21] And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

[22] And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

[23] And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

[24] And after those days his wife Elisabeth conceived, and hid herself five months, saying,

[25] Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

[26] And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

[27] To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

[28] And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

[29] And when she saw him, she was troubled at his saying, and cast in her mind

what manner of salutation this should be.

[30] And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

[31] And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

[32] He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

[33] And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Do you think this announcement to Mary was political? Of course it was. It was the greatest political announcement in the history of - not just Israel - but in the history of all of God's Creation. The time of the fulfillment of all the prophecies from Moses to Malachi - and all prophets in between - was soon coming - soon as in 9 months, Mary - if you know what I mean. The Son that Mary would deliver would be given the throne of His father David. And he shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end.

Friends, this embodies everything political this world has ever known.

I'm telling you this is why the unbelieving jew and the unbelieving lawyers and politicians created the lie of futurism. It was for the sole purpose of keeping their kingdoms and control over men. "Yes, they say. Jesus can be your King - as long as He is a coming King." But He's not a coming King. The glad tidings, the good news, the Gospel is that He was came in the first century to end the misery of the Old Covenant World - and to bring in a new and better way. It wasn't just "good news" - it was "good news that the King had come." Verse 34.

[34] Then said Mary unto the angel, How shall this be, seeing I know not a man?

[35] And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

[36] And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

[37] For with God nothing shall be impossible.

[38] And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

[39] And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

[40] And entered into the house of Zacharias, and saluted Elisabeth.

[41] And it came to pass, that, when Elisabeth heard the salutation of Mary, the

babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

[42] And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

[43] And whence is this to me, that the mother of my Lord should come to me?

[44] For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

[45] And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

[46] And Mary said, My soul doth magnify the Lord,

[47] And my spirit hath rejoiced in God my Saviour.

[48] For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

[49] For he that is mighty hath done to me great things; and holy is his name.

[50] And his mercy is on them that fear him from generation to generation.

Keep in mind what we have discussed concerning that phrase, from generation to generation. This "good news of the Kingdom" is available to each generation of people that call Him King and obey His voice. 51.

[51] He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

[52] He hath put down the mighty from their seats, and exalted them of low degree.

[53] He hath filled the hungry with good things; and the rich he hath sent empty away.

[54] He hath holpen his servant Israel, in remembrance of his mercy;

[55] As he spake to our fathers, to Abraham, and to his seed for ever.

[56] And Mary abode with her about three months, and returned to her own house.

[57] Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

[58] And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

[59] And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

[60] And his mother answered and said, Not so; but he shall be called John.

[61] And they said unto her, There is none of thy kindred that is called by this name.

[62] And they made signs to his father, how he would have him called.

[63] And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

[64] And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

[65] And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.

[66] And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

[67] And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

[68] Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

[69] And hath raised up an horn of salvation for us in the house of his servant David;

[70] As he spake by the mouth of his holy prophets, which have been since the world began:

[71] That we should be saved from our enemies, and from the hand of all that hate us;

[72] To perform the mercy promised to our fathers, and to remember his holy covenant;

[73] The oath which he sware to our father Abraham,

[74] That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

[75] In holiness and righteousness before him, all the days of our life.

[76] And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

[77] To give knowledge of salvation unto his people by the remission of their sins,

[78] Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

[79] To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Friends, if we refuse to see that the prophecies concerning the Messiah were being fulfilled right there - in the first century - and that those prophecies were political in nature - we are not going to understand what the Gospel is. And if we do not understand what the Gospel is - we are lost.

The Gospel is the good news that the King, the Saviour, the Deliverer - the Promised One that would sit on the throne of David had come.

There is absolutely no hint, not a trace, not a shred, not a single word of futurism from

the writer of this chapter and he proclaimed right from the first opening of the book that he had perfect understanding of all things. To say that the words written in the four Gospels were meant for another time, another generation, another place - is to make a mockery of the men who wrote them and to make a mockery of the One they wrote about. The author claimed PERFECT UNDERSTANDING of the things he wrote about - and there is not the slightest thought that there could be thousands of years yet to come for the Messiah to fulfill the sayings in the book.

This same writer is the one who said - as plainly as it could have been said, "These be the days of vengeance, that all things which are written may be fulfilled." He knew exactly what he was saying - make no mistake about it.

Luke 2:10, delivered by the angel Gabriel to the shepherds abiding in the field.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

[11] For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

We have to see here that at this point the angel had not declared His name. He had declared His title. The One born this day - in the city of David - in fulfillment of the prophets - a Saviour - and that Saviour is Christ - which means King - the Anointed One - the Lord - which means One Who is supreme in authority.

[12] And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

[13] And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

[14] Glory to God in the highest, and on earth peace, good will toward men.

[15] And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

[16] And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

[17] And when they had seen it, they made known abroad the saying which was told them concerning this child.

[18] And all they that heard it wondered at those things which were told them by the shepherds.

[19] But Mary kept all these things, and pondered them in her heart.

[20] And the shepherds returned, glorifying and praising God for all the things

that they had heard and seen, as it was told unto them.

[21] And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

[22] And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

[23] (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

[24] And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

[25] And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

[26] And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

[27] And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

[28] Then took he him up in his arms, and blessed God, and said,

[29] Lord, now lettest thou thy servant depart in peace, according to thy word:

[30] For mine eyes have seen thy salvation,

As we read this, we should be reminded of the Words of Christ to His disciples in Matthew 16. "There be some standing here which not taste of death, till they see the Son of Man coming in His Kingdom."

Simeon was told that he should not see death, before he had seen the Lord's Christ. And here, we see that promise fulfilled exactly as it was promised. Yet, somehow, the "churchmen" will read the Words of Christ from Matthew 16 and refuse to see that the same promise was fulfilled to them - the way it was fulfilled to Simeon. No wonder the world looking in from the outside at the "church" and the "churchmen" has no respect for what they say. Verse 31.

[31] Which thou hast prepared before the face of all people;

[32] A light to lighten the Gentiles, and the glory of thy people Israel.

[33] And Joseph and his mother marvelled at those things which were spoken of him.

[34] And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

[35] (Yea, a sword shall pierce through thy own soul also,) that the thoughts of

many hearts may be revealed.

[36] And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

[37] And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

[38] And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

To all those who were looking for and hoping for the revealing of the Messiah and King promised by the prophets - Anna told them that this Jesus - was the One they were looking for.

In Luke 8:1 we see another instance of the word tidings - the good news:

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

The Gospel is not just the good news, it is the good news that the King had come and those people in the first century of the New World - were on the verge of seeing the establishment of the Kingdom. You better believe this was political.

Look with me to Acts 13 and see again, the political nature of the Gospel beginning in verse 1:

[1] Now there were in the ecclesia that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

[2] As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

[3] And when they had fasted and prayed, and laid their hands on them, they sent them away.

[4] So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

[5] And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

I want you to note something very interesting about these first 5 verses of this chapter. In verse 1, the KJV translators once again attempted to obliterate the truth of the Gospel by wrongly, deceptively translated the word ecclesia as quote unquote "church". The followers of Christ were gathered together in an ecclesia at Antioch. When they left the Ecclesia for the purpose of bringing the Gospel to the Judaite first - they preached

the Word in the synagogues - the buildings. There is a distinct difference here that we should see from the words "Ecclesia" from verse 1 and the synagogues - the meeting places of the Judaites. Verse 1 was not a building. It was a called out Christian community. Verse 5 was a building. Now, Verse 6.

[6] And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

[7] Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

[8] But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

I find this particularly interesting. Christ spent much of His ministry trying to convert the tax collectors. He caused some of them to leave those positions. He brought others to repentance for the wickedness of their professions. Now, we see the Apostles strategically in positions to win the deputies - no doubt in my mind - to bring them to repentance - leaving their professions as well. Verse 9.

[9] Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him,

[10] And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

[11] And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

[12] Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

[13] Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

[14] But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

[15] And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

[16] Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.

[17] The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought

he them out of it.

[18] And about the time of forty years suffered he their manners in the wilderness.

[19] And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

[20] And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

[21] And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

[22] And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

[23] Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:

Now I want you to note this clearly as I believe the intention of these words are. The One Who was the promised seed of David - that of the fruit of his loin, God would raise up Christ to sit on his throne - this One is now identified by Him name. His name is Jesus. It is Jesus, Yeshua - the One they had crucified and killed - this Jesus is the One who was born to be King in Israel. You better believe this is political. Verse 24.

[24] When John had first preached before his coming the baptism of repentance to all the people of Israel.

[25] And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

[26] Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

[27] For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

[28] And though they found no cause of death in him, yet desired they Pilate that he should be slain.

[29] And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

[30] But God raised him from the dead:

[31] And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

[32] And we declare unto you glad tidings,

Again, the glad tidings, the good news, but it's not just glad tidings and good news, it's the glad tidings and the good news verse 33;

how that the promise which was made unto the fathers,

[33] God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

[34] And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

[35] Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

[36] For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

[37] But he, whom God raised again, saw no corruption.

[38] Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

[39] And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

[40] Beware therefore, lest that come upon you, which is spoken of in the prophets;

[41] Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

[42] And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

[43] Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

[44] And the next sabbath day came almost the whole city together to hear the word of God.

[45] But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

See this clearly, too, friends, that as it was back then, as it is today, as soon as the Gospel of the King and the Kingdom is preached, there are those who hurriedly come back in and speak against the Gospel. Make no mistake about what Paul preached. Paul preached that Jesus, that Yeshua was the One promised by God to fulfill the promise to David that was made in II Samuel 7. Jesus, Yeshua was born to be King.

[46] Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the non-jews.

[47] For so hath the Lord commanded us, saying, I have set thee to be a light of the nations, that thou shouldest be for salvation unto the ends of the earth.

[48] And when the non-jews heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

[49] And the word of the Lord was published throughout all the region.

[50] But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

[51] But they shook off the dust of their feet against them, and came unto Iconium.

Notice again the absolute perfect, beautiful harmony of the Word of God. When they were persecuted, they shook the dust off their feet. This, in perfect obedience to the Words of Christ, Luke 9:2

And he sent them to preach the kingdom of God, and to heal the sick.

[3] And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

[4] And whatsoever house ye enter into, there abide, and thence depart.

[5] And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

In Acts 21, Paul was again preaching the Gospel of the Kingdom and found himself once again in great turmoil and adversity. Verse 26;

[26] Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

This is off the subject a little bit here but it needs to be addressed. Did you catch this here? Paul went into the temple and a sacrifice was performed for all of them. Why? How could this be? It's because at this time, the Old Covenant World had not passed away. This is further proof that the Old Covenant World did not end at the cross. The Old Covenant World ended at AD70 when the temple was destroyed - just like Jesus said in Matthew 24:1-3. Had Paul done this after the temple had been destroyed? His actions would have been totally abominable. The act of sacrifice in the temple up until the temple was destroyed in AD70 was still acceptable. Verse 27.

[27] And when the seven days were almost ended, the Jews which were of Asia,

when they saw him in the temple, stirred up all the people, and laid hands on him,

[28] Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

[29] (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

[30] And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

[31] And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

Stop here for a minute because the word tidings is found here again.

"Tidings came unto the chief captain of the band..."

How many of you think the word tidings here is the same Greek word used for Gospel? Of course it isn't. It's a totally different Greek word - yet it's translated as tidings again. Really makes me wonder why the KJV translators did not use the word Gospel every time the Greek word youangelidzo was used. Verse 32.

[32] Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

I'm telling you that the Gospel, the good news, the good tidings is without question - political. The reason the so-called "church" and the "churchmen" do not understand this is because they teach a future king and a future kingdom. Their quote unquote "gospel" is not political, it's not spiritual, it's just empty words that leaves a man empty and hopeless if he puts his faith in the quote unquote "gospel of the church" which allows for men's quote unquote governments to stay in place and does not require every knee to bow and every tongue confess that Jesus, that Yeshua is the Only Potentate, the King of kings and Lord of lords.

And sadly, friends, I'm telling you today, that if you have loved ones that have never heard this message - you have loved ones that have never heard the Gospel. The Gospel is the Imperialistic-Politically motivated Good News that the King came, the King conquered and the King rules and reigns in the lives of all those who will allow His reign in their lives today - from generation to generation. And those who refuse His rule and reign in their lives today - are lost, without hope and without God in the world.

I'm telling you that the Gospel - the Gospel of the Kingdom - the Gospel of the Government - is that Jesus Christ, Yeshua the Christ - and He alone - is the Only One

Authorized to rule over men in the New Covenant World. Peter preached it. Paul preached it. They all preached it - because after the resurrection of Christ - when the Davidic Covenant was fulfilled - those men had perfect understanding of all things from the very first, to write in order, most excellent Theophilus,

[4] That thou and all those generations to come, might know the certainty of those things, wherein thou hast been instructed.

The true Christians who came to America and established the Ecclesia at New Haven understood that the Ecclesia is the politically established Christian community of believers who intend to dominionize - if only their own community - for the King, His Kingdom and His Father's Laws, Judgements and Statutes.

Don't misunderstand me, I'm not saying dominion should not be for the whole world - I'm saying that it starts with a community. If need be, it starts with a family. If need be, it starts with a single man. Then, it spreads from there.

Last week we began reading the New Haven Colony Covenant of 1639. We made it through the first 3 queries as they were called and we saw that every man voted in the affirmative at least two times for each issue - and the vote was a public vote in which everyone knew how each other voted.

They said that the Scriptures do hold forth the perfect rule for the way men are to conduct themselves towards each other and to God.

They said that as in matters that concern the gathering and ordering of Civil Government, so likewise in all public officers which concern civil order, as choice of magistrates and officers, making and repealing laws, dividing allotments of inheritance, and all things of like nature, we would all of us be ordered by those rules which the scripture holds forth to US;

They said that fellowship and further admittance into their community was to be done in accordance with Christ.

One cannot read this document without seeing as clear as can be that they were establishing a Christian community - Civil Government - based on the Laws of God and in accordance with Christ. This was politics. It was establishing policy. And the politics and the policy was assented to by everyone that it was being created - their Civil Government was being created under the Laws of God and in accordance with Christ. Let's move on to Query number 4. Quote - and again - this is the best I can find. I want to remind you that in the 1800s, some members of the Connecticut legislature claimed to have altered the original document for the purpose of punctuation, etc., though they said they changed two words - but didn't say what they were. I have my suspicions, but cannot say conclusively what those words were. Query 4.

Query IV. All the free planters were called upon to express, whether they held themselves bound to establish such civil order as might best conduce to the securing of the purity and peace of the ordinance to themselves and their posterity according to God. In answer hereunto they expressed by holding up their hands twice as before, that they held themselves bound to establish such civil order as might best conduce to the ends aforesaid.

THEN Mr. Davenport declared unto them, by the scripture, what kind of persons might best be trusted with matters of government; and by sundry arguments from scripture proved that such men as were described in Exod. xviii. 2, Deut. 1. 13, with Deut. xvii. A, and 1 Cor. vi. 1, 6, 7, ought to be intrusted by them, seeing they were free to cast themselves into that mould and form of commonwealth which appeared best for them in reference to the securing. the peace and peaceable improvement of all CHRIST his ordinances in their (Civil Government) according to God, whereunto they have bound themselves, as hath been acknowledged.

HAVING thus said he sat down praying the company freely to consider, whether they would have it voted at this time or not. After some space of silence, Mr. Theophilus Eaton answered it might be voted, and some others also spake to the same purpose, none at all opposing it. Then it was propounded to vote.

Friends, this is what an Ecclesia is. We don't have this today. And this is why we are in the shape we are in. This is the plan of God and we are not following it. We have allowed false prophets, false teachers, false preachers to come in and tell us that the Kingdom - the Ecclesia - is not for today. The King and the Kingdom is for the future. Today is the day where some mythical creation called "Satan" rules the world and the governments of the world - and God has ordained it to be so. This evolutionized, convuluted, fabrication of men called "church" today - resembles absolutely nothing from the Word of God and what Christ taught. Ecclesia is the plan of God - quote unquote "church" is strange fire. Query 5.

Query V. WHETHER free burgesses shall be chosen out of the ecclesia members,

Now, I admit to you, in what I have found that is attributed as the New Haven Colony Covenant, they used the English word "church." But it cannot be misunderstood that by all accounts - their use of the word "church" applies to those who have voted in their community that their Civil Government was to be established according to the Scriptures. The free burgesses were men who were Biblically qualified to act as judges in the affairs of the community. They were not paid to do their work, that's what they were called free burgesses.

they that are in the foundation work of the [community] being actually free burgesses, and to choose to themselves out of the like estate of church fellowship, and the power of choosing magistrates and officers from among themselves, and the power of making and repealing laws, according to the word, and the dividing of inheritances, and deciding of differences that may arise, and all the businesses of like nature are to be transacted by those free burgesses.

The notable thing here is that their judges could only come from a pool of men that were Biblically qualified who would judge according to the Word of God. This is what Ecclesia is. This is what the ministers of God are from Romans 13. And we do not have this in America and have not had it for a long time. This is what Christ wants for His people. This is what we should be striving for, talking about, pursuing.

This was put to vote and agreed unto by lifting up of hands twice, as in the former it was done. Then one man stood up and expressed his dissenting from the rest in part; yet granting, 1. That magistrates should be men fearing God. 2. That the church is the company where, ordinarily, such men may be expected.

Now in this instance, their use of the word "church" is becoming a little clearer and to this end - I certainly have no problem. An Ecclesia, a Christian community was established, now a common place of meeting, of assembly is in order. And when the people agree to assemble, men should be there. Judges should be there. This is a place where people are taught the Laws of God. This is the place where men are taught to obey the King of kings.

In my further research of the New Haven Colony Covenant, they had a place where disputes were resolved. They had a place where civil disputes were settled and they had a place where criminal acts were resolved. You can go online and read for yourself, too, that there was very little crime. Go online and read for yourself. Their court cases for at least 10 years or so after 1639 are available to read. The people that choose the magistrates; quote:

3. That they that choose them ought to be men fearing God; only at this he stuck, that free planters ought not to give this power out of their hands. Another stood up and answered, that nothing was done, but with their consent. The former answered, that all the free planters ought to resume this power into their own hands again, if things were not orderly carried.

They said it should never be relinquished that only men who feared God should be allowed to choose the free burgesses and the magistrates. You'd be laughed into oblivion today if this was suggested in America. But I'm telling you this is the prescribed

Godly plan and what we've been doing in America for a long long time is strange fire. Yeah, you can be warmed by strange fire - but it will lead to death.

What we have come to know by the word "church" in America in 2019 - is not Ecclesia. What we are reading about in the New Haven Colony Covenant is a Biblical Ecclesia. They plainly declared before everyone - that their Civil Government was to be based on the Laws of God. Men that served in the various capacities of their Civil Government had to meet certain Biblical criteria - and they even listed the various passages of Scripture listing what those qualifications are.

If for one day, for one hour, those people made this covenant with each other under the Authority of God - and if what they agreed to lasted for however long or short it did - can we not look at what they did or tried to do and say - after reading Romans 13 - "Let every soul be subject" and say wholeheartedly - sure - I will submit myself to this noble effort at trying to establish Civil Government of God, by God and for God?

Their document was just a couple pages long. They said, we agree that the Bible is what we need for all matters concerning the way we deal with each other and God. We need judges to help us resolve disagreements and our judges can only be chosen from a pool of men who fear God, love His Law and obey His Son. How can anyone argue against this?

The quote unquote "church" has provided us with quote unquote "government" that has legalized the slaughter of millions and millions of babies, it legalized sodomy and then allows for and provides a so-called marriage between sodomites, it taxes labor, it promotes and defends the worship of false gods, it allows and promotes judges that openly deny the existence of God, we could go on and on - then the quote unquote "churchmen" tell us that God demands obedience to these antichrists - and says that if we do not obey them - we are damned. All the while, the quote unquote "church" and the "churchmen" take bribes as hush money from those they command others to obey.

Amazing. But that's where we are. We are here because we have not known the true Gospel. We are here because we have allowed the false teachers to convince us that a messiah is yet to come in the future. We've got to change our minds concerning the Kingship of Christ. We've got to change our minds concerning "church" or Ecclesia - then we must get busy changing the minds of those around us.

END OF MESSAGE