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THE KIDNAPPING OF LADY JUSTES

A NOVEL

PAULA HARRISON JONES

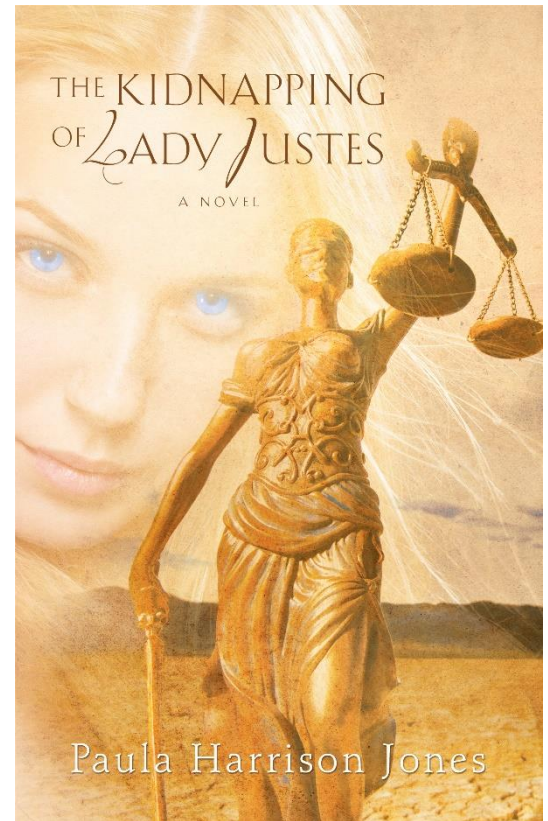
In the country of Shallum in 600 B.C., Lady Justes cries out for justice for the children who are neglected and trapped within the corrupted courts of the governing systems. The country has been ruled for centuries by hidden forces who work against the kings to serve their own wicked agenda.

But there is hope.

The family of Lady Justes protects a hidden treasure which holds the secret to bring forth this long-awaited justice. As the lady and the new King Josiah work together to establish these basic human rights, a romantic relationship between them triggers fear within the hidden controllers. They kidnap the lady and imprison the king in their attempts to prevent the king from establishing his rightful authority.

Will the king escape and will Lady Justes be rescued?

Will justice be served and righteousness ever be restored in Shallum?



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Deep River
B O O K S

About the Author

PAULA HARRISON JONES

Paula Harrison Jones grew up in a rural context, milking cows and living up in the mountains. She had the blessing of receiving a scholarship that allowed her to pursue a BS at Oregon State University.



Since then she has worked with her husband to develop mining companies and owned a law firm in North Idaho. Additionally, she worked for the Department of Interior with American Indians.

Finding that retirement didn't suit her, she took up writing *The Kidnapping of Lady Justes*. Having previously written children's stories, Paula turned to allegory to convey messages which captivate her mind and heart.

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Suggested Interview Questions

For Paula Harrison Jones, author of
The Kidnapping of Lady Justes
A Novel

Q: How does this book help enhance our understanding of the Bible?

A: A common spiritual problem for people is, “How do I recognize the presence of God and know that He is real?” This book helps address that question in a few ways.

In *The Kidnapping of Lady Justes*, dreams and visions were given as warnings and provide direction, reflecting their purpose in the Bible. Biblical figures were wise enough to obey these messages, yet we often discount them; hopefully not at our peril. The characters in the book would no doubt have perished had they scorned the heavenly advice.

In my novel, God communicates through nudges to the conscience, thoughts that the soul recognizes as coming from God, and confirmed when one or more people received that same nudge. My favorite Godly communication is joy. God came to them in the cave, at the parties, and even in the hard times, bringing overwhelming joy to confirm His presence. The teaching that Elizabeth gives to the children is related to this theme of joy, namely that you can see the invisible God in the smiles he puts on the faces of others when He is pleased.

Q: How does the book help the reader to believe that God can advise, warn, and speak to us in His teachings throughout the Bible?

A: This is one of the most important messages in the book. It is the main reason that I wanted to write this book, as I noted in the acknowledgment section of the book, God has used Exodus 23.20 and the following verses in my life for years to show me the various ways that I can be taken down or drawn astray by the ways

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of the “world, the flesh, and the devil.” Exodus 23 categorizes such enemies as Amorites, Hittites, Canaanites, Perizzites, Hivites, and Jebusites. I always knew that He would help me to overcome those six enemies of the soul---but I questioned, “What enemy does the Canaanite represent? What about Amorite?. . .” As God prepared me for this book, I realized that each of those enemies is prevalent in and actually controlling the cultures within this world---in our country. They are called, “The deep state, the Illuminati,” and many other names but regardless of what we call them, they are clear representations of the devil’s desire to remove the peace of God and all that He represents from our various cultures.

The book explores the various patterns and controlling ways that each of these bring into the governments and systems of all cultures. Entire countries are enslaved by manipulation, controlled by terror and fear, enablement of addictions, abuse of man’s innate need to worship, desecration of freedom of the press, control by regulations that impoverish and rigid control of associations and sharing of ideas. I hope this book opens eyes to see, ears to hear and wisdom to know when those types of groups attempt to remove our freedom---while we still have it.

Additionally, there is an underlying drive in me that did not surface until now as I review the book writing process. Even as King Josiah was unable to discuss the death of his mother, I have been reluctant to reveal family events that have created a lifetime desire in me to, “Save the Children.” The most painful result of control is the hideous practice of sexual slavery and violence to the innocent. Justes fought to end this and Josiah experienced a violent childhood where his mother was killed and he was beaten often.

I too have experienced such violence and lived in a family situation with an explosive father and a terrorized mother. I had no intention of revealing this until I faced outright warfare against getting this book published and I realized that the things that were coming against me were abnormal. When God opens a door, no man can shut it and it is time for my own family secret to be exposed, “For the sake of the babies.” When you read this book you will see---that is exactly what the book is all about.

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Q: How does this book give the reader a greater understanding of the historical Jewish culture?

A: I love the Jewish culture! Our God/Man Lord is Jewish no matter how much people try to change history. Increasing our understanding of the Jewish culture not only helps us to better understand the scriptures, but I believe that it helps us to better understand the very heart of our Lord when we share expressions that were used in His earthly sojourn and talk about the same foods that He shared in intimate times with family, disciples, and friends. Jesus is on the other side of the veil of time but the veil of His presence has been removed! He is alive! We believe it and we can live it. I look forward to Heaven where I can sit under a white oak tree and laugh with Him. . . but I can do that now! He is as real as my husband; and as dear.

So! I added Yiddish words to my script. I know that He spoke in Aramean but I also want to communicate with my readers for whom Aramean may be far too distant. Hopefully the curiosity of the readers will be aroused by words like “Schmuck” and “Meshuga” and they will look them up be able to hear the careless strong men gossiping or to watch Jebus as he runs around in circles with his sword outstretched---clearly Meshuga!

Q: What message are you trying to portray by using the “Word of Shelem” when describing the Ark of the Covenant?

A: Using the name, “The Word of Shelem” allowed me some flexibility to avoid some of the frustrating pre-conceptions that exist regarding the Ark of the Covenant. But even more, it allows me to describe Jesus’ power within the mercy seat. Jesus is the Word and also Peace. When combined with the Law, the Spirit of Jesus makes the law complete. Jesus said that He came to fulfill every jot and tittle of the law. When His mercy is combined with the law it takes on the humane justice of a loving God. Josiah learns this and it helps him to set up courts that

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reflect a unified approach to law that goes beyond punishment of criminal behavior.

Q: How does the book treat Biblical legal systems in comparison with popular beliefs that the Bible demands “Eye for an Eye” justice?

A: Many people confuse the justice of a Holy God for the old Hammurabi Eye-for-an-Eye code of law. While this code was used across the known world, including by the Kings of Israel during the old testament days, it does not begin to reveal the true justice of God as a loving father who upholds the law while keeping the door open for forgiveness. Only the blood of Christ can do that and while that blood was shed at the crucifixion many years later, the mercy of God was brought to the people with animal sacrifices sprinkled on the mercy seat of Christ where repentance brings forgiveness.

We don't understand how the justice of Heaven works, but we have unending examples of mercy given throughout the ages. Josiah and Justes combined mercy and the law to create justice system in Shelem that was far superior to the old code of Hammurabi.

Q: How does the book create an understanding for human imperfections and the lingering effects of generational behavior on both strong and weak persons?

A: The Holy Bible portrays its heroes and heroines as people who share common problems, weaknesses, and even sin that were common to the cultures around them. But we are taught that God looks upon the heart, sees our desires to do and be good, and forgives when that heart is truly repentant. That is the concept I wanted to reveal within Justes, Josiah and all of the characters in the book. Even the villains who were able to repent and cry out for the ability to change bad behavior found that they were able to find this miracle--and it is truly a miracle for all of us.

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The characters in the book also had to deal with generational problems just as we do. Parents repeat their attitudes and judgments with their children just as they have learned them from their parents and it takes mercy and love to reveal truth and bring about change that will break generational curses--in individual lives as well as throughout the culture.

Q: Give examples of how “good behavior” and indwelling conscience were present in the villains of the book.

A: Both Jebus and Atherat exercised despicable behavior that is beyond anything that most people could imagine. And yet, underneath their desperate actions that promoted greed and power struggles, a nagging, God given conscience operated to give them a chance to change their attitudes and actions toward the innocents that were under their control. They had to deal with the consequences of their behavior but goodness managed to show its face at times. Such goodness caused Atherat to seek forgiveness and create freedom for the temple goddesses.

Q: What do you consider to be the most “endearing” qualities of your two heroes, Justes and Josiah?

A: This question makes me smile because I have fallen in love with Justes and Josiah. Justes was tough as a lime rind but sweet as a berry inside. She came down hard on evil and was willing to do whatever was necessary to eradicate it, but at the same time she cried in compassion--certainly for the innocent--but also for those who had wronged her. She truly reflects the heart of our Savior who said, “Father, forgive them, for they know not what they are doing.”

Josiah had every reason to be bitter--a father that abused him and a group of strong controllers that destroyed his family and country. While he did not countenance evil and would do whatever was necessary to make changes that would destroy that power, he forgave in wisdom.

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And he was every woman's dream of a husband! Protecting, passionate against abuse and sin, mixed with love that never wavered and wrapped up in a teasing little boy.

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