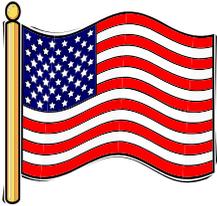


KINGDOM SPIRIT



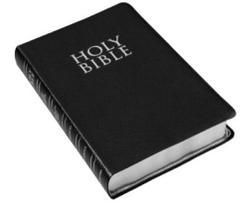
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"SEEK YE FIRST THE KINGDOM OF GOD"

Matthew 6:33



Issue 1407

A STUDY OF THE BOOK OF REVELATION

We have reached a point in our study that we need to know and understand some history before we continue. When we studied Rev. 16 in our weekly Bible study, I prepared a supplement with some historical study by Dr. Stephen Jones of God's Kingdom Ministries and we also used some of his historical studies as we continued our study in Rev. 16. I want to use these same studies in our study here. I am going to begin by including the supplement that I prepared. Following is that supplement.

Drying up the River Euphrates

Rev. 16:12 says,

¹² And the sixth angel poured out his bowl upon the great river, the Euphrates; and its water was dried up, that the way might be prepared for the kings from the east.

The sixth seal prepares the way for the events of the seventh seal—the battle of Armageddon and the fall of Babylon. In that way, the two are closely linked, and the one becomes the direct cause of the other. While this may not be clear by reading Revelation 16, it is certainly very clear when we see the historical precedent on which this prophecy is based. That precedent is the fall of Babylon during the days of Daniel, when the kings of the east (King Cyrus of Persia and King Darius of Media) diverted the water from the River Euphrates to conquer Babylon.

Thus, the drying up of the River Euphrates was the final prophetic act that led to the conquest of Babylon. So also is this being repeated on a higher level in Rev. 16. One cannot truly understand the events of the sixth and seventh seals in Rev. 16 without knowing some of the history of ancient Babylon and how it fell in Daniel 5.

Isaiah 44:24 to 45:1 says,

²⁴ Thus says Yahweh, your Redeemer. . . ²⁵ causing the omens of boasters to fail, making fools out of diviners, causing wise men to draw back, and turning their knowledge into foolishness, ²⁶ confirming the word of His Servant, and performing the purpose of His messengers, "It is I who says of Jerusalem, 'She shall be inhabited!' and of the cities of Judah, 'They shall be built.' And I will raise up her ruins again, ²⁷ It is I who says to the depth of the sea, 'Be dried up!' And I will make your rivers dry. ²⁸ It is I who says of Cyrus, 'He is My shepherd! And he will perform all My desire.' And he declares of Jerusalem, 'She will be built,' and of the temple, 'Your foundation will be laid.'

¹ Thus says the Lord to Cyrus [Heb. Koresh, "the Furnace-Fire" (i.e., The Sun)] His anointed [Heb. Messiach, "Messiah"], Whom I have taken by the right hand to subdue nations before him.. .

This passage makes it clear that King Cyrus of Persia was God's servant and anointed one ("Messiah"). That is, he is a type of Christ insofar as He was the conqueror of Babylon. Though Cyrus was not a believer in Yahweh, he did what God called him to do, saying to Jerusalem, "She will be built," and giving orders to lay the foundations of the second temple (Is. 44:28).

Isaiah 44:27 also says, "And I will make your rivers dry." This was fulfilled when the River Euphrates was dried up in order to allow the invading army to capture Babylon.

Cyrus' Throne in Shushan, Elam

The name "Cyrus" is from the Hebrew word Koresh, which means "Furnace Fire." Smith's Bible Dictionary says (p. 67), "Cyrus. The Persian name for the sun (Heb. Koresh), and the same as the Egyptian name Phrah."

Phrah is the root of the word Pharaoh. In the Hebrew word, Kor-esh, kor = "furnace" and esh = "fire." Thus, it was a title that referred to the Sun. Yahweh Himself is symbolized by the Sun in Mal. 4:2,

² **But for you who fear My name [Heb. shem] the sun [Heb. shemesh] of righteousness will rise with healing in its wings.**

The Hebrew word for "sun" is shem-esh, literally, the "name of the fire." The sun was a symbol of God Himself, who is pictured as a consuming fire (Deut. 4:24). Pagan kings, who believed they were God's representatives on earth, took titles appropriate to that belief. Hence, the king of Persia adopted the name Koresh (Cyrus), the Persian name for the sun. As such, he was a type of Christ, the One who gave the Law to Moses from the midst of the fire. God also speaks prophetically in Jer. 49:38,

³⁸ **Then I shall set My throne in Elam, and I shall destroy out of it kings and princes, declares the Lord.**

Cyrus' throne was in Susa, a city in Elam. Cyrus' father, grandfather, and great-grandfather had been lesser kings of Ansan in eastern Elam under the dominion of the Median Empire. The territory of ancient Elam forms much of today's nation of Iran.

Susa is the Shushan of Neh. 1:1 and Esther 1:2, from which place the Persian kings ruled. Thus, when God identified Elam as being the place for His throne, He was identifying with Cyrus to identify him again as a type of Christ. The Hebrew word Shoshannim, "lilies," is the plural of Shushan, "lily." At the end of Psalms 44 and 68 it says, "To the chief Musician upon Shoshannim." This should be read as a postscript at the end of Psalm 44 and 68, though many Bible translations mistakenly place this statement as a title at the beginning of Psalms 45 and 69.

The reference to Shoshannim here means that these psalms were read at the time of the wave-sheaf offering and were prophetic of Christ's resurrection. This is the Hebrew origin of the so-called "Easter lily."

All of this lays a prophetic foundation of Old Testament types of Christ ruling from Shoshannim (i.e., by the power of His resurrection life), even as Cyrus, the Messiah, ruled from Shushan, or Susa. The fact that Shoshannim is a plural word indicates that there are two Shushans—first the physical city of Cyrus, and secondly, the spiritual city of resurrection life from which Christ rules.

Shoshannim is plural for the same reason that Jerusalem is plural in Hebrew. Yerushalayim (Jerusalem) is plural also because there are two Jerusalems—old and new. In each case, the old

is a type of the new. The old was never meant to be the final place of the throne of God. It was a carnal type of a city not made with hands.

These biblical types often go unrecognized, because the Bible does not see fit to explain them to us. We only see them when we study a little history. In fact, the story of King Cyrus' birth is a fascinating study of biblical types and shadows. The parallel between his birth and that of Jesus six centuries later is absolutely remarkable, but because the Bible only gives us a few hints, most people miss this completely.

Of course, I have no intention of allowing you to miss it, because I do not think one can truly appreciate this prophetic king and the present-day drying up of the River Euphrates without some understanding of Cyrus' life.

The Story of King Cyrus

Alyattes, king of Lydia, ruled what is now the western half of Turkey from the capital city of Sardis. Lydia was attacked by Cyaxartes of Media, and ultimately, the conflict ended with a treaty that was cemented by marriage. The Lydian princess, Aryenis, was given in marriage to Prince Astyages of Media, uniting the nations.

Cyaxartes of Media ultimately made an alliance with Nabopolassar, king of Babylon, and these two overthrew Nineveh, the capital of Assyria, in 607 B.C. The Medes conquered Persia and extended their conquests to the borders of Lydia (in the middle of modern Turkey).

Meanwhile, the Babylonians extended their empire into Judea and Egypt. They conquered Jerusalem in 604 B.C. and finally destroyed the city in 586 B.C.

Cyaxartes died the next year, and his son, Astyages came to the throne (585-550 B.C.). Recall that his wife was Aryenis of Lydia. These were the maternal grand-parents of Cyrus the Great of Persia.

The story is picked up by Herodotus, the "Father of History" who lived from about 490 B.C. to 425 B.C. In his book, The Histories, Book I, beginning with par. 108,

"Astyages had a daughter called Mandane, and he dreamed one night that she made water in such enormous quantities that it filled his city and swamped the whole of Asia. He told his dream to the Magi, whose business it was to interpret such things, and was much alarmed by what they said it meant. Consequently, when Mandane was old enough to marry, he did not give her to some Mede of suitable rank, but was induced by his fear of the dream's significance to marry her to a Persian named Cambyses, a man he knew to be of good family and quiet habits—though he considered him much below a Mede even of middle rank.

"Before Mandane and Cambyses had been married a year, Astyages had another dream. This time it was that a vine grew from his daughter's private parts and spread over Asia. As before, he told the interpreters about this dream, and then sent for his daughter, who was now pregnant. When she arrived, he kept her under strict watch, intending to make away with her child; for the fact was that the Magi had interpreted the dream to mean that his daughter's son would usurp his throne."

Keep in mind that the child in question here was destined to become King Cyrus of Persia, who would defeat the Medes and make them his subjects. This is why many years later, it was Cyrus the Persian and Darius the Mede who conquered Babylon.

Take note also that there was a plot to kill Cyrus as soon as he was born, even as King Herod later tried to kill Jesus shortly after He was born. In both cases, it was the revelation of the Magi that prompted these actions. Revelation 12 attributes it to the inspiration of the Red Dragon. In the case of Cyrus, the Red Dragon was manifested in the person of King Astyages of Media, and later in the birth of Jesus, it manifested in King Herod of Judea, the half-Edomite. (Edom means "red.")

King Astyages then attempted to kill his grandson as soon as he was born.

Herodotus' history continues:

"To guard against this, Astyages, when Cyrus was born, sent for his kinsman Harpagus, the steward of his property, whom he trusted more than anyone, and said to him: 'I have some instructions for you, Harpagus, and mind you pay attention to them, whatever they may be. My safety depends upon you. If you neglect it and prefer to serve others, the day will come when you will be caught in your own trap. Get hold of Mandane's child—take it home and kill it. Then bury it how you please.'

Harpagus protested, but was duty-bound to obey the king. However, because he was also a kinsman of the king, this made him likewise a kinsman of the baby. So he decided not to do the deed himself.

"He promptly sent a messenger to one of the king's herdsman, who he knew had a stretch of pasture amongst mountains ranged by wild beasts, and therefore most suitable to the purpose in hand. The fellow's name was Mitradates, and he lived with another of the king's slaves, a woman whose name in Greek would be Cyno, or Bitch: (the Median form of it was Spaco—'spaca' being the Median for bitch). . .

"The herdsman made haste to answer the sum-

mons, and Harpagus said to him: 'The king's orders are that you must expose this infant in the wildest spot you know of amongst the hills, where it may soonest die. I am to tell you, moreover, that if you disobey and find some means of saving the child, the king will have you put to death in a way not pleasant to think of. I am commanded to see for myself that the child has been exposed.'

"Mitradates picked up the baby and, returning by the way he had come, took it back to the shack where he lived. Fate had decreed that his wife, who had been daily expecting a child of her own, was on that very day brought to bed, while her husband was away in the city.. ."

"Mitradates returned with the child and told his wife his new assignment. He then said to his wife,

"Well, what do you think? It's the child of Mandane, the king's daughter, and Cambyses the son of Cyrus, and the king has given orders to make away with it. Look—here it is.'

"As he said this, the herdsman uncovered the baby and showed it to his wife, who, seeing that it was a fine strong child, burst out crying, and put her arms round her husband's knees, imploring him to do anything rather than expose it...

"My own child,' she said, 'was born today—and it was born dead. Take the body and expose it, and let us bring up Mandane's son as our own. If we do this, no one will find out that you have disobeyed your masters. Moreover, we shall have managed pretty well for ourselves too; our dead baby will have a royal burial, and this live one will not be killed.'

"Mitradates was pleased with his wife's proposal, and at once proceeded to act upon it.. . And so came about that the herdsman's wife, when her own son was buried, brought up the child that was one day to be Cyrus, though she, of course, did not call him by that name."

I find it interesting that Cyrus' supposed mother was named Cyro, "Bitch," which, of course, would make Cyrus the son of Bitch. Likewise, in Jewish teaching, Jesus' mother was a prostitute, and His father was a Roman soldier named Pandira.

Cyrus was raised by a herdsman—that is, a shepherd. And so, Isaiah 44:28 says, "It is I who says of Cyrus, 'He is My shepherd!'"

When Cyrus was ten years old, he and the neighbor boys were playing "Kings," a game where they would elect one of them to be king, and the rest his followers. Cyrus was elected king. One of the players, the son of a nobleman, refused to obey Cyrus, so he grabbed a whip and beat him severely. He ran home and complained to his father, who took it to King

Astyages. Cyrus was called to give account for himself, and when Astyages saw him, he noticed the family resemblance and took note that he had acted out the part of "King" as if he were truly royalty.

Upon questioning his steward, he found that the baby had been entrusted to a herdsman to kill, so he questioned the herdsman and discovered that his grandson still lived, and it was Cyrus.

Instead of being angry, King Astyages decided to celebrate his grandson's deliverance with a feast. He then turned to Harpagus, the steward, and told him,

"I want you to send your own son to visit the young newcomer; and come to dinner with me yourself, as I intend to celebrate my grandson's deliverance by a sacrifice to the gods to whom such rites belong."

When Harpagus' son arrived at the palace, Astyages had him butchered, cut up into joints and cooked, roasting some, boiling the rest, and having the whole properly prepared for the table. . . To Harpagus was served the flesh of his son. . .

"When Harpagus thought he had eaten as much as he wanted, Astyages asked him if he had enjoyed his dinner. He answered that he had enjoyed it very much indeed, whereupon those whose business it was to do so brought in the boy's head, hands, and feet in the covered dish, stood by Harpagus' chair and told him to lift the lid and take what he fancied. Harpagus removed the cover and saw the fragments of his son's body. As he kept control of himself and did not lose his head at the dreadful sight, Astyages asked him if he knew what animal it was whose flesh he had eaten. 'I know, my lord,' was Harpagus' reply; 'and for my part—may the king's will be done.' He said no other word, but took up what remained of the flesh and went home, intending, I suppose to bury all of it together. And that was how Harpagus was punished."

Since Cyrus had been elected king by the boys, the Magi advised the king that his dream had already been fulfilled in a harmless manner. So he did not order Cyrus' immediate execution. Instead, he sent Cyrus away to his real biological father, Cambyses of Persia. So both Cyrus and Jesus left the country for their protection—Cyrus to Persia, and years later, Jesus was taken to Egypt.

Meanwhile, Harpagus the steward was burning for revenge upon Astyages. He kept in touch with Cyrus in Persia as he grew to manhood, while at the same time. . .

"persuading some of the Median nobles that it would be to their advantage, in view of the

harshness of Astyages' rule, to dethrone him in favour of Cyrus."

Harpagus finally sent word to Cyrus, setting a specific date to begin the revolt. When the Persians did revolt, King Astyages foolishly put Harpagus in charge of the Median army. Harpagus had suppressed his anger well enough to make the king think he would submit to his treatment with no animosity. Absolute monarchs make this mistake when they are blinded by their own belief that they have the right to mistreat their subjects at will.

"The result was that when they took the field and engaged the Persian army, a few who were not in the plot did their duty, but of the remainder some deserted to the Persians and the greater number deliberately shirked fighting and took to their heels."

Astyages had ruled 35 years before being defeated and dethroned by Cyrus in 550 B.C.

"Cyrus treated Astyages with great consideration and kept him at his court until he died."

Astyages' son, Darius, was Cyrus' uncle and later became his father-in-law. It was this Darius the Mede who actually took Babylon at the age of 62 (Dan. 5:31). He was subject to his nephew, Cyrus, the Persian, who was 40 at the time they jointly conquered Babylon. The Bible says little about Darius, but Cyrus is a type of Christ. The Bible thus also credits Christ with conquering Mystery Babylon.

We will continue our study of Rev. 16 in our next issue. JRL

A STUDY OF THE BOOK OF JEREMIAH

(Read Jeremiah 44:1-10) God gives Jeremiah instructions to recall to the people the wickedness in burning incense to other gods in the land of Judah in spite of the prophets that God sent to them to try to get them turn back to God. He says that they can now see the result of their wickedness in what has happened to Jerusalem and the cities of Judah. He then asks why they have not learned from what happened, but instead have continued to burn incense to false gods in Egypt. He asks if they have forgotten the wickedness of their fathers and of the kings of Judah and their own wickedness and that of their wives. They are not humbled at all.

(Read Jeremiah 44:11-14) God then tells the people that He is going to set his face against them for evil and destroy all of the people of Judah that have come to Egypt. He says that none will escape or remain, and then in verse 14, adds at the end of what He is saying, **“for none shall return but such as shall escape.”** This sounds a little strange since He has said that none shall escape. We have to wait until verse 28 for an explanation.

(Read Jeremiah 44:15-19) This sounds like the men of Judah talking at first, but verse 19 ends with **”without our men.”** The margin of my Bible says of this phrase, “without our husband’s permission.” It appears that the women are the ones telling Jeremiah that they are going to continue worshipping the queen of heaven. They say that when they were doing this in Jerusalem that they had plenty to eat and were well and saw no evil. They can’t seem to understand that their worshipping the queen of heaven is the reason for their displacement and discomfort now. I am not so sure that the people of today might take the same attitude as conditions get worse because of the judgment of God and especially so with the role that women in general are taking today.

(Read Jeremiah 44:20-28) Jeremiah tries to explain that their worshipping their idols and no-gods was the cause and the situation they were now in was the effect. The effect is God is turning His back on them and none of them will escape. However, in verse 28 He says **“Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.”** This is important. It would be well if we remember the job that God gave to Jeremiah. **“See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.”** (Jer. 1:10) We have seen Jeremiah in the midst of the rooting out and pulling down and destruction of kingdoms and the next few chapters of Jeremiah will tell us more of this activity. But we haven’t seen him building or planting. Also God has promised him that He will deliver him from his enemies. Also we have seen that Baruch has been promised that he would have his life for a prey, i.e. he would be protected from his enemies. And the fact that it has been mentioned that the king’s daughters are with this group tells us that they too are being preserved. How many more who might be in this group to escape out of Egypt we don’t know for sure, but I think we can be assured that Jeremiah, Baruch and the king’s daughters are part of that small remnant. I am going to forgo delving into the story of these people for the moment as we need more prophetic information to make the story complete, so once

we have that information in our study, we'll go further into the future of this small group as they escape out of Egypt and go back to Judah.

The first verse of Jeremiah 46 gives us the theme for the next few chapters, **"The word of the LORD which came to Jeremiah the prophet against the Gentiles."** The word "Gentiles" is from the Hebrew "goi" which simply means nations or a collective body. It is not a proper name, so should not have been capitalized in the King James translation. What follows is a series of prophecies concerning the nations surrounding Israel and Judah. This series of prophecies were probably given to Jeremiah in the fourth year of Jehoiakim, some eighteen years before Judah was taken into captivity. (Read Jeremiah 46:2-12) Egypt is the first nation in the series, probably because at the time of the prophecy, Judah was subject to Egypt. Four years earlier, Pharaoh-necho had defeated and killed Josiah and then had taken Jehoahaz, Josiah's son captive to Egypt after he had been crowned king and had made Jehoiakim, his brother, king in his place. So at that time Egypt was more an enemy to Judah than Babylon.

If you remember the story, Pharaoh-necho was on his way to Carchemish and Josiah went out to do battle with him. Pharaoh-necho tried to talk him out of fighting with him as he said he had nothing against him, but Josiah would not back off and ended up being killed. Pharaoh-necho proceeded on to Carshemish and met King Nebuchadnezzar in battle and was defeated and returned home.

The people of Judah, though they were in subjection to Egypt, had come to rely on Egypt for their protection rather than listen to Jeremiah and some of the other prophets. The object of this series of prophecies was to warn the people of Judah that they could not depend on any of these other countries so that they might listen to Jeremiah and repent and turn to God as their defense against aggressive nations around them.

Egypt was so strong at the time that it would appear that these prophecies of Jeremiah against Egypt were wrong. It appears that the main part of the Egyptian forces were mercenaries from other nations like Ethiopia, Lidia and Libia. God warns of a great battle that Egypt is going to lose as it will be God taking vengeance on Egypt. He tells them to go to Gilead and take balm for

her injuries, but tells her she shall not be cured. He indicates the enemy will come from the north.

(Read Jeremiah 46:13-26) God tells Jeremiah that it will be Nebuchadnezzar and his army that will come from the north. He says that these hired men, the mercenaries that make up the major part of the Egyptian army, will not stand before him, but rather will run in defeat and go back to their own countries. In verse 19, **"O thou daughter dwelling in Egypt"** is probably a reference to the Jews that were living there. We have already seen that God told the Jews that were in Egypt at the time of the fall of Jerusalem, that they would die by the sword, pestilence or famine, or they too would be taken into captivity. This prophecy, tell us that this would happen some eighteen to twenty years before it actually happened. The reason was their worshipping idols. The **"multitude of No"** in verse 25 probably should have been rendered, Amon of No, which was a sun god idol. They had other gods as well, plus many worshipped the Pharaoh, so God says He is going to punish them all.

(Read Jeremiah 46:27-28) God reassures the people of Judah and of Israel that while God is going to make a full end of several of the nations we will be discussing, He will not make a full end of the Judah and Israel. Rather He tells them He is going to save them from afar, but He is going to correct them and He will not leave them totally unpunished. Israel is already in captivity and Judah is going to go into captivity, but they will come out of their captivity and will ultimately be at ease and rest.

(Read Jeremiah 47) This prophecy is against the Philistines. **"Behold, waters rise up out of the north"** is a symbol of the Chaldean, or Babylonian army. Verse 1 says that this word came to Jeremiah before Pharaoh smote Gaza. I would assume that this might have been during the same campaign that put Judah in subjection to the Pharaoh since these campaigns usually took several years to complete. So it would not have been expected that Babylon would be the one who would ultimately destroy the Philistines. Baldness in verse 5 is a sign of mourning. Unlike some of the other nations, God doesn't indicate that the Philistines will survive this being conquered by Babylon. This may be the last of them as a nation, my speculation.

(Read Jeremiah 48:1-10) Judgment is pro-

nounced on Moab. Remember that Moab was one of the sons of Lot by his own daughters following the destruction of Sodom and Gomorrah. Their land was on the east side of the Jordan River. God names several of the cities of Moab telling of their coming destruction. This prophesy is to serve as a warning that the people might flee from the coming destruction. Vs. 10 is interesting in that God indicates that He is going to hold the destroyer (King Nebuchadnezzar and his Babylonian army) responsible for how well they conduct their job of bringing judgment on the people of Moab.

(Read Jeremiah 48:11-13) The “Nebo” spoken of here is a city of Moab, not the mountain where Moses is buried. Moab is one country that had not gone into captivity up to the time of this prophesy. As a result, they had become quite complacent about the danger of a foreign conquerer. They gave credit to their false god. But God says that they are going to be ashamed of Chemosh, a national idol of both Moab and Ammon, as the Israelites were of Bethel, a reference to the golden calves that Jereboam set up when he became the first king of Israel.

(Read Jeremiah 48:14-25) Moab had boasted of being mighty and having men strong in war. But God, knowing the end from the beginning, asks how they can say that when they will be destroyed by the conquerer that is coming. Vs. 15 says, **“Moab is spoiled, and gone up out of her cities,”** meaning that her cities have gone up in burning. Keep in mind this is a prophecy of what is coming—it hasn’t happened yet, but the prophecy reads as if it had already happened. God then lists a number of the cities of Moab that are going to be destroyed.

(Read Jeremiah 48:26-47) Moab’s sin was that he magnified himself against God. This was done in the worship of their idols, but more than that, they were a very arrogant people. In verse 29, note the repetition of terms indicating this pride and arrogance. **“We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.”** This was evident in their refusal to let the people of Israel cross their land as they came up out of Egypt. They defied God at every turn it seemed. God continues to list cities that will be destroyed and indicates in verse 37 that there will be great mourning in Moab. But

He promises to cause to cease the priests that offer in the high places and that burn incense to their false gods.

Probably referring to Nebuchadnezzar, He says in verse 40, **“Behold, he shall fly as an eagle, and shall spread his wings over Moab.”** Then He says in verse 42, **“And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD.”** However, He says in verse 47, **“Yet will I bring again the captivity of Moab in the latter days.”** As we have discussed before, a nation can be destroyed without destroying all the people. I believe that is what is happening here. There is no more mention of Moab in Scripture from this time on with the exception of a singular mention in the book of Daniel. Even there it would not indicate that Moab survived as a nation or a people. However, it would not surprise me if in the future after the return of Christ, that there would be people of Moabite descent once again recognized as such.

(Read Jeremiah 49:1-6) Here we find the judgment of Ammon, a half-brother of Moab. Though this is a short judgment, the judgment is the same as has been given for Moab. The word “daughters” in verse 2 probably refers to the smaller cities and towns of Ammon when it says that they will be burned with fire. Their sin that is being dealt with here is when the tribes of Israel living on the east side of the Jordan were taken captive by the Assyrians, Ammon moved in and claimed the land that belonged to Gad, or in some early Bibles, it was land that belonged to God. Also they were trusting in their riches, but were to find out how worthless those could be when judged by God as He was going to bring Nebuchadnezzar down on them. Again, God says that he will **“bring again the captivity of the children of Ammon.”** While this means that they would be released from captivity, I believe it would apply the same as I think it will for Moab since they also are not mentioned Biblically from this time on.

(Read Jeremiah 49:7-22) Next is the judgment on Edom, or Esau, who inhabited the land mostly south of Judah. As we have mentioned before, there has always been tension between Esau and Jacob and their descendants. Jacob ap-

parently learned his lesson as he was returning home and fearful of meeting with Esau, but before he met him he had an experience of wrestling with a man all night in which he lost the match, but gained the name of Israel, or ruling with God. But from that point on, it seems that every time an enemy came against Israel, there seemed to always be an element of Edom with them. This unbrotherly treatment of Israel is the reason for this judgment. In verse 8 God warns the inhabitants of Dedan to flee the area because He says He will bring calamity on Edom. Dedan is a descendant of Abraham through Keturah, so apparently is not involved in the sins of Esau, so God is warning them to get out of the way as He is bringing Nebuchadnezzar upon Edom in his full fury. God says He has laid Esau bare so that he will be unable to hide, then He says he (Edom) is not. They apparently thought that they could escape the judgment, that they were above being judged, but God says they will not go unpunished. Bozrah (a city of Edom) shall become a desolation, a reproach, a waste, and a curse plus all of the cities shall become perpetual wastes. God says He will make them small among the nations and they will be despised among men. **“Thy terribleness”** is a reference to Edom’s idol worship. Among other things it was their practice to either strip a tree of all of its limbs or to install an upright log or possibly a stone column and worship this. It is called an *Aherah*. This appears a number of times in Scripture but is usually translated “grove”. Originally this was symbolic of the tree of life and honored as the origin of life, but had become grossly perverted to represent the male sex organ referred to in Ezekiel 16:17 as image of man. God says their idol had deceived them and God is going to bring them down. Edom was to become a desolation that God compared to the destruction of Sodom and Gomorrah. The “he” in verse 19 refers to Nebuchadnezzar who will come upon them like a lion. Though He says He will make Nebuchad-

nezzar suddenly run away from Edom, but God is appointing him as the “chosen man” to be over Edom. Again the “he” in verse 22 is also Nebuchadnezzar who will make their habitations desolate. We’ll see more on the judgment against Edom in our future study that will show us that her ultimate fate is to be destroyed. We’ll discuss it more later in our study.

We will take up with God’s judgment on Syria in our next issue beginning with Jer. 49:23. JRL

If you listen thoughtfully, you can learn a lot about a person by noting what he says about others.