

Your Appointed Time Update

Yea, the stork in heaven knoweth

her appointed times .. Jer. 8:7



VOLUME 1, ISSUE 1

WINTER 2015

It's All About the Kingdom

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. Matt. 11:11-13

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. Luke 16:16

From these verses it is clear that John the Baptist marked the end of something old and Jesus the beginning of something new. John's entire purpose was to prepare the way of the Lord and announce that he had indeed arrived. Not only did he announce the coming of the Lord, but he announced that the Kingdom of God was at hand (Matt. 3:2). When John saw Jesus (the one whom the Spirit would descend upon like a dove and remain), he cried, "Behold the Lamb of God who takes away the sin of the world." John representing the Old Testament, passed the baton to Jesus who represents and is the New Testament! Concerning the Kingdom of God, Jesus announced, "But if I cast out devils by the Spirit of God, THEN the kingdom of God is come unto you" (Matt. 12:28). Later he said that the kingdom did not come by observation but "the kingdom of God was within" (Luke 17:21).

There were other distinguishing factors to be learned from John's message and Jesus'. Although there was no greater than John born among women, he that was least "in the kingdom of heaven" was greater than John. We have to conclude that although John announced the kingdom's arrival, he was not in it. (This is the same conclusion we arrived at when John explained that he was the "friend of the bridegroom" and not the bride (John 3:29). This does not mean that John and the Old Testament saints won't make it in. No, John marks the end of the old dispensation and Jesus marks the beginning of the new dispensation, or this marks a brand new way that God is dealing with mankind through his Son, Jesus Christ.) We have scriptures that give us a view of

the Old Testament saints in the kingdom of God in the end of the age (Matt. 8:11, Luke 13:28), but here we conclude that Jesus is referring to operating in the kingdom of God in this present age. The kingdom of God in this present age is what Jesus referred to as "the mystery of the kingdom of God" (Mk. 4:11). Like leaven hidden in loaves of bread, you don't see it, but know it's working. Like the mustard seed, though it be small at first, soon it will grow and take over the earth, in visible form for all to see.

Also from Jesus' ethical teachings, we see that in order for one to ENTER the kingdom of heaven, their righteousness must EXCEED that of the scribes and Pharisees (Matt. 5:20). That was a pretty tall order! From this we have two major keys: first the kingdom of God must be entered, and second the criteria for entering had to do with a superior righteousness.

Jesus announced, "But if I cast out devils by the Spirit of God, THEN the kingdom of God is come unto you" (Matt. 12:28).

Jesus gives yet another clue for entering the kingdom of God. When the disciples sent away those that sought for Jesus to bless their little ones, he was much displeased. He told them concerning these little ones, that "such was the kingdom of God" and that "whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10:14-15). So we see that there is something that comes so natural for little children that we older ones must dust off and put back into practice. You don't have to go far in Scripture to find the two most sought after qualities demonstrated by kids: the first one, mentioned here, deals with childlike faith required to receive the kingdom, and the second is their ability to take an insult or offense and bounce back in no time as if it had never happened (1 Cor. 14:20).

So now we have righteousness, faith, and love as qualities needed to enter the kingdom of God. Here is a good example of how Jesus' teaching on the kingdom comes back full circle to Paul's more familiar teaching's on the new birth and the Church. As one commentator explained, the term "kingdom of God" was Jewish expression, and one that was unfamiliar and possibly misleading to the Gentile. Matthew, Mark,

Continued on pg. 2

Your Appointed Time Update

and Luke used the term quite extensively. Paul and John, however, used other terms to express the same concept. In studying the New Testament, it is very helpful to keep in mind who the Gospel or letter was addressed to.

The quality of righteousness will help bridge the gap for those of us who spend the majority of our time in the epistles. First, one must remember that righteousness is a gift from God (Rms. 5:17). It can only be received and never earned by our own merits. Secondly, the righteousness of God is “revealed from faith to faith” (Rms. 1:17). In other words, this righteousness of God is received only by faith, and it in turn provides the basis for you to relate to God and produce more faith. Righteousness means to be in right relationship with God. Faith is all about our relationship, not about acquiring stuff! Receiving things from God is just a by-product of our relationship with God.

That leaves us with the God-quality of love. How does that tie in with righteousness? John distinguishes between the children of God and the devil, “He that commits sin is of the devil,” and “Whoever is born of God doth not commit sin” (1 John 3:8-9). John peels this onion even further. First he says, “Whosoever doeth not righteousness is not of God.” Then he adds, “Neither he that loveth not his brother.” These two, righteousness and loving your brother, have been made equal by association.

This again checks with what Jesus taught when he explained what the greatest commandment was. The first and greatest commandment is: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind” (Matt. 22:37). The second greatest commandment is: “Thou shalt love thy neighbour as thyself” (Matt. 22:39). On these two, Jesus said, “hang all the law and the prophets.” Love is the fulfillment of the law (Rms. 13:8). Jesus met the righteous requirement of the Law by demonstrating greater love (John 15:13, Rms. 8:3-4 ESV). Now we are required by the new commandment to “believe on the name of his Son, Jesus Christ, and love one another” (1 John 3:23).

Now, with a little background on the kingdom of God, let's examine why Jesus emphasized “violence” when speaking of receiving the kingdom. At the beginning, I listed for you Matthew's and Luke's version of the same statement of Jesus. Matthew said, “the kingdom of God suffereth violence, and the violence take it by force.” Luke, speaking of the same preaching of the kingdom says, “every man presseth into it.” The word “violence” and the word “presseth” is the same word in the Greek. The Greek word used for violence, is *biazo*. The dictionary notes that in both cases in the New Testament where this word is used (Matthew and Luke), it implies “the eagerness with which the gospel was received in the agitated state of men's minds” and that a share in kingdom is to be “sought for with the most ardent zeal and the

intensest exertion.”

We do know that there were zealots in Jesus' time that sought to drive the Romans out of Israel by means of force. And, with the announcement of John the Baptist's imprisonment the day that Jesus made this statement (Matt. 11:2), certainly, there were those who thought that violence was the answer. But obviously, Jesus was not suggesting that one use physical violence as the means to bring about the kingdom. No, if you couple this concept of “violently receiving the kingdom” with the other teachings of Jesus on the kingdom, mainly the Parable of the Sower, we see that when the kingdom of God is preached, we must first aggressively hear! Why? Because in the Parable of the Sower, we are taught that immediately the devil comes to steal the word out of the hearts of the hearers. This explains the “agitated state of men's minds” to which the Greek word *biazo* was referring to in the hearers. We also know that faith comes by hearing the Word of God. So when the kingdom of God is preached, we must now violently or aggressively receive the kingdom! Remember, our very entrance into the kingdom depends upon faith, so it stands to reason that everything else you receive from the kingdom is by faith as well.

If you and I receive the unshakable kingdom of God, then the good news is that no matter what is going on in the world around us, we will not be shaken. .

Finally, this leads us to what the writer of Hebrews' warning about the coming shaking! The one who speaks from heaven (Heb. 1:2, 12:25) now warns, “Yet once more I shake not the earth only, but also heaven” (Heb. 12:26). The writer explains that the phrase “yet once more” signifies the removal of the things that can be shaken that only those things which cannot be shaken remains (Heb. 12:27). What then are we to do? I will give you a clue; it's all about the kingdom. The writer, offering true hope that is only found in the kingdom of God, assures us: “Wherefore we receiving a kingdom which cannot be moved, let us serve God acceptably with reverence and godly fear” (Heb. 12:28). Now that's unshakable! If you and I receive the unshakable kingdom of God, then the good news is that no matter how much bad news that is pouring in from the world around us, we will not be shaken!

Remember, Jesus said that the kingdom did not come by “observation” but “the kingdom of God is within you” (Luke 17:20-21). When one accepts Jesus Christ as Lord, the Bible says that person has been “delivered from the power of darkness” and “translated ... into the kingdom of his dear son” (Col. 1:13). So now putting the two together, we know that you and I are in the unshakeable kingdom and it is in us! Remember, there will always be opposition to receiving the kingdom; the devil will make sure of that! But regardless of the opposition, Jesus gave us the fail proof secret to receiving our share in the kingdom. We must violently receive and hold on to the kingdom with aggressive hearing and aggressive faith!

Global Citizens or Citizens of Heaven?

But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself. Phil. 3:20-21

Although we as believers are reminded that we are “not of this world” and that “our citizenship is in heaven,” there is a gravitational pull from this present world system in a very different direction! Jesus told his Jewish opponents, “Ye are from beneath; I am from above: ye are of this world; I am not of this world” (Jn. 8:23). Jesus told Pilate, at his crucifixion, that his “kingdom is not of this world” (Jn. 18:36). Jesus told his disciples on the night before his death that “if ye were of this world,” the world would love you, but “because ye are not of this world,” the world hates you (Jn. 15:19)! But, did anyone ever think that the world system would go so far as to try to make us citizens of the world?

In case you missed it in all the hoopla this past September, there was a huge push for the world to get onboard with the “global goals.” This all kicked off with the pope’s arrival to the White House on September 23rd which so happened to be on the high holy day of Yom Kippur. Prophecy experts also noted that this day was the 266th day of the year. This being the time of gestation for a human infant, could possibly have marked the “birth” something very significant. In an October article entitled, *Moving Toward A One World Government, A One World Economy And A One World Religion*, Prophecy News Watch wrote:

“The global elite have never been closer to their goal of a united world. Thanks to a series of interlocking treaties and international agreements, the governance of this planet is increasingly becoming globalized and centralized ... In the past 30 days, we have seen some of the biggest steps toward a one world government, a one world economy and a one world religion that we have ever witnessed.”

On September 27, the U. N. launched its “new universal agenda” for the world. Who, of all people, would the globalist use to rally the world around its new agenda? None other than the popular Pope Francis was hand selected to launch the radical agenda at this historical conference in New York City. Here at the U. N., virtually every nation on the entire planet willingly signed up for “the 17 sustainable development goals and 169 sustainable develop-

ment targets designed to radically transform our world by 2030.”

Prophecy News Watch explained that with this agenda now signed, the global elites will now, through the controlled media, convince the masses that this will be all about saving the environment and “ending poverty.” The U. N. now urges us to all work together so “we can turn our planet into some kind of utopia.” This new agenda is really nothing new; it is an updated version of Agenda 21, or Agenda 21 on steroids as some have said. The big difference is that

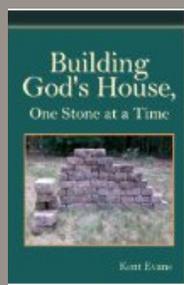
Agenda 21 was a non-binding voluntary action plan for the U. N. on sustainable development dating back to the 1992 Earth Summit held in Rio de Janeiro. What this agenda is all about, says Prophecy News Watch, is about establishing “a global government, global economic system, and global religion.” You may also recall that Beyoncé and some other giants in the music industry convened on Central Park to promote these new “global goals” at the “Global Citizen Festival”

Catholic leaders from around the globe now say climate changes must be linked "to social injustice and the social exclusion of the poorest and most vulnerable of our citizens,"

Before the pope came to the U. S., apparently he and President Obama found some common ground at their meeting at the Vatican back in March 2014. They both share in a common zeal to save the planet from global warming and wipe out poverty through wealth redistribution. As for the President Obama and Pope Francis’ meeting on Yom Kippur, the U.S. News reported that the meeting was being arranged to give Obama a sense of ‘moral authority’ to his agenda of global warming, immigration, the Iran nuclear deal and other controversial issues. One official of the Catholic University of America said, “In a way, Pope Francis has become a conscience for this age of the world.” Another former White House official commented that many politicians “want to claim the mantle of Pope Francis.” Regardless of the purpose, no doubt, the anticipation of the pope’s arrival was at an all-time high and his blessing was much sought after.

On the heels of the atrocities of the Paris terrorist attacks, the president goes to the COP21 meeting of the world leaders to sign the pact to curtail greenhouse gas emissions such

that the global temperature doesn’t rise 2C above the pre-industrial average by the century’s end. After an agreement was reached by the world leaders, the president praised American leadership for its role in



Building God's House
available
at amazon.com



The birds and the turtles know what God commands His people that seem to have the problem! The roar, but they can never pass the boundaries I set," but in these last days, many of God's people are pushing the limits! Jesus, referring to the time before His return prophesied, "because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12).

In Jer. 5:1, God challenged someone to search throughout the streets of Jerusalem and see "if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it." God was willing to spare that holy city if He could just find a single man with judgment and that sought the truth. Sadly enough, God did not find that person. They refused God's warning and suffered greatly under God's hand of judgment.

It is my prayer that we would be the people that God was looking for and know the judgment of God. Not in the way that the people of God in Jeremiah's time came to know it, but that we would know God's judgments as taught in His Word and correct ourselves accordingly, so "that we should not be condemned with the world" (1 Cor. 11:31-32).

Pastor Kent Evans

Global Citizens or Citizens of Heaven? (cont.)

this historic agreement. He tweeted from Paris, "I believe this moment can be a turning point for the world." He also called the agreement "the best chance we have to save the one planet that we've got."

Just prior to the Paris meetings on global warming, the Catholic leaders from around the globe unite with the pope calling for bold changes to be made at the summit. They called for the summit to produce a "fair, legally binding and truly transformational" agreement. At the Vatican, the Catholic leaders said the climate changes must be linked "to social injustice and the social exclusion of the poorest and most vulnerable of our citizens," said the Prophecy News Watch article.

The United Nations' new agenda will come with a great price tag. Of course, the wealthier industrialized nations, i.e. the United States and other, will have to pay up to the poorer nations for their carbon emissions sins. Just how binding this new "linking" of failures to abide by these new world environmental laws to "social injustice" remains to be seen. Hopefully, while in Paris, the president and his team softened the wording to the point that the U.S. alone will not be made to fork over the 3.5 to 5 trillion dollars per year that the U. N. says will be needed to reach these "global goals" by 2030. Another cause for concern buried within the details of the "global goals" is to "provide legal identity for all, including birth registration," or in other words, the universal identification of everyone by 2030.

The article concluded by saying of this new push by the global elites, "We are being trained to think of ourselves as 'global citizens' that belong to a 'global community.'" Where do all these developments leave us as Christians? You and I have to keep the

manded them to do, and they obey Him. It is Bible tells us in Jer. 5:22, "The waves may toss and

the world, but citizens of heaven!

truth of God's Word ever before us as the world makes its lunge to the finish line of forming a one world government, one world currency, and one world religion. We are not global citizens of the world, but citizens of heaven!

Jesus taught us to be in the world but not of it. Babylon in Scripture is viewed as a type of the world. In Genesis, we see Babylon as the first world governing system that attempted to meet the needs of man apart from God. I would say that is a pretty accurate assessment of world government. If it had been such as a good thing, as big government always tries to make itself appear, then God would not have had to shut Nimrod and company down at the tower of Babel (Gen. 11).

Here at the end in Revelation 18, Babylon is literally up in smoke after God judges her "in one hour." The Bible says that all the nations of the world have "drunk of the wine of her fornication." Through this worldwide system, the merchants of the earth had been made rich (Rev. 18:3), but in an instant, they will all mourn the loss of her and their livelihood (Rev. 18:11-19). For us, we are warned: "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (18:4).

Though the world makes a fanfare of its wonderful new agenda to eradicate poverty and save the planet, we must "come out from among them" and remain separate from the world. Many bold initiatives will unfold in the days to come as the stage is being set for the Antichrist to reign, but regardless of the gravitational pull of this present world system, we must never forget that "our citizenship is in heaven."

Appointed Time Ministries

P.O. Box 36742

Richmond, VA 23235

Email: pastork@yourappointedtime.org