

JOHN THE BAPTIZER. MARTIN'S [?] ACCOUNT

It was John the Baptist who went as a forerunner before Yahshua in the Spirit and power of Elijah, to turn the hearts of the fathers back to the children and the disobedient to the attitude of the righteous; so as to make ready a people prepared for the head (Luke 1:17). Also, as it is written in Isaiah the prophet--"Behold I send my messenger before your face, who will prepare your way; the voice of one crying in the wilderness, make ready the way of the Lord, make his paths straight." John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins (Mark 1:2-4). And when all the people and the tax-gatherers heard this, they acknowledged God's justice, having been baptized with the baptism of John. But the Pharisees and lawyers rejected God's purpose for themselves, not having been baptised by John (Luke 7:29,30). Thus, they weren't prepared to recognize and receive Yahshua the Messiah. On the other hand, they blasphemed the Spirit in John, with whom he was filled while yet in his mother's womb, the Holy Spirit (Luke 1:15, Matt. 11:28) and committed therefore the sin that can't be forgiven, neither in this age nor in the age to come. (Matt. 12:32).

Therefore, God gave them a spirit of stupor, eyes to see not and ears to hear not, down to this very day (Rom. 11:8). Therefore, the Jews still can't see today, because that spirit of stupor has been passed on from generation to generation. Their minds were hardened, for until this very day at the reading of the O.T., the veil remains unlifted, because it was removed in Messiah. But to this day, whenever Moses is read, a veil lies over their hearts; but whenever a man turns to YHWH the veil is taken away. (2 Cor. 3:14-16). The Jews also, if they do not continue in their unbelief, will be grafted in; for God is able to graft them in again. (Rom. 11:25).

The same parallel exists today. In the 15th century, those who claimed to be spiritual Israel, Catholic and Evangelical, conspired together to kill the Anabaptists in the same spirit that brought the Pharisees and Sadducees of Yahshua's time together to crucify Him. They didn't acknowledge their baptism but went violently against it (drowning the Anabaptists), thus also rejecting and blaspheming the Holy Spirit like their forerunners in Yahshua's time. Therefore, they also received the same spirit of stupor that natural Israel did, and to this very day, this spirit, having passed on from generation to generation, covers the Catholic and evangelical systems. Therefore, that system is disqualified as being the people of God. [It is?] excommunicated and cut off.

There might be individuals who are justified by faith, even ministered to by angels. This judgement is up to God alone, who knows the heart of every man and will recompense him according to his deeds. Justification by faith is the receiving of the finished work of Yahshua, His atoning sacrifice for the sins of the whole world (John 1:29, 1John 2:2). There is, however, no sanctification in that system which certainly never could take place apart from the Holy Spirit, who left long ago. Sanctification which actually should be the natural result of justification, is the very work of the Holy Spirit Himself in a person's heart, along with the ministry of all the gifts in the Body of Messiah, the dwelling place of the Holy Spirit and [of?] all those who left everything behind in order to follow Messiah and pour out their lives in submission to Him. They are serving Him in the place where He dwells. (John 12:26).

Sanctification, the circumcision of the heart, is bringing about a holy and spotless people, preparing them to rule and reign with Messiah in the Kingdom. All those who are sanctified will already have been judged and [have?] received their discipline in this life, having reached a self-judgement which enables them to partake in the seventh day. (Ex. King David, for killing Uriah,

1 Sam. 11&12, but not Joab, for killing Abner and Amasa, 2 Sam. 3:27, 20:10, 1 King 2:5). Blessed and holy are those who have part in the first resurrection (Rev. 19:6). The second death has no power over them. Those who don't come into this judgement in this life will be judged at the judgement seat of Messiah, and be hurt by the second death in a thousand-year discipline in a place of weeping and gnashing of teeth. But all these, who have entered into the new covenant and received the Holy Spirit, will be part of the Bride in the eighth day, citizens of the New Jerusalem. All those however, who are merely justified, will be saved from the second death in the eighth day, which is the lake of fire, making up the nations outside the Holy City. (Rev. 231:26, 22:11,12). They never could be pierced in their heart by the Holy Spirit [so?] as to enter into the new covenant and into sanctification, but they also never blasphemed the Holy Spirit, although they many times might have come against Him. It never has been granted to them to know the mysteries of the Kingdom, but they get everything in parables (Matt. 17:11, Mal. 3:1-4, Acts 3:21) having the same ministry as John the Baptist, preparing a people for the return of Yahshua, calling them to repentance, calling them out of the world and out of the religious system. (Rev. 18:4).

The call is to leave everything behind in order to follow Yahshua, even lay down your own mind and opinions. Then the parable will become reality. The shadow will become body and substance. Remember, many believed Him and followed Him, but when it came to this point, all left Him but these few who truly believed and came to know that His are the words of eternal life. (John 6:66-69). The many who left, although they believed, are like [those in?] Christianity today who believe but never received and came into the reality of His Body and blood. Therefore, this gospel of the Kingdom is the Good News, a sweet aroma from life to life among those who are being saved, but hard words from a hard taskmaster, an aroma from death to death among those who are perishing.