

KINGDOM SPIRIT

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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1505

A STUDY OF THE BOOK OF REVELATION

In our last issue, we studied through the first eight verses of Revelation 21. We begin our lesson this issue with verse 9. (Read Rev. 21:9-21) This description of the New Jerusalem, this holy city that is the bride of Christ, i.e. Israel as a whole, confirms to us that it is Israel that is the bride of Christ. Let's look first at verse 16. We usually think of something that has the same measurement for its width, length, and height as being a cube. Yet there is one other structure that can have an equal width, length, and height. That is a pyramid. In Isa. 19:19, 20, we read, **“In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.”** We have studied this before as the Great Pyramid in Egypt. There is much inside this pyramid that testifies of Christ and His plan. But for now, I want us to consider the structure of the pyramid itself. On the Great Pyramid, the chief corner stone is the cap stone. Though it was cut and lies at the base of the pyramid, it was never put in place because a mistake was made and it doesn't fit. This alludes to two things I want us to understand. In a pyramid, the chief cornerstone is at the top of the pyramid.

In God's plan for mankind, the chief cornerstone, Jesus Christ is at the top of the organiza-

tional structure. The apostles might be in the next layer for example and the organizational structure would expand with each succeeding layer as one worked down to the base. I believe this is the type of organization structure that there will be in the kingdom, i.e. different degrees of responsibility based on how we handle responsibility to God in this life.

The second thing is that on the Great Pyramid, as I have said, the capstone did not fit, so was not put in place. It would seem to me that the error was in the structure as the capstone was cut off site according to plan.. I believe this is indicative of the fact that Christ was rejected as king in His first coming, but in His second coming the structure will conform. He will take the throne over not only Israel, but of the whole world.

Note the number of times that the number 12 is given in the structure of the New Jerusalem. According to Dr. Bullinger, the number 12 denotes “governmental perfection.” “It is the number or factor of all numbers connected with government: whether by Tribes or Apostles, or in measurements of time, or in things which have to do with government in the heavens and the earth.”

The prophets prophesied of this time as well, and reading some of their prophecies might help us understand better what we are reading in Rev. 21. (Read Isa. 60) In verse 18 Isaiah says that they will call their walls “Salvation” and their gates “Praise.” Rev. 21:12 says that this city had a wall great and high. Calling the walls “Salvation” indicates that only the saved may enter this city. Keep in mind that this city is Christian people, so only the saved, the Christians can be a part of it. (Read Zech. 2:1-5) In verse 4 Zechariah says that this New Jerusalem will be without walls, yet in verse 5 he says that the

LORD says He will be a wall of fire round about. There will not be a physical wall as we think of a wall around a city, but rather the wall will be Salvation and Fire (law). The law is the “fire” of God that judges all men. A law is a moral boundary. Sin is transgression of the law. So the wall of fire in Zechariah’s prophecy is the boundary of the law. No one passes through this wall by physically walking through one of its gates. One may qualify only by “Salvation.”

Rev. 21:17 says that this wall is 144 cubits high according to the measure of a man, that is, of the angel. Obviously the description of the walls and gates here is symbolic. Dr. Stephen Jones made the following observation in his book “Struggle for the Birthright”: “The wall is said to be 144 cubits high which is the biblical number denoting the elect. The numeric value of the letters in the name Lazarus is precisely 144. This connects the number to those elect who are raised from the dead and saved from death.”

Rev. 21:12-14 reminds us of Rev. 4 where the 24 elders surrounded the throne, a combination of the 12 patriarchs of Israel and the 12 apostles. Here the twelve gates represent the 12 tribes of Israel and the 12 foundations represent the 12 apostles. That there are 3 gates on each side of the city also takes us to Numbers 2 where the order of march of Israel during the Exodus had 3 tribes on each of the four sides of the tabernacle with one tribe being dominant over the other 2. The standard, or flag, of these dominant tribes is then represented in Rev. 4 by four beasts. The original pattern of the organization of Israel, as given in Numbers 2, is now repeated in this city, the New Jerusalem. The comparison of New Jerusalem to Israel is unmistakable.

Though the names of the precious stones garnishing the foundations in Rev. 21 don’t match up with the names of the stones in breast plate of judgment that was worn by the high priest in Ex. 28:15-21, there is certainly a comparison. There were 12 stones in each case and it may be that though the names of the stones are different in some cases as presented in Scripture, they may still have been the same stones.

We’re told in Rev. 21:21 that the twelve gates were twelve pearls. This reminds us of a short parable Jesus gave in Matt. 13:45, 46. **“Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who,**

when he had found one pearl of great price, went and sold all that he had, and bought it.” The pearl of great price was the “Lost 10 Tribes of Israel.” Jesus was the merchant man who sold all He had and bought the pearl, i.e. with His life He purchased, or redeemed, Israel who had been sold into captivity to the Assyrians. The parable immediately preceding this parable compared Israel to a treasure hidden in a field. The man (Jesus) found the treasure (Israel) and went and sold all that he had and bought the whole field (the world). Where the gates with the names of the tribes of Israel are individual pearls in Rev. 21, Jesus combined them into one pearl in Matt. 13.

(Read Rev. 21:22-27) If we as individuals are the temple, the living stones that make up the temple, then it is Christ in us that is the temple. There would be no need of a board and stone building for a temple.

Isaiah also prophesied that there would be no need of the sun or the moon. **“The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and the days of thy mourning shall be ended. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.”** (Isa. 60:19, 20) Again, our imagination cannot fathom just what all this will mean, we just have to believe that God is in charge and what we will see will be something far greater than we can imagine.

Both Isa. 60:21 and Rev. 21:27 make it clear that only the righteous will inhabit the New Jerusalem. **“Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.”** (Isa. 60:21) **“And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life.”** (Rev. 21:27)

Following is a quote from “The Struggle for the Birthright” by Dr. Stephen Jones: “Christians need to learn that the New Jerusalem is a spiritual, heavenly “city” that will cover the whole earth in the restoration of all things. The purpose of the physical creation was to manifest

the glory of God, and this purpose will at last be fulfilled. Though Adam lost this glory when he sinned, the Last Adam will restore this glory to the earth. Jesus prayed the Father's will be done in earth as it is in heaven. That prayer will be answered when the New Jerusalem has fully come down from heaven, for the New Jerusalem is the will of God for creation. But at the present time all of creation is yet groaning as they await the manifestation of the Sons of God (Rom. 8:19), for we do not yet see all things put in subjection to Christ (Heb. 2:8)."

Before we leave the subject of the New Jerusalem, we need to discuss another term that is often used in Scripture that means much the same as the New Jerusalem. That term is "Zion." In the Old Testament, Zion, or Mt. Zion, was where David ruled Jerusalem and all Israel within the city of Jerusalem. Zion has become symbolic of rulership. There are many today who think of prophetic Zion as the physical location within the city of Jerusalem. Many of these "Zionists" today, both Christian and Jewish, have placed their faith in the old Jerusalem, thinking this is the fulfillment of the promises to Abraham.

However, Hebrews 12:22-24 tells us, **"But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."**

There is a new Mt. Zion just as there is a New Jerusalem. The book of Hebrews makes it clear that our hope is in a greater High Priest (Jesus Christ), and that He ministers in a greater temple, i.e. our hearts. This greater temple is in a heavenly Jerusalem and its greater "Mt. Zion." He ministers by means of a better covenant than that which the Levitical priesthood ministered. The "New Zion" has all of the characteristics of the New Jerusalem, but it symbolizes the place of Jesus' rule, for He is the Son of David.

(Read Rev. 22:1-7) John continues to describe the conditions that will exist after the Great White Throne of Judgment. Again, our imagination cannot fully comprehend just what those conditions will be like, even with the descriptions that

John is giving. In Genesis, Adam and Eve were put out of the Garden of Eden so that they could not partake of the tree of life after they had violated God's Word and eaten of the tree of knowledge of good and evil. This was actually for their protection that they were put out of the garden, for if they had also eaten of the tree of life, they would have had immortal life, but in a sinful state. Here Christ is showing John that the tree of life will once again be on the earth, but the people who will be allowed to partake of it will be righteous.

The throne of God and of Christ will be there as well. It has been the plan of God from the beginning to ultimately dwell with man. Up to this time that we are seeing in John's revelation, man has not been allowed to see the face of God. Now, man will not only see His face, but His name will be in their forehead. I believe this means that men will manifest God in themselves.

Again, we see that there will be no need of the sun or the moon as God will give the light. The night and day cycle that we are familiar with today will no longer exist as we know it. Obviously we are going to have to experience that time before we can understand all that it means.

This brings us to the end of the revelation that Christ is giving John. Jesus ends the revelation with a statement, **"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."** To me this is saying that when the prophecies that we have seen in this book have taken place, then the coming of Christ is quite eminent. As we have seen as we have studied, most of the prophecies have taken place and what is left appears to be about to happen or is in the process of happening now. Based on this, it appears to me that the return of Christ could be very near.

(Read Rev. 22:8, 9) John makes the mistake again, after seeing this revelation, of worshipping the angel that has been showing him these things. The angel stops him and instructs him to worship God only. The angel identifies himself as being a fellow servant with John and the prophets that preceded him.

(Read Rev. 22:10) This is the opposite of what Daniel was instructed to do with what he saw and was told. Why, we might ask, was Daniel told to seal up the words he heard (Dan. 12:9) some 600 years earlier and John is told to not seal

up what he heard and saw when it has been at least 2000 years since he was told thus? The statement, “**for the time is at hand**” and the statement at the end of verse 6, “**the things which must shortly be done**” give us the answer. While it has taken 2000 years for all that John saw to come to pass, it started at the time that John was writing, the time was truly at hand. This is the reason that I believe we have to look at the book of Revelation from a historicist viewpoint. Those who hold to a future fulfillment simply have not studied history to see how history corresponds with the events that John portrays symbolically.

(Read Rev. 22:11) This verse corresponds with Dan. 12:10, “**Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.**” In both cases, this is not talking about what conditions will be like following the Great White Throne of Judgment, but rather are intended to bring us back to reality, to the present time. These are going to be the conditions that we see now and have seen in history up until now. After the judgment, those whose names were not written in the book of life will be undergoing the “lake of fire” judgment of restoration that we have discussed already.

(Read Rev. 22:12, 13) Verse 12 is a reference to the Throne of Judgment. The rewards will be positive for those whose names are in the book of life and negative for those whose names are not written in the book of life.

In verse 13, Alpha and Omega are first and last letters in the Greek alphabet. In effect, God is saying that He is immortal, He pre-existed, exists in the present, and will exist eternally.

(Read Rev. 22:14, 15) Once the Babylonian system falls, the Kingdom of God will fill the vacuum that will result. However, not all people are going to want to abide by the righteous rule of our Lord, Jesus Christ. Rather than abide, they are going to want to live somewhere else. I believe this “somewhere else” is the “without” of verse 15. Ultimately, all will want to live in the Kingdom, but this won’t be until after the Great White Throne of Judgment.

(Read Rev. 22:16) By identifying Himself as the “**root and offspring of David**” He is saying that not only is He the offspring, or son of David, but as the root He pre-existed David, even as

He pre-existed Abraham. In John 8:58, He says, “**Before Abraham was, I am.**” (Read Matt. 22:41-46) The answer that the Pharisees couldn’t come up with is in this statement “**root and offspring of David.**” The Messiah was more than the son of David. He was also the “root” of David—that is He pre-existed David and therefore was older than David. David was respecting His Elder when he called his son *Adonai*, or Lord.

Following is a quote from Dr. Stephen Jones’ study of Revelation: “According to A Dictionary of the Bible, by John D. Davis, first published in 1898, the name ‘Lucifer’ was a reference to the bright morning star. Lucifer primarily refers to the king of Babylon in Isaiah 14, and as such was a counterfeit Christ. Under the heading of ‘Lucifer,’ John Davis writes,

The planet Venus, as the morning star. With the exception of the sun and moon, Venus is the brightest object in the sky. It appears as a morning or an evening star according as it is west or east of the sun, returning to the same position about every nineteen months. As the former, Venus is the harbinger of daylight.”

The morning star indicates that Jesus appears before the dawn of a New Day. His first appearance signaled the dawn of the Pentecostal Day (Age); His second appearance signals the dawn of the Tabernacles Day (Age).”

(Read Rev. 22:17) The bride, as we have seen is now part of the Amen company, she is in complete agreement with God. As such, she along with the Spirit, can issue the invitation to those who are athirst to come and take of the water of life freely. The fountain from which this water comes, or course, is Jesus Christ. Rev. 22:18-21 is self explanatory and completes the book of Revelation. This completes our study of the book of Revelation. It is our hope and prayer that this study has been beneficial to you. We will start with another New Testament book next issue. JRL

A STUDY OF THE BOOK OF EZEKIEL

We ended our study of Ezekiel in our last issue with Eze. 26:14 where God is telling what He was going to do to the city of Tyre through King Nebuchadnezzar, king of Babylon.

While men believe that they are in charge of their thoughts and actions, we see here a good example of God working man to do His bidding. I'm quite sure that Nebuchadnezzar thought what he did was of his own thinking and planning.

(Read Eze. 26:15-21) Tyre had the greatest merchant marine in the world. In Solomon's time, he teamed up with the king of Tyre to send ships all over the world to explore and bring special cargoes such as gold, silver, ivory, apes, and peacocks (I Kings 10:22). Wheat from Egypt and many other products from Europe, Asia Minor, the Euphrates and Tigris valleys, etc, found their way to respective customers through the ports of Tyre. So for Tyre to fall would really have a negative effect on trade that many people depended on. So when God says that the princes of the lands would tremble and be astonished, He wasn't exaggerating. It would have been a very fearful thing to happen for many people and nations.

Chapter 27 is a lamentation for Tyre and gives us more details of all the nations and cities that are affected with the fall of Tyre. Tyre was not destroyed completely, though it was conquered several times by various nations, but the

effect that Nebuchadnezzar and Alexander had on it certainly stifled her trade so that she has never again been what it was before Nebuchadnezzar attacked her.

It would be well to point out that any place that enjoys great wealth will ultimately suffer great corruption. Chapter 28 bears this out as God deals with the king of Tyre. Both of these chapters need little explanation. (Read Eze. 27 & 28) Starting with Ezekiel 29, the next four chapters concern God's judgment on Egypt. A year after the siege of Jerusalem began, God told Ezekiel to set his face against the Pharaoh, king of Egypt. (Read Ezekiel 29:1-7) This was Pharaoh Hophra who was called Apries by the Greeks. According to the Companion Bible he besieged and captured Gaza; attacked Zidon and encountered the prince of Tyre on the Sea; and said, "no god could deprive him of his kingdom". As we saw in Jeremiah and earlier here in Ezekiel, Zedekiah relied on him, thus causing the destruction of Jerusalem. The "great dragon" refers to the "great crocodile" to which Egypt was likened on Roman coins. When he says "my river" this refers to the Nile and when he says in vs. 3 "**I have made it for myself,**" this probably refers to an artificial system of canals and water-ways that they had built. Obviously, the Pharaoh was a pretty arrogant man who thought of himself more than he should have.

The "fish" refers to the king's subjects. In vs. 6, "**because they have been a staff of reed to the house of Israel**" refers to when the Egyptians encouraged the Israelites to resist Assyria with a promise of help that never materialized. (Read II Kings 18:21) This was Rabshakeh speaking when he came against Jerusalem and was talking to the emissaries that King Hezekiah sent out to talk with him. All of this appears to be the basis of God's judgment on Egypt.

(Read Ezekiel 29:8-12) God says that He is going to bring a sword upon Egypt and will make the land desolate for forty years. I tried to find a forty year period described like this in Egyptian history, but the best that I could find was that Hophra was supplanted in about 570 B.C. before Nebuchadnezzar marched on Egypt. However, it wasn't too long before Nebuchadnezzar did march on Egypt and though no mention is made of Egypt being taken captive out of their land, virtually nothing is said about Egypt until 525 when

Babylon and Egypt fell to the Medes and Persians. So it would appear that Egypt was pretty well neutered for about 40 years, though we don't have much history to tell us just what did happen.

(Read Ezekiel 29:13-16) Egypt did become a base nation from that time on. Alexander the Great appeared to be their liberator, but they remained under Greek control until the Romans overcame the Greeks and then they remained under Roman control until very recent history and they have never been a nation to rule over other nations again.

(Read Ezekiel 29:17-21) This is the story of Egypt's fall to Nebuchadnezzar. Remember that God told Ezekiel that he would be dumb, i.e. not able to speak, until one who escapes the fall of Jerusalem comes to him to tell him of the fall of Jerusalem. We determined that this did not mean that Ezekiel could not speak, but rather that he could not prophesy of Jerusalem or Israel, thus we have the prophecies of other nations. In verse 21, I am not sure what is meant by **"In that day will I cause the horn of the house of Israel to bud forth."** The Moffat translation treats the verse as a parenthetical statement and renders the first part of the verse, **"In those days I will make the community of Israel thrive and flourish."** God then tells Ezekiel that He will open Ezekiel's mouth in the midst of Israel and again the Moffat translation continues, **"so shall they learn that I am the Eternal."**

(Read Ezekiel 30:1-19) Not only was God bringing judgment on Egypt, but the nations surrounding her and upholding her were to be destroyed as well.

(Read Ezekiel 30:20-26) This is just a continuation of God's judgment on Egypt. At this point we are about four months before the fall of Jerusalem.

(Read Ezekiel 31:1-9) God asks the Pharaoh through Ezekiel, **"Whom art thou like in thy greatness?"** He then points to the Assyrians and deals with them as if they were a person. He tells of Assyria's greatness, that he was very great and strong. He stood out above all the rest of the trees of the garden. God says that He has made the Assyrian by the multitude of his branches.

(Read Ezekiel 31:10-17) Yet, in spite of his greatness, God says that He has delivered him into the hand of the mighty one of the nations, i.e. Nebuchadnezzar. Now his branches are broken,

strangers have cut him off, and have left him. God likens the ruin of Assyria to that of a person dying and going down to the grave.

(Read Ezekiel 31:18) God then asks the Pharaoh again, **"To whom art thou thus like in glory and in greatness among the trees of Eden?"** Then He tells the Pharaoh that he too will be brought down to the nether parts of the earth, i.e. to the grave.

(Read Ezekiel 32) This whole chapter is a lamentation for the Pharaoh, king of Egypt. Ezekiel is told to give this lamentation about a year and a half after the fall of Jerusalem. The point of the lamentation, as I see it, was that the Pharaoh was going to the grave along with the uncircumcised, i.e. not with Israel of Judah, but rather nations of less renown than Egypt where they would be considered no better than these nations.

(Read Ezekiel 33:1-16) Ezekiel is given an example of a watchman as God is appointing Ezekiel a watchman over Israel and the example is to help teach Ezekiel and the people of how they are to live. In the case of the watchman, if he sees the enemy coming and warns the people, he will be held guiltless if the people disregard his warning and are taken or killed. But if he sees the enemy coming and fails to warn the people, he will be held guilty of their being taken or killed. He then tells Ezekiel that he is a watchman over Israel.

He is to tell the people that if a man has been righteous, but turns to transgression, his righteousness will not save him. Likewise, if a wicked man turns to righteousness, his wickedness will be remembered no longer. But if God says to the wicked, ye shall surely die and Ezekiel fails to warn the man, the man will die in his iniquity, but Ezekiel will be held responsible for his death. But if he warns the man, and the man refuses to turn from his wicked ways, he will die in his iniquity, but Ezekiel will not be held responsible. The same principle applies to the righteousness. If the righteous man turns from his righteousness and Ezekiel does not warn him, he will die in his iniquity, but Ezekiel will be held responsible for his death. If Ezekiel warns him and he still turns after wickedness, he will die in his iniquity, but Ezekiel will not be held responsible.

(Read Ezekiel 33:17-20) God says that the people say this is not fair. To God, it is fair. If the righteous turn from his righteousness, he

shall die, but if the wicked turn from his wickedness, he shall live.

(Read Ezekiel 33:21-29) In Eze. 24:26, God told Ezekiel that he would be dumb (unable to prophesy concerning Israel and Judah) until one who escaped the fall of Jerusalem came to him and told him the city had fallen. This is the fulfillment of that prophecy. Ezekiel has had his mouth opened so that he can again prophesy.

His first prophecy was to the people who were inhabiting the land of Israel after Israel had been taken from it. They were claiming that they had inherited the land. However, God says that because they had violated most of His laws, He tells them in vs. 27, **“As I live, surely they that are in the wastes (ruins) shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence.”** He says He will lay the land most desolate.

(Read Ezekiel 33:30-33) God then tells Ezekiel that he is being mocked by the people of Israel. He says they like to hear him, but refuse to do what he tells them to do. But God tells him that the time is coming (and He assures him it is coming) that the people will know that there was a prophet among them.

(Read Ezekiel 34:1-6) Shepherds equals rulers. God is declaring woe to the rulers of Israel. They have looked to themselves, but have neglected those whom they were to rule over, thus God says they have been scattered.

(Read Ezekiel 34:7-10) Because the shepherds or rulers have failed to do their job, God is going to remove them from being rulers and feeding off the people.

(Read Ezekiel 34:11-17) God says He is going to take over the shepherd’s job and is going to seek out those that are scattered and will bring them into their own land and feed them there on the mountains of Israel. He says He will seek that which is lost, bind up that which is broken, strengthen that which is sick, destroy the fat and strong and feed them with judgment. Then in vs. 17 He says **“I judge between cattle and cattle, between the rams and the he goats.”** He is going to judge between the sheep and the goats. He then addresses the goats in the next five verses.

(Read Ezekiel 34:18-22) He asks the goats if it is a small thing to them to eat of the good pas-

ture, but to tread down the residue, or to drink of the deep water, but to foul the water with their feet. His flock has to eat that which is trodden down and drink that which is fouled. He says He will judge between the fat cattle and the lean cattle. He accuses them of bullying the weak until they are scattered. Therefore He says He will save His flock that they no more are a prey. Again He says He will judge between cattle and cattle. The goats may have it over the sheep for a while, but God is going to judge between them. He doesn’t say what He is going to do, only that they can be expect to be judged. Then, beginning with vs. 23, He doesn’t say what He is going to do to the goats, but only what He is going to do for the sheep.

(Read Ezekiel 34:23-31) He is going to appoint one shepherd, i.e. Jesus Christ, over them. He will feed them and be their shepherd. He says that He, the LORD, will be their God and His servant David (Jesus Christ) will be a prince (or ruler) among them. He says He will make a covenant to protect them and feed them. Of course, He is talking about His people Israel as He says they will know that He is their LORD God.

(Read Ezekiel 35) Ezekiel is told to set his face against Mt. Seir, or Edom and prophesy against it. He levels several accusations against them: they have had a perpetual hatred; they have shed the blood of the people of Israel (apparently had helped the Assyrians and the Babylonians as they took Israel and Judah captive respectively); they have attempted to possess the lands of Israel and Judah when Israel and Judah were taken captive; they have boasted against God and multiplied their words against Him and rejoiced when Israel was taken from their land. As a result, God says that He is going to judge them according to their own anger and their own envy that they have used in their hatred against Israel. The land of Idumea is going to become desolate. God is going to slay the people and they are going to know that God is the LORD.

I believe this to be a short term prophecy and a long term prophecy. They were certainly reduced to being a very small nation and were finally conquered by Judah in 126 B.C. and forced to become Jews. I believe this to be the short term prophecy. Let’s look at chapter 36 before we discuss the long term prophecy.

(Read Ezekiel 36:1-7) Ezekiel is told to

prophesy unto the “mountains” of Israel. In the long term, I believe “mountains” here refers to the kingdoms, or nations of Israel. From the time that Jacob took the birthright and the blessing from his brother Esau, Esau has always felt that he was entitled to both, even though God made it plain that it was His plan that Jacob should have them. So when Israel and Judah were taken out of their land into captivity to Assyria and Babylon respectively, God tells us that Esau, or Edom, rejoiced and tried to possess the land. While other nations (heathen) have appeared to be the perpetrators in taking these two kingdoms captive, God makes it plain that Edom has had their part in it as well. The two kingdoms have been swallowed up by these other nations and have become an infamy and a derision among the nations. Because they have done this, God says He has lifted up His hand and the nations that are about them, they shall bear their shame.

In the long term, I think this is talking about our day. Basically, because central banks have taken over the economy of the Israel nations such as we have seen with the Federal Reserve Bank here in the U.S., they have basically taken our land. While they have recruited through devious methods many people who think they are “conserving” the land for future generations through all of their “wilderness proposals, conservation easements, endangered species acts, EPA regulations, etc.”, these banks are actually stealing our land, or at least they think they are. The banks are owned and controlled virtually 100% by Jewish bankers. If we look at the makeup of these “Jewish people” there are at least three elements. Initially, of course, there were the genuine descendants of the kingdom of Judah. Then, as we have already discussed, we have the addition of the Edomites in 126 B.C. Then we have the Kazars becoming religious Jews in the 7th or 8th centuries. So the mixture of these people into what we today call Jews gives us a very interesting

combination. When congress gave the Federal Reserve Bank the power to create money out of nothing in 1914, they gave it the power to steal our land. This is where we are today as we see all of these so-called “environmental laws” being enacted to stop production of natural resources nationwide. These laws are simply to protect these resources for the bankers who think they own them.

We will continue our study in Eze. 36 in our next issue. JRL.