

ET101 The Two Harlots

Three thousand years ago, David was king over Judah and Israel. He reigned over Judah 7.5 years and over Israel 33 years. At the end of his reign, he is on his deathbed. Some events in his life prefigure events occurring today [2023]. These events appear in a group of 10 stories; this lesson is on the 10th story in that group [1Ki 1:1-3:28].

The first story of the 10 prefigures great things in the Church but wickedness in politics. Then 8 stories prefigure certain events that happened between 1948 up to now. This 10th story involves the two US political parties. Use the Chart on Page-4 as you read.

The Major US Political Parties

Republicans and Democrats are the 2 major political parties in the US. Some members in both parties have sold themselves for money and favors instead of working for their constituents who sent them to Washington, D. C.

RINO's and DINO's have all but destroyed "the land of the brave and the home of the free." Knowing all things beforehand [Ac 2:23], God had two harlots [aka prostitutes] play dramatic roles that describe their wickedness, and one king whom God appointed to rule His people.

But, all Republicans are not RINOs, and all Democrats are not DINO's. There are some patriots on both sides of the aisle. We should not put everyone in the same box. The same is true of many patriots who serve in other political offices. We must keep this in mind because the harlot story focuses on the evil and all but ignores the good.

Some Needful Background

First, the Bible contains 66 books. The linguistic experts who translated the text divided the scriptures in each book into chapters and verses. They capitalized the proper names, added all punctuation, and added extra words to clarify the meanings of some scriptures. These are in italics or parenthesis.

Although not understood by some, the Bible is a long series of short stories. Not knowing this, the translators did not divide some chapters at the beginnings and endings of these stories.

The two sentences in 1Ki 3:15 provide an example. Solomon had a dream in Story-9, but the translators put the first sentence of Story-10 as the last sentence in Story-9. Thus, Story-10 begins with the 2nd sentence in 1Ki 3:15:

1Ki 3:15: *And Solomon awoke; &, behold, it was a dream.*
[This sentence belongs in 1Ki 3:14.]

3:15: *And he came to Jerusalem, & stood before the ark of the covenant of the LORD, & offered up burnt offerings, & offered peace offerings, & made a feast to all his servants.*

[You can understand this story best if you study the 9 preceding stories. To get your copy of these 10 stories, hover over Bible Study, click Circle Bible, and then click "1Ki A1-A5 + 1" in the "CBSM Library of Prophetic History." Having all 10 stories will allow you to see how Stories 1-5 parallel Stories 6-10.]

Bible stories that form groups of 10 stories align in 5 pairs of 2 stories. The stories in each pair complement each other. This causes each story to help explain its partner.

Chart A5 on Page-4 shows Story-5 in parallel with Story-10. In Story-5, David gives Solomon some instructions. We know these are political because old King David gives young King Solomon some details about how to rule the kingdom.

We know Story-10 is political because it parallels Story-5. [To learn more about these stories, as well as some details that influence certain events in Story 10, you will need to study Part-2 of the Circle Bible Study Method (CBSM).]

Now, in Story-1 of this group of 10, David is on his deathbed. His son Adonijah takes advantage of his frail condition and steals the kingdom promised to Solomon. Adonijah gets Joab and Abiathar [1Ki 1:7], David's general and priest, and exalts himself as the king of Israel [1Ki 1:5]. He and these two represent all the people who secretly plan to steal the kingdom from Solomon.

One more point before discussing the parable: each harlot gives birth to a son; the births are 3 days apart. This aligns with an OT doctrine called a "3-days' Journey." This doctrine has several applications, two of which are [1] the Kingdom of Heaven and [2] the Kingdom of God. [Read lesson ML105, "Kingdoms of Heaven and of God."]

In all stories, the 1st 3 creative days equate to a 3-days' journey in the Kingdom of Heaven and a 3 days' journey in the Kingdom of God. [On your A5 chart, this division is between D3b and D4: see the number for each creative day in the narrow column on the left side of the chart.]

Now, each kingdom of heaven is a plan; each kingdom of God fulfills that plan. The 3 days separation between these births reveals the political space between the 2 political parties.

The Story of the Harlots

In 1Ki 3:15 of S10, notice how this feast does not relate to Solomon's dream or to these harlots, but it relates to 1Ki 2:1 with Solomon showing himself as a worthy man. The story of the harlots begins in 1Ki 3:16. Look at the verses in Story-10. None of them is related to this feast. I will return to this thought later.

1Ki 3:16: *Then came there two women, [that were] harlots, unto the king, & stood before him. 17 And the one woman said, O my lord, I & this woman dwell in one house; & I was delivered of a child with her in the house.*

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Now take a close look at V16-17. Both harlots stand before King Solomon. The RINO harlot launches her charge against the DINO harlot [V17]. The house in which they dwell depicts the US house of Congress. [This might apply to other countries in this world, the number of which nears 200.]

[Understand that these people and events are our examples [1Co 10:11]. Because this story is a parable, every detail does not need to agree with every application. This rule allows it to apply to more than one country.]

Now, each harlot has delivered a child. Babies depict responsibilities. The first responsibility of each member of Congress is the welfare of his or her constituents. The second is to the country as a whole.

1Ki 3:18: *And it came to pass the 3rd day after that I was delivered, that this woman was delivered also: & we [were] together; [there was] no stranger with us in the house, save we two in the house.*

Arguing her complaint, the RINO harlot tells of the DINO harlot giving birth 3 days after she gave birth. The 3 days show the division of Congress into the two parties of Republicans and Democrats. But the story of the harlots shows them not working together, as they should be “one house.” Instead, the RINOs and DINOs work for themselves and not for their constituents or for the nation.

1Ki 3:19: *And this woman's child died in the night; because she overlaid it. 20 And she arose at midnight, & took my son from beside me, while thine handmaid slept, & laid it in her bosom, & laid her dead child in my bosom.*

In V19, the RINO harlot tells Solomon of the DINO harlot smothering her child during the night. The Democrats did this by spending the entire 4 years of President Trump’s term in office doing everything in Satan’s playbook to get him out of office. These 4 years depict their NIGHT. The theft of the presidential office happened at MIDNIGHT.

1Ki 3:21: *And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.*

The discovery of the death [V21] agrees with what we learned the morning after the election. A great theft had occurred. Only this baby was the Office of the US President. [It is probable that some seats in both houses were stolen as well.]

1Ki 3:22: *And the other woman said, Nay; but the living [is] my son, & the dead [is] thy son. And this said, No; but the dead [is] thy son, & the living [is] my son. Thus they spake before the king.*

Verse-22 is a parable that shows the ongoing argument over who won the 2020 election. In Story-6 of this group of 10, Adonijah [a man who depicts those who want to force a global government on the world], confesses his theft and admits that the kingdom belongs to his brother:

1Ki 2:15: *And he [Adonijah] said, Thou knowest that the kingdom was mine, & [that] all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, & is become my brother's: for it was his from the LORD.*

On Chart A5, notice that 1Ki 3:22 in Story-10 aligns with 1Ki 2:4 in Story-5. Also, 1Ki 2:4 is the end of this Kingdom of Heaven in both stories [D3b]. The Kingdom of God, which in both stories begins with D4 and ends with D7b, is the 2nd two 3-days-journeys. Let’s discuss the Kingdom of God in Story-10 now.

Solomon’s Wisdom and Judgment

The Kingdom of Heaven shows the problem; the Kingdom of God shows the solution. Solomon begins his judgment by repeating the claims about which harlot is the mother of the living baby:

1Ki 3:23: *Then said the king, The one saith, This [is] my son that liveth, & thy son [is] the dead: & the other saith, Nay; but thy son [is] the dead, & my son [is] the living.*

This translates into the question — who won the Office of the President in the US, 2020 election? God answered the question 3,000 years ago, and this Kingdom of God reveals His answer:

1Ki 3:24: *And the king said, Bring me a sword. And they brought a sword before the king. 25 And the king said, Divide the living child in two, & give half to the one, & half to the other.*

Recall that both harlots were before King Solomon when the RINO harlot presented her case. They were also before him when the DINO harlot refuted the RINO harlot’s claim. And they are before him now, as he gives the command to cut the child in half.

1Ki 3:26: *Then spake the woman whose the living child [was] unto the king, for her bowels yearned upon her son, & she said, O my lord, give her the living child, & in no wise slay it. But the other said, Let it be neither mine nor thine, [but] divide [it].*

But the sword and those who govern change at this point. The sword moves to the Nov 8, 2022 election; the voters get to decide who will govern. But this time, they divide the child between good and evil. The good woman loves the country; the evil woman loves global government.

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Now, this thick cloud of diversity has a silver lining. The previous ruling party of RINOs, DINOs, and “Never Trumpers” has been deceiving the world for many years. Many of these are not only guilty of theft but also of high treason. When those who were deceived, which include most of the world, taste of our God given freedom in the Global Harvest, they will love their new liberty and change their political ideas.

1Ki 3:27: *Then the king answered & said, Give her the living child, & in no wise slay it: she [is] the mother thereof.*

The 2022 election purged the RINOs and DINOs and replaced some of them with people who love our country. The harlot parable may not apply to every country, but a shift from bondage to freedom should begin round the world.

Again, Story-6 shows David’s son confessing the theft of the kingdom to his stepmother, Bathsheba. It ends with him admitting that he knew the kingdom belonged to his brother Solomon. How this confession will be manifest itself in the future is anyone’s guess, but if we awaken, we will recognize it.

President Trump should return to office before the 2024 election. Otherwise, the theft would not be restored and the parable of the harlots would not apply to the United States. Therefore, he will return to his office, perhaps before the end of 2023. Then you should watch for the entire world to change for the good of all people.

Solomon’s Feast

Not one item in Solomon’s Feast relates to the theft of the Solomon’s kingdom, to the political parties, or to the 2 harlots. Why is this feast in the last story of the 10?

It introduces the next set of 10 stories in First Kings. The interpretations of those stories reveal the events of the End-Time Harvest that God is launching on this earth. Some think the harvest has begun, but we will be in “Boot Camp” until President Trump returns to office.

The next set of 10 stories will be more difficult to interpret. Story-10 was easy, for it is mostly hindsight; the set ahead is foresight. It will not begin until God destroys the “Tower of Babel” the elite of the earth will fail to build.

The first clue that shows a connection between Solomon’s feast and the End-Time Harvest is in CB201. This lesson is the 1st story in the 1st set of 10 stories in the Book of First Kings.

In that story, while David is on his deathbed, his servants find a young virgin to lie beside him to keep him warm. His lukewarm body depicts the dying Laodicean saints of this 7th and last Church Age, those Christ is ready to spew out of His mouth [Re 3:16]. The young maiden depicts the members of the End-Time Harvest whom God is preparing now.

Those lessons are in Part-2 of a study course on how to “rightly divide the word of truth” [2Ti 2:15]. But I don’t recommend studying these without studying Part-1 first.

David's Charges & the Two Harlots

A	Work that Solomon must Do	A Parable of two Harlots
5	Story-5 2:1-11 = 11	Story-10 3:15-28 = 12
	Solomon must walk in the Word	The two Harlots' Babies
D 1	1Ki 2:1 ¶ Now the days of David drew nigh that he should die; & he charged Solomon his son, saying, 2:2 I go the way of all the earth: be thou strong therefore, & shew thyself a man;	1Ki 3:15 And he came to Jerusalem, & stood before the ark of the covenant of the LORD, & offered up BO's , & offered PO's , & made a feast to all his servants.
D 2	1Ki 2:3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, & his commandments, & his judgments, & his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, & whithersoever thou turnest thyself:	1Ki 3:16 Then came there two women, [that were] harlots, unto the king, & stood before him. 17 And the one woman said, O my lord, I & this woman dwell in one house; & I was delivered of a child with her in the house. 18 And it came to pass the 3rd day after that I was delivered, that this woman was delivered also: & we <i>were</i> together; <i>there was</i> no stranger with us in the house, save we two in the house.
	The LORD will Continue Solomon's Throne	Both Harlots claim the Living Child
D 3 a	1Ki 2:4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart & with all their soul,	1Ki 3:19 And this woman's child died in the night; because she overlaid it. 20 And she arose at midnight, & took my son from beside me, while thine handmaid slept, & laid it in her bosom, & laid her dead child in my bosom. 21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.
D 3 b	1Ki 2:4 there shall not fail thee (said he) a man on the throne of Israel.	1Ki 3:22 And the other woman said, Nay; but the living [is] my son, & the dead [is] thy son. And this said, No; but the dead [is] thy son, & the living [is] my son. Thus they spake before the king.
	Solomon to kill one Globlist Helper	Solomon considers the Harlots' Claims
D 4	1Ki 2:5 Moreover thou knowest also what Joab the son of Zeruah did to me, [&] what he did to the 2 captains of the hosts of Israel, unto Abner the son of Ner, & unto Amasa the son of Jether, whom he slew, & shed the blood of war in peace, & put the blood of war upon his girdle that [was] about his loins, & in his shoes that [were] on his feet.	1Ki 3:23 Then said the king, The one saith, This [is] my son that liveth, & thy son [is] the dead: & the other saith, Nay; but thy son [is] the dead, & my son [is] the living.
D 5	1Ki 2:6 Do therefore according to thy wisdom, & let not his hoar head go down to the grave in peace. 2:7 But shew kindness unto the sons of Barzillai the Gileadite, & let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.	1Ki 3:24 And the king said, Bring me a sword. And they brought a sword before the king. 25 And the king said, Divide the living child in two, & give half to the one, & half to the other.
	Solomon to kill the Curse	Solomon gives his wise Judgment
D 6 a	Ki 2:8 And, behold, [thou hast] with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, & I sware to him by the LORD, saying, I will not put thee to death with the sword.	1Ki 3:26 Then spake the woman whose the living child [was] unto the king, for her bowels yearned upon her son, & she said, O my lord, give her the living child, & in no wise slay it. But the other said, Let it be neither mine nor thine, [but] divide [it].
D 6 b	1Ki 2:9 Now therefore hold him not guiltless: for thou [art] a wise man, & knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.	1Ki 3:27 Then the king answered & said, Give her the living child, & in no wise slay it: she [is] the mother thereof.
	David's Death	Israel fears Solomon
7 a	1Ki 2:10 So David slept with his fathers, & was buried in the city of David.	1Ki 3:28 And all Israel heard of the judgment which the king had judged;
7 b	1Ki 2:11 And the days that David reigned over Israel [were] 40 years: 7 years reigned he in Hebron, & 30 & 3 years reigned he in Jerusalem.	1Ki 3:28 and they feared the king: for they saw that the wisdom of God [was] in him, to do judgment.