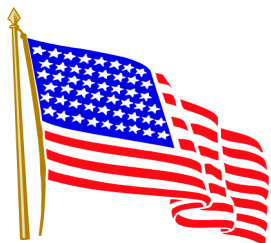


KINGDOM SPIRIT



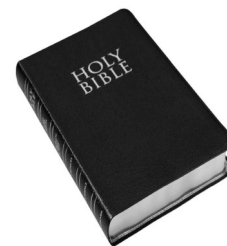
P O Box 279, Pleasant View, CO 81331

Phone 970-562-4874

e-mail ksm@fone.net

“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 2106

IN THE BEGINNING A STUDY OF THE BOOK OF GENESIS (Part 9)

Stories such as the story we find in Genesis 38 seem strange and out of place to be part of the Bible, until one gains an understanding of the whole story of the Bible. Keep in mind that Moses is covering about 2000 years of history in the book of Genesis, so I think that we can be assured that anything that is written, including this strange story is quite important. This story interrupts the story of Joseph that we began looking at in our last lesson. It begins, **“And it came to pass at that time,”** but I am not sure just exactly where it fits in time wise since the story itself would probably have covered more than 30 years. Let’s begin by reading Genesis 38.

The importance of this story is with the twin sons that were born to Judah by Tamar, his daughter-in-law, rather than the wickedness of Judah and his first three sons. The first two sons, Er and Onan, obviously did not have any children. Shelah, Judah’s third son, had two sons that are listed in I Chron. 4:21-23. Their descendants included makers of fine linen and pottery and some that worked among plants and hedges. Whether it was because Shelah’s mother was a Canaanite, or some other reason, this is the only thing they were known for, and we find no more about them in the Bible history.

Pharez and Zarah, the twin sons born to Judah by Tamar, his daughter-in-law, are the sons through which Judah’s lineage is known. The families of both sons were to have great significance in the history of Israel. The name Pharez

has special significance. Pharez means breach, or break, like a break or breach in a wall. It indicates a need for repair, or healing. We won’t go into all of the future ramifications of this breach in this lesson, but it is a Biblical fact that one needs to keep in mind for future reference. It is from Pharez that David ultimately descended, thus did Jesus Christ.

The name Zarah means sprout and this too has considerable significance. Though this significance is not all recorded Biblically, to a student of prophecy, it is a very interesting study, and a necessary one in understanding the complete Bible story.

This story has been inserted as a break in the story of Joseph, but the fact that it is so inserted should tell us that it is an important story to keep in mind as we study.

(Read Genesis 39:1-6) It is sometimes strange how God educates a person for the job or jobs that He has planned for them. For example, Moses had first to be trained as a prince then as a sheep herder. David was a musician, a sheep herder, a soldier, and had to spend several years on the run to keep Saul from killing him. Yet the jobs that God had planned for these men used all of this training. Joseph was no different. It appears that he first had to have an attitude adjustment, which was provided by being sold as a slave. However, we see that God blessed him, even in his duties as a slave so that his master placed his entire household under Joseph, because he saw that God was blessing Joseph in all that he did. However, Joseph’s training was not complete.

(Read Genesis 39:7-23) Joseph was obviously a very handsome man, so much so in fact that Poti-

phar's wife was very much attracted to him. The book of Jasher tells us that she made every effort to seduce him, but he would not even look at her, he would only look at the ground when in her presence. She was so love struck with him that she became ill when she could not even get him to look at her. Finally, after planning a meeting with him that she thought he could not back out of, we see the results in verse 12. At first the men of the house began to beat him with the intent of beating him to death. However, by a miracle of an eleven month old child speaking out and telling the men what had really happened, Potiphar then took him to the priests to judge. Their verdict was that he was not guilty, but told Potiphar to put him in prison and to cease beating him. This, of course, is what we see that Potiphar did.

Joseph's training continued in the prison as the keeper of the prison soon realized Joseph's talents and that God was blessing him, so put him in charge of the prison. Jasher says he was in prison for 12 years.

(Read Gen. 40) This chapter is likewise pretty self explanatory, but a necessary part of the story of Joseph and how he rose from the position of a slave to ultimately be second only to the Pharaoh. God uses dreams quite often in the Old Testament to convey His message. We see this usually with the prophets, but it seems to get greater attention sometimes when He gives the dream to someone who is not a prophet, in fact, possibly not even a believer in God. We see this later in Scripture especially with Daniel who interpreted dreams and signs that were given to Nebuchadnezzar and also to his son, Belshazzar, who was mocking God.

Though Joseph correctly interpreted the dream of both the butler and the baker, somehow the butler could not remember to return the favor to do as Joseph asked him.

(Read Genesis 41) This story is pretty self explanatory, but let me add a couple of explanations. Kine are cows. The corn is grain, not corn as we think of corn today. Corn as we know it is native to this country, so wasn't known then in the land of Egypt. Most all other grains only have one head, or ear, to the stalk, so for the stalk to have seven ears would have been unusual in itself.

The fact that the Pharaoh had two dreams, yet Joseph told him that both dreams were but one dream, bears out God's law of requiring a double

witness, though the law had not been codified at this point.

The book of Jasher adds a couple of elements to the story that are not recorded in Scripture. According to Jasher, the Pharaoh had ordered the wise men and magicians in Egypt to be killed before the butler finally remembered Joseph and told the king about him. They had given the king numerous interpretations, none of which satisfied the king. The thing that convinced the king that Joseph was correct in his interpretation was that Joseph also told him that his wife was delivering a baby son that day, but that his two year old first-born son would die that day as well. The birth of the new son would comfort the king over the death of his first-born. This is what happened, and it was then that the Pharaoh made Joseph second to the Pharaoh.

The king gave Joseph a large amount of gifts, one of which was his wife, Asenath, the daughter of Potipherah, priest of On.

Joseph's sons, Ephraim and Manasseh, were born at the beginning of the seven good years. We are not told whether they were twins or not, but as I read things, this is a definite possibility. However, we are made aware that Manasseh was born first.

The book of Jasher adds that because the famine was so wide spread, and Egypt was the only place to buy grain, Joseph knew that sooner or later, his brothers would have to come to buy grain, so he put some rules into effect so that when they did come, their coming would certainly be made known to him. These rules also prevented anyone from buying the grain and speculating on it and assured that there would be plenty of grain to go around to all who needed it.

Jasher also tells us that the Egyptian people also stored grain individually, but when the drought came and they went to their storage, they found that all of the grain that had been stored by individuals had rotted while the grain that Joseph had stored in all of the cities was still good. While no reason is given, it appears to me that this was God's way of maintaining tranquility among the people. If one person had stored more than another, when the one who had stored less ran out, would not there be great temptation to steal from the one who had stored more? By making everyone depend on the storage that Joseph had caused to be made where fair and equal

distribution was made to each person, there would be no cause of one to be against his neighbor because he had more food.

(Read Gen. 42) Again, the book of Jasher provides us some details that might help us understand why Joseph had reason to appear to think the sons of Jacob were spies. Apparently, Jacob told his sons that when they entered into the city in Egypt where the grain storage was, to not all of them go in the same gate at the same time. So they decided among themselves that they would enter in at separate gates and then get back together and search the city for their brother Joseph on the chance that he might still be there. However, one of the rules that Joseph had instituted was that they were required to give their names when they entered the gates and the names were delivered to Joseph on a daily basis. So he knew, as he had planned and expected, when they arrived in the city. They spent three days looking throughout the city trying to find Joseph before they came to buy grain. Since Joseph knew they were there and what they were doing, this gave him a good excuse to accuse them of being spies, something they had a hard time denying.

Notice, however, what their reaction was. When Joseph told them they had to bring their youngest brother with them, they all had a very guilty conscience over what they had done to Joseph years before and they believed that God was punishing them for it.

Since Jacob did not know just what his sons had done with Joseph, from what they told him, Joseph was dead, so his outlook varied from that of his sons. Thus he refused to let them take Benjamin back so that Simeon could be released.

(Read Gen. 43) Again this chapter is pretty well self explanatory. A little over a year had passed since Jacob's sons had made their first trip to Egypt for food. Remember that it was Judah that proposed selling Joseph to the Ishmeelites. It seems he might be feeling a bit of remorse now that causes him to take full responsibility of his brother Benjamin, if Jacob would allow them to take him with them.

If we put ourselves in Jacob's place for a moment, I believe that we can feel the anguish that he felt on the possibility that the two sons whom he loved the most from the wife he loved the most were both possibly to be lost from him.

It would almost be more than he could stand considering his age and all that he had been through. Yet he finally consented to let Benjamin go with his brothers as the famine had become very severe and choices had become non-existent.

Joseph keeps his brothers guessing as to what is going on. It appears that he had to be positive that his brothers did not still possess the same spirit they had when they sold him into slavery some twenty-two years previous. Yet he did some things that might have raised their suspicion. When they sat down to eat, Joseph did not eat at the same table with them or the Egyptians, but ate alone, one clue. When he had them seated at the dinner table in the order of their birth, they marveled, we're told, but apparently did not suspect anything. This may have been because they might have heard of the story of Joseph's power of divination that the Egyptians believed he had because of his interpretation of Pharaoh's dreams.

(Read Gen. 44) Joseph had one more test of his brothers' spirit. It apparently was thought by many Egyptians that Joseph's silver cup was something by which he practiced his divinations and Joseph's brothers had apparently been made aware of this. Joseph used this thought when he accused them of taking the cup. As if to mock them for thinking they could get away with stealing his cup, he asks them in verse 15, "**wot (know) ye not that such a man as I can certainly divine?**, i.e. did they not think that he would know what they had done through his supposed powers of divination?

Again, put yourself in the position of Judah when he found out that Joseph intended to keep Benjamin as a slave. He was the one that had caused Joseph to be sold into slavery and now he had given himself as surety to Jacob for the life of Benjamin should they not be able to bring him back home with them. This would have been a terrible burden, yet it was a necessary one for Joseph to know for sure that Judah's spirit had changed. This was no small problem. He had to make a full confession before Joseph.

(Read Gen. 45) These chapters concerning

Joseph do not require a lot of explanation, but they are necessary for us to understand later what transpires concerning Joseph and his two sons, Ephraim and Manasseh. Joseph has reached the point that he is convinced of the spirit change in his brothers and can refrain himself no longer from revealing his true identity to his brothers. His brothers were expecting full retaliation from him for what they had done to him, but Joseph understood the sovereignty of God and thus understood that God had brought all of what happened about for the purpose of preserving, not only their lives, but many other people as well.

It was a bit hard for the brothers to accept all that Joseph told them about himself and what was yet to happen so far as the famine was concerned. When they finally did, it turned into quite a family reunion. The Bible states is quite simply, after he had kissed all of his brothers and wept upon them, **“after that his brethren talked with him.”**

After he had loaded them down with gifts and silver, they returned to Canaan, and told their father what had happened and to bring him to Egypt as well. Can you imagine the relief and joy that Jacob must have felt?

(Read Gen. 46:1-7) As Jacob and family took their journey to Egypt, the first stop was at Beersheba where Jacob offered sacrifices to God. That night God appeared to him and assured him that this move was of God, that it was part of God’s plan. But more than that, God promised that he would make of Jacob a great nation while they were in Egypt. He also promised to go into Egypt with Jacob and to surely bring him (his descendants) back out of Egypt.

This is part of the prophecy that God gave to Abraham in Gen. 15:13, 14, **“And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not their’s, and shall serve them; and they shall afflict them four hundred years, and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.”** As Jacob and his family prepared to go into Egypt, Abraham, Isaac and Jacob had already lived in a land that was not theirs, with the exception of the cave of Machpelah that Abraham had purchased to bury Sarah in and the plot of land that Jacob had purchased at Shechem, for over 200 years. While we refer to this land as the land of Canaan

and it had local rulers, at that time it was under the jurisdiction of Egypt. They will have been under the jurisdiction of Egypt a total of 430 years before coming back out of Egypt.

(Read Gen. 46:8-27) We’re told that 66 souls of Jacob’s family came with him into Egypt. Jacob would have been number 67 and Joseph and his two sons, who were already in Egypt, would have brought the total to 70. However, keep in mind that only the males who are descended from Jacob are counted, so the number of wives and daughters and sons-in-law would have brought the number up substantially. Some of those counted are great-grandsons. The two sons of Judah who died in their wickedness, though listed, are not included in those going down into Egypt. We will see that these are productive people as their numbers will have swelled to over 625,500 males in the next 200 years.

The Pharaoh told Joseph to take his family to the land of Goshen to settle. Jacob and his family were primarily livestock people and this land of Goshen was delta land ideally suited to livestock operation. Being delta land it was rich soil that produced well and was well watered. We don’t know the exact boundaries today but in general, the land of Goshen was north and east of current day Cairo.

It was quite a reunion of father and son when Jacob and Joseph were able to see each other. Jacob said in verse 30, **“Now let me die, since I have seen thy face, because thou art yet alive.”** We will see however, that Jacob lived another seventeen years in the land of Egypt.

(Read Gen. 47:1-10) The land of Goshen was the northeast quadrant of Egypt and apparently was well adapted to grazing, which was the type of land Jacob and his family desired for their trade was herding sheep and cattle. As the last verse of chapt. 46 told us, shepherds were considered an abomination to the Egyptians, so this separated the children of Jacob from the Egyptians. The reason that the Egyptians considered shepherds an abomination was not due to different classes but rather due to race. This goes back a few centuries. There was a shepherd king that came into Egypt several centuries before and took control of Egypt without a battle. I believe this to have been Shem, son of Noah. While there he built the Great Pyramid and then he left. But while he was there he ended the idol worship of

the Egyptians. However, when he left the Egyptian priests re-instituted the practice of worshipping idols and taught that the shepherds were an abomination. The Pharaoh thought enough of Joseph that he instructed Joseph to settle his father and family in the best of the land of Egypt, which he did, placing them in the land of Goshen.

It is interesting that we're told twice that Jacob blessed the Pharaoh. It is usually considered that the greater blesses the lesser. In reading this chapter, it would appear that the Pharaoh might just have considered Jacob to be the greater.

(Read Gen. 47:11, 12) So far as I have been able to find out, Rameses may have been a treasure city that the children of Israel built in the land of Goshen. Remember that Moses is writing this at least a couple of centuries after the fact, so while Rameses might have been an Egyptian city in Moses' time, it may not have been one when Joseph placed his family in the area.

Verse 12 may have been one of the causes for the Egyptians placing the children of Israel in servitude later on. As we will see as we read further, the Egyptians ended up becoming servants of the Pharaoh, paying a 20% tax on their earnings. By the statement that Joseph nourished his family indicates to me that Joseph probably did not require this tax from his family which turned the Egyptians against them by the time the famine was over.

Also, I think it interesting that Jacob took care of Joseph the first 17 years of his life, and Joseph in turn took care of Jacob the last 17 years of his life. Jacob was 130 years old when he moved to Egypt and he died when he was 147.

(Read Gen. 47:13-26) All of the people, with the exception of the priests and possibly the Israelites, had to buy grain for food. It was not given away. Once the Pharaoh had all of their money, they traded their livestock for food and when the Pharaoh ended up owning all of the livestock, they traded their land for food. This did not apply to the children of Israel because they were there as guests of the Pharaoh and did not own the land they lived on. With the exception of the land owned by the priests, the Pharaoh ended up with all of the land of Egypt by the time the famine was over.

As we have already mentioned, the Egyptians were allowed to live on their land, but were required to pay a 20% tax to the Pharaoh on all

that they earned. The Companion Bible had a note on verse 21 saying that the phrase "**removed them to cities**" is stated in some other original manuscripts as "**made them serve as servants**" or "**made them bondmen**".

(Read Gen. 47:27-31) Note that verse 27 tells us that Jacob's family "**grew and multiplied exceedingly.**" We discussed in our last lesson that the males in Jacob's family numbered 70 when they moved to Egypt. In approximately 200 years, when they left Egypt, the adult males would number 625,500.

Though Jacob lived 17 years in Egypt, he did not want to be buried there when he died. He made Joseph swear that he would take Jacob's body back to where both Abraham and Isaac were buried, i.e. the cave of Machpelah. Joseph swore he would do so and we will see that this is what he did. JRL

A STUDY OF THE BOOK OF 2nd THESSALONIANS

In our last issue, I began printing a series of articles by Dr. Steven Jones, that he published in his newsletter some 15 years ago, titled "The Second Coming of Jesus and Judas" that I feel can help in understanding who the "son of perdition" is that is mentioned in chapter 2:3. We are continuing these articles in this issue.

Back in [2 Thessalonians 1:10](#) Paul says that this unveiling of Christ in us will cause the world to marvel, wonder, or admire Christ in them.

¹⁰ When He comes to be glorified in His saints on that day, and to be marveled at among all who have believed-- for our testimony to you was believed.

In verse 12 Paul summarizes the chapter by again telling us of the glory of God manifested to be manifested in us:

¹² In order that the name of our Lord Jesus may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.

This is what is often called the birthing of the Manchild, which is Christ in you. Christians are people in whom Christ dwells. They have been "born again," or literally, "BEGOTTEN FROM ABOVE" ([John 3:3](#)). It means that a conception takes place, where the Holy Spirit comes upon a person and plants the seed of the Word within their souls.

This "holy seed" is "*Christ in you, the hope of glory*" ([Col. 1:27](#)). It is Christ, but it is also YOU. Even as a baby has two parents and two sets of genes that define its characteristics, so also is that holy seed within your soul. It is conceived by the Spirit of God, but it is

also conceived in you. God is the Father, but your soul is the mother. And so, when this child is born--that is, when this child is made manifest in the world--it will have authority in both realms, heaven and earth. Like Jesus Himself, you will be able to minister to the Father in heaven and also minister to people in the earth.

Because Christ now has been conceived in your soul, you have an expectation, a "hope" of glory, transfiguration, a point in time where the veil will be torn, and the glory of God will be revealed in flesh and bone.

In [Romans 8:23](#) Paul says that our Hope is "*the redemption of our body*." It is not the rapture. It is not going to heaven. It is not to get rid of a bodily existence. It is to REDEEM our body. One cannot redeem what one did not already possess in the past. Redemption is what we do to buy back what we have lost because of debt.

Through sin, Adam lost the glorified body that he was given at the beginning. He "fell" into a mortal body that did not reflect the glory of God. At the cross Jesus paid the price to redeem that body which Adam lost through sin. This body was our original inheritance at the beginning. Our hope is to redeem that original inheritance, that body made of spiritual flesh. It is of the same substance that Jesus had after His resurrection.

When Jesus received that new type of flesh, He could walk through the walls and suddenly appear to His disciples. Luke 24 gives us a good example of this:

³⁶ **And while they were telling these things, He Himself stood in their midst.** ³⁷ **But they were startled and frightened and thought that they were seeing a spirit.** ³⁸ **And He said to them, "Why are you troubled, and why do doubts arise in your hearts?"** ³⁹ **"See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have."** ⁴⁰ **(And when He had said this, He showed them His hands and His feet.)** ⁴¹ **And while they still could not believe it for joy and were marveling, He said to them, "Have you anything here to eat?"** ⁴² **And they gave Him a piece of a broiled fish;** ⁴³ **and He took it and ate it before them.**

His sudden appearance in their midst terrified the disciples, because they thought they were seeing a spirit. He corrected their view, showing that He was really made of "flesh and bone," but even then they could not believe that He was not a spirit. So He asked them for some food to eat in order to prove to them that He was truly flesh and bone. Only then did He begin to explain to them what had happened, beginning with "*the law of Moses*." Perhaps He explained to them what the Feast of Tabernacles meant, and how they too would receive this kind of body. After all, this appears to have been the main question in the minds of the disciples, and it was certainly the main topic of discussion.

Imagine the disciples trying to understand logically how someone with real flesh and bone could appear and disappear! Was it the ability to be invisible? No, it was much more than that. It was the ability to move in both dimensions--heavenly and earthly, or spiritually and

physically.

Ezekiel 44 prophesies this using Old Testament terms. First the prophet speaks of the priests (ministers) who had ministered in an ungodly way. These, he says, will be limited to the outer court to minister to the people. The outer court depicts the fleshly, or earthly realm. Then by way of contrast, he speaks of another priesthood, the "sons of Zadok," who would be given the right to minister to God in the inner sanctuary, as well as to the people in the outer court. This is the Melchi-Zadok, or Melchisedec Order--those who will manifest the glory of God in the Feast of Tabernacles. These will have the authority and right to minister in both the spiritual and the earthly dimension.

¹⁵ **"But the Levitical priests, the sons of Zadok, who kept charge of My sanctuary when the sons of Israel went astray from Me, shall come near to Me to minister to Me; and they shall stand before Me to offer Me the fat and the blood," declares the Lord GOD.** ¹⁶ **"They shall enter My sanctuary; they shall come near to My table to minister to Me and keep My charge.** ¹⁷ **And it shall be that when they enter at the gates of the inner court, they shall be clothed with linen garments; and wool shall not be on them while they are ministering in the gates of the inner court and in the house.** ¹⁸ **Linen turbans shall be on their heads, and linen undergarments shall be on their loins; they shall not gird themselves with anything which makes them sweat.** ¹⁹ **And when they go out into the outer court, into the outer court to the people, they shall put off their garments in which they have been ministering and lay them in the holy chambers; then they shall put on other garments that they may not transmit holiness to the people with their [linen] garments."**

This is what the Feast of Tabernacles brings. It is a point in time where the overcomers will begin to minister in both realms. The clear Word of prophecy in Ezekiel shows, however, that in order for this priesthood to minister to God in heaven, they must put on linen garments--that is, a spiritual body. But when they minister to people in the outer court (earth), they must put off those linens and put on woolen garments--that is, a body of flesh and bone, even as Jesus had when He ministered to His disciples. To minister to the "sheep," one must be dressed in "wool."

This is also seen in the fact that Moses covered his face with a veil in order to minister to the Israelites. The veil is a different symbol of flesh. [Exodus 34:33-35](#) says,

³³ **When Moses had finished speaking with them, he put a veil over his face.** ³⁴ **But whenever Moses went in before the LORD to speak with Him, he would take off the veil until he came out; and whenever he came out and spoke to the sons of Israel what he had been commanded,** ³⁵ **the sons of Israel would see the face of Moses, that the skin of Moses' face shone. So Moses would replace the veil over his face until he went in to**

Speak with Him.

Moses gives us the primary pattern of the fulfillment of the Feast of Tabernacles. Ezekiel speaks of it in terms of the priesthood, but the symbolic language speaks of the same thing. Both prophesy the redemption of the body that Adam lost, but they also show its practical purpose, which is to begin the process of the restoration of all things. That is, they are called as a priesthood (Rev. 20:6) to minister to both God and men, in order to rule the earth in righteousness and teach all men the ways of God.

What Christians term "the rapture" is actually a Tabernacles experience. It is not an event where men fly away to heaven, but rather a bodily change from a mortal, earthly "tabernacle" to a heavenly tabernacle that is immortal and incorruptible (2 Cor. 5:1-4). That body will no longer be limited to the earthly realm, but such people will be able to move into either the heavenly or earthly realm at will.

If you ask an average Christian what they mean by the "rapture," they will probably refer us to 1 Thess. 4:17, where Paul says that we will be "caught away" to meet the Lord in the air. The rapture, then, is the "catching away." If this is what is meant, then I am in perfect agreement, because the definition is taken directly from Scripture.

However, most Christians take this definition much further than that, and there is where we no longer agree. I do believe that we will be caught away to meet the Lord in the air. I do not believe, however, that we will meet Him and then go back to heaven with Him for a few years, while the Antichrist rules on the earth.

The word "caught away" is from the Greek word *harpazo*. This word is also used in Acts 8:39 and 40,

³⁹ **And when they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch saw him no more, but went on his way rejoicing.** ⁴⁰ **But Philip found himself at Azotus; and as he passed through he kept preaching the gospel to all the cities, until he came to Caesarea.**

Philip was "raptured," in that he was caught away in a supernatural manner to a neighboring town of Azotus. He did not leave the earth, but he did some dimensional travel. Jesus and the disciples did this in John 6:21. If you compare this passage with Matthew 14:22-34, you will see that it was the same occasion in which Peter went out of the boat to meet Jesus, who was walking on the water toward them.

This story is prophetic of the second coming of Christ, and Peter represents the overcomers. Peter did go out to meet Jesus, but he then accompanied Jesus to the boat where the other disciples were. It is important to note that Jesus did not turn around and return to the other shore from whence He had come, and he certainly did not take Peter with him to that other shore.

This brings us to the true meaning of the term "to meet." In 1 Thess. 4:17 we read that we will "meet"

Him in the air. The Greek word is *apantesis*,

¹ **Then the kingdom of heaven will be comparable to ten virgins, who took their lamps, and went out to meet [apantesis] the bridegroom.**

This parable shows that the virgins went out to meet Him, but did not go away with Him. Instead, they escorted the Bridegroom back to where they had been awaiting the wedding.

Another place where the word *apantesis* is used is found in Acts 28:15. It is the story of Paul's journey to Rome as a prisoner.

¹⁵ **And the brethren, when they heard about us, came from there as far as the Market of Appius and Three Inns to meet [apantesis] us; and when Paul saw them, he thanked God and took courage.**

Apantesis is a technical Greek term that describes what the town leaders do when a very important person comes to visit them. They send a welcome delegation to meet him. But the delegation does not go back to the VIP's town. Instead, they escort the VIP to their own town, like Peter did with Jesus, and like the Christians in Rome did with Paul. This is what the overcomers do when Jesus comes. At the Feast of Tabernacles, they are changed in their bodies, transformed, and given the ability to meet Him in the air when He comes.

Paul's second letter to the Thessalonians speaks of the unveiling of Jesus Christ as well as the unveiling of the man of sin, the son of perdition. We are studying three questions about the unveiling of Jesus Christ. The first question is, "What is the meaning of revealed?"

The second question is, "Who are the mighty angels in 2 Thessalonians 1:7?"

The third question is, "Is Christ to be revealed IN or WITH these mighty angels?"

In Part 1 we showed that the word translated "revealed" literally means "unveiled." Paul's use of this term shows that a veil must be removed. Hebrews 10:20 says that Christ's veil was His flesh and that the veil in the temple was torn when He died on the cross. We get few details, of course, but that which is written provides us with road signs to a greater revelation.

There is a heavenly temple, and Christ's death on the cross opened the veil, allowing us access to the throne of God. But there was also an earthly temple in Jerusalem, whose veil was torn at the time of the crucifixion. We know from history that there was no ark of the covenant in the Holy of Holies in the temple in Jesus' day. (See Josephus, Antiquities of the Jews, XIV, iv, 4.) So the tearing of the veil did not reveal the glory of God, but exposed the emptiness (vanity) of man.

Most Bible students have some understanding on the way into the Holiest that has been opened with Jesus' death on the cross. But most have missed the negative side of this sign that was manifested when Jerusalem's temple was unveiled and exposed as empty and dark. As we will show later in this se-

series, the two temples signify the mystery of godliness and the mystery of iniquity. They also speak of the unveiling of Jesus Christ in His temple (people) in contrast to the unveiling of the son of perdition in the Judas types. This is the point of 2 Thessalonians 1 and 2.

Another way of looking at this whole question is to compare the first temple, built by Solomon, with the second temple, built under Zerubbabel in 515 B.C. The first was glorified by the Holy Spirit at the Feast of Tabernacles (2 Chron. 7:1-10). The second was not.

The second temple was also called Herod's temple, because King Herod remodeled it, making it one of the seven wonders of the ancient world. John 2:20 says that it took 46 years to finish that project. The number 46 is thus associated with Herod's temple and is symbolic of people who do not truly have the Holy Spirit within them. They may be beautiful on the outside, but inside they are full of death and "dead men's bones" (Matt. 23:27).

This is in utter contrast to Solomon's temple, which God filled and glorified with His presence.

Paul says that we are the temples of God, but we can be either a Herod's temple or a Solomon's temple. Our flesh is defined by chromosomes, which determine such things as our skin color, eye color, height, and so on. We have 23 pairs of chromosomes, 46 in all, the number associated with Herod's temple. Apart from the Holy Spirit, our flesh portrays the pattern of Herod's temple. As we will soon show, this temple also represents Judas, the son of perdition, which is also about to be unveiled. God is about to unveil two temples, the one represented by Jesus Christ and His body; the second is represented by Judas.

To return to our question about the meaning of the term "unveiled," there were THREE veils in Moses' tabernacle that hid the glory of

God--not just one. There was the veil that the people had to go through to enter the outer court. There was the veil that the priests had to go through to enter the Holy Place. And there was the third veil that the priest had to go through to enter the Holy of Holies.

In our Christian experience, we pass through the first veil in our justification (Passover). We pass through the second veil by receiving the Holy Spirit (Pentecost). We pass through the third veil by receiving the fullness of the Spirit (Tabernacles). Each of these is a tearing of the veil in the sense that they all involve a death of the flesh in an increasing way, and the glory of God shines brighter upon us. The veils hide God's glory from those who are yet not ready to see Him as He is.

In 2 Thessalonians Paul primarily refers to the FULL unveiling of Jesus Christ in His saints, which comes with the Feast of Tabernacles. Paul and many other believers had already pierced the first two veils, but Paul spoke of the unveiling in the future tense. So we understand the unveiling to be that which accompanies Tabernacles.

Moses was a pattern of what is yet to come in an entire body of people called the overcomers. Paul says in 2 Thess. 1:7-10, ***and to give relief to you who are afflicted and to us as well when the Lord Jesus shall be revealed ["unveiled"] from heaven with His mighty angels in flaming fire, dealing out retribution [ekdikesis, "justice"] to those who do not know God and to those who do not obey the gospel of our Lord Jesus. And these will pay the penalty of eternal [aionios, "age-lasting"] destruction away from the presence [prosopon, "face"] of the Lord and from the glory of His power, when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed--for our testimony to you was believed.*** (continued)

**But, Seek ye first the kingdom of God,
And His Righteousness
And all these things shall be
Added unto you. Matt. 6:33**