

Woe to You Translators and Religious Leaders



**By
Willie Martin**

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WOE TO YOU, TRANSLATORS AND RELIGIOUS LEADERS, HYPOCRITES. For by deception you are shutting up the Kingdom of Heaven before men: for you yourselves are not entering, neither do you allow them that are entering to go in. **(Based on Matthew 23:13)**

Using the Kingdom Parables to Find the Kingdom: “This will be an exercise in reasoning. To warm-up your mind please read carefully the following meaningful quote:

**Jack and Jill Went up the hill
To fetch a pail of water.
Jack fell down and broke his crown
And Jill comes tumbling after.**

Now, you’re probably thinking to yourself, “What’s so ‘meaningful’ about a silly nursery rhyme some ancient poet conjured up for small children? Our teachers recited it to us, and we memorized it. But, there was never any particular meaning or message in it. This little boy and girl went up a hill to get some water. They both fell down in the process. End of story. Time to move on to something more important.”

However, consider the Jack and Jill story as an example of how we become indoctrinated. We were given the Jack and Jill story as a meaningless rhyme. So we accepted it as such. We know it, but it means nothing. When the subject of Jack and Jill comes up, we always think about it in that context, just as we learned as children.

Our teachers call this “the learning process.” But, was it really learning, or mere memorization and mental desensitisation?

We never rethink Jack and Jill because we need no answers. Where there are no questions, no answers are needed. Why should we bother to rethink what happened to Jack and Jill? We all know what happened. What's the point?

The point is that memorization is not the same as learning. How many things have we memorized, or relegated to some memory hole, without gaining any benefit whatsoever from them? To gain meaningful understanding in our life experience we must not only experience things and store them in our memory, we must examine them for understanding. In that spirit, let us reopen the investigation into what happened to Jack and Jill! Let's rethink Jack and Jill by asking some simple, but overlooked questions:

- 1). When did Jack and Jill fall? Was it on the way up the hill or on the way back down?
- 2). We know that Jack broke his crown, but was Jill hurt?
- 3). Are we incorrectly assuming that Jack's "crown" referred to his head? Maybe it was an actual king's crown that fell off his head and got broken.
- 4). Why did Jack fall down? Did he lose strength? Stumble? Was he shot by a sniper?
- 5). Why did Jill fall down?
- 6). Why were they going UP a hill to collect water? Don't people usually go down a hill to a river or lake? Was there a well at the top of the hill? Or was there a water reservoir at the top of the hill? We don't really know.
- 7). Did Jack survive his head injury?
- 8). How old was Jack? How old was Jill? Were they related? Was Jack the father and Jill the daughter? Was Jill the mother

and Jack the son? Or were thy both senior citizens and did this have something to do with why they both fell going up the hill?

9). Did they carry the pail up the hill or was it waiting for them at the top?

Questions like these are not usually asked. As you can see, if there had been a meaningful message contained in the Jack and Jill rhyme it would have been totally missed by students who can think no farther than the typical modern “learning” protocol. Our teachers tell us what they want us to know and we gullibly accept it at face value and look no further.

On the other hand, if you want to think and reason on your own, instead of complacently accepting what you are told, you must ask questions. You must demand meaningful answers. You must be curious. And you must be able to think “outside the box.” Independent thinking may lead to you forming new conclusions about what you used to think was truth.

With some simple inquiry the Jack and Jill rhyme might prove to quite interesting --- and serve as an example for us in our inquiry into the parables of the Kingdom.

People approach the Bible and the Kingdom with the same blank-mindedness they exhibit when they read Jack and Jill. For instance, regarding the Kingdom Parables, our childhood teachers in the Jude-Christian churches read the parables to us and give us the approved (mostly meaningless) explanations, and we were not expected to question or seek farther. Americans have come to expect their teachers to give them the question, and then the answer. That relieves us of responsibility.

But let’s approach the subject of the Kingdom as if we didn’t have all the answers, and as if it were permissible for us to question what we’ve been told.

THE KINGDOM: Now, thanks to your past teachers, you are probably sitting there thinking futuristic paradigm. Even if you don’t think you are,

you probably are just the same. We mean no insult, but you are probably thinking about the Kingdom in one of the following three paradigm models: Model #1: The Kingdom exists, but not on Earth. It is in “Heaven” (i.e., floating invisibly up in the stratosphere, or farther out in space).

In the future when you “die” and your “spirit” goes to “Heaven” you will enter the Kingdom. Jesus is King of that outer-space Kingdom but not on Earth. Meanwhile the supernatural Devil continues to have the run of the Earth as he has since the time of “the fall” in Genesis chapter three.

Model #2: The Kingdom does not exist yet, but will exist sometime in the future when the Devil will be chained down and Jesus will return to Earth from his outer space “Heaven.” At that time Jesus will begin to reign as King, and the Kingdom will have arrived. Some think this Kingdom will emerge from the clouds as a great cubic city and touch down on Earth all ready to open for business.

Model #3: The Kingdom exists, and Jesus is King—but his Kingdom cannot really function until it has been “perfected.” Evil still exists in the world, preventing the Kingdom from working properly. Somehow the righteous people and/or God must rid the Kingdom of all the evil before the “perfected” phase can start and the long awaited Reign of Christ can truly begin. This will occur sometime in the future. “The Kingdom spoken of in Scripture refers to the future “perfected” Kingdom, not the current Kingdom in its “imperfect” (i.e., incomplete) state.

All three of these common Kingdom models are futuristic and infected with Judeo-Christian church error. So this futuristic approach (whichever variation is preferred) depicts a typical interpretation of the Kingdom Parables—notwithstanding what the parables may actually teach.

If you’ve been indoctrinated with the churches’ version of the Kingdom Parables, when anyone brings up the subject you’ll automatically think about them in the context of your particular indoctrination. You can’t help it.—unless, or until you’ve altered your indoctrination programming. To do this properly you must do it yourself. It requires that you force yourself to step back and ask meaningful questions, and seek meaningful answers—

-no matter how traumatise it may be for you. If all three of the above models of “the Kingdom” are wrong (and they are) that means you may be thinking of “a kingdom,” but not “**The Kingdom.**” It means you probably won’t think of the real Kingdom, nor will you rethink the Kingdom Parables at all, because your basic model is wrong. The paradigm from which you visualize the Kingdom is wrong.

This state of error is not uncommon to man. None of us have escaped the embarrassment of finding we’ve participated in wrong models of reality. It comes to everyone in the course of life. But that doesn’t mean we are stuck with the error for ever. Men can change, and learn. Thank God.

First we must be willing to admit that there is probably error in our accepted models of the Kingdom. Otherwise, why would we want to rethink the teaching of the Kingdom Parables? If we think we already know it all, then what’s the point of rehashing it?

Well, there is a big problem with the answers to the Kingdom Parables we were all given by our early church teachers. We ought to re-open the investigation, and re-read the Kingdom Parables and let them teach us about the Kingdom of God.

Let us temporarily set aside our prejudices given to us by our early church teachers, and be willing to venture “outside of the bod.” Let’s rediscover the “Good News” wrapped up in the Kingdom parables, as if we were hearing it for the first time. The fact is, if you read them and listen carefully as Jesus speaks to you, this may actually be the very first time you’ve truly heard what they teach.

The Kingdom of God is Like: Let’s rethink the Kingdom Parables by starting with a simple logical premise: A Kingdom Parable paints a figurative picture of what the Kingdom is actually like.

After all, many Kingdom Parables start with the phrase: “The Kingdom of Heaven is like...” Then they go on to describe what the Kingdom of Heaven is like. So, the chapters containing the Kingdom Parables (Matthew 13, 18, 20, 21, 22, 25; Mark 4, 12; Luke 7, 8, 10, 11, 12, 13,

14, 15, 16, 17, 18, 19) **Should** describe to us what the Kingdom of God (or Kingdom of Heaven) is like.

Now, hopefully we are in agreement that the Kingdom parables are telling us the way the Kingdom actually works in the real world.

However, after hearing the euphoric interpretations of the Kingdom from Judeo-Christian church teachers (any of the variations mentioned earlier) we might have expected to turn in our Bibles to one of those parables and read something like this:

1). The Kingdom of Heaven is like an old man who had waited all of his life to see a perfect city promised to him when he was a small boy by a great king who had travelled away into a far country.

2). When he was four score and nine years old, while on the road to his home, he heard a great noise. And behold, there were thousands of warriors of a Wicked King invading and burning the city. The city was destroyed and most of the inhabitants were slaughtered that day.

3). Suddenly an angel appeared and carried the old man into the mountains, and showed him a great walled city in a remote valley where there had been no city before. It had large beautiful, pearl-coloured gates.

4). As he walked up to the entrance, trumpets sounded, the gates opened and he entered.

5). There, waiting for him was the great king, who, after many long years, had just finished building this wondrous city. As they listened to beautiful harp music, they both walked down the main street, thronged with beautiful winged angels, and paved with transparent gold bricks. The air was laden with sweet perfumes coming from the fairest flowers. Then they went into one of the opulent mansions which lined the street.

6). I have prepared this mansion just for you, said the great king to the old man, who had by this time become young again and in perfect health. This is your new home.

7). The man asked to go back to his city and collect his family and possessions.

8). Then the great king opened another door and there was his family gathered to meet him. The old way of life is over, said the king. My kingdom is now here and the old world with all the other kingdoms is about to be destroyed. My winged angels and I are preparing to ride out and destroy it all, and slaughter everyone left in it including the Wicked King and his minions.

9). But you have been judged a good and faithful servant to passively wait for me all these many years, whereas the others of your town would not wait, but went about their lives in worldly pursuits.

Now, obviously, **This Parable Is Not from the Bible**. But it more closely approximates the mental picture Judeo-Christian church teachers portray about the Kingdom of God. It has all the fabled elements:

- a). The King that leaves but will return someday;
- b). “the end of the world” cataclysm where the “Wicked King” of this world attacks the “Good King” and gets destroyed;
- c). The Kingdom of the returning “Good King” is finally established after His long-awaited arrival. It also contains the elements of euphoria everyone loves to contemplate, like streets of transparent gold; beautiful harp music and pure joy.

There’s only one problem. If you turn to all the New Testament chapters where “The Kingdom Parables” are located you won’t find any parable,

anywhere that is at all similar to the one you have just read. You won't find any of the fabled elements in any form.

With this in mind let us read the Kingdom Parables and see just what kind of picture they DO paint.

The Mustard Seed, Matthew 13:31-32: “Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.”

31). Another parable he set before them, saying, The kingdom of the heavens is like to a grain of mustard seed, which a man took and sowed in his field.

32). Which indeed is the smallest of all seeds: but when it grows, it is the greatest among herbs, and becomes a tree, so that the birds of the heaven come and find lodging in its branches.

Again, this parable begins with the words, “The kingdom of heaven is like...” These are Jesus’ words to us to explain what the kingdom is like. Thus, from this passage we observe that the kingdom is **Already in Existence**, not held in abeyance for some future arrival. We know this because it uses the present active verb “is.” Christ is talking about a kingdom that is present at the time. However this is usually swept aside as being ridiculous because people have a preconception of the Kingdom as a kind of magical Disneyland theme park where there is only endless euphoria. And since they cannot see that kind of theme-park kingdom in existence, they reason that the Kingdom of God is not yet in existence. They ignore the fact that the word “is” does not refer to the future.

The word “is” does not mean “will be” (as in the kingdom of heaven will be like...). Therefore we must, in all honesty, conclude that the Kingdom

of Heaven exists here on Earth, and Christ is telling us how to recognize it. Obviously, not everyone can recognize it. Millions of Christians have been blinded to it by the erroneous Judeo-Christian church-implanted concepts.

This parable goes on to liken the Kingdom to a seed, an herb, and then a tree (actually an herb that grows large and resembles a tree). It then says that “it is the greatest **among** herbs,” which lets us know that the Kingdom of God is not only present and contemporary, but that there are other kingdoms existing right along side the Kingdom of God.

The Dragnet Matthew 13:47-50:

"Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering {fish} of every kind; and when it was filled, they drew it up on the beach; and they sat down and gathered the good {fish} into containers, but the bad they threw away. So it will be at the end of the age; the angels will come forth and take out the wicked from among the righteous, and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.”
(NAU)

47). Again, the kingdom of the heavens is like a dragnet cast into the sea, and gathers up together out of every kind (of fish).

48). Which, when it was filled, they drew it to shore, and sat down, and gathered the good into vessels, but the spoiled ones they threw out.

49). So shall it be in the fullness of the age: the messengers will go out and separate out the evil ones from among the just.

50). And will throw them into the furnace of fire, there will be weeping and gnashing of teeth.

The parable of the Drag Net lets us know that **Both** good **and** bad exist in the Kingdom of Heaven. There are wicked ones as well as righteous ones in the Kingdom and at a certain time messengers (those with a message) will separate the wicked ones from the righteous ones, apparently by using the message. But good **and** bad are found IN the Kingdom (i.e., the dragnet). The effect of the Kingdom is that it brings them to judgment and separates the good from the bad.

This is not a one-time judgment at the end of the world (so-called), but rather a continuing action brought on by the operating principles of the Kingdom.

Judeo-Christian churches teach that only the good can exist in the Kingdom. However, Christ said the good **and** the bad are Both in the Kingdom, but the Kingdom causes distinction and separation between the two. (This is why the Jews are trying desperately to make everyone who believes in the separation of the races, to be the bad guys, and those who would have us mix with every sort of heathen, are the good guys)

The Unjust Servant, Matthew 18:23-35: “Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and

told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

23). Thus the kingdom of the heavens is compared to a king who wanted to settle accounts with his servants.

24). And having begun to settle them, a debtor of ten thousand talents was led to him.

25). But since he had nothing to pay back, the lord commanded him to be sold, also the wife, and the children, and all that he had, to pay back.

26). The servant therefore fell down, and besought him, saying, Be patient with me, and I will pay back all to you.

27). Then the lord of that servant was moved with compassion, and released him, and forgave him the debt.

28). But the same servant went out, and found one of his fellow servants, which owed him one hundred denari, and he took hold of him, and was choking him, saying, Pay back what you owe.

29). And his fellow servant fell down, and entreated him, saying, Have patience with me, and I will pay you back.

30). But he was not willing, and went and cast him into prison until he should pay back what he owed.

31). Therefore, his fellow servants having seen what happened, were much grieved, and came and explained to their lord all that happened.

32). Then his lord summoned him and said to him, Evil servant, I released all your debt because you entreated me.

33). Should you not also have compassion on your fellow servant even as I had compassion on you?

34). And having been provoked, his lord delivered him to the tormentors till he should pay back all that he owed him.

35). Thus also shall my heavenly Father do to you if you do not, from your heart, forgive everyone his brother.

This parable effectively destroys the myth of a euphoric Disneyland Kingdom by revealing the existence of worldly things IN the Kingdom.

It shows that there are unjust people in the Kingdom, who, after receiving mercy, will yet be unmerciful to others. It also says that there is debt in the Kingdom; a mark of imperfection. One lender even wants to sell a debtor and his family into slavery in order to satisfy the debt. There are employers and employees in this story, as well as slavery. And remember, this is the Kingdom.

Where are the mansion? Where are the streets paved with gold? Where is the euphoria?

The Vineyard Labourers, Matthew 20:1-16: “For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, And said unto them;

Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his

steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

And when they had received it, they murmured against the good man of the house, Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.”

- 1). For the kingdom of the heavens is like a man, a householder, who went out in the early morning to hire labourers into his vineyard.
- 2). And when he had agreed with the labourers for a denarius for the day, he sent them into his vineyard.
- 3). And he went out about the third hour, and saw others standing while in the marketplace.
- 4). And said to them; Go you also into the vineyard, and whatsoever is right I will give you.
- 5). And they went their way. Then again he went out about the sixth hour and ninth hour, and did likewise.
- 6). Then about the eleventh hour he went out, and found others standing, and said unto them, Why are you standing here idle all day?
- 7). They said to him, Because no one has hired us. He said to them, Go you also into the vineyard.

8). So when evening was come, the lord of the vineyard said to his foreman, Call the labourers and pay them their wages, beginning from the last to the first.

9). And when they came that were hired about the eleventh hour, each received a denarius.

10). And when the first came, they supposed that they should receive more; and they each received a denarius also.

11). But having received it, they murmured against the householder.

12). Saying, These last worked one hour, and you made them equal to us which bore the burden and heat of the day.

13). But he answered one of them, and said, Fellow, I am not wronging you. Did you not agree with me for a denarius?

14). Take what is yours and go your way: I wish to give to this last one as also to you.

15). Am I not allowed to do what I wish with my own things? Or is your eye evil because I am good?

16). Thus the last will be first, and the first last.

Here is another illustration beginning with the phrase, "...the kingdom of heaven is like..." and which goes on to describe labourers who are hired by a "householder." According to this parable, people need and use money in the Kingdom of Heaven.

The householder contracts with labourers whom he keeps hiring throughout the day, agreeing to pay each a denarius. Toward the end of the day he even hires some labourers to work just one hour before quitting time. When they are paid at the end of the day everyone received a denarius no matter how long they worked. Those who had been working all day

became jealous of those who only worked for one hour but received the same reward.

So we see that there is a medium of exchange (money), there is jealousy, and there are disagreements as to what is fair in the Kingdom of God.

The Two Children, Matthew 21:28-32: “But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.”

28). What does this seem to you? A man had two children. He came to the first and said, Child, go work today in the vineyard.

29). He answered and said, I will, lord: but did not go.

30). And he came to the second, and said likewise. And he answered, I will not: but later repented and went.

31). Which of the two did his father’s will? They answered, The latter one. Jesus said to them, Truly I say to you, that the publicans and the harlots are going ahead of you into the kingdom of God.

32). For John came to you in the way of righteousness, and you believed him not; but the publicans and the harlots believed him. But you, having seen, felt no regret afterward that you might believe him.

This parable is shocking to some folks. It tells us that publicans (tax collectors) and harlots may enter into the Kingdom of God more readily than insincere children of God. This certainly does not align with the Judeo-Christian churches' teachings about the Kingdom of Heaven.

What Are We Learning?: So far we have briefly looked at five Kingdom Parables, and we have found no trace of the future kingdom of perfect comfort, leisure, and bliss the Judeo-Christian teachers have told us about. Instead we have found that the kingdom is already here on Earth, existing right alongside other kingdoms.

We see that men use money in the Kingdom and some people go into debt to other people. There are those who are merciful and forgive debts, and there are others who are unmerciful and deliver the debtors to the tormentors who throw them into prison. Some creditors in the Kingdom even consider selling their debtors into slavery to satisfy the debt.

It is also obvious from these parables that there are employers and employees in the Kingdom. Men work for a living in the Kingdom. In the Kingdom men disagree as to what is fair. And there is jealousy within the Kingdom.

Should we just ignore all these things that are plainly written in the Kingdom parables? Will you keep thinking the Kingdom (or the "perfected" Kingdom) is yet future when the parables are describing the Kingdom as present and active now, today, in an imperfect world? Will you continue to think of the Kingdom as being "otherworldly," and unattainable for Earth-bound man, when the parables describe it as **Life as Usual on Earth?**

By dwelling on the negatives of these parables it might seem as if we are trying to convince you that the Kingdom of God is faulty ...like the world system. But we are not. What we are trying to do is to show you how Yahweh sees His creation compared to how man may see it. We ought to attempt to see creation as God sees it. Not only are there good things existing in the Kingdom of God, but there are bad things also. Yahweh created both good **and** evil.

“...I am Yahweh, and there is none else. I form the light, and create darkness: I make peace, and create evil: I Yahweh do all these things.”
(Isaiah 45:6-7)

If your mind is programmed to expect to except from all things disagreeable, into a perpetual euphoric smiley-face religion like permeates the Judeo-Christian churches, then this matter-of-fact look at the Kingdom parables might be disagreeable to you. It might at first appear that we are being irreverent and negative.

However, these parables actually focus upon kingdom righteousness. They showcase truth, mercy, forgiveness of debts (sins), faithfulness, and repentance. These are features of the Kingdom of God as compared to other kingdoms which cater to the base nature of unregenerate man. This shows the advantage of the Kingdom of God in that it points the way to a better life. **That is the positive side**, however, the negative aspects are still part of mortal life, and we cannot ignore them.

In the process of rethinking the Kingdom we must quit the old way of thinking about it. We must put aside our fairy tale mentality.

“Inheriting” The Kingdom: In the Kingdom parable of “The Talents” we read this verse toward the end: “Then the King will say to them on his right hand, Come here you blessed of my Father, inherit the kingdom having been prepared for you **from the Founding of the World.**”
(Matthew 25:34)

Two very important points in this verse are:

- 1). The Kingdom has already been “prepared” from the founding (or beginning) of the world. In other words it is **Not** waiting to be prepared or “perfected” before it can function and be present.
- 2). The word “inherit” in itself indicates that the Kingdom of God is a **Present** Kingdom. The word “inherit” means to receive something (i.e., a possession) by lawful succession

or will. This possession would have been previously in the hands of someone else. Therefore, whatever is inherited has already been in existence and is being passed on to the next possessor. That which is received is called an “inheritance,” which is something that’s been around for a long time and is passed down from generation to generation.

Therefore, based on the correct definition of the word there is no way anyone can inherit something that has not been in existence. One might inherit a promise of something not yet in existence. But that is NOT what is being said. Israel did inherit mere promises. But that is another subject. It is the Kingdom that is being inherited—not a promise of it. Something that is only a future plan cannot be handed down from generation to generation as an inheritance because it doesn’t exist.

With this correct definition in mind read these verses in 1 Corinthians 6:9-10: “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate (men), nor abusers of themselves with mankind (Queers, homosexuals), Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”

9). Don’t you know that the unjust will not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate men, nor homosexuals,

10). Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”

Maybe you can begin to see that the blind can live their entire lives and completely miss the Kingdom which is all around them. They never know that it exists, so they never inherit it.

Jack & Jill - Answered: At the beginning of this article we raised several questions concerning the innocuous little rhyme about Jack and Jill. A childish little rhyme suddenly became a mystery that had to be solved. To many this would seem like a useless exercise which would lead nowhere.

But apparently, the children's rhyme is based on an actual event in the 15th century that occurred in the tiny English village of Kilmersdon. According to a local historian, Chris Howell, a youth named "Jack" did die of a broken crown (skull), but it was probably caused by a rock falling from a quarry nearby.

A girl named "Jill" died of a broken heart after giving birth to their son. Howell has also found 32 phone listings of the surname "Gilson" (Jill's son) within a four-mile radius of Kilmersdon. He believes they are descendants of Jill's son, who was raised by the community after Jill's death.

Seeking to gain recognition, the town, about 200 miles west of London, formed a Jack and Jill committee to raise close to \$50,000 to renovate the hill and the disused well and install signs claiming Kilmersdon as the home of the ill-fated couple.

Isn't it intriguing how that when people find out it's okay to start rethinking a subject and to ask questions about it, then the real answers start coming? Something that was always viewed as a childish fictional rhyme suddenly metamorphosed into a subject that had a real historical background. All because we started asking questions.

The same thing can happen with a more important and relevant subject such as the Kingdom parables. If the stigma of "heresy" and "sacrilege" is somehow lifted off, we can once again start questioning what the Judeo-Christian church teachers have taught, and the gears can once again start turning in every one's mind. Suddenly, what was once a deep dark mystery blocking your vision of the Kingdom, becomes the simplest thing to understand. The real answers come. The truth comes. It's inevitable when intelligent minds, unchecked by preachers, priests or other "experts," work to solve a problem or a mystery.

Previously we have learned that parables and other stories, including those we think we understand, can have unanswered questions and hidden truths that have been missed. In such cases we need to reread and rethink. Otherwise we'll continue thinking incorrectly on those subjects, coming

to wrong conclusions, and wasting time building on false premises. We gave an example of how this works with a simple nursery rhyme. More importantly we gave examples of how it works with more relevant issues like the Kingdom Parables.

The big problem, however, is that most people see no reason to go to the trouble to rethink their past teachings—including the Kingdom Parables. **(Also Including the Identity Truth, Many Judeo-christians, Who Resent Being Called Judeo-christians Will Not Consider the Identity Truth at All Because They Have Been Taught Something Different; and so Have Blocked Their Minds from Entertaining or Thinking about Something That Is New {to Them} and Is in Direct Contradiction to What They Have Always Been Taught and Believe)** They lack motivation because of two reasons:

- 1). They don't like the possibility that they may have missed something; and
- 2). They don't consider it important.

It was obvious in the previous part of this study that in the case of the Kingdom parables, rethinking is in order. We discovered that the Kingdom Parables do not match up with the Utopian fairytales taught by the Judeo-Christian churches. After reading through five Kingdom Parables we have seen clearly that they describe a Kingdom that is very different from the model described in the Judeo-Christian churches. They tell of a Kingdom that:

- * Exists simultaneously with other kingdom.
- * Exists with both good AND evil.
- * Exist with people who use money, and some who go into debt.
- * Exists with employers and employees who work to earn a living.

* Exists with some people who are unfair, and some that have disagreements.

Obviously, the Kingdom of God does not guarantee perfect bliss and harmony for everyone. The Judeo-Christian churches are wrong about the nature of the Kingdom, as well as the time of its beginning and duration. Scripture tells of those who will, and those who will not, “inherit” the Kingdom.

Based on the correct definition of the word, we showed that an inheritance that is handed down from generation to generation must, of necessity, exist. Therefore, if Yahweh has offered certain people, over many millennia, the ability to inherit and enjoy the Kingdom then the Kingdom had to be in existence the whole time... otherwise how could they inherit and enjoy it?

But why do some people still have trouble seeing God’s Kingdom? And why should men have to go looking for it, anyway? That certainly doesn’t sound like the four-square Kingdom our childhood Judeo-Christian church teachers have told us about. They told us it would someday drop from the sky and land at Jerusalem with no effort on our part.

The Hidden Kingdom: As much as we don’t like to face up to it, there are three parables that plainly tell us that the Kingdom of Heaven is **Hidden** in our midst and men must search to **Find** it.

The Leaven, Matthew 13:33: “Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.”

33). Another parable he spoke to them; The kingdom of the heaven is like leaven, which a woman took and hid in three measures of flour, till it all became leavened.

Treasure Hidden In A Field, Matthew 13:44: “Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.”

44). The kingdom of the heaven is like treasure hidden in the field, which when a man finds it, he hides it, and for joy thereof he goes and sells all he has, and buys that field.

The Pearl of Great Price, Matthew 13:45-46: “Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.”

45). Again, the kingdom of the heavens is like a travelling merchant seeking fine pearls.

46). But having found one pearl of great price, he goes and sells all that he has and buys it.

The Kingdom of Heaven exists, and the parable describes it the way that it **Is**—and it is **Hidden** from some people.

Leaven was hidden in three measures of flour until it all was leavened. In other words, the Kingdom was **Hidden** among the people until they all were changed by it. There can be no doubt that the Kingdom affects people. The question is, will they respond positively and enter the Kingdom, or negatively and increase their blindness?

These parables tell of a hidden Kingdom that some men find, and others don't find. When a man seeks and finds the Kingdom (pearl of great price) he considers it more valuable to him than all his other possessions combined, and is willing to sacrifice all he has in order to secure his new found treasure. But once he has found it he hides (or protects) it. Perhaps this means he hides his knowledge of it. Why? Because he is afraid someone will steal his new treasure. Is such worry founded, or is it merely faithlessness?

One thing for sure, this parable indicates that men worry about theft in the Kingdom. This tells us that the Kingdom is not a no-worries Utopia like the one promoted in the Judeo-Christian churches. It appears that, in the Kingdom, we must deal with sin, and sinful men.

This leaves us to ask, “Can the Kingdom be stolen from you once you have found it? If so, how?”

Well, for one thing, the Kingdom can be stolen from you through confusion and by teaching the false doctrine of Futurism. Once some Judeo-Christian church teacher indoctrinates you to believe that the Kingdom can't exist until the distant future, you may never see the Kingdom again because blindness sets in. We'll see another way the Kingdom can be stolen later in this article.

These three parables show is:

- 1). The Kingdom of God functions among people who don't always know it is there, and they are nonetheless affected by it.
- 2). There are merchants (business and commerce) in the Kingdom.
- 3). People buy and sell in the Kingdom (another way of saying there is commerce).
- 4). Scripture describes a hidden Kingdom that men must expend effort to search out.

“But **Seek You Rather His Kingdom**, and these things will be added to you.” (Luke 12:31)

Christ did not instruct us to seek mere awareness of a promise. Rather, He told us to seek an actual Kingdom; a Kingship; a Reign.

In Mark 12, a scribe approached Him and asked Him which was the first commandment of all. Christ answered by saying that we should love the Lord our God with all our heart, and all our soul. Then He recited the second part: Love your neighbours as yourself. Hearing this, the scribe then replied: “And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love

him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.”

32). The scribe said to him, Teacher you have stated well the truth; that He is One, and there is no other besides him.

33). And to love him with the whole heart, and with the whole comprehension, and with the whole strength, and to love one’s neighbour as himself, is more than all the whole burnt offerings and sacrifices.

34). And Jesus, seeing that he answered wisely, he answered and said to him, You are not far from the kingdom of God.

When Christ said, “You are not far from the kingdom of God,” He was giving the man a clue —somewhat like the game where you hide a button or a thimble in a room and allow someone to come into the room and search for it. As he begins to search around the room, you give him clues by saying “you’re getting warmer” or “You’re getting colder.” In the case of the scribe’s search for the Kingdom of God, Jesus told him that he was getting “very warm.” In this case, as in the game, the object being sought after existed. Otherwise God would have men searching for something that does not exist.

What Exactly Are We To Look For?: When we look for the Kingdom, are we to look for a city with four walls, or a location with geographical boundaries? Are we to look for something physically appealing—like Atlantis? The Garden of Eden? Shangri-La? Camelot? Nirvana? Utopia? Is the United States of America the Kingdom we seek?

The problem with looking for a purely physical Kingdom is that we never come to realize how the Kingdom of God works, since God’s Kingdom encompasses more than just the physical aspects of life. To be sure, it does include physical things. For instance, when the ancient Israelites left Egypt

to enter Canaan, God gave the land to them as an inheritance. Also, many descendants of those ancient Israelites were led to America, where they speculated this might be another “inherited land.”

But an inherited land is not necessarily synonymous with the Kingdom itself. If we limit the Kingdom of God to a physical location, what does that say about other lands in other parts of the world? What about our Christian Israel brethren in Australia, Germany, England, etc.? Are they without access to the Kingdom in those lands?

Many don't want to accept it, but Christ answered this question clearly: “And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”

20). But when the Pharisees asked him when the kingdom of God is coming, he answered them and said, The kingdom of God is not coming with observation.

21). Neither will they say, look here! Or there! for, behold, the kingdom of God is inside you.

There it is in plain English, Read it again if you like.

The Pharisees, like churchgoers today, were wondering **When** the kingdom of God was going to arrive. Christ told the Pharisees that the Kingdom of God is not what their teachers had told them. God's Kingdom does not come or go with observation. The Kingdom does not arrive like a plane arriving at an airport.

At an airport we can gaze longingly into the sky until we observe the plane coming in the distance. We can observe it arrive at a scheduled time, land, and finally pull to a stop on the runway. But Christ said the Kingdom of God is not like that. For one thing, the Kingdom is already here, and cannot “arrive” since it was never away. Secondly, the Kingdom is not a physical entity that can move from place to place, come or go, depart or arrive.

Rather, it is a state of mind and heart: a condition of existence. Christ IS King. He exists, therefore the Kingdom exists. Period! Whether or not men recognize Christ's Kingship is a question of their own ability to see. Whether or not some man may be able to see it, it exists nonetheless. Jesus exists, which means his Kingship exists, and therefore his Kingdom exists. It's quite logical.

The phrase, "Neither will they say, look here! Or there!" means that no one can point to a specific geographical location and say, "There is the Kingdom of God." In other words, we were told not to believe any man who may try to tell us the Kingdom of God is a country over here or a country over there, or anywhere else. No, the Kingdom of God exists "inside" or "within" people.

In the phrase, "The Kingdom is inside you," the word "you" is the Greek word "hoomone." It is plural, meaning "you people;" the body of people. Christ is saying that the Kingdom of God was inside THEM (the body of people; Christ's Body). You can see the effects of the Kingdom of God by observing Christ's people who follow God's Law. Ecclesias operate and are manifest in this way. And although a tangible land is sometimes included, the actual Kingdom, with its Ecclesias, does not require a land to exist. It has no set physical boundaries. Christ's Kingship is not defined by physical boundaries.

The more you see Christians who have erased pagan beliefs and superstitions from their minds, who have quit loving and worshiping central government, and who promote and follow God's Law instead of man's law, the more clear the Kingdom of God will appear to you.

What Christ is trying to convey is that the Kingdom is more than just a physical thing. It's a way of life. It's "the way to the Tree of Life" as referenced in the historical account of the Garden of Eden in the Book of Genesis as well as in the New Testament. Compared to the myths of Judeo-Christian churchdom, the Kingdom of God is a different paradigm. However, this paradigm can take place anywhere in the world. Some Don't See The Kingdom: It may seem strange that some people do not see the Kingdom even though it is in their midst. In fact, some folks **Don't Want to See the Kingdom!**

The Ten Virgins, Matthew 25:1-13: “Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”

- 1). Therefore the kingdom of heaven is likened to ten virgins that took their lamps and went out to meet the bridegroom.
- 2). And five of them were foolish, and five were wise.
- 3). The foolish ones took their lamps, and took no oil with them.
- 4). But the wise ones took oil in their vessels with their lamps.
- 5). While the bridegroom tarried, they all nodded off and fell asleep.
- 6). But in the middle of the night there arose a cry, Behold, the bridegroom; go out to meet him.
- 7). Then all those virgins arose and trimmed their lamps.

8). And the foolish ones said to the wise, Give us some of your oil for our lamps are gone out (i.e., our perception is dull).

9). But the wise ones answered, saying, perhaps there may not be enough for us and you. Go your way rather to them that sell, and buy for yourselves.

10). And while they went to buy, the bridegroom came. And the ones that were ready went in with him to the marriage feast: and the door was shut.

11). Afterward came also the rest of the virgins, saying, lord, lord, open to us (i.e., show us the Kingdom).

12). But he answered saying, Truly I tell you, I have not known you.

13). Stay awake therefore, for you did not perceive the day or the hour.

A lamp is a symbol of **Light**. And of course Light is a symbol of the **Truth of God's Word**. But if a lamp has no OIL, it has no light (truth). People may place their confidence in the lamp because it has the capacity to provide light.

But if it provides no light, then it is worthless and nothing more than an empty vessel. The problem is exacerbated when the people can't recognize whether or not there is light emanating from the lamp.

The five foolish virgins with no oil represented people who gullibly rely upon any old lamp without checking to see if it really works--much like the many Judeo-Christian churchgoers who faithfully follow after Judeo-Christian churches without checking to see if they have light in them.

They resemble lamps that are symbols of light, and yet they have no light. They are lamps without oil. Clouds without water.

They teach doctrine that has no “light.” They teach the gospel of man’s self-deification. They do this by believing in the established doctrines and laws invented in the Judeo-Christian churches and governments over the centuries. They think they are secure with their oilless, lightless lamps. Their “light” is darkness.

“If therefore the light that is in you is darkness, how great is that darkness!”
(Matthew 6:23)

Notice that everyone was sleeping; the wise virgins as well as the foolish virgins. Those who had oil in their lamps (i.e., had understanding) slept along with those who had no understanding at all. They were all, temporarily at least, part of the same group, movement or church. They thought they were all comrades who thought alike.

But when the time came for them all to put into action the “truth” and “light” they had collected, the truth was like a two-edged sword, separating between those with light and those without light. Their light; or lack of it, determined which way they would react to the truth. Those who, from years of learning, had oil in their lamps were ready to enter the door when it opened.

But the foolish virgins, who had not done their homework, wanted instant understanding of the Kingdom of God without having to invest the many years necessary that the wise virgins had invested. Learning wasn’t an easy, instant thing for them, so they didn’t bother themselves or take it seriously. Moreover, truth caused trouble in their lives. It could force them to deal with the many things of man’s kingdom they had collected around them.

The wise virgins told the foolish virgins to “Go to them that sell, and buy for yourselves.” In other words, everyone must do his own homework, and the understanding must grow gradually over the years. It’s not just given instantaneously.

The group was divided. The wise virgins took the light seriously, and kept oil to have on hand for the lamps. They invested the time and effort to be

vigilant, and when the Kingdom door swung open they were ready to notice it. Then they used their functioning lamps (i.e., awareness) to illuminate their pathway to that door. The foolish virgins did not take the light seriously, did not bother to keep oil for their lamps, and when the window of opportunity occurred, and the door was open to them, they had no light (no awareness) to illuminate their path to that door. They missed their call and had to wait for another invitation.

To apply the airport analogy, we could visualize the virgins at an airport, gazing longingly into the clouds for some evidence of a coming plane. At midnight those virgins that had light (because they had oil in their lamps) became aware that the Kingdom of God was not a plane and never would be, so they recognized the problem and entered into the Kingdom that had been there on the Earth all along.

Meanwhile, the foolish virgins who were so very proud of their unlit lamps remained unaware, kept visiting the airport over and over, year after year, expecting the Kingdom plane to come down through the clouds. It never did and their message ended up sounding like nothing more than a broken record.

Those who don't have the vision may hate those who do. Those who can't see the Kingdom who do. Those who can't see the Kingdom continue simply waiting for the Kingdom to be revealed, and go to great length to prove they are still right.

The Tares, Matthew 13:24-30: "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both

grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.” **(Matthew 13:24-30)**

24). Another parable he set before them, saying, The kingdom of the heavens is likened to a man that sowed good seed in his field.

25). But as men were sleeping, his enemy came and sowed tares over the wheat, and left.

26). So when the blades sprouted, and fruit was making, then appeared the tares also.

27) So the servants of the master came and said to him, Lord, did you not sow good seed in your field? From where then comes the tares?

28). He said to them, An enemy man did this. They asked him, Would you then have us go and gather them up?

29). But he said, No, lest in gathering up the tares you might uproot also the wheat with them.

30). Let both grow together until the harvest: and in the time of harvest I will tell the harvesters, Collect first the tares and bind them in bundles to burn them up: but gather the wheat into my storehouse.

This parable is very much like that of the Ten Virgins in that it depicts kingdom life with both good and bad people. In other words, there are those that only appear to be Christians; and then there are those who are Christians indeed—and their fruits bear them out.

But at first glance they might all seem to be allied in the same cause. Also notice that just as in the parable of the ten virgins, “men” were sleeping. As a result, Christian plants (the “wheat”) became mixed in with the

counterfeit Christian plants (the “tares” or “weeds”). The “servants” notice weeds in the wheat. They want to rid the field of the bad sprouts, but are told by the “master” (Christ) that if they try to separate the good from the bad before they mature, they may uproot many good plants along with the bad. In other words there is a place in growth and time wherein judgment rightly fits.

The master knew the right time. The wheat must first mature so that the wheat head is made and no longer needs water and nutrients from its root system. Then, when the ground and the wheat root systems are disturbed by uprooting the weeds, the wheat heads will not be affected.

The “servants” who are anxious to weed out the “tares” represent some people today who would like to force their way ahead of Christ, and demand immediate results. They are the ones who think we are without a kingdom, and that there is no good plan in existence at this time. In their ill-conceived exuberance and impatience to “help” they fail to consider the fact that Jesus had a plan and a time schedule that will work and will produce the best harvest.

There is a time for everything. There is a time to plant, and a time to weed. For the technology of their day, the best time to separate the weeds from the wheat was at harvest. The tares (weeds) were pulled up and discarded first, then the wheat plants were gathered for threshing. The wheat and the weeds were separated.

This represented the work of the Kingdom through the on-going judgment and separation between people. The good seed remained in the Kingdom, and the bad seed didn't. The lesson is that true Christians are enabled to respond positively and participate in the Kingdom. Others (the tares) are not enabled, so they react negatively and can't access the Kingdom. They don't even see it. In this scenario, the tare people usually learn to hate the wheat people and persecute them.

Notice, also, this parable confirms that there are “enemies” in the Kingdom of God. We are these enemies? Let's see if we can answer that question by reading another parable.

Some People Don't Want To See The Kingdom; The Sower, Matthew 13:3-9, 18-23: "And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixty fold, some thirty fold. Who hath ears to hear, let him hear... Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart.

This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." **(Matthew 13:3-9, 18-23)**

3). And he spoke many things to them in parables, saying, Behold, a sower went out to sow.

4). And as he sowed, some seeds fell by the way side, and the birds came and ate them.

5). Some fell upon rocky places, where there was not much soil: and quickly it sprang up, because the soil had no depth.

6). But when the sun had risen up it was scorched; and because it had no root it was dried up.

7). And others fell among thorns, and the thorns came up, and choked them.

8). But others fell upon the good soil, and brought forth fruit, one a hundred-fold, one sixty fold, and one thirty fold.

9). Let him who has ears hear...

18). You, therefore, hear the parable of the sower.

19). When anyone is hearing the word of the kingdom but does not comprehend, the evil ones come and take that which was sown in his heart. This is the one sown by the wayside.

20). And the one sown upon rocky places, this is the one hearing the word, and at once receives it with joy.

21). But he has no root in himself and is transient: for when tribulation or persecution comes because of the word, he is quickly stumbled.

22). Also he that is sown into the thorns is he that hears the word but the worry of the age and the deceitfulness of riches choke the word, and he becomes unfruitful.

23). But the one sown upon good soil, this is the one who hears the word and comprehends it; who actually bears fruit, and produces, indeed one a hundred fold, one sixty, and one thirty.

Wayside Relation: In verses 4 and 19 we see those “by the wayside” who hear the word of the Kingdom but don’t comprehend it. They can’t believe the Kingdom could possibly exist on the earth. And the main reason they can’t understand is because there are “fowls,” or “evil ones,” who steal

the word (the truth) from their hearts. (The evil ones are the Jews and their bootlicks, the Billy Grahams', Jack van Impe, Jerry Falwell, Kenneth Copeland, Pat Robertson, Mike Evans, Oral Roberts, and etc.)

When the seed of the Gospel of the Kingdom is planted in someone's heart by hearing about the present Kingdom, how can it get stolen, and who would most likely steal it?

The answer is obvious. It could get stolen through deception by Judeo-Christian preachers telling you the Kingdom of God is strictly separate from our world and has not arrived yet. These are also the ones who sow weeds among the wheat--A deceiver might further tell you that you must abide by the laws of man (the man-made law systems). If the deceiver convinces you to accept his line of reasoning, then you would be blind to the Kingdom even though it is right in front of you. The seeds of truth will have been overrun by weeds, or "eaten" (stolen from you) by evil birds.

Of course, you recognize that these "birds" and "evil ones" are the "experts," Judeo-Christian pastors, and ministers of the churches who have effectively stolen the seeds of the Kingdom by training their followers to think of the Kingdom as though it were strictly future. Thus, no matter how much one may try to convey to them how the Kingdom works in reality, they will forever reject it because "evil ones" have inoculated them against truth, and robbed them of their ability to see it.

Bed of Roses Religion: In verses 5, 6, 20 and 21 we see a picture of another type of man who hears the Gospel of the Kingdom and receives it with joy. Here is someone who actually learns something about the Kingdom. However, he or she doesn't have roots or Christian background to withstand the inevitable trials and tribulations that result from his change of lifestyle (But he has no root in himself and is transient). "As a result, this type of man reverts back to the Judeo-Christian churches and the kingdoms of man like the sow who returns to her wallow, and the dog who returns to his vomit. (2 Peter 2:22)

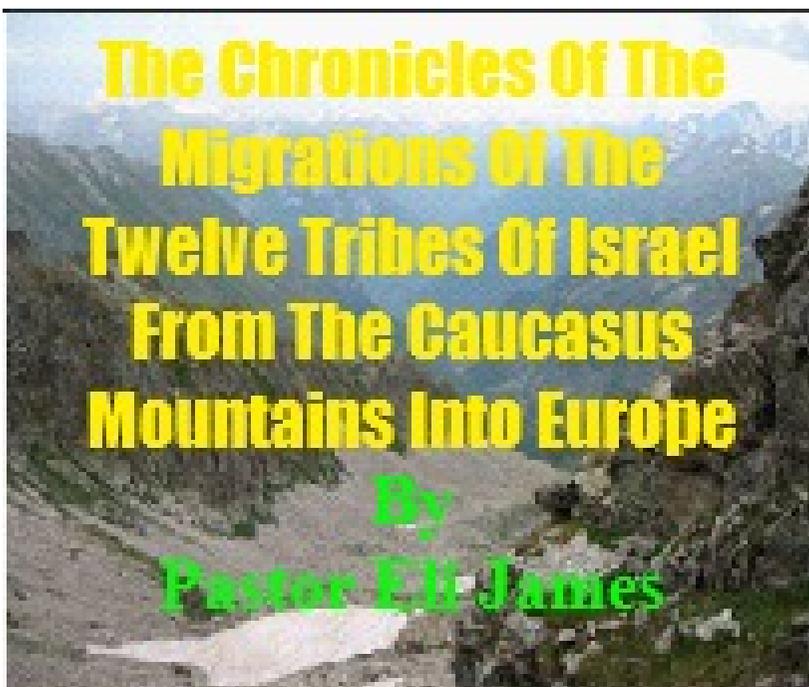
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