

KINGDOM SPIRIT



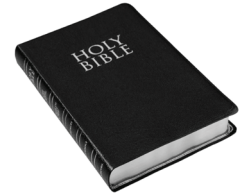
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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1001

THE REVELATION OF JESUS CHRIST

As we began our brief study of Revelation, we looked briefly at 4 series of events last lesson that we said portrayed historical events symbolically involving different entities of society. While each series may or may not have started concurrently, they were concurrent with each other during at least a part of their activity and all appeared to end at the same time with the return of Christ. We said that the rest of the events given symbolically in the book of Revelation could then be fit into the time line represented within these 4 series of events.

As we look at some of these events, we probably need to first look at Rev. 7. Here we see a guardian angel commanding four angels, who had the power to hurt the earth (Roman Empire), to not hurt the earth until he had sealed 144,000 of all the tribes of Israel, 12,000 out of each tribe. However, if we remember that there are 13 tribes of Israel and we look to see who is missing, we find it to be the tribe of Dan. Searching out why Dan isn't included helps us understand what is happening and when. First we need to recall that the tribes of Israel taken into the Assyrian captivity (which included a good percentage of Judah) were told by God, through the prophets, to move out of the land of their captivity and to move north and west to the isles. As we looked at a map, we found this would mean moving across

Europe from east to west. They would have been in the process of this migration at the time of John's writing. It would appear that this sealing of the tribes of Israel was actually the protecting of Israel, probably from Rome, while Rome itself was also protected from the four angels. So why wasn't Dan included? As we studied the book of Judges, we pointed out that Judges 5:17 records a part of a victory song sung by Deborah and Barak in which they ask, **“Why did Dan remain in ships?”** The tribe of Dan had apparently been a sea faring people then and had taken to their ships at that early date. Joshua 19:47 and Judges 18:29 points out a trait of this tribe—they named places they captured, or were located, after their father Dan. A look at a map of western and northern Europe will leave us no doubt that Dan was there when we look at all of the places and things bearing some form of the name Dan. So it would be apparent that Dan did go to western Europe, but did so by ship rather than coming overland like the rest of Israel. They did not need the protection as did the rest of Israel in their westward trek since they were already there.

In chapt. 11, we find the story of God's two witnesses which He says were to prophesy 1260 days, and then the beast from the bottomless pit was to make war against them and ultimately kill them. Their bodies were to remain in the streets for three and one-half days, they were to be resurrected and called up to heaven, at which time there is to be a tremendous earthquake. Obviously we are reading symbolic terminology. To search out and explain the meaning of this terminology would take more space than this complete

lesson but remember Prov. 25:2, **“It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.”** I might suggest that Zechariah 4 might be a good place to begin to search out the symbolism of this chapter.

Chapt. 12 gives us an outline of history of the birth of Jesus Christ, King of Kings, and God’s protection of this King and His kingdom from the great red dragon with 7 heads, 10 horns, and 7 crowns on its heads. Again, we must search out the meaning of the symbolism. We have to be careful to not be tempted to assume that some of the symbolism is literal rather than symbolic. Gen. 37:9-10 should give us enough symbolism clues to identify the woman who is to give birth as Israel. Isa. 7:14 and 9:6 should tell us who was to be born. Daniel, in his prophecy of the four beasts in Dan. 7, does not name the fourth beast that he discusses but he does give us a description that should help us identify this red dragon. If you remember back to our discussion of these beasts, I think we can associate this red dragon with the rulers of the Roman Empire.

As we read Rev. 12, we see that the baby was born and was caught up unto God and His throne. In Rev. 12:7-9, we’re told **“there was war in heaven.”** Michael and his angels fought the dragon and his angels and the dragon was cast out. Keep in mind we are still dealing with symbolism. Then vs. 12 tells us, **“therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.”** The woman then fled into the wilderness. The dragon continued to persecute her but she was delivered from the dragon for a time, times and half a time.

Then in chapt. 13, we see another beast come up out of the sea, also having 7 heads and 10 horns, like the dragon. The dragon gave it its power. A study of Daniel is necessary for us to understand this as it bore resemblance to all the beasts of Dan. 7. I think we would be safe in saying it represented the whole Babylonian system as opposed to just one specific government. Every kingdom or empire is composed of three

basic activities: political, economic and religious. This applies to God’s kingdom as well as to the Babylonian kingdom, or succession of kingdoms. As we study further, we’ll see these three activities dealt with individually, particularly as they applied to the Babylonian system.

I believe this to be the case as we see a second beast with two horns come up out of the earth in vs. 11. But the original beast had one of its heads wounded to death but this would be healed and all the world worshipped the dragon and this beast. This beast was given power to continue forty-two months (1260 days or years) and it continued to blaspheme God, His name, His tabernacle and those that dwell in heaven. It had power to make war with the saints and overcome them. All that dwell upon the earth worshipped him except those whose name are written in the Lamb’s book of life.

Then this second beast had the power of the first beast and caused the earth and those that dwell therein to worship the first beast. He caused an image of the first beast to be made and had power to give life to the image and cause as many as would not worship the image to be killed. He causes all to receive a mark in their right hand or in their foreheads and no man could buy or sell without the mark, or the name of the beast, or the number of his name. It is my opinion that this second beast then represents the Babylonian economic system that has evolved into our modern banking and money system. God’s economic system is based on production of material goods which make it possible for virtually everyone to achieve wealth in a degree proportional to one’s willingness to work and produce. This Babylonian system reveres money and is based on debt and interest which means only he who can create debt and charge interest prospers.

I don’t think this chapter on the beasts refers to any particular specific historical event but rather helps set the stage that we might understand subsequent events as related in our “time line” that we have discussed and other events we’ll be discussing.

Chapt. 14 gives us another scene change. Almost as if in opposition to the mark of the beast

in the forehead and right hand of those worshipping the beast, John sees the Lamb standing on Mt. Zion with 144,000 with Him having His Father's name written in their forehead. The number 144,000 in Bible numeric's indicates completeness. John is seeing here what had been promised by all the prophets: the Lamb (Jesus Christ) ruling from Mt. Zion (the place we're told throughout the Bible from where Christ would rule) with His kingdom of rulers (the overcomers in Israel), the Royal Priesthood unto God. I believe that John is describing the completed kingdom when Jesus takes over the throne of David and reigns over the house of Jacob forever.

However, there is the process of restoration that leads to ultimate perfection. The kingdom of Israel was formed by God at Mt. Sinai and then later, because of Israel's sin, a twenty-five hundred twenty year punishment was pronounced on them. When this punishment was to be over, Israel was to begin to be restored to the position intended by God. Verse 6 portrays this as John sees an **"angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."** It would appear to me that we saw this beginning with the great worldwide evangelical push about the time of the birth of our nation.

John then sees a second angel proclaiming, **"Babylon is fallen,"** and then a third angel saying that any man worshipping and receiving the mark or image of the beast will drink of the wine of the wrath of God, and will be tormented with fire and brimstone in the presence of the Lamb.

If we are correct in the two horned beast representing the economic arm of the Babylonian system, this would indicate the beginning of judgment on this arm.

John then heard a voice blessing those who died in the Lord from that time. Then we first see the Son of man reaping the harvest (the first fruits) and then an angel reaping what was left and casting it into the winepress of the wrath of God.

Understanding the beginning of the fall of

Babylon's economic arm then, would help us understand more fully the series of events depicted by the pouring out of the seven vials of wrath in chapt. 15 and 16 that we have already discussed.

Then, in chapt. 17, John sees another scene change. He sees a woman sitting upon the beast (now scarlet colored), and the woman is arrayed in purple and scarlet, decked with gold and precious jewelry, and has a golden cup in her hand full of the abomination and filthiness of her fornication. Upon her forehead is written a name, **"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."**

One of the seven angels whom John had seen pour out the vials of wrath speaks with John explaining to him about the beast, the woman and the events that would ultimately result in the destruction of this woman named **"MYSTERY."** Again, we would have to spend considerable time in the study of history to fully understand all of the symbolism the angel has given John concerning the beast and the woman we see here. I submit that my understanding of this passage from my study is that the beast continues to be representative of the Babylonian system, but the woman directing its path during the period of time represented here is the religious arm of the system. If we had time to look at all of the historical events that are represented in our "time line," I believe we would see this religious arm would be represented in the Papacy and this 17th chapter teaches of her ultimate complete destruction. But, I encourage you to study this out for yourself so that what you determine it to be is your opinion and not that of anyone else.

Chapt. 18 then gives us the details of the fall and destruction of the economic and commercial arm of the Babylonian system. We're told that the kings of the earth, the merchants and the shipmasters all bewail her and lament for her when they see the smoke of her burning. She is to come to naught in one hour (probably one prophetic hour meaning fifteen years). Verses 12 and 13 point out how the Babylonian system values things with gold, silver and precious stones having the most value respectively. Slaves, and

finally the souls, or lives, of men are at the bottom of the list, being the least valuable. God's value system is just the opposite of this, with the lives of men certainly having the highest value.

But, as we see the kings and merchants weeping at her destruction, we also see the angel telling heaven, the holy apostles, and the prophets to rejoice over her destruction. Then the angel took up a stone and cast it into the sea to signify that, **"with violence shall that great city Babylon be thrown down, and shall be found no more at all."**

Following this, John heard great rejoicing from heaven and worshipping of our God. Rev. 19:7 says, **"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."** Then an angel told John to write, **"Blessed are they which are called unto the marriage supper of the Lamb."** (vs. 9)

Then heaven opened and John saw a white horse and He who sat upon him, called Faithful and True, and he gives a description of Him. He is also called the Word of God. Following a description of His judgment, John says He had a name on His vesture and on His thigh, **"KING OF KINGS, AND LORD OF LORDS."**

John then sees the beast and the kings of the earth gathered against the King of Kings to war against Him, and the beast and the false prophet are taken and cast into the lake of fire and the remnant were slain by the sword of Him who sat on the horse.

Then John saw an angel lay hold on the dragon and bind him and cast him into the bottomless pit for one thousand years, saying that after that he would be loosed for a little season.

Then he saw thrones of those who had not worshipped the beast or received his mark and who had been persecuted for the sake of Christ and they lived and reigned with Him a thousand years. He tells us the rest of the dead lived not again until the thousand years were finished. **"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests**

of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6)

At the end of the thousand years, Satan, or the dragon, is to be loosed and he shall go forth to deceive the nations which are in the four quarters of the earth to gather them to battle. When they surround the camp of the saints, fire will come down from heaven and devour them and the devil will be cast into the lake of fire with the beast and the false prophet.

The next scene John sees is the great white throne of judgment and the dead, small and great, stand before God and are judged from the books (I suggest that these books are the books of the law). Another book, the book of life, is opened and the dead from the sea and the grave are all judged according to their works. Death and hell are cast into the lake of fire. This is the second death. All whose name is not found in the book of life are cast into the lake of fire also. Keep in mind that what we are reading here is still symbolical and pictorial and not literal. Study of the meanings of this symbolism must go beyond our study here, but remember that the principle of God's judgment is restitution, not destruction by burning.

Following this, John saw a new heaven and a new earth, for the first were passed away and there was no more sea. He saw the new Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband. Then he heard a voice out of heaven saying, **"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."** (Rev. 21:3) John is told to write that God would give of the water of life freely, the overcomer would inherit all things and God would be his God and he would be God's son. But the unbeliever would be cast into the second death.

One of the seven angels then took John to see the bride and showed him the great city Jerusalem. It is four square with three gates on each side named after the twelve tribes of Israel and twelve foundations named after the apostles. The walls were like jasper and the city was pure gold,

like unto clear glass. The foundations and gates were of precious stones and pearls. No one was to enter into it unless his name was written in the Lamb's book of life. There was a pure river of water of life flowing from the throne of God and of the Lamb. The tree of life was in the midst of the street. The throne of God and of the Lamb were in it, and His servants shall serve Him and shall see His face. There will be no night and no need of the sun. God will give the light. I think it proper to suggest this refers to a perfect kingdom structure rather than to a literal city.

John was instructed not to seal what he had seen and heard in this book for the time was at hand. Finally, John warns that nothing is to be added nor taken away from what was written in this book. **“He which testifieth these things saith, Surely I come quickly. A-men. Even so, come Lord Jesus.”** (Rev. 22:20)

This completes our series of lessons that we have entitled “God’s Plan and Purpose for Mankind.” Our intent with this series of lessons has been to present an overview of the Bible story, or plan, from Genesis through Revelation. We do not consider this to be a comprehensive study, but rather an introduction to true and serious Bible study. It is our prayer that it has benefited you and hopefully encouraged you to study more on your own. If you have questions, statements, or criticism that will help us do a better job in the future, we sincerely ask that you let us know. JRL

THE GOSPEL OF JOHN

(Read John 12:1-2) Remember that Jesus, after raising Lazarus from the dead, had gone to a city called Ephraim, probably about 16 miles northeast of Jerusalem. He now returns to Bethany, Lazarus' home, for the Feast of Passover six days before the feast. In the phrase, **“whom He raised from the dead”** in verse 1, there is no article, only the preposition, in the original Greek which denotes “raised out from among dead people.” “Martha” means *lady*. She is seen as one who serves, one who is a hostess, in Scripture and

as we saw in our last lesson, she spent the rest of her life serving others.

(Read John 12:3-8) There appears to be three anointings of Jesus recorded in Scripture. The first is found in Luke 7:36-50 (read). Based on Luke 8:2 and John 11:2 (read), many believe that the woman here was Mary Magdalene, and that she was Mary, the sister of Martha and Lazarus. The tradition is that Mary had rebelled after the death of her parents and had moved from Bethany to Magdala and had led a pretty sinful life, ultimately being demonized by seven demons whom Jesus cast out. The Pharisee at whose house Jesus was a guest on this particular occasion was a man named Simon who was an uncle of Mary. The anointing of Jesus' feet here was a result of her conversion following the casting out of the seven demons and the humbleness she felt as a result.

The second anointing recorded here in John 12 was again by her. Mary and her family were quite well to do, thus the expensive ointment of spikenard she used would not have been something everyone had access to. In this case we're told that she anointed the feet of Jesus with the ointment and wiped his feet with her hair, the same as happened in the first anointing. In this case, Judas objected for the reason John gave us in verse 6. This happened six days before the Passover.

The third anointing is recorded in Matt. 26:1-13 and Mark 14:3-9 (read). Note that this anointing took place two days before the Passover. Instead of using the word anointed, the word is poured and the ointment was poured on Jesus' head. In this case, it was “the disciples” that objected to the pouring out of the ointment instead of just Judas. The woman is un-named and no evidence is given elsewhere that might help us determine who she was.

(Read John 12:9-11) Not only were people wanting to see Jesus, but they also wanted to see Lazarus who had been raised from the dead. Because of this, the chief priests determined to kill Lazarus as well. This ultimately forced Lazarus to flee Jerusalem and, if tradition is correct, these chief priests and others, who set out to per-

secute all Christians, actually thought they had essentially killed Lazarus and a number of others by setting them adrift in the Mediterranean Sea in a boat without oars or sails. God had other plans and as we discussed last lesson, they landed at Marseilles in France and Lazarus ultimately became bishop of the church he founded there.

(Read John 12:12-19) This is considered to be Jesus triumphal entrance into Jerusalem. This entry is recorded in Mark 11:1-10 and Luke 19:29-40. A similar entrance is also recorded in Matt. 21:1-11. It is generally considered that this entrance and the one recorded in Mark, Luke and John were one and the same. This could be the case but there are some significant differences that might indicate that there were two entrances into the city. (Read Matt. 21:1-11 and then read Mark 11:1-10 and Luke 19:29-40) Note the differences. The entrance recorded in Matthew is from Bethphage, while the other is from Bethany. These two towns or villages were close together but were definitely different villages. In the Matthew entrance, an ass and her colt were used whereas in the other entrance only a colt was used. Apparently no one knew He was coming in the Matthew entrance and many wondered who He was. In the second entrance, the people went out to meet Him. In the first entrance, we're told in Matt. 21:12 that Jesus went into the temple and cleaned out the money changers and those that bought and sold in the temple. There is no mention of this in Mark or John, however in Luke we're told that He at least did some further cleansing. I don't know whether there were two entrances or not, but I felt we needed to look at all of the evidence we have.

It is important that we acknowledge that Jesus Christ was proclaimed King of Israel by the people who escorted Him into Jerusalem. That the Pharisees and chief priests rejected Him as king doesn't mean He is not king. Their rejection has nothing to do with the fact that He actually is king. He will sit on the throne of David, though His rejection was part of God's plan for the benefit of all of mankind.

The word translated "prevail" in verse 19 is normally translated "profit" in the rest of the New Testament. The Pharisees are in a panic

mode at this point.

(Read John 12:20-22) The word "Greeks" is from the Greek word "Hellenes" which according to Young's Concordance means, a native of Greece, not a Jew or a barbarian (non-Greek speaking person). Jesus' answer in verse 23 (Read) doesn't appear to answer their request except that what was about to happen now would be very public for everyone to see.

(Read John 12:24-36) In the original text of verse 25, there are some Greek words for which we only have one word for in the English but for us to understand better what Jesus is saying, we need to look at these Greek words. The first is "loveth." We have looked at the word "love" before, but I think a review might help. "Loveth" here is derived from the Greek word "phileo," which means to be a friend to (or to be fond of an individual or object), to have an affection for. We often refer to this as heart love as opposed to the Greek word "agapao" which is to love in a social or moral sense, often referred to as head love.

The second word we want to look at is the word "life." The first two uses of the word "life" in this verse come from the Greek "psuche," which refers to the breath of animal life common to all living animals. The third use of the word "life" is from the Greek "zoe" meaning life in all of its manifestations from the life of God to that of the lowest vegetable. It is vitality especially as opposed to death. Resurrection life, or eternal life is "zoe." So we could read this verse as "He that 'phileo' his 'psuche' shall lose it; and he that hateth his 'psuche' in this world shall keep it unto 'zoe' eternal (age lasting).

In verse 26, since he just mentioned "the age" in verse 25, I think it is safe to say that Jesus is not talking about man going to heaven to be where Christ is, but rather is referring to the time when Jesus will be back on the earth and those that serve Him being with Him here on the earth at that time.

In verse 27, the word "soul" is from the same Greek word "psuche" that is translated life in verse 25. I think it is very difficult, if not impossible, for us to know how troubled He was

knowing what He was about to face, not only the physical pain and suffering but the mental anguish of being rejected, hated and reviled, and even denied by His own apostles. As a man, He would have liked a way out of it all, but as the Son of God, what was about to happen was the reason He was there. So He spoke to the Father saying **“glorify thy name.”**

Verse 31 deserves special attention I believe. First, Jesus says **“Now is the judgment of this world.”** “Judgment” is from the Greek *krisis* and is defined by Dr. Strong as *“decision (subj. or obj., for or against); by extens. a tribunal; by impl. justice (spec. divine law).* To me this is saying that the time had come for a decision to be made for or against the world or for justice to be done. Then I believe the decision follows: **“now shall the prince of this world be cast out.”** This is normally thought to refer to a personage named Satan, or the devil. I submit that this is not what is referred to here as “prince of this world.” Prince simply means ruler. When Nebuchadnezzar had his dream that he could not remember and finally let Daniel tell him the dream and the interpretation, if you remember the dream was of a metal image whose head was of fine gold, his breast and arms of silver, his belly and thighs of brass and his legs of iron and his feet part of iron and part of clay. We determined that this image represented what we refer to as the Babylonian succession of empires. But as Daniel explained the dream to Nebuchadnezzar, he made a rather amazing statement in Daniel 2:37-38 (read). God made Nebuchadnezzar ruler over all the world. It appears that this rulership was passed down through the succession of empires, i.e. God made the ruler of these empires ruler over the earth, not Satan or the devil. In time, this succession of empires developed into a system of government that we refer to as the Babylonian system. Men rule this Babylonian system. I believe that it is the men ruling this system that rule the world right now. In a sense, we could say that Satan is that ruler, but only in the sense that this Babylonian system is Satan. (Read Rev. 12) This is written in symbolic language, or simile, but I believe that it can be

shown that the dragon here represents the Roman Empire and Rev. 13:2 tells us that it is the power behind this Babylonian system. In verse 9 of chapter 12, the dragon is referred to as **“that old serpent, called the Devil, and Satan.”** The two names do not mean the same thing but rather are descriptive of this Babylonian system. It is deceptive, accusative, and adversarial to the well being of man. Actually, John 12:31 says the same thing that Rev. 12 is saying but in considerable fewer words. It is the death and resurrection of Jesus Christ that determined the fate of this man-system of government. So Jesus is telling us that “now,” i.e. at that time He was speaking, or the few days following, the decision, the judgment, would dictate the fall, or the casting out of this Babylonian system, even though the completion of the “casting out” would take centuries.

Verse 32 tells us that if Jesus is lifted up, which vs. 33 says signifies what death He would die, that He would draw all men unto Him. He doesn’t say, all Christians, He says all men. Remember the word draw literally means drag. It is left up to Paul in his epistle to the Corinthians to explain the order of this drawing or dragging.

The quotation **“Christ abideth for ever”** that the people asked Jesus about in verse 34 is usually thought to be from Psalms 89:29 (read). The people were confused as to the different terms that Jesus and others used in referring to Him. If the Son of man was the Christ, it must not be Jesus since He is talking about Himself being killed. Jesus’ answer to this question as to who is this Son of man did not satisfy them I’m sure, but I’m also sure that after His resurrection, what He said would be remembered and of course would make sense then.

(Read John 12:37-41) If Jesus had given the people direct answers, I’m sure they would have just argued with Him. Often the answers that He gave to the people would not really make sense to them until after the resurrection but because He did not give direct answers, many refused to believe on Him.

(Read John 12:42-43) Again we have the division that we mentioned before. There are those that believed but not enough to risk saying

so publicly for fear of being put out of the synagogue. So Jesus chides them a little more. (Read John 12:44-50) The word “rejecteth” in verse 48 means to count as nothing. I fear this is the big problem today. It is not that someone actually makes the mental decision that Christ is not the Messiah, but rather He is passed off as no-one or nothing without actually consciously making a decision one way or the other.

Because it is too often not understood that everlasting life means age-lasting life referring to the next age to come, people never consider what is involved in attaining to this age-lasting life and what it actually means. Yet Jesus discusses it over and over as do the writers of the epistles in the New Testament. We’ll continue to discuss this subject frequently as I believe it is very important for us to understand. JRL

YOUR EXPERIENCE COULD BE BIG HELP

We here at Kingdom Seekers Ministry are convinced that the answer to virtually every problem that we might encounter is between the covers of our Holy Bible. It might be a literal answer, or it might be an answer in principle, but whether it is a health problem, a child behavior problem, a marriage problem, a financial or business problem, or just trying to understand what is happening in our nation and world in these difficult times, the answer can be found in Scripture. We may not like the answer, but this can usually be attributed to our not understanding the mind of God. The major problem is that few people actually find those answers because they don’t study,

or don’t know how to study. We would like to help remedy this problem. This is where your experience can help us greatly. If you do study and understand God’s plan for us, we would appreciate it very much if you would write and tell us what inspired you to do serious Bible study. What point in your life did this inspiration happen? We are especially concerned for our younger people (teenage and early twenties) plus young families, and would like to try to develop a program, or programs that would help them to want to study and then help them in their study. I’m pretty sure that most of us would answer this in different ways, but if there is a common thread that we could work with, it would be a big help. If your inspiration was a preacher, a teacher, a friend, or an experience, please fill us in on what was said, what happened, etc. to help us define any common thread that there might be. Any help that you can give us will be appreciated.

We would also appreciate your thoughts on what types of media you find most effective as a study help (CD’s, DVD’s, tapes, booklets and books, tracts, internet, etc.)

If you have not got into serious study, you could also be a big help to us. It would be a big help if you could tell us what keeps you from study. Is it a lack of time, a lack of interest, not sure how to start or who to trust to help, help not available on media that you use, help too expensive, or any other reason? Again, if you can elaborate some on your reasons, this would be a big help to us as well. We realize that there are many legitimate reasons, or at least reasons that we consider legitimate. We would just like to know what they are. If you do not wish to sign your letter, this would be okay, but we pray that you will help us with your experience. JRL