

Message# 258 9-24-2023 - If We had Just Known what this Meaneth

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Good morning everyone. Thank you for tuning into the message this morning.

In last week's message, I spent a little bit of time talking to you about the word "kings" as found in the history of Israel recorded in the first 39 books of our Bibles - or 52 books if you are reading from the Septuagint - which at the very least - we should be reading to compare what it says versus the books that were translated from Hebrew into English. Now I say, at the very least we should be doing that - with the thought that it very well might that we should be reading from the Septuagint as the authority - then comparing *that* to what was translated from the Hebrew to the English.

Anyway, I've been doing more study on the word "kings" as it was used hundreds, thousands of years ago when our Bibles were written. Trying to get a grasp on what the word meant to those people to whom the Scriptures were first given.

Reason is - we better understand today - what we as Christians - followers of Jesus Christ are also to understand concerning "kings" that are in our lives today or affecting our lives today.

Doing this study is proving to be far more challenging than I ever thought. This word, this concept, like so many others, we have developed our understandings and beliefs from modern day descriptions and concepts - as opposed to what was actually going on hundreds, thousands of years ago.

And, as you know, we are at a point now, where most people in the world today believe that it is the mandate from God - to obey anyone and everyone - who claims to have "authority" - and if we do not obey them - God is going to condemn us to a "burning hell for ever and ever." In the notes, you would see that phrase in quotes because again - most people have no idea what that even means.

But the reality is, people are obeying every single whim from what they perceive as their "government" because they believe that's what God expects and if we do not obey - God will destroy us. And certainly, for those who still actually believe that God exists, that is certainly a fearful thing and most people will conform out of fear.

And, when those people take what the majority of people who claim to be believers - when they take what those people believe as Scripture - and twist it into lies to make people believe God is commanding conforming to whatever whim or desire that mere men want to have over other men - that makes the situation even worse than ever.

Which is why I have been - for almost 40 years now - trying to tell whoever will listen to me - that God did not tell someone named Peter - to tell the Christians of the first century - that they were to obey Caesar. God has never told His people to obey wicked, evil men. Whether they called themselves kings, priests, presidents, senators, representatives, judges, magistrates, whatever - God never told His people to submit to the ungodly.

In order to reach that conclusion, someone has to throw out pretty much the entire rest of the Bible - and keep two verses from I Peter chapter 2 - keep 4 or 5 verses from Romans chapter 13 - *keep them out of context* - and then throw the rest of the Bible away.

Sure, I can see how, if you take a Bible and cut two verses out of I Peter chapter 2, lay them on a table all by themselves. Then take a Bible and cut a handful of verses out of Romans 13 and lay them on a table all by themselves - I can absolutely see how someone can twist those verses into making a naive, unknowing, unsuspecting person believe that God said to obey Caesar. And that is exactly how that is done.

People have trusted "government" agents who have draped themselves in a veil of religiousness, they have passed themselves off as the instrument and voice of God - when the reality is - they are double-agents - working not for the God of the Bible - but for the enemies of God, His Son, and their Kingdom - their exclusive Government over their Creation.

It just amazes me that so few people are able to see this. These people - who call themselves "pastors" - take handouts from men's "governments" - 501(c)(3) government corporations, creatures of the state, and people don't even consider for a second that with the handouts comes strings. There are strings attached to the handouts.

Always speaking out of both sides of his mouth, I recall, as if it were yesterday, Jerry Falwell used to talk about "government" subsidies and he would say, "With shekels come shackles." Yeah. That's true. But he never seemed to mind taking the shekels

anyway. Lots of them. Millions and millions of them. It was a good catch-phrase. It made for good drama and conversation. But actually realizing it - understanding it - and refusing the shekels. Not a chance.

When Greg Dixon began trying to teach people about “churches” being 501(c)(3) government corporations - he told people that when “churches” incorporated themselves with “governments” - then those “churches” were obligated to obey - not just the “laws” of their government - but they were obligated to abide by public policy.

When he began talking about this back in the early 1980s, he often cited the Johnson Amendment from 1954. How many times have you heard - and it's normally from older people - people who many of them have already passed away - but they used to say:

“Preachers don't preach against sin anymore.”

Well, there's a reason. This is what the Johnson Amendment was - and yes - Johnson as in Lyndon, one the “presidents.”

<https://www.councilofnonprofits.org/trends-and-policy-issues/protecting-johnson-amendment-and-nonprofit-nonpartisanship>

For nearly 70 years, an important provision in the federal tax code Section 501(c)(3), sometimes called the Johnson Amendment, has provided that in exchange for tax-exempt status, a charitable nonprofit, foundation, or religious organization may “not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of (or in opposition to) any candidate for public office.”

Since 1954, that language has served to protect charitable nonprofits, houses of worship, and foundations – and the donating public. It helps to ensure that organizations dedicated to the public good in communities remain above the political fray.

But it wasn't just in promoting or intervening with a candidate for “office.” It was also ballot measures. Such as the lottery, public schools, gambling, liquor, and whatever else might happen to be on a ballot.

This is from the IRS. It's an article called “How to Lose your Tax Exempt Status.”

<https://www.irs.gov/pub/irs-tege/How%20to%20Lose%20Your%20Tax%20Exempt%20Status.pdf> The article says:

It's easy for a 501(c)(3) organization to maintain its tax exempt status – and can be just as easy to lose it. Organizations recognized as exempt from federal income tax under this section of the Internal Revenue Code include private foundations as well as churches, educational institutions, hospitals, and many other types of public charities. A 501(c)(3) organization can maintain its tax-exempt status if it follows the rules affecting these six areas: private benefit/inurement, lobbying, political campaign activity, unrelated business income (UBI), annual reporting obligation, and operation in accordance with stated exempt purpose(s).

In a section called Lobbying, it says this:

2. Lobbying

Lobbying is when an organization contacts, or urges the public to contact, members or employees of a legislative body (or any executive branch official who may participate in the formulation of legislation) for the purpose of proposing, supporting, or opposing legislation, or when the organization advocates the adoption or rejection of legislation.

While a 501(c)(3) organization is allowed to do some lobbying, too much can hurt its tax-exempt status. Its lobbying activities cannot be more than an insubstantial part of its overall activities.

3. Political activity

All 501(c)(3) organizations are prohibited from participating in any political campaign on behalf of (or in opposition to) any candidate running for public office. The prohibition applies to all campaigns at the federal, state and local levels.

There you have it. This is why the so-called “preachers” do not preach against “sin” anymore - and haven't for a lot of years. I know, I know, not my “preacher.” He still preaches against sin. Of course, there's still some of it out there. The IRS and their “government” aren't all that stupid. It's called “Controlled opposition.” They have to allow some of it. There has to be an appearance out there of something called “Free Speech.” So, they don't come after every single thing that some 501c3 “preacher” says in his “church.”

But now, when it comes to a real high profile 501c3 going against “public policy” - just watch and see what happens. Listen to this. This is from 2017,

Bob Jones University regains nonprofit status 17 years after it dropped discriminatory policy

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<https://www.greenvilleonline.com/story/news/education/2017/02/16/bju-regains-nonprofit-status-17-years-after-dropped-discriminatory-policy/98009170/>

In a move that’s been more than two years in the making, Bob Jones University announced Wednesday it would regain its federal tax-exempt status on March 1, more than three decades after the IRS stripped its nonprofit status following a landmark U.S. Supreme Court ruling.

The issue in the court case was the university’s refusal to allow

[Remember now, this is a “Christian” university.]

interracial dating or marriage among students, staff or faculty of the university, a rule it has since abandoned.

The conservative Christian university dropped its interracial dating ban in a nationally televised interview with past president Bob Jones III on CNN’s Larry King Live in 2000. In 2008, past President Stephen Jones, great-grandson of evangelist and university founder Bob Jones, apologized for BJU’s past racial discrimination.

But the university hadn’t sought to reinstate its tax-exempt status until 2014 after Steve Pettit took over as the school’s fifth president in its 90-year history.

“Organizing as a tax-exempt entity is something BJU has needed to do for quite some time,” Pettit said.

[Yeah, your money was waning?]

In his first meeting with the university’s Cabinet, Pettit said he believed it was appropriate for BJU to seek its tax-exempt status because the university doesn’t believe the positions it once held about race.

Pettit called the university's racist policies a social issue that was not biblical.

"The Bible is very clear," Pettit said as he announced the change to the university Wednesday night. "We are made of one blood."

Bob Jones University lost its tax exemption after a 13-year battle with the IRS over whether the university's policies against interracial dating precluded it as a non-taxable religious educational institution.

Stop right there. What difference does that make? In a tax dispute - **not about taxes** - but rather about policies!

The university didn't admit any black students until 1971, 17 years after Brown vs. Board of Education. It then wouldn't admit any students who were in a mixed-race marriage and created rules to prohibit students from interracial dating.

The case rose to the Supreme Court, which ruled in 1983 that the IRS could revoke the university's tax-exempt status because the government's interest in eradicating racial discrimination from education overrode the university's First Amendment rights to religious free speech.

And again. What does that have to do with taxing? It doesn't. "With shekels comes shackles."

The case has been cited many times through the years. Most recently, it arose in an exchange before the Supreme Court in the Obergefell vs. Hodges decision, which legalized gay marriage. After that decision, the IRS commissioner said the agency would not target the tax-exempt status of religious institutions that oppose gay marriage.

That's hilarious. That he would say that.

After that decision, the IRS commissioner said the agency would not target the tax-exempt status of religious institutions that oppose gay marriage.

Really? That was an absolute threat to any "510c3 church" out there who would dare preach against queer marriage. That's what they call a "shot over the bow."

It's taken two-and-a-half years for BJU to accomplish the reorganization because it used

a complicated plan to split its organization into two entities with the university falling under the umbrella of its elementary school's existing non-profit status to achieve its own, according to university statements and organization documents filed with the South Carolina Secretary of State and the IRS.

Amazing. They have to play games and tricks through all this. They can't see through this? Of course they do.

That existing nonprofit was called Bob Jones Elementary School, Inc. until last May, when it was renamed BJU, Inc.

The restructuring came after "consultation with legal counsel and accountants with many years of experience in assisting tax exempt organizations—as well as input from members of the BJU community and our congressional delegation," Pettit said.

The change didn't require IRS approval because its elementary school was already a nonprofit, though the university had formal correspondence and conversations with the IRS, said Randy Page, BJU spokesman.

The university is now listed as a 501(c)(3) nonprofit on the IRS website, said Michael Dobzinski, IRS spokesman.

Amazing to me how that at one time, people used to believe the Bible's clear prohibition against mixing races - but - because of 501c3 government "church" - somehow the Bible was wrong - and the "preachers" needed to get on board with the new teachings of the Bible - public policy.

Just because God said not to mix the races - that doesn't mean one thing about all races not being in Christ. That is one of the most ridiculous things I've ever heard.

I remember years ago - almost 40 years now - when I first started hearing about the "Identity movement." And I heard them spout about only white people could be "saved" and all that garbage - the Laws of God are only for "white people." How stupid. How utterly ridiculous. Tell your enemies, or potential enemies that they are not bound to the Laws of God. That is crazy. Anyway, when Identity people found out that I believe that ALL races - I don't care what color your skin is - and I've even gone so far as to say that if I could get my family dog to understand the Kingdom of God - SHE would be required to submit to the Government of God - exclusively - when certain "Identity"

people heard that - the next thing you know they were saying, "Charlie believes in interracial marriage." And that was and is a lie.

I do not believe the races should mix - in fact - I even have a stronger opinion on that subject that even the "Identity" people do. I can't say this for sure - it's just my opinion - but I think it might be more than just skin color. I think it might be the sound of your voice. Remember now, this is just my opinion, ok. But in the Bible account of the tower of Babel - God didn't separate those people by skin color - he separated them by language. Again, now, that's just my opinion. But, ultimately, I believe that God wants His Creation - He created white people, He created black people, He created Asian people - He created dogs, cats, horses, cows, and He wants His creation to be pure - in the same natural state that He created it. Altering the natural state in which God created is adultery. I realize that we have no idea how much has been adulterated since God created it all - but there's a principle there - and we need to be involved in obeying that as much as we possibly can.

It's no big deal at all to say that the races shouldn't mix. What's the big deal? It shouldn't be offensive. It shouldn't hurt someone's feelings. Be content with the way God created you. No need to try to change your genetics - except to prevent sins from continuing from one generation to the next - spend your life trying to help your race come to Christ. Spend your life trying to get your race to conform to the Laws of God. And, we can help each other do that. It doesn't mean we have our children marry others from different races. But we still have a common goal. We still have and are - one in Christ Jesus. I've never really understood the conflict there.

It's obviously the agenda of men's little g "governments." Mix it altogether. One giant amalgamation. Races can mix. Men can mix with men, women with women. And why stop there. Let's get animals involved, too.

Noah was perfect in his generations. In his genes. And again, only God knows how bad things have been mixed up. Most people alive today have never even seen their great-grandparents. I remember my grandparents - but I do not recall ever seeing a greatgrandparent - and certainly not beyond. There is no way I could absolutely say for certain my great great grandparents or great great great grandparents were lily white. And anyone else who tries to say they can prove this or that is deceived. How foolish to hear a man stand and say, I can trace my white skin all the way to Abraham. That's just ridiculous.

All I can do is what is in my life right now. And I have done all I could do to try to keep that principle of trying to preserve what I can see as natural - hopefully the natural state of God's Creation. That's what it means to live in the Kingdom - from generation to generation. I can't change what others have done before me. We can't change what we may have done years and years ago - but we need to be about how we can be faithful today.

Rest assured, what Bob Jones University did was all about the money. And they allowed their beliefs to be changed - because of their wrecklessness of being a 501c3 government corporation disguised as being the voice of God - and naive, unknowing people fell for it and continue to fall for it today.

And these are the men who have done exactly what I said. They ripped 2 verses out of I Peter 2 and 5 or 6 verses out of Romans 13 - and they have completely rewritten most people's understanding of the Bible. Most people's understanding of the Bible comes from people who run Bob Jones University and other 501c3s just like them.

I Peter chapter 2 and Romans 13 are not in any way, shape or form, God's way of telling His people to obey earthly kings, presidents, mayors, cops, sheriffs, etc.

I Peter chapter 2 and Romans 13 are continuations of the rest of the Bible. It is a continuation of the rest of the history of Israel.

Turn to the Book of Joshua, please, chapter 10. Let's again take a look at Israel's interaction with kings according to history. So that everyone can follow along easier, I'll be reading from the KJV. In this instance, there isn't much difference in the Septuagint. Verse 1.

[1] Now it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

[2] That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

[3] Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

[4] Come up unto me, and help me, that we may smite Gibeon: for it hath made

peace with Joshua and with the children of Israel.

[5] Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

[6] And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

[7] So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

[8] And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

[9] Joshua therefore came unto them suddenly, and went up from Gilgal all night.

[10] And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

[11] And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

[12] Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon;

Remember that.

Sun, stand thou still upon Gibeon;

and thou, Moon, in the valley of Ajalon.

[13] And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies.

For those out there who continue to stand up for NASA - the U.S. "governments" official Genesis' Creation denier. You better pay attention to what God's Word says.

And the sun stood still.

It is the sun that is moving across the sky. God's world is not a spinning ball rotating around the sun. You better be careful when you say, "Well, those Bible authors were just unlearned men who wrote what they thought they were seeing."

If you believe that, then you have to immediately stop saying the Bible is the inspired Word of God. Men wrote what God told them to write. The Creator said - "The sun stood still." That's not Moses' perception of things. That's God telling it like it is. Listen to these two verses from the Septuagint.

Let the sun stand over against Gabaon, and the moon over against the valley of Aelon. 13 And the sun and the moon stood still, until God executed vengeance on their enemies; and the sun stood still in the midst of heaven; it did not proceed to set till the end of one day.

Friends, those of us who call ourselves Christians must stand for the Genesis account of Creation and for how God Himself tells us His Creation functions. Attacking the Genesis account of Creation is attacking God Himself. If the ungodly can put doubt in the minds of people concerning the Genesis account of Creation - then it makes the whole rest of the Book unravel for a lot of people. And if you think that is not what has happened - you've got your head firmly sticking in the sand.

Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

[14] And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

[15] And Joshua returned, and all Israel with him, unto the camp to Gilgal.

[16] But these five kings fled, and hid themselves in a cave at Makkedah.

[17] And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

[18] And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

[19] And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand.

[20] And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities.

[21] And all the people returned to the camp to Joshua at Makkedah in peace:

none moved his tongue against any of the children of Israel.

[22] Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

[23] And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

[24] And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

[25] And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight.

[26] And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

[27] And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day.

[28] And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

[29] Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

[30] And the Lord delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

[31] And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

[32] And the Lord delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah.

[33] Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

[34] And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:

[35] And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish.

[36] And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:

[37] And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein.

[38] And Joshua returned, and all Israel with him, to Debir; and fought against it:

[39] And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

[40] So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded.

[41] And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

[42] And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel.

[43] And Joshua returned, and all Israel with him, unto the camp to Gilgal.

We are reading this, this morning, purely for historical reference. We are seeing how God had His children, interacting with the “kings of the earth” - whatever they were. And I say it that way, because we need to reevaluate our whole understanding of what the word “kings” even means. When we think of “kings” - because most of our thinking and understanding on things like this has come from Hollywood movies, we think of palaces and thrones and robes and people bowing to the “king” and the fat guy sitting on his throne with all these women around him feeding him grapes - and then the fat guy gets mad at someone for looking at him silly and he says, “Off with his head.” Well, I just don't think that's what is meant for us to understand when we see the word “kings” in our Bibles.

I was looking at some Greek studies for the word basileus, which is what the word is in the Greek Septuagint. Back in BC (Before Christ, BCE Before the Christian Era) times, 1500 BC, that long ago, the Greek word basileus was used for quite a few things. It was referred to gangs, mobs, even murderers, in addition to magistrates and chieftains

when it came to what the people thought were more civilized communities. I remember I used to hear the word kingpin. Not so much anymore. But it typically just referred to someone who was the leader in something. It certainly didn't always mean "royalty."

But regardless of what it meant back in the days of Joshua and the children of Israel - if you called yourself a "king" - and you happened to cross paths with Joshua and the God's people - you surely wished you were not a "king." Go onto to chapter 11.

- [1] And it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,
- [2] And to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west,
- [3] And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh.
- [4] And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many.
- [5] And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.
- [6] And the Lord said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.
- [7] So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.
- [8] And the Lord delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.
- [9] And Joshua did unto them as the Lord bade him: he houghed their horses, and burnt their chariots with fire.
- [10] And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.
- [11] And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire.
- [12] And all the cities of those kings, and all the kings of them, did Joshua take,

and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the Lord commanded.

[13] But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn.

[14] And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

[15] As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the Lord commanded Moses.

[16] So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

[17] Even from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

[18] Joshua made war a long time with all those kings.

[19] There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle.

[20] For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded Moses.

[21] And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

[22] There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

[23] So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

Now please don't misunderstand me. My purpose for reading these passages this morning is not to incite people who claim to be the people of God into going out into the world and kill everyone who claims authority or claims to be kingly or presidential or what have you. That's not my point at all. My point is to show that in relation to the "kings of the earth" the truth is - God's people were taking dominion. They were not submitting. They were not conforming to the kings of the earth. Finally, go to chapter 12, now.

- [1] Now these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:
- [2] Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon;
- [3] And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to Beth-jeshimoth; and from the south, under Ashdoth-pisgah:
- [4] And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei,
- [5] And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.
- [6] Them did Moses the servant of the Lord and the children of Israel smite: and Moses the servant of the Lord gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.
- [7] And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions;
- [8] In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:
- [9] The king of Jericho, one; the king of Ai, which is beside Bethel, one;
- [10] The king of Jerusalem, one; the king of Hebron, one;
- [11] The king of Jarmuth, one; the king of Lachish, one;
- [12] The king of Eglon, one; the king of Gezer, one;
- [13] The king of Debir, one; the king of Geder, one;
- [14] The king of Hormah, one; the king of Arad, one;
- [15] The king of Libnah, one; the king of Adullam, one;
- [16] The king of Makkedah, one; the king of Bethel, one;
- [17] The king of Tappuah, one; the king of Hopher, one;
- [18] The king of Aphek, one; the king of Lasharon, one;
- [19] The king of Madon, one; the king of Hazor, one;
- [20] The king of Shimron-meron, one; the king of Achshaph, one;
- [21] The king of Taanach, one; the king of Megiddo, one;

- [22] The king of Kedesh, one; the king of Jokneam of Carmel, one;
- [23] The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;
- [24] The king of Tirzah, one: all the kings thirty and one.

These are the “kings” that Joshua and the children of Israel dealt with after they left Egypt and while they were on the way to the promised land. Now, something else that is missed is this. Prior to undertaking this journey - from Egypt to the promised land, we need to go back to Deuteronomy chapter 7. There is instruction there as to what the children of Israel were supposed to be doing on the journey. Go to Deuteronomy chapter 7, begin with verse 1.

[1] When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

[2] And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

[3] Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

[4] For they will turn away thy son from following me, that they may serve other gods:

And again, what does gods means? It means rulers, judges and magistrates, kings.

[4] For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly.

So the God of the “Old Testament” who said serving, obeying, conforming to, other rulers, judges and magistrates, kings, somehow changes His mind, when it gets to I Peter 2 and Romans 13 - and commands that we obey other rulers, judges and magistrates and kings? It doesn't make sense. And these are the same people who talk about God and Jesus and love to say, “the same, yesterday, today and forever.” It doesn't add up.

[5] But thus shall ye deal with them; ye shall destroy their altars, and break down

their images, and cut down their groves, and burn their graven images with fire.

[6] For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

[7] The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

Alright. Stop right here for just a minute. I want to show you again - the similarities between this and the times of I Peter chapter 2, the times of Romans 13. Verse 1:

When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee,

In Deuteronomy chapter 7, the leader in Israel is Moses. These are the things God said to Moses to tell the children of Israel. The times of I Peter chapter 2, the times of the Book of Hebrews, the times of the Book of Romans, hundreds and hundreds of years past the time of Deuteronomy chapter 7 and what we read in Joshua. And of course, we know, the things recorded in Deuteronomy and the things written in Joshua - had fulfillment back then in the lives of those people. But those things, things recorded in the history of Israel, had dual purposes. They were written for the people then, but they were also written for the people who would receive the coming of the Messiah. There are principles that remain. And the principles are what matters. The principles transcend all generations. Keep your finger here in Deuteronomy chapter 7, where verse one talks about coming into the place where God wanted them to go. Turn to Hebrews chapter 12. This is one of my favorite texts in the whole Bible and as you know, I refer to it often. Let's read the whole chapter, beginning in verse 1, remembering what we just read from Deuteronomy chapter 7:

[1] Wherefore seeing we also are compassed about with so great a cloud of witnesses,

It's talking about those who were in the history of Israel.

let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

[2] Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

- [3] For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.
- [4] Ye have not yet resisted unto blood, striving against sin.
- [5] And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:
- [6] For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.
- [7] If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?
- [8] But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.
- [9] Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?
- [10] For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.
- [11] Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.
- [12] Wherefore lift up the hands which hang down, and the feeble knees;
- [13] And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.
- [14] Follow peace with all men, and holiness, without which no man shall see the Lord:
- [15] Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;
- [16] Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

The chapter is telling the reader not to forget the history of Israel.

[17] For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Again, the history. Remember the history.

[18] For ye

Now bringing it up to the modern times of the first century.

are not come unto the mount that might be touched, and that burned with fire,
nor unto blackness, and darkness, and tempest,

[19] And the sound of a trumpet, and the voice of words; which voice they that
heard intreated that the word should not be spoken to them any more:

[20] (For they could not endure that which was commanded, And if so much as a
beast touch the mountain, it shall be stoned, or thrust through with a dart:

[21] And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

Once again. The history. Remember the history. And specifically, remember Moses.
Remember the history of Israel and the time of Moses. Now verse 22:

[22] But ye are come unto mount Sion, and unto the city of the living God, the
heavenly Jerusalem, and to an innumerable company of angels,

The writer is telling the first century saints to remember the history of Israel.
Remember the times of Moses. And he says, remember Deuteronomy chapter 7:

When the Lord thy God shall bring thee into the land whither thou goest to
possess it,

And right here in Hebrews chapter 12, he is telling the readers of the first century that
they have come to Mount Sion. They have reached the city of the living God. They have
reached the heavenly Jerusalem, the innumerable company of messengers. They have
arrived. Verse 23:

[23] To the general assembly and EKKLESIA of the firstborn, which are written in
heaven, and to God the Judge of all, and to the spirits of just men made perfect,

I know our modern English Bibles say the word “church” here in Hebrews chapter 12:23
- but the word is Ekklesia. And it means the Government of God. It is not a weekend
social organization. Keep another finger here, and turn back to Deuteronomy chapter 4.
This time, reading from the Greek Septuagint.

1 And now, Israel, hear the ordinances and judgments, all that I teach you this

day to do: that ye may live, and be multiplied, and that ye may go in and inherit the land, which the Lord God of your fathers gives you.

The ordinances and judgments. This is Government. This is God's Government for His people. Verse 2:

2 Ye shall not add to the word which I command you, and ye shall not take from it: keep the commandments of the Lord our God, all that I command you this day. 3 Your eyes have seen all that the Lord our God did in [the case of] Beel-phegor; for every man that went after Beel-phegor, the Lord your God has utterly destroyed him from among you. 4 But ye that kept close to the Lord your God are all alive to-day. 5 Behold, I have shewn you ordinances and judgments as the Lord commanded me, that ye should do so in the land into which ye go to inherit it. 6 And ye shall keep and do them: for this is your wisdom and understanding before all nations, as many as shall hear all these ordinances; and they shall say, Behold, this great nation [is] a wise and understanding people.

This is Government. This is how God told Moses to tell His people how to live - how they were to be Governed. What their minds were to be set to. This is Government. Ordinances, Judgments, Laws, Commandments. It's Government. And it's God's Government - exclusively. It's not man's "laws." There is no room for man's "laws" in the Government of God. Verse 7:

7 For what manner of nation [is so] great, which has God so near to them as the Lord our God [is] in all things in whatsoever we may call upon him? 8 And what manner of nation [is so] great, which has righteous ordinances and judgments according to all this law, which I set before you this day? 9 Take heed to thyself, and keep thy heart diligently: forget not any of the things, which thine eyes have seen, and let them not depart from thine heart all the days of thy life; and thou shalt teach thy sons and thy sons' sons, 10 [even the things that happened in] the day in which ye stood before the Lord our God in Choreb in the day of the assembly; [when it all began]

And what word do you think is used in the Greek Septuagint for assembly? It is ekklesia. The Ekklesia is an ancient term used to describe the Gathering of the people in Israel for the purpose of the teaching and implementation of the Law of God.

The "church" that we have all been familiar with in our lifetimes does not meet for the

purpose of teaching and implementing the Law of God. It does the exact opposite. It teaches that the Law of God is done away with. It teaches obedience to men's "laws." It teaches obedience to men's "kings" and "presidents" and "ordinances." The "church" and the Ekklesia are as far apart as night is from day - as black is from white - as right is from wrong. The Ekklesia is not a weekend social organization. It is the Gathering of the people into the Government of God - the exclusive Government of God and no other.

To say that God inspired Peter to write in I Peter chapter 2 that God's people had finally arrived into the promise given to Moses hundreds of years earlier and to say that God's people were to submit to the Caesars is one of the most blasphemous things ever to come from the mouth of a man.

Take heed to thyself, and keep thy heart diligently: forget not any of the things, which thine eyes have seen, and let them not depart from thine heart all the days of thy life; and thou shalt teach thy sons and thy sons' sons, 10 [even the things that happened in] the day in which ye stood before the Lord our God in Choreb in the day of the assembly; for the Lord said to me, Gather the people to me, and let them hear my words, that they may learn to fear me all the days which they live upon the earth, and they shall teach their sons.

The Ekklesia of God in Hebrews chapter 12 is meant to be understood as the Ekklesia found in Deuteronomy chapter 4. They are one and the same. Ekklesia was not something new to the scene in the first century. There may be some things we don't fully understand about words and how they were used hundreds of years ago - thousands of years ago for us - but for us - for this one thing we better have nailed down and it's that the Ekklesia of God is the Gathering of the Government of God - and it is not a weekend social organization - and it is absolutely not a 501c3 creation of man's "government." While we're here in Hebrews chapter 12, let's just finish it. Verse 24.

[24] And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Remember the history. Abel. Let's go all the way back to Creation. And friends, again, we better understand what the Bible says about Creation and the way God did it, and what He did and what the Bible says about it. And I'll assure you this again, the Bible does not say that this world is a spinning globe, spinning thousands of miles per hour, rotating around the sun. We need to know what the Bible says about God's Creation

and we need to be ready to defend what is written in the Word of God about it. Verse 25:

[25] See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

[26] Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

[27] And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

[28] Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

[29] For our God is a consuming fire.

The Kingdom of God came. The people of the first century came to Mt Sion, the city of the living God. They came to the New Jerusalem, the heavenly Jerusalem. The old heavens and the old earth were shaken - they were removed and the New Heavens and the New Earth were established. And they were established on the principles and the Will of God for His people that has never changed. Go back to Deuteronomy chapter 7. We left off at verse 8.

[8] But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

For us, redeemed out of the house of bondmen, redeemed from the enemies of God by the blood of Jesus Christ - so that you would obey the Caesars? Wow. Verse 9:

[9] Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

However many generations ago this was written - I'll assure you that a thousand generations have not come and gone since. This doesn't however mean 40,000 years. Whenever we see the word thousand in our Bibles, it denotes completion. It's all encompassing. It doesn't have a limit. It's not just for 40,000 years - it's an eternal

principle that will never go away.

[9] Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

[10] And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

[11] Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

[12] Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

[13] And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

[14] Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

[15] And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

[16] And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.

[17] If thou shalt say in thine heart, These nations are more than I; how can I dispossess them?

[18] Thou shalt not be afraid of them: but shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt;

[19] The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people of whom thou art afraid.

[20] Moreover the Lord thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

[21] Thou shalt not be affrighted at them: for the Lord thy God is among you, a mighty God and terrible.

[22] And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field

increase upon thee.

[23] But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

[24] And he shall deliver their kings into thine hand, and thou shalt destroy their name [their authority] from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

[25] The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God.

[26] Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.