

Kingdom or Church

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For the last 35 years and for the last 50 something weeks on Missouri Liberty Radio, I've preached the same centrally themed message, Jesus Christ is King now. And, not only IS He King of kings and Lord of lords, but He is the LAST of the Kings that God allows for His creation.

In the Old Covenant world - from the times of I Samuel 8 - then through the kings, through the prophets, through John the Baptist, through the disciples, through the birth, life and ministry of Christ, through His execution at the hands of the state because He preached that men should NOT render unto Caesar, through His burial and resurrection, through His ascension to Heaven, through the apostles preaching on the day of Pentecost - through the preaching of the summed up message of the Gospel of the Kingdom in Acts 17 - "these all do contrary to the decrees of Caesar, saying there is another King, One Jesus," through the tribulation period described in Matthew 24 that began in Jerusalem and ended with the temple and the city destroyed to the point where the historian Josephus wrote on page 589 of The Works of Josephus, translated by William Whiston, wherein he wrote, quote:

1. Now as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury, (for they would not have spared any, had there remained any other work to be done,) Caesar gave orders that they should now demolish the entire city and temple, but should leave as many of the towers standing as were of the greatest eminency; that is, Phasaelus, and Hippicus, and Mariamne; and so much of the wall as enclosed the city on the west side. This wall was spared, in order to afford a camp for such as were to lie in garrison, as were the towers also spared, in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valor had subdued; but for all the rest of the wall, it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited. This was the end which Jerusalem came to by the madness of those that were for innovations; a city otherwise of great magnificence, and of mighty fame among all mankind.

so up through this time which we would call the Old Covenant World, God allowed Israel to have kings like all the other nations. God allowed the Sauls for evil and the Davids for good, God allowed the Nebuchadnezzars who was a king outside of Israel - and for him, we saw the bad and we also saw incredible good. In the Old Covenant World we saw the Herods and the Caesars. We read from the writings of sacred text

how that the hand of God was directed so that these mere men would be raised up - the good and the bad - and that God Himself put them in their places over people - all to accomplish His ultimate good will and purpose and that would be to bring about a New World, a New Covenant, described as a time where His Son, would sit on David's throne, and would rule over His entire creation for evermore, from generation to generation.

The times of the Old Covenant World, where God allowed - not just Israel - but all the nations to walk in their own ways, Acts 14:16 - ended at AD70 when as Josephus wrote

"there was left nothing to make those that came thither believe it had ever been inhabited. This was the end which Jerusalem came to by the madness of those that were for innovations; a city otherwise of great magnificence, and of mighty fame among all mankind."

Thus, brought the end of the world that Jesus, Yeshua was talking about in Matthew 24:1-3 - "what shall be the sign of thy coming, and of the end of the world."

When I entered quote unquote Bible college in the early 1980s, I was given a list of books that I would be required to purchase for the quote "major" that I had chosen. One of those books was The Works of Josephus. Strangely, in all my years of quote unquote Bible college, I was never required to read anything from that book. It was not until after I had quit playing quote unquote "church" before I ever read that Jerusalem and the temple was destroyed at AD70.

This would be the first time I had ever seen that book. It had been vaguely referenced from the pulpits of some of the quote unquote "churches" I had attended while growing up - but it was not something I was very familiar with.

After being raised in the Baptist quote unquote "church" for my entire life - it was not until I had left the ministry of the Baptist quote unquote "church" did I ever read about the fact that Jerusalem had been completely destroyed in AD70.

How could this be? Because I wasn't paying attention in Sunday school or quote unquote "church?" No possible way. If I had been taught about that event in quote unquote "church" or Bible college, I would have made it my life's mission to know every single thing I could have known about that event. I stand *shamefully* before you today and say that my zeal for the Baptist religion, the Baptist quote unquote "church", the Baptist quote unquote "ministry" would have driven me to know every single detail one

could uncover regarding such a colossal event in the history of Israel and Jerusalem.

But the truth is this - the events that occurred in AD70 in Jerusalem - are purposely hidden from the people because of this reason. The events of AD70 were clearly foretold by Jesus, by Yeshua, in Matthew 24:1-3. They occurred in the exact time frame He prophesied them to occur. Those events brought an end to the Old Covenant World in which the power and authority of earthly kings was recalled - whether by election or selection - all power and all authority on this earth was placed under the foot of King Jesus and no longer was it to be allowed that mere men were placed in positions by Almighty God to rule over one another.

In the Old Covenant World,

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

But in the New Covenant World,

[26] ...it shall not be so among you: but whosoever will be great among you, let him be your minister;

[27] And whosoever will be chief among you, let him be your servant: Matthew 20:25-27

In the New Covenant World, there is One Lawgiver, there is One King, there is One Potentate, and that is Christ the King.

Why has this message been hidden from the people? Who is it that has the most to gain from keeping the common man from knowing that he has a choice concerning Who will be his King and to Whom he will be subject to and to what Government he will claim citizenship in?

Who is he that would cause his soldiers or policemen, or judges or prosecutors to fight to keep "the divine right of kings" - that's kings plural - in place in the New World? In the New World, "the divine right of kings" - just like every other aspect of the Old World - "the divine right of kings" has been replaced by "the divine right of THE KING." One King. One Potentate. And that is Christ Jesus.

Whenever the great majority of religious people in the world today call Him King - they only refer to His Kingship inside the four walls of something created without Biblical

authority - and that is something called a quote unquote "church." Oh how they will sing song after song about Jesus is King. I haven't been in quote unquote "church" for over 35 years, but I could off the top of my head list songs that I had every single word memorized:

All Hail the Power of Jesus Name
Crown Him with Many Crowns
All Hail King Jesus
King of My Life, I Crown thee Now
All Creatures of our God and King
Rejoice the Lord is King

Handel's Messiah

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned. The voice of him that crieth in the wilderness; prepare ye the way of the Lord; make straight in the desert a highway for our God. (Isaiah 40: 1-3)

Ev'ry valley shall be exalted, and ev'ry moutain and hill made low; the crooked straight and the rough places plain. (Isaiah 40: 4)

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. (Isaiah 40: 5)

Thus saith the Lord, the Lord of hosts: Yet once a little while and I will shake the heavens and the earth, the sea and the dry land. And I will shake all nations; and the desire of all nations shall come. (Haggai 2: 6-7)

The Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the Covenant, whom you delight in; behold, He shall come, saith the Lord of hosts. (Malachi 3: 1)

But who may abide the day of His coming, and who shall stand when He appeareth? For He is like a refiner's fire. (Malachi 3: 2)

And He shall purify the sons of Levi, that they may offer unto the Lord an offering in righteousness. (Malachi 3: 3)

Behold, a virgin shall conceive and bear a son, and shall call His name Emmanuel,

God with us. (Isaiah 7: 14; Matthew 1: 23)

O thou that tellest good tidings to Zion, get thee up into the high mountain. O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, behold your God! (Isaiah 40: 9)

Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. (Isaiah 60: 1)

O thou that tellest . . .

For behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. (Isaiah 60: 2-3)

The people that walked in darkness have seen a great light; and they that dwell in the land of the shadow of death, upon them hath the light shined. (Isaiah 9: 2)

For unto us a child is born, unto us a son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace. (Isaiah 9: 6)

There were shepherds abiding in the field, keeping watch over their flocks by night. (Luke 2: 8)

And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. (Luke 2: 9)

And the angel said unto them: "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2: 10-11)

And suddenly there was with the angel, a multitude of the heavenly host, praising God, and saying: (Luke 2: 13)

"Glory to God in the highest, and peace on earth, good will towards men." (Luke 2: 14)

Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem! Behold, thy King cometh unto thee; He is the righteous Saviour, and He shall speak peace unto the heathen.

Rejoice greatly. . .(Zecharaiah 9: 9-10)

Then shall the eyes of the blind be opened, and the ears of the deaf unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing. (Isaiah 35: 5-6)

He shall feed His flock like a shepherd, and He shall gather the lambs with His arm, and carry them in His bosom, and gently lead those that are with young. (Isaiah 40: 11)

Come unto Him, all ye that labour, come unto Him that are heavy laden, and He will give you rest. Take his yoke upon you, and learn of Him, for He is meek and lowly of heart, and ye shall find rest unto your souls. (Matthew 11: 28-29)

His yoke is easy, and His burden is light. (Matthew 11: 30)

Behold the Lamb of God, that taketh away the sin of the world. (John 1: 29)

He was despised and rejected of men; a man of sorrows and acquainted with grief. (Isaiah 53: 3)

He gave His back to the smiters, and His cheeks to them that plucked off His hair: He hid not His face from shame and spitting. He was despised. . .(Isaiah 53: 6)

Surely He hath borne our griefs, and carried our sorrows! He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him. (Isaiah 53: 4-5)

And with His stripes we are healed. (Isaiah 53: 5)

All we like sheep have gone astray; we have turned every one to his own way. And the Lord hath laid on Him the iniquity of us all. (Isaiah 53: 6)

All they that see Him laugh Him to scorn; they shoot out their lips, and shake their heads, saying: (Psalm 22: 7)

"He trusted in God that He would deliver Him: let Him deliver Him, if He delight in Him." (Psalm 22: 8)

Thy rebuke hath broken His heart: He is full of heaviness. He looked for some to have pity on Him, but there was no man, neither found He any to comfort Him. (Psalm 69: 20)

Behold, and see if there be any sorrow like unto His sorrow. (Lamentations 1: 12)

He was cut off out of the land of the living: for the transgressions of Thy people was He stricken. (Isaiah 53: 8)

But Thou didst not leave His soul in hell, nor didst Thou suffer Thy Holy One to see corruption. (Psalm 16: 10)

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, The Lord mighty in battle. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, He is the King of Glory. (Psalm 24: 7-10)

Unto which of the angels said He at any time: "Thou art My Son, this day have I begotten Thee?" (Hebrews 1: 5)

Let all the angels of God worship Him. (Hebrews 1: 6)

Thou art gone up on high, Thou hast led captivity captive, and received gifts for men yea, even from Thine enemies, that the Lord God might dwell among them. (Psalm 68: 18)

The Lord gave the word, great was the company of the preachers. (Psalm 68: 11)

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. (Isaiah 52: 7; Romans 10: 15)

Their sound is gone out into all lands, and their words unto the ends of the world. (Romans 10: 18; Psalm 19: 4)

Why do the nations so furiously rage together, and why do the people imagine a

vain thing? The kings of the earth rise up, and the rulers take counsel together against the Lord, and against His anointed. (Psalm 2: 1-2)

Let us break their bonds asunder, and cast away their yokes from us. (Psalm 2: 3)

He that dwelleth in Heav'n shall laugh them to scorn, The Lord shall have them in derision. (Psalm 2: 4)

Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel. (Psalm 2: 9)

Hallelujah: for the Lord God Omnipotent reigneth. (Revelation 19: 6)

The kingdom of this world is become the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever. (Revelation 11: 15)

King of Kings, and Lord of Lords. (Revelation 19: 16) Hallelujah!

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though worms destroy this body, yet in my flesh shall I see God. (Job 19: 25-26)

For now is Christ risen from the dead, the first fruits of them that sleep. (I Corinthians 15: 20)

Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. (I Corinthians 15: 21-22)

Behold, I tell you a mystery, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet. (I Corinthians 15: 51-52)

The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. (I Corinthians 15: 52-53)

Then shall be brought to pass the saying that is written: "Death is swallowed up in victory." (I Corinthians 15: 54)

O death, where is thy sting? O grave! where is thy victory? The sting of death is

sin, and the strength of sin is the law. (I Corinthians 15: 55-56)

But thanks be to God, who giveth us the victory through our Lord Jesus Christ. (I Corinthians 15: 57)

If God be for us, who can be against us? (Romans 8: 31)

Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is at the right hand of God, who makes intercession for us. (Romans 8: 33-34)

Worthy is the Lamb that was slain, and hath redeemed us to God by His blood, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing and honour, glory and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen. (Revelation 5: 12-14)

And He shall reign forever and ever
Hallelujah, Hallelujah, Hallelujah
Halle-e-lu-jah

For the Lord God omnipotent reigneth
The kingdoms of this World are become, the kingdom of our Lord
And of his Christ
And He shall reign forever Jesus shall reign forever
And ever and ever

King of kings
Forever and ever and Lord of Lords
Halleluia, halleluia

King of Kings
Forever and ever and Lord of Lords
Hallelujah, hallelujah

King of kings

Forever and ever

And Lord of Lords

King of kings and Lord of Lords

He shall reign forever and ever

He'll reign forever and ever

And He shall reign forever

And He shall reign forever

And He shall reign forever

Halle-lu-jah ah ah ah

Messiah Jesus, You shall reign forever-er-amm

Yeah, this is still sung even still today. But with all this stirring, majestic language - the truth remains that whatever His supposed Kingship is - today - it means nothing in the real practical lives of most people.

I submit to you today it is because we have been deceived into believing that the New Covenant World - and all it's relevant meaning - is simply not for today. And again, accomplished in these two ways:

- 1) That Bible prophecy is yet to be fulfilled.
- 2) That Christ and His apostles were building "chuches" instead of His Kingdom.

As great as Handel's Messiah lyrics are - the modern day Handel - a great quote unquote "churchman" lyricist named Bill Gaither - almost single-handedly unraveled the truth of King and Kingdom with his "church anthem" entitled "The King is Coming."

The Scriptures clearly teach - the King came, the King conquered and the King reigns forevermore. But the modern quote unquote "churchman" has convinced his followers that He's not King now - but is a coming king.

Oh, of course, they'll sing all day long about the King and His Kingdom - but that King and His Kingdom has dominion only inside the four walls of some mystical, unBiblical, powerless, authority-less manmade creation called a "church."

Take your Bibles please this morning and turn to Psalm 22. We will begin reading in verse. Immediately, we will be drawn to the fact that this is a unquestionably a prophecy concerning the Lord Jesus. Verse 1:

[1] My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

[2] O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

[3] But thou art holy, O thou that inhabitest the praises of Israel.

[4] Our fathers trusted in thee: they trusted, and thou didst deliver them.

[5] They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

[6] But I am a worm, and no man; a reproach of men, and despised of the people.

[7] All they that see me laugh me to scorn: they shoot out the lip, they shake the head saying,

[8] He trusted on Yahweh that he would deliver him: let him deliver him, seeing he delighted in him.

[9] But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.

[10] I was cast upon thee from the womb: thou art my God from my mother's belly.

[11] Be not far from me; for trouble is near; for there is none to help.

[12] Many bulls have compassed me: strong bulls of Bashan have beset me round.

[13] They gaped upon me with their mouths, as a ravening and a roaring lion.

[14] I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

[15] My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

[16] For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

[17] I may tell all my bones: they look and stare upon me.

[18] They part my garments among them, and cast lots upon my vesture.

[19] But be not thou far from me, Yahweh: O my strength, haste thee to help me.

[20] Deliver my soul from the sword; my darling from the power of the dog.

[21] Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

[22] I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

If you put underlines or highlights in your Bibles, I would ask you to highlight verse 22 here. This is hugely important. Please especially note: "in the midst of the congregation." We'll be coming back to this as well.

[23] Ye that fear Yahweh, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

[24] For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

[25] My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

Once again, note "in the great congregation."

[26] The meek shall eat and be satisfied: they shall praise Yahweh that seek him: your heart shall live for ever.

[27] All the ends of the world shall remember and turn unto Yahweh: and all the kindreds of the nations shall worship before thee.

[28] For the kingdom is the LORD's: and he is the governor among the nations.

[29] All they that be fat upon earth shall eat and worship: all they that go down

to the dust shall bow before him: and none can keep alive his own soul.

[30] A seed shall serve him; it shall be accounted to the Lord for a generation.

[31] They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

Even in the prophecy concerning our Lord from the Old Covenant text, we see great emphasis - the conclusion of it all - in His Kingdom. One cannot help but see the significance once again linking congregation and Kingdom. The congregation, the great congregation represents the gathered citizens, the assembly of citizens that make up the Kingdom of the Great King. There is absolutely nothing in this text that would lead us to conclude - or cause our minds to wonder into something called a quote unquote "church."

Try as you may, the instant a man hears the word "church" - his mind is immediately taken to a building, a place where people have gathered. A physical structure of some kind. Speaking for myself, without question, every single time I hear or read the word "church" or see it somewhere - I think of a building where people go to and come together. I do not ever think of the Kingdom of God, the throne of Christ, and I believe if you will be honest, you, too will say the same thing.

In Psalm 22, there is no question that the congregation is people associated politically under the Kingship of Christ.

Turn with me now to Hebrews chapter 2 and we'll begin in verse 1. Hebrews chapter 2, verse 1.

[1] Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

[2] For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

[3] How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

[4] God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

[5] For unto the angels hath he not put in subjection the world to come, whereof we speak.

[6] But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

[7] Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

[8] Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

Please remember at the time of this writing, Christ had ascended into heaven, but had not yet returned at AD70. So the writer is simply reminding his first century readers that there was still a little work yet to be done...like, this Gospel of the Kingdom shall be preached as a witness to all the world, then, shall the end come... Verse 9.

[9] But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

[10] For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

[11] For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

[12] Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

This verse 12 is directly quoted from Psalm 22 - BUT - the entire meaning of the Word of God has been changed into something IT NEVER SAID - something IT WAS NEVER INTENDED FOR - all for the sake of perpetuating this unbiblical, concept of replacing King and Kingdom - with something called "church." And who did this?

I hope that as a result of last week's message some of you - maybe even all of you - researched the Archbishop of Canterbury's 15 Rules for Translating the King James Bible. Under the direction of an earthly king - who no doubt desired to make sure the Old Covenant paradigm of the "the divine right of kings" - plural - transcended into the New Covenant - it was he who commanded that the word ecclesia as found in Hebrews 2:12 - be falsely - deceptively - with the sole purpose to make sure THE KING stayed only inside the four walls of something called a "church" - it was he who made the translators twist the Word of God into a lie - and as a result, they wrested the Scriptures to their own destruction, and sadly, in the New Covenant World, the principle of "My people are destroyed for lack of knowledge" and for following those who have transformed themselves from the ministers of Satan masquerading as angels of light - they that are led of them are destroyed.

That's where we are today. We've traded the King and His Kingdom for something called a "church" - and there is not one of us anywhere - who when we hear the word "church" - we are miraculously brought to the true understanding that what Christ meant was King and Kingdom. No. We think of buildings and places of so-called "worship." That's exactly the desired result of changing the present day reality of the Kingdom of Christ into something future - and changing the present day reality of the Kingdom of Christ into a building, a temple.

Ecclesia is not church. Church is not ecclesia.

Church is an arm of the state. Churches are created by the state. Churches are controlled by the state. Churches receive tax exempt status and tax deductible gifts so long as they preach the abominable heresy that the "divine right of kings" - plural - exists in the New Covenant World.

Requires His Kingship to cover the entire earth and rule over every single aspect of mankind. His Laws are to Govern the economy, His Laws are to Govern civil contracts between men, His Laws determine what is Good and what is evil, His Laws are to be the

rule in courts, His Laws are to be the Only Laws that men look to in Governing their communities.

Honor the king, say they, in deference to earthly kings. And do this because the Bible commands it. Even though the Word of God commands in the New Covenant World NOT to be a respecter of persons. The god of the quote unquote "church" is the craizest, mixed up, double-minded thing in existence. I am King of Creation! But obey everyone else, but Me. That is absurd. Yet that is the message of the so-called "church" and its "churchmen."

Last week I read to you from Caleb Israel's letter many years ago in which he stated no honest translator could ever substitute the word "church" which comes from the Greek kirkee - in place of the Greek word which is actually ecclesia. The only reason someone would do such a thing is to change the truth of God into a lie.

When we read Matthew 16, and we read that Christ said His ecclesia would be built on the rock - on the foundation of Who do you, Peter, say that I am, "Thou art the Christ, the Son of the living God." And then in the very next phrase we hear Jesus talking about His Kingdom - "And I will give unto thee the keys of the kingdom of heaven:" --- this is the exact same meaning for what we are supposed to get from Psalm 22. The congregation - the people - the citizens of the Kingdom. And in Psalm 22 the text says

"I will declare thy name unto my brethren: in the midst of the congregation will I praise thee."

Friends, this isn't even a mistranslation. When they put Hebrews 2:12 on paper knowing they were supposed to be quoting Psalm 22 - they purposely changed the word congregation to "church." This is wicked. This is evil. This is making the Word of God into a lie. Psalm 22:22 says

"in the midst of the congregation"

then as the New Testament writer of the book of Hebrews was quoting Psalm 22 - the translator purposely changed the word from congregation to "church."

If that doesn't make the alarm bells go off all over your existence, I don't know what will. We've been lied to. We've been lied to about Bible prophecy. We've been lied to about the King and His Kingdom. We've been lied to about men's governments. We've been lied to about the very fundamental beginnings of what we call Christianity. True "Christianity" has been changed, evolutionized, twisted into something called "churchianity" - and the two are as far apart as night and day. Not only does "churchianity" not agree with "Christianity" but it opposes Christianity in everything it does.

Now there are many followers of Christ that know and understand the things I'm preaching in this message. I said I don't possess the ability to quickly render in my mind - when I see the word "church" to process quickly that Christ intended for His followers to understand Kingdom. When I read the Scriptures I absolutely will not utter the English word "church" but will instead use the Greek word ecclesia - and when I do that - I understand that what the disciples would have understood by that was that Christ was establishing the method by which His Government would be instituted among men. It's His Government. Not a building, not a temple, not a synagogue.

The problem here is not with people like you and me, the problem is with the rest of the 99.999% of the population - those with which we are supposed to be teaching the Gospel of the Kingdom of God.

If you stood on the street corner and asked 1000 people what the definition of "church" is - they would tell you it's a building where people go to for religious purposes. You know that's true. I know that's true. That is what 99.999% of people believe - and that's the problem.

You will not get an answer that "church" is the Government of Jesus Christ on this earth where all men are commanded to come out from their current governments, no matter

where or what it might be called, and come into the Only True, God Ordained Government - the Kingdom of God where Christ is King and the Laws of God are what we are to follow.

In America, in 2019, you will not get that answer from anyone, anywhere. You know it and I know it.

So the conversation has to begin. We have to begin teaching this truth - right along with Fulfilled Bible Prophecy if we ever hope to see His Will on earth as it is in heaven. This is how He said He would build His ecclesia. He didn't say we could modify His Words to make them easier for people to handle. He didn't say we could invent our own methods of delivering the Gospel of the Kingdom. He said, "I will build my ecclesia." He did not say He would build His four walled building with a steeple on the top and the US flag in front yard.

Last week, well, many times, for that matter, I told you the English word "church" should not be in our English Bibles. Then, last week, I told you that maybe it could be stretched into usage.

In proving again what I'm saying about people understanding the word "church" to be a building, instead of an ecclesia, I want to show you one time where the word "churches" was used in the King James Bible - to prove that it should be used only when talking about a building.

Let's move quickly to Acts 19 and while you're turning there, I'll go ahead and begin reading in verse 1 and you can catch up.

[1] And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

[2] He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

[3] And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

[4] Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

[5] When they heard this, they were baptized in the name of the Lord Jesus.

[6] And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

[7] And all the men were about twelve.

[8] And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

[9] But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

[10] And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

[11] And God wrought special miracles by the hands of Paul:

[12] So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

[13] Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

[14] And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

[15] And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

[16] And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

[17] And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

[18] And many that believed came, and confessed, and shewed their deeds.

[19] Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

[20] So mightily grew the word of God and prevailed.

[21] After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

[22] So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

[23] And the same time there arose no small stir about that way.

[24] For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

[25] Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

[26] Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

[27] So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

[28] And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

[29] And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

[30] And when Paul would have entered in unto the people, the disciples suffered him not.

[31] And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

[32] Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

[33] And they drew Alexander out of the multitude, the Jews putting him

forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

[34] But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

[35] And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

[36] Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

[37] For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

Now do a little study on your own here and look at a Strong's Concordance to see what the word is here. In verse 37, it is clear from the context they are talking about the pagan temples of the goddess Diana. And those buildings, those temples are called "churches." It's 2417 in Strong's and it means a temple. It's a building. And when you understand that the King James translators wanted people to believe that Christ was building church buildings or temples and instructing His disciples to do the same - now you understand why they used the word "church" in Acts 19.

It was a purposeful deception to lead people away from the true meaning of ecclesia, keep the concept of the "divine right of kings" - plural - in existence - and then control the flow of information - namely the Words of Christ - which would lead people into the understanding that King and Kingdom are the only Ordained Authority that God allows in the New Covenant world.

To be fair, not all English Bibles do this. But the King James Bible, which is clearly the most read, most printed English Bible ever - did it - and did it to accomplish an agenda - and it has worked exactly the way they wanted to. To the point where in America today in 2019, very few people have ever even heard the Gospel of the Kingdom.

You might say, "Well, Charlie, I hear you, but I don't even know where to begin with talking to people." Start with this, let's eliminate the word "church" when the correct understanding should be ecclesia. Then, when people ask you why you won't use the word "church" - you can have the conversation. Not everyone wants to fight. There are people out there who are seeking the truth. And it might be that your voice is the only voice they have access to for the truth.

You never know what seed has already been planted. You might be the one watering the seed, you might be the one planting the seed.