

# KINGDOM SPIRIT

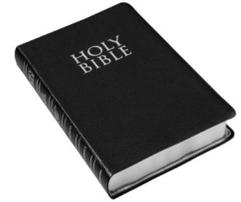
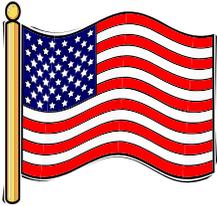
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**“SEEK YE FIRST THE KINGDOM OF GOD”**

Matthew 6:33



Issue 1401

## A STUDY OF THE BOOK OF REVELATION

In our last issue, we had started a look at Revelation 12 and had worked our way through verse 5.

We're told in verse 6 that the woman fled into the wilderness where God had prepared a place for her. Tradition has it that the virgin Mary was among a group including Joseph of Arimathea who were set adrift in the Mediterranean Sea without sail or paddle, with the intent that they would starve to death, but who ended up on the coast of France and then went to the British Isles where she lived out her life in missionary work with Joseph of Arimathea. She again would be the manifestation of Israel. Like her, Israel as a whole likewise moved west into the Isles and on to North America, South Africa, Australia, and other "wilderness" areas of the world.

Verse 7 has led to a great deal of misunderstanding in the Christian world. To a great many people, Satan is an angel that was cast out of heaven and this belief is pretty much based on this verse. I believe this is due to a total misunderstanding of the Babylonian succession of empires and how God has worked through them. Verse 9 tells us that this dragon, the dragon that we have been talking about that is the fourth beast of Daniel's vision and now John's, is **“that old serpent, called the Devil, and Satan, which deceiveth the whole world.”** We need first to understand that the Babylonian succession of empires is man's system of government, regardless of what form of government it takes. It is the very

opposite of God's system of government. The Babylonian system is based on oppression. It is the only way man knows to rule, or be ruled. The only people who have enjoyed God's system were the Israelites who lived between the death of Joshua and the crowning of King Saul. They were free to do what ever they wanted within God's law system. This system is designed to be beneficial to man and to protect man from himself and those around him and likewise protect those around him from him. The only freedom they did not have was to take someone else's freedom from them in some way. But this system requires personal responsibility, something that man does not like to do. For this reason, those Israelites first tried to lay some of this responsibility onto gods that they would make up, or that the neighboring countries already had. This always ended in failure and the people would find themselves subject to another people or nation. When they repented, God would bring them back, yet they never seemed to understand that they had to be responsible for their own actions. Finally, they said they had to have a king, thinking that they could lay some of their responsibility on him. A king takes that responsibility, but at a price. Regardless of the price, freedom is always a victim.

Getting back to the Devil and Satan, we need to be sure that we understand the words. The word "Devil" is from the Greek word "diabolos" meaning "accuser or calumniator." With access that we have today to world news, it is quite easy to see how this works, especially in what is going on in the Middle East. Virtually every time a leader of a country, including our own, becomes more oppressive in his or her efforts to deal with a problem, you will always hear them accusing someone or something for causing

them to do what they are getting ready to do. It is always someone else's fault.

The word "Satan" is a transliterated Babylonian word, i.e. it is a Babylonian word that has passed through other languages intact without being translated as it passes through. If you look it up in your concordance, you will see that unlike most other words, it is the same in the Hebrew and in the Greek. It literally means "adversary." Most certainly, the Babylonian succession of empires has been adversarial to God and His system. Very often, we see through history that some of the various leaders of these four empires have known God, but they have never stopped the pagan idol worship, the oppressive government administration, or the theft of their economic system. All of these are the very opposite of God's system. Jesus said in Matt. 12:30, "**He that is not with me is against me.**" There are no fence riders. James says in James 4:4, "**Whosoever therefore will be a friend of the world is the enemy of God.**" As the serpent deceived Eve, so this succession of empires has throughout history deceived the world, whether we are talking about Nebuchadnezzar's time or Papal Rome's time.

There is no place for this system in the Kingdom of God. It cannot be a part of it. The work of the apostles and early Church fathers, the remnant overcomers throughout history, the Reformers of the Reformation, and the faithful of today and recent history have fought against this dragon to cast it out of the Kingdom. It is unfortunate that it has become a part of the Kingdom, but God will be glorified as it is totally cast out and no longer a part of it as the Kingdom is perfected with the return of Christ.

The important thing is that this Satan, this dragon did not stop the birth, and ultimate ascension of the Child of the Woman. God's plan is working to perfection. But this does not stop the workings of the dragon. The time of the Gentiles, or the time that God apparently allotted to this succession of empires actually began with the first deportation of the three tribes located on the east side of the Jordan River to Assyria by Tiglath Pileser III in 745 B.C. That time was to be 2520 years which ended in 1776 A.D. It is the last half of this time, i.e. 1260 years that the woman was to find the place prepared by God for her. God made an unconditional promise to David in II Sam. 7:10 in which He said, "**Moreover I will**

**appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.**" This promise and the fleeing of the woman into the wilderness are both talking about the same thing I think. In Rev. 12:14, we're told "**And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.**" One other time in Scripture, we see God carrying His people Israel on eagle's wings. When the Israelites arrived at Mt. Sinai in their Exodus from Egypt, as God prepared to make the Old Covenant with them, He said, "**Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.**" I don't think it is by accident that our great seal has the eagle with the outstretched wings.

However, as we read Rev. 12:10-13, we need to recall the history that we have been discussing of the Christians that were tortured and killed by the Roman government, then those who were tortured and killed by order of the Church Councils and the Papacy as it came to power, and then the Reformation and the thousands who died martyrs as a result. Yet, not only was the Reformation a success, but new lands, the wilderness and the desolate heritages, were opened up to the people of the "woman" as they fled from the beast, that old serpent, the Devil and Satan. Certainly, if we know our own American history, we know that our nation was peopled and formed as a result of the persecution that existed from Papal Rome in Europe.

Verse 15 says, "**And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.**" Very often, water is symbolic of people. We have seen in our studies so far that great armies have been employed to carry out campaigns that, whether directed directly at God's Kingdom peoples or not, should have had the effect of stopping and/or destroying these people, yet, these Kingdom people have, in the big picture, continued to grow and expand. As we continue to study, I think we will continue to see this happen. However, as verse 17 states, "**And the dragon was wroth with the woman, and went**

**to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”** Though we often don’t know all of the facts that have brought on most wars, at least until long after the war is over, when the facts are known, we usually find that the Christian nations are on one side while the non-Christian nations are on the opposite, or at least the leaders of those nations are non-Christian and actively condemn Christianity.

Before we go on into chapter 13, we need to go back to some of Daniel’s prophecy that we have either skipped, or gone over very lightly, so that we might better understand the next few chapters. We read Daniel 7:2-7 and 15-19 earlier in this lesson. I would like for us to go back and read Daniel 7 again paying particular attention to verse 8 and from verse 20 to the end of the chapter. In verse 8 we’re told, **“I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.”** The angel interpreted this to Daniel starting in verse 24, **“And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”**

I think it is generally recognized that this little horn refers to the Roman Emperor Justinian. He began his rule as Emperor in 529 A.D. and ruled from Constantinople. In 533 he reconquered Africa that had been lost since the Vandals invaded a century earlier. By 540, his army had defeated the Ostrogoths who had established a kingdom in Italy and the Alemannian Kingdom north of Italy.

As we have discussed before, he produced the Codex in 529 and the Pandectae in 530 and finally a revision was published in 534 as the Corpus Juris Civilis. In these he completely annulled the Roman Law at that time and completely rewrote a new law system. The Catholic Encyclopedia says of this new law system, “It would be

difficult to exaggerate the importance of this “Corpus.” It is the basis of all canon law (ecclesia vivet romana) and the basis of civil law in every civilized country.”

Even much of our American law was based upon Justinian’s Law Code. This is why all legal terms are expressed in Latin, even as all medical terms are expressed in Greek. The entire legal system of European nations during the Middle Ages was based upon Roman Law—as revised and condensed by Justinian and his Christian legal advisors.

Quoting from “Study of the Book of Revelation” by Dr. Stephen Jones, “Whether we say that the Church law became the law of the Roman Empire or vice versa, one fact is clear: the Church of both halves of the Roman Empire was greatly influenced by the Roman legal system, instead of taking Hebrew Biblical law as their foundation. To Roman law they added a few features of Biblical law, but its foundation is Roman. In other words, it is based upon the Roman idea that the primary purpose of law is to mete out punishment in order to deter crime. The Hebrew concept makes that a secondary goal, for the purpose of Biblical law was to mete out justice to restore the lawful order.

“This shows that the Roman Catholic Church became the legal extension of the fallen Roman Empire. Since Rome was the fourth (iron) beast of Daniel, the Roman Church became the “little horn” that was its extension.”

As the civil power of the Roman Emperors declined and the ecclesiastical power and civil power of the Church increased and the power of both the church and the empire was ultimately conferred on the Pope, the Popes began to **“speak great things,”** or as the margin of my Bible says, “pompous words.” Rev. 13:6, speaking of this same thing, says, **“And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.”** We will look at some of these words as we continue our study.

The point that we need to understand is that this “little horn” became the Roman Catholic Church which, when Imperial Rome fell, took up the mantle of this fourth beast that Daniel saw and is the beast that John sees with seven heads and ten horns, and itself became this beast. While it was the intent of those first bishops to establish

God's Kingdom on Earth, they went about it as men which doomed their efforts to failure. God is the only one who can establish His Kingdom in righteousness, which He will do, but man simply cannot do so on his own.

As we begin our study of Revelation 13, keep in mind what we looked at in Daniel 7. We said that the "little horn" that came up and replaced 3 horns on the beast that Daniel saw represented the Roman Catholic Church which revived the Roman Empire, when Imperial Rome failed, and actually became more powerful than Imperial Rome was at its height. John is talking about the same thing here in Rev. 13 as I believe we will see as we study.

(Read Rev. 13:1-4) While Daniel saw four separate beasts, John sees one, but it has the characteristics of all four of the beasts that Daniel saw in this one beast. Daniel saw first a lion, which we interpreted to represent the leadership of Babylon, then a bear which represented the leadership of Persia, then a leopard which represented the leadership of Greece and finally an unnamed beast with great iron teeth and ten horns that we said represented the leadership of Rome. Daniel was looking forward to empires that had not come into being yet with the exception of Babylon during whose time Daniel was prophesying. John is looking back at the nations and empires that had already come and gone with the exception of Rome during whose time John was writing. The beast that John saw had some of the same attributes as the dragon that we discussed in chapter 12, that we said represented Rome or the Roman Empire. John saw this beast rise up out of the sea. Sea symbolically represents people. Though Rome started quite limited as to territory and people it gradually spread its authority and influence to include most of the people of Asia Minor, the Palestine area, Europe and North Africa. To John, this beast looked like the leopard, had feet as the feet of a bear, the mouth of a lion and the dragon gave it its power, seat and great authority. The dragon certainly applied first to the Imperial Roman Empire, but ultimately Imperial Rome fell only to be replaced by the Papal Roman Empire which actually had more power than Imperial Rome did, because not only did Papal Rome rule what man did, they also ruled what man thought.

Verse 3 tells us, "**I saw one of his heads**

**as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.**" We're not given a time in which this happened. There are at least two times that we could look at that might meet this description. The first is when Imperial Rome fell, or died. It was revived by Papal Rome, which as we have said, became more powerful than Imperial Rome. Originally, this was my thoughts as I studied this. However, as I have studied this further, there is another time in the late 1700's and early 1800's that might fit this description of events more accurately. We'll discuss this more fully in a little bit. When Imperial Rome fell, Papal Rome was already there more or less picking up the pieces, so there technically was not a death in one sense, yet in another, since Imperial Rome fell, it died. Papal Rome was an extension of Imperial Rome, having developed within Imperial Rome beginning with the reign of Emperor Justinian, as we have already discussed.

But note that the beast that John sees here now incorporates all of the empires, or at least the thinking and developments of all of the empires into this one beast. This corresponds with the metal image remaining intact until the last of the empires that it represented had come into being, even though each empire was conquered by the empire that succeeded it until we get to the Roman Empire. The metal image was not to be destroyed until it was complete, though the empires themselves were destroyed. Their individual influence in developing a man-made governmental system was retained by each of the succeeding empires until all of their influences came together to develop the Roman system. Keep in mind that with any system of government, there has to be a land, a religious system, an economic system and a political system. While each empire contributed individually along with the influence that it felt from the previous empire or empires, the end result has been an accumulated influence of all of the empires. Understanding this is critical to understanding what John talks of later that he refers to as Babylon.

We'll continue with Revelation 13 in our next issue. JRL

## A STUDY OF THE BOOK OF JEREMIAH

As we said in the last issue, Jeremiah 18 and 19 are very important chapters for us to understand. We covered chapter 18 but did not have room for a full discussion of chapter 19. This is where we begin our study this issue.

(Read Jeremiah 19) God then gives a prophecy concerning the destiny of Judah. He tells Jeremiah to take an earthen vessel, i.e. a clay bottle that has been completed and fired and to take it and the ancients, or elders, of the people and the priests and go to the valley of the son of Hinnom. Remember that this is the valley just outside the gates of the city of Jerusalem. Here Jeremiah was to tell the people, which apparently included the king, that God was going to bring evil upon the city because they had forsaken Him and had made the city an alien place by burning

incense in it to other gods. It is also because here in this valley they had built high places to Baal to burn their sons as burnt offerings. God tells them that not only had He not commanded them to do this kind of thing, but it had not even come into His mind. He then prophesies of a great siege that would cause the people to eat their children and cause much death and destruction among them.

Then Jeremiah is told to break the bottle in the sight of these men and then say unto them, **“Thus saith the LORD of hosts; Even so will I break this people and this city, as one breaketh a potter’s vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury.”** Tophet is another name for the valley of the son of Hinnom.

We know that Nebuchadnezzar burned and destroyed the city. But it was rebuilt 70 years later. Again in Matt. 24:2 Jesus, speaking to his disciples, says this of the city, **“See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.”** Though the Romans destroyed the city again in 70 A.D., we know that there were some stones still intact, even to this day. Also the city was again rebuilt, maybe more than once. Note that God says through Jeremiah, **“that cannot be made whole again,”** and Jesus says **“There shall not be left here one stone upon another, that shall not be thrown down.”** This tells me that the ultimate fulfillment of both of these prophecies is yet to come. In both cases, a nuclear bomb on the city would do what neither Nebuchadnezzar nor the Romans could do that would totally fulfill these prophecies. So I am looking for such an incident to happen. That such a thing could happen seems more and more likely every day with the world conditions being what they are today.

But this is only half the prophecy. God says He is going to break the people that they cannot be made whole again as well. This speaks of the nation or kingdom of Judah. We know Nebuchadnezzar destroyed the city and took what inhabitants that were left captive and killed all of the possible male heirs to the throne of David with the exception of Jehoiachin and his son(s). However, remember we’ve mentioned that Jehoiachin was under a curse of God that would prevent his son(s) or descendants from attaining the throne. (We’ll discuss this in more detail later.)

So to all intents and purposes, Judah was no longer a kingdom because it had no king of the line of David. Even though the people returned to the land and rebuilt the city, they were never a completely self ruling kingdom again. Even in the time of Christ where we are told they had a king, King Herod and later his sons, he was king by political appointment by the Roman government and the people were still subject to the Roman Emperor. So the kingdom ceased to exist, never to be restored again. That doesn't end the story by any means, but it is important that we understand this. Remember that we have said that God can destroy a nation or a kingdom, but that doesn't necessarily mean destroying all the people of that kingdom. Judah completed their destiny by bringing forth the King of Kings, but remember that Israel had the birthright, or the kingdom. Keep in mind that we are putting together the pieces of the complete story, or plan, of God. Neither the Old Testament or the New Testament nor any other one part of Scripture contains the whole story, so we need to put all the pieces together as we study the whole Bible for us to understand the whole story. So keep each of the pieces in your mind and put them together as we continue our study.

Understanding the two kingdoms and the two destinies is extremely important in understanding the rest of the Bible. I recently came across a testimony of Dr. Stephen Jones about him and his father, who had been a preacher and missionary for many years. Because his father's understanding is indicative of most people who bother to think about it, I would like to take the liberty to quote a portion Steve's testimony.

*As a child, I was grounded firmly in the idea that Jews were chosen and had special privileges with God that were unavailable to me, a "gentile."*

*The first thing that began to make me question this was when I discovered that the current Babylonian system, which today rules the world, is largely controlled by wealthy Jewish financiers. In fact, the minister of the Baptist Church in Minneapolis, where I had been attending, preached on this, telling us that God was even then preparing the Jews to rule the world. I thought this was rather odd, because I then had to decide if I ought to work to promote Babylon.*

*This led me on a quest to learn more. In that search, I discovered the difference between*

*Israel and Judah--that is, the difference between Israelites and Judahites. ("Jew" is short for Judah.) I learned that Israel had been split by civil war after the death of Solomon, and from then on, the prophets prophesied about each nation separately. Israel had certain prophecies consistent with the Birthright of Joseph, while Judah was given prophecies consistent with the Scepter and the genealogy of the kings leading to the Messiah-King. (See 1 Chron. 5:1, 2.)*

*I showed this distinction to my dad one afternoon, and this nearly put him in shock. He had been through Bible College and had been a pastor and missionary for many years. He had known the difference between the two kingdoms of Israel and Judah--at least, he knew it in his head. But somehow, when reading the prophets, he had always lumped them together, confusing the two. So when Isaiah spoke of "the house of Israel and the house of Judah," my dad had presumed that the prophet was simply repeating himself or stuttering.*

*That day changed his life and his entire outlook on Scripture, history, and Bible prophecy. He went home to look up every reference to the two houses and to compare the prophecies. Later, he called me excitedly to share about Jeremiah 18 and 19. Jeremiah 18:1-10 was about the house of Israel; the rest of chapter 18 and all of chapter 19 was about Judah and Jerusalem. And the destinies of the two nations were very different.*

*Israel was said to be a jar ("vessel") being built by a potter, but because it was "marred in the hand of the potter," it was beaten down and rebuilt into another vessel. But on the other hand, Judah was said to be an old earthen jar (Jer. 19:1), as opposed to wet clay. The prophet gave a lengthy indictment for the sins of Judah and Jerusalem, and then God told him to smash the jar in the city dump, saying, "Even so will I break this people and this city" (Jer. 19:11).*

*My dad was obviously astounded by this. He had read it for years but never really understood it, because he had always confused Israel with Judah and never understood the contrasting prophecies of each. Once he possessed the key to understanding this distinction, the Scriptures began to open up to him like never before.*

*Following the breaking of the bottle, Jeremiah returned to the court of the temple*

and told the people, **“Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks that they might not hear my words.”**

With chapters 18 and 19 of Jeremiah, we began to see some of the events that God brought about involving Jeremiah that I believe will help us understand the man Jeremiah better as well as giving us more insight into the prophecies and their fulfillment concerning the kingdom of Judah. Chapter 20 continues in this same light. (Read Jeremiah 20:1-6) This Pashur was the governor of the temple, not the high priest, but the manager so to speak, thus a man with considerable authority. The Companion Bible says that this event took place in the third year of Jehoiakim’s reign, just before Nebuchadnezzar came the first time. After hearing Jeremiah prophesying, he struck Jeremiah and put him in stocks overnight. The next morning when he brought Jeremiah from the stocks, Jeremiah told him that God **“hath not called thy name Pashur, but Magormissabib,”** which means Fear on Every Side. The judgment on Pashur was not that he would be killed, but rather he was going to watch his friends be killed and the things of value in the city of Jerusalem be given into the hand of Nebuchadnezzar, king of Babylon, and then he would be taken to Babylon and he would die and be buried there as well as many of his friends that he had prophesied lies to.

(Read Jeremiah 20:7-13) Jeremiah is beginning to really be persecuted and he is feeling sorrow for himself, rightfully so I might add. It is bad enough to see ones enemies be deceived and destroyed, but to see your own people go through it while you are doing your best to stop them from doing so to themselves and then being physically and mentally abused for doing so would be pretty hard to take. In verse 7 the word “deceived” might be better understood if it were translated “persuaded.” God had persuaded Jeremiah and Jeremiah was persuaded as to what was going to happen. He gives God credit for being stronger than he is and that God had prevailed over Jeremiah. However, this has made Jeremiah that laughing stock of the city. Since Jeremiah has been prophesying that violence and spoiling was going to happen to Jerusalem and Judah, he has been

made a laughing stock, nobody believed him.

Jeremiah decided the solution was to stop talking about God in any way. But, as he says, **“His word was in mine heart as a burning fire shut up in my bones,”** so he found that he simply could not continue to not speak. He had to tell the people what God was telling him. His friends watched him for something that they could accuse him of that they might take revenge on him. But Jeremiah says that the LORD was with him, therefore his persecutors would fail and be ashamed. Then he prays for God to let him see God take vengeance on those who were persecuting him.

(Read Jeremiah 20:14-18) Jeremiah is still feeling sorry for himself and curses the day he was born. He even curses the man who brought the tidings of his birth to his father, wishing that he would have killed him at birth or that he would never have been born.

(Read Jeremiah 21:1-7) This is not the same Pashur we encountered in chapter 20. This event took place about nine years after the event in chapter 20. Zedekiah was the last king of Judah and the time is getting close to the final defeat of Judah by Nebuchadnezzar. Zedekiah is getting desperate. The siege has already been going for a while. Even though Zedekiah and his brothers before him have refused to turn to God, now suddenly Zedekiah wants God to save them like He has saved Israel and Judah in the past. God’s answer through Jeremiah is quite severe. He says that even the weapons that Zedekiah’s army uses against Nebuchadnezzar God will turn back on the men of Judah. God Himself is going to fight against Judah and says that the inhabitants of Jerusalem will die from a great pestilence. Then afterwards, God says He is going to deliver Zedekiah, his servants, and the people that are left from the pestilence, famine and the sword, into the hand of Nebuchadnezzar whom God says will smite them with the sword and will not spare them nor have pity on them.

(Read Jeremiah 21:8-10) God says that He will give the people a choice. If they stay in the city, they will be killed by the sword, the pestilence of the famine. However, if they will go out of the city and surrender to Nebuchadnezzar they will live. He has set His hand against the city and it will be destroyed. This was a difficult choice. It would be difficult to believe that God would want them to surrender. Especially was

this so since only Jeremiah was telling them to do this. The rest of the prophets and priests were telling them just the opposite.

Then God gives Jeremiah a special word for the king himself. (Read Jeremiah 21:11-14) He tells the king to go out the next morning and execute righteous judgment and deliver those who have been plundered, by others in the city, out of the hand of their plunderers with the threat that should he not do so God's fury would go out like fire and burn that none could quench it. We have mentioned in the past that the people seemed to think that because they had the temple in their midst that nothing could happen to them. God makes it certain that He is against those who are saying this. It will be the fruit of their doings that is going to cause God to kindle a fire in His wrath that will devour all things round about the forest of the valley. This was probably in reference to Zion and more specifically to the cedars of Lebanon that had been used in the construction of the temple.

Chronologically, this chapter is very much out of order as the next few chapters deal with Zedekiah's brothers while they were on the throne before Zedekiah. But perhaps it is in order logically as the next few chapters deal with why God's fury is so great here in this chapter. We see the result and then we see the cause.

(Read Jeremiah 22:1—9) The king that Jeremiah was sent to was Jehoiakim. Of the three sons of Josiah that were made kings of Judah, Jehoiakim was the oldest, Jehoahaz was next and Zedekiah was the youngest. However, the order in which they became king was Jehoahaz, Jehoiakim, and Zedekiah. God gives Jehoiakim a chance to repent and execute judgment and righteousness. He tells Jehoiakim that if he would do this, he and his servants would continue to enter ~~the gates of the house of the king.~~ But if he re-

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fused to repent, God says that house would become a desolation. Also the temple and the whole city would be destroyed and people passing by the city would know that it was destroyed because the king and the people had forsaken the covenant (law) of the LORD their God and worshipped other gods and served them.

We will continue our study with the prophet Jeremiah in our next issue beginning with Jeremiah 22:10. JRL