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## Doctrinal Position Paper

*“Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.” —Colossians 4:6*

The mission of **Threshing Floor** is to study and understand Bible Prophecy at the highest level possible; to investigate and document current events which are relevant to our prophetic viewpoint; to exhort and edify the true “called out” believers, and to correct, and rebuke the errors which lead Christians in the strong delusion.<sup>i</sup>

Today, many writers, speakers, and media figures are attempting to labor in the field of prophecy yet all, but a small number of practitioners, hold serious doctrinal errors which taint their utterances and distort prophetic interpretation. We submit the following to correct what we consider being one of the major stumbling blocks impeding genuine discernment and correct interpretive practice.

## **Prophetic Protocol**

*“And the spirits of the prophets are subject to the prophets.”-1Corinthians 14:32<sup>ii</sup>*

This point of prophetic protocol is predicated upon the preceding verse of 1Corinthians 14:29

*“Let the prophets speak two or three, and let the other judge.”*

As such, when we examine issues of concern which reveal the “spirits” behind dividing the Word of God, both doctrinally and prophetically, we take the position that there is an accountability process directly prescribed in the New Testament scriptures which allows judgment of words.

The word “spirits” used in 1Corinthians 14:32 refers to the human condition of the vessel acting in the prophetic office:

*“by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc.”<sup>iii</sup>*

1Corinthians 14:32 is often cited as a type of license by which prophets may operate independently, and without accountability. This occurs when the verse is presented without the surrounding contextual verses. New Testament protocol is very clear that there must always be a second or third witness for a word to be *confirmed*.<sup>iv</sup>

Therefore, when we inspect and judge utterances from any person acting in the prophetic gifting---whether written or spoken, implied or explicit, we are to base understanding of the words, visions, dreams, or acts from the clear Word of God as presented in the scriptures:

*“ We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation.” -2Peter 1:19,20 (KJV)*

Every step through Biblical understanding must build on sound doctrine<sup>v</sup> and a thorough grasp of the context and explicit meanings of words, historical facts, and corroborative texts based on established standards. Doctrine arises out the plain teachings given by the law, the prophets, and the apostolic principles conveyed in scripture.

From the foundation of sound doctrine arises the framework to move into prophetic understanding. Peter, in verse 20 of 2Peter chapter one, is very clear from where prophecy in the New Testament era is rooted: the scripture.

This brief overview of prophetic protocol is presented as the backdrop for the presentation of most crucial subject: understanding scripturally and without confusion the truth about two constructs called **Israel** and the **Church**.

## **Introduction**

As a media prophecy ministry, we routinely encounter questions, comments, and sharp criticism for the material we present related to what is called “Israel”---now commonly viewed as a modern day political nation-state; and the “Church”---an entity as amorphous as the person wielding the term, but largely seen as an institution representing the work of God (Yahweh) on the Earth.

Both groups, and the terms themselves, are plagued by a myriad of contradictions, absurd suppositions, and unscriptural expectations which defy any logical definition when viewed from the perspective of an objective Bible student. The result of this confusion is that for over 2,000 years we have witnessed wars, murders, schisms, heretical uprisings; inquisitions and profound loss as **man** has defined and redefined these basic terms.

All such distortions are the result of deliberate manipulation by religious, political, and academic overlords who have attempted to create kingdoms by twisting the intended terms. While believers and unbelievers alike have often been forced to bend blindly to these terms when clear scriptural understanding was forcibly concealed; we are now in the position, through full possession of the written Word of God, to rightly parse the terms and completely know the truth.

Yet, today many seemingly functional “Bible believing Christians” are still either confused by the terms, “Israel” and “church”, or blindly follow the doctrinal tenets which sprung up in the absence of diligent scholarship and a devotion to “truth no matter the cost”. As such, they use terminologies such as “Judeo-Christian”, “Dual Covenant Theology”, and “Replacement Theology” to mask the schizophrenia that has now attached itself to the diseased mind of decayed institutional Christianity.

What follows is a thorough, though not exhaustive, presentation on the apologetics for understanding both “Israel” and the “church” to the end of having a solid doctrinal grounding for viewing correct prophetic examination.

### **The Abrahamic Covenant Still In Force?**

Most Christians fail to grasp the importance of the “Abrahamic Covenant”, one of several covenants presented in the scriptures, but the most enduring as it pertained to Israel in its formation. It was later expanded, but not “replaced”, by the covenant to Moses under the giving of the Law.<sup>vi</sup>

That covenant remained unchanged throughout the Old Testament epoch and was, again, expanded with the formation of the New Testament church after the Resurrection of the Lord Jesus Christ. As we see in the following, the covenant is singular at any given time and is conferred legally through a principle we call “*precedence*”:

Paul states in Galatians 3:

*“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.*

*17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.”*

In a form of what we may call “contract law” Paul explains the precedence of THE covenant and to whom it is ultimately conferred: Christ is the “seed”---the inheritor of Abraham’s promise---not Israel. Christ, by Divine Right, alone had the power to CONFIRM<sup>vii</sup> this covenant

Paul’s dissertations here in Galatians, and in the epistle to the Hebrews buttress the writings in Romans chapters 9-11 by here breaking down the “partition” which existed

then---and apparently exists to this day in the body of believers who want to create a *bifurcated*<sup>viii</sup> covenant. Yet from the perspective of Paul's writing no such "dual covenant" can exist:

*"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." - Galatians 4:28,29*

It is clear from Paul's writings that this "Abrahamic Covenant", based as it was historically upon the law, was not superceded but transferred via the mystical body of Christ, the believers, or what we term "spiritual Israel". This transference occurs through Christ who is the rightful heir ("seed") and He who has the authority to confirm the transference.

Paul continues this thread of logic in the succeeding chapter with a powerful analogy which has been lost on nearly all the historic church proper when he clearly renders the understanding of *who* is Israel:

**Galatians 4:22** *For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.*

*23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.*

*24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. {covenants: or, testaments} {Sinai: Gr. Sina}*

*25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. {answereth to: or, is in the same rank with}*

*26 But Jerusalem which is above is free, which is the mother of us all.*

*27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.*

In the final stroke of this analogy Paul states something which most either ignore or find repulsive:

Galatians 4:30 *Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.*

*31 So then, brethren, we are not children of the bondwoman, but of the free. (KJV)*

While Paul referenced TWO covenants here, we must be clear that only ONE is valid. Jesus stated that:

*"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."-Matthew 5:18*

Many Christians use Matthew 5:18 to promote the notion that we are still under the law. Yet Paul provides the means by which the law of grace supersedes the rigid ordinances of the Mosaic era in

**Romans 8:3** *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*

The transference of the covenant and the law were a single act performed by Christ at the cross. The contract, if you will, was fulfilled and with it He confirmed the spiritual “new deal” which brought both physical Israel and all the heathen (gentile) nations under the same standard of redemption:

*“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.”- Romans 10:9*

Put more bluntly, those who insist upon a bifurcated or *dual covenant* theology should understand that God is not the god of confusion<sup>ix</sup>, that God does confer choices which have horrible implications for those who insist upon choosing blindly:

*“Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves..”-Isaiah 28:14,15*

The people described by Isaiah do indeed have their covenant---they made it and cannot see with whom it is made. It is the antecedent to a condition seen in prophecy and pronounced upon apostate Christianity during the tribulation:

*For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.-1Thessolonians 5:3*

## **Replacement Theology or Spiritual Conversion?**

This overview of the covenant (singular) is crucial to understanding that a *bifurcated* racial/ethnic/religious construct was not borne out of the struggles of the early church, but a unified spiritual body that include both Hebrew and Gentile as the express will of Christ, Himself :

*“As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” (John 10: 15, 16)*

Prophetically, Christ here anticipates the bringing of the Gospel to the Gentiles and His will that there be one final construct. The work of Paul, the Pharisaical Jew, was to carry this “last will and testament” to the Gentiles and to communicate the principle of “oneness” to both the Jew (first) and the Gentile.

*“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” -Romans 1:16*

Paul’s ongoing agony over the racial/religious Jews, as seen in his Romans 9 discourse, was the “thorn in the flesh” which impelled him to continually subject himself to rejection by going back to the Jewish people even after his successful missions in the far lands of the “heathen”.

It is necessary to understand that certain terms, used as they are in scripture, have migrated into the language of believers through aberrant doctrines transmitted by both Roman Catholicism and modern day “Protestantism”. These terms polarized and split the once grafted “branches” into two disparate groups: “the Church” and “Israel”.

The Roman Catholic doctrine of what is called “Replacement Theology” or “Supersessionism” are terms given improperly to a theology which states that something called “the Church” replaced physical Israel and the Jewish people as God’s chosen vessels.

While the early church writer Justin Martyr (about 100 to 165) stated correctly (based upon Paul’s teaching) that: *“... the true spiritual Israel ... are we who have been led to God through this crucified Christ.”<sup>x</sup>*, many other theologians in the post-apostolic era began a thread of anti-semiticism which migrated into doctrines embraced by later Catholic thought such as the provocative statements made by Hippolytus of Rome (martyred 13 August 235): *“[The Jews] have been darkened in the eyes of your soul with a darkness utter and everlasting.”<sup>xi</sup>*

Later Catholic teachings on this doctrine became formalized in the utterances of the 5<sup>th</sup> century Pope Leo I, who pointed to Mark 15:38 to support his teaching that, *“there [was] effected a transfer from the Law to the Gospel, from the Synagogue to the Church.”<sup>xii</sup>* (note the capitalization, an implicit indicator of a proper body, the Roman Church construct), and formalized in the 15<sup>th</sup> century during the Council of Florence, when Pope Eugene IV wrote in his *Bull of Union with the Copts* that:

*“[The Catholic Church] firmly believes, professes and preaches that all those who are outside the Catholic Church, not only pagans but also Jews or heretics and schismatics, cannot share in eternal life and will go into the everlasting fire which was prepared for the devil and his angels, unless they are joined to the Catholic Church before the end of their lives.”<sup>xiii</sup>*

This formalization of not only a doctrine of exclusion by racial/religious heritage, but the enshrinement of this artifice called “The Church”, are the baggage now carried by not

just the Roman Catholic Church, but also her “Protestant offspring” who ignore the plain teachings of scripture imparted by the Lord, Himself and the apostles.

What has occurred, and is communicated subliminally by most professing modern day Christians, is the enshrinement of something called euphemistically “The Church”. It is juxtaposed to another construct seen as “Israel” via a group of people known racially and religiously as “the Jews”.

From these two constructs, which now dominate the modern Christian milieu, we arrive at the horrible dialectic called by many names including “Judeo-Christianity”, “Covenant Theology”, “Replacement Theology”, “Dispensationalism”, etc. They are all terms and doctrines which violate the earlier presentation of Paul’s teachings and the Lord’s will.

In fact, what Christ willed and Paul taught was not exclusionary, replacement, or hyphenation; but a unified body of believers who were joined in the common heritage of the movement of God’s Spirit through the epoch of first, a physical Israel which maintained a lineage and structure for emergence of Messiah, and second, the spiritual Body of Christ referred to by the term “church”, or more properly “ecclesia”.

It is not in pure semantics, but a grounding in proper use of terms that we note the word rendered as “church” comes from the Greek word **ecclesia**.<sup>xiv</sup>

*from a compound of 1537 and a derivative of 2564; a calling out, i.e. (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both):--assembly, church.*

Hence, the use of a rendering which capitalizes the word “church”, or appends a definite article (“the”) as a means to create an authoritarian structure is both illegitimate and presents an illusory barrier which does not exist in scripture.

Israel, seen historically in both Old and New Testaments was rarely united and was repeatedly separated or scattered through to the final Diasporas. God united the remnant of the tribes one last time at the time of rebuilding of the physical temple under the reign of Cyrus, through Nehemiah and Ezra. History shows that Israel, here united, would drift into apostasy to the state seen in the book of Malachi and continuing all the worse to the period of Messiah’s ministry on Earth.

The history of the Christian church, likewise, mirrors the same historical patterns, not examined here. Schisms, heresies, false teaching and prophecies pock-mark the landscape of the post-apostolic era and render any meaning to a construct called “The Church” meaningless. What is evident is what Paul wrote concerning Israel (then) and the Christian church (now):

*“Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved... 29...Except the Lord of Sabaoth had*

*left us a seed, we had been as Sodoma, and been made like unto Gomorrha.”-Romans 9:27,29*

Thus, we reject the terms: “replacement theology”, “The Church”, “Israel/Jews”, “Judeo-Christianity”, “Christian Zionism” or other appellations which serve to enshrine institutional doctrine and superimpose such man-made doctrines as “dispensationalism” upon modern Evangelical Christianity. We reject the terms and the doctrines they imply in favor of a term not colored by prejudicial terminology: “the remnant of spiritual Israel”

### **The Esau Effect: Modern Day Rejection of Heritage**

*“As it is written, Jacob have I loved, but Esau have I hated.” Romans 9:13*

*“Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.”- Hebrews 12:16*

The modern Evangelical Christian church embraces, consciously or subconsciously, the heretical notion of “dispensationalism”---the doctrine which states God is not finished with physical Israel, by the misreading of certain texts which *seem* to imply a separate work at the end of the age.

*“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob...” -Romans 11:26*

This text, used continuously by many Evangelical teachers, would appear to infer some future work of deliverance by God toward physical Israel (a *dispensation*), especially when grafted to other verses in both testaments that foretell the redemption of Israel. Many prophetic expectations of the end of the age tribulation describe a work God will do through a final testing, holocaust, persecution...etc. that will lead to a receiving of the Gospel by the Jewish people.

This inference is based upon numerous doctrines superimposed on the scriptures by the work of Cyrus.I.Scofield in the Oxford University-funded **Scotfield Reference Bible**. That text, funneled through seminaries and Bible schools in the early 20<sup>th</sup> century, created the means by which scripture could be interpreted in a manner as to present this expectation of salvation to physical Israel and the Jewish people.

Even Christians who seem to understand their heritage in Christ unwittingly buy into the mechanics of dispensational thought by using the terms implied by the doctrine. When one returns back to the core teachings of Christ and Paul it will become apparent that what Paul articulates throughout Romans, Galatians, and Hebrews is NOT part of some “invisible dispensation”, but fulfilled prophecy that was to be received under the banner of the finished work of Christ on the Cross:

*“I have glorified thee on the earth: I have finished the work which thou gavest me to*

do.”- John 17:4

The apostle, Paul begins his epic writings in Romans with this preface:

*“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”- Romans 1:16*

We cannot ignore the principle of precedence inherent in Paul’s text here To understand this conclusion of this thought we move down in the text to the next verses:

*17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*

*18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;*

*19 ¶ Because that which may be known of God is manifest in them; for God hath shewed it unto them. {in them: or, to them}*

*20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: {so...: or, that they may be}*

*21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*

*22 Professing themselves to be wise, they became fools,*

While Paul would labor endlessly to preach the Gospel to the Jews, he was convicted that they were “without excuse”. Why? The precedence of order by which God revealed Himself through His Son is clearly articulated by Christ:

*“But he answered and said, I am not sent but unto the lost sheep of the house of Israel.”- Matthew 15:24*

As a race and as the, until then chosen of God, Israel had now seen their God in the flesh as the Lord Jesus Christ---the Messiah. Jerusalem and her priests rejected Christ and uttered the very curse which removed their racial claim forever:

*“Then answered all the people, and said, His blood be on us, and on our children.”- Matthew 27:25*

They traded Messiah for Barabbas---their birthright for a bowl of cold soup. This is the “Esau Effect” which moved the ministry of the Gospel from a racial/religious construct called Israel into a broader movement that would include all “peoples, nations, tongues, and tribes”. This was prophesied by the ancient writers:

*“But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted.”-Ezekiel 3:7*

*“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.”- Isaiah 11:10*

The rejection of Christ before Pilate completed the course physical Israel had taken, the blood curse would break the *physical* covenant and release the Gospel to the Gentiles. Salvation, which was *of the Jews* (John 4:22) would now pass to a broader spiritual covenant which did NOT “replace” Israel, but transferred the birthright to all who accepted the “terms and conditions” of the new covenant.

Again, this is NOT replacement, but *transference*--- and is completely scriptural as seen in the Old Testament recounting of Jacob and Esau in Genesis 25, and as explained earlier through the legal process of *confirming* the covenant.

## **The Prophetic Implications of Misplaced Identity**

The prophetic implications of the above study are grave to Christians at the end of the age. Both ancient Israel, the vessel of fulfillment of the promise of Messiah and the *ecclesia*---the churches---have a pattern written in scripture that must not be ignored. Both can see the “end from the beginning” IF they have eyes to see and ears to hear.

From the perspective of a believer in Biblically correct doctrine it should be abundantly clear that both constructs presented to us by religious hierarchies: the “Church” and the “nation-state of Israel and the chosen people, the Jews” are false identifications assigned by doctrines which are NOT grounded in the Biblical concept of the “grafting in” of Gentiles to the Hebrew covenant.

The grafting in has occurred in the spirit and is the ONE olive tree. How many years does one continue to be an “unnatural” branch”? Do not all the branches feed from one root? Do the boughs war against the twigs? Can the tree say, “..this is grafted and that is budded?”

Thus, the Christian illusion that we are “merely grafted in” or that it is “Israel’s tree” are symptoms of a very deep psychosis which has now gripped so-called Biblical Christianity. Put simply: there is NO such thing as the “Church”, there is no chosen race called “Israel/Jews”, Paul settled the matter over two millennia ago:

*“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” -Galatians 3:28*

## **Spiritual Schizophrenia**

HOW can the so-called “church”, therefore view “Israel” in the flesh---the political/economic/geographic/religious construct---as a vessel for their outpouring of prayer and efforts for a salvation to be performed under the duress of the great tribulation? What false premises underlie this prophetic distortion of end time doctrine?

Quite simply it has everything to do with IDENTITY. As outlined in the above study we can conclusively state that any reassignment of the believer's identity as "...a chosen generation, a royal priesthood, an holy nation, a peculiar people"<sup>xv</sup> to any such physical constructs as "Israel/the Jews" is an abdication of the proper role Christians were given in their spiritual heritage. When we abandon that PRIMARY IDENTITY we become spiritually schizophrenic.

**schiz·o·phren·ic** (sk'1t's...-frun'1k) *adj.* **1.** Of, relating to, or affected with schizophrenia. **2.** Of, relating to, or characterized by the coexistence of disparate or antagonistic elements.

Those laboring in both the doctrinal and prophetic aspects of ministry simply cannot commit this fundamental error. This transference of identity distorts the prophetic window; it colors perception, misinforms both the true words and intent of God and twists interpretation of genuine prophetic insight.

The prophet will err, and ultimately fail, when his or her prejudices ---biases not founded on clear Biblical underpinnings---become the lens through which scriptural prophecy (the more sure word of prophecy) is interpolated. Prophets are to be the "eyes" of the church body, both local and worldwide. When they introduce implied doctrinal concepts, unfounded in scriptural orthodoxy, they unwittingly steer the entire group to an abyss, not a path.

In a prophecy which is not exhausted, as it bears upon the end time body of Christ, the prophet Isaiah shows us this description of just such a group of seers:

*"His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber."*-Isaiah 56:10

The condition of the church, especially in the westernized American and British branches, is such for all the reasons listed above. Because we do not recognize our own peril we are "at ease". Because we misidentify who is "Israel", we do not recognize that the judgments we attribute to the nation-state of Israel and the Jewish people are for the church!

*"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"- 1Peter 4:17*

I urge ALL who endeavor in prophecy in this time to examine the importance of this verse because, again: the principle of precedence is in motion. Again, a few basic questions will clarify to WHOM this text is pointed:

- Is the nation-state of Israel a “Godly” nation, founded on sound Biblical principles and governed by anointed leadership?
- Was its creation a fulfillment of Bible prophecy, or was it the creation of wicked men desiring to set up and rule through a “New World Order”? (Clue: the nation-state of Israel by deed by Lord Balfour, who dedicated his “Balfour Accord” to the Illuminist banker, Lord Rothchild; and was implemented by the United Nations in 1947, who claimed sovereignty over the state.)
- Do the general populace of Israel, and the adherents to Talmudic (Kabbalistic) Judaism meet the criteria of a “a chosen generation, a royal priesthood, an holy nation, a peculiar people”---OR would they better meet the term used by Peter, as “them that obey not the gospel of God”?
- Who are the people of the present day “house of God”---this is crucial, as it is clear that God judges His house FIRST. (Clues abound in the Book of Revelation chapters 1-3. Note to WHOM that book is written---see verse 11 and “to him who hath ears, let him hear”.)

### **How Are We To Act?**

For many who read this, these are disturbing and difficult sayings and many will not hear it. Centuries of religious, political, and social conditioning have clouded the minds of believers and stratified Christian doctrine into denominational and sectarian thought which switches off discernment.

Because we have been fed “*a form of godliness, but denying the power thereof.*”<sup>xvi</sup>, “Replacement Theology”, “Christian Zionism”, Scofield’s dispensational teachings, and all other aberrant doctrines which are now enshrined in the hearts of men where Christ, who IS the Truth should sit.

This does not mean we are to be anti-semitic or behave spitefully toward the Jewish people, or any other race or group of people (including Islam). Neither, does it confer special status upon any race which has suffered from bigotry, dispersion, genocide, and deprivation. Indeed, the most reviled and persecuted people through the post-apostolic era have been true Christians of every race, tongue, and color. As believers we are to extend the mission of the Gospel to ALL men and to occupy until the Lord returns---until “*the fulness of the Gentiles be come in*”<sup>xvii</sup>.

Blindness in part is happened to Israel...to Spiritual Israel which IS the body of

believers occupying in Christ's name in this present time. To repudiate that identification is to not only be blinded, but also "*wretched, and miserable, and poor, ... and naked*"<sup>xviii</sup>. Blindness to true identity creates muteness of a "word in due season", and renders the prophets incapable of recognizing to whom the prophecies apply.

Christ's words to the Laodecian church echo out to all who can hear it:

*"...I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."-Revelation 3:18*

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December 29, 2007/20<sup>th</sup> Day of the 11<sup>th</sup> Month-The LORD's Calendar

<http://www.threshingfloor-radio.com>

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<sup>i</sup> 2 Thessalonians 2:8-11

<sup>ii</sup> King James Version-1611, New Testament

<sup>iii</sup> Strong's Exhaustive Concordance. Greek 4151, pneuma

<sup>iv</sup> Deuteronomy 17:6, Matthew 18:16, 1Corinthians 14:2, Corinthians 13:1, 1Timothy 5:19

<sup>v</sup> Isa 28:10-“For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little...”

<sup>vi</sup> Exodus 24:12

<sup>vii</sup> **Strong's Exhaustive Concordance, Greek 3359**-confirm- ordain, order, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right.

**American Heritage Dictionary-3<sup>rd</sup> Edition-1992-con-firm** (k...n-fûrm“) *tr.v.* **con-firmed, con-firm-ing, con-firms. 1.** To support or establish the certainty or validity of; verify. **2.** To make firmer; strengthen: *The recent airplane crash confirms my belief that stronger safety regulations are needed.* **3.** To make valid or binding by a formal or legal act; ratify.

<sup>viii</sup> **Merriam-Webster 11<sup>th</sup> Collegiate Dictionary:** bifurcate-verb -Inflected Form:-cat-ed ; cat-ing -transitive verb : to cause to divide into two branches or parts; intransitive verb: to divide into two branches or parts.

<sup>ix</sup> 1Corinthians 14:33

<sup>x</sup> The Transformation of Pauline Arguments in Justin Martyr's "Dialogue with Trypho"  
Rodney Werline, *The Harvard Theological Review*, Vol. 92, No. 1 (Jan., 1999), pp. 79-93

<sup>xi</sup> HIPPLYTUS OF ROME-EXPOSITORY TREATISE AGAINST THE JEWS. THE EXTANT WORKS AND FRAGMENTS OF HIPPLYTUS. [TRANSLATED BY THE REV. S. D. F. SALMOND.] PART I.--EXEGETICAL. FRAGMENTS FROM COMMENTARIES ON VARIOUS BOOKS OF SCRIPTURE. ON THE HEXAEMERON, OR SIX DAYS' WORK.

<sup>xii</sup> Quoted in Pius XII, *Mystici Corporis*, para 29.

<sup>xiii</sup> Pope Eugene IV (1442-02-04). Bull of Union with the Copts

<sup>xiv</sup> Strong's Exhaustive Concordance #1577

<sup>xv</sup> "1Peter 2:9, Titus 2:14

<sup>xvi</sup> 2Timothy 3:5

<sup>xvii</sup> Romans 11:25

<sup>xviii</sup> Revelation3:17

**All scripture citations are from the 1611 King James English Bible (KJV)**

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