

Message# 329_3-09-2025 – What Next? One Step Forwards, Two Steps Backwards
Preached first on 3/09/2025

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

Let me remind you again of the current list on our Prayer Request page. Please remember Frank as he deals with stomach cancer, remember Linda with the ankle issues she is going through. Continue to remember Paul as well. And others that are on the list.

Springfield Missouri in all their infinite defiant, God hating, Christ hating wisdom - has openly taken another step towards spitting in the face of God and rebelling against His Laws. Seems that they claim they have a problem with people failing to “register their vehicles” with them - oh my - the horror of that sin - and so they came up with the brilliant plan to just steal people's cars and force them to comply with their definitions of good and evil. Something that is one of the most blasphemous things people can do - and which was the original sin in the Garden of Eden. When you take something from someone else - when you take something from someone, something they own, without their consent - that is called stealing. Thou shalt not steal. This is such a simple, basic, Law of God - yet these masterminds know and care so little about the Laws of God - they are just going to ramp up their theft - stick their fist in the face of God and say, “We don't care what your Law says” - and they will be doing this without - I'm pretty sure I'm safe in saying - not one single “preacher” in that city - standing up like one of the prophets of Old and saying, “You are sinning against Almighty God by doing this.”

It doesn't matter if someone gave you a badge and cute little outfit to wear and gave you a gun and they tell you how official you are - no man anywhere on God's earth - is free to disobey His Laws. Thou shalt not steal. How hard is that? Well, they certainly have all kinds of problems with that other simple Law - Thou shalt not lie - which is the exact same thing as thou shalt not bear false witness. It's the same thing. They lie with absolutely impunity and actually have a great time doing it. And they - because they are psychotic maniacs - have actually convinced themselves because they are the “government” that it is perfectly fine for them to lie to anytime, any place, and to anyone. It's amazing how that works. I hope that the people of Springfield will rise up in rebellion against these Godless Lawbreakers and expose their wickedness. Sadly though, it will not be coming from who it should be coming from - which is those who claim to be “Christians”, those who claim to be followers of God and His Word. But hopefully there will be more resistance to this wickedness.

This past week, one of our listeners was a guest on a radio talk show. Now I want you to understand that just because you are a guest on someone else's talk show, that doesn't mean you are in agreement with the hosts. But if you get the opportunity to be on a talk show and you testify for the Government of Christ - then I believe we should take that opportunity. And PK from Panama was on this past week. I'll tell you that some of the things - not by PK from Panama - that were said - did not pass the Philippians 4:8 test - but when PK from Panama was finally given the time to share his testimony - which he said was the solution to all the problems - wow - was that awesome. I am going to post a link to the broadcast on the website Audio page for this message - and if you want to skip right to his testimony - I'll put the timestamp there for you. It was really great. I was very pleased with what PK from Panama had to say. And I'll tell you that he mentioned godsendusmen.com and just a few minutes after his show concluded - I heard from someone who had listened to PK and said he really liked what he heard. That was great.

<https://ftjmedia.com/video/.JxP4HhqW-CJlOcX00dLn0g> Advance to about 1:30 to hear his testimony.

Revelation chapter 1 verses 1 through 3 - Why do we keep doing this? Why do we keep looking at this? It is so it will be cemented into our minds so when we progress through the Book - there will be no doubt as to the timeframe in which we should have in our minds.

[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 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.

That's the introduction to the Book. The Book is about the things which must shortly come to pass - confirmed again - with the phrase - for the time is at hand. That is not difficult language. This is why it is so important that our children know how to read and comprehend basic English. That's what the Bible is. Even the old, 1611 and older English texts. It's basic English. Easy to understand.

I have tried to get people to understand for many years now that in order to

understand the Bible, we need to start at the beginning, at the Genesis - and learn all that the Bible records concerning the nature of God. It is in what we refer to as the Old Testament - where we find most of the direct interactions between God and man. God dealt specifically with Adam. God dealt specifically with Noah. The Bible records that God spoke to those men. God dealt specifically with and spoke to Abraham. Same for Moses. Same for the prophets. We see a lot more direct interaction between God and men in what we call the Old Testament - as opposed to what we call the New Testament. In the Old Testament - we see a lot of one on one with God and His men. In the New, we see God using the method of having men teach what He has to say. And quite a bit of that is affirmations of what took place in the Old Covenant history of Israel. We learn the bulk of what we should understand about the Will of God - what He has determined as good and evil, right and wrong - from the writings of what we call the Old Testament.

So we start in Genesis and work our way through to the end of the Bible - building principle upon principle, or as the text calls it, precept upon precept - adding to ourselves knowledge as we progress through the Book. In the end of the Bible, the last Book - we find the first words in the Book telling us the things which must shortly come to pass. And by the time we get here we should be able to understand the word shortly by now. By the time we have come to the Book of Revelation, there should be no stumbling when it comes to that word - shortly.

Genesis chapter 41 is the first time we see this word - shortly - in our English Bibles. Turn there with me, please, beginning with verse 1.

[1] And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

[2] And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

[3] And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river.

[4] And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

Ha ha.

[5] And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

[6] And, behold, seven thin ears and blasted with the east wind sprung up after them.

[7] And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

Apparently it was a very vivid, real dream to him.

[8] And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

[9] Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

[10] Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker:

[11] And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

[12] And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

[13] And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

[14] Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

[15] And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

[16] And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

[17] And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

[18] And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

[19] And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

[20] And the lean and the ill favoured kine did eat up the first seven fat kine:

[21] And when they had eaten them up, it could not be known that they had

eaten them; but they were still ill favoured, as at the beginning. So I awoke.

From this nightmare.

[22] And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

[23] And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

[24] And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

[25] And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what He is about to do.

God had showed Pharaoh - what He is about to do!

[26] The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

[27] And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

[28] This is the thing which I have spoken unto Pharaoh: What God is about to do He sheweth unto Pharaoh.

[29] Behold, there come seven years of great plenty throughout all the land of Egypt:

[30] And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

[31] And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.

[32] And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

Alright. We know the rest of the story. This was told to us many times even when we were little children. I ask this morning, the simple question - did thousands of years pass between the thing that Joseph told Pharaoh? Or did the fulfillment of Pharaoh's dream - shortly come to pass? If you don't know the rest of the story - finish reading it. But I will tell you that as soon as Joseph told the interpretation of the dream to Pharaoh - Pharaoh acted immediately - and the seven years of plenty started immediately. That's because the thing was established by God - and God shortly brought it to pass -

because shortly bring it to pass - means exactly what it says. It meant shortly bring it to pass in Genesis - the first Book of the Bible - and it meant shortly bring it to pass in the last Book of the Bible - Revelation. Shortly come to pass means the same thing in the beginning of the Book as it means in the end of the Book.

We serve a consistent God. We do not serve a God that makes things so complicated that we can't understand. We serve a God that said one thing thousands of years ago - and it means the same thing today. He is a God that stays consistent. His Word is as good today as it ever was. And, I know for me - that is great comfort. Especially in a day where men seem to be more confident than ever before to trample the Will of God, to trample the Laws of God - to stick their fist in the face of God and declare that their laws, and their ordinances, and their rules and their regulations are the supreme law of the land - and anyone who disagrees will face severe punishment. And friends, if someone does not believe it is severe punishment to have your car stolen from you - I feel sorry for someone who is that out of touch.

These idiots - why do they think people in their world are not "registering" their cars with them? I'd say that probably 99.9% of them don't register because they don't have the money to pay their stinking extortion fees. Or they can't pay their unGodly, wicked insurance mandates - so brilliant - take their cars away - the only way they can get to work - and then maybe those same people will just resort to robbing a store - or mugging someone and taking their money to pay government extortion fees. Their "government" lies and steals - so lots of people think that's okay for them, too. Most people learn by example, anyway.

I doubt there's too many people out there that aren't registering out of principle, or out of obedience to Christ - but when you make your own definitions of right and wrong, good and evil - it's going to backfire. And I sure hope that it does.

So the first time in our English Bibles we see the word shortly - it means shortly - just like the simple little word tells us. Turn to Jeremiah chapter 27, and read beginning with verse 1, please.

[1] In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,

[2] Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck,

[3] And send them to the king of Edom, and to the king of Moab, and to the king

of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

[4] And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

[5] I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

[6] And now have I given all these lands unto the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.

[7] And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.

[8] And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

[9] Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

[10] For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

[11] But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

[12] I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

[13] Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

[14] Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.

[15] For I have not sent them, saith the LORD, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

[16] Also I spake to the priests and to all this people, saying, Thus saith the LORD;

Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

Read verse 16 again.

[16] Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

This now is only the second time the word shortly appears in our Bibles. This is a simple word. Should not be difficult to understand. Now hold onto your seats as we finish. We're actually going to be told real soon even more details about this simple word - shortly. Verse 17.

[17] Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

[18] But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.

[19] For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

[20] Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

[21] Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem;

[22] They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

Now turn the page to chapter 28 and begin reading with verse 1.

[1] And it came to pass the same year, in the beginning of the reign of Zedekiah

king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

[2] Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.

[3] Within two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

Shortly means shortly. In the Bible, in the Book that even churchians claim to be their "Bible" - their guidebook - the Word of God - shortly means shortly and right here in Jeremiah 27 and 28 it was just a little more than 2 years. In Ezekiel chapter 7, God tells Ezekiel that he's going to judge His people again - and He uses the word shortly there. The evidence shows that it was less than 7 years to fulfill that usage of shortly. Shortly means shortly. It does not mean thousands of years. Let me read a few more for you. There's only a couple more. Acts 25:1-4. We are building upon that which we have already built. The things that we have already heard concerning the word shortly - we're building on them. You would think that with such a simple word as shortly, there wouldn't be a real need to do this. But we all know that 99.9% of people living today - when they get to the Book of Revelation - if they are able to break themselves away from any chapter other than chapter 20 - like - if they could only read the verse 3 verses of the Book - so even if they did read those first 3 verses - they cannot see that shortly means shortly. Most of what people think they know of the Book of Revelation is only what some churchian has jammed down their throats from chapter 20 - and instead of chapter 20 being understood to agree with verse 1 - they do the exact opposite and force the so simple words of verse 1-3 to somehow mean something other than shortly. Shortly now becomes thousands of years - even though Revelation chapter 20 never - not once ever - says thousands. Amazing how that works. Verse 1, Acts 25.

[1] Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.

[2] Then the high priest and the chief of the Jews informed him against Paul, and besought him,

[3] And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

[4] But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither.

All the instances of shortly mean shortly. Swift. Soon. Shortly means shortly.

When we get to Revelation chapter 1 - things which must shortly come to pass - means exactly what it says. When we read the very last time the word shortly is used in our English Bibles - Revelation 22:6

[6] And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent His angel to shew unto His servants the things which must shortly be done.

Shortly means the same thing right here in Revelation 22:6 as it means everywhere else in our Bibles and if I'm not mistaken - the longest amount of time that passed from the prophecy to the fulfillment - was Ezekiel's 7 years - when the word shortly is used. Revelation 22:10:

[10] And He saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

We have seen this before. But we can't redo a study on the thousand years of Revelation chapter 20 without looking at this again. And I need to do it, like I say often - because we have a lot of new listeners. Christ said, Christ told John,

Seal not the sayings of the prophecy of this book: for the time is at hand.

This is huge. This is one of the most powerful things we could ever use in helping those who truly want to know, those who are truly seeking the truths found in the Word of God. For those who just will not believe shortly come to pass under any circumstances - well - we may just need to move on. But for those who truly are seeking truth. Look at it one more time.

[10] And He saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

Alright. So Christ told John not to seal the Book of Revelation. The time was at hand. The people needed to understand the Book right then. At the very most - they probably only had 7 years left. It is my personal belief that this shortly was less than 7 years - but regardless - it wasn't a thousand actual years - and it most certainly wasn't thousands of years. Turn to Daniel chapter 12. Read beginning with verse 1.

Daniel's prophecy is so vitally important to understand. Daniel was clearly a prophet. He was an Old Covenant prophet in Israel. Why did I say that twice? Well, it's because there's a group of "religious people" in the world today who say that Daniel was not a prophet. Of course they say that. The Jews say Daniel was not a prophet. I'm actually surprised that Daniel is even in their corrupt bible - but it's not listed with the prophets. Christ said unequivocally that Daniel was a prophet - Matthew 24:15. It is absolutely vital to the Kingdom / Government of God that we read and understand the prophetic Book of Daniel. Verse 1, chapter 12. And as we read the Book of Daniel, we will continue to build principle upon principle and we'll see the same things here - that we will eventually see in Matthew and in Revelation.

[1] And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Sound familiar? It should. Nearly word for word Matthew 24.

[2] And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Does that sound familiar? It should. Nearly word for word what Jesus said in John 5:28-29:

[28] Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice,

[29] And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

He said - He said - in the first century, when He was here on this earth - He said the Hour was coming for this fulfillment. Not thousands of years down the road. He said the hour was coming. When we get to John chapter 5 - all sorts of bells and whistles should be going off in our minds because we already read the same thing when we were reading and studying the Book of Daniel. Friends, again, this is why Jesus told His disciples to read and understand the prophet Daniel.

[3] And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Oh boy. What's worse than the world mocking the firmament? It's those who claim to be "Christians" who mock the firmament. And sadly, there are plenty of them that do. I even had some that listened to this preacher for many years - mock the firmament. Now watch verse 4.

[4] But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

So here we see in Daniel 12:4, God's messenger telling the prophet Daniel to shut up the words, and seal the book - even to the time of the end. But in Revelation 22 we see Christ telling the prophet John not to seal up the Book of Revelation. Once again, if we had stored this little nugget from Daniel chapter 12 - if we had this in our faith - in our system of belief - when we got to Revelation chapter 22 - and saw the exact same language being used - all sorts of bells and whistles would have gone off and we would have instantly recalled the prior time we saw a Book that was written - and the messenger of God tells the writer what God wanted to be done with the Book. "Daniel - seal up your Book until the time of the end. The time of the end is a ways off. The people of your day, Daniel, wouldn't understand it if they read it a thousand times. The time was not then. It was not time to understand the Book of Daniel because the Book of Daniel was written for the end times, the last days - both of which refer to the end of the Old Covenant World. Seal up the words and seal up the Book until the time of the end."

Then in Revelation chapter 22, Christ says do not seal this Book. "Do not seal the prophecies of this Book. The hour has come. The time is now. The people need to understand what is going on right now because right now is when the Book, when the prophecies are being fulfilled."

Verse 5.

[5] Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

[6] And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

The prophecy of Daniel is about the revealing of the Messiah. It's about the establishing of the Government of God. It's about the end of the Old Covenant age - and of course - just like the disciples asked Christ in Matthew 24 - when? How long shall it be to the

end of these wonders? This is pretty much the same language that the disciples used in Matthew 24. Again. Reading what was said in Matthew 24 - just like Revelation 1, just like Revelation 22 - reading Matthew 24 - should make us immediately mindful of Daniel chapter 12. I didn't elaborate on verse 1 a minute ago. Let me go back.

[1] And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

What is that? Nearly word for word, the Words of Christ from Matthew 24. It all fits. It fits like a glove. Daniel 12. Matthew 24. Revelation 1. Revelation 22. It's all the same thing. Now verse 7.

[7] And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Oh wow. I just something there that I had never seen before. Obviously, I haven't had any time to meditate on this. But is this not what Christ said when He told His disciples that they would preach the Kingdom, the Government, the Gospel, the Power, the Authority of God to all the world, and then the end would come? Wow. I don't know why I'm so surprised - it makes perfect sense. Everything else fits. This does to.

Keep your finger here. Turn to Revelation chapter 12. We just read the phrase time, times and an half. Is that anywhere else in the Bible? Revelation chapter 12. What was the name of the messenger in Daniel chapter 12? Remember that now?

[1] And at that time shall Michael stand up,

Now, here we are in Revelation chapter 12. The Book of Daniel is the Book of Matthew. The Book of Matthew, specifically chapter 24 is the Book of Revelation. The Book of Revelation is the Book of Daniel - it's all talking about the same thing. Verse 7, Revelation 12.

[7] And there was war in heaven: Michael and his angels fought against the

dragon; and the dragon fought and his angels,

This is Daniel chapter 12 - Michael shall stand up...

[8] And prevailed not; neither was their place found any more in heaven.

[9] And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

[10] And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the Kingdom / Government of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

[11] And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

By the way. That's what a Christian is. Most people are the exact opposite. Most people wouldn't do anything for a second that might jeopardize their freedom, their property, let alone their lives.

[12] Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

[13] And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

[14] And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Nearly the exact words of what we read in Daniel 12. Coincidence? Not hardly. It's all talking about the same thing. Now go back to Daniel chapter 12, verse 8.

[8] And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

Again. What shall be the end of these things? Nearly word for word Matthew 24:3. That's because it's all talking about the same thing.

[9] And he said, Go thy way, Daniel: for the words are closed up and sealed till

the time of the end.

The messenger told Daniel to seal up his Book - the Book, the Words, closed up and sealed till the time of the end. It wasn't time. Daniel's prophecy was for a distant time. It wasn't for the times when Daniel wrote. The Book was sealed. It could not be understood until the time of the end. What shall be the end of these things? "Daniel, when God's people are in the time of the end, your Book will be unsealed. They will be able to read the Words and they will be able to understand the Words. Closed up and sealed till the time of the end."

[10] Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Exactly what Christ preached in His day.

[11] And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Some of the end is revealed to Daniel. Maybe only as much as he could understand. He was told in chapter 9 about the abomination of desolation. He was told about the daily sacrifice being taken away. He wasn't told when it was going to happen - other than it would be in the end. Those things happened in the lives of the first century saints. And friends, to believe otherwise, is to deny that Jesus Christ came in the flesh.

I wish I could get people to understand that better. It was Jesus Christ, the Messiah King, the Anointed King in Israel Who told His disciples that they would see the abomination of desolation spoken of by Daniel the prophet. If they didn't see it - in their lifetime - then it is some other Jesus and some other disciples that will see it some day. If that's what someone believes, then they do not believe that Christ has already come. They are looking for a future messiah that will fulfill those prophecies. They are looking for the jewish messiah.

Then, Daniel's Book comes to an end, verse 12.

[12] Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

[13] But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

The phrase the end of days, the last days, the end times, the end of the world - all of that refers to the same exact thing that Jesus told His disciples in Matthew chapter 24. It's the end of the Old Covenant World. It is the end of the Old Covenant age. Ninety point nine percent of people in the world today do not understand this. And because they don't they come up with all sorts of ridiculous belief systems. They'll come up with idiotic ideas that it is the plan of God for a physical temple to be rebuilt - and it's going to float down out of the sky, out of the Heaven - a real, physical, literal city is going to float down out of the sky. They'll teach people that it is the plan of God for animal sacrifices to be reinstated - and they'll beam about it - not even thinking for a second how blasphemous it is - how it spits in the face of Christ - how it makes a mockery of all that He did on the cross in the first century. Futurism - in any shape or form - is a denial of Christ and His finished work.

Turn again, please, to Matthew chapter 24. Verse 1.

[1] And Jesus went out, and departed from the temple: and His disciples came to Him for to shew Him the buildings of the temple.

How in this world - or any world - could someone read this verse of Scripture - then come up with the idea that this is talking about a future temple - and not the very temple that was in existence during the time of Christ - is just unbelievable to me. Once again, let's go to the writings of C.I. Scofield. Hang on to your seats, here it comes. Scofield is going to try to convince you that the temple in Matthew 24:1 is not the temple that was in existence during the time of Christ - in the first century. Believe it or not.

¹ The three "until's" of Israel's blessing: (1) Israel must say, "Blessed is He" (Mt. 23. 39; cf. Rom. 10. 3, 4). (2) Gentile world-power must run its course (Lk. 21. 24; Dan. 2. 34, 35). (3) The elect number of the Gentiles must be brought in. *Then* "the Deliverer shall come out of Zion," etc. (Rom. 11. 25-27).

² Mt. 24. with Lk. 21. 20-24 answers the threefold question. The order is as follows: "When shall these things be?"—i.e. destruction of the temple and city.

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Well, I'm pretty sure that Israel said, "Blessed is He..."

Answer, Lk. 21. 20-24. Second and third questions: "And what shall be the sign of thy coming, and of the end of the age?" Answer, Mt. 24. 4-33. Verses 4 to 14 have a double interpretation: They give (1) the character of the age—wars, international conflicts, famines, pestilences, persecutions, and false Christs (cf. Dan. 9. 26). This is not the description of a converted world. (2) But the same answer (vs. 4-14) applies in a specific way to the *end* of the age, viz. Daniel's seventieth week (Dan. 9. 24-27, *note*). All that has characterized the *age* gathers into awful intensity at the *end*. Verse 14 has specific reference to the proclamation of the good news that the kingdom is again "at hand" by the Jewish remnant (Isa. 1. 9; Rev. 14. 6, 7; Rom. 11. 5, *note*). Verse 15 gives the sign of the abomination (Dan. 9. 27, *note*)—the "man of sin," or "Beast" (2 Thes. 2. 3-8; Dan. 9. 27; 12. 11; Rev. 13. 4-7).

This introduces the great tribulation (Psa. 2. 5; Rev. 7. 14, *note*), which runs its awful course of three and a half years, culminating in the battle of Rev. 19. 19-21, *note*, at which time Christ becomes the smiting Stone of Dan. 2. 34. The *detail* of this period (vs. 15-28) is: (1) The abomination in the holy place (v. 15); (2) the warning (vs. 16-20) to believing Jews who will then be in Jerusalem; (3) the great tribulation, with renewed warning as to false Christs (vs. 21-26); (4) the sudden smiting of the Gentile world-power (vs. 27, 28); (5) the glorious appearing of the Lord, visible to all nations, and the regathering of Israel (vs. 29-31); (6) the sign of the fig-tree (vs. 32, 33); (7) warnings, applicable to this present age over which these events are ever impending (vs. 34-51; Phil. 4. 5). Careful study of

When Scofield refers to jews - he does not mean the Israel of God - the commonwealth of Israel - he means JEWS as in those that inhabit the Middle East today!

I want you to remember - *Then* - and he has *Then* italicized for emphasis - *Then* the Deliver shall come out of Zion. Future. It's future. The Deliverer coming out of Zion is future.

which these events are ever impending (vs. 34-51; Phil. 4. 5). Careful study of Dan. 2., 7., 9., and Rev. 13. will make the interpretation clear. See, also, "Remnant" (Isa. 1. 9; Rom. 11. 5).

¹ Cf. Lk. 21. 20-24. The passage in Luke refers in express terms to a destruction of Jerusalem which was fulfilled by Titus, A.D. 70; the passage in Matthew to a future crisis in Jerusalem after the manifestation of the "abomination." See "Beast" (Dan. 7. 8; Rev. 19. 20); and "Armageddon" (Rev. 16. 14; 19. 17). As the circumstances in both cases will be similar, so are the warnings. In the former case Jerusalem was destroyed; in the latter it will be delivered by divine interposition.

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So listen to me, now, Scofield says - not even trying to hide it or disguise it - he says that Matthew 24's prophecy is a future fulfillment. Not future as in that generation. But future as at least 2,000 years after Christ spoke to His disciples. What is the worst part of this? The worst part of this is the fact that he says after all of this takes place - thousands of years later - "*Then, then* shall the Deliver come from out of Zion." This is a blatant denial that Jesus came in the flesh and is a promise of a future Jewish messiah. This is the Jews' religion. This is what futurism is.

Did you catch the other blasphemy? After the 19th chapter of the Book of Revelation is fulfilled - in the future - Christ will be revealed as the smiting Stone of Daniel 2:34. Turn back to Matthew chapter 21. Read from verse 1. I'm telling you that the smiting Stone of Daniel was fulfilled in Christ - in the first century. It is not future. It is not to be fulfilled in a future Jewish messiah - it was already fulfilled - past tense in the Jesus Christ of the first century - and to say that it will be fulfilled in the future is a denial that Jesus Christ came in the flesh - and makes those who believe and teach such things - it makes them antichrists. And it doesn't matter how many times they say the sound j-e-s-u-s or they say the sound y-e-s-h-u-a or yahoshua - they are antichrists.

[1] And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

[2] Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

[3] And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

[4] All this was done, that it might be fulfilled which was spoken by the prophet, saying,

[5] Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

[6] And the disciples went, and did as Jesus commanded them,

[7] And brought the ass, and the colt, and put on them their clothes, and they set Him thereon.

Whether anyone believes that He is King in our generation or not - I'm telling you those who lived in the first century - those to whom our faith - our belief is supposed to be shaped and modeled by - they believed He was King. And this was even before it was solidified in concrete by His resurrection from the dead. Verse 8.

[8] And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

[9] And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest.

Scotfield says "Blessed is He" has not happened. These people were looking for the fulfillment of the Davidic Covenant. These people were looking for the smiting Stone of Daniel. These people were looking for the Deliverer that would come out of Zion.

[10] And when He was come into Jerusalem, all the city was moved, saying, Who is this?

[11] And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

[12] And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

[13] And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

[14] And the blind and the lame came to Him in the temple; and He healed them.

[15] And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

Of course they were sore displeased. That's what all the 501(c)(3) government preachers do when someone says that Christ is King right now.

[16] And said unto Him, Hearest Thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

[17] And He left them, and went out of the city into Bethany; and He lodged there.

[18] Now in the morning as He returned into the city, He hungered.

[19] And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

[20] And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

[21] Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

[22] And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

[23] And when He was come into the temple, the chief priests and the elders of the people came unto Him as He was teaching, and said, By what authority doest Thou these things? and who gave Thee this authority?

[24] And Jesus answered and said unto them, I also will ask you one thing, which if ye tell Me, I in like wise will tell you by what authority I do these things.

[25] The washing of John, whence was it? from heaven, or of men? And they

reasoned with themselves, saying, If we shall say, From heaven; He will say unto us, Why did ye not then believe him?

[26] But if we shall say, Of men; we fear the people; for all hold John as a prophet.

[27] And they answered Jesus, and said, We cannot tell. And He said unto them, Neither tell I you by what authority I do these things.

“If you haven't figured that out - then you certainly aren't going to understand this.”

[28] But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

[29] He answered and said, I will not: but afterward he repented, and went.

[30] And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

[31] Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the Government of God before you.

They had no clue of what the Government of God was about. They had no clue that the Son of God, the Messiah had come.

[32] For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

[33] Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

[34] And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

[35] And the husbandmen took his servants, and beat one, and killed another, and stoned another.

[36] Again, he sent other servants more than the first: and they did unto them likewise.

[37] But last of all he sent unto them his son, saying, They will reverence my son.

[38] But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

[39] And they caught him, and cast him out of the vineyard, and slew him.

[40] When the lord therefore of the vineyard cometh, what will he do unto those

husbandmen?

[41] They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

[42] Jesus saith unto them, Did ye never read in the scriptures, The Stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

[43] Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

[44] And whosoever shall fall on this Stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

[45] And when the chief priests and Pharisees had heard His parables, they perceived that He spake of them.

They finally understood something. How can anything be any clearer than that? They perceived He spake of them. He was the Stone. The smiting Stone of Daniel 2 had come. He was that Stone. He said He was that Stone. He was the Son that was sent by the Father. He was the heir. To say that the Stone is future denies Christ. The smiting Stone was right there. In the first century the Stone was right there with them. The smiting Stone of Daniel which was Christ in the first century is not a future fulfillment - thousands of years from then. These Pharisees, scribes, chief priests in Jerusalem who oversaw the execution of Christ are not getting a second chance in the future. The Stone which they rejected fell on them when Jesus told them in Matthew 23 that they had been left desolate.

The messenger told Daniel to seal up the words of his Book until the time of the end. It was approximately 490 years from the time Daniel was told to seal his book. Four hundred ninety years until the time where we see Christ telling His disciples about the end - Matthew 24:2-3.

[2] And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

[3] And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

Daniel's question? The disciples question? When is the end? Daniel's Book was sealed

until the time of the end. In closing, quickly go down to verse 15 again. In answering the disciples question concerning the end -

When ye therefore shall see the abomination of desolation, 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:)

Now do you see why Scofield so desperately needs people to believe that Jesus was not talking about the temple He was actually so clearly talking about? Scofield has to have Matthew 24 in the future. The abomination of desolation of Matthew 24:15 is the exact same one that Daniel was talking about in Daniel chapter 9. Jesus tells His disciples they would see it. They would witness it. And then,

(whoso readeth, let him understand:)

That means the Book of Daniel was unsealed in the first century. They were in the time of the end.

All of Scofield's heresies depend on this lie that Matthew and Luke were not talking about the same thing. The reality is it's all about the same thing. It's all about Christ being revealed as the smiting Stone of Daniel that sets up the everlasting Government of His Father. It's not in the future. As in thousands of years later. It was in the first century. It was in the times of the disciples. To deny this is to deny Christ and look for a future jewish messiah.

The Government of God is now. It was established in the first century just exactly the way Christ said it was when He repeatedly said,

Repent for the Government of Heaven, of God, of Christ, is at hand.

And since the first century, it has been the responsibility of every living breathing creature to come out from the little g "governments" of men and into the Only God Ordained Government allowed to exist - even if - even if - it means:

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.