

KINGDOM SPIRIT



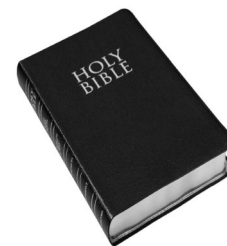
P O Box 279, Pleasant View, CO 81331

Phone 970-562-4874

e-mail ksm@fone.net

“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 2111

IT'S THE LAW

In our last lesson, we looked at what is commonly referred to as the “Old Covenant” that God made with Israel as He formed them into a nation at Mt. Sinai. We saw that this covenant was a conditional covenant in that it was conditioned on Israel’s promise to do all that the LORD hath spoken. What the LORD hath spoken refers to the Ten Commandments that is recorded in the next chapter, chapter 20. (Read Ex. 20:1-21) These Ten Commandments are the foundation of God’s law. God’s Law has become quite controversial in today’s churches. I believe that most of this controversy has resulted from a failure to understand this Law, or law in general. I want to take time to discuss God’s Law in some detail as I believe it is essential to one understanding the whole Bible. I believe that if one understands the Law, controversy will be removed from one’s mind, and understanding prophecy, Jesus Christ and Paul and other authors of the epistles will all be much easier. A very important thing we need to understand is that not only is our God a law giver, but He keeps His own laws as well. Thus only by understanding His law can we understand much of what takes place in the rest of the Bible as well as what happens around us today.

So I would like to begin with the basics. First I believe we need to define “law.” If we seek this definition from the dictionaries, we immediately find it to be a far more comprehensive subject than we might first think. For example, Webster’s 1828 Dictionary has nearly a full page of definitions of the word “law.” Black’s Law Dictionary (Fifth Edition) is the same. Both give a general definition and then Webster defines a number of different types of law such as municipal law, physical law, moral law, etc., while Black cites case law for definitions that arose out of particular cases.

For our purposes, let’s begin with some general definitions then see if or how these definitions

apply to God’s Law as presented in our Bibles. Webster defines law as: *“a rule, particularly an established or permanent rule, prescribed by the supreme power of a state to its subjects; for regulating their actions; particularly their social actions.”*

Black defines law as: *“That which is laid down, ordained or established. A rule or method according to which phenomena or actions co-exist or follow each other. Law, in its generic sense is a body of rules of action or conduct prescribed by controlling authority, and having binding legal force.”*

I came across another definition I like in the book Digest of Divine Law by Howard B. Rand. *“Law (in so far as it regulates the conduct and actions of men and nations) is a rule of action established by a recognized authority with power to enforce justice and direct duty.”*

When most of us think of law, we normally think of the laws enacted by our congress, our state legislature or our local governments. Because these same governments hire police forces in some form to enforce their laws and have judicial systems which determine guilt or innocence, render judgments on the guilty and then maintain facilities to carry out those judgments, I think we can see how Mr. Rand’s definition would apply.

However, suppose the state passed a law and a city passed a law contrary to it. Who is right? Which law do we obey? One can see that when dealing with basic law, i.e. the law upon which many man-made laws are based, there can only be one source or origin of law. For example, the law which says “you shall not steal” is a basic law. If I wrote the law, I might have the tendency to say “you shall not steal unless your family is starving and you can’t find work.” Someone else might in turn write the law saying “you shall not steal except when you are being stolen from.” Soon there would be no basic law because each of us would see a possibility where there should be an exception and soon the basic law is lost in the exceptions.

For true basic law to work then, it has to come from only one source and that source has to be totally just. Most of us recognize that there is only one such source, whether the law governs our relationship to each other, the material universe, economics, the physical creation, etc. Our Father in heaven is that source, whether it be the law of gravity, physics, chemistry, mathematics, biology, or the moral and spiritual laws. To have more than one source could not help but put any of all of these various laws in opposition to each other.

Experimentation through the centuries has allowed us to “discover” the physical, mechanical, chemical, mathematical and other scientific laws (though sometimes at great expense to the experimenter), but it has been necessary for God to communicate to man the laws dealing with the moral, physical and spiritual well being of men and nations.

There is one more definition we need to know and understand as we begin our study of law. That is the definition of “liberty.” Webster gives as a general definition, *“Freedom from restraint, in a general sense, and applicable to the body, or to the will or mind. The body is at liberty, when not confined; the will or mind is at liberty, when not checked or controlled. A man enjoys liberty, when no physical force operates to restrain his actions or volitions.”*

It would then at first appear that true liberty can only be had where there is no law. But, suppose you wanted to farm a particular piece of land. In true liberty, you would have the freedom to do that. But, suppose that I also see that piece of property and I would want to build a house on it. Theoretically, I would have the freedom to do that as well. But someone else comes along and wants to mine the property. It becomes obvious that something has to be done to establish one of us as owner of that property at the exclusion of the rest of us. None of us really has true freedom to do as we please, unless we are big enough or powerful enough to physically force everyone else from the property and even then we would live in fear that someone bigger or more powerful than us will come along and do with us as we have done with others. No one will have the liberty to use that property unless there is some rule or law that grants us exclusive use of the property.

In this sense then, there can be no liberty or freedom apart from law. We have all heard the saying, “my liberty ends where the other fellow’s nose begins.” It is by law that we establish parameters that allow liberty for all. As part of the definition of liberty in Black’s Law Dictionary we find, *“Freedom from restraint, under conditions essential to the equal enjoyment of the same right by others; freedom regulated by law.”* In his epistle, James refers to God’s Law

as the **“perfect law of liberty”** in James 1:25.

It is essential that we understand this vital relationship between law and liberty to understand the justice and truth exhibited by the one true source of all basic law, our Father God. **“The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea than much fine gold: sweeter also than honey and the honey comb.”** (Psalms 19:7-11)

As we look at the Laws of God specifically, we need to look at them from more than one perspective that we might get a more complete understanding of the Laws, their purpose and their place in the plan of God.

In Matthew 22, we find several instances of the Pharisees and the Sadducees trying to trip Jesus up on matter of the law. In verse 35, a lawyer attempted to tempt Jesus with a question recorded in verse 36, **“Master, which is the great commandment in the law?”** Jesus answered in verses 37-40, **“Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.”** He is quoting Deut. 6:5 on the former and Lev. 19:18 on the latter. While I’m sure the lawyer was expecting Jesus to respond with one of the Ten Commandments for which I’m sure he had prepared arguments, what Jesus did was basically group all of the Ten Commandments under these two commandments. As we look at the Law in general, we will see that God has not only made this distinction, but we will also find that each of the Ten Commandments will head another group of laws that relate to that particular law.

In addition, God has provided another means of distinguishing the various laws as to application, purpose, etc. by providing four different categories, Commandments, Statutes, Judgments and Ordinances. Understanding each of these categories will greatly enhance our more complete understanding of the whole Bible, particularly the writings of Paul in the New Testament.

We also need to look at the principle of the law involved. Man has always been somewhat lazy in thinking, or distrustful of his thinking, so that he has always wanted to rely on the letter of the law rather than the principle of the law. This is why our man-made laws today fill volumes and volumes and are

continually being added to virtually every day. To think as the prophets, as well as the apostles, and more importantly as God thinks, we need to be able to understand the principle and know how to apply it.

So let us look at the Law in each of these different perspectives before we proceed. In the Ten Commandments that we read, we see there are laws dealing with our relationship to God and laws dealing with our relationship to each other. The first four, **“Thou shalt have no other gods before me.”**; **“Thou shalt not make unto thee any graven image...”**; **“Thou shalt not take the name of the LORD THY God in vain...”** and **“Remember the sabbath day, to keep it holy.”** could all come under the sub-head, **“Thou shalt love the LORD THY God with all thy heart, and with all thy soul, and with all thy mind.”** (Matt. 22:37) Likewise, the next six could easily be sub-headed, **“Thou shalt love thy neighbor as thyself”** (Matt. 22:39) -- **“Honor thy father and thy mother...”**; **“Thou shalt not kill.”**; **“Thou shalt not steal.”**; **Thou shalt not bear false witness against thy neighbor.”**; and **“Thou shalt not covet...”** (The fourth Commandment could actually be a part of either group in that the sabbath is to be set apart unto the Lord, but also Jesus told the Pharisees in Mark 2:27, **“The sabbath was made for man, and not man for the sabbath.”**)

Jesus makes the statement in Matt. 7:12, **“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”** Luke simplified the statement in Luke 6:31, **“And as ye would that men should do to you, do ye also to them likewise.”** If we were willing to do as Jesus said, this Golden rule would be all the law we need. Matt. 22:37-40 is simply an expansion of this commandment. Jesus says in John 14:15, **“If ye love me, keep my commandments.”**

The Ten Commandments then are an expansion of Matt. 22:37-40. However, God knew the first thing most of us would do was to ask, “What if...?” We always seem to want to look for a loophole to keep from being obedient. Knowing this, God continued to expand these Ten Commandments so that we would really be without excuse. For example, let us take the commandment, **“Thou shalt not kill”** and examine a few of the laws that further expand this commandment. (Read Ex. 21:12-14) If a person kills another person with the intent to do so, he or she is to be executed. However, if one kills another person accidentally, God says he will provide a safe place for that person to flee to. (Read Numbers 35:9-34) Certain laws applied to specify how long a person had to stay in this city and what would happen if he left prematurely. Also, we find a law specifying that a murderer

was to be slain by the revenger of blood. There are certain rules or laws pertaining to how a trial is to be conducted, such as one witness is not sufficient to convict a person of the crime, there must be at least two.

While we will go into these laws in more detail later, let it suffice for the moment to say that each of the Ten Commandments is expanded similar to this commandment. This should give us an idea of how God expands His commandments in principle to close loopholes we might look for in our mind. Unlike man’s laws that duplicate and even contradict each other in an effort to either accommodate a privileged class, to take vengeance on some person or group deemed undesirable, or to “clarify” another law, God’s law expands the principle of His laws in a very orderly manner so that if we but study them, we will find the law very understandable, just and certainly not oppressive.

If we read the law as given in Exodus, Leviticus, Numbers and Deuteronomy we will come across four terms, and possibly a fifth, that seem to categorize the law. These terms are “commandments,” “statutes,” “judgments,” and “ordinances.” We also find the term “precept” used at times. The terms “commandment” and “statute” are thought by many to be somewhat synonymous. Though they have different applications, we will find instances when a particular law will have applications that will fit more than one category. If we look at the laws the Bible calls commandments, we will see that the responsible party to these laws is usually the individual, while the responsible party to the laws referred to as statutes is usually government at some level or the nation as a whole. So I believe we have to let the Bible somewhat define its own terms by the way they are used.

An example of a law being both a commandment and a statute is in Ex. 27:20-21. Verse 20 says, **“And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for light, to cause the lamp to burn always.”** The people as individuals are commanded to bring oil to the tabernacle. Then verse 21 says, **“In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.”** It was a statute that Aaron and his sons were to take care of the lamp all their generations. It was not the responsibility of each Israelite to see that this was done, but rather the responsibility of Israel as a corporate body, but more specifically the responsibility of the office of the high priest, a level of government. Thus it is deemed a statute

It is not always easy to determine if a law is a commandment or a statute; indeed a law may be both,

The laws ordering the carrying out of many of the judgments are examples of this, i.e. if a person stole a sheep, the judgment might be he must restore two sheep, but it is the corporate body's responsibility to make sure he does so.

Speaking of judgments, this category of law specifies, or defines the penalty, the punishment, or the means to undo the damage done to others through violation of a commandment or statute. For example, the commandment says, **"Thou shalt not steal."** (Ex. 20:15) A judgment would be, **"If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox and four sheep for a sheep."** (Ex. 22:1) A statute would be, **"For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost things, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbor."** While these examples do not necessarily relate to the same crime they do give us an idea of how the three categories work.

Before we look at our fourth category, let's look at the possible fifth category, "precepts." Basically, I believe as we read the law we will find "precepts" could apply to any law in any category, but really it is an unwritten law. So there really are not specific laws in the category of precepts, but any law in any category could be considered a precept. As such we will not deal with precepts as a separate category unto themselves. (To be continued)

A STUDY OF THE BOOK OF 2nd THESSALONIANS

We are looking at a study by Dr. Steve Jones titled "The Second Coming of Jesus and Judas" dealing primarily with chapt. 1, 2 of II Thessalonians.

In Jesus Christ's first advent, He came as the tribal head of Judah, and the chief priests, like Absalom, killed Him in order to usurp His throne. Now, in the events leading to Christ's second advent, the same people have stolen the name of Israel that Jacob gave to Joseph's descendants. [Genesis 48:13-16](#) says, **¹³ And Joseph took them both, Ephraim with his right hand toward Israel's left, and Manasseh with his left hand toward Israel's right, and brought them close to him. ¹⁴ But Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on Manasseh's head, crossing his hands, although Manasseh was the first-born. ¹⁵ And he blessed Joseph, and said, "The God before whom my fathers Abraham and Isaac walked, The God who has been my shepherd**

all my life to this day, ¹⁶ The angel who has redeemed me from all evil, Bless the lads; and may my name live on in them, And the names of my fathers Abraham and Isaac; and may they grow into a multitude in the midst of the earth. "

The angel who redeemed Jacob in Genesis 32 gave him the name "Israel." It was the birthright name, and only the holder of the birthright--in whom is the tribeship--has the right to use that name in an official, legal, and political capacity.

For this reason, when Israel split into two nations after Solomon's death, the northern tribes retained the name of Israel, while the southern kingdom was known as the House of Judah. This was because the two tribes of Joseph (Ephraim and Manasseh) joined the revolt against the Davidic throne. All the tribes who remained united with Ephraim retained the right to use the name "Israel."

The tribes of Israel were carried into Assyria from 745-721 BC and never returned. Some individuals from the tribes, of course, found their way back to the land, but in uniting with Judah, they lost the right to the name "Israel" in its official capacity. The same was true with the tribe of Benjamin, which remained loyal to Judah from the beginning.

Jesus came the first time of the tribe of Judah and the seed of David in order to claim His throne rights from that tribe. But a second advent of Christ was necessary in order to secure His birthright. For this reason He comes the second time in the capacity as Head of the tribe of Joseph.

Of Joseph, we read in [Genesis 37:31](#), **³¹ So they took Joseph's tunic, and slaughtered a male goat, and dipped the tunic in the blood.**

Of Jesus' second advent, we read in [Revelation 19:13](#), **¹³ And He is clothed with a robe dipped in blood; and His name is called The Word of God.**

The Sonship Message is the message of Birthright. As we showed earlier, the Hebrew word for firstborn son is the root of the word for Birthright. One cannot separate the concepts. In 1948 the Jews took Joseph's birthright name upon themselves, thereby implying that they are called to bring forth the manifestation of the sons of God. But in reality, the chief priests of Judaism staged a revolt against Jesus Christ, this time in the attempt to strip Him of His coat of many colors and deprive Him of His birthright.

The question is: Who will inherit the Sonship? Will it be the usurping chief priests of Judaism and their followers, or will it be Christ and His followers? Will it be the evil fig tree, or the good fig tree and its branches?

There is only one Church, but it is developing in three stages throughout history. Stage One began

with Moses and ended with Jesus. I call it the Passover Church, because it really began at the first Passover, when Israel was called out of Egypt, and it ended at the Cross, when Jesus was crucified at Passover. In Stage One, Israel was "the Church in the wilderness" ([Acts 7:38](#)), because "the Church" means *the called-out ones*. Israel was called out of Egypt.

Between the Cross and the day of Pentecost was a short transition of just over 50 days. Then the Pentecost Church was established. This was merely a continuation of the Church--not a completely separate Church. This time, however, God was calling people out of the old order of Passover into a new experience and relationship with God.

Not all were prepared to make that change. The majority of the religious leaders in Judaism had no real relationship with God, or else they would have recognized Jesus as the Messiah and crowned Him as their King. These religious leaders had not really come out of Egypt at all, so they had not attained to the Passover-level that God had been teaching them for 1,500 years. This disqualified them not only from entering into Pentecost, but also from knowing God on a Passover level. After all, without the Passover Lamb, they could not come out of Egypt. Even though they killed the Passover Lamb (both the animal lambs as well as the true Lamb of God), they did not do so out of genuine faith, but out of religious forms.

Their lack of faith is evident from the fact that they did not hear the voice of the Shepherd. Faith comes by hearing ([Romans 10:17](#)), but they did not hear His voice, because they were not of His sheep. Jesus told Pilate in [John 18:37](#), "*Everyone who is of the truth hears My voice.*" The chief priests of Jesus' day, therefore, were not of the truth.

I suppose if Jesus were to make such a statement today about the rabbis of Judaism, He would be crucified in the newspapers and in many pulpits. But some of us take Jesus' words seriously, because we know that if we truly "hear" Him and believe that He spoke the truth, then we too are of the truth as Jesus defined it.

Those that rejected Jesus as the Lamb of God and the King of His Kingdom, forfeited the right to be manifestation of the sons of God. But in reality, the chief priests of Judaism staged a revolt against Jesus Christ, this time in the attempt to strip Him of His coat of many colors and deprive Him of His birthright.

Those who accepted Jesus as King remained as the true Judahites and became the nucleus of the early Church in Pentecost. To this trunk was added many branches from all nations, including many lost sheep of the House of Israel, who had been cast out nearly 800 years earlier and deported to Assyria. Being engrafted into this trunk of Judah, even these lost

Israelites had to become true Jews as Paul defined it. That is, they had to be engrafted into the trunk of the Judah Tree with its King, Jesus Christ, the Lion of the Tribe of Judah.

God was doing two things here. First, He was pruning the Kingdom Tree. He got rid of the branches that did not bear fruit. This is called "pruning." Men prune trees so that the other branches can be more fruitful. Secondly, God grafted in many other branches, in order that this Tree would bear even more fruit.

I have heard examples where men have engrafted twelve different kinds of fruit into a single stock of an apple tree. Perhaps they got their inspiration from [Rev. 22:2](#), which says, **² And on either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.**

When we engraft a branch from a pear tree to the stock of an apple tree, the branch gains sustenance from the apple tree, but it continues to bring forth pears, not apples. In the same manner, when many different branches of nations are engrafted to the trunk of the Kingdom Tree, they bear different kinds of fruit. No one, by becoming a Christian, suddenly changes his racial character. Nor does God intend for this to happen. God loves a variety of fruit. He does not want this Tree to bring forth only apples. He wants 12 kinds of fruit, not just one. Yet they all derive their sustenance from Jesus Christ, the root of David.

The second stage of Kingdom development is nearly completed now. The Pentecostal Age, according to all of the biblical types and shadows, was a 40-Jubilee time period, extending from 33 A.D. to 1993 A.D. Since May 30 of 1993 we have been in a transition from the Church of Pentecost to the Church of Tabernacles.

In our time, God is calling people out of the old order of Pentecost into the new order of Tabernacles. In many ways it is similar to Jesus first appearance, where He called people out of the old religious order into a new relationship with God that was based upon the Feast of Pentecost. This time, however, Jesus is coming the second time to call people out of Pentecost into a Tabernacles experience and relationship with God.

Like the first time, God will again prune the Kingdom Tree. There are many in the Pentecostal realm who are satisfied with the old order and cannot hear the voice of Jesus calling them into a higher realm. The Tree itself will remain the same, for its root is Jesus Christ. In other words, it will be the same Church, or Kingdom, but its character will again change because of the pruning and the new grafting that will take place.

This new stage of development will ultimately bear the most fruit of all. More branches will be engrafted upon the Tree under the anointing of Tabernacles than at any other time in the past. All nations will come and worship before Him, because the Overcomers will present His character to the people in the full revelation of truth.

The flaws of the Passover Church (in the Old Testament) caused His name to be blasphemed among the nations. The flaws of the Pentecostal Church has likewise caused men to reject Him. But when they see the Overcomers manifesting the fullness of His glory and character, they will begin to see Him for who He really is, and they will fall in love with Him. Men will have to work hard NOT to love Him. [Revelation 15:4](#) tells us how men will react to Him in that day: **⁴Who will NOT fear, O Lord, and glorify Thy name? For Thou alone art holy; for all the nations will come and worship before Thee, for Thy righteous acts have been revealed.**

God has acted the part of the Husbandman, or farmer, for many long centuries. He has patiently cultivated this Kingdom Tree, pruning it and dunging it until it brings forth the perfect fruit that is food for God and all nations. We are coming into the third day, the third feast. When we understand the implications of this, then we can better prepare our hearts to hear what the Spirit is saying to the Church in this new day.

It seems that with every true work that God does, there is also a counterfeit that runs parallel to it, which is so persuasive that it can easily deceive even the elect. However, the elect have an advantage in that God works in them, preparing their hearts over a period of time, so that in the end, they can distinguish the truth from the counterfeit. God does not keep the elect from falsehoods. He leads them THROUGH falsehoods into the truth. No one is born with a perfect understanding of truth. All must experience darkness in order to fully understand and appreciate the light of day.

For this reason, I do not fault people for not seeing the truth as I see it. We are all growing--if we are truly alive in Christ and led by His Spirit. My understanding today is far different from what it was years ago. The real evidence of life is growth. Do not look at where people are today, but determine rather what direction they are moving. See if they are growing in grace and in the knowledge of Jesus Christ. If they are not, then they have not been given ears to hear--at least not yet.

Remember that we are all dependent upon God to give us ears to hear. Remember what Moses told Israel after they had spent 40 years in the wil-

derness. [Deut. 29:4](#) says, **⁴Yet to this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear.** ⁵ **And I have led you forty years in the wilderness.**

This blindness and deafness in the Church in the wilderness under Moses directly parallels the Pentecostal Church in its 40-Jubilee wandering in the wilderness from 33 A.D. to 1993 A.D. Blindness in part has been imposed upon the Church by God Himself. [Isaiah 44:18](#) says, **¹⁸They do not know, nor do they understand, for He has smeared over their eyes so that they cannot see and their hearts so that they cannot comprehend.**

God always took the credit for blinding His people, even though many try hard to remove the liability from God, because we think this is terribly unjust. But God has a purpose for this blindness. The ultimate purpose is stated in the law in [Exodus 21:26](#), **²⁶And if a man strikes the eye of his male or female slave, and destroys it, he shall let him go free on account of his eye.**

In other words, He has blinded us, destroying our eyes, in order to obligate Himself by His own law to set us free. God is not only sovereign in blinding our eyes, He is also totally just and will set us free in the Jubilee, because God always takes full responsibility for His actions. My point in saying this is that we should not judge men for their blindness, but pray for the day when God removes that blindness from His people. And as men's eyes are opened, share the Word with them.

In our blindness we are fooled by the counterfeit. God opens our eyes to see the real. The counterfeit that we have been dealing with in this present series involves the coming of Jesus and Judas. Paul tells us about this in his second letter to the Thessalonians.

We have shown in the past few issues that the man of sin--also called the son of perdition--is identified as Judas in [John 17:12](#). We have seen how Judas' life and calling prophesied of a betrayal first in Jesus' first work, and later in His second work.

Relative to the two Judases, Judas Iscariot represents the bad fig tree of Judah, or the unfruitful branches that were to be cut off. But relative to his relationship with Jesus, Judas Iscariot also represents the portion of the Church that ends up betraying Christ.

Paul tells us in [Galatians 4:22-31](#) that the old Jerusalem is Hagar, not Sarah, and represents the Old Covenant. Its temple, priesthood, and religious order persecutes those who are of Sarah--that is, the Isaac company--those who have come under the New Covenant. The history of this persecution can be traced from the crucifixion of Jesus throughout the book of

Acts, where the early Church was persecuted by the temple priests of Judaism.

Paul tells us in [Galatians 4:30](#) and [31](#) that the solution to this problem is: ³⁰ **But what does the Scripture say? Cast out the bondwoman and her son, for the son of the bondwoman shall not be an heir with the son of the free woman.** ³¹ **So then, brethren, we are not children of a bondwoman, but of the free woman.**

In other words, in the transition from the Passover Age to the Pentecostal Age, the old order of Judaism was the bondwoman, the Hagar, and its adherents were represented by Ishmael. The Christians under Pentecost were of Sarah and were the people of Isaac in this prophetic allegory.

We know, however, that in the Scriptures Ishmael was called "a wild-ass man" ([Gen. 16:12](#), lit. transl.). The ass is one of the main symbols of Pentecost in the Bible. (See our book, [The Wheat and Asses of Pentecost](#).) For this reason, what Paul said about the old order of Judaism in his day is equally true in our day about the old order of Pentecost as we enter into a new Church Age.

The Church denominations under Pentecost have largely forgotten Paul's admonition about casting away the bondwoman of Judaism. They have, instead, begun to teach that the bad fig tree of Judaism--in the form of the Israeli state--is the beginning of God's Kingdom on the earth. They teach that the Jews who are of the evil fig tree will bear fruit unto God, even though Jesus said, "*Let no fruit grow on thee henceforward for ever*" ([Matt. 21:19](#)).

In [2 Thessalonians 2:3](#), Paul says, ³ **Let no one in any way deceive you, for it will not come unless the apostasy [*apostasias*, ["the casting away, divorce"]] comes first, and the man of lawlessness is revealed, the son of destruction [or "perdition," i.e., Judas].**

Paul is telling us that "the day of the Lord" will not come until after the old order of Judaism has been cast away. I would guess that in Paul's day they were thinking in terms of the destruction of Jerusalem in 70 A.D. That event was, indeed, the casting away of the evil fig tree at that time. However, because Jesus prophesied that this fig tree would again come to life and bring forth more leaves ([Matt. 24:32](#)), there must of necessity be a second casting away in our day.

In 1948 this evil fig tree that Jesus cursed did come back to life and bring forth more leaves. The tree was the old Jerusalem with its children, who still continued to reject Jesus as the Messiah. "Judas" was thus raised up to manifest once again in the 20th century. And with it came the great betrayal, for the bulk of the Protestant churches gave their full

support to that fig tree in its usurpation of the birthright of Joseph and the name of "Israel."

The Roman Catholic Church at first refused to recognize them as "Israel" and the inheritors of the Covenant with God. But on December 30, 1993 the Vatican finally established diplomatic relations with the Israeli state and recognized them as "Israel." Then in March 2000 Pope Paul II visited Jerusalem, proclaiming to the world that the Jews were "Israel" and "the people of the Covenant."

The Jews may certainly be the people of the old covenant, but that covenant has been abolished, because the people broke that covenant. That covenant is no covenant at all. It has been nullified for a long time. The only way that ANYONE can be in a covenant relationship with God is through the New Covenant. This comes only by means of Jesus Christ. The Jews of Judaism who reject Jesus Christ are NOT the people of this covenant. If they will accept the terms of the New Covenant and accept Jesus Christ as its Mediator, then they are welcome to be engrafted into this Kingdom Tree. But Christians have no business becoming Jews and trying to be engrafted into a cursed fig tree. One cannot do so without becoming part of the body of Judas Iscariot

Paul tells us further in [2 Thessalonians 2:8](#), ⁸ **And then that lawless one will be revealed ["unveiled"] whom the Lord will slay with the breath of His mouth and bring to an end by the appearance [*epiphaneia*, "the shining forth"] of His coming; ⁹ **that is, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders.****

This tells us that, like in 70 A.D. when Judaism's center of worship was destroyed, there will be another great destruction, a repeat performance. This is the event that "the day of the Lord" awaits. That day will not come until Jerusalem is destroyed once again, and the lawless fig tree, the people represented by Judas Iscariot is unveiled and exposed for what it is.

Then will come to pass Jeremiah's prophecy of the old earthen bottle in Jeremiah 19. ¹ **Thus says the LORD, Go and buy a potter's earthenware jar, and take some of the elders of the people and some of the senior priests. ² Then go out to the valley of Ben-hinnom, which is by the entrance of the potsherd gate; and proclaim there the words that I shall tell you, ³ and say, Hear the word of the LORD, O kings of Judah and inhabitants of Jerusalem: thus says the LORD of hosts, the God of Israel, Behold I am about to bring a calamity upon this place, at which the ears of everyone that hears of it will tingle.**

Jeremiah pronounced judgment upon that place, with the elders of Judah as witnesses. Then verse 11 says, ¹⁰ **Then you are to break the jar in**

the sight of the men who accompany you ¹¹ and say to them, Thus says the LORD of hosts, Just so shall I break this people and this city, even as one breaks a potter's vessel, which cannot again be repaired; and they will bury in Topheth because there is no *other* place for burial. ¹² This is how I shall treat this place and its inhabitants, declares the LORD, so as to make this city like Topheth.

Take note that Jeremiah prophesied that Jerusalem would be broken like a potter's vessel "*which cannot again be repaired.*" Jerusalem was "broken" by Babylon in Jeremiah's day--but it was later repaired. It was "broken" again by Rome in 70 A.D., but it was again repaired.

I believe the day is soon coming when the city will be broken in such a way that it can no longer be repaired. This is because the old Jerusalem must give way to the new, even as the old covenant was broken and had to give way to a new covenant.

The common thinking is to apply the prophecy in Jeremiah 18 to the Israeli state--rather than Jeremiah 19. But Jeremiah 18 is a prophecy to the House of Israel, not to the House of Judah. It applies to the "lost" tribes of Israel, including the tribes of Joseph, who were carried away by the Assyrians. It has nothing to do with the house of Judah, and certainly should not be applied to the Jews who suddenly decided to usurp Joseph's birthright name of Israel in 1948.

The Israeli state is a counterfeit Israel. The same people who usurped the Messiah's throne and crucified Jesus in 33 A.D. have now usurped the Joseph's birthright as well. In both cases they had help from Jesus' disciples. In both cases Jesus Christ has been betrayed into the hands of those who hate Him.

All of these things were prophesied, of course. None of this took place outside of God's knowledge and control. Even so, now that both the Protestants and Catholics are in agreement in Christ's betrayal in the

20th century, the time is ripe for Jerusalem's destruction. Time is running out for Christians to separate themselves from the body of Judas, the man of lawlessness, and adhere to the other Judas, Jesus' brother.

When Jerusalem is destroyed, the Church will be shocked, for then it will become apparent that their "temple" had no glory in it. It was like Herod's temple, whose emptiness was exposed by the Cross. This time the emptiness of the old Jerusalem will be exposed by the brightness of His second appearance. The light will cast down all idols of the heart--men's opinions of who God is and through whom He is working His Kingdom plan.

This ends a 5-part study by Dr. Stephen Jones titled "The Second Coming of Jesus and Judas" that deals primarily with the first two chapters of II Thessalonians. We felt it appropriate to add this to our study of the book of II Thessalonians as we believe it helps to understand some of the events of our current time. We will continue with our regular study in our next issue. JRL

REMINDER

We still have copies of our book,

**THE 'REAL' SERPENT (Deceiver)
DEVIL (Accuser) SATAN (Adversary)
THE BABYLONIAN SYSTEM**

A donation is appreciated but not necessary.

We have increasingly heard people say of the events and situation we see happening in our nation today, "It is Satanic". We agree but we need to understand "what" is "Satanic" and where does it come from. This is understood by few people, yet the Bible is quite clear about this "serpent, devil, and satan" but it requires a little research. I believe this book provides the answer. Understanding this will help us to not be a part of it.

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