

# KINGDOM SPIRIT

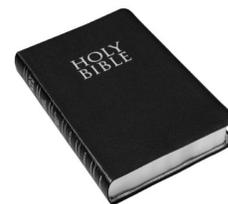
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**"SEEK YE FIRST THE KINGDOM OF GOD"**

Matthew 6:33



Issue 1404

## A STUDY OF THE BOOK OF REVELATION

We want to continue our lesson in Revelation 13 starting with verse 15, **"And he had power to give life unto the image of the beast that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."** Whether we see a literal fulfillment of this remains yet to be seen. However, we do know that this image, the Cult of Fatima, has been given life by the Roman Church. The "life" of this image has already been a major force behind the papal anti-communist effort of the 20<sup>th</sup> century. In the name of anti-communism, Pope Pius XI signed the Lateran Treaty with Mussolini and the Concordat with Hitler in 1933. He felt that they—Hitler in particular—might successfully overthrow communism in Russia, giving their ally—the Roman Church—authority to rule behind the scenes.

In Avro Manhattan's book, Vatican Imperialism in the Twentieth Century, p. 68, we read,

"In June, 1941, Hitler invaded soviet Russia. The Virgin's prophecy was being fulfilled to the letter. Catholic volunteers joined the Nazi armies from Italy, France, Ireland, Belgium, Holland, Latin America, the U.S.A., and Portugal. Spain sent her Blue Division. Many of the volunteers went to fight the soviets, prompted by ideological hatred, but most by their desire to become the chosen instruments for the fulfillment of the Fatima

prophecy.

"In October, 1941, while the Nazi army rolled toward Moscow, Pius XII, speaking to Portugal, urged Catholics to pray for the speedy realization of the Lady of Fatima's promises. The following year, 1942, after a speech by Hitler in which the Fuehrer had declared that Soviet Russia had definitely been defeated, Pope Pius XII, in a Jubilee message over the radio, fulfilled the first injunction of the Virgin, and 'consecrated the whole world' to the Immaculate Heart of Mary."

Of course, we know that the German army lost in Russia, much the same way that Napoleon's army lost. When it became clear toward the end of World War II that the Pope's allies were going to lose the war, Pope Pius XII stepped up his efforts to make friends with the winning side.

Getting back to Rev. 13, we mentioned that the winner of the Revolution brought on by the second beast was the Jewish bankers, the financiers of the Holy Alliance in 1815, specifically the House of Rothschild. The Rothschilds can be credited with inventing our modern international banking system. (Re-read verses 16, 17) This portrays the beast in its economic mode. Today we have people looking for laws requiring tattoos and more recently with the rise of computer technology, some insist that computer chips will be implanted in the forehead or hand, without which no one can buy or sell anything.

I think we can find the answer to this in Scripture. The mark of the beast is no more a literal mark than the mark of God in our foreheads.

(Read Deut. 6:5-8) This is the original “sign” in the law, indicating that the law was to be written on our hearts. More specifically, the law was to govern what we do with our hand and how we think in our minds (foreheads). The opposite of this is the mark of the beast, i.e. lawlessness, but more specifically “the love of money.” Paul tells us in I Tim. 6:10 this is “the root of all evil.” It is not a physical mark, but rather the condition of the heart. It is not money itself, but the “love of money.”

The currencies of the world today are owned by central banks and represent debt notes from those who have borrowed the money into circulation. Money is not new, but the monetary system that has developed since the Holy Alliance through the Rothschilds is the mark. It really was not until this alliance formed that central banks existed that had the control of all currency that they do today. No one today is allowed to buy or sell without using their money. Since money is a bank note which they create, it is specifically their mark. If anyone attempts to create or use another currency, it is called counterfeiting.

(Read verse 18) The number 666 is mentioned twice in Scripture. (Read II Chron. 9:13) Quoting from Dr. Stephen Jones,

“It is plain that in II Chron. 9:13 the number 666 is associated with gold, which is also used as money. Certainly, this statement has an economic color to it, even as we see in John’s reference. Thus, when we look at John’s statement in its natural flow of the revelation of history, it is remarkable that it would coincide precisely with the rise of the international banking system as invented and developed by the family of Rothschilds. It happened at the same time that the beast was healed of its deadly wound in 1815 after the downfall of Napoleon.

If there is one thing that stands out in a study of Church history, it is that the Roman Church loves money. Its entire system of penance, indulgences, and payment for masses for the dead, is based upon

the love of money. Cardinals’ hats were regularly sold to raise money for the papal coffers. Popes themselves regularly bribed their way into office. Catholic authors have written extensively of this.

But Rome is not the only beast that loves money. The “Holy Alliance” is an alliance between two beasts who love money and who rule by its power. Each has its “turf.”

It is not so much the USE of money, but the LOVE of money that determines if one has the mark of the beast. When everything one does is for the sake of money, it is a “mark of the beast” upon one’s hand. When one constantly schemes how to make more money, it is a “mark of the beast” upon one’s forehead. It does not matter if men justify their greed by saying that it is for the advancement of the Christian faith or the Kingdom of God. It is still a mark of the beast and the opposite of God’s law, which tells us to love God and our neighbor as ourselves.

After thinking about our last issue, I feel that I did not make it clear what the image of Rev. 13:14 really was. We discussed “Holy Alliance” which included the Roman Catholic Church, the Masonic Order, the Dragon Court, the Jewish bankers, and others and discussed the fact that they all had a great love of money. However, I did not make it clear that money is really the image that verse 14 speaks of. As we continue our study, this image will be mentioned again and I need for us remember what it is and that the mark of the beast is the love of money. We have all heard the term, “money talks” and it is the “love of money” that made all of these organizations ally with each other though each sought the destruction of the other.

I have said that most of Revelation up to chapter 18 has already happened. Chapter 14 is an exception to this. This chapter speaks of the manifestation of the overcomers, or the sons of God. This manifestation is what will ultimately bring about the destruction of the Babylonian world system. Daniel spoke of it as the stone cut

out without hands striking the metal image of Nebuchadnezzar's dream and totally destroying the image.

(Read Rev. 14:1-5) In verse 1, the original texts say, **“having His name and His Father's name written in their foreheads.”** This 144,000 represent the overcomers, not the church in general. I believe the number to be symbolic meaning that it represents all of the overcomers. The number “12” represents governmental perfection, so to me 12 x 12,000 represents the complete, or perfect number of overcomers, not literally 144,000. We have discussed in the past the difference between the Bride of Christ and the church. Though it is commonly taught that the church is the bride, no where in Scripture is this taught. The bride is Israel as stated in Hosea 2. Also we have discussed that being part of Israel does not mean that only those who are genetically of the tribes are Israel. Only **“if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise,”** (Gal. 3:29) and in the context that this is written, it applies whether one is genetically a part of Israel or not. We need to understand that the inheritance is, as Paul says in Rom. 4:13, **“For the promise** (speaking of the cumulative effect of all the promises to Abraham), **that he** (Abraham and his seed) **should be the heir of the world.”** Then when we look at the promises of rulership to the overcomers in Rev. 2 and 3, and the promise in Rev. 20:4 that the overcomers who have part in the first resurrection will be the ones to rule and reign with Christ for 1,000 years, and put everything together, I think we have to conclude that it is the overcomers that are Israel that is to be the Bride of Christ.

With that in mind, it is interesting to me that the 144,000 here are spoken of in the feminine sense. In verse 4, the word “with” in the statement, **“These are they which were not defiled with women”** seems to indicate that it might be men that were not defiled by women. However, “with” is from the Greek word *meta* which means “among, or in common with” indicating that these are ones that have been redeemed from the earth among women who have not been defiled, for they are virgins. Men are not talked of as virgins in Scripture, so it appears to me that John is seeing these people in a feminine sense which goes along with them being the Bride of Christ. Whether we are men or women, we are a part of

the Bride, the one called on to bring the Manchild to birth. Yet we are also called to rule with Christ in His throne as part of His Body. In that role, we are all male, whether we are men or women physically. Gal. 3:28 says, **“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”**

Verse 4 of Rev. 14 tells us **“These were redeemed from among men, being the firstfruits unto God and to the Lamb.”** In the first two harvest feasts that God commanded Israel to observe, Passover and Pentecost, the people were not allowed to harvest their crops until they had first brought the firstfruits of their harvest to God. At Passover, it was the barley harvest, and they were to bring the first fruits, or the first ripe grain to the priest and the priest was to offer it as a wave offering to God. After this, the harvest could begin in earnest. The same thing was required of the wheat harvest at Pentecost, except that instead of waving the bare grain, the wheat offering was to be ground into flour and baked with leaven into loaves of bread and these were to be offered as a wave offering. These firstfruits in verse 4 are the first of the crop of man, so to speak. Later in the chapter, John sees what he refers to as reaping the earth. These firstfruits are offered without leaven, vs. 5 says **“in their mouth was found no guile, for they are without fault before the throne of God.”** These are the overcomers, those who participate in the first resurrection.

(Read Rev. 14:6, 7) Gospel means “good news.” Judgment, to many, does not sound like good news as most people associate “judgment” with torment and pain. That is not the picture we see here. Isa. 26:9 tells us, **“For when thy judgments are in the earth, the inhabitants of the world will learn righteousness.”** For those who love God, this is a day to look forward to. It will be good news when God's judgments are in the earth. (Read Psa. 67) This is the reason to worship God, out of love, not because we are forced to under threat of death, or torture.

(Read Rev. 14:8) This is the first time we find Babylon called by name in the book of Revelation. Remember that we have discussed that Babylon is man's system with economic, political and religious arms. It is to each of these that the judgments of God are directed. Babylon will fall

through the preaching of these manifested overcomers to the world.

(Read Rev. 14:9-12) However, there will still be those who refuse to worship the true God. To those, we are given the message of the third angel. If man continues to worship the beast and his image, and receive his mark on their forehead, or in their hand, then the message is that they shall drink of the wine of the wrath of God. If we understand that there are two resurrections, we understand that this message is for those who are alive at the end of this age at the time of the first resurrection. It is not for those who have lived and died in ages past, for their judgment comes at the time of their resurrection.

It is hard to imagine that anyone who has seen the wonders of God at the return of Christ, including the resurrection of the overcomers, would still worship the Babylonian beast and worship money or material things. This is the same thing as worshipping the golden calf that the Israelites did while they waited for Moses to meet God on Mt. Sinai. History has taught us however, that there are people who, in spite of experiencing wondrous miracles, refuse to believe and become obedient to God. We can expect the same following the first resurrection.

I have stated in the past that there are basically only two religions in the world. One worships self always craving money and material things. Everything its adherents do is to either curry favor to protect them from their fears or to enhance their material possessions. The other loves Jesus Christ above all else. Everything its adherents do is out of love for the Saviour.

It will be interesting to see those manifest as overcomers as they manifest the glory and bear witness of the mind and character of Christ through their own mind and character. People will see Christ in them as the disciples saw the Father in Christ and came to know Him. (Read John 14:8-14) Isaiah prophesied of that time. (Read Isa. 2:2, 3)

Getting back to Rev. 14, the third angel says that those who still worship the beast and its image will have to drink of the wine of the wrath of God. This is symbolic. These won't have to drink wine. They will have to take, or experience the wrath of God. However, God is not like we humans. He is sovereign, so does not suffer temper tantrums or fits of frustrations. His wrath is a

judicial wrath, not an emotional wrath. Keep in mind that God's judgments are restorative in nature, not destructive. The angel says that this wine will be poured into His cup of indignation without dilution. This is another way of saying that a person still worshipping the beast and its image will receive the full judgment of God.

The angel then says that that person will be tormented with fire and brimstone. Instead of that person being roasted with fire and burning sulfur, the Bible speaks of fire as a cleansing agent and sulfur is likewise known as a cleansing agent. Before the advent of antibiotics, sulfur was used to cleanse wounds and kill bacteria. Referring to God's law, Moses, in Deut. 33:2, 3, says, **"from his (God's) right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand."** God's law is a fire. In Deut. 4:24 we're told **"The LORD thy God is a consuming fire."** So rather than the torment being something doing physical harm to a person, it is really judgment by God's law, which we have said, is restorative in nature. Deut. 33:2, 3 then pictures the fire of God coming from His right hand, the place of rulership, and all of His saints are in His hand. It pictures the overcomers as the manifested sons of God administering the divine law to the world according to the mind of Christ. This is the meaning of the "fire" as God intended it from the beginning.

As we continue in Rev. 14:10, we're told that these individuals will be tormented **"in the presence of the holy angels, and in the presence of the Lamb."** It is amazing to me that some people take this literally believing that God takes pleasure in watching people being tormented in fire. And yet they profess that God is a loving God. Nowhere in God's law is there a judgment requiring torment. This verse simply means that these unrepentant people will be tormented by the very presence of the holy angels and the Lamb. Angels are not necessarily spirit beings, but are messengers which can be man. These overcomers are to be sent as messengers, so it could be that they are the angels spoken of here. They are to manifest Christ in them. Matt. 8:29 and Mark 5:7 are examples of evil spirits being tormented by the presence of Christ.

There are two Greek words in the New Testament that refer to Christ as a Lamb. One is *amnos* and is only used to refer to Christ. John

1:29 and 36 are examples of this. The other word is *arnion* which can refer to Christ alone or the body of Christ. It is found in John 21:15 where **Christ** tells Peter to “feed my lambs.” It is the only word used in the book of Revelation and we find it used both to refer to Christ alone (Rev. 5:6) and also to the body of Christ which could apply here in Rev. 14:10.

These unrepentant sinners cannot enter into God’s rest that is promised to those who trust in Him, therefore they have no rest day or night.

Verse 12 says, **“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”** To be among these overcomers in the first resurrection is the purpose of the saints who have endured hardship and tribulation **“that they might obtain a better resurrection.”** (Heb. 11:35) They are the first to be raised from the dead and the first to be manifested as sons of God. JRL

## A STUDY OF THE BOOK OF JEREMIAH

In our study of the book of Jeremiah, we are studying in chapter 29. (Read Jeremiah 29:10 -14) God tells Judah that they are going to be in captivity for 70 years, and then He will visit them and bring them back to Jerusalem. The Companion Bible has a note concerning this 70 years that I find interesting. Paraphrasing, Dr. Bullinger says that there are three periods, each 70 years in length. He refers to these periods as “Servitude,” “Captivity,” and “Desolations.” “Servitude” began in the fourth year of Jehoiakim, the first year of Nebuchadnezzar, when the Judah kingdom passed under Chaldean rule. This period lasted 70 years and ended with the capture of Babylon by Darius the Median and the ‘Decree’ of Cyrus to rebuild the Temple.

The “Captivity” commenced with the carrying away to Babylon of Jechoniah in the eighth year of Nebuchadnezzar. When the “Servitude” ended, the “Captivity” had lasted for 63 years.

The “Desolations” began with the beginning of the third and last siege of Jerusalem by Nebuchadnezzar and also covers a period of 70 years, ending in the second year of Darius. In Daniel 9:2, Daniel tells us, **“In the first year of his reign (Darius) I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem”** So it is this last period, the “Desolations,” that the seventy years which Jeremiah was talking about applied.

In Leviticus 26:32-36 God is telling Israel His judgments if they disobey His commandments. He says, **“And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth des-**

olate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it. And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth." Israel had apparently missed keeping 70 rest years, every 7<sup>th</sup> year plus an extra year every 49 years at the time of each Jubilee. To the best that I have been able to figure out, this would have been from about the start of the reign of David. Different Bible students put dates on these events, but until I understand it better, I am refraining from doing so. Part of the problem that a lot of Bible students have is that they have figured their dates backward, i.e. they take what they believe to be a completion date of a certain cycle or prophecy and figure it back to establish a start date. Very often, this is misleading because their completion date is erroneous.

(Read Jeremiah 29:15-19) We have discussed previously that the way to know for sure whether a prophet was of God was to see if his prophecies came to pass. The false prophets that were with the people in Babylon were misleading them telling them that they would return to Jerusalem soon. So God tells them through Jeremiah that the people who were left in Jerusalem were going to face the sword, famine, and pestilence until they have been removed to all the kingdoms of the earth by God because they had not hearkened to His words. In other words, He is telling them there won't be a Jerusalem for them to return to. When they see this, they will certainly know who was the true prophet.

(Read Jeremiah 29:20-23) God names two of the false prophets in Babylon, Ahab and Zedekiah, saying they are prophesying a lie in His name. He says He will deliver them into the hand of Nebuchadnezzar who will slay them before the eyes of the people. He then says **"And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire."** I don't know whether this is the way the king killed them or not, but apparently, they were roasted in the

fire. God says it is because they committed villainy in Israel, committed adultery with their neighbor's wives and have spoken lying words in His name. This was not hearsay to God, He says He knows because He was a witness.

(Read Jeremiah 29:24-32) Another man by the name of Shemaiah has caught God's attention. This man wrote letters to Zephaniah and to the people and priests who were still in Jerusalem saying that since Zephaniah had been made priest in the place of Jehoiada, he and the other priests should exercise their office in the house of the LORD and put in prison and the stocks every demented person that makes himself a prophet. He then specifically mentions Jeremiah because of the letter he wrote to the people in Babylon telling them to prepare to be there for 70 years. Zephaniah read the letter he received to Jeremiah. Then God told Jeremiah to send to the people in Babylon and tell them concerning Shemaiah, whom God did not send, that because he had made the people to trust in a lie, He would punish Shemaiah that he would neither see the good that God was going to do for the people nor would he have a man of his seed to dwell among the people.

(Read Jeremiah 30:1-3) Jeremiah is told to write all that the LORD God tells him in a book, because the day would come when God would bring both the people of Israel and the people of Judah out of captivity and would cause them to return to their own land. It is important that what God is telling Jeremiah be put in a book because basically this is a long term prophecy which cannot be left of man's memory. It needs to be written just as God gave it to Jeremiah. This type of long term prophecy is better understood as time moves on. We can far better understand it than the people of Jeremiah's day, or of the day of Christ and the apostles, because prophecy is history pre-written. The more that becomes history, the more we can understand.

(Read Jeremiah 30:4-17) This prophecy concerns both Israel and Judah. He begins by saying He hears the voice of fear and trembling, not peace. Men appear to be in great pain as a woman in travail. Their faces have turned to paleness. Then He speaks of that day saying it is great, so that none is like it. Then He says it is the time of Jacob's trouble, but he shall be saved from it.

God is giving both a short term prophecy

and a long term prophecy. The short term is the overthrow of Babylon, who ruled the then known world, as this will mean the release of both Israel and Judah from their captivities. The long term is the overthrow of the Babylonian system that Daniel tells us will develop to rule the world. This too will mean the release of all captives everywhere, but particularly Israel. He speaks of it as the time of Jacob's troubles. If we go back to the story of Jacob, he experienced two different times of troubles. The first when he went to Padanaram in search of a wife. If you recall, we learned from the book of Jasher that Esau's son robbed Jacob of the possessions that he was taking with him to use as payment for a wife. As a result, when he got to Padanaram and found his true love, he ended up having to work 7 years for that wife only to be deceived by his father-in-law when Laban gave him the sister, Leah, of his true love, Rachel, instead, so he had to work another 7 years for Rachel. Then he agreed to work more for Laban only to be cheated by Laban. In total he was about 21 years getting not one, but four wives and moving back to the land of his father. The second time of trouble was when Joseph was taken by his brothers and sold into slavery in Egypt and then they told Jacob that Joseph had been attacked and killed by wild animals. It was again 21 years before he knew the truth and was reunited with Joseph, his favorite son.

On a national level, Israel spent 10 times 21 years, or 210 years in Egypt before God brought them out and back to the land He promised Abraham, Isaac and Jacob. These cycles often set patterns for prophetic fulfillment. From the division of Israel into the kingdom of Israel and the kingdom of Judah at the time of Rehobam, Solomon's son, (931 B.C.) it was 210 years to the fall of Samaria (721 B.C.) and the completion of the captivity of Israel by Assyria. 12 times 210 years from the beginning of the captivity in 745 B.C. takes us to 1776 A.D. 13 times 210 years takes us to 1986. The number 12 is associated with governmental perfection while the number 13 is associated with rebellion.

12 times 210 in years is a total of 2520 years. You may hear some speak of 7 times of tribulation. We will see when we study Daniel that a time represents 360 days or years. 7 times 360 is also 2520. I believe that both the 12 times 210 and the 7 times 360, or the 2520 years are

both speaking of the same time, from the beginning with the deportation of Israel into the Assyrian captivity until 1776 when the United States became a nation.

I think we can draw considerable from this, but the fact is that the final overthrow of the Babylonian system, though I cannot help but think it is very eminent, hasn't happened yet. We are still in the time of Jacob's troubles, but God assures us that Jacob will be saved from it. Going back to Jacob's original troubles, I think we can see that he had a very good end to his troubles. I believe we can expect the same.

God goes on to say that He will break his (Babylon's) yoke from off their neck and strangers will no longer serve themselves of them, i.e. they will no longer be in bondage to anyone. The day is coming when Israel will serve David their king (Jesus Christ) whom God will raise up unto them. Therefore, God tells them to fear not as He will save them from the lands of their captivity and they shall rest. God may make a full end of the nations where He has scattered Israel, but He will not make a full end of Israel. However, He says that there will be chastisement for their sins, they will not go altogether unpunished. He then reminds them of their disobedience and their worship of idols. These false gods cannot save them. God tells them He has brought the troubles on them because of their false gods. It would be well for us to remember this in our day as we are still in the time of Jacob's troubles for the same reasons as Israel and Judah of old. However, God assures them that He will heal the wounds and restore their health to them. No longer will they be considered outcasts.

(Read Jeremiah 30:18-22) God promises to bring them out of captivity and have mercy on their dwelling places that they again will be merry. He promises to multiply them and glorify them. They will again be as before they began to be so disobedient. Their leaders will be of their own people. Not again will non-Israelites rule over them. Then the promise originally made to Abraham, they will be His people and He will be their God.

As I have mentioned before, I think we read prophecies like this and we expect things to happen somewhat instantly. I believe that if we look at the promises that God is making to Israel and Judah here, we can see many of them have

and are taking place. It is also interesting to note that these promises fall right in line with the promises to Abraham. When the final overthrow of Babylon comes, Israel and Judah will already be a numerous people and will have already settled in the land that God has given them that He says they will not move from again.

(Read Jeremiah 31:1-9) **“At the same time”** means at the time of the final overthrow of Babylon. At that time, God will be the God of the families of Israel and they will be His people. From the time of Mt. Sinai, God says He has loved this people with an everlasting love. Because of this He will draw Israel and build her. The gathering from the nations will be a great gathering.

(Read Jeremiah 31:10-14) God sends out the word to all nations and to the isles afar off. He will gather all of Israel. He says He has redeemed them from those that were stronger than they. God sees the whole picture as one picture while we see it in parts because of time. So He speaks as if things such as Christ’s death and resurrection had already happened when He speaks of the redemption of Israel. Looking farther ahead, He speaks of the time of peace when Christ is ruling.

(Read Jeremiah 31:15-17) This passage is a prophecy of what happened in Bethlehem when King Herod had all of the children in the area two years old and younger killed in his effort to kill Christ whom he feared would take his throne. This was where Rachel was buried when she died in giving birth to Benjamin. God appears to be promising that the people will again see their children.

(Read Jeremiah 31:18-21) Ephraim, or Israel (Northern kingdom), is heard complaining in his captivity. But God says that Ephraim will repent and turn to God. Verse 19 may be a reference to Jacob when he wrestled with the angel at the brook Jabbok and the angel struck him on the

thigh throwing his hip out of joint. The result of the wrestling was that Jacob repented and turned to God the rest of his life. God says that even though He has had to speak roughly to Ephraim, He will have mercy on him as he is God’s dear son. God tells him to set up mounds and waymarks as he travels from the place of his captivity. Though there are burial mounds throughout the world, there are a number of man-made mounds in Asia Minor, Europe and the British Isles that don’t appear to have a reason for being there. It may be that Ephraim may have taken God literally and built such mounds as they migrated westward from their captivity.

We will continue our study next issue with Jeremiah 31:22. JRL