

# KINGDOM SPIRIT



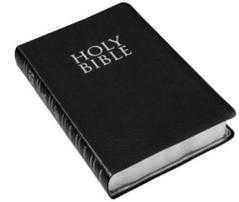
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**“SEEK YE FIRST THE KINGDOM OF GOD”**

Matthew 6:33



Issue 1501

## A STUDY OF THE BOOK OF REVELATION

In our last issue we were discussing the marriage supper that we find discussed in Rev. 19. We are continuing this discussion in this issue.

We are no longer dealing with history as we have in most of the book of Revelation, but rather are looking at the future. As a result, we are speculating on how, and sometimes what, things are going to happen. I believe the “marriage supper” will be, in effect, a training time for those who will rule and reign with Christ. How long it will last I don’t know, but I would venture that it will be seven something, whether it is days, weeks, months, or years.

Jesus gave a couple of parables that have to do with the marriage supper that we need to look at to hopefully make this story more complete. (Read Matt. 25:1-13) This is in keeping with the custom of there being a feast beginning before the marriage. The bridegroom, in this case Jesus Christ, tarries, i.e. He doesn’t come when He is first expected. When He finally comes, some will be prepared and some will not. The difference between being prepared or not apparently is whether one has extra oil, something that can be bought. I submit that this oil is knowledge, knowledge that helps prepare one for the coming of the Bridegroom. Since all ten are virgins, I believe this tells us that all ten are Christians, but five have been justified and sanctified and are ready for the glorification. The five foolish virgins have either just relied on their justification, or have not been serious about their sanctification.

This isn’t cause to remove their names from the book of life, but does prevent them from having part in the first resurrection.

(Read Matt. 22:2-14) The first to be invited to the marriage were the people of Jerusalem to whom Christ first came. He had sent invitations well in advance by His prophets, but the people had consistently refused the invitation. Basically, John the Baptist issued the final invitation and called himself a friend of the bridegroom. (John 3:29) We saw the consequences of the rejection of the invitations in 70 A.D.

Note that in those that then came to the wedding feast, there were both bad and good. There would be both good and evil men respond to the wedding invitation during the Christian era. This would be consistent with the Pentecostal Age, since Pentecost is a leavened feast. So what will God do about it? Vs. 11 continues, **“And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.”** It was the custom that the parents of the groom, especially if they were prosperous, would furnish a special garment for each of the guests since the feast would last for seven days. In this case, why did this man not have a wedding garment? Everyone would have been given the special garment and have been expected to wear it. It would have had to have been a deliberate refusal. The garment of salvation represents the righteousness of the saints. In the marriage supper in Rev. 19, the garment would represent the glorified body. The man would be a Christian since he had accepted the invitation. He was justified by faith and may

have even been filled with the Spirit, or sanctified, but was unwilling to go beyond that to seek, or wear the glorified body. He went to the wedding, but was not allowed to participate in the feast which is represented in Scripture by the seven day Feast of Tabernacles.

Verses 13, 14 then tell us, **“Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.”** Only those who qualify for the Feast of Tabernacles, or glorification, will be at this wedding feast. This does not mean that other Christians “go to hell.” The “outer darkness” is simply exclusion from the feast. The picture painted here is that of a well lit hall where the feast is prepared for the guests that are properly attired, while the outside is dark.

This tells us of the difference between believers and overcomers. We will discuss this more in the next chapter. The first resurrection is for the overcomers while the second resurrection is for all the rest, including believers.

(Read Rev. 19:10) Remember that John has been listening to one of the angels that had the seven last plagues in his hands. When John started to worship him, the angel reminds him quite sternly to not do so as he considers himself only a fellow servant with John.

John then sees a major scene change. (Read Rev. 19:11-16) I found a lesson prepared by Dr. Stephen Jones of God’s Kingdom Ministries that covers a lot of what is included in these verses that states things better than I can. I would like to include this lesson as part of our lesson. It doesn’t cover everything that we want to look at in these verses, so we will look at them further in our next lesson. Following is Steve’s lesson he entitled “The White Horse Company.”

Revelation 19:11, 14 says,

**<sup>11</sup> And I saw heaven opened; and behold, a white horse, and He who sat upon it is called Faithful and True; and in righteousness He judges and wages war. . . . <sup>14</sup> And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses.**

The One sitting on this white horse is Jesus Christ Himself. The others who also are seated on white horses are the body of Christ. Both are being manifested at the same time, because the Head will not come without the body, nor can the body function without the Head. In Revelation 3:14, we read,

**<sup>14</sup> And to the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this.**

Jesus Christ is the Amen of God. Why? Because He did only what He saw His Father do, and said only what He heard His Father say (John 5:19; 8:26-29). In other words, He bore witness to the Father. He was “faithful” to speak what He had heard His Father speak and to do what He had seen His Father do. And He was careful to speak and do precisely what the Father had spoken and done—hence, He was a “true” witness as well.

But we ourselves are to follow His example, for God is raising up an Amen people who are in agreement with Him. So 1 John 2:6 tells us,

**<sup>6</sup> the one who says he abides in Him ought himself to walk in the same manner as He walked.**

One of the chief characteristics of the overcomer is that he is in agreement with Jesus Christ. Agreement creates a double witness, by which all things are established upon the earth. Deut. 19:15 says,

**<sup>15</sup> . . . on the evidence of two or three witnesses a matter shall be confirmed.**

God has put His Holy Spirit into people on earth in order to create for Himself an earthly witness. This is because on the highest level, heaven and earth are two witnesses. Moses mentions this in Deut. 4:26.

#### **The White Horse**

The white horse is symbolic. It was never meant to be taken literally, as if Jesus is coming to earth on a flying horse. Certainly, if He wants to do so, who am I to forbid it? But like so much symbolism in the book of Revelation, this horse is a direct reference to a constellation called Pegasus, “the chief horse.” Its brightest star is *Markab*, (or *Merhak* in Hebrew). It means “returning from afar.”

All of the constellations, as they were originally named, are prophecies of Christ and reveal the divine plan of redemption for the world. Men later twisted it and used it for unlawful purposes, and that corrupted form is now called Astrology. But God is the One who named the stars and constellations in the beginning. Psalm 147:4 says,

**<sup>4</sup> He counts the number of the stars; He gives names to all of them.**

In the Bible, the horse was a symbol of salvation. This is because horses were so important to an army in time of war. They often “saved the day” for the foot soldiers. But God gave instructions to Israel—and specifically to the kings—that they were not to place their trust in horses. In God’s instruction to kings, we read in Deut. 17:16,

**<sup>16</sup> Moreover, he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses, since the Lord has said to you, ‘You shall never again return that way.’**

Egypt was well known for its horses. Isaiah 31:1-3 makes mention of this as well, saying,

**<sup>1</sup> Woe to those who go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they do not look to the Holy One of Israel, nor seek the Lord. . . . <sup>3</sup> Now the Egyptians are men, and not God, and their horses are flesh and not spirit.**

In other words, God is their salvation—not horses from Egypt. If we rely upon carnal weapons of warfare, we will find ourselves “returning to Egypt.” That is, arms races will actually bring us back into bondage, not freedom. We are seeing this even today, for the more we wage war in the Middle East, the more we lose our freedoms.

Jesus is our Salvation. He is the true “Horse.” Jesus’ Hebrew name, *Yeshua*, means “salvation.” His Greek name, *Jesus*, or *Iesous*, is simply a transliteration of the Hebrew **Yah-Sus**. *Yah* is short for *Yahweh*. *Sus* is the Hebrew word for *Horse*.

In other words, **Yah-Sus** literally means “Yahweh’s Horse,” which symbolically means “Yahweh’s Salvation.” About 200 years ago the English language created the letter “J” to replace many of the “I” sounds. This is how we came to change the spelling of *Iesus* to **Jesus**.

When Jesus said in John 4:22, “*salvation is of the Jews*,” a better rendering of this is: “*Yeshua is of the Judeans*,” that is, Jesus comes from the tribe of Judah. Jesus was identifying himself to the Samaritan woman as the source of Salvation that was to come out of Judah.

### **He Who Rides the White Horse**

The one riding the White Horse is Christ, and those who follow Him on white horses are identified with Jesus, their Salvation. I believe that these are the *arnion*, the “little lamb” company mentioned often in Revelation. This is not the same word as *amnos*, which means the full-grown or mature lamb.

Jesus is the Lamb of God (the *amnos* of God) who takes away the sin of the world (John 1:29, 36). We also read in Acts 8:32 that Jesus was the Lamb who was to be killed, as prophesied in Isaiah 53. Again, the word for “Lamb” is the Greek word *amnos*, the full-grown Lamb.

Finally, Peter tells us in 1 Pet. 1:19,

<sup>19</sup> **but with the precious blood, as of a Lamb [amnos] unblemished and spotless, the blood of Christ.**

Thus, it is clear that Jesus is the *amnos* of God. By way of contrast, in John 21:15, Jesus asked Peter, “Do you love Me?” When Peter answered in the affirmative, Jesus told him, “Feed my lambs,” using the Greek word *arnion*.

Peter was certainly not expected to feed Jesus Himself, but the “little lambs.” *Arnion* is the body of Christ. And this is the word that John always uses in the book of Revelation. This *arnion* body derives its authority and glory from Jesus, the *Amnos*. Since they also represent the Amen company, they do as their Head does, and they speak as their Head speaks.

In all things, they bear true and faithful witness to Jesus, even if it means dying for His sake. The purpose of the feast of Tabernacles is to bring forth such a body that is like Christ in every respect, for He is reproducing Himself in the earth. Collectively, this reproduced body is called the Manchild.

### **He Judges and Wages War**

Rev. 19:11 says, “*and in righteousness He judges and wages war*.” What type of war? How does He judge? These questions are not answered here, so we must go to other parts of Scripture for answers.

We often use the word “judge” as if it is synonymous with “condemnation,” simply because men generally con-

demn when they judge others. But these words are not the same. It is possible to judge without condemning. John 5:22 says,

<sup>22</sup> **For not even the Father judges anyone, but He has given all judgment to the Son.**

This is truly an amazing statement that most people have not understood. The Father does not judge anyone! All judgment is delegated to the Son. Why? Upon what law is this based? John 5:26 and 27 says,

<sup>26</sup> **For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; <sup>27</sup> and He gave Him authority to execute judgment, because He is the Son of Man.**

Here is the answer. The Son was given the authority to judge, “*because He is the Son of Man*.” The word “man” is simply the definition of the Old Testament name, Adam. Jesus is the “last Adam” (1 Cor. 15:45).

Jesus had to be born of Adamic lineage in order to receive the original dominion mandate given in Gen. 1:26. The highest position, called the Birthright, was passed down from father to son through the generations coming to David and finally to Jesus Christ Himself. The title, “Son of Man” is given because of His lineage through Mary back to Adam.

In other words, when God gave Adam the dominion mandate in Gen. 1:26, God was giving man authority to judge. And the Judge of the highest court in the Universe is Jesus Christ Himself. Final judgment has been given to Him, because He is the Son of Adam, the heir of the dominion mandate.

Even so, He is not the only one called to judge the world. He is the highest Judge sitting on the Supreme Court of Heaven, but there are also lesser judges who judge with the mind of Christ. Paul says in 1 Cor. 6:2, “*or do you not know that the saints will judge the world?*” In the next verse, he asks, “*Do you not know that we shall judge angels?*”

Some people, of course, rub their hands with glee, because they think this means that they will soon have opportunity to condemn those who have wronged them. But Jesus taught us by example how to judge. John 5:30,

<sup>30</sup> **I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.**

The judges of all lower courts must abide by the mind and will of the higher court, or else they will be overruled and be ashamed. Jesus judged all things by the mind of His Father. Likewise, we are to judge by the mind of Christ. This requires more than a mere knowledge of the law. It requires revelation to know how to apply it specifically. This is impossible for the carnal mind to do, because the carnal mind can hear evidence, but only the mind of the Spirit can discern truth from lies or half-truths. Only the mind of the Spirit knows all things.

Divine judgment, like all things coming from God, is based upon Love. That simple principle is hard for the carnal mind of man to grasp. How can judgment proceed from Love? It has to do with the ultimate purpose of all judgment. God’s purpose is to correct and restore, not to condemn and to cast out permanently.

This has always been the divine purpose, for as Paul says in Romans 13:10, “*love is the fulfilling of the law.*” Love and law are not at cross-purposes. In reality, they are one and the same, because they have the same Source. This is the Mind by which both the *Amnos* and the *arnion* company will judge righteously.

Likewise, it is by this principle of Love that they wage war. Paul says in 2 Cor. 10:3-6,

**<sup>3</sup> For though we walk in the flesh, we do not war according to the flesh, <sup>4</sup> for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. <sup>5</sup> We are destroying speculations [logismos, “thoughts, or fleshly reasoning that seems logical to the carnal mind”] and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ, <sup>6</sup> and we are ready to punish [ekdikao, “that which proceeds from justice”] all disobedience, whenever your obedience is complete.**

Paul tells us that we are to wage war, but he makes it clear that we are not to wage the type of warfare as men and nations do. Our warfare is not against people, but against those spiritual forces that keep people in bondage. Our warfare is not even against “the wicked,” but against the spiritual forces that make them wicked—so that they can be set free in Christ.

In other words, our warfare is not destructive. It is constructive. Our armor is not carnal either. According to Ephesians 6:11-17, we conduct warfare dressed in spiritual armor. This is the only type of armor that can defend against the “enemy” in verse 12,

**<sup>12</sup> For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in heavenly places.**

This is what God is teaching us even today. We are learning the art of spiritual warfare, so that we banish from our minds the idea that we are supposed to use carnal weapons against flesh and blood people.

And so when Revelation 19:11 speaks of waging war in a righteous manner, it is not referring to Christ coming to “slaughter enemies,” as has been so often taught. In fact, if we may skip down to verse 15, we can see the type of weapon that is to be used against His enemies.

**<sup>15</sup> And from His mouth comes a sharp sword, so that with it He may smite the nations. . .**

Once again, people have carnalized this sword in order to make it destructive. If it were a carnal sword, John would have seen it in His hand, rather than in His mouth. In Rev. 1:16 we read,

**<sup>16</sup> And in His right hand He held seven stars; and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength.**

In an Old Testament setting, a two-edged sword was a destructive weapon that could separate head from body. But the New Testament weapon is described in Heb. 4,

**<sup>12</sup> For the word of God is living and active and sharper than any two-edged sword, and piercing as**

**far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intents of the heart. <sup>13</sup> And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.**

The sword is the spoken word of God. That is why it comes from the mouth, not from the hand. And this is confirmed in Ephesians 6:17, where Paul says,

**<sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God.**

This sword is able to divide soul and spirit and can “*judge the thoughts and intents of the heart.*” It is much sharper and more effective than a physical sword. To the one who has such a sword, “*all things are open and laid bare.*” In other words, all the facts are known in every case that comes before such a Judge.

When Israel came to Mount Sinai for their first Pentecost, they refused to hear the word of God (Ex. 20:18-21). They did not realize that they were refusing to receive the Sword of the Spirit. They were left only with a carnal sword.

Thus, when they later worshiped the golden calf, the penalty was executed by physical swords, which was all that the Levites had at their disposal. On that day, 3000 died and were subtracted from the Church in the wilderness (Ex. 32:28).

In Acts 2, however, the 120 disciples gathered in the upper room to receive the Sword of the Spirit. Then they went out into the street, using the sword from their mouth, and ADDED 3,000 to the Church (Acts 2:41).

They had a different sword that laid bare the hearts of the people, and the people repented according to the word of Peter (Acts 2:38).

This is the type of sword that the rider of the white horse is going to wield. It is the Sword of the Spirit, which Jesus uses, and that same Sword is used by the company of overcomers that form His body. By this sword, they will judge and wage war. The results will be awesome.

**The “Wrath of God”**

The rest of Rev. 19:15 says,

**<sup>15</sup> . . . and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty.**

I saw a bumper sticker once that read: “Jesus is coming soon—and boy is He mad!”

No, He is NOT mad or angry. We cannot attribute our carnal attitudes to Jesus, for that creates a false image of Him and is a violation of the second commandment.

The word translated “wrath” comes from the Greek word *orge* (pronounced OR-gay). Strong’s concordance says that it means “*desire* (as a reaching forth or excitement of the mind).” It has to do with strong *passion*. Men of passion can certainly be angry, but the word can be expressed also in terms of LOVE.

Yet Strong’s Concordance says that this Greek word is derived from *oregomai*, which means “to stretch forth oneself; i.e., reach out after (long for).”

So it is clear that “wrath” has to do with passion, or feeling very strongly about something. It does not mean ANGER, although anger may be passionate (emotional). Anger is merely one expression of passion.

But what about His “**FIERCE** wrath”? Does this not indicate an expression of anger?

The word “fierce,” which comes from the Greek word *thumos*, is defined in Strong’s Concordance as meaning “passion (as if breathing hard).” So instead of proving the anger of God, this word simply confirms the passionate nature of God in setting out to accomplish His purpose.

So let us not think of God as being the Angry God of Jonathan Edwards in the 1700’s. He is the God of Love who is passionate about His creation and is reaching out to all mankind. He is also correcting the injustice in the earth and filling the whole earth with His glory.

So once we understand the vivid word pictures in Revelation 19, and get a proper understanding of the Greek terms that John is using, we see that this chapter is not at all frightening or violent. Instead, it is a prophecy of the manifestation of the sons of God, which accompanies the second coming of Christ.

As I showed in FFI #206, John 7 indicates that Christ will come in the middle of the Feast of Tabernacles, joining the Head with the Body, and then this perfected Body will be presented to the Father on the 8<sup>th</sup> day of the feast. Then they will return to the earth on the “white horses” to do the work of restoration, which is the great passion of Jesus Christ.

We will continue our discussion of Rev. 19 in our next issue. JRL

## A STUDY OF THE BOOK OF EZEKIEL

We begin our study this issue with Ezekiel 15. (Read Ezekiel 15) God asks if the wood of the vine is any better than any other wood. He goes on to say that you can’t even make a peg to hang something on from vine wood. If you burn it, it is of even less use than any other wood. He then likens the vine wood to the inhabitants of Jerusalem. He is going to set His face against them. If they survive one fire, another fire will take them. They are of no use before the fire and will of less following the fire. God intends to make the land desolate because of their trespasses.

Chapter 16 deals with the city of Jerusalem. (Read Ezekiel 16) God begins by dealing with the city as if it were a person. He recalls that it was founded, or born, as a city in the land of Canaan. He says her father was an Amorite and her mother an Hittite, i.e. Canaanite in its origin. The chapter is pretty self explanatory. God recalls her history as if she were born a baby girl that was somewhat abused. Then He says He saw her and washed her, dressed her in the finest, gave her gold and silver and jewels to enhance her beauty. He then says that she used her beauty and the fine things that God gave here to play the harlot, i.e. to depart from God’s ways and go after other gods. He says she was different from a prostitute in that the prostitute was paid by her clients, but Jerusalem paid her lovers to come to her. She has slain her own children and offered them as sacrifice to the idols of her neighbors whom she has gone after.

Because of all of her whoredoms that she had committed God says He is going to gather all of her lovers and those that she has hated and bring them against her and will discover her nakedness to them. I believe this means they will strip her of everything of value in the city and then He says He will judge her as an adulteress

and a murderer. He says He will bring up a company that will stone her and thrust her through with the sword. He then says she is her mother's daughter in that the Canaanites worshipped their false gods and she, Jerusalem, has done the same. Likewise her sisters, Israel and Sodom have done the same, but Jerusalem has done more abominations that either of them.

Vs. 60 is very important. **“Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.”** The covenant He will remember are the promises to Abraham. Because of their unconditional nature, God obligated Himself to them, therefore He promises a new covenant to replace the covenant that all of Israel has broken, i.e. the Old Covenant beginning in Ex. 19. We saw the new covenant in Jeremiah 31 which is the covenant Christ established by His death, burial and resurrection.

Ezekiel 17 is a very important chapter to enhance our understanding of how God keeps His unconditional promise to David. It also gives us a chance to put together several Scriptures that we might have considered insignificant if we let them stand alone. But putting them together now in light of what we learn in this very important chapter will, I believe, put a greater light on the Bible as a whole and particularly on what we have referred to in the title of our lessons, God's Plan and Purpose for all Mankind.

God tells Ezekiel to put forth a riddle and to speak a parable to the house of Israel. (Read Eze. 17:1-10) God is actually going to put forth two riddles of which this is the first. He then explains this first riddle, but not the second. I believe the purpose of the first riddle and its explanation is to give us clues we need to solve the second riddle. Let's read the explanation, Eze. 17:11-21, and then compare the explanation with the riddle.

Vs. 3 introduces us to a great eagle. Vs. 12 tells us this great eagle is the king of Babylon, Nebuchadnezzar. Again vs. 3-4 tells us that he took of the highest branch of the cedar and cut off the top of his young twigs. Nebuchadnezzar came into Lebanon, known for its great cedar trees and established his military headquarters at Riblah on the border of Israel and Lebanon. I think we can consider the cedar tree here to refer to the house of David and the top most twig of this line was

Jehoiachin, the boy king of Judah following the death of his father, Jehoiakim. Vs. 12 tells us that Nebuchadnezzar took Jehoiachin and his princes to Babylon, or the land of traffick and city of merchants of vs. 4. Vs. 5 then tells us that the great eagle, or Nebuchadnezzar then took of the seed of the land and planted it in a fruitful field and placed it by great waters and set is as a willow tree. Vs. 13-14 then tells us that the seed of the land was of the king's seed, i.e. of the royal line, which we now know to have been Zedekiah and made a covenant with him and put him under oath. This in effect was to plant him by the Euphrates, the river that ran through Babylon, since Babylon, while taxing the people of Judah, also became their protectorate, thus they could grow. But since Nebuchadnezzar also took of the mighty of the people, this assured that Judah would remain of low stature, i.e. be unable to rise up against Babylon. Judah became dependent on Babylon, which was the intent of Nebuchadnezzar, that the covenant he made with Zedekiah might stand. Vs. 6 tells us that it grew, but instead of becoming a great tree became a vine of low stature with the branches and roots turned toward the king of Babylon.

Vs. 7 then tells us that there was another great eagle and the vine turned his branches and roots toward this other great eagle that he might water it where it had been planted. Vs. 15 then tells us that Zedekiah rebelled against King Nebuchadnezzar and sent ambassadors to Egypt seeking the protection of Pharaoh instead of Nebuchadnezzar. God then asks in vs. 9-10, **“Shall it prosper?”** He then answers his own question saying that it will not prosper, but rather it will wither in furrows in which it grew. In vs. 15-21 God then says that because Zedekiah broke the covenant he made with Nebuchadnezzar and despised the oath he took of him, he would die in the land of Nebuchadnezzar. God indicates He will have to take Zedekiah in a snare, but He will do so and cause him to be taken to Babylon as will all the people with him. We know that this happened when Zedekiah tried to flee, but was caught by the Babylonians and brought before King Nebuchadnezzar at Riblah.

(Read Ezekiel 17:22-24) We are not given the explanation for this second riddle. Let's back up a little bit and see how important the answer to this riddle can be. In II Samuel 7:10-17, (also

found in I Chron. 17) the prophet Nathan is giving King David an unconditional promise from God. (Read) There are two or three things that are especially important that we need to make note of. First, in vs. 10, God says that He “**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:**” I don’t believe this to be the land of Palestine, but a new place or places. They were in the land of Palestine when God made this promise, yet He says He will appoint a place, which indicates it won’t be in the land of Palestine.

While the point is made that the promises that God is making to David would come through Solomon, vs. 16 tells us the final points of the promise. First, the house of David would be established for ever. In effect, following the division of the kingdom following the reign of King Solomon, we now have three separate houses or entities in place of the one house of Israel; the house of Israel, the house of Judah, and the house of David. Second, David’s kingdom was established to last for ever. This being the case, we need to find that kingdom, since it is to last for ever. This cannot mean that following the death of Zedekiah, there is 2500 year lapse of that kingdom until Christ comes to take the kingdom and rule it. It has to mean that that kingdom has continued to exist without interruption from David until now and beyond. A kingdom has to have at least a king, a people, and land. Third, the throne was to be established for ever. This means that there is to be no interruption of the Davidic line of kingship, so in conjunction with the everlasting kingdom, there must be a ruler in direct line of inheritance from David until now and beyond. We know, of course, that the ultimate king in the line is Jesus Christ. For this reason, we find in Matthew 1 a genealogy of Jesus Christ to assure us that He was directly in the Davidic line through Solomon, his son.

These promises were, as I have said, unconditional. It does not make any difference what David, Solomon, or any of their descendants down through the centuries did or did not do, these promises were and are the responsibility of God to make sure they are carried out which brings us to how does God keep these promises following the dethronement and death of Zedekiah when there are no male heirs qualified to con-

tinue on the throne.

Going back to our riddle, we’re told in vs. 22 by God, “**I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one and will plant it upon an high mountain and eminent:**” We have already determined that the high cedar would be the house of David and the highest branch would be the house of Zedekiah. From this king line, God says he will crop off from the top of his young twigs a “tender one.” In the previous riddle, the top of the young twigs was Jehoiachin. I think we can consider a “tender one” to be female. In fact, in Hebrew, as with several other languages, nouns are spelled different if it is referring to something feminine as opposed to something masculine. In the case here, not only the “tender one” in Hebrew is feminine, but also the words “branch,” “the high,” “its” (the cedar’s) and “twigs” are also written in the feminine sense. This could only mean one of King Zedekiah’s daughters. We have already seen that his daughters were with Jeremiah following the taking into captivity by Nebuchadnezzar of all but a small remnant of which Jeremiah, Baruch, and the king’s daughters were a part.

The argument could be made that it would be unlawful for the daughters to inherit the rulership from their father, since inheritance always went to the sons. There is an exception. When it came time for Moses to divide the land of Canaan among the Israelites, Numbers 27 gives us a problem that had arisen. (Read Numbers 27:1-4) Zelophehad only had daughters, but they felt that since he had died in the wilderness, they were entitled to his portion in the land of Canaan. Moses took the problem before God whereupon God gave him instruction on how to handle the matter. (Read Numbers 27:7-8) God made provision in the law for the inheritance to pass to a man’s daughter if he had no son. However a stipulation was made a little later in Numbers 36:6. So that the inheritance always remained in the family to whom it was given, God, through Moses, gave a little more instruction, “**Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.**” With the principle of this law in mind, it then would seem imperative that if God chose one of the daughters of Zedekiah to carry on the Davidic king line, when she married she would be re-

quired to marry one of the tribe of Judah.

Reading the rest of vs. 22 and going on into vs. 23, God says He **“will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plan it.”** Recall what we learned in Jeremiah 18 and 19. First Jeremiah was told by God to go down to the potters house where he found the potter had a vessel he was making on the wheel. However, he marred the vessel, so he took it off the wheel and reformed it and made a new and different vessel from it. God told Jeremiah to liken Israel to the marred vessel. Israel was marred, but God, the potter, says He will remake them into a new vessel. Then Jeremiah was instructed to take a completed bottle, or vessel, and go to the Valley of Hinnom taking with him elders of the people and the priests and after admonishing them for their sin, he was to break the bottle so that it could not be put back together again. He was to liken Judah to this bottle. God was going to break this kingdom so that it would never be able to function as a self-governing kingdom again. Here in Ezekiel, with Judah being broken up, God is moving the royal line, the house of David, in the personage of one of Zedekiah’s daughters from Judah to the mountain (or kingdom) of the height of Israel where He says He will plant it. But at this point, Israel was in captivity to the Assyrians. Most of Judah was in captivity to Babylon and God has told the remnant that was left that had gone into Egypt, in spite of God telling them not to, that God would destroy all but a very small remnant which I think we can presume included Jeremiah, Baruch and the king’s daughters.

We will continue to look at further evidence that God is moving the royal line from Je-

rusalem never to be returned (at least to the old Jerusalem) in our next issue. JRL

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*A wise son maketh a glad father, but a foolish son is the heaviness of his mother.* Prov. 10:1

*He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.* Prov. 10:4

*The tongue of the just is as choice silver: the heart of the wicked is little worth.* Prov. 10:20

*They that are of froward heart are abomination to the LORD: but such as are upright in their way are his delight.* Prov. 11:20

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