

The Gospel of the Kingdom The Kingdom of the Enemy

Studio Session 104

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In the book of Colossians, chapter 1 verse 13, Paul writes to the church in Colossi and says to them, "God has translated us from the powers of darkness into the kingdom of the son of God." Immediately we are presented with the entrapment and the alternative to the entrapment. Until someone has been rescued from the kingdom of darkness, he cannot be in the kingdom of God. Because the enemy has managed to create an entrapment into which all mankind is folded until the kingdom comes and they're rescued from the control of the kingdom of darkness and brought into the kingdom of God. Now God translates us from the one to the other.

The process by which we are translated, the term translation means to be picked up from one context and set down in another. God has translated us from the powers of darkness into the kingdom of the Son of God. But until then, the whole world lies in darkness; that is the whole world is entrapped in the domain of darkness. When Jesus was setting up the gospel of the kingdom in the earth, He speaks of Himself as being quote, "The light of the world." Now paintings capture Jesus with a luminescent glow, if you like some representation of the shakina glory of God. But when Jesus said 'I am the way and the truth and the life' and that He is 'the light of the world', He was not speaking of physical illumination; He was speaking of the alternative to the kingdom of darkness. The kingdom of darkness came in when man sinned. Romans 3:23 tells us that, "The wages of sin is death," death is described in the scriptures as separation from God. When one is separated from God he is in darkness because there is no light at all in the one who is the evil one. He rules over a kingdom of darkness and separation.

Jesus is the light of the world and He is the way, He is the truth because He comes to bring the restoration of the proper view to mankind. It's clear that there is this conflict between these two kingdoms; the kingdom of darkness and the kingdom of God. When Jesus was about to empower Peter and the rest of the apostles in the 16th chapter of the book of Matthew, after Peter had declared that Jesus was the Christ the Son of living God, the Lord said to Peter, "Blessed are you Simon son of Jonas for flesh and blood did not reveal this to you but My Father who is in heaven and I say to you, you are Peter,"

He changed his name then from Simon son of Jonas to 'pebble', Peter, a small rock sitting on a large rock. The foundation stone is Jesus Christ because no one can lay another foundation than the foundation that is already laid which is Jesus Christ, He is the chief cornerstone, He is the bedrock of our faith. Upon this faith He establishes the authority of Peter, this is what He tells Peter, "I will give to you the keys to the kingdom of heaven and whatsoever you will bind on earth, will be bound in heaven; and whatsoever you will loose, on earth will be loosed in heaven," 'I'll give to you the keys to the kingdom of heaven'. And then He goes on to say, "And the gates of hell shall not prevail against it," against the coming forth of the kingdom of God.

Now note this, Jesus Himself began to preach the kingdom of God. From the earliest appearance of Jesus on the earth in His ministry, He went about preaching, "Repent, for the kingdom of heaven is at hand," immediately that is picked up by religious persons who do not understand the gospel of the kingdom as a statement about repenting of your sins. But you notice this, Jesus equated with repentance with the imminent appearing of the kingdom, "Repent, for the kingdom of heaven is at hand," If this is a teaching that equates repentance with repenting of your sins, why wait until the kingdom of heaven is at hand to preach the gospel of repentance? Since Jesus was going to come anyway, why is this gospel not preached since the Old Testament? But He waits until the kingdom is imminent, imminently to appear, before He says 'repent'. Well hold on, because I have said that in the New Testament we're not sent to tell people who are lost to repent of their sins but we ARE sent to tell them to repent. But the question is, repent from what?

We've moved it one step further and we've looked at the gospel of the kingdom in conjunction with the message of repentance, "Repent because the kingdom is near," Repent of what? We're pursuing this point, let's not be in a hurry. We're actually restoring something that has been long lost to the body of Christ and by the time we are done you will see the folly of relying upon these trite creations of modern evangelicals who have constructed these mental puzzles to get people to engage in a process resulting in saying the sinner's prayer. Whether it's the four spiritual laws or some made up slogan that's favored by the denomination that someone who is meant to be saved is requested to say as an indication that he's repented of his sins.

No, we weren't sent to teach people to repent of their sins, we were sent to forgive them of their sins; we were taught to teach them repentance of something else. We'll get to that, if that doesn't get your attention it's because you've already decided that I'm wrong. But tell me this, if you've decided that I'm wrong, when have you heard the gospel of the kingdom preached and is it not exactly what Jesus sent His disciples to do? But furthermore is it not exactly what Jesus Himself went about doing. It says, "Jesus went about Galilee declaring, "The kingdom of heaven is at hand,"" And He sent His disciples to go and preach, "The kingdom of heaven is at hand," And in fact He Himself said in

Mark 9:1 and in Luke 9:27, "I'm telling you the truth, there are some of you standing here who will not die until you see the kingdom come with power."

We're translated from the kingdom of darkness into the kingdom of God. If we are translated into the kingdom of God then it means that the appearing in the earth of the kingdom prepared from the foundations of the world, was imminent in the day of Jesus. That is why, in this confluence of history, it is why God waited until then to bring forth salvation. Because salvation is to be delivered from the control of the evil one to be put into the kingdom of God. Here is a simple thought: If you are presently controlled by the evil one, if the whole world is presently controlled by the evil one and all we do is issue salvation to them, what is to prevent them from being taken captive again by the same kingdom of darkness?

It's astonishing to me that there are those who teach, on the one side, that once you're saved you're always saved but do not offer people some guarantee that keeps them saved. I think if we understood these things we'd be shocked at the deficiencies inherent in these teachings of those who teach these things. God does not just translate you from the control of the evil one, He puts you into the safety of the kingdom of God, otherwise you're out there flopping around. Do you know that the best that these people who say once you're saved you're always saved, the best that they could come up with when they see somebody who did all the right things, who said all the right prayers, continuing after a while to live like the devil, you know what the best they could come up with, the best explanation is? "Well, they were never saved." You know what that makes the one who does that? The ruler and the judge. But people seem to have no difficulty doing that, when the truth is that their doctrine is deficient, that there are huge gaps that are not covered.

It is true that once you're saved, you're kept saved but what keeps you saved if it isn't works? Because if you say that what a person has to do is to repent of his sins, then you must guarantee that the person will not sin again after he is saved in order for him to maintain the thing he got which he didn't have when he was sin. If he can sin again, don't you see, that unless you give him something, something form of security; once he sins again he's back in the same place where he was requiring him to be rescued again. Why do we not see this? Yet it is true that once he's saved he is not going to be lost again. The repentance that he has to undertake is not just repentance from sin, it's something else. And that puts him into the kingdom of God and it translates him from being under the control of the kingdom of darkness and puts him permanently in the kingdom of God. Where because it is the kingdom of God, the sufficiency of Gods power to keep him in that state is why he's not lost again.

If we don't know the gospel of the kingdom, we're making these inconsistent assertions and we don't know what we're saying. But do you know that this is the high frontier of

religion today? That's why we've made up these trite sayings. There are gaps that have not been explained and it is the existence of these gaps that make what we say so deficient. The kingdom of darkness, you see, exists in opposition to the kingdom of God and the kingdom of God is greater than the kingdom of darkness. So the gates of hell cannot prevail against the coming of the kingdom. But let's look for a moment at the anatomy of the kingdom of darkness. Let's look with the eye to understand what exactly is in the kingdom of darkness.

What is in the kingdom of darkness is this: In the kingdom of darkness there is a correlation that is meant to entrap people in this correlation; things come together to take advantage of the human soul. The human soul is positioned in such a way to oppose the human spirit. It is the war between the spirit and the soul, that's the frontier of the war. The soul believes that the preservation of its own existence is the principle preoccupation. The soul believes that the goal of the human being is to provide for himself and to protect himself. That's what the soul of man is largely about, from the fall of man we know this. Prior to this time, man was naked and he was not ashamed, God was his protector, God was his provider and there was no need for him to be worried about his well being. But then the enemy came and convinced him that God was the enemy of man, the enemy accused God of withholding vital information from man. When man believed that, he began to perceive of God as his enemy and he began to plan ways to defend himself from God. You remember what he did, he clothed himself, however inadequately, nevertheless he clothed himself and he hid from God.

When he did this he displayed, in a manner that is uncontrovertibly, that he had changed his mind about God; that fellowship with God was no longer to be sought; that reliance upon God was no longer to be taken; he couldn't trust God and he found no pleasure in the presence of God. That's what was lost. What was lost was reliance on God and taking pleasure in fellowship with God. What exactly was the alternative to this? Well, supply for yourself and decide how you're going to protect yourself.

Now once man opened himself in this way, to this great alternative, the enemy came in and supplied him with every incentive to pursue provision and protection; providing for himself and protecting himself. These things are greatly dominant in the emotions of the soul and at the same time the soul finds little or no pleasure in running to the fellowship of God. And especially is the soul disturbed in trusting God. The soul takes no pleasure in the presence of God and the soul does not delight in trusting God. Once man separated himself in this way from God, physical separation from God of course followed.

But you must understand that what was created then was not a vacuum, separation from God is death, when man hid himself from God he died, he died. Because he cut himself off from the source of the renewing and the sustaining of his life. When he hid from God he displayed his intention no longer to derive his knowledge of things from God; no

longer to derive his understanding from God; no longer to believe that God would act for his best. Now upon whose tip was he acting? When God asked him about that, what was his reply? You see God asked him, "Who told you you were naked?" Who informed you of this alternative? It's not that God didn't know, he wanted the man to take ownership of it.

Centuries later, when Jesus would come and He would tell us about this, He would tell us of this very phenomenon in the context of a parable known as the tares and the wheat. And He would say this, this is from Matthew chapter 13, Jesus told them a parable, "The kingdom of heaven is like a man who sowed good seed in his field," Now what was the field? The field was the world. What was the good seed? The good seed were the children of God. So what did God plant in the world? God planted His children in the world. Who were His children He planted in the world? Adam. Luke 3, the end of the book of Luke the 3rd chapter says, "And Adam was the son of God," God planted Adam in the world, but what happened? "But while everyone was sleeping (meaning while man was not vigilant) his enemy came," Whose enemy came? The enemy of God and man, "The enemy came and sowed weeds among the wheat and went away (that is, he hid)." When the wheat sprouted and formed heads then the weeds also appeared. So Gods children and His kingdom have always been in the world, but so have been the children of the devil, "The owner servants came to him and said, 'Sir, didn't you sow good seed in your field, where then did these weeds come from?'" and Gods reply, "An enemy did this." The servants said to him, 'Do you want us to go and pull them up?' 'No,' he said, 'because while you are pulling the weeds you may root out the wheat with them. Let them both grow together until the harvest. At that time I will tell the harvesters first collect the weeds and tie them in bundles to be burned and then gather the wheat and bring them into my barns.'

Now how have you heard this parable? You've heard that Satan planted error in the world which has deceived men producing weeds and then you've heard that the evangelists go and present the gospel and people are saved and brought into salvation. It's not hardly what the scripture say, the scripture say that God planted His children in the world and because they were not vigilant the enemy came and sowed an alternative, the children of the devil among the children of God. And God says when those who served the Lord approached Him about it as to whether they should pull up the weeds or not. God said, 'No, the weed bears the fruit that is in a weed and the wheat bears the fruit that's wheat. Let them grow together until the end of the age and I will send angels,' you know who the reapers are, they're angels. 'I will send angels to gather out of My kingdom everything that is offensive.'

This was a parable, note how it started, 'The kingdom of heaven is like', the kingdom of heaven. This is a reference to the nature of the kingdom, Gods children planted in the world. At the end of the parable, this is how Jesus interpreted it, He says, "The one who

sowed the good seed is the Son of Man, the good seed are the children of the kingdom, the sons of the kingdom and the weeds are the sons of the evil one.” They grow together until the time of the harvest. At the end of the age the angels are the harvesters and they'll pull up the weeds and separate the wheat from the weeds.

This is the story of mans salvation, God tells us we're translated from the control of the powers of darkness, from control of that kingdom, we're translated into the kingdom of God. How does this kingdom control us, how does the kingdom of darkness control us? It controls us through lies and deception calculated to appeal to the fallen state of man in which he believes that he is his own provision and his own protection. It isn't just that man sins, it's that he's so enmeshed in the consequences of his sins that to tell him he must quit sinning is not enough. He must be delivered from the control of the kingdom of darkness and the way he is delivered is by the gospel of the kingdom.

So what I want to do in the next broadcast is answer the question that I've been about banding for several broadcasts. What must a man repent of? Stay with me for that discussion. I'm Sam Soleyn, I'll see you the next time. God bless you. Bye bye.