

GENERATIONS

and their *family stories*

Some history has been lost forever, but Almighty God has preserved important history, which may appear lost, but it is found by those who know God's penmanship.



Billions of people lived before the great flood. Yet, a very few generations were recorded in the Bible. After the flood, certain people became central to the spiritual story of the salvation of mankind. Their life stories are the priceless pieces of the great puzzle that relentless explorers discover.

Pastor Mark Biltz from El Shaddai Ministries shares his rich understanding of Hebrew in the scriptures. The Hebrew word for "Generations" is "Toldot." However, included in the Hebrew meaning are the family stories.



Pastor Mark Biltz's knowledge of Hebrew showcases Almighty God's penmanship that is an engineering feat, weaving His deep things in language and the stories of apparent everyday people. Also, God embeds critical markers in numbers and colours, He uses imagery to reveal life in heaven. His parables are stories of wisdom. Mirroring and parallels bring into view dimensions of understanding, while often, simple text is used in plain sight and yet, frequently overlooked.

Biblical explorers cannot be stopped. Their finds are priceless, which fuel their burning passion for God's word. Intentionally, Almighty God hid priceless pieces of His great puzzle for those determined to explore His word, His writing, His mind. "It is the glory of God to conceal a matter; to search out a matter is the glory of kings" (Proverbs 25:2).

The lives of the patriarchs and their wives, even handmaids in some cases, lived prophetic stories. God spoke to both men and women unveiling the meaning of their trouble, no fault of their own, because their story was intended to be part of the greater, spiritual story that all the world will come to know.

God hand-selected people whose lives would mirror the journey of God's covenant people and their role in His saving plan for all of mankind. Their spiritual maturity became a tumbleweed of mistakes, which God has allowed knowing suffering brings the type of change necessary for eternal life. The whole world will come to know them during Christ's Millennial reign. They, too, will come to know themselves as a re-united kingdom no longer two houses discrediting each other.

But, how can this be known? It's all in the stories.



God said to Abraham, "As for Me, this is My covenant with you: You will be the father of many nations. No longer will you be called Abram, but your name will be Abraham, for I have made you a father of many nations" (Genesis 17:3-4).

God Almighty changed Abram's name to reflect His Holy Spirit now given to him. God also changed Sarai's name to Sarah because she too, received God's Holy Spirit. At the time Abraham and Sarah lived, there were many families on earth. But only through this one family given God's Holy Spirit, would the Saviour come that would bring salvation to the whole world.

"The promises were spoken to Abraham and to his seed. The Scripture does not say, "and to seeds," meaning many, but "and to **your seed,**" meaning **One, who is Christ**" (Galatians 3:16).

The story of Abraham is the teaching of God the Father that faith, trust and obedience in Him is essential for righteous leadership that can produce healthy spiritual seed for conception.

The story of Sarah is the teaching of God the Father that faith, trust and obedience in Him is essential for the church leaders to conceive and birth a congregation fit for God's kingdom.



Isaac was conceived through the miracle performed by God to open Sarah's womb for conception. God's intervention through the giving of His Holy Spirit is the mirror of opening the wombs of special women, given important roles, revealed in their stories during their lifetime on earth.

Isaac's life is a book with many chapters. One is a prophecy of the Saviour and his sacrifice for all of mankind. Isaac's wife, Rebekah, is also a testimony of the bride of Christ. She accepted the proposal to marry Isaac before she saw him. The bride of Christ is doing the same.

Consistent with God's teachings, His intervention, that is, His giving of His Holy Spirit is necessary for the conception of birthing a righteous congregation. "Isaac prayed to the LORD because his wife too, was barren on behalf of his wife, because she was barren. The LORD answered his prayer, and his wife Rebekah became pregnant" (Genesis 25:20). Twin boys named Esau and Jacob, wrestled in her womb before they were born. This is not common behaviour of unborn babies. It is a revelation of behaviour between two boys whose lives are a mirror of spiritual importance.

From a covenant family, two nations were born. God told Rebekah the future of these two nations. The older, stronger nation will serve the younger. When Jacob returned to his homeland, Esau came with 300 strong men. Jacob was afraid. He was the weaker, vulnerable man nurturing a family with young children and herds of animals also with their young.

This chapter in Jacob's life is a prophecy to come. It is the story of the younger who will succeed where the older failed. The children of ancient Israel into the 21st century will succeed where ancient Israel failed. "The last will be first and the first will be last" (Matthew 20:16).



Jesus' first miracle was turning water to wine. The quality of that wine was of the highest in contrast to the first served earlier. The gift of God's Holy Spirit makes all the difference. God will call people to Him at all different times throughout these 6,000 years. The gift of eternal life is the same regardless of the sins in the past. If anyone is bitter about God's generosity, they will be last to enter into His kingdom. It would seem the rebellious ancient Israelites who witnessed wonderful miracles and an overwhelming display of God's power may be last to enter into God's kingdom.

Jesus' first miracle of turning water into superior quality wine is also a prophecy of the level of sacrifice the latter-day 21st century twelve nations of Israel will endure, along with a great multitude from all the nations, during the Great Tribulation to stand against Wickedness. Every story preserved is rich in spiritual threads.

“On that day the remnant of Israel and the survivors of the house of Jacob will no longer depend on **him** who struck them, but they will truly rely on the LORD, the Holy One of Israel” (Isaiah 10:20). The 21st century nations of Israel will rely on a being, a ruler—likely a heavenly rebel ruler, who will strike them down before finally, they will rely and trust in the Almighty God.

Both houses: Judah and Israel will return to Almighty God weeping. No longer will these two houses point their finger at each other. Both houses will see their sins and both houses will repent. Together, for the first time in their history they will, at the same time, return to sincerely trust and obey Almighty God.

“In those days and at that time, declares the LORD, **the children of Israel and the children of Judah will come together, weeping** as they come, and **will seek the LORD their God**” (Jeremiah 50:4).

Before these people re-enter the land given to their ancient ancestors, they will be judged by God. That is the reason why they come from a northern land—God's law courts are in the far north and God is using direction to witness this important event prior to re-entering the Holy Land. They will walk under His staff.

“Just as I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you, declares the Lord GOD. I will make you pass under the rod and will bring you into the bond of the covenant. And I will purge you of those who rebel and transgress against Me. I will bring them out of the land in which they dwell, but they will not enter the land of Israel. Then you will know that I am the LORD” (Ezekiel 20:36-38).

While ancient Israel appears to be a fallen church-kingdom, a remnant is preserved.

Sarah and Rebekah could not conceive without God opening their womb. Likewise, Rachel, the beloved of Jacob, could not conceive during all of the years that her sister, Leah conceived and birthed seven children (six sons and 1 daughter) and their handmaids conceived and birthed two children each. She was preselected to be the mother of two special boys who are loved by God and the image of God's loved church. She felt the intense pain of failure during that time when she could not conceive. God knew her suffering; it was the role given to her to reveal the spiritual story of God's beloved prophets.

The prophets in the Old Testament preached to the leaders and the people and still, they all continued to sin. It grieved them that despite their effort for their whole life, few listened.

Congregations were not conceived. The houses of Israel and Judah continued to sin, resulting in captivity and the divorce by God of the house of Israel.



In a heavy sigh, Jesus said, “O Jerusalem, Jerusalem, who kills the prophets and stones those sent to her, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were unwilling! Look, your house is left to you desolate” (Matthew 23:36-37).

The pain in Rachel’s story, is the pain suffered by the prophets. After Leah and the two handmaids stopped conceiving, Rachel conceived and bore a son, named Joseph. This boy’s story is the mirror of Jesus Christ. She also conceived and gave birth to another son. In her dying breath she said, “son of my sorrow, Benomi.” Her last words were the same as the prophets who died prematurely by their own.

Rachel’s life was cut short. Her story is the death of the beloved body, a shepherd church that became infiltrated with false prophets who cannot conceive and birth a righteous congregation. She, like the beloved prophets of God, died never seeing her last child grow into a fine man. Jacob took that son under his care. He changed his name to Benjamin, son of my right hand. This son is a mirror of a special body of men and women who have throughout time remained hidden under the care of Almighty God. They are the children of spiritual Rachel, Christ’s blood brothers and sisters.

Rachel on earth lived the story of God’s beloved spiritual church. “This is what the LORD says: ‘A cry is heard in Ramah— deep anguish and bitter weeping. Rachel weeps for her children, refusing to be comforted— for her children are gone.’ This is what the LORD says: ‘Keep your voice from weeping and your eyes from tears, for **the reward for your work will come,**’ declares the LORD. ‘Then your children will return from the land of the enemy’” (Jeremiah 31:15-16).

Spiritual Rachel are the souls of the prophets who are feeling deep anguish and bitter weeping because their congregation, spiritual Joseph and Benjamin are not safely living in the Holy Land. They are in danger, in the land of the enemy where spiritual death covers the landscape. Almighty God comforts spiritual Rachel by assuring this beloved church of the reward that will come for all their work done, the suffering and persecution. Her congregation will be kept safe and protected from spiritual death.

Every story recorded in the Bible has a spiritual counter-part. The prodigal son is the story of the return of a rebel son like the ten tribes of Israel that God divorced. This house has a very long history of rebellion against God. They craved to be like the nations around them. They

wanted superpower status, economic and military strength at any cost. They wanted to be self-directing, self-reliant and they craved self-glory.

God let them go to be like the nations. “As for you, O house of Israel, this is what the Sovereign LORD says: Go and serve your idols, every one of you! But afterward you will surely listen to me and no longer profane my holy name with your gifts and idols” (Ezekiel 20:39).

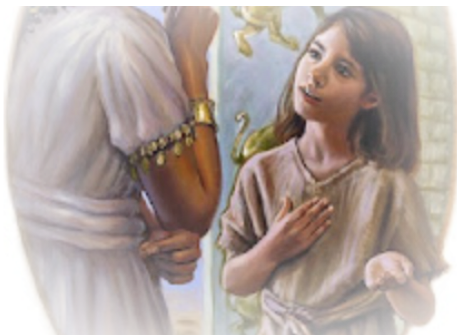


While God paints a stern picture of his gavel coming down on this house, the story of the prodigal son unveils the joy and compassion of the Great LORD God who is quick to forgive when His children repent. This son said, “I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you, I am no longer worthy to be called your son; make me like one of your hired men’... But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son threw

his arms around him and kissed him” (Luke 15:18-20).

While many scholars believe that the ten tribes of Israel became of nothing and remain a faint shadow somewhere, God made sure their repentance was recorded in a story. Jesus reminded the Jews about the healing of Naaman, the Gentile general. They were angry because they understood his point. When people in the house of Judah were suffering from leprosy, only Naaman, a Gentile general was healed. Jesus was pointing to this healing as a prophecy that he would fulfill when he heals the lost sheep of Israel—the divorced ten tribes.

Naaman was no ordinary general. He held an important role in the pagan world, one that was respected and acknowledged because he had access to Almighty God. Through him, God gave Aram victory. Naaman story is the return of the national leaders of the ten tribes to Almighty God. His story is filled with code that is easy to decipher. Historians are not privy to the mastery of God’s penmanship, but ordinary men and women gifted with His Holy Spirit find the gems hidden in the stories. The clues are in the open.



“Now bands from Aram had gone out and had **taken captive a young girl from Israel**, and she served Naaman’s wife. She said to her mistress, “**If only my master would see the prophet who is in Samaria! He would cure him of his leprosy**” (II kings 5:2-3).

Details about the young girl:

- A captive—imprisoned in this evil world.
- A slave girl—a servant church.
- A servant girl in Naaman’s household—a young servant church living among the ungodly.
- She has no place of authority or political power—powerless to bring change except through her gentle suggestion.
- She is compassionate and wants to see Naaman healed—a religious body who wants to see the spiritual healing of all of mankind.
- She trusts in the power of Elisha, the prophet. She states that the God of Israel is more powerful than the god of Syria because He can heal the worst of diseases.

So, Is Naaman a Gentile or was he a gentile?

“So Naaman left, taking with him ten talents of silver, six thousand shekels of gold and ten sets of clothing” (II Kings 5:5).

- **10 talents of silver** symbolize each of the ten tribes coming with one talent. These talents must originally come from God. As in the parable of the talents in Matthew 25. “To one he gave five talents, to another two talents, and to another one talent—each according to his own ability. And he went on his journey.”

So, these ten tribes have one talent each showing the beginning effort to change from their sinful behaviour. It is in the form of silver symbolic of desiring to be purified by fire like silver.

- 6,000 shekels of gold is a guilt offering of gold, better than silver. They are intentionally showing a heart that will go above and beyond to prove their sincerity.
- 10 sets of clothing symbolize each of the ten tribes desired a new covering.

Naaman went with his horses and chariots and stopped at the door of Elisha’s house. Elisha sent a messenger to say to him, ‘Go, wash yourself seven times in the Jordan, and your flesh will be restored and you will be cleansed’” (II Kings 5:9-10).

Not trusting in the words of God is often a weakness of immature Christians. The secret to trusting God is putting His way into practice. To practice His way, we need to be washed through baptism, then filled with God’s Holy Spirit.

“But Naaman went away angry and said, ‘I thought that he would surely come out to me and stand and call on the name of the LORD his God, wave his hand over the spot and cure me of my leprosy. Are not Abana and Pharpar, the rivers of Damascus better than any of the waters of

Israel? Couldn't I wash in them and be cleansed?' So, he turned and went off in a rage" (II Kings 5:11-12).



The rivers in Damascus are not better than the Jordan River because they are not in the Holy Land that God gave to Himself, when he took the descendants of Jacob to be His subjects.

The mirroring of Naaman and the ten tribes of Israel remains a replicate. The ten tribes after their release from captivity came before God and like Naaman, they too, expected a big ceremonial healing ritual, full of show—still thinking in the ways of the gentiles.

God knew their heart; they were not repentant. They were still proud and shallow.

“What can I do with you Ephraim? What can I do with you, Judah? Your love is like the morning mist, like the early dew that disappears” (Hosea 6:4).

“Ephraim is like a dove, easily deceived and senseless” (Hosea 7:11).

Only two tribes of the twelve repented after their captivity. Benjamin and Judah, the house of Judah was the only house to return to the holy land and rebuilt the temple.

The ten tribes came with a guilt offering, but they were not sincere. The sacrificial system in the Old Testament was intended to teach the Israelites the penalty of sin and the need for forgiveness. The guilt offering brought reparation and healing between the victim and the offender.

Upon their release from captivity, they came before God with a superficial desire to obey Him. So, God would not allow them to return home. They were to wander seven times their punishment among the Gentiles. They turned away from God, angry and resentful.

Leviticus 26 warns Israel of the extended punishment when they fail to obey. **“I will set My face against you so that you will be struck down before your enemies; and those who hate you will rule over you, and you will flee when no one is pursuing you. And if in spite of this you will not listen to me, then I will discipline you again SEVENFOLD for your sins”** (Leviticus 26:17-18).

Hosea recorded the journey of the rebel ten tribes of Israel. **“My God will reject them because they have not obeyed him; they will be wanderers among the nations”** (Hosea 9:17).

It took some convincing. Naaman had come to be restored. He was a diseased man and desperate for healing. He returned to listen to the prophet.



“Naaman’s servants went to him and said, ‘My father, if the prophet had told you to do some great thing, would you not have done it? How much more, then, when he tells you, ‘Wash and be cleansed!’ So, he went down and dipped himself in the Jordan seven times, as the man of God had told him, and his flesh was restored and became clean like that of a **young boy**’ (II Kings 5:13-14).

Like Naaman, angry with Elisha, the ten tribes of Israel were angry with God. Like the prodigal son, they returned to living in sin only to feel God’s painful curses due to their disobedience. They returned, like Naaman returned to Elisha with a humble spirit willing, this time, to do as he was told.

“Then Naaman and all his attendants went back to the man of God. He stood before him and said, ‘Now I know that there is no God in all the world except in Israel. Please accept now a gift from your servant’ (II Kings 5:15).

The ten tribes repented and finally, they were committed to serving their God—the Almighty God. They approached Him with payment of their sins.

“The Prophet answered, ‘As surely as the LORD lives, whom I serve, I will not accept a thing.’ And even though Naaman urged him, he refused” (II Kings 5:16).

Mankind has no acceptable or worthy commodity of exchange that can pay the price for the forgiveness of their sins. Christ’s sacrifice was the payment for the sins for all of mankind. The ten tribes accepted Christ as their Savior immediately and without question.



“‘If you will not,’ said Naaman, ‘please let me your servant, be given as much earth as a pair of mules can carry, for your servant will never again make burnt offerings and sacrifices to any other god but the LORD’” (II Kings 5:17).

The ten tribes vowed to worship only the God of Israel. They have never returned to their homeland, the land of their fathers (the Holy Land), but the imagery of Naaman taking back holy soil with him, which he could kneel on in prayer is symbolic of the ten tribes creating a sanctuary in their own land.

Naaman is a picture of the 10 tribes living among the nations. Interesting that Naaman makes a special request before Elisha. “But may the LORD forgive your servant for this one thing: When my master enters the temple of Rimmon to bow down and he is leaning on my arm and I bow

there also—when I bow down in the temple of Rimmon, may the LORD forgive your servant for this” (II Kings 5:18).

Elisha simply said, “Go in peace,” Elisha said (II Kings 5:19).

The house of Israel is prophesied to compromise the word of God. While their heart may be in the right place, their doctrines and practices have drifted away from the pure teachings of the Apostles to include the Christianization of old pagan practices. They have produced a hybridization of beliefs and practices, no longer the pure practices of the Apostles or the pure practices of the pagans.

Hosea prophesied this compromise. “For the Israelites will live **many days without king or prince, without sacrifice or sacred stones, without ephod or idol...**”

- Their **KING of kings [Christ]** has not yet returned. They are without **princes—those rebel gods they worshipped to be like the nations to obtain power and self-glory. Those** rebel heavenly rulers have been imprisoned.
- The **SACRIFICES** to God brought awareness and forgiveness of sin came to an end with the destruction of the last temple in 70 AD. The **sacred stones** taught by the mystic priests as objects of power, charms of protection from the wrath of the gods and an object that guarantees blessings and healings, which are no longer practiced.
- The **EPHOD** is part of the official dress of the High Priest in Israel. It is symbolic of true religious practice while the household **idols** are symbolic of false practice. (Hosea 3:4).

These people don’t fully worship God today or keep His ways as the apostles taught. Nor do they obey the rebel gods and follow the pagan practices as they did in times of old.

Still to come, after the great tribulation, those who are not part of the first resurrection will sincerely repent, as Hosea prophesied. “Afterward the Israelites will return and seek the LORD their God and David their king. **They will come trembling to the LORD and to his blessings in the last days**” (Hosea 3:4-5).

The journey the house of Judah and the house of Israel went in opposite directions. The house of Judah, known as the Jews, embraced God’s law and became the protectors of the oracles of God. Unfortunately, their priesthood moved the pendulum to the extreme, adding the traditions of the elders, which caused them to focus on works to earn their way into life eternal.

The house of Israel, comprised of ten tribes, was a large and powerful house. The national leaders craved to be like the nations around them reveling in self-reliance, self-direction, self-glory and superpower status. God let them go, so they could suffer the consequences of their choices. The story of Naaman is the chapter in their history where they came to recognize their spiritual decay and seek spiritual healing. The house of Israel—the lost sheep of Israel—repented as they wandered through Asia Minor, the Mediterranean and Europe. Their seven-

fold extension of their punishment will keep them out of the Holy Land until 2,520 years has elapsed. They will return, together with the house of Judah at the same time. Both houses will come weeping before Almighty God.



God preserved the repentance of the national leaders of the ten tribes in the story of Naaman. He also preserved the repentance of the church of the ten tribes in a story.

The historical account of the woman at the well recorded only in

the book of John, chapter four is the mirror of the church of the ten tribes accepting God's Holy Spirit and leaving behind the old vessel symbolized in the jug left at the well. The woman at the well, recognized Jesus as a prophet, listened to him carefully and acknowledged all that he said as none other than the Saviour they were waiting for.

This woman was not a prostitute. She is a woman who married five times and was divorced those five times, leaving her to live with a man who was willing to take her in. She had no children. Likely, she was barren. Women were rarely in a position to take care of themselves in those days. Her story was a mirror of the 10-tribed church of Israel, who for hundreds of years flirted with the religion of the rebel gods ruling over the nations. This church with the nation of Israel was divorced by God because they craved to be like the nations around them. To get what they craved, they were willing to worship the rebel gods.

The church of the 10-tribed house of Israel married into the theology of one god after another. Each relationship ended in a divorce because the church of the 10-tribes could not produce a congregation that would follow the theology of the rebel gods; they lived in chaos and confusion. The church was finally left at the mercy of anyone who would shelter it. This woman was vulnerable and used, never understanding how such tragedy ensued her.



At the well, Jesus offered her God's Holy Spirit, but before she could accept it, Jesus addressed her many relationships. He was requiring a commitment that she did not demonstrate in the past. She immediately acknowledged him as a prophet, someone who had direct

communication with God, knowing he knew things that could not be known without spiritual contact. She did not hide her unfortunate relationships, instead these fallen relationships had brought her to seek the saviour that she remembered from ancient teachings. Jesus said that he is that Saviour and she immediately believed him.

The years of thinking that this time she had found a wonderful husband was nothing more than one nightmare after the other. The woman at the well was a bitterly disappointed and broken woman. Having searched for love, she found only cruelty and shame.

Hosea recorded the religious promiscuity of the 10-tribed church of Israel. "She will chase after her lovers but not catch them; she will look for them but not find them. Then she will say, '**I will go back to my husband as at first**, for then I was better off than now'" (Hosea 2:7).

There is hope. "The time is coming when **Jacob's descendants will take root**. Israel will bud and blossom and fill the whole earth with fruit!" (Isaiah 27:6)

The ten tribes are not alone in rebelling against God. The two tribes that form the house of Judah, the Jews have misbehaved as well.



The woman bent over for 18 years is the story of the Jewish church. "One Sabbath Jesus was teaching in one of the synagogues, and a woman there had been disabled by a spirit for eighteen years. She was hunched over and could not stand up straight. When Jesus saw her, he called her over and said, 'Woman, you are set free from your infirmity'" (Luke 13:10-12).

Eighteen long years God gave this woman a heavy role to endure. Her story provides an illustration of the condition of the Jewish church that place greater weight on the traditions of the elders than God's law. Jesus saw the burdens the Jewish priests placed on the people and he said, "They tie up **heavy, cumbersome loads** and **put them on other people's shoulders**, but they themselves are not willing to lift a finger to move them" (Matthew 23:4).

Jesus tried to move the Jewish leaders back onto keeping only God's law and purging the many added traditions of the elders.

"Then some Pharisees and teachers of the law came to Jesus from Jerusalem and asked, 'Why do your disciples break the tradition of the elders? They don't wash their hands before they eat!'"

Jesus replied, "And why do you break the command of God for the sake of your tradition?" (Matthew 15:2-3). Jesus gave an example and added, "Thus you nullify the word of God for the

sake of your tradition. You hypocrites!” He quoted Isaiah, “These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men” (Matthew 15:9).

Jesus saw the woman and had sympathy for her. He called to her and healed her on the Sabbath.

The righteous men and women in the house of Judah bare the burdens of the traditions of the elders and have a long history of carrying heavy burdens. They rebuilt the second temple despite the many obstacles; they honour Moses, God’s commandments, God’s Sabbath and His Holy Days. They embraced and preserved the oracles of God during times of peace and adversity—alone, while their brothers who are many—the 10 tribes—flirted with the gods while pillaging and plundering.

Jesus is inviting them to him. “Come unto me, all ye that labour and are **heavy laden**, and **I will give you rest**” (Matthew 11:28).

Returning to the story of Naaman—the healing of the 10 tribes of Israel, the conclusion is best discussed now. The Jewish priests in Jesus’ time had become spiritually sick rejecting Jesus’ correction, crucifying him and rejecting him as the Son of God. This is a continuation of the mistakes of Gehazi, Elisha’s servant of the tribe of Judah who ran back to Naaman and he asked for payment for his healing.

So Gehazi hurried after Naaman. When Naaman saw him running toward him, he got down from the chariot to meet him. ‘Is everything all right?’ he asked.

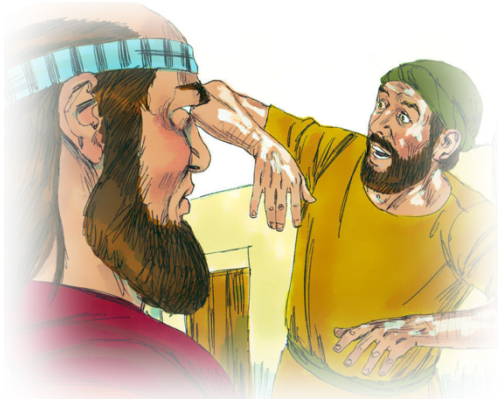
“‘Everything is all right,’ Gehazi answered. ‘My master sent me to say, ‘Two young men from the company of the prophets have just come to me from the hill country of Ephraim. Please give them a talent of silver and two sets of clothing.’”

“‘By all means, take two talents,’ said Naaman. He urged Gehazi to accept them, and then tied up the two talents of silver in two bags, with two sets of clothing. He gave them to two of his servants, and they carried them ahead of Gehazi” (II Kings 5:20-23).

“When Gehazi came to the hill, he took the things from the servants and put them away in the house. He sent the men away and they left. Then he went in and stood before his master Elisha” (II Kings 5:24).

“Where have you been, Gehazi?” Elisha asked.

“Your servant didn’t go anywhere,” Gehazi answered.



“But Elisha said to him, ‘Was not my spirit with you when the man got down from his chariot to meet you? Is this the time to take money, or to accept clothes, olive groves, vineyards, flocks, herds, or menservants and maidservants? Naaman’s leprosy will cling to you and to your descendants forever.’ Then Gehazi went from Elisha’s presence and he was leprous, as white as snow” (II Kings 5:25-26).

The curse of Gehazi is two-fold:

1. To ask for payment is an extension of the belief that your own works can earn salvation to some level. That is a fallacy, which brings systemic spiritual decay. It devalues Christ’s redemptive sacrifice and the enormity of love that God’s only heir was willing to give to sinful mankind.
2. The arrogance of putting yourself above the Gentiles is self-destructive. God is able to graft in again those he has cut off—the ten tribes. God will cut off the natural branches, if they continue in sin (Romans 11:17-22).

Elisha was teaching an important lesson. Salvation cannot be bought. Christ gave his life to pay the price and in God’s great compassion for all of mankind, He offers them grace. No one can boast of their own righteousness.

“For God has bound **all men over to disobedience** so that he may have **mercy on them ALL**” (Romans 11:32).

We are to love one another and encourage each other in righteousness.

“For it is **by grace you have been saved**, through faith—and **this not from yourselves**, it is the **GIFT of God—not by works, so that no one can boast**. For **we are God’s workmanship**, created in Christ Jesus to do good works, which God prepared in advance for us to do... remember that at the time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. But now in Christ Jesus **you who once were far away** have been **brought near through the blood of Christ**” (Ephesians 2:8-10, 12-13).

The story of the woman with the issue of blood for twelve years was the story of the church of the ten tribes of Israel. Always bleeding—loss of life, unable to conceive, never to birth a congregation. She would have been perpetually treated as unclean by the Jews because they understood God’s ordinances. She would have been treated as an outcast and she would have been very lonely. She mirrored the 10-tribed church who was divorced from the covenant family and had married into a variety of false religions of rebel gods.

Her story in Mark 5 details her new hope. “And a woman was there who had been **subject to bleeding for twelve years. She had borne much agony** under the care of many physicians and had spent all she had, but to no avail. Instead, her condition had only grown worse. **When the woman heard about Jesus**, she came up through the crowd behind Him and **touched His cloak**. For she kept saying, “**If only I touch His clothes, I will be healed.**” Immediately her bleeding stopped, and she sensed in her body that she was healed of her affliction. At once Jesus was



aware that power had gone out from Him. Turning to the crowd, He asked, “Who touched My clothes?”... But He kept looking around to see who had done this. Then the woman, knowing what had happened to her, came and fell down before Him trembling in fear, and she told Him the whole truth. “**Daughter,**” said Jesus, “**your faith has healed you. Go in peace and be free of your affliction**” (Mark 5:25-34).

This woman preserved the story of the repentant 10-tribed church of Israel. For half of their time on earth, that is, twelve of the twenty-four hours in a full day, she was dying spiritually. She was truly unclean embracing false religion and their practices. A time came after searching and exhausting all of her resources for healing, she turned to Jesus. She remembered her ancient teachings and touched the corner of his tallit.

“But for you who fear My name, the sun of righteousness [Christ] will **rise with healing in its wings [kanaph—the corners of the tallit]**” (Malachi 4:2).

Jesus knew this woman had Hebrew roots because he felt power leave him from the very place that symbolized spiritual healing. He did not seek her; she sought him. She relied on the knowledge she remembered of the ancient teachings for healing and it worked. The Christians churches have accepted Christ as their Messiah and their spiritual healing has begun. Jesus is able to heal the spiritually dying and he is able to heal the spiritually dead, as he raised from the dead the little daughter of Jairus.

Jairus’ little daughter died. The story following the healing of the woman with the issue of blood for twelve years, is the story of the twelve-year-old little girl who died while Jesus was talking to the woman healed from the issue of blood. This little girl mirrored the dead congregation of the spiritually dying church. Fortunately, Jesus can heal the dead. The timing of these two events is not coincidental. The two stories recorded back-to-back is intentional.

All of the crippled, the lame, the deaf, the blind and dumb in the gospels were healed by Jesus. Not necessarily the fault of their own. All of these people mirror the countless spiritual deformities within all of the twelve tribes of Israel and all nations. They cannot understand the word of God; they don’t keep God’s commandments; they fail to value God’s Holy Days and keep the Sabbath; they wander further and further away from God; some become consumed

with self-glory, self-direction and self-reliance. When they repent, Jesus will heal them. He is able to heal any condition. It will take the Millennial reign of Jesus Christ, before all of God's people are healed and walking on the righteous path of Almighty God.

The stories preserved in the Bible all mirror the greater story—the spiritual story, which is the only story that matters. The difficult lives special people have suffered, to mirror the spiritual story, will be understood after their resurrection in time and they will say, “I am a servant of the Great Almighty God. Not my will be done, but the will of the Father.”

In the meantime, as the Apostle Peter said, “But **rejoice that you share in the sufferings of Christ**, so that you may be overjoyed at the revelation of His glory” (I Peter 4:13).

He also said, “For to this you were called, because **Christ also suffered for you, leaving you an example, that you should follow in His footsteps**” (I Peter 2:21). Messianic Jews and Christians have entered into a blood-covenant with Almighty God; they are prepared to put their life on the line to stand blameless before God.

The Apostle Paul reminded us that suffering during this evil age is inevitable. “For it has been granted to you **on behalf of Christ not only to believe in him, but also to suffer for him**” (Philippians 1:29).

Understanding that one-third of the countless angels in heaven turned against Almighty God, He is now cautious and creating a very special body of people who will always guard against sin. These angels were created with sufficient knowledge to know the difference between right and wrong and yet, a great one-third chose to sin and rebel. Creation on earth was made flesh and blood, made to suffer in order to become perfect, like Jesus Christ. Paul and Barnabas worked very hard to strengthen the believers in Christ. But behind them, many antagonistic Jews sought to poison the minds of these believing Jews and Gentiles. So, “They encouraged them to continue in the faith, reminding them that **we must suffer many hardships to enter the Kingdom of God**” (Acts 14:22).

The Bible is full of stories of people mirroring the spiritual story. God created mankind, male and female, to reflect the two core roles, king and lord, in His kingdom. The male gender is a mirror of national leadership—kingship and the female gender is a mirror of religious leadership—priesthood.

“Get wisdom, get understanding; do not forget my words or turn from them. **Do not forsake wisdom, and she will preserve you; love her, and she will guard you.** Wisdom is supreme; so acquire wisdom. And whatever you may acquire, gain understanding” (Proverbs 4:5-7).

“For judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment” (James 2:13).



God called His people to be a holy kingdom of royal priests. God's people, all twelve nations of the 21st century in the Millennial reign of Jesus Christ will become a holy kingdom of men and women all holding positions in the priesthood of God.

“But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light” (1 Peter 2:9).

It was God's plan from the beginning. God told Moses to tell ancient Israel, “And unto Me you shall be a kingdom of priests and a holy nation.’ These are the words that you are to speak to the Israelites” (Exodus 19:6).

They will not be alone because men and women from all tribes, languages, people and nations will join them. “You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. You have made them to be a kingdom and priests to serve our God” (Revelation 5:9-10).

These are the great multitude who come out of the Great Tribulation “from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands...they have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb... they are before the throne of God and serve him day and night in his temple; and he who sits on the throne will spread his tent over them” (Revelation 7:9, 14-15).

Creation on earth was God's second creation through the Son. He planned to divide the dual-role rulership into two separate positions and bound them together to work as one: kingship



and priesthood. God Almighty and Jesus Christ hold both roles. Jesus Christ is King over all kings and Lord over all lords. Creation in heaven was first. It is comprised of kings and princes. God's people and the great multitude will be comprised of lords and priests. The two are separate, even their domains will remain separate when God creates a new heaven and a new earth, and they will work bound together as one when God's family-kingdom is established.

God Almighty will bring His temple down on earth and live with His holy kingdom

of royal priests (Revelation 21:3). On religious matters, God has spoken directly to women because they image His church.

God spoke directly to Rebekah, Eve, Sarah, Mary—the mother of Jesus, as well as, Samson’s mother about her son and how he should live. Jesus talked to the woman at the well about the offer of God’s Holy Spirit, which was a confirmation of their regrafting back into the covenant family. She went and told the town leaders about Jesus and he stayed with them for two days. After Jesus was resurrected, he first spoke to Mary and she went and told the disciples that he had risen. These women mirror the faithful, beloved church of God. When Jesus Christ returns, he will go to his bride first. She will go to the national leaders and confirm his arrival. The righteous and faithful church will rise to take a leading role in God’s kingdom.

Soon, everything will be made clear. Until then, continue to walk humbly with God on the path of righteousness, you may be a mirror of the greater story—the spiritual story.

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