

KINGDOM SPIRIT



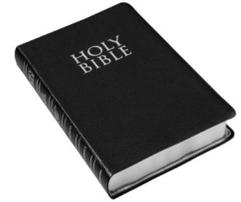
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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1502

A STUDY OF THE BOOK OF REVELATION

Last issue, we were discussing Rev. 19:11-16 and I said that there were still some things we needed to discuss in these verses that we would cover in this issue. In verse 13 we're told, **“And he was clothed with a vesture dipped in blood: and his name is called The Word of God.”** The statement that His vesture was dipped in blood is thought by those who take this whole chapter to mean that Christ is coming to declare a bloody war on the un-saved as a sign of that bloody battle. But as we saw in our last lesson, God is not declaring a bloody war, but rather it will be a time of claiming victory through His Word based on His love of His creation, mankind. So what does this statement refer to? To understand this whole story we need to start back in Gen. 1:26-28 (Read). God gave dominion over all living things on the earth to Adam. This is often referred to as the Dominion Mandate. Included in this Dominion Mandate, we also see that Adam is commanded to be fruitful and multiply. This is often referred to as the Fruitfulness Mandate. These mandates then passed from Adam to his son Seth and then to his son Enos, etc. until it passed to Noah. Together they became known as the birthright. The birthright normally passed to the father's first born son, though sometimes certain circumstances caused it to pass to a later born son. This was usually at the father's discretion, though there were exceptions, but the normal transfer was to the first born son. An example of an exception is in the case of Enoch in Gen. 5:18-24. Enoch's

father Jared was 162 when Enoch was born and he lived to the age of 962. However, Enoch only lived 365 years, so his father Jared was still alive when Enoch died, so the birthright that he held passed to his grandson, Methuselah.

When Noah died, this birthright went to Shem, who apparently was Noah's youngest son. We're not told why. Again Shem outlived his sons and grandsons so that Isaac, son of Abraham, became the recipient of it. It was Isaac's intent to pass it to Esau, the oldest of his twin sons, Esau and Jacob. However, Jacob, apparently understanding the importance of this birthright more than his brother, kind of tricked his brother into selling it to him for the price of a bowl of pottage. God later confirmed that this was according to His plan.

These men that had received the birthright down through the generations were not necessarily ruling the world as we think of ruling today, i.e. ruling by oppression. But ultimately the holder of the birthright would be the one to rule all the world. There were others who wished to be rulers, just as there are those today who wish to rule the whole world. Nimrod is an example. According to the book of Jasher, his claim to rule was apparently based on his having in his possession the clothing made of skins that God made for Adam when He cast him out of the Garden of Eden, which had been passed down from generation to generation.

Jacob did a strange thing when he blessed his sons just before he died. He separated the sceptre, which designated the actual ruler, from the birthright. Gen. 49:8-10 tells us this. Going on in Gen. 49 we see in verses 22-26 that Joseph was blessed with fruitfulness. The Fruitfulness Mandate continued to be called the birthright. I

Chron. 5:1, 2 confirms that the sceptre went to Judah and the birthright to Joseph. (Read) Since the Bible mentions this as much as it does, I believe we need to attach some significance to it.

The name Israel was first recorded in the story of Jacob as he returned from the land of Padanaram with his four wives and eleven sons at the time. When he found out that his brother Esau, who had threatened to kill him, was coming to meet them, Jacob made some strategic decisions in an effort to save at least a part of his family in which he divided them into two different companies and sent them on their way with presents of flocks and herds for Esau ahead of them. He stayed that night by himself before he too continued his journey. During the night another man appeared and the two of them wrestled until the break of day. Jacob lost the wrestling match when the other man **“touched the hollow of his thigh”** which put Jacob’s hip out of joint. When the wrestling was completely over, the other man gave Jacob the name “Israel” which means “God rules, or ruling with God.” Before he received the name, Jacob had come to realize that all things were in the hand of God, that he had to be in agreement with God, that he had to turn himself over to God. Then he was given the name “Israel.” We can’t say just what Jacob thought, but here in this name came the real meaning of the birthright, God rules or ruling with God. Jacob recognized then that it was a manifestation of God Himself that he had been wrestling with.

Just before Jacob died, he had Joseph bring his two sons, Ephraim and Manasseh, to him and he blessed them and adopted them as his own, specifically passing his name Israel to these two sons of Joseph. This made thirteen tribes of Israel, but the name “Israel” went specifically to Ephraim and Manasseh.

Now, we know that the sceptre eventually ended up with King David and that God made an unconditional promise to David that his throne would last forever and that only His descendants would sit on it. (Read II Samuel 7:10-17) Of course, David’s son Solomon followed David to the throne, but when he died the kingdom was split into two kingdoms, the kingdom of Judah and the kingdom of Israel. One kingdom had the sceptre, i.e. the descendants of David ruling from the throne of David in Jerusalem. The other kingdom had the birthright in that Ephraim and Ma-

nasseh, sons of Joseph, were the dominant tribes in that kingdom. Eventually, the kingdom of Israel was taken into captivity by the Assyrians and were removed out of the land of Canaan and placed in an area south of and between the Black and Caspian seas. A hundred years later what was left of the kingdom of Judah was also taken into captivity by the Babylonians and they were moved and scattered throughout the kingdom of Babylon. Daniel 2:37, 38 tells us that God temporarily gave the dominion of the earth into the hands of the king of Babylon which in turn gave it to the rulers of the kingdoms that were to follow successively the Kingdom of Babylon. It had temporarily been taken from the kings of Judah since they were no longer kings.

At that time it appeared that the throne was lost and that David’s descendants would no longer sit on it. That this did not turn out to be the case is another story that we will cover at some other time. The point that we want to follow from here is that Jehoiachin, the last successive descendant of David to reign over Judah was removed from the throne and taken captive as well. However, he had a son in Babylon and the line of David from Jehoiachin continued until the time of Christ. It was to this line of descendants of David that Christ was born as is recorded in Matt. 1. (The word “husband” in verse 16 in the King James Translation needs some explanation as the Joseph spoken of here is not Mary’s husband, but rather her father. The word translated “husband” literally means “man.” Since the genealogy was reckoned only through the men, Mary’s father was not only the man of his generation, but he was also the man of Mary’s generation as well. Christ was not related to Joseph, Mary’s husband, since He was conceived prior to Mary and Joseph coming together. Mary was His mother and God was His father.)

Christ had to be born a mortal for two reasons. First, the dominion of the earth had been given by God to man. If Christ was to ultimately rule the world, He would have had to be a man to legitimately have this dominion. Second, He had to be a descendant of David to legitimately receive the sceptre, or the Kingship, since it was promised by God to David that only his descendants would occupy David’s throne. So in His first coming, He not only secured through His crucifixion and resurrection the blessing of justification

and the promise of eternal life for all mankind, the greatest example of serving man through love, but in doing so He secured the right to the dominion mandate and the kingship, being born a direct descendant of David, and thus Judah.

However, this leaves the birthright, or the fruitfulness mandate, which was, in effect, a part of the dominion mandate God made with man. To be the ruler of all the earth, which was the intent of God in giving Adam the combination mandate in the first place, Christ must secure the fruitfulness mandate as well. To do so, we are told that in His second coming, His vesture was dipped in blood. This takes us back to Gen. 37:23-36 (Read). Christ's vesture dipped in blood identifies Him as coming as Joseph in His second coming as He was identified as coming as Judah in His first coming. In securing the birthright and the sceptre, or the kingdom and the kingship, Christ will lawfully be able to assume the throne as King of Kings to rule all the earth as we are told in Rev. 19:15. This is referred to as the two works of Christ. This has been a rather long, yet brief explanation of the first part of Rev. 19:13, but I felt that I needed to put the whole story together the best I could for a better understanding.

In verse 15, we're told that **"he treadeth the winepress of the fierceness and wrath of Almighty God."** It is in the fall that the grape harvest takes place, the time of the treading out of the grapes. The Feast of Tabernacles is associated with this harvest. Though the Scripture speaks of the winepress of the fierceness and wrath, I think this is a clue that can help us understand when Christ will return. We have discussed before, and probably will again, that since Passover and Pentecost, spring harvest feasts, were fulfilled in the crucifixion of Christ and the anointing of the disciples with the earnest of the Spirit in conjunction with all of the requirements of those feasts, it is pretty reasonable to assume that Christ's second coming will be in conjunction with the fall feasts, Trumpets, Atonement and Tabernacles. Thus I believe we can take this clue as supporting evidence that His return will be in conjunction with these fall feasts.

(Read Rev. 19:17-21) To understand what is happening here we have to remember what we studied in our last issue. Christ is to smite the nations with the sword that goeth out of His mouth, i.e. the Word of God. As the Babylonian method

of ruling by oppression is confronted by God's method of ruling by serving, there is obviously going to be carnage, not in the literal sense, but in the sense that those used to being in power are going to be destroyed from that power because they will not understand ruling by serving. But we are assured here that God's method of ruling by serving will overcome the Babylonian oppression method. It is hard to imagine just what will happen, but I think we can be assured that the symbolism here of the birds of prey feasting on the flesh of the current rulers will certainly be reflected in what literally happens.

As we have discussed before, the lake of fire burning with brimstone is not a literal lake of fire, but rather is the judgment of God, i.e. the restoration process to restore all things in accordance with God's law. The beast spoken of in verse 19 is the same beast that John saw in chapter 13 that we determined to be a composite of all of the leadership of the Babylonian succession of empires. It is not specifically one man, though we may see one man as its representative at various times in history. It is this composite of leadership, this thinking that has developed over the centuries, since Nebuchadnezzar, within the leadership of the nations that have become a part of this Babylonian system plus the kings or rulers of the nations today that are gathering to make war against Christ. Have you ever been offended by someone who caught you doing something wrong or expressed an opinion about you that you know is right, but that you are ashamed to admit? If you didn't make an immediate effort to correct either what you did or the type of person that you were, am I right that as time went on you came to dislike more and more the person who either caught you doing wrong or expressed an opinion about you, even though that person had done nothing further to make matters worse for you? I think this is somewhat human nature. This is the way it is with those in positions of leadership within the many tentacles of the Babylonian system and Jesus Christ. Even though Christ has done nothing to expose this system for the fraud that it is, the people involved have exposed it themselves, but hated Jesus Christ for it.

We, in our generation, are being faced more than previous generations with the hatred than is being taught and exercised by the Moslem people, particularly against the Jews and the

Christians. When Christ returns, I believe this hatred will at first only intensify greatly. But, understanding what the lake of fire really is, notice that rather than waging a military campaign with all the carnage that goes with it against the beast and the false prophet, God says that they will be taken and cast into the lake of fire. I think we can look at this as an act of love, one in which rather than be destroyed, all of these people will be able to learn complete righteousness that they too can come into full agreement with Jesus Christ. To think that God cannot bring this about is to put a limit on God that we simply cannot do.

Verse 21 says that the remnant, i.e. those who are left after the beast and false prophet are cast into the lake of fire, were slain with the sword of Him that sat upon the horse. Keep in mind that that sword is the Word of God. To be slain with His Word, which includes the law, the prophets and the gospel, is to be converted to Him. (Read Rom. 7:9-13) This is the type of slaying that is done with the sword of the Word.

(Read Rev. 20:1-3) I believe that we have to be consistent as we study God's Word. We were introduced in Rev. 12 to a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. We determined at the time that this dragon was the same beast as the fourth beast that Daniel saw in Daniel 7 which he described but did not name. The four beasts that Daniel saw represented the kings, or the rulers of the four successive world empires that were to rule the world beginning with the Babylonian Empire first headed by Nebuchadnezzar. The fourth empire was that of the Roman Empire which was the Empire in power at the time that Christ was born, so this "dragon" represented the rulership of the Roman Empire. This eventually went from Imperial Rome to Papal Rome which in turn spread its influence and doctrines into all of Christianity. In chapter 12 this dragon had other names including , "**that old serpent, called the Devil, and Satan.**" I believe we are talking about this same entity here in Rev. 20. Again, the "bottomless pit" is not a place, but rather the abode of darkness and evil. This could be in men's minds. Whatever, or wherever, it is, the influence of this dragon is to be restricted so that it's influence will not be felt for a thousand years. This thousand years could be literal or symbolic, but since the same time period is listed again in

verse 4 where it appears to be intended more in a literal sense, I would think it would be literal here. This Babylonian system, in all of its aspects, is not to influence the world any longer until this thousand years is completed. Since we have been influenced by it all of our lives economically, politically and religiously, it is difficult to imagine what it will be like to live without its influence. This system has been the ruler of the world since Nebuchadnezzar, now this rulership is to go to what Revelation 2 and 3 refer to as overcomers.

(Read Rev. 20:4-6) The fact that there is a first resurrection establishes that there will be at least a second resurrection. If we go back to the things that the overcomers were to overcome in Rev. 2 and 3 and compare that to the description of those in that first resurrection, I think we can see that both are talking about the same thing. As a quick review, the things that had to be overcome were: 1. Refusing to hear God thus giving rise to Nicolaitism (lording it over the laity); 2. Tribulation; 3. Doctrine of Nicolaitanism and doctrine of Balaam; 4. Jezebellion submission of state to Nicolaitanism; 5. The deception of believing justification is by works; 6. Holding fast to the Gospel; and 7. Spiritual blindness, nakedness of unrighteousness and poverty of faith.

The overcomers in Rev. 20:4 are those who: 1. Are beheaded for the witness of Jesus and for the Word of God; 2. Have not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands. Compare these with all of the above. I don't believe that one has to be a martyr to be an overcomer, but one has to be that committed in one's heart to overcoming all of the above.

Again, we find the thousand years mentioned. As we understand more of the purpose of this first resurrection, the thousand years appears to be a literal time period. This period appears to be a time in which the overcomers are given the job of evangelizing the world. The Scripture is quite clear that it is God's intent that **all** men (men and women) will become citizens of His kingdom which He will set up on the earth and that that kingdom will function as per His original intent. It will be the job of the overcomers to teach God's way not only through His Word, but by example as well. Again, I'm not sure our imaginations can imagine what that will be like. Paul says in I Cor. 2:9, quoting from Isa. 64:4 and 65:17, "**Eye hath**

not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.”

Verse 5 says, **“But the rest of the dead lived not again until the thousand years were finished.”** indicating that they would live when the thousand years are finished. As I studied this many years ago, this appeared quite plain and simple to me. I was quite surprised as I conducted some seminars later that it is not that simple to many people. The argument that I was presented with is that, yes, there are two resurrections, but the first occurs when one accepts Christ as their Saviour, and the second either when one dies and goes to heaven, or there will be a general resurrection and the Christian will go to heaven and everyone else will go to hell. It wasn't until I learned some about Greek mythology that I understood where this teaching came from. I knew that it did not come from Scripture, but I was surprised at how widespread this doctrine is. Also there are those that believe that the first resurrection happened at the time of Jesus' death as mentioned in Matt. 27:50-54 (Read). But if this were the case, Paul would have been mistaken when he told Timothy to shun those who taught this. (Read II Tim. 2:16-18) The question might arise as to what resurrection that Paul was talking about. We're told in Rev. 20 that the dragon, or Satan would be bound when the first resurrection took place. This certainly had not happened when Paul was writing to Timothy, so I think we can assume that he was at least talking about the same resurrection that John is talking about here in Revelation. If Hymenaeus and Philetus had been talking about Jesus' resurrection, Paul would have agreed with them as this was quite evident. If they had been talking about the general resurrection, then all of the dead would have been standing before God and obviously, this had not happened. So I think Paul had to be talking about this first resurrection as described by John.

We will continue to discuss this first resurrection in our next issue as we continue with Rev. 20:4-6. JRL

A STUDY OF THE BOOK OF EZEKIEL

When King Nebuchadnezzar took King Zedekiah captive into Babylon and killed all of his sons, this ended the throne of King David in Jerusalem. Yet God had unconditionally promised King David that his throne would continue forever (II Sam. 7:10-16). We know God keeps His promises, so where did the throne go. This was the subject we were discussing in our last issue. We want to continue this discussion in this issue.

As further evidence that God is moving the royal line from Judah we need to look a little ahead in the book of Ezekiel to chapter 21 where God is pronouncing sentence on Judah and Jerusalem. Starting in vs. 25 He deals with king Zedekiah, **“And thou, profane wicked prince**

(Zedekiah) of Israel; whose day is come, when iniquity shall have an end, Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more (overturned), until he (Jesus Christ the Messiah) come whose right it is; and I will give it (David's throne) him." Zedekiah was the high one in that he was king of Judah. But who is the low one who was to be exalted? To find our answer, we need to go back to Genesis 38. Though it was part of God's plan that the scepter would go to Judah, at the point we are here, it had not happened yet. However, because it was part of His plan, this fact played a large part in our story. Judah had married a Canaanite woman and had three sons by her, Er, Onan and Shelah. We're told that Judah took a wife for Er named Tamar, but before they had any children, God slew him because of his wickedness. By law it was the duty of Onan to marry Tamar and raise up children to his older brother Er. This didn't sit well with Onan because he knew that their children would be raised up as Er's children, so he refused to impregnate her. For this God slew him as well. Keep in mind that marrying a Canaanite was against God's law, so none of these three sons would have been eligible to carry the scepter, or to be rulers. Shelah was too young to marry, so Judah told Tamar to return to her parent's home and when Shelah was old enough, he would send for her and give her to Shelah as a wife. However, in the process of time Judah's wife died and he forgot about Tamar. To comfort himself, he decided to go to Timnath to shear his sheep. This was told to Tamar, so she portrayed herself as a harlot on the way that he would be going and sure enough he turned himself into her. She asked what he would give her if she allowed him to come in. He promised her a kid from his flock, but she wanted something of value as a pledge until he returned. She took his signet, bracelets and staff as his pledge and he came in unto her and she conceived by him. Not realizing who she was, he went his way and sent a kid back with his friend, but he could not find Tamar.

However, he heard after about three months that she was pregnant. He had her brought to him with the intent of punishing her. When she showed him his signet, bracelets and

staff and told him that she was pregnant by the man that gave her these things, Judah said she has been more righteous than he. (Read Genesis 38:27-30) Thinking he would be the first born because he stuck his hand out first, the midwife tied a scarlet thread to hand. However, he pulled his hand back in and his brother was born first. When this happened, the midwife exclaimed, "**How hast thou broken forth? this breach be upon thee,**" in effect she was saying that the time would come when there would be a breach, or a break in his descendency. So he was given the name, Pharez, meaning a breach. The younger of the twins, the one with the scarlet thread on his hand was named Zarah. The scepter, being one part of the birthright that Jacob divided between Judah and Joseph, was given to Judah when he blessed his sons. In effect both of these boys were entitled to it, or to rulership. David was descended from Pharez and the royal line of Pharez was then unbroken until the command of God in Ezekiel 21 "**Take off the crown; exalt him that is low, and abase him that is high.**" When Zedekiah was dethroned and his sons killed, we have the breach, or break in the line of Pharez. I believe that in this prophecy, "**him that is high**" would refer to Zedekiah. "**Exalt him that is low**" then to me would logically refer to a descendant of Zarah.

Unfortunately we do not have much Biblical reference to Zarah other than I Chron. 2:6 tells us, "**The sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.** I Kings 4:30, speaking of Solomon, tells us "**For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda....**" which I believe refers to these same sons of Zarah. However, there is considerable historical data from which we can draw from to see if and how Jeremiah carried out his commission "**to build and to plant.**"

The following are some excerpts from the book "Jacob's Pillar" by Bible archeologist, E. Raymond Capt. He is quoting some of the ancient historians, but the information compiled by Mr. Capt shows how descendants of Zarah left Egypt either before or at the time of the Exodus led by Moses, and gradually migrated to Spain, then to the British Isles. One of the sons of Zarah, Darda or Dara, known as Dardanus was the Egyptian founder of Troy. He quotes Hecataeus who tells

us, "that the Egyptians, formerly, being troubled by clamities, in order that the divine wrath might be averted, expelled all the aliens gathered together in Egypt. Of these, some, under their leaders Danus (Dardanus) and Cadmus, migrated to Greece." Mr. Capt explains, "The 'clamities' referred to were obviously the plagues which God brought down on the Egyptians, and the 'aliens' were the Israelites, some of whom migrated to Greece with Danus and Cadmus, while others, under the leadership of Moses, made their exodus to the Wilderness of Sinai.

Mr. Capt then quotes another historian who gives the same story saying that these Israelites under the leadership of Danaus settled what is practically the oldest city of Greece, Argos.

Again quoting Mr. Capt, "The descendants of Darda ruled ancient Troy for some hundreds of years, until the city was destroyed in the famous "Siege of Troy". Aeneas, the last of the royal blood, (Zarah-Judah), collected the remnants of his nation and traveled with them to Italy. There he married the daughter of Latinus, king of the Latins and subsequently founded the great Roman Empire. Aeneas' son (or grandson) Brutus, with a large part of the Trojans, migrated to Malta, and there was advised to re-establish his people in 'the Great White Island' (an early name for Britain due to its chalk cliffs). This advice is recorded in an archaic Greek form on the Temple of Diana in Caer Troia (New Troy). An historic stone still stands in the town of Totnes, on the shores at Torbay commemorating his coming (Circa 1103 B.C.). Brutus then made contact with his kindred blood in Britain and built for himself a new capital city to which he gave the name 'Caer Troia' or New Troy. The Romans later called it 'Londinium', now know as London."

Let me quote one more paragraph by Mr. Capt. "Historical records tell of the westward migration of the descendants of 'Calcol' along the shores of the Mediterranean Sea, establishing Iberian (Hebrew) trading settlements. One settlement now called 'Saragossa', in the Ebro Valley of Spain, was originally known as 'Zarah-gassa', meaning the 'The Stronghold of Zarah'. From Spain they continued westward as far as Ireland. The Iberians gave their name to Ireland, calling the island 'Iberne' which was later abbreviated to 'Erne', and subsequently Latinized to 'Hibernia', a name that still adheres to Ireland."

There is much more in Mr. Capt's discussion of this subject, but hopefully, for our purposes, this gives us enough information to know that descendants of Zarah were located in the British Isles not too long after the exodus of the Israelites from Egypt.

To conclude this lesson and to hopefully bring it all together I need to tell you a true story. When I was in the equipment business, we had some business dealings with a gentleman from the Isle of Jersey concerning some mine haulage equipment that we sold. We were looking at some new possibilities, so he sent his son over to look at this new situation. It was a fairly long drive to the location we wanted to look at and as we drove, the conversation drifted to this subject. I told him the story as best I could of Jeremiah taking the king's daughters and ended up in the British Isles with at least one of them where she married a prince that was already there, and the British royal family of today has descended from this couple. Thinking he would relegate the story to fiction, I was very surprised when he told me that was exactly what he had been taught in school. He wasn't told who this seer was or the princess was he had with him, but what he was taught was that a seer with his scribe and a princess had made their way to the Isles where the princess married a prince there and the royal family had descended from this couple.

Tradition is that this seer, know to the Britians as Ollam Fodhlah, had with him a special stone, a harp supposed to have belonged to King David, and a special box, supposedly the Ark of the Covenant. The stone is known today as the Stone of Scone or the Coronation Stone and is currently in Scotland. The harp is in the British Museum in London and the special box is presumably buried with Ollam Fodhlah. His grave is marked by a huge pile of rocks and is known as Ollam Fodhla's Cairn on Lough Crew Hill, near Oldcastle. co. Meath.

There are variations of the story, though none detract from the significance of the story, I believe the seer was Jeremiah and the princess a daughter of Zedekiah and this fulfilled the commission given to Jeremiah to build and to plant. If this be true, then I think that we can see the literal fulfillment of the rest of the riddle given by Ezekiel in Ezekiel 17:23-24, **"In the mountain of the height of Israel will I plant it: and it shall bring**

forth boughs, and bear fruit, and be a goodly cedar and under it shall dwell all fowls of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.”

Ezekiel 18 presents us with at least a slightly different perspective than we have seen in most of the other prophet’s writings. (Read Eze. 18:1-9) I’m not sure what prompted this proverb, but it could possibly come from the human trait to always blame something or someone else for one’s troubles. God makes the point that He is sovereign, He is in control. This being the fact, He says the soul, or life, that sinneth, it shall die. This has to refer to something more or different from mortal life, since all men die a mortal death, some at younger age than others, but all die. I believe God is referring to the second death here. Revelation 20 tells us that anyone not having their names written in the book of life at the time of the Great White Throne of Judgment will be cast into the lake of fire which is the second death. We have discussed in the past that the lake of fire is symbolical of God’s judgment which is restorative in nature, nevertheless it is not something that anyone of us want to experience.

God then says that the man that is just will live. Again, living has to apply to something more or different from mortal life, since again we say all men die the mortal death and living a moral life does not necessarily insure a long life. In a note in the Companion Bible, Dr. Bullinger says that “live” = “live again.” It would probably be impossible to list all of the sins that man should avoid to be able to be assured of living this extraordinary life, but it is interesting to see the list as presented here in verses 6-8. This list covers in principle most of the sins that man indulges in.

To live, here, I believe, could mean either having part in the first resurrection or having one’s name written in the book of life at the second resurrection.

We will continue with Ezekiel 18:10 in our next issue. JRL

Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.

A good man obtaineth favour of the LORD: but a man of wicked devices will he condemn.

A man shall not be established by wickedness: but the root of the righteous shall not be moved.

A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones. Prov. 12:1-4