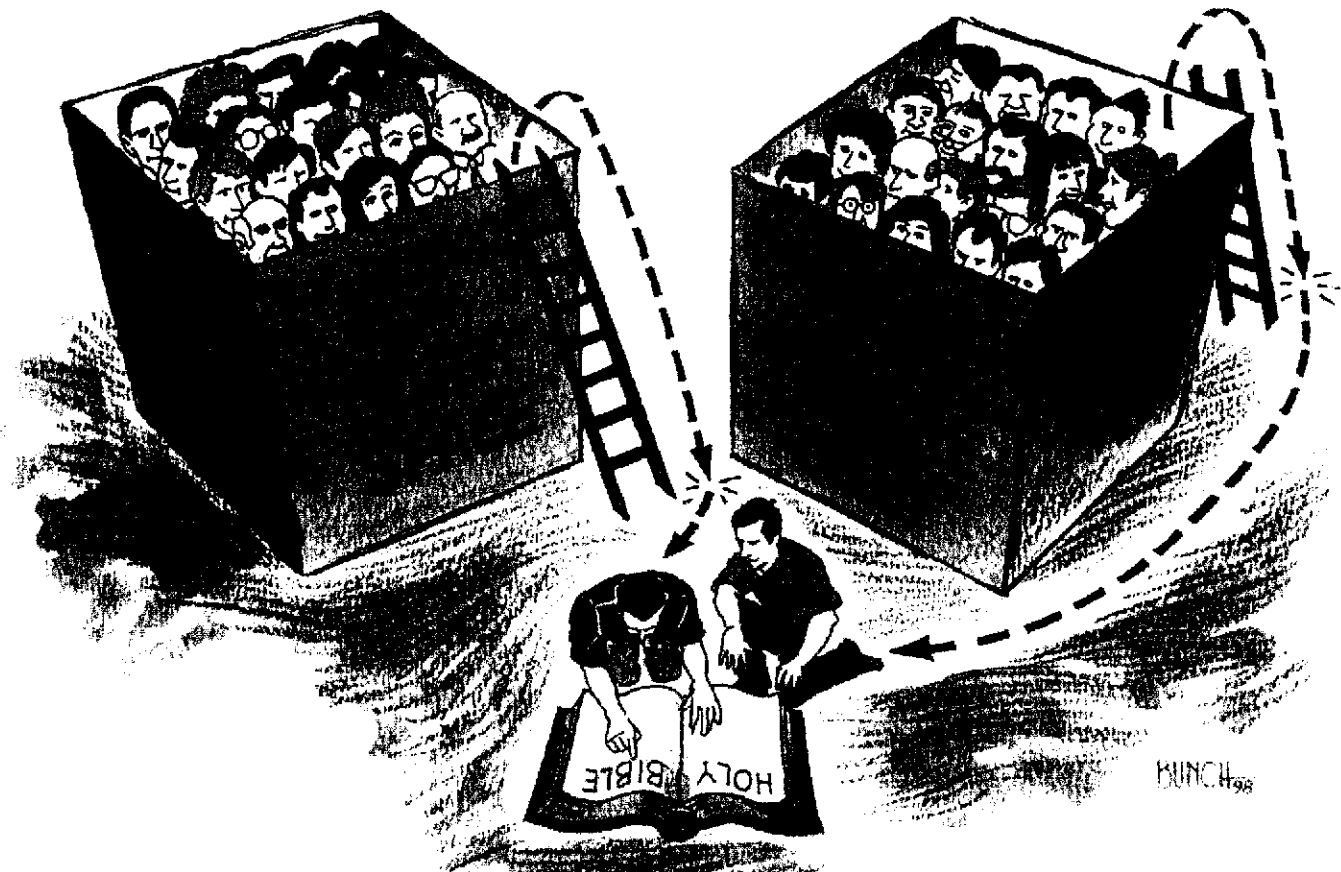


"But blessed are your eyes, for they see: and your ears, for they hear.

For truly I tell you that many prophets and righteous men have desired to see what you are seeing, and saw not; and to hear what you are hearing, and heard not.

Therefore, hear you the parable ...

MATTHEW 13:16,17



USING THE KINGDOM PARABLES TO FIND THE KINGDOM

Part 3

USING THE KINGDOM PARABLES TO FIND THE KINGDOM Pt. 3

Refining Our Perspective of The Nature of Christ's Reign

by Paul Bunch & Ben Williams

IN THE first two parts of our investigation of The Kingdom Parables we laid a foundation from scripture and logic. We based our logic upon this simple premise: that whenever a Kingdom Parable starts with the phrase, "*The kingdom of heaven is like...*", it means that what follows will be a description of what the Kingdom of heaven is actually like. It's such a simple and straightforward logic that anyone should be able to follow it – even a churchgoer.

Looking at details of several Kingdom Parables we compared them against the interpretations of the churches. We discovered that churchdom has blatantly ignored what the Kingdom Parables plainly say about the Kingdom. Churches have misled us by giving us paganistic impressions of God and his Kingdom.

With regard to the Kingdom, churches have taught churchgoers to follow after myths. They say that "The Kingdom" is a place where nothing negative can exist. And since those scenarios are not to be found in this present world, the churches conclude that the kingdom cannot be of this present world but must be of a future and/or outer-space world.

But the Kingdom Parables show us a much different picture; a more sensible, down-to-earth scenario. They tell us of a Kingdom with day-to-day life; a Kingdom that deals with both good and bad things, safe and unsafe things, work and leisure. In other words, the parables show a kingdom that deals with life as it really is, here and now. This supports the case we've been building – namely, that Jesus is living and present, and He has been reigning since early in the first century AD.

The Kingdom deals with good guys and villains, the merciful and the mean,

healthy and sick, rich and poor, friend and foe. The Kingdom deals with the figurative equivalence of weeds, rocks, poor soil, hot weather, birds that ruin crops, and unjust servants. It's all there right in front of us, but people still miss it because church doctrines steal their capacity to see it.

What's more, the parables tell of a kingdom that is **INHERITED**, which means it has been handed down from generation to generation! If we can temporarily suspend our church programming we can reason that an inheritance, by definition, must **EXIST** from generation to generation during the time it is being inherited! Conclusion: if we are to inherit the Kingdom of God then it must already exist!

We encountered three Kingdom Parables that state plainly that the Kingdom of God is **HIDDEN**, which means that people do not "find" and "see" it unless they have "eyes to see" it. It does not magically descend from the skies for everyone to see.

We also listed different approaches people take. Some see the Kingdom, and some do not. Some do not even want to see the Kingdom. And some people have had their comprehension of the Kingdom stolen away.

We found all these details hiding in plain sight right there in the Kingdom Parables we've read many times!

But people still ask: "If the Kingdom has been in existence all along, where is it? Where is the King now?"

In order to answer this question we must first get the structure of a kingdom straight in our minds. This may sound elementary, but since most people still haven't got it straight in their minds they simply accept the nonsensical, but popular, myths from the churches. They believe the myths because others seem to believe them. So

they elect to follow the herd and not challenge Church tradition.

THE STRUCTURE OF KINGDOMS

For the record let us define the structure of a kingdom.

A kingdom requires four basic elements:

1. The king.
2. The king's law.
3. The king's subjects.
4. The king's judgment.

We need not look for a country to find a kingdom. "A kingdom" does not require "a land" although it assumes that eventually it will include a land for its people. A king's domain is first recognized in the people over whom he reigns. His kingdom equals his sphere of recognition and power. Lands are not essential at first, but should eventually come – as with the Children of Israel forming a kingdom in Egypt but not getting the land of Canaan until many years later.

A kingdom requires a **KING**, a **LAW**, a **PEOPLE**, and a system of **JUDGMENT** (rewards and punishments). In the Bible, the original Hebrew and Greek words translated "kingdom" are sometimes better-translated "**kingship**" or "**reign**." At first glance this may seem trivial, but the more you consider it the more you see it can make a great difference. Either way, the above definition applies.

No matter how one may view history, and regardless of the men who might have exercised temporary powers over lands and people, there is no logical reason to assume that God's Kingdom ever ceased to exist, or ever could cease to exist.

Yahweh retains ownership of the land. No mortal man, even a king, can hold total ownership of any of it (Lev. 25:23). Owning land is somewhat like owning air or sunlight. Man should not hold exclusive power over these elements. Men are not meant to own land. Men are meant to own or inherit the use of a land, to possess it, use it, and care for it ... but not own it.

The land is not man's to own, sell, dispose of, or speculate upon for profit. And since the use of land is a nation/tribe/family inheritance, this law protects future generations from having the land sold off or traded away so as to deprive them of their inheritance. God's law prevents Israel from losing the use of land to other nations and other gods. This is done by not allowing men (kings or otherwise) to own land. Yahweh holds ownership. Men may covenant with Yahweh for possession of the land and the use thereof. Today this might be called a "lease agreement." But man cannot own, buy, sell or trade the land itself.

The land of Israel, for instance, was apportioned to the tribes by covenant. Israelite families were apportioned the use of a certain piece of land according to family or tribe. It was theirs free to use for forty nine years. They could farm it, sublease it, sharecrop it, build upon it, or even let it lay fallow ... but they could not sell it because they did not own it. Every fifty years all land use returned to the family to which it was originally apportioned, and the elders of Israel reviewed and reapportioned it according to the current needs of the families and tribes. These were fifty-year cycles, called "jubilees."

Yahweh may give us the use of land, or He may take it away. It is his to do with as He pleases. He owns it.

A kingdom must have a king. The king's notions of right and wrong are decreed "the king's law." The king's law rules the kingdom. Whoever rejects the king's law rejects the king. And whoever rejects the king rejects his kingdom, and revokes his citizenship in that kingdom. He becomes a noncitizen, with no rights there. However, the king has power to judge him if he is caught breaking the king's laws.

The law and the king of the land in

which you live may or may not be of your choice. Living in a king's land does not make him your king. People choose their law and king. When a people or nation choose to honor a particular law system, they are also choosing a king. Their chosen law identifies their chosen king. A law-creating central government is equivalent to a "king." In other words, people (individually or in mass) proclaim their citizenship and their kingdom not by their physical location and address but by choosing a law system and a king.

Abraham sojourned in Canaan (Gen. 12:5). He was not a Canaanite. The Canaanite King was not Abraham's king. Abraham's King was Yahweh. But the Canaanite king had power (not authority) over Abraham. However, when Abraham's family became a tribe and then a nation with numbers large enough to be a power in the world – as when the Children of Israel became a nation – then they were no longer under other kings and other law systems. They could live with Yahweh as King and Lawgiver. Yahweh was their King before they had a land. Yahweh's law was their law, but they couldn't enjoy the fullness of it until Yahweh gave them the use of a land.

The King comes first, then the land. Freedom must first be in the heart before it can be in the land.

An Anarchist, on the other hand, rejects all law except his own. He proclaims there is no power above him ... making him a god unto himself. Each Anarchist, like any god, has his own conceived set of laws and judgments. These men sometimes call themselves "sovereigns."

The existence of a system of law indicates the existence of a god of some description. Anarchists and humanists are basically the same. They are man-gods, and they create laws and gods by their own minds. In the minds of ten humanists are ten different gods.

Each man, by his choice of loyalty, proclaims a kingdom of some kind, with a KING, a LAW, and a process of JUDGEMENT. Some men are their own gods. Some worship gods of indulgence, power, money, etc.. In each case, there are laws and judgments ... no matter how absurd.

A people (a kingdom) reflect their king or god. The people of one king or god stand out in contrast against the people of another king or god. Each people (i.e., kingdom) reflect their particular king. This political fact causes an automatic separation between people and kingdoms. This natural separation of people is a large part of what the Bible calls "judgment."

So there are four elements whose common presence indicate the existence of a kingdom! A kingdom requires a king and a king's law. It requires the king's people. And a kingdom requires a king's judgment. These interconnected elements come in a package. Where you find one, you will find all four – so that the existence of any one of them would indicate an existent kingdom with all four elements.

THE KINGDOMS OF THE CHURCHES

The preceding lesson on kingdom basics is not meant to insult the reader's intelligence. Nonetheless, please compare its logical structure against the kingdom models of the churches and churchgoers.

Churchgoers say Christ is in outer space (NO KING), and his Kingdom has not yet arrived (NO KINGDOM). It is in outer space waiting for an OK to come down to Earth.

Since they have no king or kingdom, they don't have his Law. Coincidentally, they believe God's Law was "put away" by Jesus (NO LAW).

These same people also reason that since there is no acting King, and since God's law has been "put away," there is no current accountability or judgment (NO JUDGEMENT). By misconstruing scripture they even say that the New Covenant condemns judgment. Their belief is that God's judgments do not occur today, and that all judgment will take place in one gigantic "Judgment Day" at "the end" (sic). This "end-time judgment" of the churches is sometimes called "The Great White Throne Judgment."

BUT WHERE IS THE KING?

The spiritually blind assert that nei-

ther Jesus nor his kingdom is here. They base this opinion upon their own perceived models of "the king" and "the kingdom," and since they see nothing on Earth today that looks like their perceived models they conclude that the kingdom is not present. But, what if their models are wrong? What if they are looking for something that was invented in the minds of pagans? What if they are misidentifying "Christ"? What if they, like the 1st-century Judeans, are using wrong parameters with which to identify Him and his Kingdom?

For instance, the churches' model of Christ portrays a non-king: a king-to-be. They claim their non-king left Earth 2,000 years ago without having achieved his goal of setting up a kingdom. They further claim that he and his plans were temporarily decommissioned and stationed at a base in outer space for an interim. Later he will get a second chance to set up his kingdom and overcome his arch rival, Satan.

But what if that model is all wrong?

In 1977, Ben Williams began an investigation that uncovered one of the best-kept secrets of the church world. What he found had to do with the legendary "Satan" of church and synagogue lore – claimed to be the super-powerful, supernatural originator of sin; a being whose power is only slightly less than that of God. He is purported to have power over mankind up until Jesus returns to Earth in the future.

Ben uncovered the fact that this "Satan" was only a myth adopted from pagan origins. The "Satan" of the churches was NOT in the Bible at all.

Thus, with the churches' myth of a supernatural "Satan" out of the picture, the next question was, "If there is no supernatural satanic power over mankind, then who is ruling this age?" And, "If we've been told that Jesus can't be King until after Satan is dethroned, what then are we to think now that we know that their "Satan" doesn't even exist? Who is ruling right now?"

Then, in 1993, Ben's studies revealed that the Greek text of the New Testament (with special attention given to Acts 1 & 2) shows no evidence that Jesus ever left Earth! It began to become clear that Jesus had not failed his first attempt. He truly DID become

King, just as prophecy had foretold. Ben explained this in his first two lessons of *"The Acts Of The Apostles. The Record Of The Beginning Of Jesus' Reign."* The correct translation of Acts 1 & 2 proved to be significantly different from what people hear in churches. That difference can be seen and appreciated by any sincere Bible student who's thinking ability has not been destroyed totally by the churches.

BAD TRANSLATION

The Bible versions available to English readers are generally produced by the church establishment. These versions are translated in such a way to support the teachings of the churches. In many places they carefully avoid the true translation from Greek and Hebrew. The King James Version, for example, clearly teaches that Jesus physically floated up through the clouds. In Acts 1:2, Ben examined this wording from the King James Version:

2. *Until the day in which he (Jesus) was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom He had chosen:*

(Acts 1:2, KJV)

In spite of this popularized rendering, the Greek text is different. It says that Jesus was *"taken."* It does not say He went in an "upward" direction.

The Greek word in question in this text is *"analambano."* "Analambano" is a combination of two Greek words: *"ana,"* and *"lambano."*

"Lambano" means "to accept" or "to take."

The preposition *"ana,"* wrongly rendered "up" in the KJV, **indicates no direction at all.** It does not mean "upward" or any other direction.

Of further grammatical interest is the use of the word "up" in the English language. We find it, too, often indicates no direction. For instance, we speak of "starting up," "cutting up," "beating up," "dressing up," "using up," "picking up" (as in "picking up where we left off"), and even "taking up" (as in "taking up a hobby"), etc.. Prayers are "offered up," and meals are "eaten up." These

terms obviously do not indicate an upward direction. Thus, even if Acts chapter one did say that Jesus was "taken up" (which it doesn't) it still would not necessarily mean that He went in an upward direction.

The Greek text literally says that Jesus was "taken," and that carries no connotation of "upward." God wanted us to know that He "took" or "accepted" Jesus not only as the perfect Lamb of God, but also as the New King and Bridegroom of New Jerusalem, to set him on the Throne at God's right hand (Heb. 10:10-13).

In Greek, the prefix *"ana"* is actually a generic preposition. It can mean a number of things depending on the context in which it is used. It can mean "in," "up (non-directionally)," "by," "through," "again," "each," "per," etc. None of these uses are directional in meaning.

Notwithstanding these irrefutable facts, virtually every church in the land claims Acts 1:2 says that Jesus launched UPWARD through the clouds into space. Even James Strong (Strong's Concordance) failed to fully disclose this translation error. Any unbiased Greek scholar can verify this.

Also, the Greek concordance shows several other places in the Greek text where the word in question – *"analambano"* – appears, none of which indicate a directional meaning. For instance, here is how the King James translators rendered them:

43. *And you took up (accepted) the tabernacle of Moloch...*

Acts 7:43 KJV

13. *... intending to take in Paul: ...*

14. *And when he met with us at Assos, we took him in ...*

Acts 20:13, 14 KJV

31. *Then the soldiers took Paul, ...*

Acts 23:31 KJV

13. *take unto you the whole armor of God ...*

16. *taking the shield of faith, ...*

Eph. 6:13, 16 KJV

11. take Mark, and bring him with you

2 Tim. 4:11 KJV

The examples above are from the KJV Bible. The underlined words were all translated from the same Greek word: "analambano," which they wrongly rendered "taken up(ward)" in Acts 1:2. As you can see, these "celebrated scholars" weren't consistent or honest. None of these other passages suggest that the subjects in question (the tabernacle of Moloch, Paul, Mark) floated upward into the sky! And yet the church's translators deceive English readers by making that SAME word ("analambano") indicate an upward movement in Acts 1:2.

The KJV translators took great license in this. Their handling of Acts 1:2 is inconsistent ... obviously because they were obsessed with preconceived pagan beliefs.

Acts 1:2 should read:

2. *Until the day in which He was taken, after He through holy spirit had given commands to the apostles whom He had called out:*

Jesus was TAKEN/RECEIVED by his Father to sit upon the Throne of New Jerusalem. He was placed on The Throne and proclaimed King (Mtt. 28:18; Acts 2:30-36). It would have been unnecessary and absurd for Him to launch upward. The Throne was not suspended in outer space, somewhere in the stars. Nor is it a physical object to be literally sat upon. Rather, it is a position of recognition – not an object of stone or wood like a chair or platform. Yahweh placed Jesus on the Throne by proclaiming Him King. Jesus didn't fly away to a distant realm light years away in outer space. He was simply changed in status and form, from a mortal to an immortal: a change that we have not yet experienced.

He did not leave Earth:

... AND, LO, I AM WITH YOU ALL
THE DAYS TO THE END OF THE
AGE.

Matthew 28:20b

Churchgoers sometimes argue that Jesus is "omnipresent," which they say

explains how He can be both away from the Earth and present simultaneously. But, let's be sensible. Taking religious jargon for granted can cause insanity. The truth is that one cannot be both "away" and "present" at the same time. The terms are mutually exclusive. If Jesus is truly omnipresent (i.e., his presence is everywhere) then He can never be absent. Think about it. If He is omnipresent how can He possibly "leave from" or "return to" Earth? "Omnipresence" means ALL PRESENT (i.e., present everywhere at once). Honest Bible students must admit the logical fact. Either Jesus is omnipresent or He is not. If He is omnipresent He cannot be absent. Period!

In any case, Jesus said He is always WITH US! If He is always present with us, then He never leaves! Therefore He cannot "return."

THE GREAT DEPARTURE?

"Doesn't the Bible say that the disciples watched Jesus fly upwards through the clouds and out of their sight?"

No. The Bible doesn't say that. English versions of the Bible say it, but the Greek text does not. Bible versions usually reflect the prejudices of the creators of those versions. But "Bible Versions" are not "The Bible." They are men's versions of The Bible. The translators of the King James Version of the Bible were prejudiced toward the pagan belief of an outer-space heaven, and an inner-Earth hell (along with several other beliefs of pagan origin). They needed their pagan model of Christ to fly off into outer space ... so, they made him do just that by translating the text to say it that way. Their rendition was:

11. *Which also said, Ye men of Galilee, why stand ye gazing up into the heaven? This same Jesus which is taken up from you into the heaven, shall so come in like manner as ye have seen him go into heaven.*

Acts 1:11 KJV

Twice, the KJV translators arbitrarily inserted into this passage the operative word "up." They did it because their pagan model of "God's

Throne" was "up" in the sky.

The verse is more accurately translated thusly:

11. *Who also said, Men of Galilee, why do you stand gazing into the air? This same Jesus who is received among you into the air, shall be known in like manner as you see him transitioning into air.*

Acts 1:11 KJV

The KJV word "heaven" is "ouranos" (Gk) and refers to the air that occupies the space above ground. It can be (and is several times) translated "air." Thus, it is accurate to say that the disciples were "gazing into air" ... at the spot where Jesus had been standing seconds earlier, just before He disappeared in a cloud (became invisible). He disappeared ... He didn't shoot upward.

Besides, since the Earth is round and spinning on its axis, "up" (from the perspective of a person standing on Earth's surface) is changing minute by minute. With each passing minute "up" would point to a totally different point in the universe. Thus, pagans use the words "up" and "heaven" with complete inaccuracy and without even defining the terms.

So, if Yahweh's Throne is not located "up" in the sky like they say ... if Yahweh's "heaven" is not a physical point in the sky ... then what?

By Bible definition, "heaven" has two meanings.

In the physical context "heaven" (Gk. *ouranos*) is the air above ground level. In this physical sense, "heaven" includes the air space surrounding you and me from the ground up.

But more importantly, the other common use of the word "heaven" is in its figurative context. This figurative "heaven" is not a physical place, but rather a position of high rank or status. It signifies a higher plane of power or status. It is "higher," not in terms of geophysical elevation, but in terms of power, status, etc.. Governments (whether God's, or man's) are kinds of "heavens." A government system is a "heaven" in relation to those over whom it governs. Kings and powerful political figures are symbolized as "stars in

HOW DID JESUS GO & COME?

Who (two men in white clothing) also said, Men, Galileans, why have you stood gazing into the heaven? This same Jesus, having been received from you into the heaven, will come in *like manner* as you saw him go into the heaven.

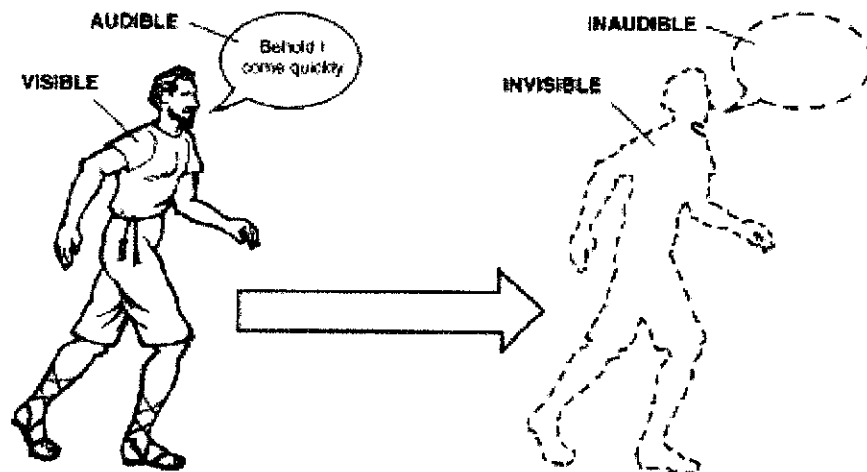
Acts 1:11

GOING

The original Greek text of Acts 1:2a ("Until the day in which He was taken") does not have the word or meaning of "up" (as in the KJV). Jesus was simply "taken." He was transformed into an invisible and inaudible state. However, He is still here on the earth:

...and, lo, I AM WITH YOU ALWAYS,
even unto the end of the age.

Matthew 28:20b

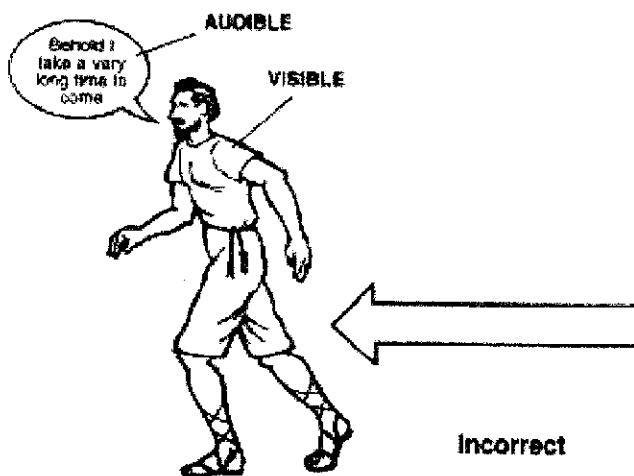


COMING IN OPPOSITE MANNER

TRADITIONAL CHURCH
INTERPRETATION

The churches' interpretation
would have Jesus come
in the **reverse manner** than he went.

As a result, people who have been
indoctrinated with this church doctrine
think that Jesus is absent and they are
waiting for Him to return to earth from
heaven, outer space or somewhere.



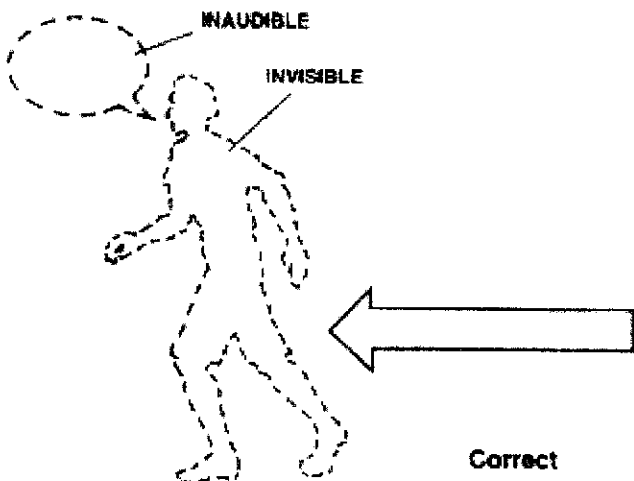
COMING IN LIKE MANNER

WHAT THE BIBLE SAYS

The Bible says that Jesus would come
(be present) in **LIKE MANNER**.

Christ's **PRESENCE** is with us in
LIKE MANNER as
He vanished into the air.

He is invisible and inaudible
but not absent!



the heavens" ("rulers in governments"). They are "stars" shining in political heavens.

When kings and powerful political figures fall from their positions of power they are symbolized in the Bible as "stars falling from heaven." In Isaiah 14:12, Nebuchadnezzar (the king of Babylon) is called "shining one" and "son of the morning" (i.e., "morning star"... wrongly rendered "Lucifer" in the KJV). Isaiah calls the dethroned Nebuchadnezzar a "star fallen from heaven."

Yahweh's Kingdom is sometimes called "*the heaven of the heavens*," or "*the highest*" heaven. This usage indicates that there are other "heavens" (i.e., other governments & powers), and that Yahweh's "heaven" is above all other "heavens." These are not references to the relative geophysical elevations of various physical planes, but rather the relative status of various governments and powers. Man's heavens are below (inferior to) Yahweh's heaven.

Yahweh shares his Throne with his Son. Therefore, Jesus' heaven is his Father's heaven. Jesus is "King of Kings" (over the kings of the Earth), and his power is over man's power.

What took place in Acts 1:11 involved both heavens: the physical heaven (air) as well as the spiritual heaven (status). The physical atmospheric heaven was involved because the disciples were staring into that portion of "heaven" (the air around themselves at eye-level) where Jesus had just been standing before He vanished.

Secondly, the spiritual heaven was involved because Jesus ascended his Throne of a high and elevated heavenly status. Jesus, over a period of about fifty days, had undergone a change which elevated him from a mortal man (before death) to an Immortal King—a process called "ascending to heaven." He was elevated to a supernatural position of power at the right hand of Yahweh. He changed in status, not in physical elevation.

Non-Christian world religions are well noted for teaching that their gods live up in the skies ("heaven"). Between the time of Jesus' ascension to his throne and the time of Constantine

creating the church world as we see it today, religious people of the Roman/Jewish culture (influenced greatly by Rome's and Jerusalem's Mithraism—the Sun god who lived in the sky) began blending Persian religion tenets into their incomplete understanding of Christ. The church world of Constantine took up the label "Christian" but was not Christian by any standard recognizable to Jesus. Constantine's bastardized version of "Christianity" is the one that churches teach today ... whose gods live in the sky.

In Acts 1:11, the disciples were not staring upward at the clouds to locate Jesus. They were looking around them where Jesus had been standing a moment earlier, in that portion of "air" (heaven) at eye-level to them. He just vanished from their sight and they were still staring at the spot where they had last seen Him. Their reaction was exactly what you'd expect from men who just witnessed someone suddenly become invisible in front of them.

This was not a new thing for them. During the last forty days (since He was raised from the tomb) they had witnessed Jesus appearing, disappearing, walking through walls, and taking other forms.

Mary couldn't recognize him as He appeared to her near the tomb soon after He was raised (Jn. 20:11-16).

He also appeared in an unrecognizable form to two men walking on the road to Emmaus. As He talked to them He changed into a form they could recognize, and then He vanished from sight (Lk. 24:13-31).

Then in a closed room He appeared to his disciples the evening of that same day (Jn. 20:19-20). After eight days He appeared again to Thomas in a closed room (Jn. 20:26).

Jesus was no longer limited to physical form. He could be visible, or invisible, at will. (For more on this get ACM's BIBLE STUDY—ACTS OF THE APOSTLES—Chap. 1 & 2.)

In Acts 1:11, notice the phrase "*in like manner*." Be careful that you do not mistakenly interpret it to say, "... in reverse manner," as so many people do unwittingly. This is crucial.

Jesus DID NOT float upward into the sky. Instead, He faded from sight

where He stood. His disappearance from sight at this point marked the last time the disciples would visually behold his physical form. Little wonder they stood staring into the air as if hoping He might reappear (i.e., a reversal of what He had just done).

At that point the attendant messengers informed the disciples to NOT EXPECT A REVERSAL OF THE OCCURRENCE. In other words, they were told to not expect Jesus to reappear in reverse form of what had just happened. The messenger said Jesus would manifest (i.e., "be present") in the same manner as He had gone from their sight. That meant that Jesus would "manifest" (be present) in an invisible manner. The manner in which Jesus disappeared was an invisible manner. That was the "like manner" in which He would be present with them. He was invisible, but He did not leave their presence.

At that point, Jesus was present but invisible, just as his Father, Yahweh, has always been present but invisible.

12. *No man has seen God at any time. If we love one another, God dwells in us, and his love is perfected in us.*

1 Jn. 4:12

It is absurd to imagine that Jesus floated away into the sky, or that the messengers would have told the disciples that He would someday descend back down through the clouds and back into view by reversing that manner of departure. Were we to assume the church's position—that Jesus launched skyward through the clouds as the disciples watched, with the messengers explaining that He would one day, in reverse manner, descend back down from the sky—then the messengers certainly should not have scolded the disciples for watching the sky as churches teach, for indeed that would have been precisely the right thing to do.

If the messengers had intended what the churches claim, they would have said "This same Jesus, having been taken upward from you into the sky, will someday descend back downward in REVERSE manner from the way you saw Him go upward into the sky." But that is not what they said.

Further, churches everywhere contradict themselves on this subject. Every church today teaches churchgoers to watch the sky for Jesus' "return" — precisely what they claim the messengers told the disciples NOT to do.

To this day, most Bible teachers and organizations continue to dispense the well-worn, absurd, church doctrine that "like manner" means "reverse manner."

Are you beginning to see the Kingdom NOW? Or are you still waiting for your "king" to ride a white horse down from the sky?

THE KING AS DESCRIBED BY THE PARABLES

Let's go to the parables and continue to look for evidence of whether or not Jesus transported away from the Earth. Is Jesus present and interacting with his people, exercising judgment and carrying out his Law?

Here are some of the Kingdom Parables that focus upon the King Himself.

THE TARES: Matthew 13:24-30, 37-43

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

25. But as men were sleeping, his enemy comes and sows tares over the wheat, and leaves.

26. So when the blades sprout, and fruit is making, then appears the tares also.

27. So the servants of the master come and say to him, Lord, did you not sow good seed in your field? From where then come the tares?

28. He says to them, An enemy did this. They ask him, Would you then have us go and gather them up?

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

30. Let both grow together until the

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

... 37. He answered and said: The One sowing the good seed is the Son of man;

38. The field is the world; the good seed are the sons of the kingdom; but the tares are the sons of wickedness;

39. The enemy that sows them is a devil (one seeking to harm); the harvest is the consummation of the age; and the harvesters are the messengers (those who carry the Kingdom message).

40. Therefore as the tares are gathered and burned with fire, so it is in the consummation of the age.

41. The Son of man is sending forth his messengers, and they gather out of his kingdom all things that cause stumbling, and them working lawlessness;

42. And will be casting them into the furnace of fire: there shall be weeping and gnashing of teeth.

43. Then the righteous will shine forth as the sun in the Kingdom of their Father. The one having ears, let him hear.

In verse 39 we find the phrase, "consummation of the age" (the KJV renders it "end of the world"). This is worth noting since churchgoers promote the myth of a soon-coming "end of the world," culminating with one big fiery judgment (instead of current ongoing judgment). This view is popular, but it is unsupported by Scripture.

People have been hearing pagan church versions of the so-called "second coming" of Christ and the "end of the world" for so long they no longer question them. Just as with the Jack and Jill rhyme we mentioned in Part One, the "end of the world" and the "Second Coming" scenarios have settled into men's minds and have become conventional thinking ... to such an extent that it is now an involuntary reflex that by-

passes the thinking process. Why ask questions? Why doubt what the Church has taught for centuries? After all, if a man were supposed to think for himself God wouldn't have given us churches. Right?

But again, just as with the Jack and Jill rhyme, if we give ourselves permission to think outside the box, things may clear up. We may discover things that have been hiding in plain open view right in front of us.

For instance, consider verses 41-43. Notice what is being found IN GOD'S KINGDOM. The messengers are sent to gather the bad elements out of the Kingdom.

Notice this does not say that they are gathering the bad elements out of the world so that the Kingdom can begin. No! There are obviously some bad elements IN the Kingdom. And it is the Kingdom program to separate the good from the bad, and gather out the bad.

The churches' model of the Kingdom allows NO less-than-perfect elements to exist in it. Churchgoers protest loudly and often that as long as bad elements are with us the Kingdom cannot be present. But this parable plainly says that the Kingdom exists with bad elements in it, and the messengers are employed in gathering bad elements out of it. In order to gather them out they must first be in there. Indeed, the "separating" and "gathering" are an age-long process.

THE MUSTARD SEED: Matthew 13:31, 32

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

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

The sower of the Kingdom seed was Christ. But notice that there is nothing in this parable about him postponing or leaving his Kingdom.

Indeed, once a sower has sown his

crop, he does not abandon it to survive on its own. Instead, he tends the field and works with it, watering and feeding the plants and guarding against weeds so the plants will grow large and produce fruit. And even if the field has some weeds, it is still the farmer's field to maintain. He does not give the field over to an enemy's control.

THE UNJUST SERVANT: MATTHEW 18:23-35

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

24. *And beginning to settle them, a debtor of ten thousand talents is led to him.*

25. *But since he has nothing with which to pay, the lord commands him to be sold, also the wife, and the children, and all that he has, to pay.*

26. *The servant therefore falls down, and entreats him, saying, Be patient with me and I will pay you all.*

27. *Then the lord of that servant is moved with compassion, and releases him, and forgives him the debt.*

28. *But the same servant goes out, and finds one of his fellow servants, which owes him one hundred denarii, and he takes hold of him, and is choking him, saying, Pay what you owe.*

29. *And his fellow servant falls down, and entreats him, saying, Have patience with me, and I will pay you.*

30. *But he is not willing, and goes and casts him into prison until he should pay back what he owes.*

31. *Therefore, his fellow servants seeing what is happening, are much grieved, and come and explain to their lord all that is happening.*

32. *Then his lord summons him and says to him, Evil servant, I released all your debt because you entreated me.*

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

34. *And being provoked, his lord delivers him to the tormentors till he should pay back all that he owes him.*

35. *Thus also does my heavenly Father do to you if you do not, from your heart, forgive every one his brother.*

Jesus compares the king of the parable to Yahweh ("my heavenly Father"). Also, in terms of Jesus' Kingship, we understand that He reigns with his Father's laws and under his jurisdiction.

Again, there is nothing in this parable to suggest that the king is absent from his kingdom! The king was definitely in the midst of his kingdom, interacting with his servants, dealing out judgment for debtors or having compassion on them.

THE VINEYARD LABORERS: MATTHEW 20:1-16

1. *For the kingdom of the heavens is like a man, a householder, who goes out in the early morning to hire laborers into his vineyard.*

2. *And when he agrees with the laborers for a denarius for the day, he sends them into his vineyard.*

3. *And he goes out about the third hour, and sees others standing idle in the marketplace,*

4. *And says to them; Go you also into the vineyard, and whatsoever is right I will give you.*

5. *And they go their way. Then again he goes out about the sixth and ninth hour, and does likewise.*

6. *Then about the eleventh hour he goes out, and finds others standing, and says to them, Why are you standing here idle all day?*

7. *They say to him, Because no one hires us. He says to them, Go you also into the vineyard.*

8. *So when evening is come, the lord of the vineyard says to his foreman, Call the laborers and pay them their wages, beginning from the last to the first.*

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

10. *And when the first come, they suppose that they should receive more; but they each receive a denarius also.*

11. *But receiving it, they murmur against the householder,*

12. *Saying, These last worked one hour, and you make them equal to us who bore the burden and heat of the day.*

13. *But he answers one of them, and says, Fellow, I am not wronging you. Did you not agree with me for a denarius?*

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

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

16. *Thus the last shall be first, and the first last.*

This "householder" is like the king, and the "laborers in the vineyard" are like the king's people. Here, again, the householder (i.e., the king) is present for the entire length of the parable, hiring the laborers all day long and paying them at the end of the day.

It would be ludicrous to expect any planter, after putting a great deal of effort into developing his vineyard, to just suddenly leave it with no supervision. Churches teach, however, that the owner takes a leave of absence and gives his enemy control of his vineyard.

THE TWO CHILDREN: MATTHEW 21:28-32

28. *What does this seem to you? A man has two children. He comes to the first and says, Child, go work today in the vineyard.*

29. He answers and says, I will, lord: but does not go.

30. And he comes to the second, and says likewise. And he answers, I will not: but later repents and goes.

31. Which of the two does his father's will? They answer, The latter one. Jesus says to them, Truly I say to you, that the publicans and the harlots are going ahead of you into the kingdom of God.

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

This "man" is like the king, and his two sons represent the two types of people over whom he reigns. One type says he will do the will of the king, but then does not. The other type says he will not, but later repents and does.

Clearly, the "man" (representing Christ) is present, and the lesson is about people of that day ... some were entering the Kingdom before others.

This parable condemns churches, for they seduce and trap men who are looking to do God's will, and divert and mislead them so that they do it not.

THE WICKED FARMER: Matt. 21:33-46

33. Hear another parable: There is a man, a master, who plants a vineyard, and puts a fence around it, and digs a winepress in it, and builds a tower, and lets it out to farmers, and travels abroad:

34. And when the time of the fruit draws near, he sends his servants to the farmers to receive his fruits.

35. And the farmers take his servants, and beat one, and kill another, and stone another.

36. Again, he sends other servants more than the first: and they do to them likewise.

37. And last of all he sends to them his son, saying, They will respect my son.

38. But when the farmers see the son, they say among themselves, This is the heir; come, let us kill him, and let us take his inheritance.

39. And they take him, and cast him out of the vineyard, and kill him.

40. Therefore, when the lord of the vineyard comes, what will he do to those farmers?

41. They say to him, He will mercilessly destroy those bad men, and will let out his vineyard to other farmers who will give back to him the fruits in their seasons.

42. Jesus is saying to them, Do you neither read in the scriptures, The stone that the builders reject is the one that becomes the head of the corner: this comes from the Lord, and it is wonderful in our eyes?

43. Therefore I say to you, The kingdom of God shall be taken from you and given to a nation (people) producing the fruits of it.

44. And the one who falls on this stone will be broken: but upon whomever it might fall, it will pulverize.

The Futurist may read this parable and say, "See there! The lord of the vineyard comes. That proves he had been absent." Furthermore, the Futurist will point out that the Lord comes at the time of harvest ... which he surmises to be the end of the world and judgment.

But remember, harvests occur seasonally on the farm. It is a reoccurring event. The farmer gives responsibility to his workers, but he does not abandon his farm. Farmers and businessmen often go on temporary business or pleasure trips. They are still the masters of their farms and businesses.

Once we lose our obsession with end-of-the-world scenarios, we can see that the farmer in this parable never turned over control of his vineyard to someone else. He exercised his judgment on those wicked farmers who slew his servants. After all, it is his own vineyard and he has the prerogative to exercise judgment at ANY time:

10. Sing and rejoice, O daughter of Zion: for look, I come, and I WILL DWELL IN THE MIDST OF YOU, Yahweh.

Zechariah 2:10

16. And what agreement has the temple of God with idols? for you are (present tense) the temple of the living God; as God has said, I WILL DWELL IN THEM, and walk in them (interact with them); I will be their God, and they shall be my people.

2 Corinthians 6:16

Jesus attained to a higher form; a higher existence, from mortal man. He is invisible and inaudible to us as He dwells among us. As we read earlier in Acts One, He was "taken" (from sight) and He ascended to Kingship. So don't make the same mistake the disciples made, expecting him to re-materialize at any moment. Jesus exercises judgment from his invisible, inaudible position in the midst of his people. Later we will see the different ways He can do this.

These five Kingdom Parables have shown us a present active King or Lord interacting with his people. We are seeing a pattern.

MARRIAGE CEREMONIES

There are two more parables that talk about the Kingdom in terms of marriage. These are: The Parable of The Ten Virgins, and The Parable of The Marriage of The King's Son. In addition, the Parable of The Great Supper could also apply to the marriage theme since it's only a slight variation on The Marriage of The King's Son.

But in order to understand these marriage parables we must understand ancient Hebrew marriage customs.

In Israel it was the father's duty to arrange for wives for his sons. In the absence of the father it was the mother's or a friend's duty to make the arrangements.

Following the selection of the bride, a formal "betrothal" was initiated. A friend or counselor represented the bridegroom, and the bride was represented by her parents. By oaths they confirmed the betrothal together. Then

the representative of the bridegroom gave a "dowry" to the bride, and gave another present to the father and mother of the bride.

When the proposal was accepted by the bride's parents (and the bride) and the marriage price had been paid, then the marriage ceremony took place. This ceremony mainly consisted of "taking" the bride from her parents' house to the bridegroom's house (or his father's house).

The "taking" (transferring) consisted of much pomp and circumstance. The bridegroom dressed up in festive apparel, donned a nuptial crown and set forth from his house, attended by his groomsmen or "companions." The entourage might be preceded by musicians or heralds. Meanwhile, the bride with her maidens anxiously awaited the "coming" of the bridegroom and his entourage. When he arrived, he conducted the whole party back to his (or his father's) house, with much gladness.

On the way back to the bridegroom's house, more maidens ("virgins") and friends of the bride and bridegroom joined the procession.

There were two feasts during this "taking" of the bride to which friends, neighbors and guests were invited ("called"). One feast was held at the bride's parents' house before the bride was "taken." It lasted seven days. Another was prepared at the bridegroom's house after he returned with his bride. It lasted anywhere from seven to fourteen days.

The last step in the marriage process was the "consummation" when the bridegroom conducted the bride to the bridal chamber. This marked the beginning of the fully-developed and consummated marriage relationship. Indeed, marriage is celebrated as a consummate beginning, not a terminal end. Now let's see how the Kingdom Parables fit this typical ceremony.

THE TEN VIRGINS: MATTHEW 25:1-13

1. *Therefore the kingdom of the heavens is likened to ten virgins that take their lamps and go out to meet the bridegroom.*

2. *And five of them are foolish, and five are wise.*

3. *The foolish ones take their lamps, and take no oil with them:*

4. *But the wise ones take oil in their vessels with their lamps.*

5. *While the bridegroom tarried, they all nod off and fall asleep.*

6. *But in the middle of the night there arises a cry, Behold, the bridegroom; go out to meet him!*

7. *Then all those virgins arise and trim their lamps.*

8. *And the foolish ones say to the wise, Give us some of your oil for our lamps are gone out.*

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

10. *And while they went to buy, the bridegroom came. And the ones that are ready go in with him to the marriage feast: and the door is shut.*

11. *Afterward come also the rest of the virgins, saying, Lord, Lord, open to us.*

12. *But he answers saying, Truly I tell you, I know you not.*

13. *Stay awake therefore, for you know not the day or the hour.*

This parable describes that part of the Hebrew marriage ceremony where the bridegroom and his entourage go out to take the bride, and are joined by the guests who follow them back to his house.

The five wise virgins "go in with him to the marriage feast." Some folks have a misconception that the bridegroom (representing Christ) had been away or absent even though that concept is not in the parable. In fact, all that is implied is that the bridegroom simply walks down the street to his bride's parents' home. The virgins are symbolic of the bride's entourage. It is also apparent that the timing is at the

pleasure of the bridegroom because the virgins were required to stay alert so that when the bridegroom decided to take his bride they would not miss it, and would be ready to go with them back to the bridegroom's house.

Again, we can see that the separation of the five wise virgins from the five unwise virgins represents a judgment at the beginning of the marriage ... not at the end of the marriage. As I explained in Part Two, this discrimination represents the judgment or "calling out" process that separates between the prepared and the unprepared, and it occurs during this age of the marriage of Jesus to New Jerusalem.

Some folks may respond early to the "calling" and enter in. Others may respond to later "callings" – and some may never respond or enter in.

Those who enter in enjoy the benefits of the Kingdom. But for those who fail to enter at this calling, they must wait until another call is issued. And since the calls are issued at the pleasure the Bridegroom and his Father, only those who remain alert will be prepared when the next call comes ("Stay awake therefore, for you know not the day or the hour").

MARRIAGE OF THE KING'S SON: MATTHEW 22:1-14

2. *The kingdom of the heavens is likened to a man, a king, that makes a marriage feast for his son,*

3. *And he sends out his servants to hail them that are called to the wedding feast: but they do not want to come.*

4. *Again, he sends out other servants, saying, Tell them that were called, Behold, I prepare my dinner: my oxen and my fattened cattle are killed, and all things are ready: come into the marriage feast.*

5. *But they don't care, and go off, one to his field, another to his business:*

6. *And the remnant seize his servants, and deal with them violently, and kill them.*

7. *But the king becomes wrathful: and*

he sends his armies, and destroys those murderers, and burns their city.

8. Then he says to his servants, *Indeed the marriage feast is ready, but they that were called were not worthy.*
9. *Go you therefore into the ways leading out, and as many as you find, call into the marriage feast.*
10. *So those servants go out into the ways, and gather together all whom they find, evil and good: and the wedding room is filled with guests reclining.*
11. *And when the king comes in to see the guests reclining, he sees there a man that is not clothed with a marriage garment:*
12. *And he says to him, Fellow, how did you get in here not having a marriage garment? But he is speechless.*
13. *Then the king says to the servants, Bind him hand and foot, and cast him out into outer darkness; there will be weeping and gnashing of the teeth.*
14. *For the called are many, but the called-out are few.*

This parable shows the Hebrew custom of the father making arrangements for his son's wedding. This king/father and his son are present, established, and involved in the community. In "making" a marriage for his son the father calls the locals to the wedding.

Here is related that part of the ceremony where a great feast is prepared at the bridegroom's house (i.e., his father's house). There is conflict, however, between the king and "the called" guests. They make light of the wedding and end up killing the servants who deliver the call to them. The disappointed King then resorts to "calling" strangers from the highways to attend his son's wedding.

This story certainly does not suggest a detached, absent king, or a kingdom that is far away and unattainable. In fact, the only thing that keeps people out of the kingdom is their own refusal

to prepare for it. If you look closely, you'll see that there is interaction throughout the story, and the only thing that "ends" is the betrothal period when the bride is taken to the bridegroom's home. This is not an "end time scenario," but rather a beginning.

When you view these two parables as part of the same marriage sequence, it is obvious that people are given opportunities (invitations; calls) to enter into the Kingdom. Those who miss one window of opportunity (a call) must wait for another call to enter through the gate into the Kingdom. Those who hear "the call" must be prepared to respond and accept the call. Otherwise, they forfeit their invitation (their call).

THE GREAT SUPPER: LUKE 14:16-24 (see Pt. 2)

The Parable of The Great Supper is similar to that of The Marriage of the King's Son except that this time the King is called "some man" who is making a "great supper." This could have been any special occasion, including a wedding celebration.

In this example we see again that the man is long established in the community. He calls those expected to come to the supper, but they all make excuses as to why they can't make it. So he sends his servants out again to call the "lame" and the "crippled," the "poor" and the "blind." (It is obvious that imperfection exists contemporaneously with the Kingdom of God.) Then the man proclaims that those who knowingly and with malice aforethought reject his call are beyond help.

This seems to tell us that anyone who knowingly rejects God's call to inherit the Kingdom is rejecting the best offer available. No better invitation will be issued.

4. *For it is impossible for those who having once been enlightened, and having tasted of the heavenly gift, and become partakers of holy spirit,*
5. *And having tasted God's good words and the powers of the age that is dawning,*

6. *And having fallen away, to renew them again to repentance by making a show of crucifying the Son of God again to themselves.*

Heb 6:4-6

Those who do not value God's call simply cannot be called out "*Many are the called, but few are the called-out.*" If a man is unwilling after once knowing the Kingdom message and Jesus' great sacrifice, then rehearsing it again for him, even with great show and demonstration, will not turn him. When a man puts no value Christ's best call, then nothing will help him.

26. *For if we sin willfully after having accepted the knowledge of the truth, there is no more sacrifice for sins,*

Heb 10:26

But, back to the parable. As in the previous parable, the man (the King) is present during the unfolding drama. He is not an absentee owner who makes appearances at strategic junctures (like the very beginning, and the very end).

THE MARRIAGE OF THE LAMB

In Scripture the analogy of marriage is used to describe the relationship between a king and his people. This was true when Yahweh was King of Israel. It is true today with Jesus as King of New Jerusalem. It is prevalent throughout Scripture:

14. *Turn, O backsliding children, says Yahweh; for I am married to you*

Jeremiah 3:14a

Yahweh even used the analogy of "divorce" from Israel to describe Israel's abandonment of his Kingship. This was another allusion to marriage:

8. *And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce:...*

Jeremiah 3:8

Look at how well the following passage in Revelation fits the parables of

the Ten Virgins and The Marriage of the King's Son:

7. *Let us rejoice and be joyful, and let us give the glory to Him, for the marriage of the Lamb CAME and his wife prepared herself.*

9. *And he says to me, Write, Blessed are they which were called into the marriage supper of the Lamb.*

Revelation 19:7, 9

We, as a people, ARE "married" to our King Jesus. He is the "Bridegroom" of this age. The New Covenant is the marriage covenant between Him (the Bridegroom) and us (New Jerusalem). WE ARE NEW JERUSALEM. New Jerusalem is the Kingdom ... and has been since Jesus was raised immortal, ascended the Throne, and became her Husband/King:

30. *For we ARE members of his body (ecclesia).*

31. *For this reason man will leave his father and mother, and will join to his wife, and they two will be one flesh.*

32. *This is a great mystery; but I speak concerning Christ and the ecclesia.*

Eph. 5:30-32

The allusions to marriage, Christ, and the Kingdom are unmistakable ... and they are not Futurist in nature. They describe a present, on-going, covenant relationship between us (New Jerusalem) and our Bridegroom (King Jesus).

THE "COMING" AND THE "END"

Before we study the one remaining "King" Parable, let's go back and examine that well-worn church phrase "the end of the world" as popularized in the KJV and the churches. The following is from the KJV Bible:

39. *The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.*

Matthew 13:39 KJV

This wording in the KJV approximates most English versions today. The "versions" and the churches mislead people with that phrase, "... end of the world."

The correct rendering of this phrase is "... consummation of the age." The Greek word for "consummation" is "sunteleo." "Sunteleo" means "consummation" not "end."

As you can see, this "consummation" is not "the end" that people assume when they read the KJV Bible. There is quite a difference between a "consummation" and a "terminal end."

The Greek word "sunteleo" is a combination of two words: "sun" and "teleios." "Sun" (syn) means "together with": as in "syn-agogue" (a gathering together), "synonym" (a word compared together with another word), "syndicate" (businesses combined together), "synchronize" (move together), "synapse" (point where nerve ends come together), etc..

"Teleios" means "fulfilled; fully accomplished; fully developed; fully realized; thorough; full grown; perfect, consummate." Thus, in this passage "sunteleo" clearly means "the coming together (perfection) of the marriage (New Covenant Age)." "Sunteleo" doesn't even come close to suggesting a final end or point of termination.

When an artist paints a masterpiece, the consummation of his work is when the picture is complete. That is not the "end" of the picture. It is the PERFECTION of the picture, and the BEGINNING of its contribution to the world of art.

Christ's marriage to New Jerusalem was the consummation/perfection of the ages. It was the BEGINNING of the New Covenant Age perfected in Christ. Yahweh completed his great masterpiece for the salvation of mankind, but men seem to want something else. What a shame!

Thus we see the need to know what the Greek text says in order to understand the essential and vital teachings of our Lord Jesus. Here He is teaching us about the Kingdom, and He uses the concept of A JOINT CONSUMMATION and BEGINNING! This is no "end." It is the apex of God's work of salvation for mankind.

Reading the King James Version Bible one gets an entirely wrong impression. The KJV's "end of the world" certainly does not reflect the Greek text's "consummation of the age." What's more, the words "consummate," "ratify," and "together" suggest the beginning of a marriage!

Combine this information with the description of the ancient marriage ceremony and see how well it fits! Remember, there was a "dowry" for the bride and a present for the parents. These were "payments." Also, the PRICE the bridegroom's representative paid to the bride and the parents of the bride was a FINAL PAYMENT!

The word "consummation" always brings to mind a "marriage." However, when people read the Bible, some are so fixed on the end-of-time paradigm that in this context they simply do not think of "consummation" in terms of the beginning of a marriage. Nonetheless, when we think of a marriage "consummation" it obviously does not mean the end. Rather, it indicates that the betrothal time is done, and the marriage is beginning.

Relating this to the King and the Kingdom, it is clear that both bride and groom come together at the beginning and the duration of the marriage (the New Covenant Age).

Will people continue to cling to the traditional pagan "end-of-time" concepts, or can we put aside our prejudices and pagan church traditions and accept Jesus as King?

Perhaps the following verse from the KJV Bible is the best witness against its own translators, and against the anti-Christ teachings of Futurism. Here, Paul is quoting an earlier prophecy from Jer. 31:31. Notice the KJV translators' choice of words here underlined:

8. *Behold, the days come, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:*

Heb. 8:8 KJV

That phrase, "I will make," comes from the verb form of that same Greek word (sunteleo) which in Mtt. 13:39 was rendered "the end" by the KJV

translators. If the Greek word "sunteleo" means "end of," then why didn't the KJV translators render this phrase "*I will make an end of the New Covenant*"? To be consistent they should have ... but they couldn't because it would have destroyed their credibility.

If we put the correct word in the correct place the pieces fit together nicely. Read this verse in its correct translation ... and keep in mind what we've learned from the marriage parables.

8. Behold, days are coming, says the lord, when I will consummate (begin) a new covenant with the house of Israel and with the house of Judah.

Heb. 8:8

This New Covenant "consummation" – Christ's marriage to New Jerusalem – was obviously the very thing the churches stupidly call "the end of the world." How wrong can they be?

The "*consummation (or beginning) of the New Covenant Age*" clearly means the marriage process that took place between King Jesus and his people. This New Covenant Marriage of the Lamb is the Reign of Christ in the Kingdom of God: an on-going judgment and separation process dividing the good from the bad. Repentant people are being called into the Kingdom to be in unity with The Bridegroom, and rebellious people are being culled out. This "marriage" relationship is the reason and the purpose for "THE AGE." It is "THE KINGDOM AGE"! The New Covenant Age.

This concept stands at great contrast to the churches' futuristic "end-of-time" view where all judgment on all people who ever lived takes place at one last-day judgment at the end of time (i.e., "the end of the world"), just before the Earth is destroyed. This Futurist approach to the Bible is not just wrong ... it is sinister and anti-Christ. Finally, with a clear grasp of both concepts, we can see the true destructive nature of Futurism as taught in the churches.

Look again at Jesus' explanation of the Tares Parable with this on-going process in mind:

... 37. He answered and said: The One sowing the good seed is the Son of man;

38. The field is the world; the good seed are the sons of the kingdom; but the tares are the sons of wickedness;

39. The enemy that sows them is a devil (one seeking to harm); the harvest is the consummation of the age; and the harvesters are the messengers (those who carry the Kingdom message).

40. Therefore as the tares are gathered and burned with fire, so it is in the consummation of the age.

41. The Son of man is sending forth his messengers, and they gather out of his kingdom all things that cause stumbling, and them working lawlessness;

42. And will be casting them into the furnace of fire: there shall be weeping and gnashing of teeth.

43. Then the righteous will shine forth as the sun in the Kingdom of their Father. The one having ears, let him hear.

Matt. 13:37-43

The churches have deceived people into thinking that there is one gigantic harvest (judgment) at the end of all time. But, this is senseless! The parables portray farming scenarios. Everyone knows that farmers tend their farms by judging and ridding their crops of weeds and things that harm the crop. If we drop the churches' futuristic view we can begin to see the Kingdom working perfectly, carrying out its purpose to divide the tares from the wheat, the goats from the sheep as the harvest seasons come and go, one after another.

Is the Kingdom accomplishing this? Of course it is! Jesus, and Kingdom Law, are exposing sin by making it appear "exceeding sinful" (Rom. 7:13). At the same time, He is gathering to himself "an innumerable company of messengers and assembly of the ecclesia of the firstborn" (Heb. 12:22-23). This is "separation" and "judgment," and it is occurring right now. Inability to see truth is a curse. Ability

to see truth is a blessing. Separation of the two categories of people is called JUDGMENT! Some hear and respond. They are "the called out." Some hear and don't respond. They are "called" but are not "called out" ... because they refuse to "come out":

4. Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

Rev. 18:4

17. Wherefore come out from among them, and be you separate (holy), says the Lord, and touch not the unclean; and I will receive you,

2 Cor. 6:17

14. For many are the called, but few are the called-out (few respond).

Mtt. 22:14

THE PARABLE OF THE TALENTS Matthew 25:14-30, 31-46

When we see the PRESENT King and his PRESENT Kingdom portrayed by the analogy of marriage, it all makes perfect sense. It also clarifies one more Kingdom Parable: the Parable of the Talents. In the King James Version Bible, and as it is taught in the churches, this parable seems to teach a "return" or a "second coming" of Jesus—a concept which contradicts what we have found in the other Kingdom Parables.

But with our acquired insight we can now see the real message.

14. For it (the kingdom of the heavens) is as a man traveling abroad, who calls his servants, and delivers to them his belongings.

15. And to one he gives five talents, to another two, and to another one; to each one according to his particular ability; and he travels abroad.

16. Immediately the one who received the five talents goes and works with them, and gains five more talents.

17. Likewise the one who receives

two, he also gains two more.

18. *But the one who receives one goes and digs in the earth, and hides his lord's silver.*
19. *After a while the lord of those servants comes and reckons with them.*
20. *And the one that had received five talents comes and brings the other five talents, saying, Lord, you delivered to me five talents: behold, I gain five more talents.*
21. *His lord says to him, Well done, good and faithful servant: you are faithful over a few things, I will set you over many things: enter you into the joy of your lord.*
22. *The one that had received two talents came also and said, Lord, you delivered to me two talents: behold, I have gained two more talents.*
23. *His lord said to him, Well done, good and faithful servant; you are faithful over a few things, I will set you over many things: enter you into the joy of your lord.*
24. *But the one that had received the one talent comes also, and says, Lord I know you that you are a hard man, reaping where you sow not, and gathering where you strew not:*
25. *And being afraid, I went and hid your talent in the earth: behold, here you have what is yours.*
26. *His lord answered and said to him, Wicked and slothful servant, you knew that I reap where I sowed not, and gather where I have not strewn:*
27. *Therefore you should have placed my money with the bankers, and coming I would take what is mine with usury.*
28. *Take away therefore the talent from him, and give it to the one that has ten talents.*
29. *For to everyone that has, more shall be given and he shall be made to abound; but as for the one that has not, even what he has is being taken away.*

30. *And cast you out the useless servant into the outer darkness: there they will weep and gnash their teeth.*

Then we read Jesus' explanation of this parable:

31. *When the Son of man is coming in his glory and all the messengers with him when he is sitting upon his throne of glory,*
32. *Before him will be gathered all the nations, and he will separate them one from another, as a shepherd separating the sheep from the goats:*
33. *And he will set the sheep on his right hand, but the goats on the left.*
34. *Then the King will say to them on his right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the founding of the system (New Covenant Age).*

There you have it. This parable repeats the message of the Parable of the Tares. The "man traveling abroad" who leaves his goods or silver (talents) in the hands of his servants is like the man (or King) who sows "good seed" in his field. Both invest in the kingdom. Both want their investments to produce well. Both have problems with their investments. And both have lessons to teach their servants, and both are active managers of their enterprises.

The men of God who carry the message of the Gospel of the Kingdom are the "messengers." They aren't supernatural winged "angels" with trumpets flying through the clouds. And they aren't church leaders or TV evangelists. They are elders who see and teach the truth of The Kingdom.

So what happens when these messengers teach God's Word? Jesus said the He is glorified. How does that happen? It happens when people begin to understand that He is "... *sitting upon his throne of glory.*" He is visiting (i.e., "judging") his people. This judgment is the "glory" of the King and his Kingdom. Truth is a two-edged sword. The teaching of God's truth by his messengers separates (like a sword) between

good and bad. The "good" hear and follow. The "bad" hear, but do not follow. It is a perfect judgment and separation process.

Jesus describes this judgment when he explains how the sheep and goats are separated to the right hand and to the left.

NEW JERUSALEM

God's blessings and protection are inside the "walls" of New Jerusalem. If you've read this article you know the Bible definition of "New Jerusalem." It is the spiritual City Of The Living In Christ. Outside its walls (i.e., outside Christ's Reign) you are on your own (Rev. 22:14-15). If you choose to be on your own against the Beast, you don't stand a chance.

Inside the walls of New Jerusalem we find the King and Kingdom law. Inside are truth, life, and peace.

2. *And I saw what seemed to be a sea of glass glimmering like flames: and the victorious ones coming out of the beast, and out of its image, and out of the number of its name, were standing on the sea of glass, having the harps of God.*
3. *And they were singing the song of Moses the servant of God, and the song of the Lamb ...*

Rev. 15:2

Outside the walls you are vulnerable to the evils of the world.

15. *Outside are the dogs (whose mongers) and the spiritists, and the immoral, and the murderers, and the idolaters, and everyone who prefers dishonesty.*

Rev. 22:15

They are in outer darkness (i.e., blind, deaf, and unrepentant), outside the walls of THE KINGDOM.

9. *But as it is written: (Unregenerate) man's eye does not see, his ear does not hear, and his heart does not grasp the many things God has prepared for them that love Him.*

1 Cor. 2:9