

KINGDOM SPIRIT

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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1504

A STUDY OF THE BOOK OF REVELATION

We are leading up to the “lake of fire”, but as we mentioned in our last issue, to understand just what the “lake of fire” is, we have to thoroughly understand God’s laws of judgment. We want to continue our discussion on this subject that we started in our last issue.

The laws of redemption provide another provision by which debts can be paid. In such cases a near kinsman may act as the debtor’s redeemer, paying the debt on his behalf. The redeemer, in effect, purchases the debt note of the debtor and the debt is transferred to the redeemer. The redeemed debtor must then work for the redeemer until the debt note is paid.

This is another reason that Jesus Christ came as a man—to be a kinsman redeemer in order to have the lawful right of redemption. He purchased our debt note. We’re told in I Cor. 7:23, **“Ye are bought with a price.”** Israel was redeemed from being sold into slavery to the Assyrians, but all men are redeemed from sin. Once we acknowledge this, Paul says in Romans 6:22, **“But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.”** The NASB translation makes this a little plainer, **“But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.”** Christ did not purchase for us the right to be disobedient to His law, but rather in order that we might serve Him and learn righteousness, which

results in sanctification with the outcome being eternal, or age lasting life.

Getting back to the fire that both Daniel and John saw associated with the Great White Throne of Judgment, I think if we can now associate fire with the law of God, we can see that true justice will be carried out. It is wrong for us to assume that all of a sudden, God abandons His requirement of justice, even to the worst criminal that ever existed. We think of justice being when the sinner is punished. Justice goes beyond this, both for the sinner and the victim. For true justice to exist, the victim has to be compensated. How often have you heard of this happening? Also for true justice to exist, the rights of the sinner have to be met as well. I think it safe to say that many sinners have been over punished and many have been under punished, but none have been required, in fact most have been prevented from making restitution. Forgiveness is seldom even thought of, much less carried out, even after the sinner has completed the man imposed punishment.

There are instances of victimless crimes, i.e. where no one is damaged, but a person has broken the law in some manner. Two men may get into a dispute in which one person may be trying to cheat another in a business deal, and they end up taking the matter to the court for the court to decide. (Read Deut. 25:1-3) The man who is trying to cheat is found guilty of trying to cheat, though he hasn’t actually been able to accomplish it. The law allows for corporal punishment, but note that it is limited. To go beyond the limitation would constitute torture, whereas within the limitation, it is considered justice. Luke 12:42-48 gives another example of when corporal punishment is required. (Read) This maybe the princi-

ple of judgment for Christians who have not attained to overcomer status at the Great White Throne of Judgment. They have not done all that is expected of them by the Master, but are still servants. Note in verse 46 that Jesus says that the errant servant will have his portion appointed to him with the unbelievers, i.e. instead of being judged to be an overcomer, that person will be judged with, or at the time of the unbelievers. He doesn't receive the same judgment as the unbeliever, but is judged at the time the unbeliever is judged.

God does not change, so His requirement for justice does not change either. We can see then that the "lake of fire" cannot mean destruction or eternal torture, neither of which are part of God's laws of judgment. It has to represent something else and as we have seen that restitution is required for true justice, it would be logical for restitution to be at least a part of what the "lake of fire" represents.

However, there is one more facet of the law that we have not discussed that has to play a part in what we are discussing. This is the law of the Jubilee. The Jubilee allowed all debt to be cancelled every 49 years. This put a limit on all debt. Even if a person was sold for his debt, when the Jubilee came, he was released from whatever portion of debt he still owed and he could return to his own land free and clear of his debt. I have heard it speculated that if people like Hitler and Stalin had to pay the debts that they created by killing millions of people, there is no way they could ever pay that debt. I don't know how the Jubilee will work in the long run, but it may be that on the higher level of things, the Jubilee will come every 49,000 years instead of every 49 years. We are only about 6,000 years into that cycle. But I am quite sure that the Jubilee will be part of God's plan for the ages.

We don't know just how God will work all things out, but I believe that once we understand God's law, we can understand that we are not coming to a sudden destruction of the world as some predict, nor is the majority of mankind going to be destroyed or held to be tortured for eternity. God is a loving God and has shown us His love through Christ's sacrifice on the cross. He isn't done yet.

Getting back to the Great White Throne of Judgment, Rev. 20:12 and 13 both tells us that in

this judgment, every man will be judged according to his works. This again points to the law of restitution. (Read Acts 3:19-21) There is to be a time then that this restitution will take place. For restitution to take place, there are two things that have to be determined by the judge. First is to determine one's guilt or innocence of sinning, or damaging someone else. If one is found guilty, it is one's works that determine what restitution is required. The type of restitution is not arbitrary. It is predetermined by law. So if two people commit the same sin, the restitution required is the same for both people. Circumstances can effect it, but again it will be the same for everyone under the same circumstances.

All of the dead will be resurrected to this judgment, whether they are in the grave, in the sea, or wherever. The word "hell" in verses 12 and 13 is from the Greek "*hades*" which literally means "the unseen world." When the Greek translators translated the Hebrew Scriptures into Greek in the "Septuagint" *hades* was the Greek word that they used to translate the Hebrew word "*sheol*." *Sheol* in the Old Testament is translated hell 31 times and grave 31 times and pit 3 times. Even where it is translated "hell" one could substitute the word "grave" and usually it will make it more understandable. The point is that the word "hell" here in Revelation is referring to the grave. (Read Acts 2:23-32) Peter is pointing out that David had assurance of his own resurrection from "hell" or the grave because he believed that Christ would overcome death. Peter then says that David was speaking of the resurrection of Christ and "**that his soul was not left in hell,**" i.e. was not left in the grave, but was resurrected.

Rev. 20:14 then tells us that "**death and hell were cast into the lake of fire. This is the second death.**" The second death then cannot be the same as the first death if the first death is to be cast into the lake of fire. It has to mean something else. (Read I Cor. 15:24-26) This is not referring to the first death, or mortal death, as He overcame that death with His own resurrection not only for Himself, but for all men. So I believe this is talking about the second death as it says that He must reign until He has put all enemies, including death, under His feet. This second death then has to do with the lake of fire. If, as we have discussed, the lake of fire is a time of restitution, those who are going through it are sepa-

rated from Christ, i.e. without His mercy, as they work to restore the damage they have done in this life time. This separation, or death, is an enemy of Christ because of His love of all mankind. Once that has been completed, that enemy will have been put under the feet of Christ, i.e. it will have been destroyed, never to be a factor again.

Rev. 20:15 then tells us that **“whosoever was not found written in the book of life was cast into the lake of fire.”** Obviously there will have been some at this judgment whose names are written in the “book of life,” but who have not qualified for the earlier resurrection, but who now escape the second death, or the lake of fire by virtue of having their names written in the “book of life.” These will receive their portion then at the time the unbelievers receive their portion, or their sentence to the lake of fire. While the believer’s portion is immortal life, they will have missed out on an age of reigning with Christ, or as it is very often spoken of in Scripture, “eternal life” or “everlasting life.” These terms, properly translated, mean “age lasting life,” i.e. life during the age between resurrections.

Revelation 21 has been taken in many different ways. I have heard some people indicate they were looking for a new city to come down from heaven in the shape of a huge cube. Some have indicated they are looking for a city to be lowered down from heaven by means of a series of cranes and pulleys. Many are looking for a new city to be placed over the old city of Jerusalem and for there to be a new temple in which people will basically continue the religion of Judaism by sacrificing animals and being administered by the Levitical priesthood. There are many other interpretations as well. The problem with these various interpretations is a failure to understand what the New Jerusalem really is, though Scripture tells us what it is. Let’s first read Rev. 21:1-8.

Though there may well be some major literal changes in heaven and earth as we now know them, I believe that the **“new heaven and new earth”** is symbolical of these changes. In II Peter 3:13, Peter may give us a clue as to the meaning of what John is saying here, at least in one sense, **“Nevertheless we, according to his promise, look for new heavens and a new earth, where in dwelleth righteousness.”** While there will probably be literal changes, such as **“there was**

no more sea,” I think the main point of what John is saying is that the major change will be that righteousness will prevail. There was a major literal change in heaven and earth at the time of Noah in that prior to the flood there was a canopy of water above the earth, or in heaven. This water descended to the earth at the time of the flood. I have trouble imagining what happened, so I am not going to try to imagine what will happen in the future. But, Jesus, in His prayer in Matt. 6:10 prayed, **“Thy kingdom come. Thy will be done in earth, as it is in heaven.”** This indicates to me that when God’s kingdom comes it will be set up on the earth and His will will be done on the earth as it is in heaven. Paul, in Romans 4:13, speaking of the promise that God made to Abraham, says, **“For the promise, that he should be the heir of the world,”** with the word “world” being translated from the Greek *kosmos*, meaning “arrangement, beauty, or world” according to Young’s Concordance. These, plus many other Scriptures, tell me that this earth is not literally going away, but the order we now know is going to change pretty drastically.

John then sees the holy city, the new Jerusalem **“coming down from heaven, prepared as a bride adorned for her husband.”** We discussed in previous lessons that Israel is the bride of Christ and Jerusalem, the capital of Israel, represents all Israel. However, not understanding that there are two Jerusalems has proved to be a stumbling block to many in understanding prophecy. In Revelation, John uses the term “new” Jerusalem to help us understand there are two. However, especially in the Old Testament, the word “new” is not used in referring to what we now know as the “new Jerusalem,” thus it can be confusing sometimes as to which Jerusalem it is talking about. For example, Isa. 62:1, 2 says, **“For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou (Jerusalem) shalt be called by a new name, which the mouth of the LORD shall name.”** At first glance, it might appear that Isaiah is talking about the old Jerusalem. However, John applies the prophecy, not to the old Jerusalem, but to the New Jerusalem. Rev. 3:12 makes reference to

Isa. 62:1, saying this new name is “New Jerusalem”: **“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.”**

Isaiah continues in Isa. 62:4 and 5 to speak of Jerusalem saying, **“Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah (My Delight Is in Her), and thy land Beulah (Married): for the LORD delighteth in thee, and thy land shall be married.”** John then refers to this prophecy in Rev. 21:2, where we see that the holy city which God marries is not the old Jerusalem but rather the New Jerusalem. **“And I John saw the holy city, new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband.”**

As a quick review of what the New Jerusalem actually is, in I Cor. 3:16 Paul asks, **“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? Corporately, all these individual temples, or the Church are also the temple. In Eph. 2:19-22, Paul says, “Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.”** The apostle Peter tells us in I Peter 2:5, **“Ye also, as lively (living) stones, are built up a spiritual house, and holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”** So I think we can conclude that the new temple, the new Jerusalem, is the individual Christians in whose hearts God abides and corporately, the Church, i.e. the coming together of the individual Christians.

Keep Rev. 4 in mind as John is viewing all of this from “heaven,” or the perfected kingdom. It is from here that he hears the great voice say-

ing, **“Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”** This has been God’s plan from the beginning of creation. We are not told that we are going to heaven to be with God, but rather that God is coming to earth to be with man. The result of God abiding with man is that there will ultimately be no more death, no more sorrow, no more pain, for all of these things will pass away. God promises to make all things new. Remember Paul’s statement in I Cor. 2:9, quoted from Isaiah, **“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.”**

He again promises that the overcomer will be the inheritor of the kingdom and God will be his God, and the overcomer will be His son. But those who have gone the way of the world will have their part in the lake of fire, which John again says is the second death.

We will complete our study of the book of Revelation in our next issue beginning with Rev. 21:9 JRL

A STUDY OF THE BOOK OF EZEKIEL

In our last issue, we were discussing Eze. 21:25-27 and were ready for vs. 27, **“I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.”** I believe history bears out this prophecy, so let us continue our study looking at this history.

In about 500 A.D. some immigrants led by Fergus Mor McEre (the Great) from the Irish Gaelic Kingdom of Dalriada, invaded the Western coast of Scotland, the land of the Picts. In his book, Jacob’s Pillar, Mr. E. Ramond Capt quotes from the book, History of Scotland by George Buchanan where after Fergus of Ireland invaded Scotland and returned home victorious, “the Scots confirmed the Kingdom (Scottish Dalriada) to him and his posterity by an oath.” Again quoting from Jacob’s Pillar “Being a believer in the old prophecy attached to the Stone of Destiny called Lia Fail, that ‘wherever the Stone is found the Scottish race will reign’ Fergus desired that he be crowned upon the Stone.” Fergus then asked his brother, who was king of Ireland to send him the stone that he might be crowned King of Scotland on that stone. His brother sent it to him and he was crowned King of Scotland. This was the second overturn as the stone stayed in Scotland.

To shorten a long story, the stone was moved to Westminster Abbey by Edward I of England in 1296, apparently by an agreement with the Scots for its safekeeping. However, it was supposed to be returned by a treaty in 1328, but wasn’t, but remained in Westminster Abbey where all the English royalty have been crowned over it since King Edward I. The completion of the third overturn occurred in 1603 when King James VI of Scotland was crowned King James I of England with the union of the two kingdoms of Scotland and England. It is from King James I that the current Queen of England descended.

(Read Eze. 21:28-32) Again speaking of the sword of the LORD in the personage of Nebu-

chadnezzar, the sword is turned toward Ammon. I think the important thing to remember here is the last part of verse 32, speaking of Ammon, **“thou shalt be no more remembered: for I the LORD have spoken it.”**

We are ready for Ezekiel 22 in our study. Ezekiel says that the word of the LORD came to him saying in verse 2, **“Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? Yea, thou shalt shew her all her abominations.”** Instead of asking a question as it appears, God is telling Ezekiel to pronounce judgment on Jerusalem. Note as we read this indictment how it compares to what is going on, not only in our nation, but worldwide today. (Read Eze. 22:1-16) Instead of being a witness of God and His ways as God wanted them to be, they are being just the opposite. So He says that He has made Jerusalem a reproach and a mocking in all countries. Their leaders have used their power to shed blood. As I read verse 7, the leadership has made light of the traditional family with a father and a mother. They have oppressed the stranger and have mistreated the widow and the orphan. They have despised the things set aside for God and have profaned His Sabbaths. Men slander to cause bloodshed. They worship their idols. They commit incest and adultery. Bribery is practiced. Charging usury is common practice and extortion is practiced as well. All of this has caused considerable bloodshed. God declares He will scatter them among the nations and will remove their filthiness out of them and Jerusalem will defile herself in the sight of the nations and they will know that God is the LORD.

(Read Eze. 22:17-22) I am not very familiar with the smelting of the various metals. But I presume that, like it is in our area, where ever silver is found it is with iron, lead, and other metal ores. The process of separating the ore of these various metals today involves what they call a gravity table and use of certain chemicals. Even though I have watched it work, it is a total mystery to me how it works. But apparently the process before this was to melt the ore and the silver would gather at the center of the container it is melted in and the other metals would gather at the sides of the container and be skimmed off as dross. I presume the process would then be repeated with the dross until each metal had been recovered. Here, Israel is being compared to sil-

ver. God says because Israel (speaking of Israel as a whole) has become dross, He is going to melt her as silver would be melted. Like silver, they would be melted into the center of the furnace so that they will know that God has poured out His fury upon them.

(Read Eze. 22:23-31) God says there is a conspiracy of the prophets. I'm not real sure what He means by this unless since God wasn't telling them what to say, according to verse 28, they had conspired to keep their story the same in opposition to Jeremiah and other prophets whom God was talking to. At any rate, their prophesying kept many people from turning to God as they should have and as a result, many died because of their disobedience and arrogance toward God. The priests have violated the law, profaned the Sabbath, failed to discern between the holy and the unholy, between clean and unclean and profaned God. The leadership have destroyed lives seeking dishonest gain. The people have oppressed and robbed and vexed the poor and oppressed the stranger.

God says He sought a man to stand in the gap between Him and the people, but found none. Therefore, He has poured out His indignation upon them and consumed them with the fire of His wrath.

(Read Eze. 23:1-21) Aholah means "Her Own Tabernacle." This was probably because Israel had devised her own worship when Jeroboam set up the two golden calves and told the people these were their gods to keep them from going back to Jerusalem to the temple to worship. Aholibah means "My Tabernacle is in Her" since the temple was in Jerusalem. Samaria and Jerusalem were the respective capitals of Israel and Judah, thus they represent the two nations. Their whoredoms refer to their idolatrous worship.

We might wonder why idolatrous worship is portrayed in a sexual sense as it is here. Remember that in Exodus 19 where we found the conditional covenant that God made with Israel, we said that it could be considered as a marriage ceremony between God and Israel. This was further born out in the prophetic writings of Isaiah, Jeremiah and Hosea. Here in Ezekiel the prophet is discussing Israel and Judah's unfaithfulness to that marriage, thus it is portrayed in a sexual sense of a wife, or wives, being unfaithful to their husband and engaging in adulterous behavior in the

sense of worshipping idols.

God says that Aholah was bad, but Aholibah was worse. I believe what makes her worse was the fact that she said she had done no wrong and thought to hide her adulterous behavior from God. She became very arrogant about it as we have seen in our past studies.

I'm not sure of the significance, but I find it interesting that the men of Assyria were portrayed in blue and the Chaldean men were portrayed in red. Nothing is in Scripture by accident, so I am sure there is significance in this, but I don't know at this point what it is.

The phrase, "discover her nakedness" in the sexual sense means to have sexual intercourse with her. If it is said concerning a man it means having sexual intercourse with his wife. (Lev. 20:11—**And the man that lieth with his father's wife hath uncovered his father's nakedness.**) In the sense that it is used here in Eze. 23, it would mean that the women had submitted themselves totally to their idols.

(Read Eze. 23:22-35) God has already dealt with Aholah, or Israel, by sending her into captivity to the Assyrians. We're now at the time He is going to send Aholibah, or Judah, into captivity to the Babylonians. This has been a description of that happening.

(Read Eze. 23:36-44) Ezekiel is instructed to pronounce judgment on both sisters for their adulterous behavior. God says they have committed adultery and are guilty of causing murder. They have sacrificed their children on the altar to Molech instead of giving them to God to whom they belong. They have defiled His sanctuary and profaned His Sabbaths. They have put their trust in man instead of God. So God is bringing a company upon them and He will give them to be removed and spoiled. God says He is going to cause lewdness to cease out of the land that all women may be taught not to do after the lewdness of Aholah and Aholibah. He is doing this by removing them out of the land. He is doing it so that they might know that He is the Lord GOD.

(Read Eze. 24:1-5) On the day that Nebuchadnezzar laid siege to Jerusalem, God made it known to Ezekiel that he would be able to tell Israel about it. He then told Ezekiel to utter a parable concerning a pot, Jerusalem being the pot, and the parable being the story of what would happen to Jerusalem. God told Ezekiel to take a pot, put

some water in it and put it over a fire. He was too take of the choice of the flock, butcher it and put the pieces in the pot and cause it boil. This would have been Jerusalem while they sought after their God. However, because of their great sins, things change.

(Read Eze. 24:6-14) God says **“Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it.”** He then says to bring out the pieces piece by piece, i.e. bring out the whole city, but the scum is still in it. Normally when one nation took another or took a city, the land or city would be divided up by lots to the victors. God says here to let no lot fall, i.e. the city of Jerusalem was not to be divided up among the conquerors.

The Moffatt translation has verses 7 and 8 as a parenthetical statement that I believe makes these verses more understandable, **“[For the blood of her murders is in here; she poured it out on the bare rock, not on the ground for the dust to hide it, but to rouse my fury, to provoke vengeance upon herself.]”**

God then says to pour more fuel on the fire and set the empty pot on the fire that it might burn the scum out of the pot. This would be in reference to the fact that Nebuchadnezzar burned the whole city of Jerusalem. He says that in her filthiness He would have cleansed her, but she would not be cleansed. Now, she won't be cleansed until He has poured out His full fury on her—there will be no turning back. The city will be destroyed and burned.

God then brought on Ezekiel a very difficult situation that He used as an example to show what was happening to Jerusalem. (Read Eze. 24:15-18) God took Ezekiel's wife and then told him not to mourn or show any signs of grief such as removing his turban, removing his shoes, covering his moustache or beard, and eating food that would normally be brought to the home of one in mourning. Ezekiel complied with God's instructions.

(Read Eze. 24:19-27) The next day, the people asked what Ezekiel was doing had to do with them. Ezekiel's wife's death was symbolic of what was going to happen to Jerusalem. The city, more particularly the temple. It was considered the desire of their eyes. I would like to quote a portion of verse 21 from the Moffatt translation as I believe it is more clear, **“I am about to dese-**

crate my own sanctuary, your pride and confidence, the treasure of your eyes, your darling care; and the sons and daughters you have left behind are to fall by the sword.” Ezekiel then tells the people that when this happens they are to do as he has done and not mourn publicly.

God then tells Ezekiel that when the city falls, one who escapes the destruction will come to Ezekiel and tell him what has happened. This prophecy was literally fulfilled in Eze. 33:21. (Read) In vs. 27, God tells Ezekiel that when that person comes to him, he will no longer be dumb. I have found no sign of Ezekiel being dumb, or can't speak. However, from the time God is telling Ezekiel this and the actual fall of Jerusalem. Ezekiel no longer prophesies about Jerusalem, but rather turns his attention to the countries around Judah. So possibly what he is talking about is that Ezekiel could no longer speak about Jerusalem until the day that he was told by the man who escaped.

The next few chapters are prophecies concerning the nations around Judah. The first is a prophecy is against the Ammonites. (Read Eze. 25:1-7) Ezekiel's prophecy against Ammon is more severe than Jeremiah's prophecy against them. In Jeremiah's prophecy, God indicated that He would eventually deliver them from their captivity, but Ezekiel indicates that they will be completely destroyed because they rejoiced when Israel went into captivity.

(Read Eze. 25:8-11) Moab and Seir (Edom) are both guilty of saying that Judah is like all the rest of the nations. Because of this God says He will execute judgment on Moab that they will know that He is the LORD.

(Read Eze. 25:12-14) Because Edom took vengeance on Judah, God says He will take vengeance on Edom. He says He is going to do this by the hand of His people Israel. I don't know the history of Edom between Ezekiel's time and 126 B.C., but at that time Edom had been considerably reduced in size and Judah conquered Edom and forced them to become Jews in the sense that they had to follow Jewish customs and laws. Josephus, the Jewish historian, says that to all intents and purposes they became Jews. This had the effect of including them in the prophecies of the Jews and vice versa, both sets of prophecies predicting the ultimate destruction of Edom and Jerusalem and the Jews who refused to accept

Christ. We have yet to see this happen, but I think we can see we can see the real possibility in the near future.

(Read Eze. 25:15-17) This appears to me to prophecy the complete destruction of the Philistines.

(Read Eze. 26:1-6) Tyrus was one of the most important trade centers of that time being where the land trade routes from the east met the sea routes of the Mediterranean. It was almost like two cities, one on the mainland and the other on an island. It survived a 13 year siege by Nebuchadnezzar by moving to the city on the island that could be re-supplied from the sea. Nebuchadnezzar had no navy with which to attack the island. He did however secure a tax from Tyre before he quit the siege. Later, Alexander the Great built a causeway out to the island to take it. It had two natural harbors, a north harbor and a south harbor, but the causeway that Alexander built caused a change in the sea currents thus causing sedimentation so that the land connection is now permanent and there is only one harbor.

Looking at the history of the city, the prophecy of verse 3 in which God says He **“cause many nations to come up against thee, as the sea causeth his waves to come up”** has certainly turned out to be true as many nations, even into the 20th century, have come against Tyre. Verses 4-5 have also been fulfilled. At the time that Nebuchadnezzar came against the city on the mainland, its walls were 150 ft. high which made a siege quite difficult. But the city on the mainland was ultimately destroyed and Alexander completed the prophecy by building the causeway using the materials of the destroyed city down to scraping the dust to complete the causeway. Today the causeway is used for drying of nets as verse 5 predicted.

(Read Eze. 26:7-14) Tyre was known for her purple dye that was made from a type of sea-shell. Even in the New Testament, this purple dye

was much sought after and the city of Thyatira (New Tyre) was also known for their purple dye. Not only was Tyre a major trading center, but this purple dye made it a major exporter as well. Nebuchadnezzar's intent was to destroy Tyre as a major trade center and hopefully move that trade to Babylon. I don't know that it ever worked that well for him since Babylon was not a sea port.

We will continue our discussion of King Nebuchadnezzar and the city of Tyre in our next issue. JRL

Hatred stirreth up strifes: but love covereth all sins. Prov. 10:12