

What Is The Gospel That Jesus Preached?

By
Dr. Wesley A. Swift

16th December 1967



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Dr. Wesley A. Swift, the son of a Methodist minister, was called to preach in his teens. He was a dynamic, inspired speaker who taught uncompromising Biblical truths ignored by modernist ministers. His anointed preaching brought forth a high spiritual dimension of understanding to the Kingdom Identity message, giving “life” and “power” to the Sacred Word. Even the antichrists acknowledge that, “Wesley Swift is considered the single most significant figure in the early years of the Christian Identity movement in the United States.” Dr. Swift founded the Church of Jesus Christ – Christian in the 1940’s, a ministry that spread the Kingdom Identity message nation-wide to YHVH’s Children, the White spirit-race known Scripturally as “sons of God”. By teaching these truths to true Israel, this



warrior-priest put fear in the hearts of the enemies of Christ. Following Dr. Swift’s death in 1970, his widow Lorraine Swift faithfully carried on the Church of Jesus Christ – Christian. We are highly honoured to be able to continue Dr. Swift’s work, by placing those works that we have in print here on our web site ...preserving and earnestly contending for “the faith which was once delivered unto the saints”...for any and all to read.

We, at the Covenant Church of Yahweh hope that you will study, enjoy, and appreciate Dr. Wesley Swift’s works.

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As we talk about the Gospel that Jesus preached, we turn in the book of Matthew to be taught of God. It is a very important thing to be taught of God. The experience of the people of Palestine was to be taught of God, to have HIM embodied in their midst, to have HIM walking, and talking to the multitude. To have HIM talking to HIS Disciples and explaining to them their ministry which was to follow. Explaining how HE had established the centre of HIS worship and HIS assembly upon the great truths which HE expounded to them and upon the development of the Christian Church which was to emerge, which was to be a spiritual oracle unto the nations of HIS Kingdom, and which would have a great part to play in the things which would come to pass.

Yes. They were taught of God, alright. But what is the Gospel that Jesus preached? When we turn to the scriptures, we find much concerning this Gospel that Jesus preached. We have much today that the church says that Jesus preached, for there are lots of doctrines that by some strange decision, are announced as that which Jesus preached, and that is what Jesus preached.

But we have the record of what Jesus preached. And we have of the record as to what the early church taught, because most of what Jesus preached is found in the Gospels. Outside of the statements at the beginning of the book of Acts, all that others may say Jesus preached are not essentially true. But the things that Jesus preached are to be found in the Gospels. So what did Jesus preach? The Gospels tell us that Jesus went about through all of Galilee teaching and preaching 'The Gospel of the Kingdom.' And HE healed all manners of sickness and all manners of disease. (Matthew 4:23) Luke tells us about the teaching and preaching of the 'Gospel of the Kingdom,' as it was done by Jesus. Then we turn

into the Gospel of Mark 1:14, and again, we find Jesus preaching the ‘Gospel of the Kingdom.’ We find several places in the book of Mark where we are told that Jesus went about all of Palestine through out its cities and communities, and through out Jerusalem. And HE was preaching and teaching ‘the Gospel of the Kingdom.’ Then we discover that strangely enough, this message which Jesus preached, is not the message which the church tells us that HE preached. In fact, most of the time the church tells us that the message that Jesus preached was a message of ‘Salvation’ for everybody on the face of the earth and this is the only message that Jesus preached.

There is no question about the fact that Jesus preached Salvation. But HE preached it as a part of the ‘Gospel of the Kingdom.’ HE declared to whom HE was sent, and whom the saved people would be. And so the ministry of Jesus was the ‘Gospel of the Kingdom’ that HE preached. More than this, HE started out by teaching the basic philosophy of the Gospel of the Kingdom. Therefore, there is no question but that the Gospel of the Kingdom is of administration and of government. It is a political Gospel, a social Gospel, concerning how the Kingdom will be administrated, and how it will affect the areas of society. It is a Gospel of Salvation, a Gospel of Truth. And Jesus, therefore taught the people the areas of truth. HE taught them that as far as God is concerned, then God is Spirit. And as HE spoke of this, HE said, ‘He who would worship HIM must worship HIM in spirit and in truth.’ But HE also declared that HE was the embodiment of God. The Gospel of the Kingdom thus had the first affidavit that HE the embodied Christ, was the fullness of God. HE declared to those standing around before HIM, ‘Before Abraham was, I AM.’ HE declared to these people to whom HE had given the law that, before Abraham was ‘I AM.’

The majesty of the words out of Colossians by the Apostle Paul after his heavenly visit was also of the things Jesus had taught him, and Paul said, ‘HE was the image of the invisible God.’ HIS body was the body of God, and all things were created by HIM and for HIM, and through HIM, power, principalities, all things past, and things present and things of future. HE was the sovereign God of the Universe. And all things were

created by HIM, and for HIM. Therefore, the fullness of God dwelt bodily in HIM. This is the declarations made by Jesus.

The first principle of the Gospel of the Kingdom, was that HE was the Sovereign Master, the Supreme and Concluder of all events. In the hour of HIS birth, HE was the embodiment of God. Jesus taught all this. And then more than this, in the book of John, HE unveils this mystery of HIS Disciples, that HE was the fullness of God. HE tells them that when HE leaves the world HE will ascend back into the heavens and assume the areas of authority from there. HE says, 'Where I go, you know, for you have been there. And the way I go, you know.' But the Disciples who had a veil of forgetfulness pulled down over their eyes could not remember this which Jesus was talking about. They said, 'How can we know where thou goest, how can we know the way?' Jesus answered, 'I am the way, I am the truth, I am the Light. No man (Adamite) can come to the Father (Spirit) except he come by ME.' Then Philip said, 'Show us the Father and we will be satisfied.' But Jesus said, 'Philip, have I been so long with you, and thou dost not know me? He who has seen ME, hath seen the Father, and yet you say 'show us the Father,' believe thou that I am the Father.' These are the declarations in the 14th chapter of John. This is the same as HE had already unveiled as HE started HIS ministry, that HE was the fullness of God.

So the factors of the Gospel of the Kingdom, are that God who had declared all things, God who is Master of HIS Universe, intends to bring to completion all HIS purposes and plans. HE stated that HIS Word would never return void. HE HAD ARRIVED. HE ARRIVED AS MESSIAH, THE PRINCE.

There is no mistaking this factor for HE has arrived as Messiah the Prince.' And HE did fulfil literally and completely, what Daniel talked about. For Daniel talked of the 70th week, and how Jesus would end the sacrifice in the midst of the 70th week. And it would be an end of that sacrifice from then on.

One of the strange situations we find with the church, is that it runs off after wild imaginations of things which were not discussed by Christ.

They have done this in areas of tribulation. And they have done this in all their problems of translation in all these situations. And so they tell us that Messiah the Prince was some personage who would make the sacrifice to cease and make an end to deterrent. But they don't interpret the book of Daniel properly at all. Messiah the Prince was exactly who HE said HE was. HE was Jesus the Christ, the embodiment of the Kingdom. And more than this, HE was not only crucified in the midst of the 70th week, but HE made an end of sin. And this is only done by HIS atonement, and HIS redemption. HE made the sacrifice for sin. And there has never been an official sacrifice since the veil in the temple was split from the top to the bottom, from one end to the other, from HIS crucifixion, and then to an open grave. In fact, HE made an end to sin because of HIS sacrifice for HE as Messiah the Prince.

Thus, Christ spoke of the Kingdom and as HE spoke to the children of the Kingdom, HE told them that HE had come for this purpose. One of the things which they could not understand, was that HE would consummate the redemption. That this was the redemption HE had promised Adam---the redemption which all of the prophets of the Old Testament looked forward to and waited to see. Then as HE spoke of this matter, Jesus also declared that there were to be serious circumstances, and HE wanted them to understand that serious circumstances would develop and HE then said to them, since the days of John the Baptist, until now, the Kingdom of God has suffered violence, and violence has taken it by storm. As Jesus proclaimed the Gospel of the Kingdom, HE pointed out to them that they had enemies. And that these enemies were the children of Lucifer. This was established in the book of John as HE turned to the Jews and said, 'Ye are of your father the devil, and the lusts of your Father ye will do.' HE pointed out to the children of the Kingdom, that they had come down from above, while these others had come up from beneath. HE pointed out that there were two kingdoms at work here in earth. One, the Kingdom of God with the power of God, and which would be politically victorious in the end of time, and would triumph over these situations set in place by Luciferianism. It says that as Jesus taught and preached the Gospel of the Kingdom, HE pointed out that there was a difference in people. And that the program of God's Kingdom recognized

that there was a difference in people. And so we see as to the vastness concerning these matters as God speaks.

Here in the book of Matthew, Jesus is pointing out the mystery of the Kingdom of heaven. And HE says, 'Unto you it is given to know the mystery of the Kingdom of Heaven, unto them it is not given.' This is discrimination and revelation to the children of the Kingdom. Jesus established this. And you have the Holy Scrolls, the Holy Scripture and the Gospels all in this Book. But they are therefore not for everyone in the world. This is discrimination, but this Book is the revelation and the point of revelation of the relationship between God and man. And it carries on the patterns which fulfils it, and teaches them the truth. And Jesus taught from the scriptures. HE taught that the scriptures had been given to Israel. That the Law had been given to Israel. It wasn't given to the pagans, and it wasn't given to the ends of the earth. It was only given to the children of the Kingdom. 'Unto you it is given to know the mystery of the Kingdom of heaven, unto them, it is not given.' (Matt. 13:11). To them it was NOT given. And to them it was not even important. The word of God taught that the children of the Kingdom were to carry the testimony to the ends of the earth, teaching them who the proper King was, but in the end, it would climax with force and with power. For every knee is going to bow and every tongue is going to proclaim that HE who was embodied in the earth was the very God, Saviour, Redeemer, and the Kingdom of this earth would become the Kingdom of our LORD AND HIS CHRIST.

Jesus preached the Gospel of the Kingdom and HE carried out HIS ministry of the Gospel of the Kingdom with great miracles and with the great mysteries of God. HE astounded them on the right and on the left. And HE healed the children of the Kingdom, until they who stood round about beheld the ministry and the power of the MOST HIGH GOD. And again, HE said, 'Unto you it is given to know the mysteries of the Kingdom. Unto them, it is not given.' 'Whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.'

The Communist like to use this scripture and they say, 'See, Socialism must be the wave of the future for those who have will be given more, and those who have not, even that will be taken away.' They say that this is the superiority of the church and the priesthood. And they are anti-social. Let me tell you something. They don't have the first concept as to what this is talking about. The person who has the spiritual capacity, such as a natural child of the Kingdom, then to him who hath, more will be given, more revelations and power will be given to him. But to him who hath no spirit, and is not of the Kingdom, he shall be driven out of the priesthood where they have taken over, and even that which he holds will be taken from him, including their pattern of power.

So Jesus said the Kingdom is likened to a field in which seed has been planted, and HE explains this to HIS Disciples, and to those who would be ministered to by the Disciples, this parable of the 'sower, the wheat and the tares.' The field is the world, and the good seed are the children of the Kingdom, and the tares are the progeny, the offspring of the wicked one. And HE explained how the tares would try to take away all the advantages of blessings which came upon the children of God and upon the Kingdom of God, from their Father. And in this instance, then Angels came before God and said, 'there are tares in the field, shall we gather out those tares from the field?' But God said, 'No. Let them grow unto the end, for if you remove them before they start to head out, you may pluck up some of the wheat this way. For they look alike when they are young, but at the end of time, at the time of the great judgement against this great power of darkness, the tares will turn 'red' and then you will be able to pluck them out without hurting the wheat grains. This is absolutely true. No matter how you have a problem of identity as to their faces, in separating some of the Jews, as some of these tares of Luciferian seed are hard to spot in that way. But you don't have to worry about them for they identify themselves with Communism and they turn 'red,' and then it is easy to identify them. And the scripture actually spoke of this matter.

By the removal of the tares, then the great blessings that would be poured on the wheat are a part of the mystery of the Kingdom. And the significance of the Kingdom which the whole world as bought and paid for with the redemption that the precious treasure hid in the field might be again

restored in the purposes which God has for it. HE redeemed the world to get the treasure hidden in the world. This was the 'pearl of great price,' a part of the mystery of the Kingdom, and it was unveiled to you.

The Jews didn't receive it. They didn't understand it. And they are the enemies of Christ and of HIS Kingdom. Jesus said, 'this is given unto you to know.' No area of importance is quite as significant as the conditions of enlightenment and the capacity of the spirit to work upon the area of spirit of the children. Thus, the body of God, YAHWEH-YAHSHUA walking in the flesh, unveiled the mysteries of the Kingdom to the children of the Kingdom.

I want to point out to you that God looked down upon this world which had fallen into a very sad situation, as Lucifer and all the powers of darkness were cast into earth. Then came the time when God placed HIS children in the most responsible positions which they were to occupy, and in this area where the great movement would be against the church and against the children of the Kingdom. But the children were to rise up and conquer the powers of darkness with THE TRUTH AND THE WORD.

Yes, Jesus taught the Gospel of the Kingdom. And as HE spoke of these things, the Jews gathered around and they contested what HE said. Then Jesus spoke out and HE said, 'Where I am going, you cannot come.' And the Jews said, 'Where could HE go that we could not find HIM? Is HE going over to the cities of Ephraim because they won't let us in there?' In those days, and from the time that Jeremiah had run the Jews out of Ireland, they had never been allowed to come back into that land of the British Isles. Even since the time of Jeremiah, England knew about the Jews, as to who they were, and the trouble they caused. And would not let them enter their country. And those in Palestine knew that this was one place, where they were denied entrance, where by law, and under the Judah King line, Jews (Cainanite-Yehudi) were not allowed to live. And thus, Jesus said where HE was going was a place where the Jews could not come, so, right away, they wanted to know if HE was going to the cities of Ephraim where they were not allowed to go. However, Jesus was actually speaking of the Kingdom of Heaven. For into the immense patterns through out the Universe, and into these dimensions, they would

not be able to go, for this was the dimensions out of which Lucifer had already been cast out of by Michael the Archangel. Jesus said, 'I saw Satan fall like lightening out of the heavens.' Lucifer, this was the great deceiver, this power of darkness who had even challenged the Throne of God, and even the vastness of the THRONE. In fact, Jesus taught the children of the Kingdom as to the importance of the Kingdom, and about their pre-existence with the Father. How the Father had begotten them in the spirit, in the heavens, and that they belonged to the Eternal God of the Heavens. That HE had embodied them in the earth, through the Adamic process, for a purpose, that Jesus taught these principles to the children of the Kingdom. HE taught them as to why the children of Israel had been selected about all those on the face of the earth, this being because they were the children of the MOST HIGH, who were the height of God, who were the Sheep of HIS pasture.

Then Jesus spoke out to the Jews and HE said, 'Ye are not My Sheep, as I said unto you, My Sheep know My voice. I give them Eternal life and they never perish.' Thus, Jesus spoke concerning all these problems but that these problems are to be conquered by HIS Kingdom, and the powers of darkness are going to be overthrown. So the Gospel of the Kingdom was one of administration, one of Glory, one of Power. It was YAHWEH-YAHSHUA WALKING IN THE FLESH AND SPEAKING TO HIS CHILDREN. And HE advocated and HE talked and explained, for this was 'The Gospel of the Kingdom.' This as a Gospel which would be consummated for Israel, by the point of HIS victory, and by HIS redemption, and by HIS setting HIS people free.

Therefore, we turn again into this Gospel of the Kingdom, and Jesus turned to the Jews and said, 'Ye shall seek me but you shall not find me, for where I go you cannot come.' Yes. The Christ could go to the cities of Ephraim for HE had just returned from there as HE started HIS ministry in Palestine. And HE spoke of this pattern as HE came into this land of Palestine and the tax collector wanted to collect a tax. (Matthew 17:24-27) So Jesus said to HIS Disciple, if they want tax money from us, then go pick up the first fish and take the coin out of his mouth and give it unto them. Then the Jews who were watching said, 'Look, HE is paying the tax, Messiah would never honour Rome.' But Jesus called attention

to the coin as HE said, 'Who's signature is on the coin, who's face is on the coin?' So the people looked and they said, 'Oh, that is the face of Caesar.' So Jesus said, 'alright then, give that which is Caesar's to Caesar, and that which is God's to HIM.'

Jesus had just returned from the cities of Ephraim, but when HE spoke to the Jews, HE said, 'Where I go you cannot come.' And the Jews were rather stricken with this answer, so they said, 'Where can HE go?' Then Jesus went further in HIS declaration as HE said, 'I am from above and you are from beneath.' This was quite clear for Jesus was saying 'I am from the plains of spirit while you are from the Netherworld. Jesus said, 'No one can enter into the plains of heaven except those who came out of it. The heavens are closed except to those who came out of it and who have the capacity to return. These who Jesus was talking to, were the begotten offspring of Lucifer, begotten in the earth, and this was what Jesus wanted the children of the Kingdom to understand and thus, they would know who their enemy is.

You will perhaps be surprised, but did you know that as you turn to the Gospels that you will find that 55% of the Gospels are taken up with the denunciations of Jesus the Christ, of the enemy, and his identity. So that the children of the Kingdom would know who their enemy was and so that the children would know who it was that was always been trying to destroy the Kingdom. All these patterns are the great patterns of the scriptures, and these are some of the things that Jesus preached. This is the Gospel of the Kingdom.

In the 17th chapter of the book of John, we find that Jesus in HIS humanity, is lifting up HIS voice and HE said, 'Heavenly Father, thine they were in the heavens, and Mine they are in the earth. I pray for them given unto ME, but do not take them out of the earth, rather keep them in the earth, because this is the race this is the power which shall be triumphant, which shall conquer the powers of darkness. A lot of people say they are going to be taken out of the world, they say that is the Gospel of the Kingdom, and they come up with all kinds of things to explain the Gospel of the Kingdom. But Jesus said 'Don't take them out of the world. I just pray that thou should keep them in the world, but away from evil.

(John 17:15). And then Jesus said, 'I have lost not one of them, but so that the scripture can be fulfilled. Only Judas of Iscariot, Satan's own son, is removed for he has no part in the Kingdom. There is no room in the heavens or in the patterns of God's Kingdom for the son of Lucifer. So again, we see that Jesus taught 'the Gospel of the Kingdom.' And in this situation HE spoke out with no uncertain words about all these situations. HE identified that all which had been given to HIM by the spirit, which is the Father of all things, shall come to HIM. And HE said, 'I shall in no wise cast out a child of the spirit selection, because he is a child of the Kingdom.' And then HE said, 'No man comes to Me lest the Father (Spirit) which sent me draw him.' I don't care whether he is a smiling Chinamen, or a Hottentot, that you are trying to reach, no man comes to the Christ, unless the Spirit (Father) send him. And 'I will raise him up in the last days.' Therefore, only the children of the Kingdom can hear and only the children of the Kingdom can understand the message the Christ was giving. For only the children of the Kingdom are a part of the message HE gave.

Then again, HE says, 'What will you say when you see the son of man ascend up where He was before?' Then again, Jesus spoke and HE said, 'One of the great situations that will transpire is that one of these days they would see the Son of man, the embodiment of God coming like lightening out of the east unto the west. HE is to come with the whole Household of HIS sons and daughters in the plains of spirit, assembled by the spirit, who will rejoin the children of HIS Spirit in the earth. And then, the children of HIS Kingdom, these sons and daughters of God will be ready for their political adventure in which they will be successful, as God has already ordained the results. This being, to overthrow Lucifer and establish the power of the Kingdom as the children of the Kingdom take over the world. Think of it. Christianity from one end of the world to the other, and empowered by the power of the Kingdom of THE MOST HIGH.

Oh, you say, 'Maybe some people may not accept this.' But Jesus said, 'I am going to divide the sheep nations from the goat nations. And I am going to start a segregated program right now. When people talk about a segregation program as not being Christian, as they do in so many

churches of today, they talk about integration being a great Christian thing. And that is to bring all men equality. There isn't one word in the scriptures about equality to all men. In fact, Jesus condemns the policy of integration, and HE said, 'as soon as I come to put the word in order, I am going to separate the kingdoms of the world from the nations of MY Kingdom. I will separate the Sheep nations which are Mine, from the goat nations. And then I am going to say, 'Sheep receive the Kingdom which was prepared for you from the time, before the foundation of the world. And you Sheep are going to rule over these goat nations with a rod of iron. And you are to make they obey MY law. This then is the culmination of that period as lined out by Jesus. So again, the Gospel of the Kingdom does not talk about defeat, but only about victory, final victory. HE only talks about the darkness which covers the mind of man. And about the awakening of this spirit will bring upon HIS people so it brings to fruition, this message.

Now, Jesus wasn't preaching this message to Africa or to Asia. HE was preaching this message to the children of the Kingdom. And therefore the extension of the truths carried by the children of the Kingdom are carried to the ends of the earth. And their declaration is that the children of the Kingdom are going to rise, rule and reign. And all the nations of the world must recognize that YAHWEH-YAHSHUA is GOD. For this is the pattern of victory. All the world must recognize that there is only ONE GOD. Not the present one, not Voodooism, not Hinduism, not Judaism. Beside HIM there is no other god. This is the message to be carried by the children of the Kingdom.

We might point out here that whereas it says in the book of Mark, and some places in Matthew, 'Go unto all the world and preach the Gospel, unto all creatures, and baptize them in the name of the Father and of the son and of the holy ghost, and all those who believe are saved and all those who don't, are condemned, This is HERESY. These passages were not added in the books of Mark and Matthew until 200 or so years after Jesus ascended into the heavens and long after the Disciples who wrote the Gospels had passed away. The fact remains, that these were added to the Gospels as though they were a part of the Gospels. But you can turn to any Scofield Bible, or a lexicon and you find that these passages were

added to the Bible by the church, 200 or 300 years after the ascension of the Christ. So we cannot accept this as something Jesus taught which was added to the scriptures 200 or 300 years after the authors of the Gospels had finished their writings. This would of course, please Jewry, and it would please the fantasy of the Philanthropic if these things were true. But they were not. And we were never told to go out and preach the Gospel of the Kingdom to every creature on the face of the earth. Nor were we told to baptize them in the name of that concept of God. You were to tell them that YAHSHUA was the fulfilment of God. You were to teach that YAHWEH IS THY YAHSHUA. And remember that Jesus made that statement, 'Before Abraham, I was YAHWEH and I gave unto you (Israel) the Law.'

So God is Spirit, Soul, and Body, Master of the Universe, Master of all HIS creation, and this is the Gospel of the Kingdom. The rise and rule of HIS Kingdom in the earth is to come about because this is the only place where there is any resistance to the fact that God is taking back complete control over HIS Universe. God had allowed Lucifer to run his course in the earth. And now he is brought to account for his power over nations and people held in darkness.

So the Gospel of the Kingdom is not what men have declared it to be. For they said, 'Oh, this is the Gospel for the saving of all men.' No. It is the Gospel for the establishment of the Kingdom, first. And then the reaching of all men, for then the salvation of men may be very, very different than what is now taught. In fact, in this message, we find that Nicodemus turned to Jesus and he said, 'O, Master, how does a man (Israelite) participate in the Kingdom of Heaven?' And Jesus replied, 'You must be born of the spirit, and born of the water. You must be a child of God born of the spirit, in the heavens above. Then a child on earth, born into a physical Adamic body through the breaking of the water of the womb. After that, you can participate in the Kingdom of God.' Then Jesus said to Nicodemus, 'You are a teacher in Israel and yet you have a hard job understanding this?' Nicodemus was a great man in the Kingdom of God and he had been listening. And he came to Jesus at night trying to understand these mysteries. And Jesus explains to him the Gospel of the

Kingdom and talked to him of how he would participate in this Kingdom of God.



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