



Issue 701

KINGDOM SPIRIT

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NEW FORMAT

Many people have told me that they simply do not know how to study the Bible as their reason, for not studying, or they have asked me for advice on how to study. Unfortunately, I have probably given poor advice in the past in that I have not provided a concrete way to study other than to tell people to read the Bible from front to back. Beginning with this issue of the "Kingdom Spirit" we are changing our format to hopefully provide assistance to anyone who genuinely desires to study God's Word. Rather than a study being primarily about God or about the law or the prophets or the gospels or the apostles, etc., we believe God is telling us His plan, His-story of His creation and all that He plans for the creation to accomplish to His glory. So we would like to study to know and understand that plan with the hope that each of us, as committed Christians, might share in that glory.

We are beginning this new format then in three different ways. First, we are going to start at the beginning of the Bible with major events as they are portrayed and attempt to follow those events throughout the Bible to see if and/or how they affect us today. While this won't be a verse by verse study, it should give us an overall picture of the whole of

God's plan as we move through the Bible.

Secondly, in what might be considered a little more advanced study, we would like to deal with various subjects. Some of the subjects may be controversial, at least to some. We ask that, should you disagree, bear with us, consider the evidence presented, then feel free to disagree by letter, e-mail or phone call. I have found that I often learn the most when I disagree the most with another teacher or preacher and set out to prove him or her wrong. Often I find I have to change my mind or if I find I am right, I have re-enforced my belief, thus strengthening my faith either way. We are not putting ourselves out to be any kind of final authority, but rather to teach what we have learned while at the same time being willing to examine any evidence contrary to or even supporting what we teach. To me, a person who fears to take a stand for fear of being wrong, seldom learns anything new. So consider us all to be learning and expect others, as well as ourselves, to examine all evidence presented.

Thirdly, we started a Bible geographical study for younger Kingdom Seekers in our last issue. We plan to pursue this study, particularly for this group. We feel understanding the people and places of the Bible is a major help in understanding the whole Bible.

We would appreciate hearing from you to know whether this approach is a help in your Bible study. If you have friends or family to which you feel this would be of help, please let us know their address and we will be happy to add them to our mailing list. Because we want to use the resources God has provided as prudently as possible, if you do not wish to continue to receive this new format "Kingdom Spirit," we would appreciate you letting us know this as well. Should you have questions or suggestions, please feel free to express them to us by mail, e-mail, or phone. We will do our best to answer, or find answers, to your questions and to make prudent use of your suggestions. We are still

IN THIS ISSUE

NEW FORMAT	PAGE 1
GENESIS 1-3	PAGE 2
THE BRIDE & THE CHURCH	PAGE 4
EGYPT	PAGE 6

interested in news about you and your families, so please continue to keep us abreast of special events in your lives and we will share them with your friends in the “Spirit.”

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GENESIS 1-3

The beginning is nearly always the best place to start if we are going to understand a story. The Bible is no different. I would like for us to consider the Bible to be a story that God has told to men in particular, but His whole creation in general, that God has planned for man from creation into eternity. When looked at in this way, I believe we will find the whole story to be very exciting with romance, mystery, adventure, and humor all included.

We need to understand at the beginning that there are elements of this story that are certainly not without controversy, but it has been my experience that very often the more controversy there appears to be, the less there is to be controversial about. So if we appear to somewhat skip over things that people argue vehemently about, it will be because either there is not enough evidence on either side to establish something as fact or if there were, that fact would not make a major difference in the overall story.

An example of this is found in the very first chapter of Genesis. Verse 1 says, **“In the beginning God created the heaven and the earth.”** This fact is essential to the overall story. But as we proceed to read we find that God created the heaven and the earth in six days, periods or stages. There is a great deal of controversy as to whether it was six 24 hour days or six time periods of undetermined length. Both sides present a great deal of evidence to support their positions and I have to say that it is all very interesting, but it doesn’t change the fact that God created the heaven and the earth. It is this fact that we need to believe as the very foundation of our story. As we read the account of creation, I believe it confirms the fact that God created the heaven and the earth and all that is in them. Having studied many of the natural sciences, I find confirmation of the account of creation in these sciences and the

account confirms God as the creator, so for now, keeping Gen. 1:1 in mind, I would like for us to look at chapter 2 and 3 in particular as we begin our study.

While Gen. 1:26-27 tells us God created man during the sixth day or time period, Gen. 2:7 describes the actual creation of Adam and verses 21 and 22 describes the actual creation of Eve. It is these two people and their descendants that the whole Bible story is addressed to so it is important that the fact of their creation be established as well.

In Gen. 1:28 we are given a mandate that God gave to man, **“And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”** This is often referred to as the “the dominion mandate” as it not only gives man dominion over the earth, but also the responsibility of that dominion.

God established Adam and Eve in a garden that He planted that we commonly refer to as the “Garden of Eden.” This was a virtual paradise in which Adam and Eve could have lived in for eternity. I say could have, but as most of us know, they did not.

Understanding what happens from this point on can be better understood if we look at and accept or believe, a couple of principles. First, God is sovereign, meaning He has supreme power over all His creation. Since He is the creator, the supreme authority rests with Him. He expresses this a couple of different ways. In Isaiah 45:5-7, speaking to Cyrus, King of Persia, He says **“I am the LORD, and there is none else, there is no God beside me; I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.”** Then in Malachi 3:6 He says, **“For I am the LORD, I change not.”**

Then to understand these verses better we need to know that He has a plan that was established before creation from which there is no variation and that He also expresses a will that man would do certain things that even though they would benefit man, man does not do them. In the New Testament this plan and his will are expressed in two different

Greek words, both of which are translated “will.” *Thelema* means will or wish. In the Lord’s prayer in Matt. 6:10-13, Jesus told us to pray in vs. 10, “**Thy kingdom come, Thy will be done in earth, as it is in heaven.**” God’s will, His desire that all men would be righteous, is not happening now, but Jesus tells us to pray that it will happen. *Boulema* means purpose, but is translated “will” in Roman. 9:19. The apostle Paul, author of Romans, is using the Egyptian Pharaoh of Moses’ time to show God’s sovereignty and he quotes Exodus 9:16 in Roman. 9:17 where God says to the Pharaoh, “**Even for this same purpose** (refusing to let the Israelites leave Egypt.” **Have I raised thee up. That I might shew my power in thee, and that my name might be declared throughout all the earth.**” Then Paul says in verse 18, “**Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.**” Then Paul says of an imaginary adversary in this argument, “**Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will (*boulema*)?**” The argument then is, if Pharaoh did what he did because God made him do it, how does God find fault with Pharaoh since nobody, including the Pharaoh, can resist His will, His *boulema*. This is a good argument that we will get into much more later, but the point is that God has a plan or purpose in effect that we nor anyone else can change.

Getting back to Adam and Eve in the garden, God gives Adam a law or God’s Word, in Gen. 2:16-17 “**And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat; But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.**” (lit. dying you shall die) Using the Greek words here it was God’s *thelema* that Adam not eat of the tree of the knowledge of good and evil. But as we read further on we see that it was His *boulema* that Adam eat of that tree. Gen. 3:1-5 tells us the story of the serpent deceiving Eve into believing it would be okay for her to eat of the tree and to have Adam do the same. For the purpose of our study at this point it really doesn’t matter who or what the serpent is. The fact is that he, or it, beguiled Eve and she took of the fruit and ate it and gave it also to her husband and he also did eat. So that we understand exactly what happened here we need to look at a couple of New Testament Scriptures. The apostle John, in I John 3:4 defines sin, “**for sin is**

the transgression of the law.” Because God is sovereign, when He issues a command to man, that command is law. In this case the law or command was that Adam was not to eat of the tree of the knowledge of good and evil. The apostle Paul tells us in Rom. 6:23, “**The wages of sin is death.**” We will discuss this a great deal more as we study that we might understand why death is the end penalty for sin, but for now we need to understand that because Adam and Eve ate of the forbidden tree, i.e. they sinned against God, dying they would die. It wasn’t as if the tree was poison and they died instantly, rather they began the process of dying, i.e. they became mortal. Up to this point they were not mortal, but would have continued to live indefinitely as God willed. But once they became mortal, their days became numbered and they began to die as God planned.

This kind of puts God in a bad light if He planned or purposed for Adam and Eve to die. But remember, we have only begun our story. There is much, much more to the story and I promise it has a happy ending.

Getting back to our story, there is a much worse result of Adam and Eve sinning—you and I are going to die also because they sinned. Rom. 5:12 tells us, “**Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men,**” i.e. we die because Adam sinned. His sin was imputed or reckoned to each of us. It’s as if to say that you and I are guilty of Adam’s sin so we have to die because of it, i.e. we are mortal because Adam sinned. It gets worse. Rom. 5:12 continues “**for that all have sinned.**” The words “for that” is often taken to mean “because” but it is really a mistranslation. Instead of “for that” the more accurate translation would be “in which” or “in whom.” So it is our death or mortality that is the cause of our sinning. Adam became mortal because he sinned and that mortality was passed on to us and because we are mortal we sin.

But we have heard the saying, “you only die once.” If we die because Adam sinned, how do we die again for our own sins? The truth is we can die twice—once because of our mortality and second because of our sins. Rev. 20:11-15 describes the great white throne of judgment following the resurrection of the dead and verse 14 tells us the lake of fire is the second death while vs. 15 tells us, “**And whosoever was not found written in the book of life was cast into the lake of fire.**”

We plunged pretty deep into our study and passed up a lot of information that we need to fully understand what we have read. I don't want anyone to be discouraged at this point so let me just say that the "lake of fire" is not hell, nor is it what we might imagine it to be from the symbolic words used. Also let us go back to Rom. 12 again and verses 18 & 19 for the hope of the happy ending I promised. **"Therefore as by the offence of one (Adam's sin) judgment came upon all men to condemnation; even so by the righteousness of one (Jesus Christ) the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."** The underlining is mine as I want us to notice that the same number that condemnation came on and were made sinners, were also given justification of life and were made righteous.

As we examine God's plan or purpose as we further study God's Word in future issues, it is important for us to realize that the Bible is not just a bunch of stories of things that happened in the past, but rather a plan or story of God's purpose for man and it includes each one of us. We are part of the story. I suggest reading Genesis 1 through 22 for this lesson in preparation for the next lesson.

THE BRIDE AND THE CHURCH

We are often taught, based on scriptures such as II Cor. 1 1:2, Eph. 5:25-27, 31 and Rev. 19:7, 21:2, and 22:17 that the Bride of Christ and the Church are one and the same. Let me muddy the waters a little by asking, "What if they are not the same? Does it make any difference? If so, how are you and I affected? And finally, if they are not the same, what do these titles represent?"

I am going to submit to you that they are not the same, that they are two different entities with two separate responsibilities. To show you my understanding of this subject, I want to begin with the "Bride" first in our study.

Very briefly, let us first look at the traditions that surrounded a marriage or wedding in Old and New Testament times so that we might better understand some of the scriptures discussing the bride. In Gen. 29:15-30 we have the story of Jacob's marriage first to Leah and then to Rachel also. We note first that Jacob worked for Laban, his future father-in-law, seven years for Rachel. After working the seven years, in preparation for the marriage, Laban invited all the local men to a feast. We might call it a bachelor's party today. We are not told how long the feast lasted, but when it was over Laban, instead of bringing Rachel to Jacob, brought Leah, her sister. We assume that this was done after dark and Jacob did not realize he had the wrong woman until the next morning. When he went to Laban to complain. Laban told him that if he would fulfill the first week with Leah, he would give him Rachel, as well, if Jacob would agree to serve him another 7 years. Jacob agreed and the marriages were completed.

In Judges we have the story of Samson preparing to marry. Samson wanted to marry a particular Philistine woman and asked his parents to get the woman for him. He then prepared a feast and invited the young men who lived in the town of his bride-to-be. The feast lasted for seven days. However the marriage never took place because Samson had given a riddle to the young men at the feast with a wager that if they couldn't solve it they would give him 30 changes of clothes, but if they did solve it he would give them 30 changes of clothes. By threatening his wife-to-be, the young men were able to get her to find the answer to the riddle so instead of taking his wife, Samson went out and slew thirty men in Ashkelon and took their clothes back to the young men, but his wife was given one of his companions instead.

From these stories and other non-Biblical stories, we know that the marriage was preceded by a feast and the bride was brought to the groom the evening of the last day of the feast. In the New Testament, Matt. 22:1-14, Matt. 25:1-13 and Rev. 19:7-9 confirms the similar practice was still in effect in the New Testament times.

We have only one marriage ceremony recorded in Scripture and it is not called a marriage, at the time, but is regarded as such by the prophets later. This is the marriage of God, the groom, to Israel, the bride, and the ceremony is recorded in Exodus 19. The vows of the groom are recorded in

verses 5 and 6 and the vow of the bride is in verse 8. The law, beginning in Chapter 20, was very much a part of these vows. It is in Isaiah 50, Jeremiah 3 and Hosea 1 that we find reference to this ceremony as a marriage and then it is in relation to God divorcing Israel.

Before we get into the divorce we need to know why God “married” Israel in the first place. The vows give us some clues. God promised to take Israel to Himself as His special people and to set them apart from the other nations and make them a kingdom of rulers. He conditioned these promises on Israel’s obedience to His law. But, why were they to be set apart and become a kingdom of rulers? I believe we can take a clue from how He organized the Kingdom of Israel there at Mt. Sinai. Each of the tribes, except the tribe of Levi, were promised a division of the land of Canaan when they went into the land. Levi was to be priests. If we look at what was meant by priests, we see that they were to be rulers in the sense that we think of government employees today. They ranged in rank from the chief priest, Aaron, and his family who took care of the sacrifices and offerings, to court personnel, school teachers, and every job that we see today in government personnel.

I believe that God’s intent was that Israel would be among the nations of the world, what the Levites were among the tribes of Israel, i.e. they were to be the rulers of the world.

Because the success of this venture was dependent on the performance of man (the “if ye will obey”), it was a failed venture from the beginning, so ultimately it ended in divorce as recorded in Isaiah, Jeremiah, and Hosea. However, there are some interesting prophecies that indicate this is not the end of this relationship. Among these is Jeremiah 18 where Jeremiah is instructed by God to prophesy the rebuilding of Israel as a potter mars a pot on the wheel and then takes the clay and remakes the pot to one that seems good to him. This is after Israel had been taken into the Assyrian captivity from which they were not to return to their homeland.

In Hosea 1, after prophesying that God would cause to cease the kingdom of Israel and that God would no longer be their God nor they His people, they are told that their numbers would continue to grow until they would be as the sand of the sea and that they would once again be His people. In chapter 2, the prophet, through his own

experiences, prophecies that God would again allure Israel and ultimately betroth her to Him forever and that she would no longer call Him master, but husband.

If we believe these prophecies, then the bride that we find mentioned in the New Testament has to be Israel. But, we might observe, Israel went into the Assyrian captivity and basically disappeared from history and Judah only returned in part from the Babylonian captivity and then was virtually destroyed as a nation by the Romans in 70 A.D. Even though there is a nation today calling itself Israel, the true Israel seemingly does not appear on the world scene. Add to this the question, “How can a nation be this bride described in Rev. 19 and Rev. 21?”

Let us deal with the question first. Unrealized by many is the fact that the Bible deals with nations 70% of the time and with individuals only about 30% of the time. Most of us think on an individual basis. We understand individual identities, individual actions and reactions, individual compassion and hatred and individual destinies. Applying these same characteristics to nations doesn’t enter our thinking. Yet we understand that we as individuals didn’t go to war against Iraq for example, our nation went to war. Granted, individuals are involved, but it was a national decision, not an individual one. When great catastrophes happen throughout the world and the United States sends helicopters, medicine, people, food and money to help, though individuals are involved, it is a nation’s effort. The nation responds much the same way an individual responds to a neighbor or friend’s need. For us to understand how a nation can be the bride of Christ, we need to think of the nation as having an identity; as acting and reacting, as having compassion or exhibiting hatred and as having a destiny.

Consider, in the case we are talking about, the nation Israel being totally forgiven in the same way we think of an individual being forgiven. If we as individuals can appear before God sinless in His eyes, consider that the nation Israel can do the same, not because all of its citizens have become Christians (because this can not happen), but because the nation, as a identifiable entity, repents and turns to God. Using the example of war again, our nation made a decision to go to war in Iraq even though there were many individuals within our nation who opposed the war, many who were

indifferent to it and many who supported it. In like manner a nation can repent like an individual repents even though there will be many individuals within that nation who refuse to repent, many will be indifferent to repentance and many will humbly repent.

So if we are to consider this nation Israel to have a personal identity, where is that nation today? I submit that most of us reading this are a part of that nation, not in a spiritual sense, but in a literal sense. If we look at all the nations of the world today, there is an alignment of nations, though admittedly somewhat loose, that divides the nations into two camps, so to speak.

In the one camp you will find the nations whose basic religion is Christianity, while in the other you will find all the other nations. If you go to the United Nations, you will see a more or less continuous power struggle between these two divisions. I submit that basically the nations whose basic religion is Christianity are descendent nations of the Israel nations of the Old Testament, again not in the spiritual sense, but literally. This is a study to itself that we don't have the space for here in this study, but if one looks at all the prophecies God gave concerning Israel, in spite of the Assyrian and Babylonian captivities and the destruction by Rome in 70 A.D. one has to conclude that the descendents of Israel will by a very large number of people, will occupy considerable land space, will be quite prosperous and will be witnessing Christ to the world.

We're getting away from our study, so let us get back. Very often in the Old Testament we find the capital city name used in the place of the name of the nation, when the nation is the actual subject at hand. For example, in I Kings 18:2 we are told there was a sore famine in Samaria. Samaria was the capital city of the ten-tribed Northern Kingdom of Israel. The context shows the famine existed in all the land, not just the city of Samaria.

The same principle can be applied to Zion or the New Jerusalem that we find described in Rev. 21 where the new Jerusalem is called the bride. But before we look at Rev. 21, let's look at some of the prophecies dealing with Israel in what is termed "last days." In doing so we also have to understand the meaning of some of the symbolism of the Bible. For example, turn to Daniel 2. This is the story of King Nebuchadnezzar of Babylon having a dream, but couldn't remember it and as a result his

magicians and astrologers couldn't interpret it for him. Finally Daniel, a captive of Judah, was sent for and God revealed the dream and the interpretation of it to him who then interpreted it for the king. In this dream there was a great image of gold, silver, brass and iron that was destroyed by a stone cut out without hands. We're told in vs. 35 that this stone then **"became a great mountain, and filled the whole earth."** In the interpretation of the dream, referring to this stone that became a great mountain we're told in verse 44, **"And in the days of these kings (the kings represented by the gold, silver, brass and iron) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."**

Not only do we have a prophesy that related to the "bride" as we will see later, but we have a key to symbolism. Stone and mountains here equals kingdom.

We will have to continue our study next issue, but I would suggest your reading the following scriptures in preparation for the next segment of this study and keep in mind the symbolism and the principle of the capital city representing the whole nation. Isa. 2:1-4, Isa. 11 & 12, Isa. 51:1-4, Isa. 60, Micah 4:1-2, Rev. 21 & 22.



EGYPT

I want us to continue to look at the country of Egypt. We talked some in our last issue about Jacob-Israel taking his family to Egypt during a time of famine. Jacob's son Joseph was second only to the Pharaoh as a ruler in Egypt at the time. You need to read Gen. 37 through 46 for the story of how Joseph became the ruler he was and how Jacob came to bring his family there.

In chapter 47, vs 6 & 11 we are told that they settled in the land of Goshen. The exact boundaries of what was considered to be the land of Goshen are not known for sure today, but Goshen was somewhere north and east of present day Cairo. This was rich fertile delta land ideal for raising livestock. The delta land was land which was originally at the mouth of the Nile River where it emptied into the Mediterranean Sea. Each year as the river emptied into the sea, it deposited mud and

silt that it had picked up during its 3500 mile trip to the sea. As more and more of this mud and silt was deposited, it filled up the area around the mouth of the river making the shore line extend further into the Sea. We have the same thing happening with the Mississippi River where it empties into the Gulf of Mexico. The land resulting from these deposits is called delta land and because it is top soil that the river has washed away, it is very rich and fertile. When Jacob and his family moved to Egypt, there were 70 people who were direct descendents of Jacob. Because the land was good and God blessed them, when they left Egypt some 400 years later, they numbered around 3 million.

When they left Egypt long after Jacob and Joseph and his brothers had died, we're told in Exodus 13 and 14 that they traveled two days to reach the shore of the Red Sea. If you look at a map, you will see that the Red Sea and the Mediterranean Sea nearly connect between the mainland of Egypt and the Sinai Peninsula, the far northeast corner of Egypt. In fact, today they do connect by way of a man made canal known as the Suez Canal. But in that day, God led the Israelites to the shore of the Red Sea and then performed a great miracle by pushing the waters of the sea back so that the Israelites crossed the sea on dry land, but when the Egyptians attempted to pursue after them the sea closed in upon them and drowned Pharaoh and his army. We know from this that where they crossed the Red Sea it would have been relatively narrow, but no one knows for sure today just exactly where the crossing was made.

The direct route from Egypt to Canaan was actually a fairly short route as you can see by a map, but God caused them to go into the Sinai Peninsula which is mostly desert. Because of Israel's lack of faith, in spite of the many miracles God performed in their sight, they were to spend another 40 years wandering through this Sinai desert before God allowed them to move into Canaan and then He caused them to move north parallel to the east border of the land and to enter Canaan from the north east instead of from the southwest which would have been the shortest route.

There is another interesting sight in Egypt that I find very intriguing. In Isa. 19:19-20a 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 there of to the LORD. And it shall be for a sign and for a witness unto the LORD of**

hosts in the land of Egypt." We have all heard of the pyramids of Egypt, but I believe this verse refers to a particular pyramid. It has several names which includes the Great Pyramid of Cheops or of Khufu, but is known today primarily as the Great Pyramid or the Great Pyramid of Giza. There are a number of pyramids that exist in Egypt, there being nine in the Giza complex. But the Great Pyramid stands out from all the rest in several ways, number one being that it is the largest. Up until the 19th century, it was the tallest man made structure in the world being equivalent of a 48 story building in height. There are a number of differences from the other Pyramids in the way it was constructed.

Just a few facts about this pyramid, before we discuss why Isa. 19:19-20 might refer to it. The bulk of the Pyramid is made of yellow limestone blocks that measured 50' X 50" X 28" and weighed approximately 2 ½ tons each. There are about 2,300,000 of these stone blocks. To put this in a little different perspective, there is enough stone in the Pyramid to build a stone wall 3 feet high and 1 foot wide 5600 miles long. Long enough to cross the United States from sea to sea twice and have stone left over. The casing stone or the final outside layer of stone was highly polished granite. Most of this casing stone has been removed and used in other Egyptian buildings. The stone, both the limestone and the granite was quarried from the banks or from near the Nile River upon which the stone was transported to the construction site by boats or barges. Some of the stone apparently came from as much as 500 miles away.

To grasp the size of the pyramid a little better, the surface area on any side of the Pyramid was 5 ½ acres or 22 acres of surface area on the complete Pyramid.

The base of the Pyramid was set on five sockets, unique to the Great Pyramid. This type of construction allowed for expansion and contraction of the earth during an earthquake, a type of construction that was not used again for over 4000 years.

Now, why does Isa. 19 refer to it? First, the location description in Isa. says that it is in the midst of Egypt and yet at the border thereof. It is located about 10 miles southwest of Cairo, the current capitol of Egypt. We mentioned last time that Egypt was divided into Upper and lower Egypt and that virtually all of the activity in Egypt is in the Nile River valley. The line that divides Upper, or

Northern Egypt from Lower or Southern Egypt is a line corresponding to 30 degrees North Latitude just south of Cairo. The Great Pyramid sits on this line or border. The English Translation of the Arabic word Giza is border.

To the east of the Pyramid is the highly cultivated and densely populated land in which we find the Metropolis of Egypt. To the west of the Pyramid is the Sahara Desert extending hundreds of miles. So we see the Pyramid stand immediately in the midst of these two contrasting lands.

All the pyramids appear to be built as tombs for the Pharaohs. The Great Pyramid was built by, or at least at the time of a Pharaoh known as Khufu (or Cheops in the Greek), around 2623 B.C. and in what is called the Kings Chamber, a room inside the Pyramid there is a coffer or sarcophagus where the remains of the deceased Pharaoh would normally be laid and then a lid would be put over it and very elaborate decorations would be added to this coffer and the room where it was located. However, in this case, the coffer is empty, apparently never occupied, and there is no lid or any elaborate decorations. Also the Kings chamber is inside the Pyramid whereas with the other pyramids, the burial is in a room cut out of the rock under the pyramid with no rooms inside the pyramid at all. Many who have studied the Great Pyramid believe this empty coffer foretells the empty tomb of Christ. Apparently Khufu or Cheops was buried somewhere else in the Giza complex.

Many mathematicians, engineers and scientists who have studied the Pyramid have come to believe that measurement of passages and rooms in the Pyramid prophesy dates and time periods that correspond with events and dates recorded in the Bible. The designer of the Pyramid designed the Pyramid to correspond with stars that are also known to foretell Biblical events in astronomy. There is far too much information concerning the mathematics, measurements, and astronomy concerned with the pyramid for our article, but we recommend the book Study in Pyramidology, by E. Raymond Capt. Published by Artisan Publisher, P.O. Box 159, 1409 W. Shawnee, Muskogee, OK 74402.

Most students of the Pyramid seem to agree that while Egyptians provided the labor to build the Pyramid, they did not design it. There are different theories on who did design it, but Mr. Capt theorizes that Joktan, son of Eber, great grandson of Shem, was the primary architect of the Pyramid. His

reasoning sounds the most plausible of all that I have heard and read.

One other point I need to make before finishing this article is that the Pyramid was never finished. The cap stone was never installed because it did not fit. Psalms 118:22 says, **“The stone which the builders refused is become the head stone of the corner.”** This verse is repeated by Christ in reference to Himself in Matt. 21:42, Mark 12:10, Luke 20:17 and is referred to by both Peter and Paul. We know that Christ was this stone that was rejected and that He will become the chief corner stone or ruler of His Kingdom. This rejected corner stone or cap stone of the Great Pyramid prophesies of this. For this and many other reasons and evidences, the Great Pyramid is often referred to as the Bible in Stone. We will continue with another of the countries of the Bible next issue.



ONLY A MOMENT

By Sandy (Ivie) Johnson

*If we'd take only a moment for prayer:
For the broken hearted in their time of despair:
For the one who cries out with all of their pain.
If we'd take only a moment to call the Lord's name.*

*If we'd take only a moment to whisper above:
A word for the oppressed, out of God's love.
For a moment is all that it takes:
To whisper a prayer for someone's heartache.*

*When we see so much suffering and go on our way:
Living our lives normally day after day.
We live what we call a Christian life:
Although someone's suffering goes unrecognized.*

*Look around in your life each day:
You'll find plenty of people for whom you can pray.
You'll find a person in need somewhere:
Oh, won't you take a moment for prayer?*

*We have many men who make people well:
And so much progress today, so easy to tell,
Yet the most important thing we can do:
Is pray for the sick for a moment or two.*

*Oh prayer, the difference it makes:
And a prayer can stop many mistakes,
It only takes a moment to say:
God be with them and help them on their way.
TAKE A MOMENT FOR PRAYER*