

Radical Claims of the Good News Encountered

Part 1 — Radical

The gospel is as *radical* as it was in the beginning, and still is. If it is the original, there is *no* change in it or in its results — no more than the Son or His Word can change (Jn 8:51). You better believe it, we are a radical movement of restoration to the original pattern. Gal 1:7 says *perverted* (#3344). The gospel mutated because it was modified (modify = mutate). The radical claims of the gospel need to be laid out in the same way our Master laid them out for the rich young ruler. If you leave that out, you modify the gospel, and if you modify the gospel, then the Body mutates. When the gospel was modified, the Body transformed, mutated, changed in form, nature, and quality; it transmuted and was corrupted. It *became* something else. It changed from one form, nature, or substance into another (2 Cor 11:4) — another nature that will *not* transmit the Holy Spirit (Jn 13:20; Rom 10:17; Mt 10:40-41; Acts 2:37).

The gospel must be *restored* not *reformed*. Martin Luther tried to reform the church, but there must be a *restoration* (Mk 9:11-12). You can't take a mutated species and change it back into the original. Once it mutates, it becomes something else. You have to start over, go back to the original, to the root. Mt 3:10 — You can't reform a mutation. Christianity can't be reformed, for it is a mutation. That's why there has to be a radical movement — one that goes back to the root.

Jn 7:18 is all it takes to either *maintain* the Body or *change and mutate* it. *Radical* is to maintain its power (Rom 1:16; Mk 8:38) in quality or nature, not making it impotent by being ashamed or by seeking one's own glory (Jn 7:18; Mt 10:41). What does it mean to be ashamed of the gospel, or of His words? Acts 2:44 is radical, just as it was in the beginning. *Radical baptism* is a public declaration that the one who actually confesses Rom 10:9-10, thus giving his testimony for Messiah Yahshua, is willing to die for Him and follow Him in death (Rom 6:3-10; 1 Cor 12:13, Gal 3:27; Acts 2:36-

41,42,44-45; 2 Cor 5:14,15,17). *Radical* is the true character of the gospel of Messiah, the inherent constitution and fundamental aspect of it. Otherwise, Gal 1:6-8 and 2 Cor 11:4 happen — a modification and mutation. But Acts 1:11 says the *same* Yahshua, with the *same* results (Mt 7:15-20; Acts 2:44; 4:32). Mt 7:20 — *You*, meaning a true disciple.

The good news encountered the rich young ruler, threatening his own security and conflicting with his will (Jn 7:17), so he took it as bad news. It was a sudden violent clash of wills. They engaged in spiritual conflict with one another upon hearing what he had to do in order to have what he asked of the Master. The answer came unexpectedly. He had come face to face with the Messiah, but he rejected His radical message as to what it takes to have eternal life, to be the dwelling of God, to reign over the universe eternally. Lk 14:33 was an *encounter*¹ for the rich young ruler, who went away grieving, in contrast to Mt 13:44.

This meeting in Mk 10:17 was not by chance, as it was calculated on his part to ask what he had to do in order to have eternal life. It could be an encounter when one hears the good news (Mk 8:34-37) as to what he must give up for Messiah's sake and the radical claims of His message to man (Mk 10:17-30). Mk 9:11-12 restores this radical message for the reception of the Holy Spirit, His love poured out in the heart (Rom 5:5).

Possessions possess the soul of man — a fatal flaw. How can it be overcome? Only by what most people are not willing and ready to accept: the radical claims of the gospel of Yahshua. Therefore they are not ready to accept the lifestyle those claims require (Acts 2:44-45; 4:32-35), where *together* does not mean only on Sunday morning. They do not want to hear how to escape the destiny of Satan and his angels (Mt 25:41). After hearing the many other words of the good news, it turned out to be *bad news* for them.

Claim — *v.* state as a fact (as to *claim* to see or to know Him, Jn 9:41; 1 Jn 2:4); demand as one's property (as belonging to the gospel); call for; cause the loss of (as one's life); *n.* demand for something considered his due (as one's possessions)

¹ *Encounter* — to meet unexpectedly; to come upon; to meet in conflict or opposition; a hostile meeting.

This has to do with the root of the gospel, the fundamental basic facts and actual reality of the message, forming the foundation without which there can be no salvation. All Christians who *claim* to see and have only taken the “vows” of church membership have not counted the cost of true discipleship. They wanted the grace of God to bless them, but without paying the cost involved or embracing the lifestyle it takes to receive the blessing. It takes a community, and a community takes obeying the gospel (i.e., Lk 14:26,33; Acts 2:44-45; 4:32-35; Mk 10:17-22,28-30). This manner of living in community takes the power of the Spirit upon each one (grace and glory).

The faith by which one is saved is the faith to do all that the gospel says one must do in order to be saved (Acts 2:36-45), which all who believed did, therefore all the Savior prayed happened (Jn 17:21-23 = Acts 4:32), at least for a short time in history. Old Israel could not maintain its national unity for a definite period of time, for the nation of old Israel could never bear the fruit of the Kingdom they were to be, so Mt 21:33-45 requires a new nation who *will* produce its fruit. Old Israel never could celebrate a Year of Jubilee, that is, a 49-year period of time in unity between its twelve tribes as a whole nation in peace with itself. For Israel is Israel only as twelve tribes collectively, as a completed whole (1 Kng 18:31). Israel is a name given to the twelve tribes, not to one or two tribes, or ten. So Mt 21:43 was *mandated* to the first church who also did not produce the fruit (Mk 9:11-12; Isa 49:6; Mt 24:14).

Acts 4:32-35 was a result of the love He commanded of all who would believe (Jn 13:34-35) in order for the world to know who His disciples were, which all false religions cannot demonstrate in every place or locality (1 Cor 1:2,10). Yet that is exactly how the Body of Messiah must be so as to be a witness, bearing the fruit of the Kingdom in order for the end of the age to finally come (Mt 24:14), which is the Year of Jubilee, to begin the New Age — the Millennial Kingdom.