

Message# 230_2-26-2023 - You Call Yourself a Christian, Come out of the Closet
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Good morning everyone. Thank you for tuning into the message this morning.

I have had people ask for updates to the prayer requests on the website. Maybe it's a fault, I don't know, but I don't typically ask people for information, preferring that they volunteer to me what they want me to know. I guess I might go overboard with a concern that someone might think I was nosy. So, I tend not to ask personal questions of people very often. So, said that to say this, if you have asked me to put a prayer request on the website, if you have an update, please let me know. There are people praying for those prayer requests and they have asked for updates.

There is an update regarding my mother's situation. If you'll go to the website and click Prayer Requests, you can read what I put up there.

Friends, I have never said anything negative about going to the hospital. But let me qualify that. For people who have been in tragic instances, like car wrecks, broken bones, etc., I have said that those emergency room personnel are very good at what they do. What I have said, though, is in cases of illness or dis-ease - those places are the last place I would go to. With all their sorceries and with so many of their "doctors" not even claiming Christ - I do not believe I would want people like that "practicing" - as they call it - on me.

For just a minute this morning, please turn to Revelation chapter 18. The central theme we have been talking about over the last several weeks has been, "You Call Yourself a Christian, Come Out of the Closet." I told you last week, we would begin discussing Biblical examples of how coming out of the closet, to live as an exclusive Citizen of the Government of God, how it will change the world.

We started out with Acts 17. Acts 17 should be so crystal clear - to every single person that reads a Bible with any sincerity at all, should have their entire world rocked by the statement,

These all do contrary to the decrees of Caesar, saying there is another King, One Jesus.

We could just stop and read the phrase, These all do contrary to the decrees of Caesar, and dwell on that. I don't know how this passage is not discussed every single week, challenged, argued, whatever, among people who claim to be followers of Jesus Christ, yet still hold onto to the false doctrine of earthly kings, governments, etc. For those who demand, "Render unto Caesar" - how can this not be seen as such a contradiction - that would invalidate the Bible as having Authority. The two statements, the two passages - are 100% diametrically opposed to one another. You can't believe both of those ideologies. They are total opposites one of another.

I should have read Acts 17 to you from the Wycliffe version last week. As you know, the Wycliffe version was historically known as the first attempt at translating the Bible into English. The historians say that the translation, though not from Greek and Hebrew into English, but rather from the Latin into English. Tyndale and Coverdale were supposedly the first ones to translate from Greek and Hebrew into English. Nonetheless, Wycliffe believed that the Latin Vulgate should be translated to English so that men could read - what he said - was God's Word for themselves - as opposed to other men telling them what they were supposed to believe. And, of course, Wycliffe was hated by the "ruling classes" - the little g "governments" of the world - and the religious "governments" of the world.

Anyway, if you are not familiar with what the "historians" say about Wycliffe and Tyndale and some of those early translators - it is interesting reading and easy to find online. This is the way Wycliffe translated Acts 17:6-7:

6 And when they found them not, they drew Jason and some brethren to the princes of the city, and cried, That these it be, that moved the world, and hither they came,

7 whom Jason received. And these all do against the commandments of the emperor, and say, that Jesus is another king.

It is at the very least a head-scratcher as to why even casual readers of the Bible don't look at Acts 17 and Luke 20 (Render unto Caesar) - and wonder how these two diametrically opposed Bible passages are not dealt with.

Now, I have shared with you before that in, for instance, the margin notes of the Thompson Chain Reference Bible, Mr. Thompson, whose work was published by B.B. Kirkbride Publishers, Incorporated, (that should be a dead give-away) puts a reference from the Acts 17 passage to Luke 23. The title of his reference is False Accusations. If

you recall, I have already dealt with this in the past. Summarized this way. When the Bible wants us to know that an accusation is false - the text tells us so. In other instances of false accusations - the translators even inserted the word false into the text to prove it so.

I compared the word accuse from Luke 23 with another time the word accuse is found in Luke, that is in chapter 3. There, the words are two entirely different Greek words that were translated into English as accuse. The Luke 3 usage comes from the Greek soo-kof-an-teh'-o - which means - accuse falsely (1x), take by false accusation (1x).

The actual English text says "do not accuse any *falsely*." Clearly, Luke 3 is talking about false accusers.

However, in the Luke 23 passage, "they began to accuse Jesus saying...." the Greek word is kat-ay-gor-eh'-o. It does not mean false accusation. If the Luke 23 passage were false accusations, the text would tell us so. And not only that, it would use the same Greek word for false accusation that was used in Luke 3 - if it was a false accusation. If the Acts 17 passage was a false accusation, the text would tell us.

I'm just amazed at these so-called theologians, professors, etc., who apparently did not do even elementary study before adding such egregious things into the minds of people reading the Bible. If you want to say that Acts 17 was false accusations, and you get people to believe that, you are changing the entire meaning of the Bible.

I was a punk kid, aged 20, with just a couple semesters of basic Greek in "Bible college" (and it didn't even help me in my search) and while trying to reconcile Luke 23 with Luke 20 - I discovered these two uses of the word accuse - and with that discovery - it made Luke 23 and Luke 20 (Render unto Caesar) seamlessly harmonize.

The "church" teaching of Luke 20 demands that people believe that Jesus was telling people to obey Caesar. Then, just a few chapters later (Luke 23), Jesus is on trial for telling people NOT to obey Caesar. How easy should that have been to discredit? The passages are diametrically opposed to one another if someone believes the traditional "church" teaching regarding Luke 20, "Render unto Caesar."

Especially, when, up until that time, the central driving theme of everything written prior to that was "Render exclusively unto God" - the whole thing never ceases to amaze me. But when you understand that "church" - the word and the concept - is

something that should never be in our Bibles - it all begins to come together. It was the religious leaders that condemned Jesus to death. And what was their cry?

We have no king but Caesar. Whoso maketh Himself a King, is not the friend of Caesar. (John 19:12-15)

Friends, that's what the religious leaders of Christ's day said. Today, who is at the forefront of trying to get people to believe in the concept that Jesus demanded, "Render unto Caesar?" It's the same people. It's the exact same people and if Jesus were walking around here today - those very same people would be conspiring to kill Him just like they did back then. It's an ideology. It's a mindset. It's the belief that man has the power to define right and wrong, good and evil, legal and illegal, then force people - under threats of all sorts of violence - to obey their definitions - or else.

Jesus was all about His Father's definitions of right and wrong. That's what He spent His entire ministry trying to bring His people back to - and He was hated because of it.

The Acts 17 passage is true and accurate and it is the mindset that true followers of Christ should be consumed with. It is the teaching of Jesus Christ. It is the faith - the system of belief - once delivered to the saints and it is perfectly consistent with everything else we read from the Bible beginning in Genesis chapter 1.

There is another King. And in the New Covenant world in which we now live, there is Only One King. He's not just *another* King. He's the Only King. If people who claimed the name of Christ actually believed this - *then started to live accordingly* - the world would be turned upside down - pretty much overnight.

Alright, Revelation chapter 18, beginning in verse 1. Let's remind ourselves again. We are reading Bible history. We are reading things that have already occurred. What we are looking for now are principles. What was written for our learning so that our lives will be changed and we will live according to the Will of God?

[1] And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

[2] And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Stop right here for just a minute. When we see Babylon in the book of Revelation. We are to understand this as Jerusalem. Just like in chapter 11 when Jerusalem is called Sodom. It's also called Egypt. By the time the fulfillment of the Book Revelation begins, Jerusalem has become the most evil city the world had ever known. And what we are seeing here in chapter 18 - is Jerusalem being referred to as Babylon when it was at its worst. Now verse 3 and we should instantly be able to see principles immediately.

[3] For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Principally speaking. Not prophetically speaking. This already has past. But principally speaking, if this is not a modern-day description of the u.s., I don't know what is. The u.s. proclaims itself as the world leader in pretty much everything in the world. And, pretty much all the rest of the little g "governments" around the world are in bed with the u.s. Though it is wrong to say verse 3 is speaking concerning the united states of america - it is *not wrong* to say that principally speaking - the u.s. fits this same mold.

So when we see this - we then will see what the Will of God is - what the Mind of God is - in how He wants His people to respond to similar situations.

See, this is where me and the "preterist" part ways. The "preterist" reads this passage, rightly understanding it to be Jerusalem from the first century - but that's it. Nothing else matters. It's purely historical and has no real value for today. But I say that this has all the value in the world. It actually has the same value - *maybe even more* - today - as it had when this Book was first delivered to the saints prior to the fulfillment of the events. We don't have any excuses. We can read what the Word says. We can see clearly what the Will of God is - and how we need to walk in His Will.

When we are among a nation of people that fits the description of verse 3, this is how God wants His people to respond. Verse 4:

[4] And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

[5] For her sins have reached unto heaven, and God hath remembered her iniquities.

Friends, every single day, we are bombarded - not just from "churchmen", but from

“news men”, from all angles and all points in between, telling us how bad things are in the u.s. and around the world. From the queers, the freaks and the perverts, to the con-men, to the murderers, to the corrupt - or I really should just say - the politicians - to the evil corporations - to the chemical factories - to the rail companies that transport the chemicals...on and on and on.

This week I watched a video on the invention of the TV. Do you know the TV was invented by a 15 year old boy in Utah in the early 1900s? And, his invention was stolen by a rich jew who basically made it his life's mission to steal this kid's invention? Crazy story. Corruption everywhere. Sin, crime.

This is a laugh to me. A real - laugh out loud moment for me everytime I am in Springfield, Missouri on east Sunshine. There's one of those blue “Adopt a Highway” signs. Thousands of cars pass it every single day. It says, “This section of the road cared for by the 'church of Satan.’” This is Springfield, Missouri. This was the seat of the evangelical movement in the u.s. for many many years. There's a “church building” within a stone's throw of pretty much any place in the city.

For her sins have reached unto heaven, and God hath remembered her iniquities.

This is, principally speaking, where we live in America today. And everyone talks about it. It almost seems to me like they really enjoy talking about it. I know there's money in it. There's always been money in talking about evil.

In the 1960s, when my mother says I was born, I remember all the way back then, everyone talking about all the evil everywhere. But the thing that confuses me the most. Been bothering me for more than 40 years, is why, with all the evil being discussed, why isn't the solution talked about? You'd think, at least for those people who call themselves “preachers of the Word” - you'd think the solution would get at least “equal time” as the problems get.

And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Okay. So there's evil everywhere. I get that. Last year when Sam and Trish were here visiting with us, I took Sam to Springfield with me. I think we went to Harbor Freight for something. But I told him, “Sam, you don't go anywhere in Springfield unless you have a gun handy.” And, I'm sure that the same is said about any city the size of Springfield

and up. Evil is everywhere.

We need to talk about a Biblical solution. When will we ever get to the point where the talk is cheap? Matthew sent me a post that he put online in response to *another* article about the drag queens at the library. Ok. This is not new. We've known about drag queen hour at the public library for how long now? And Matthew wanted to know, "What is the solution?" How does hearing about drag queen hour - again - change our lives?

Friends, if we are not following up our expose' of evil - with the solution. All we are doing is advancing the evil. I don't know why we don't know this by now. Keep your finger here in Revelation 18, and let's go to Matthew chapter 12. Apparently, all this evil that we are told about every single day - is not just a new phenomenon. Jesus told His followers how to deal with it. Begin in verse 1, let's just read the whole chapter.

- [1] At that time Jesus went on the sabbath day through the corn; and His disciples were [hungry], and began to pluck the ears of corn, and to eat.
- [2] But when the Pharisees saw it, they said unto Him, Behold, Thy disciples do that which is not lawful to do upon the sabbath day.
- [3] But He said unto them, Have ye not read what David did, when He was [hungry], and they that were with him;
- [4] How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?
- [5] Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?
- [6] But I say unto you, That in this place is one greater than the temple.
- [7] But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

We could stop right there and camp for many weeks. "Condemning the guiltless." That is what men's little g "governments" - led by the Pharisees - do every single day. Not just in the u.s., but all over the world. Guilt comes ONLY by violating the Law of God. It does not come by breaking one of the definitions of good and evil that men have created for themselves. Man is not allowed to make their own definitions of good and evil. And when they do, they create entire classes of people who are actually guilty of breaking God's Laws - they hold them guiltless - and they turn other people who have committed no violations of the Laws of God - they make criminals out of them. It is

really messed up, isn't it? We need solutions. We need answers.

I've said this before, there is absolutely a place for exposing evil. We need to be exposing it every time it uncovers its ugly head - but if we are not pointing people to solutions - and then acting on those solutions in our own lives as examples to others - we are actually making the matter worse. Stay with me and we'll let Jesus prove it.
Verse 8.

[8] For the Son of man is Lord even of the sabbath day.

[9] And when He was departed thence, He went into their synagogue:

[10] And, behold, there was a man which had his hand withered. And they asked Him, saying, Is it lawful to heal on the sabbath days? that they might accuse Him.

Really? I actually find this quite comical, too. Of all the wickedness and evil that was going on around those people at that time, the best they could come up with against Jesus was plucking corn and healing on the Sabbath? Leave it to the religious men to come up with such deep theological discussions. "There's a man lying in a ditch bleeding profusely from his neck, is it ok to stop and put pressure on his neck to keep him from bleeding to death on your holy day?" How ridiculous. Verse 11.

[11] And He (Jesus) said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

[12] How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Do you know that there are people out there who have written me off. Won't listen to a thing I have to say, because I don't keep a 24 hour sabbath day the way they say it is supposed to be kept? Amazing, but it's true. Of all the things out there of such grave importance - and people "break fellowship" over this issue. Verse 13.

[13] Then saith He to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

[14] Then the Pharisees went out, and held a council against Him, how they might destroy Him.

Kill Him because He healed a man on the sabbath day? You've got to be kidding. Friends, there's more. There has to be more. Could these guys have been so cold that

they hated Christ for healing a man on what they said was the wrong day? I think after what He said in verse 8 - they probably turned Him off on everything else after that.

[8] For the Son of man is Lord even of the sabbath day.

Jesus had just told them that He was the One Who was Supreme in Authority - even of the sabbath day. That's what this is all about. And again, it's about the Kingship of Christ. That's why they hated Him. Healing on the sabbath was a side note. It was His proclamation of being King, being Lord, the One Who was Supreme in Authority, that's what caused the problems. And, today, living with Him being Lord, the One Who is Supreme in Authority, that's what the problem is today. Their problem, yes, but it's the solution. It's the way to turn the world upside down. It's the blueprint for living the way God wants His people to live. Verse 15.

For the Son of man is Lord!

[15] But when Jesus knew it, He withdrew Himself from thence: and great multitudes followed Him, and He healed them all;

[16] And charged them that they should not make Him known:

[17] That it might be fulfilled which was spoken by Esaias the prophet, saying,

[18] Behold My servant, whom I have chosen; My beloved, in whom My soul is well pleased: I will put My Spirit upon Him, and He shall shew judgment to the Gentiles.

[19] He shall not strive, nor cry; neither shall any man hear His voice in the streets.

[20] A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory.

[21] And in His name shall the Gentiles trust.

Once again, friends. What does *His name* mean? He explained it in verse 8.

[8] For the Son of man is Lord even of the sabbath day.

When Jesus said that He was Lord - even of the sabbath day. This is what that meant. The Greek word for Lord is kurios. Mr. Strong says it means the one who is supreme in authority. Of course. Mr. Thayer goes into greater detail. Listen to this. I have the whole definition in the notes. Mr. Thayer goes off into the Biblical meanings of kurios, I want to show you the Greek meaning of kurios.

κύριος, κυρίου, ὁ (properly, an adjective κύριος, κυρία, κύριον, also of two term.; properly equivalent to ὁ ἔχων κῦρος, **having power or authority**) (from Pindar down), **he to whom a person or thing belongs, about which he has the power of deciding; master, lord; used**

a. **universally, of the possessor and disposer of a thing, the owner** (the Sept. for מִיִּתְּרָ לְעַבְדִּי): with the genitive of the thing, as τοῦ ἀμπελῶνος, Matthew 20:8; Matthew 21:40; Mark 12:9; Luke 20:15; τοῦ θεριμοῦ, Matthew 9:38; Luke 10:2; τῆς οἰκίας, **the master**, Mark 13:35 (Judges 19:12); τοῦ πωλου, Luke 19:33; τοῦ σαββάτου, possessed of the power to determine what is suitable to the sabbath, and of releasing himself and others from its obligations, Matthew 12:8; Mark 2:28; Luke 6:5. **with the genitive of a person, one who has control of the person, the master (A. V. lord); in the household:** δούλου, παιδίσκης, οἰκονόμου, Matthew 10:24; Luke 12:46; Luke 14:21; Luke 16:3, 5; Acts 16:16, 19, etc.; absolutely, opposed to οἱ δοῦλοι, Ephesians 6:5, 9; Colossians 4:1, etc.; **in the state, the sovereign, prince, chief: the Roman emperor** ((on this use of κύριος see at length Woolsey in Bib. Sacr. for July 1861, pp. 595-608; Bp. Lightfoot on Ign., mart. Polyc. 8, p. 959)), Acts 25:26; once angels are called κύριοι, as those to whom, in the administration of the universe, departments are intrusted by God (see ἄγγελος, 2): 1 Corinthians 8:5.

b. **κύριος is a title of honor, expressive of respect and reverence, with which servants salute their master**, Matthew 13:27; Matthew 25:20, 22; Luke 13:8; Luke 14:22, etc.; the disciples salute Jesus their teacher and master, Matthew 8:25; Matthew 16:22; Luke 9:54; Luke 10:17, 40; Luke 11:1; Luke 22:33, 38; John 11:12; John 13:6, 9, 13; John 21:15-17, 20f, etc., cf. 20:18; Luke 24:34; his followers salute Jesus as the Messiah, whose authority they acknowledge (by its repetition showing their earnestness (cf. Winer's Grammar, § 65, 5 a.)), κύριε, κύριε, Matthew 7:21; and R G in Luke 13:25; employed, too, by a son in addressing his father, Matthew 21:30; **by citizens toward magistrates**, Matthew 27:63; by anyone who wishes to honor a man of distinction, Matthew 8:2, 6, 8; Matthew 15:27; Mark 7:28; Luke 5:12; Luke 13:25; John 4:11, 15, 19; John 5:7; John 12:21; John 20:15; Acts 9:5; Acts 16:30; Acts 22:8.

c. this title is given

a. **to God, the ruler of the universe** (so the Sept. for יְהוָה, אֱלֹהִים, אֱלֹהֵי, אֱדֹנָי, and הָ; (the term κύριος is used of the gods from Pindar and Sophocles down, but "the address κύριε, used in prayer to God, though frequent in Epictetus does not occur (so far as I am aware) in any heathen writing before the apostolic times; sometimes we find κύριε ὁ Θεός, and once (2, 7, 12) he writes κύριε ἐλέησόν (Lightfoot on Philippians, p. 314 note{3}))) — both with the article, ὁ κύριος: Matthew 1:22 (R G); Matthew 5:33; Mark 5:19; Luke 1:6, 9, 28, 46; Acts 7:33; Acts 8:24; Acts 11:21; 2 Timothy 1:16, 18 (but see ἔλεος, 3); Hebrews 8:2; James 4:15; James 5:15; Jude 1:5 (R G), etc.; and without the

article (cf. Winers Grammar, 124 (118); Buttman, 88f (77f)): Matthew 21:9; Matthew 27:10; Mark 13:20; Luke 1:17, 38, 58, 66; Luke 2:9, 23, 26, 39; Acts 7:49; Hebrews 7:21; Hebrews 12:6; 1 Peter 1:25; 2 Peter 2:9; Jude (5 T Tr text WH text), 9; κύριος τοῦ οὐρανοῦ καί τῆς γῆς, Matthew 11:25; Luke 10:21; Acts 17:24; κύριος τῶν κυριευόντων, 1 Timothy 6:15; κύριος ὁ Θεός, see Θεός, 3, p. 288a (and below); κύριος ὁ Θεός ὁ παντοκράτωρ, Revelation 4:8; κύριος σαβαώθ, Romans 9:29; ἄγγελος and ὁ ἄγγελος κυρίου, Matthew 1:20; Matthew 2:13, 19; Matthew 28:2; Luke 1:11; Luke 2:9; Acts 5:19; Acts 8:26; Acts 12:7; πνευμα κυρίου, Luke 4:18; Acts 8:39; with prepositions: ὑπό (R G add the article) κυρίου, Matthew 1:22; Matthew 2:15; παρά κυρίου, Matthew 21:42 and Mark 12:11, from Psalm 117:23 (Ps. 118:23); παρά κυρίῳ, 2 Peter 3:8.

β. to the Messiah; and that

αα. to the Messiah regarded universally: Luke 1:43; Luke 2:11; Matthew 21:3; Matthew 22:45; Mark 11:3; Mark 12:36; Luke 19:34; Luke 20:44.

ββ. to Jesus as the Messiah, since by his death he acquired a special ownership in mankind, and after his resurrection was exalted to a partnership in the divine administration (this force of the word when applied to Jesus appears especially in Acts 10:36; Romans 14:8; 1 Corinthians 7:22; 1 Corinthians 8:6; Philippians 2:9-11): Ephesians 4:5; with the article ὁ κύριος, Mark 16:19; Acts 9:1; Romans 14:8; 1 Corinthians 4:5; 1 Corinthians 6:13; 1 Corinthians 7:10, 12, 34; 1 Corinthians 9:5, 14; 1 Corinthians 10:22; 1 Corinthians 11:26; (1 Corinthians 16:22 G L T Tr WH); Philippians 4:5; (2 Timothy 4:22 T Tr WH); Hebrews 2:3 (cf. Hebrews 2:7ff); James 5:7, etc. after his resurrection Jesus is addressed by the title ὁ κύριος μου καί ὁ Θεός μου, John 20:28. ἀπό τοῦ κυρίου, 1 Corinthians 11:23; 2 Corinthians 5:6; πρὸς τὸν κύριον 2 Corinthians 5:8; ὁ κύριος Ἰησοῦς, Acts 1:21; Acts 4:33; Acts 16:31; Acts 20:35; 1 Corinthians 11:23; (1 Corinthians 16:23 T Tr WH); 2 Corinthians 1:14; (2 Timothy 4:22 Lachmann); Revelation 22:20; ὁ κύριος Ἰησοῦς Χριστός, 1 Corinthians 16:22 (R; 23 R G L); 2 Corinthians 13:13 (14) (WH brackets Χριστός); Ephesians 1:2; 2 Timothy 4:22 (R G), etc.; κύριος ἡμῶν, 1 Timothy 1:14; 2 Timothy 1:8; Hebrews 7:14; 2 Peter 3:15; Revelation 11:15, etc.; with Ἰησοῦς added (L T Tr WH in 1 Thessalonians 3:11 and 13); Hebrews 13:20; Revelation 22:21 (L T Tr (yet without ἡμῶν)); so with Χριστός, Romans 16:18 (G L T Tr WH); and Ἰησοῦς Χριστός, 1 Thessalonians 1:3 (cf. Buttman, 155 (136)); 1 Thessalonians 3:11 (R G), 1 Thessalonians 3:13 (Rec.); 1 Thessalonians 5:23; 2 Thessalonians 2:1, 14, 16; 2 Thessalonians 3:6 ((ἡμῶν)); 1 Corinthians 1:2; 2 Corinthians 1:3; Galatians 6:18 (WH brackets ἡμῶν); Ephesians 1:3; Ephesians 6:24; Romans 16:24 (R G); 1 Timothy 6:3, 14; Philemon 1:25 (T WH omit ἡμῶν); Philippians 4:23 (G L T Tr WH omit ἡμῶν), etc.; Ἰησοῦς Χριστός ὁ κύριος ἡμῶν, Romans 1:4; and Χριστός Ἰησους ὁ κύριος (ἡμῶν), Colossians 2:6; Ephesians 3:11; 1 Timothy 1:2; 2 Timothy 1:2; ὁ κύριος καί ὁ σωτήρ, 2 Peter 3:2 (cf. Buttman, 155 (136)); with Ἰησοῦς Χριστός added, 2 Peter

3:18; without the article, simply κύριος: 1 Corinthians 7:22, 25; 1 Corinthians 10:21; 1 Corinthians 16:10; 2 Corinthians 3:17; 2 Corinthians 12:1; 2 Timothy 2:24; James 5:11; 2 Peter 3:10; κύριος κυρίων, i. e. Supreme Lord (cf. Winer's Grammar, § 36, 2; (Buttmann, § 123, 12)): Revelation 19:16 (cf. in α. above; of God, Deuteronomy 10:17); with prepositions: ἀπό κυρίου, Colossians 3:24; κατά κύριον, 2 Corinthians 11:17; πρὸς κύριον, 2 Corinthians 3:16; σύν κυρίῳ, 1 Thessalonians 4:17; ὑπὸ κύριον, 2 Thessalonians 2:13; on the phrase ἐν κυρίῳ, frequent in Paul, and except in his writings found only in Revelation 14:13, see ἐν, I. 6 b., p. 211b. The appellation ὁ κύριος, applied to Christ, passed over in Luke and John even into historic narrative, where the words and works of Jesus prior to his resurrection are related: Luke 7:13; Luke 10:1; Luke 11:39; Luke 12:42; Luke 13:15; Luke 17:5; Luke 22:31 (R G L Tr brackets); John 4:1 (here T Tr marginal reading Ἰησοῦς); John 6:23; John 11:2. There is nothing strange in the appearance of the term in the narrative of occurrences after his resurrection: Luke 24:34; John 20:2, 18, 20, 25; John 21:7, 12.

d. There are some who hold that Paul (except in his quotations from the O. T. viz. Romans 4:8; Romans 9:28; Romans 11:34; 1 Corinthians 1:31; 1 Corinthians 2:16; 1 Corinthians 3:20; 1 Corinthians 10:26; 2 Corinthians 6:17; 2 Corinthians 10:17; 2 Timothy 2:19) uses the title κύριος everywhere not of God, but of Christ. But, to omit instances where the interpretation is doubtful, as 1 Corinthians 7:25; 2 Corinthians 8:21; 1 Thessalonians 4:6; 2 Thessalonians 3:16 (ὁ κύριος τῆς εἰρήνης, cf. ὁ Θεός τῆς εἰρήνης, 1 Thessalonians 5:23; but most of the blessings of Christianity are derived alike from God and from Christ), it is better at least in the words ἐκάστῳ ὡς ὁ κύριος ἔδωκεν, 1 Corinthians 3:5, to understand God as referred to on account of what follows, especially on account of the words κατά τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσαν μοι in 1 Corinthians 3:10. On the other hand, κρινόμενοι ὑπὸ τοῦ κυρίου in 1 Corinthians 11:32 must certainly, I think, be taken of Christ, on account of 1 Corinthians 10:22, cf. 1 Corinthians 10:21. Cf. Gabler, Kleinere theol. Schriften, Bd. i., p. 186ff; Winer, De sensu vocum κύριος et ὁ κύριος in actis et epistolis apostolorum. Erlang. 1828; Wesselus Scheffer, diss. theol. exhibens disquisitionem de vocis κύριος absolute positae in N. T. usu. Lugd. 1846 (a monograph I have not seen); (Stuart in the Bib. Repos. for Oct. 1831, pp. 733-776; cf. Weiss, Biblical Theol. d. N. T. § 76; Cremer, Biblical-theol. Lex. under the word; Abbot in the Journal of the Society for Biblical Literature and Exegesis for June and December, 1881, p. 126ff, June and December, 1883, p. 101f On the use of a capital initial, see WH. Introductory § 414). The word does not occur in the (Epistle to Titus (critical editions), the) First Epistle of John (nor in the Second or the Third; for in 2 John 1:3 κυρίου is dropped by the critical editors. Synonym: see δεσπότης, at the end).

Jesus called Himself the One Who was Supreme in Authority. In this chapter, He's

referring to having Supreme Authority over the sabbath. He is a magistrate. He is a Judge ruling over the Laws concerning the Sabbath. The religious men in Jerusalem at that time - despised Jesus because He dared to call Himself Lord. I'm telling you the same is said about today. If you dare call Him Lord - *and then begin to live that way* - because we live in an evil generation where the sins have risen to the heavens - men will hate us just the same. But - this is the solution. This is the answer. Talking about all the evil does not bring about the solution. But living as Jesus Christ is Lord, as King, as One Who has the Supreme Authority.

They conspired to kill Jesus because of His proclamation of Lordship and what did Jesus do?

But when Jesus knew it, He withdrew Himself from thence: and great multitudes followed Him, and He healed them all;

He certainly did not stop doing what He did. He did it all the more. Verse 22.

[22] Then was brought unto Him one possessed with a devil, blind, and dumb: and He healed him, insomuch that the blind and dumb both spake and saw.

[23] And all the people were amazed, and said, Is not this the son of David?

[24] But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

This is another instance of men trying to determine for themselves what is good and what is evil. It does not end up well. God, and God alone has kept to Himself, the power to define what is good and what is evil. When men take that power to themselves - they will end up calling the very Son of God - evil. They will take those who are trying to live according to the teachings of the Bible - and they will make criminals out of them. This has been done all throughout the history of mankind. The pattern we see here in Matthew 12 has been replicated over and over and the same happens today. Verse 25.

[25] And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

[26] And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

[27] And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

[28] But if I cast out devils by the Spirit of God, then the [Government] of God is come unto you.

[29] Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

In our generation, futurism is one of the ways that a man's house has been bound. Where you find people talking about evil and not providing the solution - you will pretty much going to find futurism in one form or another lurking around. Most of the time it's out in the open. "See all the evil going on? Well, the Bible prophecies it for the end times, the times in which we now live. All of this evil is supposed to be taking place."

And, when that is the message, men who believe that lie are bound. They are bound to believe there is nothing that can be done about it. It's supposed to happen. This is the way things are supposed to be.

It's such a simple thing, and I've told you before. But years ago, I asked someone in the generation ahead of me - someone old enough to be my mother - hint hint - but I asked her why prices of things go up every single year. I'm not being hard on her, there's not a person out of a million that understands inflation and how all that works - but her response to my question was, "That's just the way it is." Very few people ever consider the fact that the first car they bought cost 7,500.00 "dollars." Had very option you could want on a car. But, 40 years later, most people couldn't buy a new car with every option on it. It's a choice between a house and a car now. "Well, that's just the way it is."

Really? All the evil going on, and getting worse, "Well, that's just the way it is." Most people have become so accustomed to it, the thought of doing something about it is just as ridiculous as can be. "Don't do anything about it, just get used to it." The great majority of men have been bound, they've been neutralized by the purposeful deception that everything going on around us today is the fulfillment of Bible prophecy.

Nothing you can do about it, nothing you SHOULD do about it.

Then, the other form of futurism that says we are here to just prepare another generation for action. Friends, that's futurism. No, absolutely no. Today is the day of salvation. Today is the day where God's people are to be called to action - to provide solutions - to teach, yes, but to live, No King But Jesus. To teach, yes, but to live, Come out of her My people that ye partake not of her plagues.

I've told you before how that I have been criticized, rebuked, by people who openly have told me they are offended when I refuse to say the phrase "our laws," or "our government" when referencing the state and the several states.

Years ago - probably 50 years ago maybe - the Bible verse that says,

"As a man thinketh in his heart, so is he"

impacted me greatly to the point where I live by that verse daily. I'm not a citizen of the world. I'm not bound to their statues. I'm only a Citizen of the Commonwealth of Israel. I have only One King, and that's Jesus. That's been in my heart for so many years. It's what I think, it's what I believe and it has become a reality because "As a man thinketh in his heart, so is he". That's what we need, thinking in our heart, believing in our heart, there is Another King, One Jesus. Verse 30.

[30] He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad.

Friends, we need to let these Words of Christ sink in. We need to read these Words understanding that this whole dialog began with Him saying that He was the One Who was Supreme in Authority. We need to understand His proclamation of His Kingship. Are we with Him on this, or are we not? If we are not with Him on His Lordship, if we are not with Him on His Kingship, we are against Him. That's what He said. This is very serious business. And friends, we can't do both. We can't be friends with the world and friends with Christ at the same time. The people that were not with Him in this chapter conspired to kill Him. They hated Him. They were the friends of Caesar. They were the ones that said,

"If we let Him thus alone, the Romans will come and take away both our place and our nation."

We need to realize what Jesus meant here when He said

[30] He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad.

We can talk about all the evil in the world until we are blue in the face. But if we are not providing the solution that Jesus Christ is King and His Father they have All Power, All

Authority and it's the responsibility of every living, breathing creature to conform to their Government - right now - then we are not gathering with Him - but are actually scattering abroad those who might be seeking the Government of God. Telling someone that any day other than today is the day - telling someone that any day other than today - to begin following the King - is violating the Words of Christ found here in Matthew 12:30.

[31] Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

[32] And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

He isn't talking about some entity in the spirit world. In other passages it's called the Holy Spirit. People used to say, "That man's disposition is so pleasant. He certainly has a good spirit about him." That's not some ghost as in a spirit entity. It's his personality. It's his manner. It's his way.

The Holy Spirit, the Holy Ghost, it's the personality of God. It's His Way. It's His Will. It's the embodiment of the way - of everything - in the way He wants His Creation to live. It's the eternal principles that expand all of time. They are the same for all generations. His Spirit, that's all that entails what He wants us to know and understand about His Word, about His Way. Verse 33:

[33] Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

[34] O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

There's a good reference to a "as a man thinketh in his heart, so is he..."

[35] A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

[36] But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

[37] For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

[38] Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

[39] But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

[40] For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

[41] The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

[42] The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Jesus is pointing these people to Himself as the solution for all the evils that plagued their generation. Jesus had already told them of His Kingship, of His Lordship. And they were rejecting Him. Now watch.

[43] When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

Talking principally here.

[44] Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

[45] Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

This is what I'm trying to get people to see. Everyone, everywhere has identified all the evil things that are going on in our generation. We know all about it. "Christians" so-called know about every evil that's gone on and has gone in the last 400 years. They know more about the Illuminati and the Bilderbergers, the Trilateral Commission, the World Economic Forum, Washington, D.C., the Rothschilds, the drag queens, Hollywood, you name it, "Christians" probably know more of all that than the actors themselves. But knowing all of that, exposing all of it, but not replacing it with the solution - which is Come out of her, My people - will bring about seven times worse conditions than what we are seeing.

This is why evil is proliferating. It's not because, "that's just the way it is." It's not because Bible prophecy prophesied it that way. It's because the expose' of evil has not been replaced with

Come out of her My people that ye be not partakers of her sins.

And follow the King.

Evil has proliferated because people who should have been capable of understanding, These all do contrary to the decrees of Caesar, saying there is another King, One Jesus - have failed in believing such simple truths and then conforming their lives to those simple truths. They've not been with Christ - therefore - they have been part of scattering abroad those who might have entered into the Government of God. Verse 46.

[46] While He yet talked to the people, behold, His mother and His brethren stood without, desiring to speak with Him.

[47] Then one said unto Him, Behold, thy mother and Thy brethren stand without, desiring to speak with Thee.

[48] But He answered and said unto him that told Him, Who is My mother? and who are My brethren?

[49] And He stretched forth His hand toward His disciples, and said, Behold My mother and My brethren!

[50] For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.

Please return to Revelation chapter 18. Read again beginning in verse 4.

And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.

[5] For her sins have reached unto heaven, and God hath remembered her iniquities.

For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.

Friends, what is written in Revelation 18 is the Will of the Father. Speaking about the sins that have reached unto heaven is fine. I would never tell someone not to expose

evil. But that's not the solution. That's simply identifying the problem. The solution is to

Come out of her My people.

I realize that this passage of Scripture has been preached on. I know that

Come out of her My people

has been a slogan from some preachers in the past. Even from some preachers who have preached it, in what I believe is the right way. Meaning that it is referring to coming out of man's little g "governments" and into the Government of God. It's also coming out of "churches" coming out of anything that is not teaching "Come out of anything that is not following the King."

Today, sadly, there's not much, at least that I am aware of, of this passage being preached this way. There's not much of Acts 17 being preached in that men are to not just speak about it - but they are to act on what it so clearly says.

But I believe this. I believe this to be the solution. I believe this to be what God is expecting His people to do in their lives in 2023 and beyond. Beginning today. I believe it's past time. I said this, maybe last week, that the queers and the drag queens and all that stupidity may just be a diversion. Don't get me wrong. It's real. It's evil and it seems to be spreading. But what is being planned in the minds of some of these truly powerful - I hate to even call them people - they don't deserve that description - but in the minds of these powerful *whatevers* - that actually control the way most people live their lives today. The powerful CEOs from corporations that want to control and dominate and manipulate people according to their whims. These are very real threats to humanity and the only thing that can stop them is the Power of God which reveals Himself when God's people act like God's people. But God's people - *or the ones who claim to be God's people* - are - many of them cowering in the closet somewhere. Either bound by futurism or scared to come out of the closet and be revealed to a world that might want to cause them harm.

God works through His people. I believe we may have missed it on thinking that God is supposed to act like He did in the past when He destroyed Sodom and Gomorrah. Or when He parted the Red Sea and then swallowed up the Egyptians. Or, maybe we just don't understand that God *does* work - maybe even the same way - but only when His people act like they are His people. The Israelites were saved from the Egyptians when

they left Egypt. When they fled. When they Came out. That's when the power of God was revealed. When they had courage to stand up to the king in Egypt and say, "God said, "Let my people go." God revealed His power then. But He revealed His awesome power in the most awesome way, when they left Egypt.

But today, so many people are just afraid to stand up and say, "Let God's people Go." And even fewer seem to be able to actually take steps in their lives to

Come out of her My people.

But I'm telling you friends, there is a Biblical blueprint for the way out. It doesn't involve diplomacy. There's no compromise. There's no give and take.

It's Come out of her and follow another King, One Jesus.

I do realize that part of our problem, maybe the biggest part of our problem, is that people today simply do not know the Word of God. They do not know the Will of God. They certainly do not know the Laws of God. Most people do not even know of the command to

Come out of her My people.

And we need to preach these things, to let them know what they are missing.

I know that many of you are dealing with people that do not understand the reality of the Government of God today. They are stuck, they are bound, by that great deception called "church." Jesus did not establish "church." He established His Government. And, He called men and women, boys and girls out of the little g "governments" of the world - and into His Government, the Only God Ordained Government that has been allowed to exist since the King came in the first century.

I have seen some dialog that one of our brothers has been going through with another man who holds himself out to be a great Bible teacher. But this man cannot or will not - I'm not sure which it is - I think I know - but none of us can truly know what is in another man's heart unless he reveals it. But it should be very easy for men to see that "church" and ekklesia are not the same thing. But, when you try and show them how easy it is - they still refuse to get it.

Last week, and I'll go back there again in conclusion this morning, I want to give you some more ammunition when you are striving for the Government of Christ and trying to rescue people from "church." They want "scholarship" - let's give them some "scholarship." Turn back to II Chronicles chapter 23. Let's read again, beginning in verse 1.

[1] And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

[2] And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

Simply reading this from the English, just like it is, we see that all the men of Israel who were to be part of the Government in Israel were called together for a meeting. We see the captains of the hundreds, that's right out of the Law God gave Moses, we see the Levites - the priesthood - and we see the chief fathers of Israel. They were all called together for a Governmental meeting. Verse 3:

[3] And all the congregation

This group of men that were called from their various places throughout Israel were gathered together to conduct Governmental business - and the gathering was called a congregation. When the captains, the Levites and the chief men were gathered together for Government, the text refers to it as a congregation.

I showed you last week, from the Greek Septuagint, this is a Bible translation that translated from the Hebrew into Greek - the Hebrew word for congregation - was translated into the Greek - and the Greek word the translators used was ekklesia. Again, this is why William Tyndale translated ekklesia as congregation. Congregation meant the men who held various offices inside of Israel - when they convened to the Governmental business in Israel - it was called a congregation in English, it was a qahal in the Hebrew and it was an ekklesia in the Greek.

Mr. Tyndale, by using the word congregation, instead of a new word "church" was staying true to what ekklesia was from the beginning of time. The book is about Israel, by Israelites and for Israelites. Using the word congregation - which means the gathering of the men for the purpose of Government - is what Jesus was talking about

when He said, "I will build my Congregation. I will build My Government on the Rock of My Kingship." It wasn't weekend social organizations.

Here in II Chronicles 23:3, the Hebrew word is qahal. Mr. Strong's Concordance defines qahal this way:

123 קָהַל noun masculine Ezekiel 38:15 assembly, convocation, congregation; — absolute 'ק Jeremiah 31:8 +; construct קֹהֵל Exodus 12:6 +; suffix קֹהֲלָךְ Ezekiel 38:13, etc.; plural suffix קֹהֲלֵיךְ Ezekiel 38:7; —

1. assembly specially convoked:

† a. for evil counsel, | | סוּד Genesis 49:6 (poem); 'ק מרעים Psalm 26:5; for civil affairs Proverbs 5:14 (see Toy), Proverbs 26:26; Job 30:28 (Di publice).

b. for war or invasion, Numbers 22:4 (E), Judges 20:2; Judges 21:5, 8; 1 Samuel 17:47; Ezekiel 16:40; Ezekiel 38:7 (plural only here), + 8 times Ezekiel; (|| חיל רב) גדול 'ק Ezekiel 38:15; (|| חיל גדול) רב 'ק Ezekiel 17:17; Ezekiel 38:4; גוים 'ק Jeremiah 50:9; עמים 'ק Ezekiel 23:24; Ezekiel 32:3.

c. company of returning exiles, Jeremiah 31:8; Ezra 2:64 = Nehemiah 7:66.

d. for religious purposes, to hear words of 'י at Horeb Deuteronomy 5:19, ביום הק' Deuteronomy 9:10; Deuteronomy 10:4 (gloss, not in Greek Version of the LXX), Deuteronomy 18:16; word of Jeremiah Jeremiah 26:17; Jeremiah 44:15; for feasts, fasts and worship 2 Chronicles 20:5; 30:25 (twice in verse); Nehemiah 5:13; Joel 2:16; Psalm 107:32; 'ק Psalm 22:26 + 4 times; 2 מְאֹד לרַב 'ק Chronicles 30:13; 1 גדול 'ק Kings 8:65 2 Chronicles 7:8; 2 'ק(ה) בתוך Chronicles 20:14; Psalm 22:23.

2. congregation, as organized body:

a. of Israel: 'ק יהוה Micah 2:5; Numbers 16:3; Numbers 20:4 (P), 1 Chronicles 28:8; ('י 'באבך Deuteronomy 23:2; Deuteronomy 23:3 (twice in verse); Deuteronomy 23:4 (twice in verse); Deuteronomy 23:9; Nehemiah 13:1; Lamentations 1:10; 'ק ישראל כל 'ק Deuteronomy 31:30; Joshua 8:35 (D) Leviticus 16:17 (P) 1 Kings 8:14 (twice in verse); 1 Kings 8:22, 55 2 Chronicles 6:3 (twice in verse); 2 Chronicles 6:12, 13, 1 Kings 12:3; 1 Chronicles 13:2; 'ק עדת ישראל כל 'ק Exodus 12:6 (Greek Version of the LXX reads בני before 'יש'), Numbers 14:5 (P; Greek Version of the LXX συναγωγῆ; MT probably conflation); כל 'ק עם Leviticus 16:33; 'ק כל Exodus 16:3 (P) 1 Chronicles 13:4 + 12 times Chronicles; 'ק Leviticus 4:13, 14, 21 + 8 times Numbers (P) + 8 times 2 Chronicles

b. restored community in Jerusalem Ezra 10:12, 14; Nehemiah 8:2, 17; הגולה 'ק Ezra 10:8; later the better part of it, 'ק חסידים Psalm 149:1.

c. of angels, 'ק קדשים Psalm 89:6.

d. more general: company, assembled multitude, 'ק גוים Genesis 35:11 (P), עמים 'ק Genesis 28:3; Genesis 48:4 (P), 'ק רפאים Proverbs 21:16.

When we see qahal in II Chronicles 23, we are seeing the collected, qualified, Governing body of Israel assembled together in one place. Congregation, qahal, and ekklesia - at least as we find it here in II Chronicles 23:3 is referring to Government. It was not a weekend social organization. And, it has a very distinct definition and understanding in this verse. Read the whole of verse 3 again.

[3] And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.

I want you to look at the link I have provided for the Greek Septuagint of this verse. Where you see the word congregation, the Greek word is ekklesia (ἐκκλησία). Then, where you see the word house, you find the Greek word kurios (Κύριος).

If you were to take a Webster's 1828 English Dictionary. And look up the word "church." You will see all the different foreign words that he used to show the origins of the word.

From the Saxon, circe, circ, cyric. Scots, kirk, which retains the Saxon pronunciation; D[utch] kerk, G[erman] kirche; S[weden] kyrckial ; D[anish], kirke; Greek kuriakon, a temple of God, from kuriakos, pertaining to a Lord, or to our Lord Jesus Christ, from kurios, a Lord; R[ussian], tzerkov.

So, my point is this, in this one verse, we see congregation and the Greek word is ekklesia. And we see house of the Lord and the word is kurios. Ekklesia and "church" are not the same. They are not interchangeable. Trying to use the words interchangeably is the cause of such great deception. The reason people today do not know about ekklesia - *that Jesus established His Government* - and called His people out of men's little g "governments" and into His Government - is because people have - some have done it out of pure ignorance - but some have done it because of their agenda of deception.

We need to know these things. This is a matter of learning something - then using that learning to change our lives.

Coming out is not good enough. It is a matter of coming into. Come out of men's little g "governments" and into the Government of God. Come out of "church" which is a totally made up doctrine of men - and understand what ekklesia is - and let that understanding change your life.

The English word “church” does not - in any shape or form - properly help people understand what Jesus was saying and what He did in Matthew 16 when He established His Government.

By taking our Bibles - and going through the first 39 books and seeing something one way - then coming to the last 27 books and start inserting these new words - is one of the things that has killed us. By inventing the words “baptism” and “baptized” and inserting them as if they were something new to the scene - that has killed us. By inserting an entirely new word - with an entirely different definition - as “church” - has killed us.

It is no mistake or tongue slip that men have uttered the phrase millions of times, “Where do you attend 'church'?” That is the proper usage of “church.” While we were in Webster's 1828, he provides the definition of church.

1. A house consecrated to the worship of God, among Christians; the Lords house. This seems to be the original meaning of the word. The Greek, ekklesia, to call out or call together, denotes an assembly or collection. But, kuriakos or kuriakon, Lord, are from kurios, a term applied by the early Christians to Jesus Christ; and the house in which they worshipped was named from the title. So church goods, bona ecclesiastica; the Lords day, dies dominica.

What I just read to you was from the printed version of the 1828 Dictionary. It's so aggravating, but the online version leaves out the fact that he distinctly says church is not from ekklesia.

Today, if the “church house” was the seat of the Government of Christ, it would be perfectly fine to refer to that building, that house as “church.” People would then know that that was the seat of Government. That's where the Governing activities of the people took place.

But that is not what happens at “church” today. “Church” today is nothing but a building that houses people dedicated, consecrated to the worship of the state.

For people to try to contend that “church” and “ekklesia” are one and the same - are woefully ignorant - or purposefully deceiving.

So, yes, we have got to educate people to this truth - to this Rock - that Jesus

established His Government. It was the Government that He called the people into - as He was commanding them to Come out of her, My people. He didn't call us out into nothing. Calling us out in nothing would have made our situation potentially 7 times worse than it was. He calls us out of the little g "governments" of the world and into the Government of God. That's our job. That's our mission. That's our calling and purpose today.

Expose evil. Sure thing. I'm all for it. But if we are not pointing people to Come out of the closet. Come out of the world. Come out of men's governments and into God's Government - we are just spreading abroad - instead of following Christ.