

Mysteries
of the
Kingdom
Volume 2

The parables and hard sayings of Jesus

Maurice Barratt

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Preface

Knowing the Times and Seasons

I am writing this second volume while the world is in 'Lockdown'. The public and the church were completely taken by surprise, so were unprepared for this event, and everyone was suddenly trapped within a few weeks. Whatever you think about the situation we all have to agree that it demonstrates how quickly the whole world can be manipulated by the media to do as the governments tell us and to bring the whole world to a halt. Whether you believe the corona virus was pandemic, or not, the fact that the governments of the world closed their borders and made everyone stay at home is unprecedented in world history.

People in the know [those who rule the world from the shadows] have been preparing for this event for many years. Films and books have been warning those with 'eyes to see' and 'ears to hear' and advertising the facts we are now seeing played out on the world stage. The majority see these films, and books, as fiction and entertainment, but history should tell us that science fiction eventually becomes science fact. These writers, knowingly or thinking they have just been inspired, are actually prophesying what Satan has planned for this world. It is called predictive programming – a way of preparing the public to accept what they are planning to do. Of course, it is all going according to God's master plan that he formulated before he even made the earth and put man on it to rule.

Understanding the Plan

God showed my wife, in a series of visions, about the twin towers 13 years before they came down in 2001. God said it would start the process to trap the world for the Mark of the Beast. God also warned me about 2020.

In November 2019 (the month I seek God for each new year) I was given the words for 2020, 'Year

of Change' and after preaching it on New Year's Eve I put it on the Barratt Ministries YouTube channel if anyone would care to check it out. ^{Footnote 1} I said there would be massive changes to this world and church in 2020. I closed down the Saturday gatherings we held at Barratt Ministries on the first week of January not knowing that the government would forbid all meetings just a few weeks later, and waited to see how God would direct us.

Preparation for the Future

I now know that this world 'lockdown' is an exercise only and not the final one where the world will not be able to buy or sell without worship and allegiance to the Man of Sin. The One World Church is also gathering momentum and Pope Francis invited world leaders and young people to come together at the Vatican on May 14, 2020, for an event called 'Reinventing the Global Educational Alliance' as part of his plan for a One World Church. This process has been going on for many years. The World Council of Churches that was officially founded on the 23rd of August 1948, in Amsterdam, joined 147 churches from different confessions. Many countries which came

together committed themselves to the Ecumenical Movement.

The Church of Babylon

'Churches Together' is an ecumenical organisation and part of the Jesuit agenda. So too is the 'Love Gospel' that has spread throughout the Charismatic denominations. Love at any cost was initiated and perpetuated by the Jesuits.

Billy Graham was used by the Jesuits to unite Protestants and Catholics and history has proved he did a tremendous job. Most people do not now believe the Catholic church is the Whore of Babylon despite preachers throughout the ages believing it to be so. ^{Footnote 2}

Thousands of people who have accepted Jesus as Saviour have not come out of the Babylonian system. They believe the Catholic Church to be Christian – yet it is the Church of Babylon and all Protestant denominations are daughters of it. Every revival started pure. They started as virgins but have prostituted themselves when they became of age to become businesses, social services centres, or entertainment centres. I believe it is time for the church to prepare to go underground.

Prepare for the Worst

You may wonder what all this has to do with the parables of the kingdom. Well, I believe that if ever there was a time to understand the mysteries of the kingdom it is now. Jesus revealed the whole history and principles of the kingdom of God in parables – mysteries for those with eyes to see and ears to hear. I do not believe it is by chance that I am now writing about these parables. I believe it is by design of God. I preached 70 parables and hard sayings of Jesus many years ago but now feel that I must put them in writing and film them. This is the second volume, the teachings of the first book have been filmed and are available on the Barratt Ministries YouTube and Vimeo channels. I pray you will be challenged and motivated to put your house in order and prepare for a rough ride as we approach the book of Revelation in reality in our life time.

April 21, 2020

Footnote 1

Go to Barratt Ministries YouTube Channel and search '2020 - Year of Change'

Footnote 2

I have listed below some preachers who believed the whore of Babylon was the Catholic Church.

Dave Hunt

Martin Luther

Charles Haddon Spurgeon

John Wesley

The Reformers

John Knox

Calvin

Martin Lloyd Jones

Introduction

He came unto his own, and his own received him not.

John 1:11

To the Jew first

In the first volume of this series I looked at the eight parables in Matthew 13 and showed that Jesus is revealing to us the mystery that the Kingdom of God started when Abraham heard about the city whose builder and maker was God – New Jerusalem, the Bride of Christ. He was the first man to leave Babylon. The parables trace the progress and principles of this kingdom until Jesus returns again to judge and reign on this earth. The seventh parable is 'The Net' and is the judgement

of the kingdom to separate the tares from the wheat to see who is fit to reign as his bride.

In the four gospels there are many other parables about the kingdom so I will look at more of them in this volume. Remember, parables are mysteries of the kingdom.

*And the disciples came, and said unto him, Why do you speak to them in parables? Jesus answered and said to them, Because it is given unto you to know the **mysteries of the kingdom** of heaven, but to them it is not given.*

Matthew 13:10-11

Most preachers relate the parables of Jesus to the church. For example, the first one in Matthew 13 about the sower is used as a gospel message, with the seed representing the gospel message. Jesus, however interprets this parable and says the seed is a 'word of the kingdom', but if you do not have eyes to see you will always interpret and relate the sower to evangelism and miss the true meaning. We must remember that Jesus did not come for the Gentiles. Gentiles were only allowed to be part of spiritual Israel after Israel had rejected him. These parables are told before he was rejected and so the majority

are applicable to physical Israel as a nation and not to the church. Of course the principles can be applied to the church but we must not miss what the parables are actually about – Israel.

I would like to clear up a misunderstanding that many Christians have. They believe we are now part of Israel because Paul says we are grafted on to Israel, and this is of course true. What they fail to grasp is that we are grafted on to spiritual Israel, and we do not become Israel after the flesh. Otherwise, if I wanted to be a true Jew after the flesh, I would need to be circumcised and keep all the ceremonial laws of Moses. We are now the temple of God and we are being formed into a spiritual building not a physical one.

*Now therefore you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together grows unto an holy temple in the Lord: **in whom you also are built together for an habitation of God through the Spirit.***

Ephesians 2:19-22

Children of Abraham

We are children of Abraham, by faith, and not children of Moses. This is important to understand. In Christ there is neither Jew nor Gentile because spiritually we are one, but in the flesh we are still either a circumcised Jew or an uncircumcised Gentile. Paul is very clear in his letter to the Romans that Israel, who have not accepted Jesus as their Saviour and Messiah, are still part of God's plan and we must not write them off as the Catholic church tried to do. This is a mystery until you understand it. Paul reveals it to us so it should not be a mystery any longer. Paul is talking about Physical Israel as a nation.

For I would not, brethren, want you to be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins.

As concerning the gospel, they are enemies for

your sakes: but as touching the election, they are beloved for the fathers' sake. For the gifts and calling of God are without repentance. For as you in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God has concluded them all in unbelief, that he might have mercy upon all.

Romans 11:25-32

Physical Israel who have not accepted Jesus will one day, after the Great Tribulation that Jesus talks about in Matthew 24, repent, accept Jesus, and be saved in a day. The whole nation will return to God and Jesus will be their High Priest after the order of Melchizedek, and the 'King of Israel' (not 'King of the Jews', which is a title of antichrist).

Paul explains this in Ephesians:

Wherefore remember, that you being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time you were without Christ, being aliens from the commonwealth

of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus you who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who has made both one, and has broken down the middle wall of partition between us. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of two one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore, you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Ephesians 2:11-20

These scriptures show that if a Jew accepts Jesus, and a Gentile accepts Jesus, they become one new man, and become the Israel of God.

And as many as walk according to this rule, peace be on them, and mercy, and upon the **Israel of God.**

Galatians 6:16

In Christ there is neither Jew nor Gentile just as spiritually there is neither male nor female, but of course in the flesh we are still male and female, and a married woman is not equal with her husband in authority only in relationship and in Christ. Gentiles who do not accept Jesus are Gentiles in the flesh, and those Jews who reject Jesus are Jews after the flesh. I suppose it needs a whole book on this subject but I trust I have helped the reader in this area.

In this volume I will look at the parables concerning Israel up to the return of Jesus as their Messiah and Redeemer.

Not Sermon Illustrations

Jesus did not give us the parables to use as sermon illustrations to interpret how we wish, because Jesus himself said the parables are mysteries of the Kingdom. We must not put our own interpretation to them but let the scriptures,

and the Holy Ghost, show us the mystery he is wanting us to know. Only those with eyes to see spiritually and only those who have ears to hear spiritually will understand these mysteries. One thing is for sure, the parables will be about the kingdom of God, so if we use them in any other context we will not have the true interpretation and will miss the mystery Jesus is trying to reveal to disciples. The religious, and the followers, will never understand the parables because it was not given for them.

Followers **know** all about God but do not **know** him. If you do not know God and his character then you will not understand the parables and will interpret them according to your own understanding of God.

Let me take you through some more parables of the kingdom. Maybe you will read things contrary to what you have been told so I suggest you check the scriptures and be ready and open for new thoughts. I welcome any comments or constructive appraisal of all my writings.

chapter one

New Cloth in Old Garments

Old and New Covenants

For the law was given by Moses, but grace and truth came by Jesus Christ.

John 1:17

I have decided to start with the parable of the New Cloth in an Old Garment because

it is fundamental in our understanding of the change that happened to Israel when Jesus came the first time to reveal himself to them. This is the parable:

No man puts a piece of new cloth into an old garment, for that which is put in to fill it up takes from the garment, and the rent is made worse.

Matthew 9:16

No Mystery

The natural meaning of this parable is not a mystery at all, because anybody would understand that to put a new piece of cloth in an old garment would not be wise. Jesus said, 'No one would do it', and we can agree with this.

My mother used to darn my socks every few weeks because they were threadbare. Before the second half of the century when synthetic fabrics were manufactured, clothes wore thin and so to put a piece of new material in a threadbare garment would never last. The old garment could not hold on to it and when the new piece came away from the old it would leave the old garment in a worse state than before it was patched because

it would make the rent even larger. Clothes these days seem to last forever, and I throw my socks away now, not because they are threadbare but because the colours have faded with so many machine washings.

Mixing Old and New

The problem with these simple illustrations of Jesus is that it is possible to use them in a variety of situations so as to prove any point we are trying to make. It is obvious that Jesus is talking about mixing the old with the new, and that the old needs discarding – it cannot be patched up by adding a bit of the new to the old; but what is he specifically talking about? That is the question.

This is a parable which must be looked at in the context of when, and to whom, it was given. Whom was he addressing with this parable? If we read the verses before the parable we find he is talking to the disciples of John the Baptist in answer to a question.

Then came to him the disciples of John, saying, Why do we and the Pharisees fast often, but your disciples do not fast?

Matthew 9:14

I am sure this was a genuine question and Jesus gives a straightforward answer.

And Jesus said unto them, Can the children of the bride chamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast.

Matthew 9:15

The disciples of John were under the Old Covenant and did not understand that Jesus would die and make a new covenant with his disciples, so he was trying to explain. I am sure they had no idea what he was talking about because it was a parable – a mystery. I am also sure that the disciples had no idea that the Old Covenant was coming to an end and that a new one would start.

The Disciples Had No Idea

The disciples didn't believe Jesus would die and leave them without restoring the Kingdom to Israel, and they certainly did not think the first Covenant was only a temporary one. Paul shows

this clearly in his writings.

The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.

Galatians 3:24-25

Two Dispensations

Jesus was saying it was not the time to fast because he was with them but there was coming a time when they would fast. The dispensation of the Old Covenant was coming to a close and there was a new Covenant that would come when he would not be on earth and then they would fast.

Every word needs to be noted in the parables of Jesus because nothing is by chance or without significance. Why does Jesus use a garment for his illustration? He could have used a thousand objects or situations.

There are two things I want to bring to your attention with garments. They are used for covering and protection. In my books on 'Israel, the Church, and the Kingdom of God', I argue that the First Covenant in blood was the marriage contract between God and Israel. Israel were to be

his peculiar treasure. ^{Footnote 1}

If you will obey my voice indeed and keep my covenant, you shall be a peculiar treasure

Exodus 19:5

Your Head is Your Covering

In a marriage the husband is the authority, or covering, of his wife. There is a passage in Paul's first letter to the Corinthian church that is difficult to understand. The translators use the word 'head' to mean authority or covering and also use the word 'head' to mean the physical head on our bodies. When you separate one from the other it is much easier to understand. It shows that the husband is the authority and covering of his wife, and Christ is the covering and authority of his bride. I think the covering means the protection of the wife or of the bride.

Here is the passage if you can unravel it after my explanation.

But I would have you know, that the **head** (authority or covering) of every man is Christ; and the **head** (authority or covering) of the woman is the man; and the **head** (authority or covering) of Christ is

God. Every man praying or prophesying, having his **head** (physical) covered, dishonours his **head** (Christ) . But every woman that prays or prophesies with her **head** (physical) uncovered dishonours her **head** (her husband): for that is even all one as if she were shaven. For if the woman is not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his **head** (physical), forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her **head** (physical) because of the angels.

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God.

Judge in yourselves: is it comely that a woman pray unto God uncovered (physically)? Does not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for **her hair is given her for a covering**.

1 Corinthians 11:3-15

Ready to Fade Away

The First Covenant in blood, by Moses, was the law, and this was the protection and authority of Israel if they kept what was agreed in the covenant. In Jesus' day, and up to the destruction of the temple in AD70, Israel were under this Covenant of the Law. Jesus was letting them know in a coded message that this covenant, of covering and protection, was old and ready to fade away and it could not be patched up, modified, or added to.

When the temple in Jerusalem was destroyed in AD70 Israel lost the protection and covering of God and were separated from him. Of course, there is in any generation a remnant that stay true to God.

Even so then at this present time also there is a remnant according to the election of grace.

Romans 11:5

The Transition Period

Paul, writing after the death and resurrection of Jesus, said the Old Covenant still stood but

was ready to fade away. That is why Paul had Timothy circumcised, made vows, and did things required by the law of Moses. The old covenant was not entirely finished but was fading away. The garment was getting old and ready to be replaced, not patched up.

In that he said, a new covenant, he made the first old. Now that which decays and waxes old is **ready to vanish away.**

Hebrews 8:13

We call the Old and New Covenants the Old and New Testaments. When a person writes a will, it doesn't matter how many old copies have been made, the last will and testament is the only one valid and a new will cancels all the old ones. The New Covenant, if it has been implemented, must of necessity annul all in the Old Covenant and you cannot put some of the new into the old unless it is included in the New Covenant. That is what Jesus was saying in this parable.

AD 70

Jesus was bringing a brand new 'covenant in

blood' which replaced the old one and did not just add to it or fulfil it. The Old Covenant finally finished when the temple was no longer standing and the Day of Atonement could no longer be kept.

No High Priest

There was now no high priest to take the blood of the goat into the Holiest of Holies in order that Israel could be forgiven for another year. Israel will have to wait for their messiah to return and then the law will be returned and adhered to after the times of the Gentile have finished. God will then make a new covenant with Israel writing the laws in their hearts and not on tablets of stone. It was clearly prophesied in the Old Covenant that a New Covenant with Israel would be in the future when the times of the Gentiles has been fulfilled.

Behold, the days come, says the LORD, that I will make a **new covenant** with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake,

although I was an husband unto them, says the LORD. But this shall be the covenant that I will make with the house of Israel. After those days, says the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, says the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Jeremiah 31:31-34

Jesus made a brand new blood covenant with his bride at the communion meal which could not be added to the old imperfect covenant or it would make it worse and more imperfect because mixture is always an abomination to God.

But now has he obtained a more excellent ministry, by how much also he is the mediator of a **better covenant, which was established upon better promises**. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he says, Behold, the days come, says the Lord, when **I will make a new covenant with the**

house of Israel and with the house of Judah:

Hebrews 8:6-8

Jesus said 'this is the New Covenant in my blood' and it was the marriage covenant between him and his bride to be.

This cup is the New Testament in my blood

Luke 22:20

As our future husband he is now our covering and protection. We are to be clothed with Christ. Surely the scriptures below are saying this.

But you, put on the Lord Jesus Christ, and do not make provision for the flesh, to fulfil the lusts thereof.

Romans 13:14

Under the New Covenant believers are baptized into Christ, whereas under the Old Covenant they were baptised into Moses. We must not mix the Old and New Covenants together to suit our own beliefs or we will be confused and end up mixing and matching scriptures to suit the doctrines of our denominations.

For as many of you as have been baptized into Christ have put on Christ.

Galatians 3:27

Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea;

1 Corinthians 10:1-2

As believers, saved by grace, and now children of Abraham, we have to decide which covenant we are under. We cannot be under both at the same time. The first covenant was made with physical Israel and they became the wife of God. The second covenant was made with believers in Jesus (both Jew and Gentile) and they became the spiritual bride of Christ. If we are the bride of Christ then we can no longer be the wife of God – Israel. We cannot have two coverings. A woman was never allowed to have two husbands although a man could have more than one wife. The law was the old covering and our first husband has to die for us to be married to another, otherwise it is spiritual adultery. (Read Romans 7, as Paul explains all these things).

The law was given by Moses for the First Covenant, and grace and truth was given by Jesus

for the New Covenant. You cannot be under the law and grace at the same time. It is a mixture and God always hates mixture.

For the law was given by Moses, but grace and truth came by Jesus Christ.

John 1:17

Sin shall not have dominion over you: you are not under the law, but under grace.

Romans 6:14

I don't frustrate the grace of God: if righteousness came by law, Christ is dead in vain.

Galatians 2:21

Christ has become of no effect if you are justified by the law; you are fallen from grace.

Galatians 5:4

So how do we summarise the mystery Jesus was revealing with this parable? He was letting us know that the Old Covenant which Moses gave Israel was coming to an end and a new one would be made with himself and whoever would accept him as Saviour, by faith.

When a circumcised Jew accepts Jesus as their

saviour then they change covenants and are no longer the wife of God but the bride of Christ, just the same as a Gentile when he accepts Christ as his Saviour. Out of two – Jew and Gentile – we have one new man. We become the body of Christ and the future bride of Christ when we have the glorified bodies.

But now, in Christ Jesus, you who sometimes were far off are made near by the blood of Christ. For he is our peace, who has made both one, and has broken down the middle wall of partition between us; having abolished in his flesh the enmity, **even the law of commandments contained in ordinances**; for to make in himself of two one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were near. For through him we both have access by one Spirit unto the Father. Now therefore you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets,

Ephesians 2:13-20

Always Justified by Faith

Those Jews who reject Jesus as Messiah and keep the law by faith are justified (by faith), and remain the wife of God. When Jesus returns he will do two things. Firstly, he will plead with the wife of God to return to her husband – God. These are still under the old covenant and when they accept him he will make a new covenant with them as I have shown in this chapter. Secondly, Jesus will collect his bride, those under the new covenant both Jew and Gentile, to present her to his father and consummate the marriage.

Confusion in the Body of Christ

There is much confusion in the body of Christ about whether a Christian should tithe, keep the Sabbath, or eat things which were unclean under the Old covenant, but I hope this chapter has made things a little clearer to you, the reader. The epistles to the Churches are the instructions for the New Covenant – the new garment (covering), and that is where we should get our doctrine from, not the Torah, unless the epistles tell us to observe any part of it.

Till Heaven and Earth Pass

The moral law of God will stand until heaven and earth pass away, as Jesus taught in the Sermon on the Mount, and is in the conscience of everyone born on this earth. The ceremonial law was only for Israel and that has now been annulled by the New Covenant. Nowhere in the Epistles does it tell us to keep any of the dietary laws, special holy days, or practices of the Old Covenant. Paul was the Apostle to the Gentiles so his writings should be taken note of and adhered to if we want to understand the New Covenant, with its protection and covering.

Footnote 1

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chapter two

New Wine in Old Wine Skins

Indwelling of the Holy Ghost

Your barns will be filled with plenty, and your presses
shall burst out with new wine

Proverbs 3:10

The parable Jesus gives, in the verse after the New Cloth in an old Garment, is very different. At first glance Jesus could be emphasising his point by saying the same thing in a different way, but Jesus never did that for he never needed to prove his point as we do. He just made profound statements and left the Holy Ghost to reveal it to us ...or not!

New Wine Skins

We can be sure that this parable is a completely different mystery – and so it is. This is not about mixing new with old, it is not about coverings and protection, this parable is about a new vessel that is needed to hold the new wine. Here is the parable.

Neither do men put new wine into old bottles:
because the bottles break, and the wine runs out,
and the bottles perish: but they put new wine into
new bottles, and both are preserved.

Matthew 9:17

Not only was Jesus prophesying that there was a New Covenant coming but now, with this second parable (mystery of the kingdom), he was showing

that the new wine – the Holy Spirit – could not be put into those under the Old Covenant. The Holy Ghost must be put into those under the New Covenant that would shortly be ratified in his blood – the covenant between Christ and his bride. Allow me to lay out my case for you to consider.

I believe that the wine skins represent our bodies. It is an interesting fact that the skin is the largest organ of the human body, and it is not only a covering but a container. As the famous Alan Schurman song says, it is a container that stops your insides falling out!

You gotta have skin
All you really need is skin
Skin's the thing that if you got it outside,
It helps keep your insides in.

The cloth in the previous parable was for the outside of the body, but this parable is about what is inside the body. This parable is about people under the New Covenant and what they will contain in their mortal flesh – the Holy Ghost.

Answering the Questions

We must not forget that both parables are in answer to the question of John's disciples about not fasting. Jesus is telling them that it was a period of transition while he was alive and then they would fast after his decease. Jesus was letting them know there was a New Covenant coming. Jesus told his disciples that he couldn't send the Holy Ghost until he had left them, but of course how could they understand? They didn't believe he would die and leave them.

Nevertheless I tell you the truth. It is expedient for you that I go away: for if I don't go away, the Comforter will not come unto you; but if I depart, I will send him unto you.

John 16:7

I think most Christians would accept that wine is a symbol of the spirit of God – the Holy Spirit, but here are a few scriptures. Paul likens the Holy Ghost to wine.

Don't be drunk with wine, wherein is excess; but be filled with the Spirit;

Ephesians 5:18

When the apostles were filled with the Holy

Ghost men said they were drunk with NEW wine – little did they know.

Others mocking said, These men are full of new wine.

Acts 2:13

The marriage in Cana of Galilee, when Jesus turned water into wine, is a prophecy of the marriage feast of the lamb, but it is also a prophecy of this new wine. What is applicable to this study in the incident is that the governor of the feast said that normally they would bring the best wine first and when people were merry they would bring the lesser quality wine because no one would realise it was not of the same quality.

When the ruler of the feast had tasted the water that was made wine, and knew not where it had come from: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and said unto him, Every man at the beginning sets forth good wine; and when men have well drunk, then that which is worse: but you have kept the good wine until now.

John 2:9-10

He was amazed that the best wine was brought out last. This of course was a prophecy that the New Wine and the New Covenant were better than the Old Wine and the Old Covenant. Paul clearly tells us that the New Covenant is a better one:

But now has he obtained a more excellent ministry, by how much also **he is the mediator of a better covenant**, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he said, Behold, the days come, said the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

Hebrews 8:6-10

Why is New Better?

Why was the New Covenant better than the first one. Well, under the Old Covenant the spirit of God came upon individuals and they prophesied or became strong and the Holy Ghost worked with them, went with them, and led them. It did not come on all Israel. Now under the New Covenant the Holy Ghost comes on anyone who is born of

God and not just the leaders or prophets. This was foretold by the prophet Joel although he did not understand what he was prophesying about. Joel said:

It will come to pass in the last days, **I will pour out of my Spirit upon all flesh.**

Acts 2:15-17

All the gifts of the Holy Ghost were operating under the Old Covenant with the exception of speaking in tongues. The disciples healed the sick and cast out devils before Jesus died and before they received the Holy Ghost. On the day of Pentecost they were filled with the Holy Ghost and he was not with them any more because he had now come to dwell in them. They were the new wine-skins, the new vessels that would contain the new wine. Jesus told the disciples this but they did not understand it until it happened.

And I will pray to the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it doesn't see him, neither do they know him: **but you know him; for he**

dwells with you, and shall be in you.

John 14:16-17

In this passage Jesus clearly shows that the Holy Ghost was with the disciples but not in them until the day of Pentecost. We are now temples (containers) of the Holy Ghost as Paul told us.

What? Don't you know that **your body is the temple of the Holy Ghost which is in you**, which you have of God, and you are not your own?

1 Corinthians 6:19

Absolutely New!

Not one person who lived under the Old Covenant was baptised in the Holy Ghost – this was something new. The New Wine had to go in new vessels, and this couldn't come about until the Old Covenant had passed away.

A new covenant, made the first old ..it decays and waxes old ready to vanish away.

Hebrews 8:13

Jesus said he would send the Holy Ghost when he went away, so no one under the Old Covenant

was baptised with the Holy Ghost. That's why the Holy Ghost couldn't come until Christ had died and established a New Covenant. Anyone under the Old Covenant, even today (that is God-fearing Jews) will never receive the baptism of the Holy Ghost until they accept Jesus as their Messiah.

Jesus said **he was going to ask his father to send the Holy Ghost** but unless a person accepts Jesus they cannot obtain this promise of receiving the Holy Ghost in their person.

And I will pray the father, and he shall give you another Comforter, **that he may abide with you for ever;**

John 14:16

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 14:26

There was good reason for Jesus saying that the New Wine had to go in a new vessel. It was because the old vessel could not contain the new wine – it was too active and aggressive, and would

ruin the old container. God had to make a New Covenant for the new wine to be poured into. The Old Covenant had done its job as a school master, but Jesus was ready to usher in a New Covenant and a new dispensation. However, we must never think that God has finished with Israel. It was the covenant that was old not Israel. Even though they have not accepted Jesus as Messiah they are still God's wife and will be restored to their rightful place at his side when they repent and accept God's son, Jesus Christ. They will have the blindfold removed when Jesus returns and God will make a New Covenant – a new marriage contract with them.

Not in Tablets of Stone

This new contract will not be written down in stone, as was the first one, it will be written on their hearts and they will have the kingdom restored to them, and David their king will rule over them.

For I would not have you ignorant, brethren, of this mystery, lest you should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles is

accomplished. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins.

Romans 11:25-27

Another reason why the new wine had to go into new vessels – **it was to preserve the wine.** If it was poured into the old vessels it would burst them and the wine would be lost. The Holy Ghost had to be poured into those who were under grace. Those that had the 'mind of Christ'. Jesus told his disciples that he was the one who would send the Holy Ghost. Those under the Old Covenant, who do not accept Jesus, cannot therefore receive this promise.

But when the Comforter is come, **whom I will send** unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me.

John 15:26

Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the

Comforter will not come unto you; but if I depart, I
will send him unto you.

John 16:7

If he sent the Holy Ghost to those under the law it would burst the vessels and the wine would be lost.

The Holy Chaperone

I have shown in my writing ('Israel, the Church, and the Kingdom of God' series of books) that the Holy Ghost is the chaperone of the bride, to protect and guide her until Jesus returns for her. The wife of God is already married and therefore has no need of a chaperone because she comes under the protection and guidance of her husband, God. Christ is going to prepare a place for his bride and so she needs the Holy Ghost to guide her into all truth and protect her until Jesus returns to this earth. We will not need the Holy Ghost when we have new spiritual bodies. We will not need leading into all truth, neither will we need manifestations of the Holy Ghost (the nine gifts of the spirit) in eternity.

I need to mention at this point that we must not think that the New Covenant is for Gentiles and

the Old Covenant was for Israel, for that would be wrong. Many believe this but it is a Catholic teaching called 'Replacement Theology'. It is one of the doctrines of the devil that we are warned about in the letters to the churches.

One New Man in Christ

The New Covenant is for both Jew and Gentile. Jesus has broken down the wall of partition and made one new man. There is neither Jew nor Gentile, for we are all one in Christ – his bride. On the day the Holy Ghost fell it was only Jews who received the baptism in the Holy Ghost. The Holy Ghost can only come on those under the New Covenant who have accepted Christ as their Lord and bridegroom. The Holy Ghost fell on these new enlightened apostles. They changed from being the wife of the father and became the bride of the son.

But now in Christ Jesus you who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who has made both one, and has broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances;

for to make in himself of two one new man, so making peace;

Ephesians 2:13-15

The two parables Jesus gave in answer to the questions of John's disciples are both about the Old and New Covenants, but completely different aspects of it. The first one about the cloth is warning about mixing the two Covenants and not separating them, but trying to put some of the Old Covenant into the New Covenant.

New Vessel – New Wine!

This second parable that we are looking at in this chapter is showing us that the Holy Ghost can only inhabit, or dwell, a person who has accepted Christ and entered into the New Covenant contract. If you can understand these parables they will enable you to understand the difference between 'Physical Israel' and 'Spiritual Israel', 'Physical Gentiles' and 'Spiritual Gentiles'.

Physically, Jews and Gentiles can never become one, but both, in Christ, can become one new man – the bride of Christ

chapter three

Israel & the Fig Tree

A Tree With No Blossom

Now learn a parable of the fig tree; when his branch is yet tender, and puts forth leaves, you know that summer is nigh: so likewise, when you shall see all these things, know that it is near, even at the doors.

Matthew 24:32-33

What is this parable all about, and what is the mystery of the Kingdom that is hidden in it? The parable is about a fig tree so we should first investigate what the fig tree represents throughout the bible.

Is Israel the Fig Tree?

I used to believe that the fig tree represented Israel itself, but scripture clearly shows that the olive tree represents Israel. Two trees cannot symbolise the same thing.

Jeremiah, talking about Israel, shows that God likens Israel to an olive tree.

The LORD called your name, **a green olive tree**, fair, and of goodly fruit: with the noise of a great tumult he has kindled fire upon it, and the branches of it are broken.

Jeremiah 11:16

Hosea alludes to the olive tree as a symbol of Israel.

I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His

branches shall spread, and **his beauty shall be as the olive tree**, and his smell as Lebanon.

Hosea 14:5-6

Paul also says Israel are an olive tree

And if some of the branches are broken off, and you, being a wild olive tree, were grafted in among them, and with them partook of the root and fatness of the olive tree ...For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more shall these, which are the natural branches, be grafted into their own olive tree?

Taken from Romans 11:17-24

The Barometer

What then does the fig tree represent; for it is clearly connected to Israel? I believe it is the barometer of Israel. It is used to show when they flourish and when they are backslidden; when they are at peace and when they are under judgement; when they are fruitful and when they bear no fruit. It also indicates the time line of God for Israel. I

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will look at a few scriptures that mention the fig tree to show this to be so. Notice how often the vine and the fig tree are grouped together. The vine tree is outside the scope of this parable but readers can do their own research to find why this is so.

Fig tree to show Israel at peace and safety

And Judah and Israel dwell safely, every man under his **vine and under his fig tree**, from Dan even to Beersheba, all the days of Solomon.

1 Kings 4:25

The **fig tree** puts forth her green figs, and **the vines** with the tender grape give a good smell. Arise, my love, my fair one, and come away.

Song of Solomon 2:13

But they shall sit every man under his **vine and under his fig tree**; and none shall make them afraid: for the mouth of the LORD of hosts has spoken it

Micah 4:4

Is the seed yet in the barn? Yes, as yet **the vine, and the fig tree**, and the pomegranate, and the

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olive tree, have not brought forth: from this day will I bless you.

Haggai 2:19

In that day, says the LORD of hosts, you shall call every man his neighbour **under the vine and under the fig**.

Zechariah 3:10

Fig tree as a sign Israel are under judgement

I will surely consume them, says the LORD: there shall be no grapes on **the vine, nor figs** on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them.

Jeremiah 8:13

For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he has the cheek teeth of a great lion. He has laid my **vine waste, and barked my fig tree**: he has made it clean bare, and cast it away; the branches thereof are made white.

Joel 1:6-7

The **vine is dried up, and the fig tree** languishes; the pomegranate tree, the palm tree also, and the apple

tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.

Joel 1:12

And seeing a fig tree afar off having leaves, he came, if happily he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet ...And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance said unto him, Master, behold, **the fig tree which you cursed is withered away.**

From Mark 11:13-21

Fig Tree as God's End Time Scenario for Israel

And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falls off from the vine, and **as a falling fig from the fig tree.**

Isaiah 34:4

And the stars of heaven fell unto the earth, **even as a fig tree casts her untimely figs**, when she is shaken of a mighty wind.

Revelation 6:13

The parable we are looking at is about the 'latter days' for Israel. It is part of the answer to a question of the disciples. Jesus had just told them the temple would be destroyed and not one stone would be left upon another. They actually asked three questions.

1. When would it happen?

2. What would be the sign of his coming?

3. When would be the end of the world?

And Jesus said unto them, Can't you see all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of your coming, and of the end of the world?

Matthew 24:2-3

We have to decide which question the parable of the fig tree relates to before we can understand it. We can be sure about the answer to the first

question for it is history – the temple was destroyed in AD70 just as Jesus said it would be. Titus and his Roman army ransacked Jerusalem and raised the temple to the ground. The second and third question are related to each other and will happen at almost the same time.

Jesus then begins to list all the things that will precede his coming and the end of the world. This is outside our study of the parable, but he does say that the gospel will be preached in the whole world and then the end will come.

But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Matthew 24:13-14

Preached by an Angel

This end time gospel to the whole world will be preached, not by the church but by an angel, just before the fall of Babylon.

And I saw another angel fly in the midst of heaven, **having the everlasting gospel to preach**

unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgement is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Revelation 14:6-8

This talk from Jesus is specifically for Israel and not the Church for the following verses show this:

Therefore, when you shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso reads, let him understand.) Then let them **which are in Judaea** flee into the mountains, let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray that your flight be not in the winter, **neither on the Sabbath day:**

Matthew 24:15-20

Christians will not be in Judaea at that time and neither do they keep the Sabbath, so it does not apply to the bride of Christ. Jesus then talks about the Great Tribulation that is for Israel and not the world or church. This is Jacob's trouble and fulfils the prophecy Jeremiah gave about the restoration of Israel, and of Rachel weeping for her children. The verses below say the prophesy was fulfilled when Herod killed all the babies in Judaea in the time Jesus was hidden in Egypt with his mother and Joseph, but as with all prophecy it has many fulfilments and it will be fulfilled the last time in the last days that we are now in.

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect' sake (in context this must mean the elect of Israel and not the elect of the church) those days shall be shortened.

Matthew 24:21-22

Thus says the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children,

because they were not. This is what the LORD says; refrain your voice from weeping, and your eyes from tears: for your work shall be rewarded, says the LORD; and they shall come again from the land of the enemy. And there is hope **in your end, says the LORD, that your children shall come again to their own border.**

Jeremiah 31:15-17

Jesus then answers the second and third questions about the end of the world and the sign of his coming. And we discover it is after this Great Tribulation of Israel.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Matthew 24:29-31

Now comes the parable of the fig tree:

Now learn a parable of the fig tree; When his branch is yet tender, and puts forth leaves, you know that summer is near. So likewise, when you shall see all these things, know that it is near, even at the doors.

Matthew 24:32-33

Jesus then warns that his return to earth will be sudden and unexpected:

But of that day and hour knows no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Matthew 24:36-39

What is this parable saying to us? It is the sign to Israel and to us that the end of the world is near and Jesus will return in great power and glory to restore Israel. But not before the things Jesus

mentioned have happened. Only then will Jesus come.

The Great Tribulation

The great tribulation of Israel has not happened yet, but when it does the parable is showing us that Jesus will come suddenly to save Israel and the whole world will see him coming, for the sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. But there will be no warning just as there was no warning in Noah's day until the flood came. Jesus said this generation shall not pass away, till all is fulfilled.

Look for the Signs

When we see these signs we know that the return of Jesus will be sudden. For Israel he was saying that when all these terrible things happen to you it is near your redemption. The generation living at the time will witness the end of the world as we know it. When you see the fig tree shoot forth her leaves you know that summer is near – the time for fruitfulness.

As a matter of interest I have a fig tree in my garden and it is a strange tree, like no other fruit tree, for there is no blossom. When the leaves come you know that the fruit will swell and this year (April, at the time of writing) the leaves on my tree are already shooting forth and small figs are beginning to appear.

That is why Jesus used the fig tree as an illustration. It is the only tree that does not have blossom as a promise of the fruit to come. The fruit is the inverted flower (blossom). If you are looking for the blossom on a fig tree you will be caught out for as soon as the leaves start to come the fruit is already there.

When Will it all Happen?

Jesus says the same things in Luke, but there are a few differences and details that are not in Matthew's account. It is obviously about Israel for it says they will be beaten in their synagogues. This dialogue covers the destruction in AD 70 and also the great tribulation yet to come upon Israel. This confuses many bible students for they do not see two events that are often prophesied in the same verse, and the first event is only partly fulfilled

until the last event takes place – in this instance, the restoration of Israel when Jesus returns as king.

Only Partially Fulfilled

Here is the passage from Luke. See if you can understand which part was fulfilled in AD 70 and which has yet to be fulfilled, because what didn't happen in history must still need to be fulfilled in the future. Certainly from verse 25 it is obvious these things have not happened yet. I believe they will be fulfilled in my lifetime; if God spares me.

But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what you shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And you shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And you shall be hated of all men for my name's sake. But there shall not

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an hair of your head perish. In your patience you shall possess your souls. And when you shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter into. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Luke 21:12-24

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these

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things begin to come to pass, then look up, and lift up your heads; for your redemption draws nigh.

And he spoke to them a parable; **Behold the fig tree**, and all the trees; when they now shoot forth, you see and know of your own selves that summer is now nigh at hand.

Luke 21:25-30

Jesus Returns for his Bride

The conclusion to this parable is so important for us to understand for it is applicable to us, the bride of Christ. Jesus said that when you see all the things he has listed in the above scriptures then the Kingdom of God is very near. This means the return of Jesus is imminent when these things happen. It is the warning sign.

So likewise, when you see these things come to pass, know that the **kingdom of God is near at hand**. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

Luke 21:31-33

Jesus then gives a warning and we must not be deceived by the world, or the Church, but heed the words of Jesus. He talks about a snare coming on the whole earth. A snare is a wonderful illustration of what will happen. There is no warning with a snare, just as there was no warning in the days of Noah. They had not even seen rain and did not expect it, but when it started to rain their fate was sealed and there was no escape – they were all drowned. Surely, this so-called Corona pandemic is a snare that has trapped the whole world in preparation for the entire world population to be vaccinated. Those who refuse the vaccine will not be able to travel or have the same benefits as those who have complied. This is a prelude to what will be the scenario forecast in the book of Revelation where we will not be able to buy or sell without the Mark of the Beast. Read this warning of Jesus slowly and heed the instructions at the end.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, so that day come upon you unawares. **For as a snare shall it come on all them that dwell on the face of the whole earth. Watch therefore, and pray always,**

that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Luke 21:34-36

Jesus told more parables about the fig tree and I will look at another one of them in the next chapter.

Chapter 4

No fruit on the fig Tree

Jesus told another parable about a fig tree.
This is the parable.

And seeing a fig tree afar off having leaves, he came, if happily he might find any thing on it: and

No fruit on the Fig Tree

when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of you hereafter for ever.

Mark 11:13-15

This incident does not seem like a parable (a mystery), but it is. Every miracle and every event recorded in the bible is a prophecy or hidden mystery of the Kingdom, and this incident is no exception. Jesus is revealing, to those who have 'ears to hear' and 'eyes to see', a hidden mystery. The events happened at the end of Jesus' ministry just before he went to the cross. He was on his way to Jerusalem for the last time and had warned his disciples of his decease.

From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Matthew 16:21

While Jesus was on his way to Jerusalem the crowds began to follow him and they shouted some

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amazing things.

And they took branches of palm trees, and went forth to meet him, and cried, Hosanna: blessed is the **King of Israel** that comes in the name of the Lord.

John 12:13

It is interesting that they did not call Jesus the 'King of the Jews' as it stated on the sign Pilate would later put on his cross, which is a title of antichrist. Jesus is king of all Israel not just Judah. At this present time there are two nations who will be joined together again shortly when Jesus comes.

A Premeditated Act

Arriving in Jerusalem, Jesus went into the temple and saw the money changers cheating the people in his father's house. He did not spend the night in Jerusalem but in Bethany. The next day on his way to the temple knowing that he would cast them out (for this was a premeditated action not an impulsive one) he was hungry and seeing a fig tree came to it to take of the fruit. The tree had leaves but the figs were not ripe yet. He cursed it.

And Jesus entered into Jerusalem, and into the

temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. And on the morrow, when they were come from Bethany, he was hungry: and seeing a fig tree afar off having leaves, he came, if happily he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of you hereafter for ever. And his disciples heard it. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? But you have made it a den of thieves.

Mark II:II-17

Why would Jesus curse a fig tree when there was nothing wrong with it? The leaves were growing but the figs were not yet ripe. When the leaves grow on a fig tree the figs are already there as a fig tree has no blossom, the fig is an inverted flower. Jesus

was hungry and wanted fruit but this tree was not ready yet and this is the key. Israel, as a nation, bore no fruit when Jesus came the first time to reveal himself to them. They did not recognise him and did not repent. He was showing by his action that Israel would be cursed and bear no fruit forever. The word translated 'forever' can mean a few things. It can mean eternity, to the end of the age, or a period of time. I believe when Jesus said 'bear no fruit forever' he was saying 'to the end of the age, when I will return, for we know that Israel will 'blossom as a rose' when they are restored and be more fruitful than they have ever been.

John was Looking for Fruit

In the last chapter I wrote that I believed the olive tree represents Israel as a nation but the fig tree a barometer of Israel, of her fruitfulness, judgements, and a time-line of her history and future. Jesus came to his own people looking for fruit. John the Baptist, who was to 'prepare the way of the Lord', told Israel that they should 'bring forth fruit fit for repentance'. He warned of judgement if they did not bear fruit.

No fruit on the Fig Tree

Then said he to the multitude that came forth to be baptised of him, O generation of vipers, who has warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which doesn't bring forth good fruit is hewn down, and cast into the fire.

Luke 3:7-9

What is the fruit?

We need to ask the question, "What was the fruit that God was looking for?" In the New Covenant it is very clear that the fruit is the life of Christ manifest in our lifestyle. In Galatians 5:23 Paul lists nine attributes of this fruit and it is all about the character of God. You cannot produce this fruit in your life if you are not obedient to the commands of Jesus. It was the same under the Old Covenant. If Israel had kept the commandments of God they would produce the lifestyle that God demanded and would have borne fruit. Spiritual

No fruit on the Fig Tree

fruit in the bible is always linked to character and therefore manifest in lifestyle and not in doctrine or belief. All the prophets who criticized Israel on God's behalf showed that they had not obeyed the commandments and therefore their lifestyle did not please God – no fruit.

Jesus came to his own people, Israel, but they were not ready to produce fruit. They should have been ready but they were not, and Jesus cursed them to unfruitfulness to the end of the age (the last of the last days) that we are now experiencing.

When the scribes and chief priests heard what Jesus had done they wanted to destroy him, but it was too late, the die had been cast. Jesus had already cursed them to be blind until his second coming.

And the scribes and chief priests heard it, **and sought how they might destroy him:** for they feared him, because all the people was astonished at his doctrine. And when even was come, he went out of the city.

Mark 11:18-19

The bible records what happened to the tree Jesus cursed with unfruitfulness for a reason. Not

No fruit on the Fig Tree

only did the tree not bear fruit, but it withered away very quickly ...but not immediately.

And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance said unto him, Master, behold, the fig tree which you cursed is withered away.

Mark 11: 20-21

Perfect Prophecy

The tree did not wither as Jesus cursed it but it dried up from the roots soon afterwards. It was a perfect prophecy of what happened to God's people. Since the death of Jesus there had been no fruit and very quickly they withered away. In AD70 Israel were no more in the land God had given them, the temple was destroyed, and the priesthood ceased. They withered away and will not be restored to bear fruit until they say the same phrase the crowds prophesied on the road to Jerusalem, 'Blessed is he who comes in the name of the Lord'.

O Jerusalem, Jerusalem, which killed the prophets, and stoned them that are sent unto you. How often

No fruit on the Fig Tree

would I have gathered your children together, as a hen gathers her brood under her wings, and you would not! Behold, your house is left unto you desolate: and verily I say unto you, **You shall not see me, until the time come when you shall say, Blessed is he that comes in the name of the Lord**

Luke 13:34-35

It is easy to look back on Israel and see their mistakes and not realise that the principles apply to us today under the New Covenant.

Jesus is coming back to see if we have borne fruit. In fact that is the very reason he called us. It was not to win souls, take cities for Christ, Christianise the world, or build the church, or churches. He came to purchase a bride and we forget this at our peril for we will all have to stand before the judgement seat of Christ, not for Salvation but for our fruit bearing.

You have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you.

John 15:16

If we do not bear fruit we will also be cursed – banished from the kingdom. We may be saved when we face the Great White Throne Judgement, but we will have no inheritance in the Kingdom of Christ for 1,000 years. Here is a scripture to confirm what I have just stated. Note, in context, these banished people were people who were casting out devils in Jesus' name. They did God's work but not his will – there was no fruit. The gifts of the spirit without the fruit of the spirit are dangerous and will lead to barrenness of the fruit of the spirit – the character of God. Put another way;

To use the power of God without the character of God is an evil work.

And then will I profess unto them, I never knew you: depart from me, you that work iniquity.

Matthew 7:23

Jesus is returning to this earth for his bride and the bride of Christ cannot be barren, she must be a fruitful woman if Christ is to be married to her. Who

would want to marry a barren woman? Not Jesus for sure! The first command to Adam and Eve was to be fruitful. This is not only physically but spiritually for there is always both – the natural birth and the spiritual birth, natural fruit and spiritual fruit.

So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, **and God said unto them, Be fruitful, and multiply, and replenish the earth**, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.

Genesis 1:27-28

Let us learn from Israel and be fruitful, and let it remain until we face Jesus very soon. Let me repeat the scripture where Jesus tells the disciples why he had called them. He said that the fruit should remain, but for how long? Until he comes again for his bride. Let us labour and pray that we all may be ready and fruitful until that day

You have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that

whatsoever you shall ask of the Father in my name,
he may give it you.

John 15:16

chapter 5

Give the Fig Tree Another Chance

He, that being often reprov'd hardens his neck, shall
suddenly be destroyed, and that without remedy.

Proverbs 29:1

Jesus gave another parable about a fig tree
and it is very similar to the one in the last

chapter but it is showing something far different. If it is about a fig tree we can be sure it is about Israel and her judgement, fruitfulness, or the time-line of her prophesied life. Here is the parable:

He spoke also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why let it cumber the ground? And he answering said unto him, Lord, let it alone this year also, until I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that you shall cut it down.

Luke 13:6-9

This parable is different, for the fig tree in the last one wasn't barren, it was just not the time for the fruit to be ripe when it should have been. The fig tree in this parable was barren and had not produced fruit for three years.

We should always look at the context of Jesus' words, and in this instance, as was often the case, we find he was saying it in front of God's people and not privately to his disciples. The people were

talking about the terrible catastrophic events that had happened to God's people. Pilate had mingled the blood of Gentiles with their sacrifices which was abhorrent to a Jew. Another incident they were talking about was when a tower fell on eighteen men killing them.

Just Desserts

Jesus knew they thought this fate had befallen them because they must have been terrible sinners. Jesus challenged their thoughts and told them if they did not repent they would likewise perish. Here is the dialogue.

There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Do you suppose that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, No: but, except you repent, you shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them. Do you think that they were sinners above all men that dwelt in Jerusalem? I tell you, No: but, except you repent, you shall all

likewise perish.

Luke 13 1-5

Jesus was telling them to repent because these incidents were a warning to them, but as usual they did not have 'eyes to see' or 'ears to hear' so he told them a parable of what would happen to them if they did not repent, but also to show the long-suffering and patience of God, he was the God of the second chance. Let me examine the parable in detail and explain what it signifies.

Jesus was Looking for Fruit

Surely the 'certain man' is God who planted Israel in this world and sent Jesus to collect the fruit. Jesus came and preached repentance for three years so that God's people would bear fruit. John the Baptist had warned them that the Messiah was coming and they should not only repent but bring forth fruit.

In those days came John the Baptist, preaching in the wilderness of Judaea saying, Repent for the kingdom of heaven is at hand ...But when he saw many of the Pharisees and Sadducees come to his baptism,

he said unto them, O generation of vipers, who has warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance

From Matthew 3:1-8

In the next chapter I will look at another parable that talks about a man who built a vineyard and sent his servants to collect the fruit, but sadly, when he sent his only son to collect the fruit, they killed him. Jesus clearly came to collect the fruit from God's people but they did not repent and produce fruit.

In the parable we are looking at, the fig tree was left for three years before it was assessed and judged. It had been taking good nutrients from the ground but had produced nothing so needed to be cut down and destroyed.

I first want to discuss what 'three years' in the bible signifies.

Time to change

I believe it is the time given to be renewed in mind, a time to assess for judgement or rewards, and it is the time accepted to see if we are fruitful.

Jesus taught the disciples for three years to

change their minds from the thinking of the world to the mind of Christ. To obtain a degree universities often teach for three years, to learn the subject fully.

Nebuchadnezzar gave Daniel and his three friends three years to be 'Babylonianised', that is, to learn the language of Babylon, to absorb the culture, and to change from serving Jehovah to serve the gods of Babylon. Here are some scriptures for you to consider.

And the king spoke to Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: **so nourishing them three years, that at the end thereof they might stand before the king.**

Daniel 1:3-5

Tithes after Three Years

Under the Old Covenant the tithes had to be kept for three years and then taken to Jerusalem to the temple.

At the end of **three years bring all the tithe** of thine increase the same year.

Deuteronomy 14:28

One of the options King David was offered as judgement for numbering Israel was to suffer a famine for three years

Either **three years' famine;** or three months to be destroyed before your foes,

1 Chronicles 21:12

Isaiah walked naked and barefoot for three years in Israel as a sign to the nation.

At the same time spoke the LORD by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off your loins, and put off your shoe from your foot. And he did so, walking naked and barefoot. And the LORD said, Like as my servant Isaiah has **walked naked and barefoot three years** for a sign and wonder upon Egypt and upon Ethiopia;

Isaiah 20:2-3

Paul in his last speech before he was taken to Rome says:

Remember, **by the space of three years** I ceased not to warn every one night and day

Acts 20:31

Paul was in Arabia for three years with Jesus to change from Saul to Paul – in character.

Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then **after three years** I went up to Jerusalem to see Peter, and abode with him fifteen days. **After three years** I went to Jerusalem to see Peter,

Galatians 1:17-18

Back to the parable. The master had already passed judgement on the fig tree and said it must be destroyed. It had three whole years to show it could bear fruit and it had failed. However, when the servant pleaded for it he relented and gave it an extended life of one year to see if it would produce

fruit. If after a second chance it did not bear fruit it was to be destroyed. Why did the master give the tree another year? It was because he was merciful and delayed the judgement so that it had a time to repent and produce fruit.

Israel had Sealed their fate

When God's people rejected Jesus and his message, Israel had sealed their fate and yet God gave them another chance. They had another generation before judgement was executed upon them in AD70. They were now confronted with the witnesses of the Apostles who claimed they had seen the risen Messiah and they continued to do what he had done, heal the sick, raise the dead, and cast devils out; but although individuals accepted the message and bore fruit Israel as a nation still refused to repent and bear fruit. The apostles preached and told them to repent and accept they had killed the prince of life, but they refused. Peter, in his first speech on the day the Holy Ghost entered into them, told them they had crucified their Messiah.

Therefore let all the house of Israel know assuredly,

Give the Fig Tree Another Chance

that God has made that same Jesus, whom you have crucified, both Lord and Christ.

Acts 2:37

A remnant did of course repent but Israel, as a nation, did not. They were in the iron grip of the Pharisees.

God gave Israel a time to repent and the Old Covenant still stood for a generation. They remained under the law and had a chance to bear fruit until the temple was destroyed and the priesthood ceased. Every year until AD70 the day of Atonement would be observed and the nation would be forgiven for another year.

God's Judgement

God finally executed judgement and the fig tree was cut down and destroyed. Josephus claims 1,100,000 people were killed during the siege, of which the majority were Jewish, and that 97,000 were captured and enslaved.

The slaughter within was even more dreadful than the spectacle from without. Men and women, old and young, insurgents and priests, those

Give the Fig Tree Another Chance

who fought and those who entreated mercy, were hewn down in indiscriminate carnage. The number of the slain exceeded that of the slayers. The legionaries had to clamber over heaps of dead to carry on the work of extermination. Titus reportedly refused to accept a wreath of victory, saying that the victory did not come through his own efforts but that he had merely served as an instrument of God's wrath.

The destruction of the Second Temple marked the beginning of a new era without Temple sacrifices, an era that continues to this day."

(Cultures of the Jews: A New History, p. 305)

This parable is a prophecy of what would happen to Israel if they did not take their second chance, but we must apply the principle to our own lives and situations. It is a fearful thing to be judged by God when we have been given a second chance. Paul warns the Hebrew believers:

It is a fearful thing to fall into the hands of the living God.

Hebrews 10:31

God is merciful and even when he has proved that we don't want to change or do his will, he extends the time in the hope that we will amend our ways, and do his will, but only for a limited period and then the punishment is severe.

Let me finish this chapter with the scripture I started it with. It is very serious to resist God's admonition and correction, so please read it seriously and prayerfully.

He, that being often reprov'd hardens his neck,
shall suddenly be destroyed, and that without
remedy.

Proverbs 29:1

chapter 6

The Husbandman

Moreover it is required in stewards, that a man be found faithful.

1 Corinthians 4:2

The next parable I want to look at is also about Israel. The parable of the Husbandman. A husbandman is one who works the land but does not own it; he is a steward.

What is the background to instigate this parable? Well, we should not be surprised, for by now we

can see that many of the parables were against the Scribes, Pharisees, and Lawyers, and this parable is once again exposing them. They were challenging Jesus' authority to say the things he did. Here is the background to the parable.

And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and scribes, and the elders, And said unto him, By what authority do you do these things? And who gave you this authority to do these things? And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? Answer me. And they reasoned with themselves, saying, If we shall say, from heaven; he will say, Why then did you not believe him? But, if we shall say, of men; they feared the people: for all men counted John, that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. And Jesus answering said to them, Neither do I tell you by what authority I do these things.

Mark 11:27-33

Jesus then tells a parable to them, and they had no idea what he was signifying with it, but

we can understand it now on hindsight. This is the parable:

And he began to speak unto them by parables. A certain man planted a vineyard, and set a hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his well beloved, he sent him also last unto them, saying, they will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others. And have you not read this scripture; The

stone which the builders rejected is become the head of the corner; this was the Lord's doing, and it is marvellous in our eyes?

Mark 12:1-11

Stewardship

We can say this parable is about stewardship, diligence, trust, and accountability. A man built a vineyard and protected it with a fence and digged a winefat. (A winefat is the trough placed under the winepress). This is interesting for it is where the wine is collected not the wine press where the grapes are trodden. The owner had prepared this vineyard to produce the fruit of the vine and it was ready for production. He appointed a husbandman to oversee it. All the husbandman, or steward, had to do was to work the press and collect the fruit for the owner.

It is obvious to me that the owner is God in this parable and the husbandman is Israel, or shall we say those who were overseers – the very Scribes, Lawyers, and Pharisees who were the custodians of the law of Moses, and should have been able to collect fruit for the owner. This is about Israel and not those under the New Covenant. The

parable of the Talents is for those under the New Covenant and I will look at this parable in the next volume.

No Fruit

The owner sent a servant, at the season the fruit should have been ready to collect, but he was beaten and sent away empty. This happened many times. Some servants they beat and others they killed but they refused to hand over the fruit to the owner.

The servants that God sent were surely the prophets who came and warned Israel about their unwillingness to hand over the fruit, thus exposing their covetousness and rebellion. They beat some and killed others.

...for you have eaten up the vineyard; the spoil of the poor is in your houses.

Isaiah 3:14

Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

Jeremiah 12:10

I have put the song of Isaiah about God's vineyard at the end of this chapter for you to see how God was constantly showing the leaders of Israel their unfruitfulness and begging them to repent. I will just put one of the 17 verses from the song here.

Judge, I pray you, between me and my vineyard.
What more could have been done ...

Isaiah 5:4

No Excuses for the Pharisees

The amazing thing to me is that the Pharisees knew these scriptures were about Israel and yet, when Jesus told this parable, they were blind to what he was saying. I suppose Jesus warned us when he said to them in Matthew 23:

Woe unto you, scribes and Pharisees, hypocrites!
Because you build the tombs of the prophets,
and garnish the sepulchres of the righteous, and
say, If we had been in the days of our fathers,
we would not have been partakers with them
in the blood of the prophets. Wherefore you
are witnesses unto yourselves, that you are the

children of them which killed the prophets. Fill up then the measure of your fathers. You serpents, you generation of vipers, how can you escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them you shall kill and crucify; and some of them shall you scourge in your synagogues, and persecute them from city to city:

Matthew 23:29-34

The last, and greatest prophet under the Old Covenant, John the Baptist, also pleaded with the leaders of Israel to bring the fruit required of God.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who has warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance:

Matthew 3:7-8

How sad that God's leaders under the Old and New Covenant don't seem to know the season they are living in, nor when to have the fruit ready. When Jesus comes the second time

there will be a great falling away instead of a gathering in of the fruit – how sad that God's people do not learn from history. There seems to be no fear of the Judgement of God in his people for not producing fruit. Jesus said when he returns, 'Will I find faith on the earth?' This is a fruit of the spirit – faithfulness. Remember fruit is the character of Christ manifest in our obedience and lifestyle.

I tell you that he will avenge them speedily.
Nevertheless when the Son of man comes shall he
find faith on the earth?

Luke 18:8

Fruit is Seasonal

We must be ready in the season. There are times when God looks for increase and times he leaves us to our own devices to see what's in our heart. God left Hezekiah for this very thing – to see what was in his heart.

Howbeit in the business of the ambassadors of the
princes of Babylon, who sent unto him to enquire
of the wonder that was done in the land, God left

him, to try him, that he might know all that was in
his heart.

2 Chronicles 32:31

When the owner of the vineyard realised that no matter how many servants he sent to collect the fruit of his vineyard, the husbandmen would never surrender to him the fruit, he sent his son thinking they would respect and honour him. They killed the son, but the bible uncovers the thinking behind their dastardly deed. They realised the owner of the vineyard's son was the heir to the vineyard and thought that if they killed him the inheritance would be theirs.

But those husbandmen said among themselves,
This is the heir; come, let us kill him, **and the
inheritance shall be ours.** And they took him, and
killed him, and cast him out of the vineyard

Mark 12:7-8

It is obvious, on hindsight, and with knowledge of history, that this was Jesus, the Son of God, who was sent to collect the fruit of the vineyard. The Scribes and Pharisees, who were products of Babylon, pressured Rome to pass sentence

and kill the heir. (Rome was only the legs of the 'Statue of Babylon' according to the prophecy of Daniel.)

The Catholic Church are the Church of Babylon according to some of their own writings, ^{Footnote 1} and most of their doctrines and practices came from Babylon. The Catholic church have been anti-Semitic since the time of its birth. They believe God has finished with the nation of Israel and now 'The Church' is the Kingdom of God. They have stolen the kingdom from Israel by killing the heir. This 'replacement theology' is also a widely held belief among Protestants as well, and the restored Kingdom of Israel when Jesus returns is not often preached even in fully evangelical circles. They believe 'The Church' is the Kingdom and they say (when someone accepts Jesus) 'Another soul in the Kingdom', meaning 'The Church'.

Synagogue of Satan

Jesus said the Pharisees were of their father the devil, and therefore they were of the Synagogue of Satan. It is my contention that those groups who want to possess Jerusalem and the temple in this age

are of the same Synagogue of Satan – this includes the Zionists, the Masons, the Catholic Church, and many more groups. They propose to put their man in it – antichrist. (Remember the false or counterfeit always comes first.)

You are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning...

John 8:44

What did the owner of the vineyard do when he knew that the stewards had killed his son? He destroyed the husbandmen and gave it to others.

What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

Mark 12:9

This of course is a matter of history for God scattered Israel as a nation in AD70 and the times of the Gentiles started. Israel were cut off and the wild olive [the Gentiles who accepted Christ as Messiah] was grafted on to Israel and called to bear fruit for the owner. The church are not separated from Israel.

Indeed they have been grafted on and are spiritual Israel and therefore have to bring fruit in the season required (I suppose the parable of the Talents will cover this requirement and obligation of those whom he had put over his kingdom). Read what Jesus told his disciples.

You have not chosen me, but I have chosen you, and ordained you, that **you should go and bring forth fruit, and that your fruit should remain:** that whatsoever you shall ask of the Father in my name, he may give it you.

John 15:16

Footnote 1

It is interesting to note how often our Church has availed herself of practices which were in common use among pagans...Thus it is true, in a certain sense, that some Catholic rites and ceremonies are a reproduction of those of pagan creeds..

The Externals of the Catholic Church, Her Government, Ceremonies, Festivals, Sacramentals and Devotions, by John F. Sullivan, p156,

Published by P. J. Kennedy, NY, 1942

It has often been charged that Catholicism is overaid with many pagan incrustations. Catholicism is ready to accept that accusation – and even to make it her boast ...the great god Pan is not really dead, he is baptized.

The Story of Catholicism p37

Cardinal Newman admits in his book that "The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water; asylums; holy days and seasons, use of calendars, processions, blessings on the fields; sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison, are all of pagan origin, and sanctified by their adoption into the Church."

An Essay on the The Development of the Christian Doctrine John Henry "Cardinal Newman" p359

The penetration of the religion of Babylon became so general and well known that Rome was called the "New Babylon".

Faith of our fathers 1917,
Cardinal Gibbons, p106

In order to attach to Christianity great attraction in the eyes of the nobility, the priests adopted the outer garments and adornments which were used in pagan cults.

Life of Constantine, Eusabius,
Cited in Altai-Nimalaya, p94

The song from Isaiah 5:1-7

Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved has a vineyard in a very fruitful hill:
2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.
3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.
4 What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:
6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.
7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

chapter 7

Jerusalem, Jerusalem

Him that overcomes will I make a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which comes down out of heaven from my God: and I will write upon him my new name.

Revelation 3:12

I believe that Jerusalem is a mystery to most believers and we need revelation to

understand its prominent position, importance, and its role in God's great plan. It is mentioned 767 times in the bible, 153 as Zion, 9 times as Sion, and with various other names such as Salem (4), Ariel (4), Jebus (4), The holy City (27), The City of God, and maybe more making the total number almost 1,000.

Jerusalem is a Woman

Jesus said a strange thing before he died in Jerusalem. He personified Jerusalem and accused her of killing the prophets and stoning them. He said that the prophets were sent to Jerusalem, but we know that many were not sent to Jerusalem. So what does it all mean? Why accuse a city of murder? Why not the people who did it, or Israel? Here is the scripture:

O Jerusalem, Jerusalem, you that killed the prophets, and stoned them **which are sent unto you,** how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not! Behold, your house is left unto you desolate. For I say unto you, You shall not see me henceforth,

till you shall say, Blessed is he that comes in the name of the Lord.

Matthew 23:37-39

Jesus prophesied that God was going to leave the house that men had built for him in the place he had chosen. It would be desolate until Israel say 'Blessed is he that comes in the name of the Lord' ['he' being the Messiah]. It is not uncommon for God to personify inanimate things. Wisdom is a good example. Here are a few scriptures describing 'Wisdom' as a woman.

Wisdom is justified of her children.

Matthew 11:19

Wisdom cries without; she utters her voice in the streets.

Proverbs 1:20

Does not wisdom cry? And understanding put forth her voice?

Proverbs 8:1

Wisdom has built her house, she has hewn out her seven pillars

Proverbs 9:1

God clearly referred to Jerusalem as a woman throughout the Old and New Covenants, as he did with counterfeit Babylon.

Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

Zephaniah 3:14

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, your King comes to you: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Zechariah 9:9

For this Agar is mount Sinai in Arabia, and answers to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.

Galatians 4:25-26

I do not know of another city that God accused of committing spiritual adultery.

I have seen your adulteries, and your neighing, the lewdness of your whoredom, and your abominations on the hills in the fields. Woe unto

you, O Jerusalem! Will you not be made clean? When shall it once be?

Jeremiah 13:27

In the book of Ezekiel, God certainly spoke about Jerusalem as a woman. He says he found her dying in her own blood as a baby. Her mother was a Hittite and her father an Amorite. He says God had pity on her and cared for her. He tells how God clothed her and cared for her until she was a teenager at the age of puberty. He made a marriage covenant with her and she became God's.

I have caused you to multiply as the bud of the field, and you have increased and have waxed great, and you are come to excellent ornaments: your breasts are fashioned, and your hair is grown, whereas you were naked and bare. Now when I passed by you, and looked upon you, behold, your time was the time of love; and I spread my skirt over you, and covered your nakedness: yes, I swore unto you, and entered into a covenant with you, said the Lord GOD, and you became mine.

Ezekiel 16:7-8

God said that Israel was his wife and yet he is

now saying the same of Jerusalem. I believe that Jerusalem is the very heart of Israel, the womb and place of conception, and that is why the language is overtly marital and intimate. He exposed Jerusalem's sins and showed how he will punish her, but the chapter ends with the restoration and renewing of his covenant with her.

You have borne your lewdness and your abominations, said the LORD. For thus says the Lord GOD; I will even deal with you as you have done, which have despised the oath in breaking the covenant.

Nevertheless I will remember my covenant with you in the days of your youth, and I will establish unto you an everlasting covenant. Then you shall remember your ways, and be ashamed, when you shall receive your sisters, your elder and your younger: and I will give them unto you for daughters, but not by your covenant.

And I will establish my covenant with you; and you shall know that I am the LORD: That you may remember, and be confounded, and never open your mouth any more because of your shame, when I am pacified toward you for all that you have

done, says the Lord GOD.

Ezekiel 16:58-63

I have put the whole chapter in the appendix because very few people will get their bible out and read it in the middle of a chapter. Please read it all slowly – it contains so much detail and revelation regarding Jerusalem.

The seat of Government

I can understand why Jerusalem is responsible for the sins of Israel because it was the seat of government and power. If my country, England, is in a sinful state then those who govern in London are responsible, for they pass the laws and decide what is acceptable behaviour, and the 'buck' stops with them. So, if England is full of sin I can charge the city of London, for it is the heart of England and represents the country, and will be accountable to God on the Judgement day.

Matthew 23 is an unusual chapter because from verse one Jesus gives a tirade against the Pharisees, Scribes, Lawyers, and Sadducees. Those who sat in 'Moses' seat' as Jesus puts it.

I suggest you read the whole chapter for yourself,

but here are the verses just before the statement we are looking at. He is accusing them of killing the prophets just the same as he, a few verses later, accuses Jerusalem, so it is relevant to our study.

Wherefore you are witnesses unto yourselves, that you are the children of them which killed the prophets. Fill up then the measure of your fathers. You serpents, you generation of vipers, how can you escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them you shall kill and crucify; and some of them shall you scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom you slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

Matthew 23:31-36

Jerusalem is a unique city and I want to show you how important it is to God. He chose it for his permanent dwelling place long before anyone on earth had any idea where it would be.

But when you go over Jordan, and dwell in the land

which the LORD your God gives you to inherit, and when he gives you rest from all your enemies round about, so that you dwell in safety. Then there shall be a place **which the LORD your God shall choose to cause his name to dwell there;** there you shall bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which you vow unto the LORD:

Deuteronomy 12:10-11

And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city **which I have chosen to put my name there.**

1 Kings 11:36

And the LORD said unto Satan, The LORD rebuke you, O Satan; even **the LORD that has chosen Jerusalem** rebuke you: is not this a brand plucked out of the fire?

Zechariah 3:2

Abraham, Moses, Joshua and all Judges before David, had no idea of the place God had pre-chosen for them to establish a permanent building for him

to dwell in, and so the tabernacle was placed in various situations such as Shiloh or Gilgal after they entered the promised land, but these were not the final resting place that God had in his mind when he delivered his people from Egypt.

David found the Place!

God chose Israel for his wife but the place he would prepare for the consummation of the marriage was kept a secret until King David had in his heart the very place God had chosen to build a permanent house for God to dwell. It is no surprise that Jesus was the son of David according to the flesh.

I believe the incarnation was when the Holy Ghost impregnated an egg of Mary with the DNA of David. Otherwise, Jesus would have been hybrid, half man and half God, which is an abomination to God. He had to be fully flesh and blood. Of course he had the fullness of God in his mortal body, but he was 100% human.

Joseph, Mary's husband, was of the line of David but he was not the biological father of Jesus. Mary was probably from the tribe of Levi, her cousin being married to a priest, so the only way

Jesus could be of the seed of David was if the Holy Ghost put the seed of David into Mary.

Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, **according to the flesh**, he would raise up Christ to sit on his throne;

Acts 2:30

Concerning his Son Jesus Christ our Lord, which was **made of the seed of David according to the flesh.**

Romans 1:3

When God told Moses to build the first place on earth for him to dwell with his people it was a temporary building, a tent, that could move with the migrations of the tribes of Israel.

And let them make me a sanctuary; that I may dwell among them. According to all that I show you, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall you make it.

Exodus 25:8-9

It was to be according to the pattern of the

temple in heaven. God dwells in his temple and the book of Hebrews unveils this strange fact. Paul tells us the temple that the high priest went into on the Day of Atonement was a pattern of the heavenly temple.

See, that you make all things **according to the pattern** showed to you in the mount.

Hebrews 8:5

It was therefore necessary that **the patterns of things in the heavens** should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

Hebrews 9:23-24

The temple in heaven must have had a high priest for God always has a mediator and this mediator came to Abraham. His name was Melchizedek. A mysterious figure whom Paul knew all about but could not share his revelation in the writings because the believers had never got past the fundamentals of their faith and understanding of the mysteries of God. I find it so sad that it is the

same today. Believers are still on milk, and the life of Christ in them is so shallow that they cannot get past the fact they are saved by faith.

Called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, **seeing you are dull of hearing**. For when for the time you ought to be teachers, you have need that one teach you again the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

Hebrews 5:10-12

We know that Melchizedek was king of Salem. Most commentators say that this is probably Jerusalem, but Jerusalem has always had a king in flesh and blood. This Melchizedek was not flesh and blood for he had neither mother nor father so that can only mean he was not human. He did not have a beginning of days nor will he have an end of life so he obviously had a spiritual body, an eternal one. I believe Melchisedec was the priest of God in the temple in Heaven. The spiritual Jerusalem which Paul personifies as a woman

But Jerusalem which is above is free, which is the

mother of us all.

Galatians 4:26

You are come to mount Zion, city of the living God, the heavenly Jerusalem.

Hebrews 12:22

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also **King of Salem**, which is, King of peace. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abides a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

Hebrews 7:1-4

Temple in Heaven

When the veil of the temple was rent in two as Jesus died, the Old Covenant started to fade away and the veil was like the law of ordinances that were written against us – they were rent in two.

Having abolished in his flesh the enmity, even the law of commandments **contained in ordinances**; for to make in himself of two, one new man, so making peace.

Ephesians 2:15

Blotting out the **handwriting of ordinances** that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Colossians 2:14

God would no longer dwell in temples made with hands but in individual people who became temples of God himself.

Don't you know that you are the temple of God, and that the Spirit of God dwells in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple you are.

1 Corinthians 3:16-17

What? Don't you know that your body is the temple of the Holy Ghost which is in you, which you have of God, and you are not your own?

1 Corinthians 6:19

And what agreement has the temple of God with idols? For you are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

2 Corinthians 6:16

Our bodies are another pattern of the temple in heaven and the physical temple that was built by Solomon. Our flesh is the outer court, our minds are the inner court and our hearts are the holiest of holies where the secret things happen – love, hate, ambition and pride. That is why when we speak we reveal our hearts. If only believers could see this fact, it would convict them every time they said hurtful things or uttered angry words, for if God dwells in us surely when we speak we should reflect his thoughts and mind. We are supposed to have the mind of Christ not the thinking of the world.

We are the Temple

I believe that every organ of our bodies represents some part of the temple. It would make an interesting study. A friend of mine in Holland studied this for over 30 years and is still finding new

things about the comparison of our bodies to the temple of God.

But this is not the end of the progression of the dwelling place of God, for there will be a New Jerusalem in the future, which will be a spiritual city. It is the bride of Christ made out of living stones.

You, as lively stones, built up a spiritual house.

1 Peter 2:5

In the New Creation, after this earth has passed away, this spiritual house made of living stones, the New Jerusalem, will come down from heaven and dwell on the new earth forever.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Revelation 21:2

And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

Revelation 21:10

This is the city Abraham was looking for when

he left Ur of the Chaldees. He saw past physical countries, lands, and buildings. His eyes of faith saw the heavenly city, New Jerusalem.

The eyes of faith always see past the physical and into the spiritual realm

By faith Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which has foundations, whose builder and maker is God.

Hebrews 11:9-10

You and I can be part of this eternal city New Jerusalem, not as the wife of God, but as the bride of Christ; but there is a price to pay and it will be decided if you qualify at the judgement seat of Christ. Paul makes it clear to the Corinthians that our lives will be assessed at this judgement upon the return of Jesus. Here is the passage where he explains the judgement.

According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another builds thereon. But let every

man take heed how he builds. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he has built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

1 Corinthians 3:10-15

If we have built using gold, silver, or precious stones we will become the bride of Christ, New Jerusalem, because in the book of Revelation where the city is described, the 'living stones' are made up of gold, silver, precious stones, and pearls. The wood, hay, and stubble will burn up at this judgement and will have no part in this city. As Paul says, they will be 'saved as by fire', for this judgement is not about deciding our Salvation (that is secure). This judgement is about qualifying for a place in the kingdom, a place to rule the nations with Christ, and a place in the New Jerusalem. The nations that are saved on the New Earth have access to the city

but they are not the city, they are outside. Here is the scripture to confirm what I have stated.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God ... And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. The building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the

eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass ... And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it.

From Revelation 21:1-26

Pray that you will strive to be a part of this New Jerusalem that will come down from heaven as a bride adorned for Christ, to reign with him for 1,000 years on this earth, and inherit all that Christ inherits.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Revelation 21:1-2

Appendix – Ezekiel Chapter 16

Again the word of the LORD came unto me, saying, Son of man, cause Jerusalem to know her abominations, and say, Thus says the Lord GOD unto Jerusalem; Your birth and your nativity is of the land of Canaan; your father was an Amorite, and your mother an Hittite. And as for your nativity, in the day you were born your navel was not cut, neither were you washed in water to supple you; you were not salted at all, nor swaddled at all. None eye pitied you, to do any of these unto you, to have compassion upon you; but you were cast out in the open field, to the loathing of you, in the day that you were born.

And when I passed by you, and saw you polluted in your own blood, I said unto you when you were in your blood, Live; yes, I said unto you when you were in your blood, Live. I have caused you to multiply as the bud of the field, and you have increased and waxen great, and you are come to excellent ornaments: your breasts are fashioned, and your hair is grown, whereas you were naked and bare. Now when I passed by you, and looked upon you, behold, your time was the time of love;

and I spread my skirt over you, and covered your nakedness: yes, I swore unto you, and entered into a covenant with you, says the Lord GOD, and you became mine. Then washed I you with water; yes, I thoroughly washed away your blood from you, and I anointed you with oil. I clothed you also with brodered work, and shod you with badgers' skin, and I girded you about with fine linen, and I covered you with silk. I decked you also with ornaments, and I put bracelets upon your hands, and a chain on your neck. And I put a jewel on your forehead, and earrings in your ears, and a beautiful crown upon your head.

Thus you were decked with gold and silver; and your raiment was of fine linen, and silk, and brodered work; you did eat fine flour, and honey, and oil: and you were exceeding beautiful, and you did prosper into a kingdom. And your renown went forth among the heathen for your beauty: for it was perfect through my comeliness, which I had put upon you, said the Lord GOD.

But you trusted in your own beauty, and played the harlot because of your renown, and poured out your fornications on every one that passed

by; his it was. And of your garments you took, and decked your high places with divers colours, and played the harlot thereupon: the like things shall not come, neither shall it be so. You have also taken your fair jewels of my gold and of my silver, which I had given you, and made to yourself images of men, and did commit whoredom with them, and took your brodered garments, and covered them: and you have set my oil and my incense before them. My meat also which I gave you, fine flour, and oil, and honey, wherewith I fed you, you have even set it before them for a sweet savour: and thus it was, said the Lord GOD. Moreover you have taken your sons and your daughters, whom you have borne unto me, and these you have sacrificed unto them to be devoured. Is this of your whoredoms a small matter. You have slain my children, and delivered them to cause them to pass through the fire for them? And in all your abominations and your whoredoms you have not remembered the days of your youth, when you were naked and bare, and was polluted in your blood.

And it came to pass after all your wickedness, (woe, woe unto you! Says the Lord GOD;) That you

have also built for yourself an eminent place, and have made an high place in every street. You have built your high place at every head of the way, and have made your beauty to be abhorred, and have opened your feet to every one that passed by, and multiplied your whoredoms. You have also committed fornication with the Egyptians your neighbours, great of flesh; and have increased your whoredoms, to provoke me to anger.

Behold, therefore I have stretched out my hand over you, and have diminished your ordinary food, and delivered you unto the will of them that hate you, the daughters of the Philistines, which are ashamed of your lewd way. You have played the whore also with the Assyrians, because you were insatiable; yes, you have played the harlot with them, and yet could not be satisfied. You have moreover multiplied your fornication in the land of Canaan unto Chaldea; and yet you were not satisfied herewith.

How weak is your heart, says the Lord GOD, seeing you do all these things, the work of an imperious whorish woman, in that you built your eminent place in the head of every way, and made your

high place in every street; and have not been as an harlot, in that you scorned hire. But as a wife that committed adultery, which takes strangers instead of her husband! They give gifts to all whores: but you gave your gifts to all your lovers, and hired them, that they may come unto you on every side for your whoredom. And the contrary is in you from other women in your whoredoms, whereas none follow you to commit whoredoms: and in that you gave a reward, and no reward is given unto you therefore you are contrary.

Wherefore, O harlot, hear the word of the LORD: thus says the Lord GOD; Because your filthiness was poured out, and your nakedness discovered through your whoredoms with your lovers, and with all the idols of your abominations, and by the blood of your children, which you give unto them. Behold, therefore I will gather all your lovers, with whom you have taken pleasure, and all them that you have loved, with all them that you have hated; I will even gather them round about against you, and will discover your nakedness unto them, that they may see all your nakedness. And I will judge you, as women that breaks wedlock and shed blood are judged; and I will give you blood in fury and

jealousy. And I will also give you into their hand, and they shall throw down your eminent place, and shall break down your high places: they shall strip you also of your clothes, and shall take your fair jewels, and leave you naked and bare. They shall also bring up a company against you, and they shall stone you with stones, and thrust you through with their swords. And they shall burn your houses with fire, and execute judgements upon you in the sight of many women: and I will cause you to cease from playing the harlot, and you also shall give no hire any more.

So will I make my fury toward you to rest, and my jealousy shall depart from you, and I will be quiet, and will be no more angry. Because you have not remembered the days of your youth, but have fretted me in all these things; behold, therefore I also will recompense your way upon your head, said the Lord GOD: and you shall not commit this lewdness above all your abominations.

Behold, every one that uses proverbs shall use this proverb against you, saying, As is the mother, so is her daughter. You are your mother's daughter, that loathes her husband and her children; and

you are the sister of your sisters, which loathes their husbands and their children: your mother was an Hittite, and your father an Amorite. And your elder sister is Samaria, she and her daughters that dwell at your left hand: and your younger sister, that dwells at your right hand, is Sodom and her daughters. Yet you have not walked after their ways, nor done after their abominations: but, as if that were a very little thing, you were corrupted more than they in all your ways

As I live, says the Lord GOD, Sodom your sister has not done, she nor her daughters, as you have done, you and your daughters. Behold, this was the iniquity of your sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good. Neither has Samaria committed half of your sins; but you have multiplied your abominations more than they, and have justified your sisters in all your abominations which you have done. You also, which have judged your sisters, bear your own shame for your sins that you have committed more abominable than

they: they are more righteous than you: yes, be confounded also, and bear your shame, in that you have justified your sisters.

When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then I will bring again the captivity of your captives in the midst of them: That you may bear your own shame, and may be confounded in all you have done, in that you are a comfort unto them. When your sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then you and your daughters shall return to your former estate. For your sister Sodom was not mentioned by your mouth in the day of your pride, Before your wickedness was discovered, as at the time of your reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise you round about. You have borne your lewdness and your abominations, says the LORD.

For thus says the Lord GOD; I will even deal with you as you have done, which have despised the oath in breaking the covenant. Nevertheless I will

Jerusalem, Jerusalem

remember my covenant with you in the days of your youth, and I will establish unto you an everlasting covenant. Then you shall remember your ways, and be ashamed, when you shall receive your sisters, your elder and your younger: and I will give them unto you for daughters, but not by your covenant. And I will establish my covenant with you; and you shall know that I am the LORD: that you may remember, and be confounded, and never open your mouth any more because of your shame, when I am pacified toward you for all that you have done, says the Lord GOD.

chapter 8

The Lost Sheep

What man of you, having an hundred sheep, if he lose one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repents,

The Lost Sheep

more than over ninety and nine just persons, which need no repentance.

Luke 15:3-7

Jesus told three parables in Luke 15, and they are similar in many ways. They are all about things lost and found. It is obvious to me that they will have different applications, or Jesus would have given just one. The parables are not really about lost sheep, lost coins, or a lost son, these are only different examples of lost sinners who repent and the rejoicing which follows their repentance. They all end with a similar conclusion by Jesus. Here is the end to the second parable of the lost coin.

I say unto you, there is joy in the presence of the angels of God over one sinner that repents.

Luke 15:10

The background to these parables is that great multitudes were with Jesus and he challenged them with radical discipleship.

And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife,

The Lost Sheep

and children, and brethren, and sisters, yes, and his own life also, he cannot be my disciple.

Luke 14:25-26

All the publicans and sinners came near to Jesus to hear what he had to say but this provoked the self-righteous Pharisees and they complained that Jesus was happy for these sinners to listen to him. These parables were clearly exposing the wrong attitudes of the Pharisees.

Then all the publicans and sinners drew near unto him to hear him. And the Pharisees and scribes murmured, saying, This man receives sinners, and eats with them. And he spoke this parable unto them, saying...

Luke 15:1-2

This is not a gospel message, where Jesus is seeking those that are lost outside in the world to be saved. Sheep, throughout the bible, are always God's people. These 'sinners' were God's redeemed people; they were the lost sheep of the house of Israel and that's whom Jesus had come for. Below I have put three scriptures to show that, throughout the bible, sheep are always God's people, or those

purporting to be his people (wolves in sheep's clothing).

O God, why have you cast us off for ever? Why does your anger smoke against **the sheep of your pasture?**

Psalms 74:1

And smote all the first-born in Egypt; the chief of their strength in the tabernacles of Ham: but made **his own people to go forth like sheep**, and guided them in the wilderness like a flock.

Psalms 78:52-3

So we your people and **sheep of your pasture** will give you thanks for ever: we will show forth your praise to all generations.

Psalms 79:13

Christians think that those in the world are **lost** sinners, but they are not for they have never been chosen. They are sinners for sure but they have not been chosen so they cannot be lost. Jesus clearly said his disciples had not chosen him but he had chosen them.

You have not chosen me, but I have chosen you,

and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you.

John 15:16

It is impossible to lose something you do not own. Jesus' last prayer to his father before he went to the cross emphasises this.

I have manifested your name unto the men which you gave me out of the world: they were yours and you gave them to me; and they have kept your word. I pray for them: I don't pray for the world, but for them which you have given me; for they are yours. I kept them in your name: those that you gave me I have kept, **and none of them is lost**, but the son of perdition; that the scripture might be fulfilled.

From John 17:1-12

I can lose my wife because she belongs to me but I cannot lose any other woman because they are not mine. Those who are not Christ's are not lost they have just not been chosen, or have refused the invitation when they were; but they are not

Christ's, and never have been, so they are not lost. Jesus said there is more rejoicing in heaven over one who repents than over those who do not need repentance. When you lose something you hold dear then you grieve over it. When found, the rejoicing is to the same degree that you grieve. A little grieving – a little joy. A very deep and painful grieving – a great and exuberant joy.

None so Blind as My Servant

The Pharisees understood the parable because they would all do what any shepherd would do; that is look for, and rescue, a lost sheep. What they didn't see, because it was hidden in the parable, was that they were also lost in the fold. The Pharisees were the very ones who had caused Israel to become lost sheep, but they were blind because their pride, and self-righteousness had veiled their eyes.

My people have been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place.

Jeremiah 50:6

The Pharisees were also sinners who needed to repent and their sins were much worse than the 'sinners' who came to Jesus, for theirs were not the outward sins which everyone could see and look down upon. The sins of the Pharisees were the spiritual sins of self-righteousness, pride, loving the praise of men, and covetousness.

God always gets more angry at his people for their hard-hearted hypocrisy than for their outright physical sins. Spiritual adultery is far worse, in God's eyes, than physical adultery. Sins of the spirit are far worse than sins of the flesh, because God is always looking at the heart and the motive more than the outward actions. I am amazed that, so often in our churches, physical sins are confronted and not tolerated and yet anger, bitterness, pride, self-righteousness, and unforgiveness will go unchallenged.

Jesus Looks at the Roots

Jesus always looked at the spiritual roots of the sins and not the physical consequences of them. The Sermon on the Mount in Matthew 5 is a good indication as he gives six examples of outward sins before showing the spiritual roots of them. He

The Lost Sheep

shows that anger is the root of murder, and lust is the root of adultery, and so on.

What can we learn from this parable today? There is certainly a parallel in our present Church life. We can see exactly the same thing. Often the leaders in our churches are as lost as the sinners they condemn and call lost. They are the lost ones if they are backslidden in heart but moral in outward appearance. If they bring in the doctrines of devils to God's people, and don't know the difference between the doctrines of their denomination from the commandments of God, they are leading God's sheep astray and are no different than the Pharisees in Jesus' time.

Jesus Came for Lost Sheep

Jesus came to seek and to save those that are lost, not the self-righteous believers, but those that have been led astray by the false teachers. The lost sheep are saved and redeemed, but have gone astray. That is who Jesus came for – the lost sheep of the house of Israel, and he told his disciples to search them out.

These twelve Jesus sent forth, and commanded

The Lost Sheep

them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter not: but go rather to **the lost sheep of the house of Israel.**

Matthew 10:5-6

Today, of course, the same principle applies and those of us Gentiles who have been grafted on to Israel are God's sheep and God is interested in those who have gone astray and wandered from the fold into the world, or worse still the counterfeit church of Babylon.

I am not an evangelist who is looking for those outside of salvation. I have been set by God as a teacher and have a burden for the lost church, God's people, who have been led astray by the false shepherds. There is no greater satisfaction for me than to see a believer's eyes being opened and then having a true relationship with God when previously they only had a religion and were led away from the simplicity that is in Christ, being trapped in a denomination. Jesus ends this parable with these words:

There is joy in heaven over one sinner that repents, more than 99, needing no repentance.

Luke 15:7

I believe it still applies to us in our day and in

our situation. Jesus is still looking for lost sheep who have gone astray.

chapter 9

The Lost Coin

What woman having ten pieces of silver, if she lose one piece, does not light a candle, and sweep the house, and seek diligently till she find it? And when she has found it, she calls her friends and her neighbours together, saying, rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repents.

Luke 15:8-10

Who is the parable referring to? Again, it must be Israel, for Jesus had not yet died. Jesus came unto his own, to Israel, and not the Gentiles. Only when Israel rejected Christ did it open up the way for Gentiles to be grafted on to his people

The Coin Was in the House

This parable is similar to the lost sheep and it is easy to think they mean the same thing until you start to look more closely. The first thing I noticed about the parable is that the coin is lost in the house, whereas the lost sheep is lost outside the fold. It is still about Israel but this coin is lost, not outside the fold but inside the house – the household of God. We must also apply the principles of the parable to us as well for we are now the household of God as Paul clearly shows in Ephesians 2. Read it slowly!

Wherefore remember, that you being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of

promise, having no hope, and without God in the world. But now in Christ Jesus you who sometimes were far off are made near by the blood of Christ. For he is our peace, who has made both one, and has broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of two one new man, so making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were near. For through him we both have access by one Spirit unto the Father. Now therefore, **you are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.**

Ephesians 2:11-19

The number of coins the woman had before she lost one of them is significant, it was ten. I believe the number ten here represents the nation of Israel without the nation of Judah. (Judah was made up of two tribes, Judah and Benjamin - the remnant.) The nation of Israel were originally composed of 12 tribes, but after the reign of King

Solomon there was a split and ten tribes moved their capital to Samaria and became known as the nation of Israel and the remaining 2 tribes kept their capital in Jerusalem and were known as the nation of Judah.

The parable in Matthew 25 referred to 10 virgins which I will look at in the next volume and I believe this also represents Israel and not the church. Number ten never represents the bride of Christ in the bible, number 12 would be much more representative of the whole of Israel or the bride of Christ. So I believe this parable was addressed to the nation of Israel excluding the nation of Judah.

Money, Money, Money

The coins were silver. Jesus could have used gold coins, or any other object that could be in a house, but he didn't, so we need to see what silver represents in the bible. The most basic use of silver in bible days was for exchange of goods; in other words, money. The word money is not used in the bible so silver and gold usually meant what money is to us. It had intrinsic value because of its scarcity, unlike our fiat money

which is worthless of itself and can be printed at will. Here are scriptures to show silver as purchasing power.

Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for **twenty pieces of silver**: and they brought Joseph into Egypt.

Genesis 37:28

And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lies, and by what means we may prevail against him, that we may bind him to afflict him: and we will give you every one of us **eleven hundred pieces of silver**.

Judges 16:5

Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the **thirty pieces of silver**, the price of him that was valued, whom they of the children of Israel did value.

Matthew 27:9

God told Hosea, the prophet of old, to buy a prostitute for a period of time so he bought one for

15 pieces of silver.

So I bought her to me for **fifteen pieces of silver**, and for an homer of barley, and an half homer of barley.

Hosea 3:2

Silver was used extensively in the tabernacle and temple of God and it speaks of redemption.

Every thing that opens the matrix in all flesh, which they bring unto the LORD, whether it be of men or beasts, shall be yours: nevertheless the firstborn of man you shall surely redeem, and the firstling of unclean beasts you shall redeem. And those that are to be redeemed from a month old shall you redeem, according to your estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs. (The shekel of the sanctuary was silver).

Numbers 18:15-16

To my understanding the most important aspect of silver is to symbolise purity, and refining, and in this parable I believe this is what the silver coin represents. Following are scriptures that show silver

as symbols of purity and refining.

The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

Psalms 12:6

For you, O God, have proved us: you have tried us, as silver is tried.

Psalms 66:10

The fining pot is for silver, and the furnace for gold: but the LORD tries the hearts.

Proverbs 17:3

Take away the dross from the silver, and there shall come forth a vessel for the finer.

Proverbs 25:4

Remember, that the bride of Christ [New Jerusalem] is made up of silver, gold, and precious stones. I believe silver to be the purity and redemption of the bride, and the gold the glory of God and the bride. Paul says that when we stand before the judgement seat of Christ for rewards or punishments only the gold, silver, and precious stones will remain in the Kingdom that he will

reign over.

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he has built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

I Corinthians 3:12-15

The Bride of Christ

Before I examine the three things the woman did to recover the lost coin it would be good to note that it was a woman and not a man as in the parable of the lost sheep.

A woman in the bible always speaks of the wife of God, the bride of Christ, or the counterfeit, the whore of Babylon. Every woman in the bible represents one or the other. Jezebel obviously represents the whore whilst Ruth or Esther represent the virgin bride of Christ or wife of God, Israel. This woman realised she had lost

the coin.

A person only seeks what they do not have or what they have lost. In this instance it was what she had lost.

What three things did the woman do? She took a candle, swept the house, and searched diligently. If the house in this parable is the house of Israel then the Scribes and Pharisees should have realised they had lost the purity and spirit of the law, and had substituted it with the dead, legalistic letter of the law; but alas they did not realise the parable was against them. They were self-righteous and did not think there was anything wrong with Israel or themselves and looked down with disdain on those they considered to be sinners. If they had realised the true state of Israel they would have sought revelation and light and done what the woman had done.

Revelation Needed

The first thing this woman did was to light a candle. Candles were used to give light, to make things clearer. In other words to reveal what the darkness hid. The Pharisees should have gone to the word they were preaching to get revelation,

even if their eyes had become dim and were blind to the plan of God and the revelation of the scripture they so proudly proclaimed.

Cleaning the House

The second thing this woman did was to sweep the house. Jesus did it in the temple by casting out the money changers who were defiling the purity and tarnishing the silver. The Pharisees should have been the very ones to cleanse the temple.

The third thing this woman did was to search diligently to find what she had lost. If only the Pharisees in Jesus' day had been like young Josiah who, when he read the law of Moses and had revelation on it, purged Israel of all that was displeasing to God. If they had done what the woman did they would have recovered the lost coin and restored Israel and brought forth fruits fit for repentance. Sadly, they were blind, stayed blind, and killed the 'Prince of Life'. How distressing and depressing that God's people could descend to this state of being.

Both parables are about repentance and end with the same phrases: 'Likewise, I say unto you, there is joy in the presence of the angels of God

over one sinner that repents'.

The same principle applies to the church today. The silver has been tarnished and the purity has been lost. While the church are trying to bring the lost into it they are not looking at their own state and think the problem with the country is Satan. God has already handed the country over to Satan because they do not want to 'retain God in their knowledge' having passed laws to allow things that God calls abominations.

God Has Handed Us Over

The Church still can't see that it is God's people who should repent, seek God, turn from their wicked ways, and pray. While the modern Church are trying to win the lost outside of the Church they do not see the lost inside the Church, so they will never look for revelation in the word nor will they seek diligently to recover what they have lost. What is the point of bringing a new convert into a church that has lost the silver? Notice the scripture below attributes the disasters and problems of the land to God and not Satan. This is God speaking to his people:

If I shut up heaven that there is no rain, or **if I**

command the locusts to devour the land, or **if I send pestilence among my people**. If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

2 Chronicles 7:13-14

Thank God there is always a remnant who realise the Church is in Babylon and are willing to search the scriptures, sweep their house, and find what was lost. How it must rejoice God's heart when some of his children realise what the church have lost since the days of the Apostles, repent, and get back to their first love. I pray that the readers of this chapter will diligently seek until they find the lost coin.

Refining fire, go through my heart,
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole,
And sanctify the whole.

Charles Wesley

chapter 10

The Prodigal Son

And join them one to another into one stick; and they shall become one in thine hand.

Ezekiel 37:17

This third parable about sinners repenting is by far the longest and involves not only the son who went astray, but the attitude of the

The Prodigal Son

older brother who did not go astray yet was just as backslidden in heart. It is also different in another aspect. In the first two parables the lost sheep and the lost coin were found by another and brought back to safety, but in this parable the father does not search diligently for the son, it is the son who repents and returns to the father. Here is the parable:

The Younger Brother

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falls to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise

The Prodigal Son

and go to my father, and will say unto him, Father, I have sinned against heaven, and before you, And am no more worthy to be called your son: make me as one of your hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in your sight, and am no more worthy to be called your son. But the father said to his servants, bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Luke 15:11-24

The Elder Brother

Now his elder son was in the field: and as he came and drew near to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Your brother is come; and your father has killed the fatted calf, because he has received him safe and sound. And he was angry, and would not go in:

The Prodigal Son

therefore his father came out, and entreated him. And he answering said to his father, these many years have I served you, neither transgressed I at any time your commandment: and yet you never gave me a kid, that I might make merry with my friends: but as soon as this your son was come, which has devoured your living with harlots, you have killed for him the fatted calf. And he said unto him, Son, you are ever with me, and all that I have is yours. It was right that we should make merry, and be glad: for this your brother was dead, and is alive again; and was lost, and is found.

Luke 15:25-32

We can use this parable to show many things, but I have found this the hardest of any of the parables to find the actual things Jesus was telling them, hidden in plain sight. I will apply the principles to our present situation at the end of the chapter, but here is my understanding at this point in time. It is different from all I have heard on this parable but I ask the reader to consider it. It is obvious from the opening verses of this chapter that Jesus was exposing the self-righteousness of the Pharisees and Scribes, because they were criticising Jesus for accepting sinners.

The Prodigal Son

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receives sinners, and eats with them.

Luke 15:1-2

The first thing to establish in this parable is who do the father and the two sons represent? I think most would agree that the father represents God in this parable, but who are the two sons? All three parables are to expose the self-righteous Pharisees in Jesus' day but as with all parables and prophecies there is a future fulfilment.

This parable cannot be used as a gospel message because both sons were in their father's house, and children of their father. Therefore the younger son cannot represent unbelievers in the world. This is a son who left his father, so it is about the backsliding of believers, in this case, Israel. When God redeemed Israel out of Egypt he called them his son and they were one nation consisting of 12 tribes.

When Israel was a child, then I loved him, **and called my son** out of Egypt.

Hosea 11:1

I have shown in the last chapter that after the reign of Solomon Israel divided and became two nations. Ten tribes rebelled and, after leaving Jerusalem, established their royal city in Samaria. They became known as the Nation of Israel [the northern kingdom], and the two tribes who remained kept their capital in Jerusalem and were known as the Nation of Judah [the southern kingdom]. They had a different dynasty of kings and were often at war with each other.

God now had two sons who came out of Egypt

Those who rebelled were the ten tribes, the Nation of Israel. I believe Israel was the younger son in this parable. He was the one who left his father's house in Jerusalem where God dwelt, went his own way, and wasted his inheritance. Jesus often referred to Jerusalem and the temple as his father's house.

And said unto them that sold doves: Take these things from here; make not my Father's house a house of merchandise.

John 2:16

This younger son, therefore, is the ten lost tribes of Israel who were taken out of the Promised land into Assyria by Sennacherib and having lost their identity are not recognised as Israel any more but as Gentiles. Israel proved, time and time again, that they wanted the things of Egypt – the world, with its idols and luxuries. Manna was just too bland for their palate and they yearned for the leeks, garlics, and slavery to Pharaoh (who is a type of Satan and the god of this world). Only a remnant wanted to serve God in spirit and truth. God granted them their desires and off they went into the world to be lost to everyone.

We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic.

Numbers 11:5

The elder brother in the parable is the nation of Judah who stayed faithful to Jerusalem and who returned to the land after their punishment in Babylon. However, they were 'Babylonianised' and brought back the Talmud with them as their higher authority (the traditions of the elders) and subjugated the Torah to second place. (Jews

today still hold the Babylonian Talmud above the Torah.)

This is just like today's scenario. The Jews [the elder brother] returned to the land of Israel in 1948, but they did not repent and return to God. They are a secular nation and do not keep God's laws. Of course, there is always a remnant who are true to God in any age, but the Zionists, as with the Pharisees, are of their father the devil and will establish antichrist in the temple they are planning to soon build.

God Does Not Forget

The father in this parable did not write his wayward son off, and neither does God forget Israel. God is waiting for them to repent and return to him and his house of prayer. This will happen one day soon when Jesus returns, and then the two brothers will be united. These are the two sticks that Ezekiel talks about.

Moreover, you son of man, take one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, 'for Joseph', the stick of Ephraim, and for all

the house of Israel his companions. Say unto them, Thus says the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in my hand.

Ezekiel 37:16-17

Ephraim is used by the prophets as a synonym for the ten tribes of Israel, and the following scripture shows they will come home repenting.

They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Is Ephraim my dear son? Is he a pleasant child? For since I spoke against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, says the LORD.

Jeremiah 31:9-20

You may have noticed that God calls Ephraim his first born son in the above passage, but in actual fact Manassah was born first and Ephraim was

the younger son so you will have to decide for yourself what God was trying to say to Israel. I have used the passage because it shows that Israel will repent and return to God in the last days.

What a glorious time it will be when Israel are restored to the father. There will be rejoicing and celebration. The rebellious sinner, the wayward son, has returned but as always those who did not rebel are self-righteous. I believe Judah will not want to welcome Israel back so easily.

In this parable we do not really know the end of the story because the father explained to the elder son that it was right that he should also join the celebration because the son that was as good as dead had been found alive again.

Son, you are ever with me, and all that I have is yours. It was right that we should make merry, and be glad: for this your brother was dead, and is alive again; and was lost, and is found.

Luke 15:32

The story ends here and so we do not know the reply given by the elder son. I can only believe that he obeyed his father after the explanation, celebrated, and was reconciled to

his younger brother who had repented. Notice the father said that all of the inheritance now belonged to the elder son. The younger son had spent his and what was done could not be undone. Israel, with their kingly city of Samaria, will have had its day and in the restoration they will once again serve David, who will be king of the whole of Israel (the 12 tribes). And of course, it will be in Jerusalem and not Samaria. David, as we know, is from the tribe of Judah.

But they shall serve the LORD their God, **and David their king**, whom I will raise up unto them.

Jeremiah 30:9

And David my servant shall be king over them; and **they all shall have one shepherd**: they shall also walk in my judgments, and observe my statutes, and do them.

Ezekiel 37:24

Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

Hosea 3:5

The Pharisees couldn't see that God always welcomes the lost sheep of Israel when they repent, and didn't know the parable was against them. They definitely would not see what Jesus was prophesying about the last days.

We Must Learn From This Parable

Whatever you think of my interpretation of this parable we can certainly learn principles for us today. Who is the father and the two sons? The father will still be God of course, but who are the sons? It is obvious to me that the younger son are those who are God's children, saved by grace through faith, but want their inheritance now and will not wait for Jesus to return with his kingdom. They are those who embrace the 'Kingdom Now' doctrine, and believe they should live like the world claiming all its wealth, status, and pleasures. Those who think they should redeem music, the arts, culture, and politics are all seeking the things of this world and not waiting for the coming kingdom.

Those who wait for the king to come with his kingdom will of course receive their inheritance and those who wanted the kingdom before the time will have wasted it and cannot claim anything

when Jesus returns with the real kingdom, for there is nothing left for them to claim. They have wasted their inheritance on this life. Peter tells us that it is in the future we receive it, and we must with patience wait for it.

*Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, **To an inheritance incorruptible**, and undefiled, and that doesn't fade away, **reserved in heaven for you**, who are kept by the power of God through faith unto salvation **ready to be revealed in the last time**.*

1 Peter 1:3-5

It is interesting to note that the younger son received his inheritance but did not leave his father's house immediately – it says 'not many days after'. However we see that it did not take too long. When we hear of the 'Name it and Claim It', the 'Law of Attraction', and the 'Kingdom Now' doctrines that are being preached, it does not take long, if our heart is covetous, to leave the lifestyle of a disciple and become a worldly Christian. These

are the Babylonian 'doctrines of devils' that Paul warns us about.

Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

1 Timothy 4:1

It is important to notice that the majority of the 12 tribes of Israel rebelled and only two of them remained in their father's house. The majority of Christians today have been seduced by these doctrines in some measure and we are in the days of the great falling away Paul talked about when he was describing the last of the last just days before the return of Christ.

Let no man deceive you by any means: for that day shall not come, except there come **a falling away first**, and that man of sin be revealed, the son of perdition;

2 Thessalonians 2:3

Paul told the young minister, Timothy, that men will be lovers of themselves more than lovers of God, and he is talking about Believers. This is a

good description of covetousness and much of the modern Church fall into this category.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: **from such turn away.**

2 Timothy 3:1-5

Jesus, when talking to disciples about the cost of following him, says this to his disciples:

For what is a man profited, if he shall gain the whole world, and lose his own soul?

Matthew 16:26

What a shame the Church use this scripture as a gospel message to unbelievers when it is addressed to disciples.

Jesus is coming again to earth as king and his rewards will be with him. Those who waited will be over 10 cities, or entering the joy of the Lord. The scripture says the wealth of the wicked is laid up for the righteous when the kingdom comes. 'Kingdom Now' is a Catholic doctrine through and through, and the blind believers cannot see it because of their covetous hearts, just like the Pharisees in Jesus' day.

However, we should not despise them in self-righteousness but realise that they are God's children and we should rejoice when one of them comes out of Babylon, for that is the call in these last days when she will be judged before Jesus comes.

And I heard another voice from heaven, saying, Come out of her, my people, that you are not partakers of her sins, and that you do not receive her plagues.

Revelation 18:4

The elder brother may have stayed in his father's house and kept the law, but he lacked love and compassion. We have to be careful we do not fall into this same trap of self-righteousness.

God wishes that none of his children perish. The word perish according to 'Strong' can be 'useless or lost'.

It is not the will of your Father in heaven, that one of these little ones should perish.

Matthew 18:14

This puts a new light on the word Jesus spoke to Nicodemus. It implies to me that **those who believe on him** must be of the household of God, and these are the ones who should not be lost [perish], not that all men should be saved, as many interpret. This is what Jesus said to Nicodemus:

For God so loved the world, that he gave his only begotten Son, that **whosoever believes** in him should not perish, but have everlasting life.

John 3:16

Peter also uses the same word to say that believers should not be lost (become a prodigal son).

The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to

The Prodigal Son

us-ward, **not willing that any should perish**, but that all should come to repentance.

2 Peter 3:9

This is a good parable to end this volume with for the principles are so relevant to us today.

The tares that grow with the wheat are the devil's plants in the body of Christ and they bring with them the doctrines of devils. I pray that you will not be deceived by them, and if you have been then, for God's sake, return to your roots and start to be a disciple, and not a follower of your denomination or religion.

The next volume will look at parables and sayings of Jesus concerning the coming kingdom.

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