

# THE ISSUE

While Christians involve themselves today in various issues including both those outside the church - government, abortion, homosexuality, euthanasia, gambling, etc. - as well as those issues within the church - worship, the family, doctrine, teaching, preaching, church government, church discipline, revivals, evangelism, church history, etc. - there is an issue which is of far greater concern to Yahweh, yet few are even aware of it. In fact, this one issue is so wholly encompassing that its resolution would reconcile and solve every other issue at hand. What issue could be of such preeminent concern to Yahweh? It is an issue of such focus to Him that it has been the driving force of all His works for 6,000 years, and equally will be in all years to come. When Yahshua came to walk upon this earth, this sole issue was the focal point of all of His teachings, it was the misunderstood hope of all who heard Him, and He Himself manifested the very substance and truth of this issue. When instruction was solicited by His disciples on how to pray, it was this issue that was first in that heavenly directed petition by the Savior. His instruction concerning what was to be our first pursuit upon this earth was nothing less than this sole issue. And in the end of His life, in the final seconds, as we will see in this writing, Yahshua uniquely effected the resolution of this one great issue. What, we ask again, could this preeminent issue be?

The resolution of this issue centers on the equal question - What is the church? What is its destiny, its future? Most Christians would say the church is the body of Christ, His representation upon this earth. Indeed it is, but how does that body fit into Yahweh's overall plan? What is God offering through that body? All of these questions relate to this one great issue at hand. The one great focal issue of Yahweh throughout the centuries that has and will indeed change the entirety of all men and all creation forever, the one great issue that determines the destiny of the church, is the establishment of the kingdom of God upon this earth.

But what, one might ask, is the kingdom of God? Surprisingly, most, when asked this question, are unsure of an answer. It is a strange thing that that which Yahshua declared should be of utmost priority in one's life - "seek first His kingdom" - most do not even know what that kingdom is, or even where it is, or what it means to reside in it. We ask - How can one "seek first" something they do not know for certain what or even where it is? To understand the kingdom of God, it is essential we consider both its history and its ultimate fulfillment. This writing in no way can be an exhaustive study of His kingdom, but will sketch out the basic picture and path of the kingdom. Some items can only be mentioned in brief, often referring to previous written material which more thoroughly covers the subject - the first item in our consideration being an example of such. Also, we do not seek to differentiate here between the terms "kingdom of God" and "kingdom of heaven," both speaking of the same kingdom.

To understand the kingdom of God, one must first look at its origin upon this earth. When Yahweh created in six days all things related to this earth, and called them "good," He had created His kingdom here upon the earth. This kingdom was God's pleasure, providing man sinlessness, the absence of death and the curse, and His divine presence. Yahweh walked and talked with man, and man was to rule over all He had created. His kingdom was "bliss" for man, and "good" in His sight.

But there were two weaknesses to this initial kingdom. First was the flesh. Adam and Eve were from the dust of the ground - they were of this world - and this origin was and has continued to be a very great problem for man. Though initially sinless, man was still earthly; and earthly-flesh-occupying man cannot handle the things of God (which has proven to be true for 6,000 years).

The second problem in this first manifestation of the kingdom of God was the serpent, the devil. He was the source of the leaven in the kingdom, and it was not long before the woman believed his lies, Adam and Eve ate from the tree of the knowledge of good and evil, they received the sentence of death, and were removed from the garden.

Placing together (1) man's earthly flesh existence, along with (2) a devil who lies to, tempts, and deceives man, and whose full intent is to destroy man, the two always (as we will see) mean the corruption of God's kingdom. When Adam and Eve corrupted the initial kingdom of God upon this earth, then the man, the woman, Satan, and the earth were all cursed, and man lost the kingdom - he was cast out.

Do you understand this important brief beginning? It is important you do, for as you will see, this entire drama is a foreshadowing pattern that is repeated. What happened to the kingdom? It was removed from the earth. The kingdom of God no longer existed among men, having been defiled and totally removed. And it had to remain removed until it could be restored. We thus see the following scenario (a pattern of that which is to be):

- First, receipt of the kingdom of God while in the flesh and the presence of Satan,
- Second, the corruption of the kingdom, and
- Third, the resulting loss of the kingdom.

How was it that this initial kingdom could be cleansed and restored? There was only one way - through the all-important vow of the Nazirite and the power of an indestructible life.

This matter of the restoration of the kingdom via the vow of the Nazirite is the subject of other writings as well. Unfortunately, we can address this here only briefly in order to preserve the continuity of our course. The vow of the Nazirite and its great significance is one of the most marvelous and exceptionally important truths in the Scriptures. Understanding it is essential to understanding this issue of the kingdom of God.

What was it about the garden of God, this first and brief kingdom, that made it so unique? There were three things. The first two were the two trees located in the middle of the garden - the

forbidden tree of the knowledge of good and evil, and the tree of life. The third thing making the garden experience unique was the fact that Adam and Eve were clothed with the glory of God - they had no clothing as we know it today, but rather were covered with the light of God, His glory. There were many other things unique to the garden, but these three - the tree of the knowledge of good and evil, the tree of life, and the glory of God on man - as we will see, were of great judicial significance in Yahweh's restoration plan for His kingdom.

For 4,000 years man was void of God's kingdom. Patterns were lived out that pictured the kingdom (e.g., Noah, Lot, and Solomon), men were miraculously born and placed in situations to restore the kingdom (but failed), the Law of God was given and the prophetic sacrifices instituted revealing the ways and plan of Yahweh, a people were established to follow those laws, a tabernacle and two temples were built for Yahweh's habitation, but still there was no kingdom. Rather, all of those people awaited the kingdom they knew Messiah would establish. How, they did not know; and when the awaited One came, they crucified Him. And it was here, at the death of the Messiah Yahshua, we see the long awaited and very important restoration of the garden of God, His kingdom.

We have already seen the three unique qualities of the garden of God - the tree of the knowledge of good and evil, the tree of life, and the glory of God upon man. These three qualities were uniquely captured in a vow any man or woman could take before Yahweh - the vow of the Nazirite. In Numbers 6 we read of this highly important vow. The institution of it by the candidate required three points of obedience: (1) they had to abstain from anything whatsoever from the grape, (2) they could not cut their hair, and were to let it grow long, and (3) they could not go near a dead person. Here in this highly important vow we find in representative form the three unique elements of the garden of God.

First, they had to abstain from anything whatsoever from the grape. It is clear from the Scriptures that the tree of the knowledge of good and evil was a grape tree. But you object - "Grapes don't grow on trees; they grow on vines! The tree of the knowledge of good and evil could not have been a vine." But this is the very point. Snakes don't walk on legs anymore either; they crawl on their bellies, like vines. Even as the snake was cursed to crawl, obviously the snake-inhabiting tree of the knowledge of good and evil was equally cursed. What fruit prevails in testimony throughout the entire Scriptures more than the grape and its wine? There is none. The fruit of the vine flows uninterrupted from the garden of Eden to Revelation. What one fruit upon fermentation, in the end "bites like a serpent, and stings like a viper" (Proverbs 23:32)? The snake-offered grape! The tree of the knowledge of good and evil in the garden of God was a grape tree, and the first injunction of this vow of the Nazirite equally forbade eating anything from its fruit. Thus, the Nazirite's total abstention from grapes represented in picture abstention from the tree of the knowledge of good and evil.

(For your convenience on the internet, we have made available from our book entitled *Coverings* the section which provides added important information on this matter concerning the grape tree. Click to read this most interesting and revealing section on [the grape tree](#).)

The second point - they could not cut their hair, but were to let it grow long - represents this next unique element of the garden of God - Adam and Eve were clothed with the glory of God. While, once again, we cannot devote ourselves to a thorough and just study of this matter, it is clear from the Scriptures that long hair represents the glory of God (thoroughly addressed in the book - *Coverings*). In 1 Corinthians 11:15 we read that a woman's long hair "is glory to her." This has far reaching and profound significance, but let it be noted here that long hair on the woman is glory. Her long hair is a prophetic testimony of the glory the woman (as well as Adam) lost in the garden of God at her temptation, fall, and death via the serpent. Thus we see the second point of identification of the Nazirite with the garden of God - letting the hair grow long represented the glory of God that resided upon Adam and Eve.

Third, they could not go near a dead person. This point of the vow obviously represents the second specifically noted tree in the garden - the tree of life. If Adam and Eve had eaten from this tree, they would have never died. Once Adam and Eve ate from the tree of the knowledge of good and evil and were cursed, they were removed from the garden, and a cherubim with a flaming sword was placed there to guard the way to the tree of life, lest man "stretch out his hand, and take also from the tree of life, and eat, and live for ever." Appropriately, the Nazirite's third and final point of this vow - abstention from contact with death - clearly represented eating from the tree of life and not experiencing death.

Here then in this all-important vow were all three elements of the kingdom of God found in the garden. **Very importantly, any effort to restore the original kingdom had to be legally effected through this sole representative touch-point with the original garden.** This vow, we find, was the only legal link back to the garden. This vow of the Nazirite provided the only point of contact back to the original kingdom of God; and anyone who was to restore the corrupted kingdom had to effect it as a Nazirite. The word "Nazirite" (which does not mean one from Nazareth) means - "one consecrated, devoted." The Nazirite, in truth, was devoted to God for the all-important purpose of restoring the kingdom.

We can only oh so briefly point out here that Yahweh raised up three Adamic men as Nazirites to try to effect this restoration, but all three failed. All three men, very importantly, were miracle births. All three men were placed under a life-long Nazirite vow, not of their own choosing but before they were born. These three men were the only three individuals recorded in the Bible to have been under this vow - and all three failed.

Samson was under this vow, but he was sexually immoral. Samuel was also under this vow, but he could not bring forth godly offspring - his sons did not follow in his ways. And third, John the Baptist was placed under this vow, but at the end of his life he wavered in his belief. Three men were miraculously born, placed under the kingdom vow, but failed for various reasons. And since their vow was life-long, no matter if they had perfectly kept that vow all their days, their vow was violated at their death - they too in the end went among the dead, and their vow could not be restored since the grave held them captive! Who then could restore the garden of God?

The answer to this question requires a fourth man who equally, and even more so, was of a miracle birth. But unlike the others, as we will briefly see, this fourth man placed himself of his own will and words under the vow of the Nazirite. This, of course, was the man, Yahshua. He was born of a virgin, and at the Passover supper with His disciples placed Himself under the vow of the Nazirite when He resolutely declared - "Truly, I tell you - No more by no means will I drink of the fruit of the vine until that day when I drink it new in the kingdom of God" (Lit. translation, Mark 14:25).

(Click to read the accounts in [all three gospels](#) confirming Yahshua's highly important vow.)

Upon making this important vow, Yahshua then, very significantly, removed Himself into a garden (John 18:1). Where was He at this point? Some would answer - the garden at Gethsemane. Yes, but far more importantly, as a Nazirite, **intercessorally He was in the garden of Eden!** John does not identify a specific garden; unique to the other gospels (as specifically the gospel of the kingdom of God), it only identifies it to be "a garden." While we read in these accounts the drama that took place at a natural level, a far more important, much higher level intercession was taking place. Intercessorally, as a Nazirite, Yahshua was in the garden of Eden - alone. Where was man? Sleeping! Peter, James, and John slept - they were pictorially dead, if you would. And in profound and very significant truth, Yahshua declared in the garden concerning man - "the Spirit is willing, but the flesh is weak." At this immensely pictorial moment, He lucidly summarized the profound truth of God's willingness to give His kingdom to man, yet the possession of that kingdom reveals man's great weakness - **his flesh!** "The Spirit is willing, but the flesh is weak." This was exactly the problem in the original garden, and as we will see as this matter of the kingdom of God unfolds, it continues to be the problem.

We will examine this again later in this writing, but note here that three times in the garden Yahshua cried out to His Father - "if it is possible, let this cup pass from Me; yet not as I will, but as You will" (Matthew 26:36-46). Equally, three times in the course of His crucifixion He resolutely rejected drinking from the cup possessing the fruit of the cursed tree of the knowledge of good and evil (Mark 15:23, Matthew 27:33-34, and Luke 23:36). But then, as a final act which in the end would bring forth, after 4,000 years of corruption, the restored kingdom of God, Yahshua finally declared - "I am thirsty." Oh such a call; the impact of that cry being totally overlooked apart from examining the legal drama leading up to it! Many times He had drunk wine with others, but now as a Nazirite, that cup held something entirely different. As a Nazirite, His final request upon this earth was His Gethsemane relent to the Father to drink from the cup that held the death of all mankind, the cup which in the end bites like a serpent, the cup of the tree of the knowledge of good and evil. That cup was the touch point, the one tie drawing all the way back 4,000 years to the origin of death, and now as a Nazirite He was about to taste death for all men.

John enlighteningly records the significance of this moment - "Jesus, knowing that all things had already been accomplished, in order that the scripture might be fulfilled, said 'I am thirsty.'" What "scripture might be fulfilled"? Reference verses in your Bible do not identify what that scripture was. His request was not spoken of by any of the prophets, as were other acts of His crucifixion.

**The only scripture to be fulfilled at this critical end was clearly Numbers 6 - the vow of the Nazirite.** In order to restore the garden/the kingdom of God, Yahshua had to take the vow of the Nazirite (which He did, thus entering by this solitary link into that corrupted kingdom - testified to by the garden where He prayed alone), and likewise partake of the tree of the knowledge of good and evil which effected the death of all men.

By partaking of the vine as a Nazirite, Yahshua legally went all the way back to the garden and identified with "dead" man and the corrupted kingdom. By taking the vow of the Nazirite, He had in legal type reentered the garden. By drinking of the cup of the cursed vine, He identified with all the sins of fallen man from its very source - the garden tree of the knowledge of good and evil. Thus, at the culmination of this entire drama - all the way from the garden of Eden to the cross - at the final request of the Son of God, sour wine was lifted up to Him in a sponge upon a branch of hyssop (one of the items dipped in blood for the cleansing of a healed leper), and as His final act, as a Nazirite He drank from the cup of the fruit of the vine! All things now completed, it was written - "When Jesus therefore had received the sour wine, He said, '**It is finished!**' And He bowed His head, and gave up His spirit." His final identification as a Nazirite with the cursed kingdom of God and cursed man by drinking the cup of the tree of the knowledge of good and evil was completed, and He died.

Did this final act now restore the kingdom? Not at all. At this point, the kingdom was still as corrupted as it remained when the three preceding Nazirites died. It would have to take more than the identifying commitment of a Nazirite to restore the kingdom. In order to restore the kingdom, the defiled Nazirite, according to the laws of God, had to return to the tent of meeting (the place of the presence of Yahweh), offer sacrifices, and restore His vow (Numbers 6:9-12). Neither Samuel, Samson, nor John had the power to accomplish that. Death held them in the grave and forbade the restoration of their vows. Only One, this fourth Nazirite, had the power to lay His life down, and the power to pick it up again. After rising from the dead, Yahshua departed for the heavenly "tent of meeting" and restored His vow, thus restoring after 4,000 years the corrupted kingdom of God.

How, you might ask, can we know that this is indeed what Yahshua performed while in heaven? Did He really legally restore His vow as a Nazirite? To answer this, one would have to know (1) how many days were required by God's law to restore a Nazirite vow, and (2) how many days Yahshua was at the "tent of meeting" in heaven. The answer to these two questions provides clear testimony to this essential work of Yahshua on behalf of the kingdom of God.

Numbers 6 tells us that the atoning process in the restoration of the Nazirite's vow, when defiled specifically by the Nazirite being among the dead, was an eight day process through which "the former days" were made "void." How long was Yahshua in heaven? John 20:26 clearly states - "And after eight days again His disciples were inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst, and said, 'Peace be with you.'" What was Yahshua doing for eight days in heaven? The answer is clear - He was (among other things) legally restoring His vow as a Nazirite, and thus restoring the kingdom of God - "the former days" of the corruption of the garden being made "void"! Though this phrase - "the former days"

shall be void" - might be thought to simply apply to the days of a Nazirite's vow, prophetically and intercessorally it speaks volumes! For it was through this all-important vow that all the "former days" of cursed man and the cursed kingdom were made legally "void" by Yahshua. Thus, by Yahshua taking the vow of the Nazirite at the Passover supper, His garden intercession, His final act of drinking from the cup on the cross, His death, His resurrection from the dead, and then His ascension to the Father for specifically eight days to restore His vow, He restored the defiled garden of God/the kingdom of God and made the former days of the corruption of the garden and man void. Hallelujah! Yahshua, as a Nazirite, and having the power of an indestructible life, restored the kingdom of God!

### **THE REPEAT FATE OF THE KINGDOM**

Now, we will see, the drama heightens. A very, very important question must here be considered. Let us first review the history of the kingdom. Yahweh created the earth in six days and placed man and woman in the garden which was His kingdom. Adam and Eve ate from the tree of the knowledge of good and evil, became naked, and were cast out of the garden, the kingdom having been corrupted. No longer was the kingdom of God upon the earth, yet through the messages of the prophets, men began to await the coming of the Messiah to bring His kingdom. The only problem was, the kingdom had been defiled and had to be restored first. Yahshua came to earth, and through His death and resurrection, specifically as a Nazirite, restored the kingdom. But now the highly important and very relevant question arises - **What became of the restored kingdom?**

The great significance of this question cannot be overlooked. For it is this sole question that determines the future of the church and what Yahweh will do in the immediate days before us. One can in no way, absolutely no way, perceive what Yahweh will do in the days before us without accurately discerning the answer to this most relevant and determining question. We thus ask again - What became of the restored kingdom?

First, clearly the church was given the restored kingdom of God. To Peter, Yahshua declared - "you are Peter, and upon this rock I will build My church; and the gates of Hades shall not overpower it. I will give you the keys of the kingdom of heaven" (Matthew 16:18-19). On this point of the church receiving the restored kingdom, I need not elaborate. This would/should be a virtually undisputed fact among Christians. The gospel of the kingdom then went forth; and over the next 2,000 years, wherever the gospel went, it had the power to change men's lives, even entire nations. The kingdom went forth, and men entering into that kingdom were transformed, but only in measure. While we note the wonderful power of the gospel to change men, we must equally note the power of Satan to once again corrupt the kingdom, as well as the weakness and vulnerability of man in the flesh, even Christian man. Let us read in Matthew 13 the words of Yahshua concerning the certain fate of the kingdom that He left with the church.

"The kingdom of heaven may be compared to a man who sowed good seed in his field. But while men were sleeping, his enemy came and sowed tares also among the wheat, and went away."

"The kingdom of heaven is like a mustard seed, which a man took and sowed in his field; and this is smaller than other seeds; but when it is full grown, it is larger than the garden plants, and becomes a tree, so that the birds of the air come and nest in its branches."

"The kingdom of heaven is like leaven, which a woman took, and hid in three pecks of meal, until it was all leavened."

What happened to the kingdom of heaven which Yahshua gave once again to carnal man? **Precisely the same thing that happened to the garden - it became corrupted by Satan through the flesh.** I hope you will see now that what happened in the garden of God was a type, a picture, a prelude pattern of what would once again happen to the kingdom of heaven which Yahshua gave to man. Very importantly, everything pertaining to the destiny of the kingdom of heaven given to the church, is already laid out in prophetic patterns or accounts in the Scriptures. Ecclesiastes 1:9 says it this way:

"That which has been is that which will be,  
And that which has been done is that which will be done.  
So, there is nothing new under the sun."

Thus we see:

That which happened in the garden with the kingdom,  
Is that which has and will happen in the church with the kingdom.  
So, there is nothing new under the sun.

The similarities are obvious. Again, the weakness of the kingdom thus far has been because of basically two things. First, man has been given the kingdom while in an earthly body. This is a major, major problem! That which is of the earth can never handle the heavenly. Yahshua declared to a bewildered Nicodemus - "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." And when the two are united, there is certain conflict - Romans 7:23-25, Galatians 5:17.

This problem of the flesh was laid out very early concerning mankind. In Genesis 6:3, before the flood "when men began to multiply on the face of the land," Yahweh declared - "My Spirit shall not strive with man forever, because in his going astray he is flesh." Equally, and a most important point to realize, when the church began to "multiply on the face of the land," the conclusion of Yahweh remains the same - in its going astray it too is flesh! Anyone who knows church history would see this to be true. Anyone looking at the church today would see this to be true. Man has received the kingdom of God while still in the flesh; and even with the earnest

of His Spirit in the church, the flesh has been that conflicting unsolved problem that leads to death.

And may we note here - this passage in Genesis 6:3 is very importantly parallel to the words of Yahshua in the garden: "My Spirit shall not strive with man forever, because in his going astray he is flesh," is the identical garden message - "the Spirit is willing, but the flesh is weak." The great significance of this is covered in a subsequent writing.

Look what flesh man did to the prophets who delivered the heavenly messages. They rejected and killed them. And what did they do to the only man to come to us from heaven - Yahshua? They killed Him! The flesh can never handle the heavenly; and the church's possession of the kingdom of heaven while still in earthly flesh bodies has been and remains no exception. The problem inherent with the church was precisely the same problem inherent with Adam and Eve.

The second weakness existing in both kingdoms was the presence of Satan. Even as Satan was able to lie to and deceive Eve, so he has very effectively lied to and deceived the church - just as Yahshua foretold. "Good" church-going, "Bible believing," "Spirit filled" Christians are all seduced by many of Satan's leavening lies, and they do not even know it. They are so deceived that they think it is the lukewarm Christians that are deceived, certainly not them. But they are all blind, and are equally among those whom Yahshua said would be "all leavened." Like the Jews, their zeal is not according to knowledge. Like Eve, they are deceived and do not know it. Like the adulteress spoken of in Proverbs 5:6, Christians are equally characterized - "She does not ponder the path of life; her ways are unstable, she does not know it." You who are reading this material, are more deceived by Satan than you could possibly know. If you would ponder the "path of life" - the path of the kingdom of heaven - you would soon see the dire pattern and plight you are in. You have the keys of the kingdom of heaven promised to Peter, yet you equally, like Peter, do not know what is taking place. Most significantly, only a mere two verses after receiving the promise of the keys, Peter rebuked Yahshua in error. Even as Peter did not understand the destiny of Christ, so the Christian does not understand the destiny of the body of Christ. The key-possessing Peter church could equally be rebuked as Satan - "You are a stumbling-block to Me; for you are not setting your mind on God's interests, but man's" (Matthew 16:19-23). The church is in trouble, and it does not even know it. Satan has blinded it.

The church whose foundation is Peter - "you are Peter, and upon this rock I will build My church" - is built upon and manifests the very nature of that rock, the building being a mere reflection of the very foundation. Peter, the church. Peter who rebuked Yahshua in ignorance and under the influence of Satan. Peter, who sank in the waters of the raging sea. Peter, who slept on the mountain while Yahshua was transfigured. Peter, who slept while Yahshua prayed and beckoned him to do likewise so as not to enter into temptation. Peter, who cut off the ear of the high priest's slave. Peter, who although having zeal denied Yahshua three times. Peter, who was questioned three times by Yahshua whether he loved Him. Peter, who in the end was led where he did not wish to go (John 21:18-19). This was Peter, the founding rock, who reflects the true condition, the state, and the destiny of the Peter, key-possessing, kingdom occupying church.

If you are being honest with this observation concerning the kingdom, if Yahweh has begun to open your eyes, you will realize, or now at least be open to the possibility, that the church is indeed in great trouble. Adam and Eve became naked, death was to be a reality to them, and they were cast out of the kingdom. Equally, for 2,000 years the church has died. Like the prophetic 2,000 swine that all rushed down the steep bank into the sea of death following Legion's entrance into them (Mark 5:13), throughout 2,000 years of Satan-occupied church history in which Christians keep going back to the mire (the flesh ways), these kingdom inhabitants equally in the end have all gone to the sea of death. Where are those members of the kingdom today? Do we hear their voices or sing with them in song? Do we see their faces or share in their discourse or embrace in their affection? No, they are all dead and gone. As spoken by the prophet Zechariah concerning the sheep of the Shepherd (i.e., clearly the church) - "two parts of it (2,000 years) will be cut off and perish" (13:8). Christians have perished in the sea of death for "two parts" or 2,000 years, cut off from the kingdom which is placed here on earth. As Adam and Eve were promised death for violation of the kingdom, even so the church for 2,000 years has died for violating His kingdom. Will the church be restored? Yes, in time. But first, even as Adam and Eve were cast out of the garden, in equal pattern fulfillment, the "third part" of the church (those living when Yahshua returns - Zechariah 13:8-9) will be cast out of the kingdom into outer darkness, being sent among the nations. This material does not allow (once again) expounding on this last point, but be it understood that Yahweh's principle of sowing and harvesting, sowing and harvesting (which is addressed in [Seedtime and Harvest](#)) will see the church remaining in earthly bodies at Yahshua's return, removed from the restored kingdom of God, and sown among the nations.

If you doubt this, read Yahshua's words for those who receive the kingdom (i.e., the church).

"but the sons of the kingdom shall be cast out into the outer darkness; in that place there shall be weeping and gnashing of teeth" (Matthew 8:12).

Who are the "sons of the kingdom"? They were not the Jews at and before the time of Yahshua. We have already seen that the kingdom could not have been given to man until He restored it with His death and resurrection. This fact is concurred when He declared concerning John the Baptist - "I say to you, among those born of women, there is no one greater than John; yet he who is least in the kingdom of God is greater than he" (Luke 7:28). How could Yahshua say this about John, who was most worthy of entering the kingdom, if he was indeed in the kingdom period? The obvious fact was, John did not live in the kingdom period, and never had the opportunity to enter into the kingdom, as did any man prior to Yahshua's resurrection. Those to whom Yahshua was speaking at that time were not "sons of the kingdom," any more than was John. They were Jews by religion who did not have the kingdom. In fact, they even wholly rejected the King of the kingdom. The "sons of the kingdom" are only those who are Jews by faith in the King of the kingdom - "For he is not a Jew who is one outwardly; ... but he is a Jew who is one inwardly ... by the Spirit, not by the letter ..." (Romans 2:28-29). Thus, Yahshua could not have been addressing Judaism when He said this. His warning is clearly addressed to those who have the kingdom - the Peter, key-possessing, Jew by faith church.

Equally, as a second witness, Yahshua warned the kingdom-receiving church -

"Therefore I say to you, the kingdom of God will be taken away from you, and be given to a nation producing the fruit of it" (Matthew 21:43).

Once again, even though Yahshua was speaking to the chief priests and Pharisees at that time, this statement can only apply to the church. What did He say concerning John and the kingdom? And both John and Yahshua equally declared - "the kingdom of heaven is at hand" (i.e., it was approaching). This is the kingdom of God that Joseph of Arimathea, who provided the tomb for Yahshua's burial, was said to have been "waiting for" (Luke 23:50-52). He was a member of the Counsel of the Jews and certainly would have had the kingdom if the Jew indeed had it. But the kingdom of God was not with those scribes and Pharisees - only "approaching," something absent but awaited.

Yahshua also declared concerning the kingdom that it "is within you." How could the kingdom of God be within the Jew when Yahshua had not yet been crucified and resurrected to make that presence possible. The fact is, once again, the defiled kingdom had not yet been restored to man, though it was indeed "approaching." The Jew thought he was going to receive the kingdom through the coming Messiah, but it only came by believing in Yahshua. Though the Jew thought he had the rights to the kingdom as a Jew, in reality the kingdom belonged to those who believed. They only had the rights in picture or type; they were the first to have the opportunity (even as Paul preached to the Jew first); but the kingdom, when it did come, went to those who are Jews inwardly (Romans 2:28-29). And even as the physical Jews were a type of the church, so the church has its "chief priests and Pharisees" as well. Then what could Yahshua be saying here? The kingdom of God will be taken away from the true Jew, the church, and given to someone else.

As a third witness, it is written in Hosea 4:6 concerning those who are His people, the church, the priesthood of Yahshua -

My people are destroyed for lack of knowledge (Satan having deceived the church concerning truth).

Because you have rejected knowledge,  
I also will reject you from being My priest.

The church, His people, lose their rights to priesthood (through death and by failing to reign in the Millennium).

And in prophetic picture fulfilled not only on the natural Levite priesthood level with the house of Eli, but also, more significantly, at the spiritual kingdom priesthood level, Yahweh equally declares to the church in a fourth witness:

"I did indeed say that your house and the house of your father should walk before Me forever; but now Yahweh declares, ' Far be it from Me - for those who honor Me I will

honor, and those who despise Me will be lightly esteemed. Behold, the days are coming when I will break your strength and the strength of your father's house so that there will not be an old man in your house" (1 Samuel 2:30-31).

The priesthood rights of the sons of the kingdom church will be taken from them, even as Yahshua also forthrightly warned in Revelation 2:5 concerning the church's lampstand, and in 3:15-18 concerning the warning of being lukewarm - witnesses 5 and 6.

And just as natural Israel was taken into captivity in Assyria, then led through the Caucus Mountains, and dispersed or sown throughout Europe to form many nations, so spiritual Israel (the church) has equally been in captivity to the lies and deception of Satan, and at the return of Yahshua will be dispersed into the nations. Again:

That which has been is that which will be,  
And that which has been done is that which will be done.  
So, there is nothing new under the sun.

As went Israel, so will go spiritual Israel - witness seven, for the seven churches.

But while these statements are dire and even difficult to apprehend; remember, Yahweh's mercy triumphs over His judgment. While being the subject in other writings, including *A Fresh Look at End Times*, we must note here that the dire consequences deserved by the church will be greatly lessened because of His mercy. These consequences for the body of Christ and what Yahweh will do with the body, are evidenced in the final moments surrounding Yahshua's own death. Once again we see - that which happened to Christ, is that which will happen to the body of Christ. This will be very brief for such profoundly important points.

At the time of Yahshua's crucifixion, we read that soldiers were sent to break His bones; but upon their arrival they found Him already dead. Therefore, instead of breaking His legs, they thrust a spear into His side and "there came out blood and water" (John 19:34). Very importantly, here we see evidenced the fate of the church.

For 2,000 years kingdom man has died. This should not be the case in the kingdom of God, but it is (see Death and the Passing of Christianity). Kingdom man's death testifies to the legal fact that the church is "dead" - death evidencing death. Even as Christ died, likewise the body of Christ dies. And backing up one picture, even as the "first man, Adam" was put to sleep, likewise the "last Adam" (Yahshua) was put to sleep. But herein we find two most marvelous consequences and even necessary acts concerning this death/sleep.

Following in the pattern of Yahshua (for a follower is not greater than his master), at the fullness of time when the church is weighed in the balance, legally the church is found dead. This death or "sleep" turns out to be to their salvation though, for because of it their bones will not be broken. Their identification with Yahshua, even in death, is their deliverance.

What do we mean when we say their bones will not be broken? First, what are bones? Bones are the structure or government, if you would, of the body. Also, most importantly, bones are the source of the blood, and we know from the Scriptures that the life of the flesh is in the blood (Leviticus 17:11). Yahshua's bones were not broken, as evidence that He has the power of an indestructible life - the grave could not hold Him. And of great and celebrated marvel and wonder, the power of an indestructible life which Yahshua has, equally resides with the church, His body! The promise and power of resurrection abides with the church, and that inherent power is not broken - their bones are not broken. This is the first benefit to the church's sleep/death - identification with Yahshua in death keeps their bones from being broken.

Next we see that, instead of breaking the church's bones, there will be another exceptionally important act - a spear will pierce its side. When Adam was put to sleep, a bride was taken from his side. When Yahshua was put to sleep, as with the first Adam, the soldiers equally opened His side and out came "a bride" - blood and water. Now, what do we see here? A second point of immense importance!

The church escapes from their bones being broken (having the power of an indestructible life), but a sword will pierce its side and a bride will come out. A bride will be taken out from the sleeping body of Christ (the body of the last Adam), even as a bride came out of the side of the sleeping first Adam. Yahweh will not sorely and destructively judge the church as He planned and as they deserve (He will not break their bones); but instead, He will pierce its side and take out a Remnant bride. This Remnant bride will be the "new" recipient of the kingdom of God when it is taken away from the church that man has known for 2,000 years. This is the second benefit to the church's death/sleep - it obtains a bride.

Before proceeding, for we must further address this matter of the church's judgment, let us summarize what we have seen up to this point. First, we saw that giving the kingdom to Adam and Eve while in carnal flesh with the presence of Satan, resulted in their defilement of the kingdom, death, and the loss of the kingdom. This was the pattern for those who would receive the kingdom of God while in the same circumstances. Yahshua restored the kingdom and once again gave it to carnal men with the presence of Satan. The consequences for the church are the same, the original pattern thus being followed - defilement of the kingdom, death, and the church's loss of the kingdom.

Yahshua spoke in various similar parables of a master who would leave his kingdom in the hands of others, go on a long journey, and then return to take inventory and judge his kingdom. When He returns, it is not the world of unbelievers He is returning to inventory; it is those who possessed His kingdom which He will examine. And the church - which in truth is "mystery Babylon the great, the mother of harlots and of the abominations of the earth" (Revelation 17) - would equally be in great trouble if Yahweh did not show greater mercy toward it! As Babylon did not receive the wrath promised by Yahweh (Isaiah 13, Jeremiah 50 and 51), so mystery Babylon Christianity will mercifully escape Yahweh's wrath and judgment. But even so, like Babylon of old: MENE - its days have been numbered and its kingdom put to an end; TEKEL - it

has been weighed on the scales and found deficient; and PERES - your kingdom has been divided and given over to the two-part [Remnant](#).

Even as Babylon was given to a two-part kingdom (the Medes and the Persians), so the kingdom of God will be given to a two-part Remnant. Basically, the Remnant is the bride that is taken from the side of the sleeping church. It is the "two sons of fresh oil" olive trees seen in Zechariah 4 (vs. 14). It is the product of the two rains of the Holy Spirit - the former and the latter rains, the waters from the first rock and the waters from the second rock in the wilderness. It is the glorified Moses and Elijah on the mount of transfiguration, while the three-part church sleeps. And it is more, oh so much more!

The Remnant is a two-part work at the beginning and at the end of the church, the alpha and the omega. As it was in the beginning under the former rain, so it will be in these last days under the power of the latter rain - men and women will sell all to follow Yahshua, will hold all things in common, and will be daily devoted to studying the word of God and to fellowship with one another. The two-part Remnant is a highly unique work of the Holy Spirit. This two-part Remnant bride is the first among man to receive their "born from above" imperishable bodies in the first resurrection, and will reign with Yahshua in His restored Millennial kingdom for 1,000 years (Revelation 20:4-6). The "third part" church (the third 1,000 year period of the church), having lost the kingdom rights and sent to the nations, will remain in their earthly bodies to pass "through the fire" and be refined as silver and gold (Zechariah 13:8-9). They will receive fire according to their own words - their threat of an eternal hell fire for the unbeliever. Thus, fire have they threatened, and fire they will receive, reserved for those who do not believe (though they will find the fire to be neither literal nor eternal and very cleansing).

So much more could be said here concerning the Remnant, but the purpose of this writing is not to show you all the answers; but rather, to show you that there is a problem - a very grave problem - and one should wholly ponder the issue of the kingdom of God, its defilement, and the consequences thereof.

Yahweh will do a new thing in these last days, but it cannot be under the name "Christian." It is the Remnant Bride to which Yahweh will give His latter rain new wine. This is the wine He promised He would drink new in His kingdom. Our Master has been on a long journey, but when He returns He will take the product of the latter rain waters, and have a people for whom He will have turned the water into wine - the latter rain produces the new wine kingdom for the wedding of the Lamb. Yahshua declared - "no one puts new wine into old wineskins" (Luke 5:37). The 2,000 year old wineskins of corrupted rigid Christianity will not hold His new wine. His new wine will go to a new work - His Remnant bride.

#### Summary of the Kingdom

Given to Adam and Eve -> Corrupted by them and Satan -> Removed from them ->

Restored by Yahshua ->

Given to the church -> Corrupted by them and Satan -> Removed from them ->

Given to a resurrected Remnant bride who will reign with Yahshua, whose kingdom will never end.

## **YAHSHUA, THE GREAT INTERCESSOR**

Let us add more testimony to this amazing work of Yahshua in restoring His kingdom. The following material could be viewed as complicated, especially to a new reader to this material; but once grasped, it provides amazing and wonderful evidence concerning what Yahweh has done and will yet do.

The brief period during Yahshua's Nazirite vow, when He was identifying with the corruption of the kingdom of God, was remarkably, remarkably significant! Within those brief hours, both subject manifestations of the kingdom which man received while in his flesh and then corrupted (the original garden of Eden as well as the church) were represented. This is extremely important when we realize Yahshua suffered for both of these manifestations. How so? Let us see.

First, Yahshua's time in the garden alone where He prayed three times for the cup to pass from Him, identified with the garden of Eden.

Second, Yahshua's time of affliction and crucifixion when three times He refused to drink the wine offered to Him, identified with the church period.

Let us briefly retrace the course of events transpiring from the Passover meal to Yahshua's death on the cross. In this amazing course, we will see the pattern of these two manifestations of the kingdom of God to earthly man, and qualities of each.

You will recall that at the Passover meal with His disciples, Yahshua took the Nazirite vow, went to the garden alone, prayed three times that if possible the cup would pass from Him, was delivered into the hands of the Jews and the Romans, beaten and sentenced, three times Peter denied Him, three times He rejected any form of wine, it became dark for three hours, and finally Yahshua drank from the cup and died. If these are not enough "threes," you will recall that there were three miracle-birth men placed under the vow of the Nazirite - Samson, Samuel, and John. We will see the significance of these "threes" shortly, but first let us briefly list those events during Yahshua's vow and relate them to the two kingdom periods.

<u>Yahshua's Experience</u>	<u>The Kingdom Of God In:</u>
Vow of Naz. at Passover meal Garden of Gethsemane	The Garden of Eden
Betrayed Afflicted Condemned Crucified Died	The church

With this summary, we will now lay out both kingdom manifestations more fully, paralleling Yahshua's own intercessional and even pattern-setting acts relative to both kingdom periods. We will see again that the former always lays the pattern for the latter. Thus (as we have seen), the garden of Eden was the pattern for the church. But equally, the garden of Eden was the pattern for Yahshua's garden intercession. And, what will be to the amazement of the reader, He set the pattern for the body of Christ, which is not so great an experience relative to crucifixion.

We will first examine the kingdom of God per the garden of Eden, and its pattern for Yahshua's affliction as a Nazirite in a garden. Then we will list His afflictions so that the cause and effect upon the body of Christ may be seen - Yahshua setting the pattern for the body of Christ. If space permitted, these cause and effects would have been laid out as follows:

**The Kingdom of God**  
Per the Garden of Eden

**Yahshua's Affliction**  
as a Nazirite in a Garden  
**Yahshua's Affliction**  
at the Hands of His Enemies

**The Kingdom of God**  
Per the Body of Christ

So as you read these, because of space limitations you will have to make the mental shift yourself. Let us now look at these.

<b>The Kingdom of God</b> <u>Per the Garden of Eden</u>	<b>Yahshua's Affliction</b> <u>as a Nazirite in a Garden</u>
The tree of the knowledge of good and evil, the tree of life, and God's covering glory	Yahshua took the Nazirite vow
Adam and Eve were alone in the garden	Yahshua was alone in a garden
Man sinned, fell, and death began	The three disciples slept
Man was cursed - by the sweat of his face he was to eat bread till he returned to the ground	Sweat became like drops of blood upon Yahshua, falling down upon the ground

"the Spirit is willing, but the flesh is weak."

<b>Yahshua's Affliction</b> <u>at the Hands of His Enemies</u>	<b>The Kingdom of God</b> <u>Per the Body of Christ</u>
Yahshua was delivered to the Jews by Judas, "a devil," to be afflicted	The devil has afflicted the body of Christ for 2,000 years
A scarlet/purple robe was placed upon Yahshua and a reed placed in His right hand	The body of Christ has sought an early opportunity to reign in this life (1 Cor. 4:8), and are lied to by Satan that they will reign with Yahshua in the Millennium
A blindfold was placed on Yahshua	Satan has blinded the body of Christ so they cannot see truth
Yahshua bore a crown of thorns upon His head	The body of Christ has born the thorns of the cares of this world and the deceitfulness of riches
Yahshua was beaten	The body of Christ has been so marred by Satan that it is no longer recognizable as the Son of God (Isaiah 52:14)
They spat in Yahshua's face	The body of Christ has failed to bring forth the man child – godly seed in the name of its deceased Brother (Deut. 25:5-10) - and has their face spat into (covered in another writing)
Yahshua died	The body of Christ dies

"If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me" (Mark 8:34).

I hope you see the two manifestations of the kingdom, as well as new insight concerning what it truly means to be a part of the body of Christ. Yahshua declared - "A disciple is not above his teacher, nor a slave above his master" (Matthew 10:24). The body of Christ is not above Christ. **As went Christ, so goes the body of Christ.** It must be that way. As Christ died for man, the body of Christ dies for man. As Christ resurrected on the third day, the body of Christ will resurrect on the third day. (But we cannot get into this here.) Again I remind you that even concerning Christ and the body of Christ church, the truth of Ecclesiastes 1 holds:

That which has been is that which will be,  
And that which has been done is that which will be done.  
So, there is nothing new under the sun.

Let us now address the question concerning the repeated "threes." Three Nazirite men failed, three times Yahshua prayed in the garden for the cup to pass from Him, three times He refused to drink from the cup, three times Peter denied knowing Yahshua, three hours of darkness hung over man while Yahshua hung on the cross, and three times Yahshua asked Peter if he loved Him. Why? What is the meaning of this obvious repetition of "threes"?

Three is the number of completion. But more significantly in these cases, three is the number of the period of the church. This is born out all through the Scriptures (and addressed in other writings). Why three? Because the church was to get three 1,000 year periods (3,000 years) to effect their work. Would they succeed? Looking at their 2,000 years of history, one must conclude - No, they have not and would not succeed; testified to by Yahshua experiencing three hours of darkness on the cross and His cry at the end, "My God, My God, why have you forsaken Me?" If Yahshua gave the church their 3,000 years, they would be forsaken. If He gave them 3,000 years, by their actions they would deny knowing Him three times. If He gave them 3,000 years, they would still be sleeping in the garden, failing to avoid entering into temptation. Thus, in Matthew 24:22 He said those days would be shortened (to two "days," or 2,000 years) "for the sake of the elect" (the Remnant) or "no flesh would have been saved."

Yahshua will cut the body of Christ's days "short" to 2,000 years, call out His "tithes of the tithes" Remnant (Numbers 18:26) from the tithes church, return "early," and set up His Millennial kingdom. Why then did Yahshua pray three times in the garden for the cup to pass away, and then three times during His affliction equally reject the cup? For the same reason there were three hours of darkness; for the same reason the three Nazirites failed; for the same reason Peter denied Yahshua three times - because the flesh-occupying church can never, never, no never ever bring forth God's holy offspring. They can never bring forth the fruits of the kingdom, even as the first kingdom failed. Like the two sons of Aaron, 2,000 years of church history have brought strange fire to the altar, and the church must equally be burned or purified. And even as the bodies of these two sons of the high priest were carried "outside the camp" while "still in their tunics," so the "sons of the kingdom" church remaining at the time of Yahshua's return will equally be carried "outside the camp," still in their earthly tunics (Leviticus 10:1-5).

The two loaves of leavened Pentecost bread (i.e., 2,000 years of the church) may be offered to Yahweh as a wave offering, remaining in the hands of the priest on earth, but Yahweh's laws strictly forbid any grain offering with leaven to ascend up to Him in smoke (Leviticus 2:11). The leavened two-loaf 2,000 year Pentecost church will not resurrect to Yahweh to receive their incorruptible bodies as they think. It is strictly against God's laws to resurrect leaven, even leavened Pentecost bread. Thus, as Zechariah prophesied, the first two parts of the church have been cut off and perished (to be resurrected back into flesh at the second resurrection). Whether it is the testimony of the church in threes or "cut short" twos, the church has and will fail to bring forth the righteous deeds of Yahweh.

It is time for the blood and water to come out of the side of the "sleeping" body of Christ and provide the King His bride. The "Adam" body of Christ is put to sleep, so that the Remnant rib can be taken from its side to form the bride. And in equal picture, while the three-disciples-church sleeps on the mountain of transfiguration (Luke 9:28-36), it will be Yahshua and His two Remnant Moses (the first-part Remnant that died) and Elijah (the second-part Remnant that does not die but ascends alive) that will be glorified. The church is legally dead, and it is time for His second "son of fresh oil" olive tree to be established.

This issue of the kingdom of God on earth and its resolution is THE SOLITARY GREAT ISSUE that prevails in importance over all other issues. The establishment of the kingdom of God on earth, its defilement, and its restoration are prevailing matters that necessitate being understood, especially so in these final days.