

KINGDOM SPIRIT



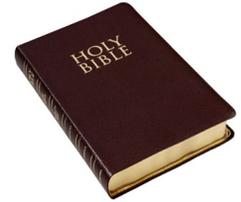
P O Box 279, Pleasant View, CO 81331

Phone 970-562-4874

e-mail ksm@fone.net

“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1306

A STUDY OF THE BOOK REVELATION

In chapter 8 of Revelation, we take up with the opening of the seals again with the opening of the seventh seal. When this seal is opened, we are given a very different view from what we saw in the opening of the first six seals in that we are shown another series of seven events, or time periods, all of which are taken in during this time of the opening of this seventh seal. As we have said before, Revelation reveals what to us is now history of all that happens in the world relevant to God's Kingdom and Purpose, but it reveals one aspect at a time. We are going to look at another aspect, So if we were looking at the opening of the seals to be the history of the Roman Empire through both Imperial Rome and Papal Rome, we are going to be taken back in history again to 395 A.D. If our view is that the opening of the first six seals is to apply historically only to Imperial Rome, then we pick up where we left off in 395 A.D., so for the period that we are going to look at now, both views that we have been looking at converge into one view for now.

(Read Rev. 8:1-6) The silence of the space of about a half hour probably was in response to the angel coming out of the east in Rev. 6:2 who cried to the four angels holding the four winds to not hurt the earth, the sea, or the trees until **“we have sealed the servants of our God in their foreheads”** which we determined to be the Israelites of the Assyrian captivity as they mi-

grated and settled in Asia Minor and Europe.

A day in Scripture can be a 12 hour day, a 24 hour day, a year (prophetic year-360 days) or a thousand years. I believe the text will support this being a 12 hour day with each hour representing 30 years, thus a half hour would be 15 years. Whatever the time, it was sufficient for those ex-Israelites within the Empire to settle.

The soundings of the seven trumpets that were given the seven angels are each going to signify another event or series of events that we will see as God's judgments on Christianized Rome. We saw His judgments on pagan Rome with the coming to power of Constantine. In our last lesson we pointed out that Theodosius banned all pagan sacrifices and rites, and closed all pagan temples, thus declaring the Empire to be Christian in 395 A.D. Yet, the Church was already placing their creeds and man-made doctrines superior to God's Word. Christianity had been turned from a way of life into a religion of empire. The virtues of Christ had been replaced with corruption, idolatry, and avarice. The people began to worship relics and saints, and superstition soon replaced the true worship of God.

The incense altar reminds us of the incense altar in the tabernacle where the priest was to go in daily and burn incense before the Holy of Holies signifying the prayers of the people before God. That the angel cast fire from the altar into the earth, i.e. into the Roman Empire, signals to us that judgment is to come upon the Empire, even though it was supposed to be Christian.

(Read Rev. 8:7) Remember that the Empire was permanently split into the Eastern and

Western Empires upon the death of Theodosius when he placed his two sons as Emperors. The series of judgments that we are going to see with the blowing of the trumpets are to fall primarily on the Western Empire until it is destroyed in 476 A.D.

We have already determined that earth refers to the Roman Empire. In Numbers 10:9, God gave Moses instructions concerning war and trumpets, **“And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.”** I think we can consider the blowing of the trumpets here in Rev. 8 to indicate war. Job 38:22, 23 tells us that hail is one of God’s weapons of war. **“Hast thou entered into the treasures of the snow? Or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?”** In Deut. 20:19, God forbids the cutting down of trees for use in laying siege against a city **“(for the tree of the field is man’s life)”** and in Mark 8:24 Jesus is healing a man’s blindness and the first thing the man saw he says was, **“I see men as trees, walking.”** Isaiah 40:6 likens grass to man. **“All flesh is grass, and all the goodliness thereof is as the flower of the field.”**

With the blowing of the first trumpet, these judgments began with Alaric, the Goth, who sacked Rome in 410 A.D. Gibbons wrote concerning this attack, “During a period of six hundred and nineteen years the seat of empire had never been violated by the presence of a foreign enemy.” Alaric was a barbarian leader with a Roman military training. He had sought elevation to a great military position by Rome, but was denied such a position, so he went back to his own country and his people proclaimed him king. He first attacked Constantinople, but was unable to penetrate its strong defense, so he turned west invading Greece. His first attempt to invade Italy ended in defeat. But this attempt had interesting results. It compelled Rome to withdraw her legions from Britain, opening the way for the conquest of the island by the Anglo-Saxons. Rome had to al-

so withdraw troops from the provinces of the Rhine with the result that Gaul was devastated.

In his second attempt on Rome, he first encompassed the city and then waited for famine to open the gates. He finally agreed to accept a ransom and withdrew, but as soon as he did the leaders in the city acted in bad faith, so he returned the next year and again surrounded the city. He refused ransom this time and insisted that a leader of his own choice be placed at the head of the government in Rome. This was done, but later that same year, the man he had chosen had to flee for his life. So Alaric returned and took the city in August of 410 A.D. His army pillaged the town for 12 days and then they marched south, pillaging town after town, but with the ultimate intent of invading Sicily. In Rome, Alaric’s army removed all the gold, silver, and gems that they could find. In a week’s time, the great and wealthy city of Rome was reduced to abject poverty. The same applied to most of the rest of Italy. Alaric’s army ate the food they needed and destroyed the rest. So all the “grass” was burned, in that this literally affected everyone. There was much starvation as a result of the godly “hail” upon the land. Though not literal hail, it took the form of the Goths themselves.

The Christians had come to believe that since Rome had become a Christian city, it was an eternal city and that God would never allow it to be overthrown. This sounds very much like the people of Jerusalem before Nebuchadnezzar took and destroyed that city. But both were destroyed for the same reason. Christianity had become so infested with man’s ways that God was bringing judgment upon them because they refused to repent and turn back to God’s ways.

Though Alaric intended to invade Sicily, and then use it as a stepping stone into Africa, Gibbons writes the following as to what happened. “Yet as soon as the first division of the Goths had embarked, a sudden tempest arose, which sunk or scattered many of the transports; their courage was daunted by the terrors of a new element; and the whole design was defeated by the premature death of Alaric, which fixed, after a short illness, the fatal term of his conquests.”

In His mercy, God unleashed only the first round of judgments upon the Roman Empire and then stopped it abruptly. The Church did not repent, so more followed.

(Read Rev. 8:8,9) The sounding of the first trumpet applied to events that were to take place on land. The sounding of this second trumpet seems to apply to events on the sea. "Mountain" is symbolic for kingdom. As we began our study of Revelation, we first looked at the second chapter of Daniel. If you recall, the stone that was cut out without hands, in Nebuchadnezzar's dream, became a great mountain we were told in verse 35. Then in verse 44, when Daniel interprets the dream, he considers this "great mountain" to be the kingdom of God. There are other examples as well of the term "mountain" being used to mean "kingdom," such as Isa. 2:2, 3.

The sounding of this second trumpet then indicates the overthrow of a great kingdom. While we have looked at the Roman Empire being divided into 2 parts, the east and the west, there was actually another significant division. The Mediterranean Sea divided the western part of the Empire into two parts, by separating North Africa from Europe and the rest of the Western Empire. Revelation seems to consider the Empire as three parts. There were seven Roman provinces in North Africa and though they were quite wealthy, this wealth was concentrated in the hands of a few wealthy land owners, with the majority of the people being either slaves or serfs with little more than that of a slave.

Honorius, one of the two sons of Theodosius, was given the Western Empire when his father died. Honorius dies in 423. His sister, Placidia, actually took over ruling the Empire and ruled for 25 years. But there were two generals that controlled the army, Aetius and Boniface. Boniface was in charge of the North Africa provinces.

The Vandals, which incidentally were another one of the groups of Israelites that had escaped and moved west from the Assyrian captivity, and had become paganized, had moved across Gaul (France) and crossed the Pyrenees and set-

tled in southern Spain. Boniface rashly proposed to ally with the Vandals of Spain and sent them an invitation to settle peacefully in North Africa. The Vandals accepted the proposal and under the rule of Genseric, who had become the Vandal king in 428, about 80,000 Vandals moved to North Africa in 429. They were accepted by the general population without any problem, but Boniface changed his mind and he then resisted the Vandals moving. This apparently was a mistake, for he was unable to stop them. They took control of the North African portion of the Empire. They then turned their attention to conquest of the Roman fleets in the Mediterranean Sea. They soon became masters of the sea, and in 455 they pillaged Rome.

The Emperor from 457-461 was Marjorian. He attempted to reform the decaying Roman Empire, but his reign was too short and the Empire too far gone. He realized that without a maritime fleet, he could not achieve conquest of Africa, so for three years he built a great fleet of 300 ships, along with other transport vessels, with the intent to attack Carthage and its Vandal king. But in 460, the whole fleet was unguarded in the harbor at Carthage, in Spain and the Vandals, apparently through secret intelligence they had, knew they were there. They surprised the unguarded fleet in the bay and sunk, took, or burned the whole fleet, destroying in one day what had taken 3 years to build. The great mountain of Rome, already burning, as it were, by the fire of internal corruption and external adversaries, saw its final demise in the sea. It was only a matter of time until the Western Roman Empire, Christian in name, but worse than pagan in its immorality and injustice, came to its final end in 476 A.D.

We have looked at the events that were portrayed symbolically by the sounding of the first two trumpets. These events, the invasion of the Western Roman Empire by first the Goths and then the Vandals were limited primarily to the Western Empire with the invasion and ultimate destruction of the Empire's sea power by the Vandals pretty much spelling the demise of the Western Empire. A few years after the sounding of the second trumpet depicting the Vandal invasion, the

Eastern Empire began to suffer problems as well. These came at the hand of Attila the Hun. This, I believe, is what is depicted by the symbolism of the sounding of the third trumpet.

(Read Rev. 8:10, 11) Verse 11 is the only place in the New Testament that “wormwood” is mentioned. However, it is mentioned several times in the Old Testament, in both Testaments being considered very bitter, or poisonous. In the Old Testament it is mentioned in association with “gall”, which Strong’s Concordance says is probably the poppy plant with the wormwood being the juice. This would account for Christ being offered vinegar, or sour wine, mingled with gall while He hung on the cross as this would have given Him some relief through the drug opium, which is derived from the juice of gall, or wormwood.

In verse 10, the star is not to be understood to be a literal star, or meteor falling from heaven that pollutes a third of the rivers on the earth. Rather, it is a way of saying in symbolism that a very destructive army has fallen upon a third of the rivers (or tributaries) of Roman territory (earth), causing hardship and great bitterness. As drugs destroy men’s lives in the natural world, God’s wormwood-like judgment destroys whole nations. I believe that this is to be considered a judgment of God just as God uses “wormwood” as a judgment in the Old Testament. (Read Jer. 23:15) Keep in mind that Christianity, by this time, had become thoroughly polluted by the creeds and doctrines of men in place of true Biblical doctrine, i.e. they had become idolatrous worshipping the works of their own hands. It is for this reason that we see God executing judgment on the Roman Empire that had taken on the title of a Christian nation. Force and money had become the preferred methods to try to take the Kingdom of God. This reminds us of Esau who had neither patience nor faith and wanted to take the kingdom by force and violence and Simon Magnus in Acts 8:18-23 who tried to buy the Holy Spirit from the apostles.

Attila the Hun, coming from the area north of the Caspian Sea had ravaged and destroyed the whole area between the Black Sea and the Mediterranean all the way to the Danube River. No one

seems quite sure where the Huns came from except most seem to believe that they were of Mongolian descent, which would mean they were descended from Japheth, son of Noah. He controlled the whole northern border of the Roman Empire, and then decided to attack the Empire itself. He ravaged his way to Constantinople, but because it was so well fortified, was unable to take it. He then declared war on the Western Empire, invading Gaul and sacking most of the towns of France as far south as Orleans. General Aetius, the defacto ruler of the eastern part of the Western Empire following the death of Theodosius, united with the Franks and the Visigoths and met and defeated him in battle at Chalons in 451 in which over 150,000 men were killed on both sides. This ended his attempt, but in his retreat, the cruelties he exercised gained him the reputation as “the scourge of God,” a title he seemed proud of. Gibbons writes, “It is a saying worthy of the ferocious pride of Attila, that the grass never grew on the spot where his horse had trod.”

However, this did not end his invasions. According to H. G. Wells, “This disaster by no means exhausted Attila’s resources. He turned his attention southward, and overran North Italy. He burnt Aquileia and Padua, and looted Milan, but he made peace at the entreaty of Pope Leo I.” Gibbons says the following of Pope Leo’s intercession, “Leo, bishop of Rome, consented to expose his life for the safety of his flock...The barbarian monarch listened with favorable, and even respectful, attention; and the deliverance of Italy was purchased by the immense ransom, which was apparently the dowry of the princess Honoria.” Some historians think that the princess herself was part of the bribe while others deny this.

Attila died in 453 and within a year his empire had crumbled. But he did not die before he had inflicted bitter punishment upon the outlying provinces of Rome (rivers or tributaries) amply justifying the description of **“a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters”** His turning all those whom he came in contact with to great bitterness

makes the name Wormwood, given to him in this prophecy, most appropriate. JRL

We began looking at the 6th chapter of Hosea in our last issue. We want to continue be-

A STUDY OF THE BOOK OF HOSEA

ginning with the 4th verse.

(Read Hosea 6:4-11) The problem with both Israel and Judah is that their faith and obedience has always been a fleeting thing. There have been times when their faith has been strong and their obedience proper, but they have never been consistent in either. Because of this, God says He has hewed them by the prophets, and slain them by the words of His mouth. When we read of God slaying people by the sword, keep this Scripture in mind as this is what is meant by God slaying people with the sword that goeth forth out of His mouth. This was the problem with the Pharisees as they wanted to take such sayings literally instead of trying to understand that when God kills with the sword, it is the old man that is slain, that the new man in Christ may rise up. It is not literal, rather it is man subordinating his spirit, his life to Christ.

Verse 6 is the thing we need always to remember, **“For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.”** This the people of Israel did not understand. They couldn't see past the letter of the law. They did not understand the principle the law teaches. We have the same problem today as people want to hold to denominational doctrines rather than try to live Christ like lives and study to learn all they can of God. It is how you live and think that God is interested in rather than rituals and doctrines that are part of some denominational doctrine.

He then says that like men, they have transgressed the covenant, or His law. If we feel we have to be like everyone else, we are not being like God wants us to be. It does not make any difference what other religion there is, or what man places his trust in other than God, it is idol worship as he is worshipping the works of man's

hands or mind. The most common idol worship in our day is humanism, the worship of man himself. Not only have men set themselves up as gods, people in general have placed their trust in these men as if they were gods. We see this in the so-called Christian society as well as the pagan society. It is something that we all need to continually guard against as we are susceptible to it.

Dr. Bullinger says that Gilead is probably a reference to Ramoth-Gilead which was a city of refuge. I believe that it is used here for all of Israel and Judah in that God is saying that both nations or kingdoms are guilty of blood. He then likens the priests to robbers waiting for a victim in that they are actually committing murder by the lewd practices in the way they lived, i.e. in the example they set that then gives the people an excuse for lewd acts of their own. I suspect that the lewdness is a reference to their idolatry.

Israel is the first to come under judgment for their idolatry, but God says there will be judgment on Judah as well as she is and will be guilty of the same thing. This could apply to the Judahites that went into captivity with the Israelites or to the coming Babylonian captivity of all that is left in Judah or both.

(Read Hosea 7:1-7) God continues to give reasons why Israel was to be attacked and taken into captivity by the Assyrians. It is important that we know and understand these reasons that we might better understand history, but it is also important that we understand them that we don't repeat the same reasons. Unfortunately, as a nation we are well on the road to repeat Israel's history, but as individuals, we need to make sure we are not guilty of the same thing.

God was always ready to help Israel, until they finally went too far. It appears that they tried to fool God, were dishonest in their worshipping Him. He says that they seemed to think that God did not remember their wickedness. He compares them to the baker. He lets the fire that heats the oven die down while he kneads the bread and lets it rise. God is saying that the people, including the king and the princes back down on their wick-

edness, apparently thinking He will forget, for a time, but the fire never goes out, i.e. they never change their heart condition toward God. During the time the baker sleeps while the bread is raising, God likens the Israelites to that time, but then in the morning the baker stirs up the fire to get the oven hot. Like the baker getting the oven hot, the Israelites then show their wickedness with intensity. As a result, they have destroyed all semblances of God fearing government.

(Read Hosea 7:8-16) He accuses Ephraim of mixing themselves among and with the pagans. He likens them to a pancake that isn't turned. It is burned on the bottom and moist on the top, so that it is unfit to eat. Strangers have devoured his strength, but Ephraim appears to not know that it has happened. As a result, they still refuse to turn to God. He says they are like a silly dove with no sense. They tried to get help from Egypt, but they are going to Assyria. When they go, God says He will chastise them as they have been told that He would. They are going to other nations for help instead of going to Him. He says they have fled from Him to their own destruction. Though He has redeemed them, they still have transgressed against Him and spoken lies about Him. They are like a worthless bow, it can't be depended on to shoot an arrow. They cry, but not from the heart. Because of their swaggering tongue, their leadership will die and they will be held in derision in Egypt.

(Read Hosea 8) God says to sound the warning. The Assyrian is coming on them as an eagle because they have transgressed His covenant and rebelled against His law. Israel is going to cry to God saying they know Him. But it is too late. They have cast God off from them, their enemy will pursue them. God says they have set up kings and princes, but not by Him. Eight of the nineteen kings of Israel were killed by the men that succeeded them. This gives us a little bit of an idea of the unrighteousness that was taking place within Israel. Their biggest problem was they forgot the first commandment, **“Thou shalt have no other gods before me.”** (Ex. 20:3) God tells them that their calf, referring to the two calves that Jeroboam set up to keep the Israelites

from going to Jerusalem to worship, had cast them off. Though the prophets continually warned against idolatry, these two calves were never taken down. Common sense tells us that if man made it, it cannot be a god.

A common saying today comes from verse 7, **“For they have sown the wind, and they shall reap the whirlwind.”** We sow seed expecting that seed to multiply. In saying they have sown the wind, they have sown their wickedness, it will come back to them greatly multiplied. They are no longer special in the sight of God, but are among the rest of the nations **“as a vessel wherein there is no pleasure.”** Though God has promised that they will multiply in number, He says that they are going to diminish in numbers first because they ignored His law. God has written His law to them, but they have counted it a strange thing. He is not accepting their sacrifices, He is now remembering their iniquity and they will be as they were in Egypt. Israel and Judah are both to be judged for they have forgotten their maker, their God.

(Read Hosea 9) If you recall, Isaiah told us in chapter 30 that a number of Israelites, especially the more well to do, took it upon themselves to go to Egypt thinking to save themselves and their property. God warned them that it would not work. He is again telling them that to go to Egypt will be in vain. It is a little difficult to understand why the people did not respond to prophets like Hosea and Isaiah. Everything they told them came to pass.

But note verse 17, **“My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.”** This is the intent of God's plan. The people have actually, through their wickedness, implemented His plan.

(Read Hosea 10) Israel has been trying to fool God by keeping the rituals of the law, but never turning to Him with their heart. God has blessed them, but the more they were blessed the more they turned to their idols. Now, He says, they shall be found guilty. God is going to break down their altars and images. Because they have dealt falsely in making a covenant, judgment will

spring up as weeds in a furrow. They have put their faith in the golden calves that Jeroboam set up, now those golden calves are going to the king of Assyria as a present. "Aven" in verse 8 is another word for idolatry. Because of their idolatry, their high places where they worshipped their idols are going to be destroyed and the thorn and thistle will cover their altars. The reference to Gibeah refers to a Levite who was living in Ephraim. He had taken a concubine who ended up fleeing from him. He went after her and was bringing her back to his home and stopped in Gibeah for the night and was taken in by a man of Gibeah. Certain men of Gibeah, who were apparently sodomites, first tried to get the man's host to bring the Levite out to them, but he refused. Finally the Levite sent his concubine out to them and they abused her all night until she died. The Levite then went to his home and cut her up in pieces and sent the pieces to all the tribes who then gathered together and ultimately decided to attack Benjamin because the Benjamites refused to produce the men who had killed the woman so that justice could be done. The end result was that all of the people of Benjamin were killed with the exception of 600 men who escaped into the wilderness. Because the rest of the Israelites had sworn not to let their daughters marry Benjamites, they had to devise a way for these 600 men to get wives so that the tribe of Benjamin could continue to exist. (See Judges 19-20)

Apparently the men who committed the sin in Gibeah were not chastised, though they may have been killed in the battle. The principle, I believe, is that the children of iniquity have not been chastised from the days of Gibeah to the Hosea's time, but God is saying that this is going to change as it is His desire to chastise them. The marginal rendering to the last part of verse 10 would read, **"and the peoples shall be gathered against them, when I bind them for their transgressions."**

Ferrar Fenton translates verse 11 as **"For Ephraim was a heifer, delighting to thrash; But I put a rider on Ephraim's fair neck; And she now ploughs for Judah, and harrows for Jacob."** Hosea tells Israel to change her ways,

to sow righteousness that they might expect to reap mercy. It is time for them to turn to God. They have sown wickedness and reaped iniquity. Because they have trusted in the might of their army instead of God, Hosea says there will be a terrible tumult among them and all of their fortresses will fall. Their original sin of worshipping the golden calves that were put up in Dan and Bethel is going to be their undoing. In a morning, their king will be completely cut off, presumably this is speaking of Hoshea, the last king of Israel.

(Read Hosea 11:1) This verse is both historical and prophetic. It is historical in that God called and brought forth Israel out of the land of Egypt. God calls Israel His son and says that He loved him. I think it reasonable, since God calls Israel His son, to assume that Egypt was his mother. It was in Egypt that the gestation took place that brought Israel to the point of being born as a nation.

This verse is prophetic in that Hosea is looking forward to the birth of Jesus Christ. When Jesus was born, King Herod set out to kill Him. Matt. 2:13-15 tells us, **"And when they (the wise men) were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son."** Of course this prophetic saying is quoting Hosea 11:1 that we are studying.

There is more prophecy in this verse as well, though a little harder to discern. If you recall, Abraham married an Egyptian princess named Hagar, that the king of Egypt had given him for a bond servant, because his wife Sarah encouraged him to do so because she thought she could not have any children. Sure enough, Hagar had a son whom Abraham named Ishmael and a few years later, Sarah, though beyond child bearing age also had a son whom Abraham named

Isaac. We're not told the ages of these two sons of Abraham when the following happened. The Bible says that Ishmael was mocking Isaac and Sarah caught him doing it. There is evidence that he was actually trying to kill Isaac. At any rate, when Sarah caught Ishmael mocking Isaac, she went to Abraham demanding that Hagar and Ishmael be sent out of Abraham's house. Abraham agreed to do this and sent Hagar and her son away. They left the house and while traveling they ran out of food and water and thought that they both would die, whereupon an angel met her and made some promises concerning Ishmael and met her needs so that she could continue on. We know today that the Arab people are descended from Ishmael.

In Galatians 4, Paul is dealing with the problem of the Jews who believed that they still had to keep the law, particularly that of circumcision and the sacrifices, to be saved. Paul is trying to explain to them the difference between the Old Covenant and the New Covenant. (Read Gal. 4:21-31) The two women are used to represent the two covenants, Hagar representing the Old Covenant that God had made with Israel at Mt. Sinai, and Sarah representing the New Covenant. They also represent the two Jerusalems, Hagar representing the old literal city of Jerusalem (the Old Covenant) and Sarah representing the New Jerusalem (the New Covenant). As Isaac was the son of promise, born after the Spirit, so are the true Christians. Those who wish to stay with the Old Covenant are as Ishmael, born after the flesh. Not only does this apply to the Jews who refused to acknowledge Christ, but to all that believe that they can do something for their salvation.

Verse 30 tells us, **“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.” For us to become “Sons of God” we have to cast out the bondwoman and her son from our thinking. Because Hagar was Egyptian by birth, and representing the Old Covenant, the Son's of God have to come out of the Old Covenant thinking, or out of Egypt, and into the New Covenant, or the promised land. Paul is talking about the Jews here primarily, but it applies to us today as well. Any time that we put up something man has to do for our justification, our thinking is Hagar thinking, or Old Covenant or Old Jerusalem or Egypt. We need to think of all of these terms together as meaning the same thing. I knew a very well educated man once who believed Egypt was our primary enemy, not Egypt as a country as we know it today, but rather the thinking engendered from the Egypt of old. I argued with him that our primary enemy was Babylon. It has only been since I have understood what Paul was saying here in Galatians that I realize that we were actually talking about two different things. I certainly have to agree with him, thinking as Paul was thinking. I hope he has since realized what I was thinking as far as the overall enemy of mankind being man himself manifested in the Babylonian system that we face today. In a sense they are the same thing, but not as we were discussing them.

We will pick up our lesson with Hosea 11:2 in our next issue. JRL

A man that hath friends must shew himself friendly; and there is a friend that sticketh closer than a brother. Prov. 18:24
