

Chapter 3

The Pretenders

A “Chosen” People – The Hebrew Bride

During the last age, when the Law rules, our Lord gives beautiful truths to a people, the Hebrews, He calls to be His own. However He does not give his Holy Spirit to most of them. A few He directs through His Spirit to do great things, but the vast majority attempt in vain to please Him. He has a reason for doing this. He knows Israel is not able to please Him, but He certainly allows them a considerable amount of time to try. The entire heavenly host looks on as a depraved nation attempts in vain to love & please a holy God.

The Law Compromised to Please the Laity (Woman)

This chapter looks at what displeases our Lord in the initial attempt by a spiritually dead people to become a pleasing bride for our Lord. Israel behaves much like Adam and Eve during much of the last age. For now, let's consider Adam as a type of the Aaronic priesthood with its Levitical helpers of that day and Eve as the laity who is supposed to follow and support that priesthood. Understand that frequently the laity strongly influences the priesthood if the priesthood is weak and disobedient to their Lord. In many cases the priesthood, during the age when the law rules, compromises our Lord's will so as to please the laity for the purpose of maintaining its own position.

Is there a compromise of our Lord's will happening today in the church? Is the Kingdom of God a democracy where leaders are elected and directed by the desires of the majority? Is this scriptural? Leaders must be strong enough to stand and to not compromise the Word. Still, they need not be legalistic to the point of condemning, but they should be able to show mercy, compassion, and love for our Lord's children.

Two Trees in the Garden

In the earlier days, compromising the law is a real problem for the Hebrew leadership (priesthood). To better understand the central problem that Israel has, we must begin in Genesis with the two trees in the garden.

GE 2:9 And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.

(There is a detailed study of the Tree of Life and the Tree of Good and Evil written by Rick Joyner entitled, *There Were Two Trees in the Garden*.³¹ I highly recommend it for background reading for this study.)

Did you notice our Lord makes all of the trees in His garden pleasant to look at as well as having fruit that is good for food? From a detailed study of the trees found in the

Bible, this author has discovered that most trees represent some type of person or some type of corporate identity. The locations of the trees in the garden are important, and the two mentioned above are at its very center. The tree of life is thought to be our Lord Jesus who gives grace. Because we are grafted into this tree, we also have a part in it as his body. Our Lord's garden, although not complete, exists today; his river of life flows through the middle of it watering all of us who belong to him giving us everlasting life. The tree of the knowledge of good and evil could, and probably should, be viewed as the Law. The Law, when misused, as it was during much of the last age by the spiritual leaders of Israel, brought accusation, condemnation, and death.

Christ also utilizes the law, but He does not use it to kill, accuse, and condemn but only to cleanse. The tree of the knowledge of good and evil (the law), from which Adam and Eve in rebellion choose to eat, enables them to recognize their nakedness (sin). The law is necessary and does show us our sin. When under the direction of the Holy Spirit, it fosters an attitude of repentance. When a repentant heart develops, we are given access to the results of our Lord's act of mercy on the cross. The law acts like a mirror and does a good job of revealing sin; it gives us wisdom to know what is good and what is evil (Rom 7:7). A Christian wears a covering of blood (grace) that is provided by our Savior. It is an acceptable covering and provides us with time to walk with our Lord and to grow with His help, that is, *"to work out our salvation with fear and trembling"* (Phil 2:12). Although we are not under the Covenant of the Law, we do, by the grace given us, slowly come to some degree of compliance with it.

The Fig Tree

The covering of fig leaves that Adam and Eve sew and with which they cover themselves is symbolic of works of the flesh, not the works ordained for them by our Lord (Eph 2:10). The apostate nation of Israel symbolically is the fig tree of Scripture. The canopy of fig leaves (that which covers) on that tree represents works, good deeds, and a partial obedience to the law --- all precisely that with which the Hebrews attempt to cover their uncleanness in the power of their own flesh and their own depraved spirits. In the process, they pervert what is good, and their spiritual leaders assume the position of God that should be uniquely our Lord's. The serpent (the tempter) may have known that Adam and Eve, like Israel without the Lord's Holy Spirit, are never able to satisfy the Law. Within each of us is a depraved fallen spirit that, without our Lord's help, always chooses evil. Only in Christ is there freedom to choose what is pleasing to our Lord. This is the freedom we have in Christ. This life, your life, is the time period given by the Lord to destroy that which is fallen within you and transform you into the image of Christ.

The Tares

Several areas in the Scriptures talk about our Lord pulling trees up by the roots --- those that He does not plant and those that cannot produce fruit (both types of trees probably represent those planted by the enemy). Some of these consider themselves Christians and attend church, but in reality they are the tares sown by the enemy. These

tares are bundled up at the end of the age by angels and thrown into the fire. While they are here our Lord uses them to refine and test those who are truly His people.

MT 15:13 But He answered and said, "Every plant which My heavenly Father has not planted will be uprooted.

There are Scriptures that show how these trees of our enemy are bundled and thrown into the fire in the end days (Mt 7:19, Mt 13:30-40, Rev 14:9-10).

JUDE 19 These are sensual persons, who cause divisions, not having the Spirit.

In the above Scripture the statement is made that these sensual (worldly) persons do not have the Spirit! Remember they do have a spirit that is under the dominion of the enemy. They do not belong to Christ and yet they attend and fellowship with the Saints. How like so many today! Read Jude 4-19 and consider how many of these lost people are in the church today, some as leaders. The Scripture below describes those who certainly sound like tares.

JUDE 12 These are spots in your love feasts, while they feast with you without fear, serving only themselves. They are clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots.

Indwelling by the Serpent

Our Lord enables those who belong to Him to bear good fruit (Mt 7:17) in season, of course. All of us have our winter seasons when our leaves are blown away and we look like an outsider (like Peter when he disowned his Lord three times). The unproductive trees in Jude 12 are referred to as twice dead. An unregenerate man is a dead man even though his body lives. When the dead spirit is judged and thrown into the fire it technically dies again. These are the tares that are sown by the enemy and are found in every church today - many in very high positions of authority. Any man not born of the Spirit is essentially a dead man.

Almost all of the Hebrews of the Old Testament are not born of the Spirit of our God. They eat of the law, die, and judge others with the law as spiritually dead men. They accuse and condemn without mercy. They behave like Satan, and considering they are under his control until our Lord steps in for some, their actions come as no surprise. The priesthood at the end of the last age, indwelt with the serpent, becomes a perfect type of the perverted tree of good and evil, or the fig tree that Jesus curses because it bears no fruit. We would be exactly the same without our Lord's intervention. Apparently, during the last age, it was necessary to allow this perverted tree of good and evil the chance to make it on its own. Even with our Lord's tremendous patience and with the warnings he gives them, this tree could not in its own strength measure up. All creation viewed the attempt and learned that without the Lord's help it was impossible to please a holy God.

The Number Twelve and Ishmael

Throughout much of the rest of this chapter we look at some common numbers and short types from Scripture. This necessitates the reader going on the Internet and doing some in-depth studies to prove some of the statements I make in much of the rest of this chapter and throughout the book. Look up the web site and seek the appropriate study or proof. To include all proofs within this book would necessitate this book being far too lengthy.

We now take a very short look at the number *twelve*, which is often associated with Israel and with the modern day church. Study of this number helps the reader see what relevance it has in preparing us for the study of The Two. Twelve is often associated with improving the Lord's bride, so it is very surprising to see it associated with an enemy who is not aligned with those of the promise.

Among many other associations, the number twelve is connected with Ishmael. Ishmael and his sons can represent the Arab (Islamic) peoples (those not of the promise). Because they are having an incredible influence on events all over the world in these end days and will in the future have a significant effect on Christians, both Messianic Jews and Gentiles, they achieve our Lord's desired effect in the final refining and testing of his bride at the end of this age. Our Lord is sovereign over everyone and He uses everyone to promote His ends. He uses some to wound and some to bind up. The Islamic peoples are used primarily to wound or to show the weaknesses and strengths of the end days' true church.

GE 17:20 "And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget **twelve** princes, and I will make him a great nation.

Today the Arab nations, combined, encompass an area nearly the size of the United States and control much of the world's oil supply. They are blessed with oil. It's possible that the peoples of Ishmael are symbolized by the clay that is associated with iron in the feet of the great statue that Nebuchadnezzar sees in his dream in Daniel 2:33. Ishmael is called a wild man in Scripture (GE 16:12). Today you are seeing that character trait being manifested in his descendents. In the near future you will see Islam making up the greatest portion of the end days fire that helps purify the bride and punish that portion of Israel who denied her Lord so often in the past.

Transliteration Vs Direct Translation

In the NIV translation of the Bible, in the passage below, a disciple states that eight months' wages might suffice to feed the crowd that Jesus asks them to feed. Understand that many versions of the Bible today are transliterated and not translated word for word. In the NKJ version below the amount needed to feed the crowd is listed as worth two hundred denarii. Looking back at the original Greek the number is definitely two hundred. In this case the number *eight*, from the NIV, is meaningless and cannot be used to see deeper into the Word with symbolism to find truth.

In some translations many of the measurements that are stated are translated into a system other than that of the ancient Hebrews and, consequently, could greatly mislead the student of the Word attempting to use symbolism. Going back to the Hebrew or Greek is the only way to make sense out of the symbolism of biblical numerics. Many of the latest translations of the Bible are not helpful for the work we are attempting.

Please read through the first feeding that our Lord gave below:

MR 6:37 But He answered and said to them, "You give them something to eat." And they said to Him, "Shall we go and buy two hundred denarii worth of bread and give them something to eat?"

MR 6:38 But He said to them, "How many loaves do you have? Go and see." And when they found out they said, "Five, and two fish."

MR 6:39 Then He commanded them to make them all sit down in groups on the green grass.

MR 6:40 So they sat down in ranks, in hundreds and in fifties.

MR 6:41 And when He had taken the five loaves and the two fish, He looked up to heaven, blessed and broke the loaves, and gave them to His disciples to set before them; and the two fish He divided among them all.

MR 6:42 So they all ate and were filled.

MR 6:43 And they took up twelve baskets full of fragments and of the fish.

From a previous study, when *five* is linked with *two* in Scripture the combination signifies that *grace is being given to cover sin*. *Five* by itself identifies uncleanness or sin. A multiple of five by ten, a hundred, or a thousand have different meanings that all point back to the ordinal number five. (See Appendix)

In all four gospels we see Jesus feeding five thousand men. To see this listed in each gospel marks it to be a very important source of truth, something to be thoroughly studied. Many numbers are associated with this feeding and each has a story to tell if you have "eyes to see and ears to hear." So Jesus faces a large multitude of Hebrews whom the Father designates He feed. He has the people sit down in that area, and as evidenced from the use of the numbers, five and two, prepares to offer them grace. He first tells His disciples to feed the crowd. It is extremely important that *two hundred* is used to quantify the amount that it would take to satisfy them. In this case the disciples, soon to become Apostles, parcel out the food. In their not too distant future, after our Lord ascends to heaven and the Holy Spirit is given, the Apostles are the ones who feed and intercede for the new church. *Two hundred* designates *those who intercede for mercy and who feed the flock*.

In a similar manner, *twelve* is associated with *someone being given authority to implement God's will in regard to improving (instilling righteousness to) His bride*. The interesting thing is that, in the narrative of the feeding, twelve baskets of food are left over. The number *twelve* in Scripture signifies that *the Lord is preparing a people to be given authority to accomplish His ends in regard to the work on His bride*. And, indeed, in the early days the unregenerate Hebrew portion of the bride is given authority. In fact, most of the keys (symbolically derived) for unlocking Scripture, in gaining a clearer picture of the end of this age, are found in the Hebrew Old Testament. The Christian church works with that same authority now. The bride of grace accepts only a small

portion of the Jews at the beginning of this age and then a veil is placed over the eyes of the Jewish people "*until the times of the Gentiles was fulfilled*" (Luke 21:24). The twelve baskets left over are proven sufficient throughout this entire age to save untold numbers of Gentiles and enables them to help others to grow and mature. Now near the end of this age there is still sufficient food left from those original twelve baskets to feed many of the Hebrews so as to bring them (a chosen remnant) into the Kingdom of God. A portion of this Hebrew remnant, it is felt by this author, is now being prepared to receive a significant amount of authority.

There are five loaves and two fish used to feed the multitude and Jesus gives them to the disciples. Jesus is associated with the number *five* and the disciples are associated with the two fish. The disciples do the feeding. These two fish have a great deal to do with the identity of The Two. If you understand that the loaves of bread represent the body of Christ broken for all of us, then you can easily ascertain that the primary job the disciples are being trained for at that time is to give the news of the gospel to a dying world!

Other Uses of Symbolism

A little later on, after the healing of a Canaanite (a Gentile) woman's daughter and following her worship of Him, Jesus again presides over a second massive feeding. Let's look at the symbolism of a different set of numbers for a picture that is different from that above.

MT 15:34 Jesus said to them, "How many loaves do you have?" And they said, "Seven, and a few little fish."

MT 15:35 So He commanded the multitude to sit down on the ground.

MT 15:36 And He took the seven loaves and the fish and gave thanks, broke them and gave them to His disciples; and the disciples gave to the multitude.

MT 15:37 So they all ate and were filled, and they took up seven large baskets full of the fragments that were left.

MT 15:38 Now those who ate were four thousand men, besides women and children.

The number *seven* dominates this feeding. Probably this refers to *the time of the completion of things at the end of this age, a time of finishing a work*. *Seven* can denote a time when *payment is fully completed to procure something*. The book of Revelation contains numerous sevens and is sometimes called the book of sevens. It is quite possible that the feeding in the Scriptures above represents the great end days pouring out of the Spirit (fall rains) that results in multitudes being brought into the Lord's kingdom. This results in the saving of countless millions during the tribulation week just before His return.

The number *four* quite often signifies *people of the world as drawn from the four points of the compass* (worldly people). It also often designates Israel, particularly as illustrated by the way she camps in the wilderness in a large square with the twelve tribes arranged three to each of the four sides. At the time of the end Israelites draw back from the four compass points and go to Israel. If the number *four thousand* is looked at in Scripture, more often than not it is associated with Israel in the context of warfare,

protection, praise, and feeding. Could this great feeding above represent our Lord finally making provision to receive the remnant of the Jews at the end of the age? He does state that this group of people has been with him three days (Mat 15:32). (This would agree with the results derived in a later chapter, which indicate that the remnant of the Jews is called into the Kingdom somewhere from the morning of the second day until perhaps the midpoint of the tribulation week.) Take notice that seven baskets of bread are picked up! This gives us two *sevens* in this story. Two *sevens* denote a *total completion of payment* (14) for The Two our Lord chooses to be close to him. The fact that Jesus has just healed a Gentile's daughter might give credence to the above interpretation since the fullness for the remnant of the Jews does not arrive until the times of the Gentiles are fulfilled!

Early Types for Two But Not Necessarily The Two

To examine another facet of the number *twelve*, related to *two*, let's continue. Note in the Scripture below that the number *six* is used. Actually two *sixes* are portrayed that when added together equals *twelve*. *Six* always denotes *a people or a person who is depraved or filled with iniquity*. Depravity increases as the end of this age approaches. Most Christians know the familiar association of the number 666 with the beast. It is a number associated with Godless but necessary men. Again the meanings of *sixty* and *six hundred* both point back to *six*. *Six hundred* is representative of *those who are enforcers of the Law, those who hold captive*. These individuals generally have negative connotations linked to them in Scripture. But our Lord is a Lord of forgiveness and He takes men and cleanses many of them and uses them for good.

In Leviticus 24:6 we see the two rows of bread, six in a row, placed on a pure gold table. God has used Israel, though often sinful and disobedient without the Holy Spirit, to write the Old Testament from which deep truths can be obtained, many of which must be used to interpret the book of Revelation if you would have eyes to see. We eat of this "bread," the Word of God, and are washed, strengthened, and empowered. The *gold* symbolizes righteousness and extreme cleanness. *Gold* is often associated with our Lord and what He does. Our Lord is taking something unclean and selfish, the two *sixes*, and is bringing about good clean life giving bread with it. He is very adept at restoring and often we see this relationship with the number *six* and *gold* throughout Scripture. Finally note that there are two rows! Separate, each is six (iniquity) and is without God; together with Him there are *twelve*, an empowerment to do His good and perfect will! Let's just say that we now are enabled through Him to do the good works He lays out for each of His children to accomplish what enhances the living Temple of our God. Finally, let's not forget *two* symbolizes *grace is being given*!

LE 24:6 "You shall set them in two rows, six in a row, on the pure gold table before the Lord.

Now then, let's look at the next set of Scriptures in Deuteronomy written about two mountains. From some Old Testament Scriptures we hear Israel claiming that she can do what the Lord asks her to do, an impossibility considering this is before He gave His Spirit. We do know that in this age "I can do all things through Christ who strengthens me" (Php 4:13). This should fill us with compassion for those who attempt

obedience on their own because we have such great difficulty until the Spirit enables us to comply.

DE 27:4 "Therefore it shall be, when you have crossed over the Jordan, that on Mount Ebal you shall set up these stones, which I command you today, and you shall whitewash them with lime.

DE 27:12 "These shall stand on Mount Gerizim to bless the people, when you have crossed over the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin;

DE 27:13 "and these shall stand on Mount Ebal to curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.

Mount *Gerizim* stands for cutters, or *those who would cut away*. It is a place of Grace. Each of us as Christians must endure a period in the desert while the Lord refines us and cuts away the old man of sin. *Mount Ebal* means the *ancient heaps* or *hills*. It is thought to be a form of the law that without the blood of Christ certainly allows us to be judged and cursed. The altar the Hebrews built is shown to be upon Mount Ebal, and so it should be because the Hebrews chose to use the law without mercy or compassion. In so doing they defile and use it for their own purposes.

Stones in Scripture can also represent *people* and our Lord commands they be whitewashed. The Hebrew people in the last age, even though they undergo all kinds of refinement, never change. Inside, like the fieldstones that are whitewashed, they remain the same, sinful stubborn people always in rebellion to the Lord. It would take a new age of grace (the one we live in under the New Covenant) with our Lord's Holy Spirit to create fiery stones, all who would call on His name, to be white and clean all the way through. He wants us to have circumcised hearts!

But please note there are two *sixes* again equaling *twelve*. An early clue, pointing to The Two (that we will be studying later), is here. There are two corporate groups of people who serve the Lord, each for a different purpose and each authorized to do so by our Lord. Separately, they are unclean, but together they equal *twelve*. This indicates what our Lord does with them. They promote our Lord's design of His chosen bride.

During the last age our Lord gives a people a written law, or code to live by, along with prophets (springs of water), whom His Spirit works through, to guide them and give them clear directions. Nevertheless they are unable to comply in becoming obedient as a people. Remember that all heaven is watching this spectacle and learning from it. Our Lord is a loving God and He does nothing that is not perfect or without purpose. Perhaps He desires to show the entire heavenly host that without His Spirit helping us to become righteous, there is no way that our own fallen depraved spirits can comply with His desires. It is an object lesson of great value for anyone watching because it proves to all, who belong to our Lord, His perfect patience and justice. In the next chapter we look at Hebrews from the perspective of a bridegroom looking at his betrothed.