

**Message# 328\_3-02-2025 – What Next? One Step Forwards, Two Steps Backwards**  
Preached first on 3/02/2025

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

I want to let you know that quite a bit of information has come in relating to Frank's report of stomach cancer. I've been reposting the information and the links on the comments page of the website and on the Prayer Request page where I have Frank's original prayer request. [ [www.godsendusmen.com](http://www.godsendusmen.com) ]

Linda has also sent in an update concerning her ankle issues. Interesting thing about that, I've been experiencing problems with my right elbow. And I think I can post some information back to Linda that might help her - which would be great considering the expenses she is undergoing. I'll just tell you all right now, knowing that Linda is listening to this message, too, I found physical therapist videos on youtube where these people are showing various exercises and things to do at home - that have helped me tremendously. First thing was having a diagnosis that I felt like was accurate. Then, watching the physical therapist videos for the exercises has really helped me a lot. So, now that Linda has given us an accurate diagnosis, hopefully some of you will be able to shed some light on successes that you have had in treating this - or similar issues.

Oh, and before I forget again. Through the years, I've had lots of people email me concerning the cherry-picked music that I have played before or after my messages. Most of those now are posted in a directory on the website. It's not really a playlist. But it's an open directory located at [www.godsendusmen.com/songs](http://www.godsendusmen.com/songs) Hopefully, I'll be adding more, soon to that directory.

Alright, let's get right to the message this morning. Please take your Bibles once again and turn to Revelation chapter 1. Let's read the first three verses. For anyone who might be entering this series now to hear what we're talking about concerning the word thousand of Revelation chapter 20 - instead of from the beginning - I can't encourage you enough to go back to the beginning for a much broader examination of Revelation chapters 1 and Revelation chapter 22. If we do not have a firm understanding of the beginning of the Book - we can't understand what's inside the Book. The opening and the closing - if we don't understand - we are not going to understand what's inside the Book. We have taken a little sidestep in the series What's Next to deal with the 1,000 years of Revelation chapter 20 - and that part of the series begins with message 325 on the Audio page of the website. Now, Revelation chapter 1, verse 1:

[1] The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and he sent and signified it by His angel [ His messenger ] unto His servant John:

[2] Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that He saw.

[3] Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

In my opinion, in order to understand this Book, we must yield to the clear facts of the opening verses of this Book. It's the Revelation of Jesus Christ. The Book is about the Revelation of Jesus Christ - as in - in direct response of. Keep your finger here and turn to Acts chapter 1. Read, please, beginning with verse 1.

[1] The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

Have you ever looked at the beginning of this Book and wondered why it starts out with the words former treatise? It's odd, at least it is to me. Because the English words - particular former - seems out of place. The former treatise? It almost makes you think that it was old, or outdated, or maybe it has been replaced by something else or something new. But that is not at all what this word means when you look at it in the Greek. As it was translated from the Greek into the English - at least in the KJV - it actually came from two Greek words. The first meaning truly - as in surely, certainly, verily, indeed. It is assertive. As in sit up and pay attention - the next thing is very important. Then, the second part of the Greek for the word former is this, from Mr. Thayer's Greek Lexicon:

*πρῶτος, πρώτη, πρῶτον (superlative of πρό, contracted from προατος, whence the Doric πρατός; the comparative πρότερος see in its place) (from Homer down), the Sept. for ψῶα and often for τηα and ψα, first;*

**1. either in time or place, in any succession of things or of persons;**

**α. absolutely (i. e. without a noun) and substantively;**

**α. with the article: ὁ πρῶτος καὶ ὁ ἔσχατος, i. e. the eternal One,**

And the first Biblical references that Mr. Thayer suggests connection to? Verses from the Book of Revelation. Of course it's references to the Revelation. That's what we are going to see as the reason why I asked you to go to Acts chapter 1 to begin with. Mr. Thayer continues:

Revelation 1:17; Revelation 2:8; Revelation 22:13; ὁ πρῶτος, namely, τῶν κεκλημένων, Luke 14:18; the first of two (cf. Winers Grammar, § 35, 4 N. 1; (Buttmann, 32 (28))), John 19:32; 1 Corinthians 14:30; plural opposed to οἱ ἔσχατοι, Matthew 20:16, on which see ἔσχατος, 2 a. Neuter τό πρῶτον, opposed to τό δεύτερον, Hebrews 10:9; τά πρῶτα, opposed to τά ἔσχατα, one's first state, Matthew 12:45; Luke 11:26; 2 Peter 2:20; **the first order of things, Revelation 21:4.**

β. without the article: Matthew 10:2 (πρῶτος, namely, of the apostles to be mentioned); plural, Matthew 19:30; Mark 10:31; Luke 13:30 (on the meaning of which three passages, see ἔσχατος, 2 a.); neuter ἐν πρώτοις (A. V. first of all), among the first things delivered to you by me, 1 Corinthians 15:3.

b. where it agrees with some substantive;

α. anarthrous, and in place of an adjective: πρώτη (namely, ἡμέρα) σαββάτου, on the first day of the week, Mark 16:9; φυλακή, opposed to δευτέρα, Acts 12:10; as a predicate Luke 2:2 (on which cf. Winers Grammar, § 35, 4 N. 1; (Buttmann, § 127, 31)). where it is added to the subject or the object of the verb (and we often use an adverb; Winers Grammar, § 54, 2; (Buttmann, § 123, 9)): εὐρίσκει οὗτος πρῶτος, John 1:41(42) (where L Tr WH πρῶτον); add, John 8:7; John 20:4, 8; Acts 27:43; Romans 10:19; 1 Timothy 1:16; 1 John 4:19; opposed to εἶτα, 1 Timothy 2:13 πρῶτος ἐμβάς, John 5:4 (the article belongs to ἐμβάς (G T Tr WH omit the passage)); but Acts 26:23 πρῶτος ἐξ ἀναστάσεως νεκρῶν is to be translated as the first. By a later Greek usage it is put where πρότερος might have been expected with the genitive (cf. Herm. ad Vig., p. 717; Passow, under the word πρότερος, B. I. 2 c. ii, p. 1243a; (Liddell and Scott, ibid. B. I. 4 c.); Fritzsche, Ep. ad Romans, ii., 420f; Winers Grammar, § 35, 4 N. 1; Buttmann, § 123, 14): πρῶτος μου ἦν, John 1:15, 30 (οἱ πρῶτοι μου ταῦτα ἀνιχνεύσαντες, Aelian nat. anim. 8, 12).

β. **with the article: (ὁ (ἡ, τό) πρῶτος (πρώτη, πρῶτον), in a series which is so complete, either in fact or in thought, that other members are conceived of as following the first in regular order; as, τόν πρῶτον λόγον, Acts 1:1; add, Mark 14:12; 2 Timothy 4:16; Revelation 4:1, 7; Revelation 13:12, etc.;**

And again, more references to Revelation.

(opposed to ὁ ἔσχατος), ἡ πρῶτος πλάνη, Matthew 27:64; add, Matthew 20:8, 10, 16; 1 Corinthians 15:45, etc.; also 'the first' of two, where Latin usage requires and the Vulg. ordinarily employs prior (cf. Winers Grammar (and Buttmann), as above): Matthew 21:28, 31 (L Tr WH ὕστερος); ἄλλους δούλους πλείονας τῶν πρώτων, Matthew 21:36; ἡ πρώτη διαθήκη, Hebrews 8:7, 13; Hebrews 9:15, 18; ἡ πρώτη, namely, διαθήκη, Hebrews 9:1 G L T Tr WH; σκηνή, Hebrews 9:1 Rec., 2, 6, 8; ἡ πρώτη γῆ, ὁ πρῶτος

οὐρανός, Revelation 21:1; ἀνάστασις, Revelation 20:5, 6; ἄνθρωπος 1 Corinthians 15:47; followed by ὁ δεύτερος, τρίτος, etc.: Matthew 22:25; Mark 12:20; Luke 19:16; Luke 20:29; Revelation 8:7; Revelation 16:2; Revelation 21:19; followed by ἕτερος, Luke 16:5; ὁ πρῶτος, equivalent to the former, previous, pristine: τὴν πρώτην πίστιν, the faith which they formerly plighted, 1 Timothy 5:12; ἡ πρώτη ἀγάπη, Revelation 2:4; τὰ πρῶτα ἔργα, Revelation 2:5.

**2. first in rank, influence, honor; chief; principal: without the article, and absolutely, πρῶτος chief** (opposed to δοῦλος), Matthew 20:27; Mark 10:44; opposed to ἔσχατος and διάκονος, Mark 9:35; added to a noun, principal, ἐντολή, Matthew 22:38; Mark 12:30 (T WH omit; Tr marginal reading brackets the clause); Ephesians 6:2; with a partitive genitive, Mark 12:28, 29 (see πᾶς, II. 2 b. γ.); 1 Timothy 1:15; with the article, Luke 15:22; Acts 17:4; οἱ πρῶτοι τῆς Γαλιλαίας, the chief men of Galilee, Mark 6:21: τοῦ λαοῦ, Luke 19:47; τῆς πόλεως, Acts 13:50; τῶν Ἰουδαίων, Acts 25:2; Acts 28:17; τῆς νήσου, Acts 28:7 (cf. Lewin, St. Paul, ii., p. 208f, but see Πόπλιος).

**3. neuter πρῶτον as adverb, first, at the first;**

**a. in order of time:** Luke 10:5; John 18:13; Acts 11:26 (here T Tr WH πρώτως, which see); followed by εἶτα, ἔπειτα, or δεύτερον, Mark 4:28; 1 Corinthians 15:46; 1 Thessalonians 4:16; 1 Timothy 3:10; followed by μετὰ ταῦτα Mark 16:9 cf. Mark 16:12; the first time, opposed to ἐν τῷ δευτέρῳ (the second time), Acts 7:12, 13; τέ πρῶτον καί, first and also (or afterward), i. e. as well as, Romans 1:16 (but here L Tr marginal reading WH brackets πρῶτον); Rom. 2:9,10; without τέ, 2 Corinthians 8:5; 2 Timothy 1:5; first i. e. before anything else is done; first of all: Matthew 6:33; Luke 12:1; John 7:51 L Tr WH; Romans 1:8; 1 Timothy 5:4; 2 Peter 1:20; 2 Peter 3:3; πρῶτον πάντων, 1 Timothy 2:1. first, i. e. before something else: Matthew 8:21; Mark 7:27; Mark 9:11, 12; Luke 11:38; Luke 14:28; Romans 15:24; 2 Thessalonians 2:3; 1 Peter 4:17, etc.; before other nations, Acts 3:26; Acts 13:46; before others (R. V. the first to partake etc.), 2 Timothy 2:6; followed by τότε or καί τότε, Matthew 5:24; Matthew 7:5; Matthew 12:29; Mark 3:27; Luke 6:42; John 2:10 (T WH omit; L Tr brackets τότε); ἐμέ πρῶτον ὑμῶν (Tdf. omits ὑμῶν) me before it hated you, John 15:18 (see 1 b. ᾄ.). τό πρῶτον. at the first, i. e. at the time when one did a thing for the first time: John 10:40; John 12:16; John 19:39.

**b. in enumerating several particulars; first, then, etc.:** Romans 3:2; 1 Corinthians 11:18; 1 Corinthians 12:28; Hebrews 7:2; James 3:17.

The former treatise - this is to be understood as what is first, chief in rank. It's not past as in time ago or ago as we might understand it. It is first. It is chief in rank. Chief in influence, chief in honor and principle. It is the most important thing we are to understand and failing to do so - is not just a simple mistake or oversight - it will result in total failure in understanding what life is all about. It's that important.

Verily, truly, indeed, this is most important, first in rank, the chief principle - that is what we are supposed to understand when we read the word *former* at the beginning of Acts chapter 1.

Treatise. It's the Greek word *Logos*. Seen it many times in the New Testament.

*of speech*

*a word, uttered by a living voice, embodies a conception or idea*

*what someone has said*

*a word*

*the sayings of God*

*decree, mandate or order*

*of the moral precepts given by God*

*Old Testament prophecy given by the prophets*

*what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim*

*discourse*

*the act of speaking, speech*

*the faculty of speech, skill and practice in speaking*

*a kind or style of speaking*

*a continuous speaking discourse - instruction*

*doctrine, teaching*

*anything reported in speech; a narration, narrative*

*matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law*

*the thing spoken of or talked about; event, deed*

*its use as respect to the MIND alone*

*reason, the mental faculty of thinking, meditating, reasoning, calculating*

*account, i.e. regard, consideration*

*account, i.e. reckoning, score*

*account, i.e. answer or explanation in reference to judgment*

*relation, i.e. with whom as judge we stand in relation*

*reason would*

*reason, cause, ground*

*In John, denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with God, his minister in creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone forth conspicuously from His words and deeds.*

[1] The former treatise ( the most important Word, the most important teachings, the most important doctrines ) have I made, O Theophilus, of all that Jesus began both to do and teach,

[2] Until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen:

[3] To whom also He shewed Himself alive after His passion ( after His trial by the state, after His execution by the state - and after He made an open mockery of the state by showing that the state was powerless to kill Him and keep Him dead ) by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God:

Friends, we must understand that what Jesus had just gone through was a trial by the state. Yes. It began with the conspiracy of the religious leaders in Jerusalem. Yes. The religious leaders in Jerusalem conspired with the secular “government” in Judea - but this ended in state court. It ended in Roman court. It was in the news. It was on CourtTV. This was the united states of Rome vs Jesus ( the One Who called Himself King ). And the charges were “failure to file income taxes” and sedition - a failure to claim citizenship with the world. That is not the Gospel according to Charlie. That is the knowledge of what we have in our Bibles that was written about the birth, the life and the execution of Christ.

I've said this many times before. When I first realized this more than 40 years ago - it shocked me to the core. It changed my life. It locked me up forever in my understanding of Who Jesus is and what He came to do. I've asked so many people this question in the last 40 years - and not one single person has ever given me the answer from the Word of God. To me, it should be so easy. For people who claim to be “Christians” for people who claim to believe the Bible - the answer should come without the slightest bit of hesitation - but I have never had a single person answer this question - as the answer is so accurately provided from Luke 23. And that is: What are the charges that were brought against Jesus at His trial? I've already provided the answer. But if you are new to this ministry - let me pause for just a minute to allow you to think about the answer to that question? What are the charges that were brought against Jesus at His trial?

[ Pause ]

Keep your other finger here in Acts 1 and turn back to Luke 23 for just a minute. Read beginning in verse 1.

[1] And the whole multitude of them arose, and led Him unto Pilate.

[2] And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He Himself is Christ a King.

[3] And Pilate asked Him, saying, Art Thou the King of the J[udahites]? And He answered him and said, Thou sayest it.

I have gone into a lot more detail in the past than I am going to today - if you want more - go to message 230, go to message 303. On the Papers page of the website, there is a paper called **"JESUS NEVER SAID "RENDER UNTO CAESAR!"**

<https://godsendusmen.com/letters/Caesar.html> I go into a lot more detail there. I'm not going to apologize for what the Word of God says. I'm not going to sugar coat it. I'm not going to act like it isn't in there to keep from getting in trouble with the "government." They accused Jesus of not "paying taxes" and they accused Him of sedition. That's what the Bible says - and apparently - there doesn't seem to be a man out of a million in 2025 that knows that's what God's Word says. "Render unto Caesar. Render unto Caesar" - as if that's a punchline with Ernest T. Bass from the Andy Griffith Show. Jesus was saying the exact opposite when He said Render unto Caesar. He never told Israelites to Render unto Caesar. He said the exact opposite and that's why Luke 23:1-3 says what it says.

I get a real kick sometimes out of this AI stuff on the internet sometimes. I typed this in:

*What would the caesar do to someone who claimed to be king*

And this is what came back. And let me say this before I read the answer. For anyone claiming to be a "Christian" who denies that Jesus said He was King - they are not Christian - not in any sense of the word. They are lost. When they die - they will be judged and forever separated from God. Everything , every single thing ever said about Jesus was that He was King. From His birth - through His life - to the time where thousands lined the streets of Jerusalem screaming, "Hosanna to the King". To deny that Jesus - Who walked around with the title Christ - the Anointed King - to deny that He was saying He was King and allowing - and encouraging others - to call Him King - is to prove beyond any shadow of a doubt - that individual knows nothing about the Jesus of the Bible, the Son of God, the Promised Messiah, the fulfillment of the prophecies. Listen to what the internet's AI says would have happened to someone who claimed to be king in the Roman empire.

## *AI Overview*

### *Learn more*

*If someone openly claimed to be king in the Roman Empire during the time of the Caesars, they would likely face severe consequences, including execution, imprisonment, or exile as claiming kingship was seen as a direct threat to the Roman Republic's system of power and could be considered treason, especially if the individual attempted to actively usurp power or incite rebellion.*

As in the Words of Jesus - All power is given unto Me in Heaven and in earth.

“Oh, Charlie, this wasn't even thought of about Jesus.” Really? Then why does John 11:47-48 say?:

[47] Then gathered the chief priests and the Pharisees a council, and said, What do we? for this Man doeth many miracles.

[48] If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation.

The Romans would take away their status and their nation because a man was healing the sick, giving sight to the blind, making the lame walk, raising the dead including the daughter of a ruler in the synagogue? The Romans would declare war because of someone's good works? No. It's because they were afraid the people would actually believe that Jesus was Who He said He was. Who the prophets said He was. Who Moses said He was. Who David said He was. Who the disciples said He was. Who John the Washer said He was. Who the wisemen from the east said He was. He was King. And not just over Judea - but over the whole of God's Creation. AI continues answering what would the Caesar's do to anyone who called themselves king.

### *Key points to consider:*

#### *Public Perception:*

*The Romans were highly suspicious of anyone attempting to seize monarchical power, as they valued their republican ideals.*

Interesting. Well the vast number of churchians can deny today that Jesus was a perceived threat to Rome - but it certainly cannot be denied that the Romans - who actually were alive during the time of Christ - their public perception of Jesus was definitely different than it is today.



*Political Maneuvering:*

*The Caesars, especially Julius Caesar, were skilled politicians who would likely use their influence to discredit and isolate anyone claiming to be king, potentially accusing them of conspiracy or sedition.*

*Military Force:*

*If the individual gained significant support or attempted to raise an army, the Caesars would likely use military force to crush the rebellion.*

*Example from History:*

*Julius Caesar's Power Plays: While Caesar was never officially crowned king, he accumulated immense power as dictator and carefully avoided the title of "king" due to the Roman public's aversion to monarchy. Any individual who openly declared themselves king during his reign would have been seen as a direct threat and likely faced harsh punishment.*

I wonder if that's why the Bible records it was Roman soldiers that nailed Jesus to the cross.

That's an interesting final statement. "The u.s. doesn't have a king. That's funny.

To try to make an argument that the whole theme surrounding the prophecies concerning Jesus, the announcement of His birth, His life and the temporary taking of His life - or better stated - his purposeful temporary sacrificing of His life - is not about the Kingdom / Government of God - is to show a complete lack of knowledge of the Word of God and of discernment of what the Bible is about. The Book tells the story of how God created the world and all that's in it. The Book tells the story of how He demanded to be King of how God demanded to be King, to be Ruler over all His Creation. It tells how the people that He chose to reveal this understanding to the world - rejected His Kingship over them. Clear as can be. This simply cannot be any clearer - even from a cursory reading of the Book. The Book then shows how God told things to His prophets to tell the people how bad things would be for them if they rejected His Kingship over them, if they rejected His Laws and adopted the laws, the statutes, the ordinances of the heathen - and heathen simply means non-Israelite. Heathen does not mean the naked bushmen in the darkest regions of Africa or the Amazon. It means the lily white, Armani suited men who boldly proclaim "Our CONstitution, and our laws, and our treaties, and our statutes, and our ordinances and our rules and regulations - shall be the supreme law of the land." That's what heathen means. Heathen means anyone who chooses to live according to their own laws - and

not according to God's Laws. The Book tells of a day when God the Father would send a Messiah to redeem His people from the horrible choice their ancestors made in demanding a king like all the nations. The Book tells of a time when this Redeemer King would restore things back to the days before the earthly kings to the time where God would be their King, and they would be His people.

And Jesus was born. In the fulness of time. When the prophecies were fulfilled. And He was born to be the final King that God would allow for His Creation. And just as we read here in Acts chapter 1, the most important thing they were to understand, the chief principle, the first understanding, indeed the most important thing:

...of all that Jesus began both to do and teach,

[2] Until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen:

[3] To whom also He shewed himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God:

That is definitely not what we experience today, is it? All most people hear about, all most people care about, all that most people live by - is not the Government of God - but rather the "governments of men." That's the truth - and anyone with even a shred of discernment knows that to be true. So while Jesus spent His time speaking of the things pertaining to the Government of God - most people completely miss it because their minds and concerns are on the things pertaining to the little g "governments" of the world.

You know I've been mocked for the phrase the "little g governments of the world." I make no apologies for that. And the reason why I do it - can really be seen if someone is reading the transcripts to these messages. I use a capital G to speak of the only God Ordained Government allowed to exist - and that is the Government of God, the Kingdom of God, the Kingdom of Heaven, the Kingdom / Government of Christ - the Commonwealth of Israel. I wish the English translators would have stayed faithful to the way they translated Isaiah's prophecy from Isaiah 9:7

[6] For unto us a Child is born, unto us a Son is given: and the Government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

[7] Of the increase of His Government and Peace there shall be no end, upon the

throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

The word kingdom is lost to people born in America. It's the Government. It's God's Government. It's the Government of King Jesus. In Isaiah 9:7 - His Government - the Greek is basilea ( in the Greek Septuagint ) - the same exact Greek word for when it's translated kingdom in the New Testament. It is a spiritual Government, in the sense that the King rules from the Heavens - but the Government has a Lawbook - and the King expects His Citizens to live according to that Lawbook. I don't understand the mental mind-block for most people. Most people think that because they don't see Jesus, they don't see God, then that Government doesn't really exist. But, I'd say very few u.s. citizens have ever been to Washington D.C. Even fewer u.s. citizens have ever seen face to face their "leaders, their lawmakers." But they have no problem whatsoever living by the "laws" those people make. Why is that so much different than not seeing Jesus face to face? U.S. citizens will rarely - surely never - hold in their hands the millions and millions of "laws" that they agree to live by. But every single one of us have the ability to hold in our very own hands a small Book - that contains every single Law that God wants us to live by. But most people won't. They just can't make the connection. And, it simply comes from a failure to read the Bible, to believe the Bible, and then make a conscious choice to become a Citizen of the Government of God. So, I use a capital G whenever I am speaking of the Only God Ordained Government allowed to exist. And I use a lower case g when I'm speaking of the impostor "governments" that exist for one reason - and it is out of rebellion to the One True King - King Jesus and His Government which is founded on His Father and His Father's Laws.

Back to Acts 1, verse 4.

[4] And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me.

[5] For John truly ~~baptized~~ washed ( the word should be washed, baptized is a word the translated created and by their own admission, they should not have used that word - the word should have been washed - just like it was in the Law God gave Moses which is what this referring to ) with water; but ye shall be ~~baptized~~ washed with the Holy Ghost not many days hence.

[6] When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the [ Government ] to Israel?

[7] And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power.

[8] But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

[9] And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.

[10] And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel;

[11] Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven.

This is talking about the Revelation. This same Jesus - taken up in the clouds - is going to come back again - in the same manner in which they saw Him go. This is what the Book of Revelation is about. The Book of Revelation is just more details concerning Christ's return TO THEM. And when does the Book of Revelation say this was going to happen?

The Revealing of Christ - the promise of the fulfillment of what the messengers of God said in Acts 1:11 - things which must - not things which might - not things that will - things which must shortly come to pass. They must shortly come to pass. It says what it says because Jesus told His disciples in Matthew 24:34

[34] Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

That's why Revelation 1:1 explicitly says things which must - which must - which must - shortly come to pass. If they didn't come to pass shortly - Jesus would have been found out to be a liar. Jesus told His disciples

[34] Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

So the things written concerning His Revelation, His coming in the clouds with power and great glory, His promise that there would be some of them alive to see Him at His coming - the things which must - which must - which must shortly come to pass - had to happen or Jesus would have been a false prophet. And friends, I'm telling you, the jews call Jesus a false prophet because they say the things He prophesied did not happen.

The churchians say - "Well, they just didn't happen yet." No. If the Words of Jesus were not fulfilled when He said they would be fulfilled - then Jesus was not the Messiah. This is why I keep saying over and over and over, if a man does not believe that Jesus fulfilled the prophets - not that some jesus will some day fulfill the prophets - some jesus that will some day fulfill the prophets - is not the Jesus Christ of the Bible. Looking for a future fulfillment of the prophecies is to look for a future Jesus a future Messiah - just like the jews do - and just like the jews deny that Jesus Christ came in the flesh - the churchians who say that Jesus Christ did not fulfill the prophecies in the first century - are doing the exact same thing the jews are doing. The churchians can say j-e-s-u-s all day long. They can sing songs with tears streaming down their faces - but so what - so can the jews who sing about their supposed coming messiah. Emotion doesn't make something right. Good feelings, warm and fuzzy feelings and hopes and desires doesn't make something right.

Things which must - which must - which must shortly come to pass - must shortly come to pass because that's what Jesus said.

To His disciples...

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)  
But pray ye that your flight be not in the winter, neither on the sabbath day:  
Then if any man shall say unto you, [ that's Jesus to His disciples 2,000 years ago ]  
Lo, here is Christ, or there; believe it not.  
For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.  
[25] Behold, I have told you before. [ that's Jesus to His disciples 2,000 years ago ]  
[26] Wherefore if they shall say unto you, [ that's Jesus to His disciples 2,000 years ago ] Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.  
[27] For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.  
And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.  
[31] And He shall send his angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

[32] Now [ that's Jesus to His disciples 2,000 years ago ] learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: [ that's Jesus to His disciples 2,000 years ago ]

[33] So likewise ye, [ that's Jesus to His disciples 2,000 years ago ] when ye shall see all these things, know that it is near, even at the doors.

[34] Verily I say unto you, [ that's Jesus to His disciples 2,000 years ago ] This generation shall not pass, till all these things be fulfilled.

These are the Words of Jesus spoken to His disciples, 2,000 years ago. If His disciples, 2,000 years ago - did not witness the fulfillment of these things - then He lied to them. They were purposely deceived. Why? Why the lie? Why not just say to His disciples, those men who would soon after these Words live their lives in constant danger of being jailed, killed, exiled? Why not just say to them, "Someday, a couple thousand years from now - all these things will be fulfilled?" Why did He tell those disciples - over and over - they would see the fulfillment of the things He said to them while He was answering their original question,

Tell us, when shall these things be, what shall be the sign of the coming, and the of the end of the Old Covenant age?

How have so many people missed how simple this is? Is it because - as I've been told at least a thousand times in the last 40 years - "Well, Charlie, this is simple, remember what Jesus said in Matthew 24:14?"

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

"See that, Charlie? Now go look at what C.I. Scofield said about Matthew 24:14." Ok. Is this what you mean? What Scofield said? I have an actual photo of what Scofield said.

<p>33 So likewise ye, when ye shall <sup>h</sup>see all these things, know that <sup>i</sup>it is near, even at the doors.</p> <p>34 Verily I say unto you, <sup>l</sup>This generation shall not pass, till all these things be fulfilled.</p> <p>35 <sup>*</sup>Heaven and earth shall pass away, but my words shall not pass away.</p> <p>36 But of that day and hour</p>	<p><sup>w</sup> Heb. 10. 37; 2 Pet. 3. 4, 9; Rev. 22. 7, 12, 20.</p> <p><sup>*</sup> <i>Kingdom</i> (N.T.), vs. 29-51; Mt. 25. 31-46, (Lk. 1. 31-33; 1 Cor. 15. 28.)</p> <p><sup>v</sup> Mt. 7. 21-23; 25. 3, 11, 12; 2 Pet. 2. 20-22.</p>	<p>fellowservants, and to eat and drink with the drunken;</p> <p>50 The lord of that servant shall <sup>x</sup>come in a day when he looketh not for <i>him</i>, and in an hour that he is not aware of,</p> <p>51 And shall cut him asunder, and appoint <i>him</i> his portion with the <sup>y</sup>hypocrites: there shall be weeping and gnashing of teeth.</p>
<p><sup>1</sup> Gr. <i>genea</i>, the primary definition of which is, "race, kind, family, stock, breed." (So all lexicons.) That the word is used in this sense here is sure because none of "these things," i.e. the world-wide preaching of the kingdom, the great tribulation, the return of the Lord in visible glory, and the regathering of the elect, occurred at the destruction of Jerusalem by Titus, A.D. 70. The promise is, therefore, that the generation—nation, or family of Israel—will be preserved unto "these things"; a promise wonderfully fulfilled to this day.</p> <p style="text-align: center;">1034</p>		

"We know that we are supposed to use the primary definition of genea because:"

And he says the number one reason why we are supposed to use genos instead of genea; see, his doesn't reveal too much of his deception here. The word generation in Matthew 24:34 is genea. But instead of giving his readers the definition of genea - he misdirects them to genos - which is totally different. Genea isn't race, kind, family, stock, breed" - genea means:

*γενεά geneá, ghen-eh-ah'; from (a presumed derivative of) G1085; a generation; by implication, an age (the period or the persons):—age, generation, nation, time.*

Scofield says the number one reason why we are to believe genea means something different than age - is because the world-wide preaching of the Kingdom has never occurred:

<sup>1</sup> Gr. *genea*, the primary definition of which is, "race, kind, family, stock, breed." (So all lexicons.) That the word is used in this sense here is sure because none of "these things," i.e. the world-wide preaching of the kingdom, the great tribulation, the return of the Lord in visible glory, and the regathering of the elect, occurred at the destruction of Jerusalem by Titus, A.D. 70. The promise is, therefore, that the generation—nation, or family of Israel—will be preserved unto "these things"; a promise wonderfully fulfilled to this day.

So these things have never occurred. Even though Jesus told them to go into all the world into all the earth to preach the Gospel. Well, that's pretty interesting because just

a while later from these very Words of Christ, God told the apostle Paul to write in Colossians chapter 1 - not once - but twice. In verses 4-6, God told Paul to write:

[4] Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

[5] For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

[6] Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

How does someone who claims to be a preacher of the Word of God, how does someone miss this? Then in verse 23, God gets even more specific than this, as if this isn't enough:

[23] If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

So God told Paul to write that the truth of the gospel - which is come unto you - as it is in all the world - and bringeth forth fruit...then he tells those same people that the gospel had been preached - past tense - first grade English - past, present future tense - this should not be hard - and I'm not trying to be condescending - I'm not trying to make people think they are dumb - this is easy. This is very easy language. Jesus spoke of the Gospel of the Kingdom being preached to the whole world - then the end of the Old Covenant age would come - and here we see years later - years later - not thousands of years later - not because of television - not because of supposed satellites and technology - but because of men and women who lived with Jesus, heard His teachings, saw His miracles, watched His trial, witnessed His execution - then saw Him rise from the dead - it's because those men and women finally believed the Words of Jesus, believed the Words of the prophets, believed the Words of David, believed the Words found in the Law - and they moved heaven and earth in obedience to the command of Jesus Christ to

[19] Go ye therefore, and teach all nations, ~~baptizing~~ immersing them in the name of the Father, and of the Son, and of the Holy Ghost:

[20] Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world [ even unto the end of the Old Covenant age ]. Amen.



So Scofield nullifies this, too. Scofield, and all those who have fallen for his deceptions have nullified the fact that Jesus told His disciples what to do - and then they too, just like the Messiah - failed in the mission they were given. How do we do such things? How do we believe such things? Jesus told them to do something they were incapable of doing?

<sup>1</sup> Gr. *genea*, the primary definition of which is, "race, kind, family, stock, breed." (So all lexicons.) That the word is used in this sense here is sure because none of "these things," i.e. the world-wide preaching of the kingdom, the great tribulation, the return of the Lord in visible glory, and the regathering of the elect, occurred at the destruction of Jerusalem by Titus, A.D. 70. The promise is, therefore, that the generation—nation, or family of Israel—will be preserved unto "these things"; a promise wonderfully fulfilled to this day.

"We know that the clear Words of Jesus to His disciples did not find their fulfillment in AD70 - when the temple was completely obliterated - to the point where indeed not one stone was left standing upon another - we know Jesus Words' were not fulfilled then - because if we believed otherwise - then the world-wide deception and heresy of the jews in the middle east somehow being 'God's chosen people' - even though they reject Jesus as the Christ - it would come crashing down."

Friends, this is what Scofield was teaching. Scofield was the religious arm of the Balfour Declaration. He was the religious arm of the jews' settlement in the middle east. The promise, therefore, that the generation - nation, or family of Israel - as in the jews - the Christ hating, Christ rejecting jews - will be preserved unto "these things"; a promise wonderfully fulfilled to this day."

Wow. And the realization that I have heard for my entire life people telling me they know the jews in the middle east are impostors - but yet they say the prophecies have not been fulfilled. It is the people who have made up this whole jew thing of the Christ hating jews being God's chosen people - that is what comes from Scofield's futuristic heresies. It's a denial that Jesus Christ, the Son of God, came in the flesh in the first century. Scofield is saying that none of what Jesus prophesied in Matthew 24 was fulfilled in the first century. He is saying that it gets its fulfillment in the jewish-israeli state that was being forced down the people of the world's throats in the early 1900s and finally culminating in 1948 - "a promise of God wonderfully fulfilled to this day."

This is futurism. This is what it means to believe that the Jesus Christ did not fulfill all the prophecies just like He said. When He said, "This generation shall not pass away, till

all these things be fulfilled” that is what He meant. He wasn't obscure. He wasn't cryptic. He wasn't hiding something from His disciples. He told them exactly what they needed to know and do. And the second He left them - they instantly got busy preaching the Gospel of the Kingdom, the Government in obedience to Matthew 24:18-20.

They didn't have a lot of time to do what He told them to do. They had a generation of time. It wasn't thousands of years - it was a generation. That is why it was said of those true believers

These that have turned the world upside down are come hither also;  
[7] Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another King, one Jesus.

Expose the lies of Scofield - well - that's pretty said that that's what we have to do sometimes. If we just believed the Words of Jesus - and I believe so many more people would understand the present day reality of the Government of God today. But for Scofield and the others that have followed after him, the damage these futurists have done to the Government of God is staggering.

Failing to tie Revelation 1:1 to Acts 1:11; failing to tie Matthew 24 to the generation, the time, the age of the people to whom Jesus spoke the Words to; failing to know that God told Paul to write that the Gospel had been - it had been - that's past tense - meaning that the Words of Jesus from Matthew 24:14 had been fulfilled by the time we get to Paul's epistles - failing to have faith - a belief system founded on these simple truths - is the reason why the world is in the shape it is today - and why there are so few people today to even take the time to listen to Jesus speak pertaining to the things of the Government of God. Oh yeah, just about everyone's got more than enough to talk about the little g “governments” of men. There's plenty of time for that. But listen to Jesus speak of the things pertaining to the Government of God? Nah. Not for today. That's all future. That's a Gospel that stopped at the execution of Christ - it's lain dormant for 2,000 - and will some day be preached again when the 'great tribulation begins'. [ so says Scofield and the futurists ]

Revelation 1:1-3 is a direct reference to the men who told Christ's disciples in Acts 1:11

Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him

go into heaven.

Turn back to Revelation chapter 1 again. The things which must - which must - which must shortly come to pass - they must shortly come to pass because Jesus said so. Then verse 3:

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

This should not be hard. Put yourself in the place of the people who were first reading this Book. Do you think those people - as soon as they got the letter - they turned to chapter 20 and then said, "Oh, this doesn't really pertain to us. This letter is about some far off time and some far off people and none of it really concerns us." Of course. That's just stupid. When they read the things which must shortly come to pass - and the time is at hand - they knew exactly what that meant. They knew exactly that this was all talking about the soon coming of Christ. The soon Revealing of Christ - just like it had been promised from Acts chapter 1. Do we really think these people, these Christians, these persecuted saints did not know they were being told that Jesus was coming soon to rescue them from all the perils they were facing?

Friends, these first century saints had been at the end of real persecution. They were being terrorized by those who had opposed Christ. Quote:

*Despite its growing popularity, Christianity was ...widely criticized after the Great Fire of Rome in 64 AD, the Emperor Nero tried to divert attention away from his own failings by providing an easy scapegoat: the Christians.*

*Although the followers of Jesus were working hard to spread the message, there were still very few Christians in Rome. They were regarded with suspicion. Some important Christian rituals were mistaken as cannibalism, others as incest. Christians became an easy target.*

*Nero wasted no time. He arrested and tortured all the Christians in Rome, before executing them with lavish publicity. Some were crucified, some were thrown to wild animals and others were burned alive as living torches. End quote.*

And Jesus had promised His followers He would come again and rescue them. Paul talked of Jesus' return to them - to rescue them from their awful persecutions. Now

God told John to send a letter to the Christians that had been scattered throughout Asia promising the Revealing of Jesus Christ - which must shortly come to pass - because the time was at hand. Yet, this was all a lie? This was false promises? This was a delusion sent to these suffering people? Why?

It's no wonder churchians and the futurist movement is a mockery in the world today.

“You people are so gullible - your Bible shows you blatant lies told to people that never came true - yet you believe in a Book of lies.”

Then the churchian answer is:

“Well, you people just don't know all the interpretations.”

Yeah, that's it.

The Words of Jesus were clear. The commands of Jesus were clear. Whether we get it or not - those saints in the first century did get it. They knew that Jesus had promised them - Jesus told them - some of them would be alive to witness Revelation chapter 1's fulfillment. As the time drew closer, and well, I didn't even get to where I wanted to go today, close with me by turning to I Thessalonians chapter 2. Read from verse 10 for sake of time. The awesome, beautiful ( throw in every fantastic adjective you can put in to describe ) words that God told Paul to write:

[10] Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

[11] As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

[12] That ye would walk worthy of God, who hath called you unto His kingdom ( His basilea - His Government ) and glory.

[13] For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

[14] For ye, brethren, became followers of the Ekklesias of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

[15] Who both killed the Lord Jesus, and [ killed ] their own prophets, and have

persecuted us; and they please not God, and are contrary to all men:

[16] Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

[17] But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

[18] Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. ( Rome hindered Paul )

[19] For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

[20] For ye are our glory and joy.

Then the next chapter.

[1] Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

[2] And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith:

[3] That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

[4] For verily, when we were with you, we told you before that we should suffer tribulation [ persecution ]; even as it came to pass, and ye know.

Then to chapter 4, beginning with verse 13. Speaking - as is everything we've read today - speaking to the first century times - the people of the first generation. Speaking to the generation that Jesus said would not pass away, till all these things be fulfilled. Speaking to the saints in Asia concerning the things that must shortly come to pass - the things that were at hand.

[13] But I would not have you to be ignorant, brethren, [ this the people that Paul wrote to in the first century ] concerning them which are asleep, that ye sorrow not, even as others which have no hope.

[14] For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

[15] For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

Jesus told them that some of them would be alive. This is not new news. This is not a

new message - it's just a reminder.

**[16]** For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

**[17]** Then we which are alive and remain [ that's Paul and the people he wrote to in the first century ] shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

**[18]** Wherefore comfort one another with these words.

Oh my word, how can this be any clearer? Revelation 1 is Matthew 24. Revelation 1 is Acts 1:11. Revelation 1 is I Thessalonians chapter 4. I Thessalonians chapter 4 is Matthew 16:28. It's all saying the same thing - to the same people - at the same time.

The Book of Revelation is past. It's a history Book. Jesus Christ was revealed - 2,000 years ago as the King of kings and Lord of lords.

It is the responsibility of every living, breathing creature, to come out from the little g "governments" of men - and into the everlasting Government of Christ.

Strong's Lexicon

chilioi: Thousand

Original Word: χίλιοι

Part of Speech: Adjective

Transliteration: chilioi

Pronunciation: KHEE-lee-oy

Phonetic Spelling: (khil'-ee-oy)

Definition: Thousand

Meaning: a thousand.

Word Origin: Derived from the Greek word for "thousand."

Corresponding Greek / Hebrew Entries: - H505 ( אֶלֶף, 'eleph): Often translated as "thousand" in the Old Testament, used in similar contexts to denote large numbers or completeness.

Usage: The Greek word "χίλιοι" (chilioi) is used in the New Testament to denote the number one thousand. It is a cardinal number and is often used in contexts involving large quantities or significant numerical symbolism. In biblical literature, numbers can carry symbolic meanings, and "thousand" often represents completeness or a large, indefinite quantity.

Cultural and Historical Background: In ancient Greek and Jewish cultures, numbers held significant symbolic meanings. The number "thousand" was often used to express a large, complete, or perfect quantity. In Jewish apocalyptic literature, such as the Book of Revelation, numbers are frequently used symbolically to convey theological truths. The use of "thousand" in these contexts can indicate a vast multitude or a complete period of time.

#### HELPS Word-studies

5507 χίλιοι – properly, a thousand; the product of  $10 \times 10 \times 10$  (10<sup>3</sup>, ten cubed); (figuratively) emphatic, total inclusiveness, showing no one (nothing) is left out. See also "the Millennium" in the HELPS prophecy-guide.

["Ten" in Scripture can already express the symbolic meaning "completely" (inclusively) so 5507 (χίλιοι) as the cube of 10 ("a thousand") powerfully stresses the meaning "full/inclusive" (totality).]