

THE UPWARD CALL

*Brethren, I do not regard myself as having laid hold of it yet;
but one thing I do: forgetting what lies behind and reaching forward to what lies ahead,
**I press on toward the goal for the prize of the upward call of God
IN CHRIST JESUS.***

(Philippians 3:13-14 NASB)

#03-09114

Tax Day Tea Party #1

April 15, 2009

Today is known as Tax Day, which is the deadline for millions of Americans to file their tax returns for the year 2008. Needless to say, this is not a very popular day to most people. However, something else is going on today that many are calling the **Tax Day Tea Party**.

The term *tea party* comes from an event that occurred on December 16, 1773 in Boston, which, at that time, was a town in the British colony of Massachusetts. On this day, colonists boarded three British ships loaded with tea and threw the tea into Boston Harbor as a protest against taxes levied on tea by the British Parliament. At issue was the matter of taxation without representation; that is, the colonists held that they could be taxed only by officials they elected. This act of defiance against the British government was one of the key events of the movement by the colonists that ultimately led to the American Revolution that began near Boston in 1775 and led to the independence of the colonies and the birth of a new nation on July 2, 1776. The Declaration of Independence was approved by the Second Continental Congress on July 4, 1776 and later signed by most of the delegates on August 2, 1776.

It is good to be reminded of important events in our history, and the present-day Tax Day Tea Party needs to be understood in the historical context. However, this tea party has a little different twist to it. It is a peaceful protest against not only the intrusion into our lives by a myriad of hidden taxes often disguised as fees levied by both state and local government, but mostly by the massive spending that is coming forth from our capital in Washington D.C. that, ultimately, will lead to massive tax increases or, worse, hyper-inflation, which is a tax in its own right, since it robs people of their purchasing power. Consequently, this event is being called an **Anti-Spending Tea Party**; it really has nothing to do with tea or taxation without representation.

Well, obviously much could be and is being written and said about the genesis and the purpose of this new tea party, but that is not my particular interest in writing this issue. What is of interest to me is the biblical connotation of this event and how it relates to where we are on God's prophetic calendar. Before discussing the details, some background information is in order.

As the saying goes, history often repeats itself; but have you ever considered that it repeats itself based on God's plan to achieve His purpose, and its repeating is based on prophetic time-cycles set by God? According to Peter, with **the Lord, one day is like a thousand years, and a thousand years like one day** (2 Peter 3:8 NASB). Consequently, sometimes, when days are accounted for in Scripture, especially in relation to individuals, they can become prophetic time-cycles of hundreds or thousands of years, especially when the days are in reference to national or worldwide prophetic events.

We see a noteworthy example of this in what Jeremiah called **Jacob's distress** or **trouble** (Jeremiah 30:7). Do you realize that, on the individual level, Jacob had two periods of distress, both of which lasted for 21 years? Do you also realize that ancient Israel also had two periods of national distress that lasted for 210 years or 10 times 21? Again, do you realize that there is also a prophetic time-cycle that runs for 2,520 years or 12 times 210?

If you are interested in how these numbers are derived, I refer you to Dr. Stephen Jones' book *Secrets of Time* (God's Kingdom Ministries, 1996).

Jacob's first time of distress was the period he spent working for Laban; the first 14 years were for Laban's two daughters, and the next 6 years were for his flocks. Accounting another year for travel time

indicates that Jacob's distress covered a 21-year period. This was a time of bondage for Jacob as he was Laban's bondservant. Jacob described this period of his life as a time of affliction and toil of his hands (Genesis 31:38-42). The number **21** is significant for it refers to **the sinfulness of sin**. Jacob was known as a schemer, and the Lord dealt with him on this basis for those years, finally releasing him from bondage after 21 years or in the 22nd year. By the way, the number **22** refers to **light**. Truly, the light dawned on Jacob as he wrestled with the angel of the Lord all night until he came to see that **God rules**, which is the meaning of the name **Israel**, given to him at Penuel (Genesis 32:24-31).

Jacob's second 21-year period of distress commenced when his son, Joseph, was sold into Egyptian slavery by his brothers. However, this turned into a blessing from the Lord when Joseph was appointed the ruler of Egypt (Genesis 41). For 21 years, Jacob mourned the loss of his son (Genesis 37:35), until he was reunited with him during the great famine.

The sons of Israel moved to Egypt, which began a new period on a national level that lasted for the next 210 years or 10 times 21. The number **10** refers to **the completion of divine order or a whole cycle is completed**. In other words, the Israelites had to complete a cycle of distress just like their father had completed. Indeed, just like Jacob, his descendants entered into a period of distress that was similar to Jacob's time under Laban, which grew into a time of hard labor and bondage following Joseph's death (Exodus 1).

But it does not stop here, for there was another 210-year period of distress that began in 931 BC after the death of Solomon that also resulted in Joseph being separated from his brothers, only this time it was on a national level. By the end of his reign, Solomon had placed a heavy load on the citizens of the kingdom, which meant they were heavily taxed. Upon Solomon's death, his son Rehoboam became king. The assembly of Israel approached Rehoboam requesting him to lighten their load, that is, reduce their taxes.

“Your father made our yoke hard; now therefore lighten the hard service of your father and his heavy yoke which he put on us, and we will serve you.” (1 Kings 12:4 NASB)

Unfortunately, Rehoboam listened to his young friends and instead of lowering taxes, increased them, which in turn led to a revolt by the house of Israel and the dividing of the kingdom into the house of Judah (two tribes of Judah, Benjamin plus Levi) in the south (Jerusalem) and the house of Israel (10 tribes) in the north (Samaria). The name Israel was given to Joseph's two sons (Genesis 48:15-16) and is representative of the birthright and sonship (Genesis 49:22; 1 Chronicles 5:1-2), which speaks of the kingdom of God and the right to rule in it as a son. When the tribes divided, the name Israel remained with the tribes of Joseph's sons, for only they have the right to bear the name. By contrast, the name Judah followed the house of David the king because the scepter was given to Judah by his father (Genesis 49:10), which represents kingship. Jesus had to come from the line of Judah in order to qualify as King.

It is a noteworthy fact that Rehoboam was a Judahite and his actions led to the separation of the two houses, just as Judah suggested selling Joseph to the Ishmaelites for twenty shekels of silver (Genesis 37:26-28) that led to Joseph being separated from his brothers for 21 years. Consequently, the two houses were separated from each other for the next 210 years until Israel was lost among the nations. A 24-year siege by the Assyrians began in 745 BC that ended in 721 BC when Israel's capital in Samaria was finally captured after a 3-year siege.

At this point, it could be said that the house of Israel became the lost sheep of the house of Israel, for they lost their national identity as they were dispersed among the nations; a dispersion that led them to Europe, the British Isles, North America (Canada and the United States), Australia, and South Africa; a dispersion and loss of national identity that has remained to our present day.

Well, this is some background that will help to understand a very important linkage between the 931 BC tax revolt after Solomon's death and another tax revolt that occurred in 1773 AD on a far distant shore called America.