

KINGDOM SPIRIT



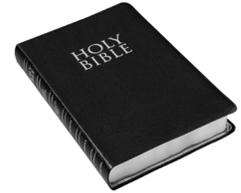
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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 807

EZEKIEL

In Ezekiel 17, God pronounced a parable to the house of Israel, through Ezekiel, that is of particular interest. It helps answer the dilemma we found in Jeremiah when God prevented any of the sons of the sons of Josiah from continuing on the throne of David, yet promised that the throne would continue to have a descendant of David to sit on it. The parable concerns a great eagle who came to Lebanon and took the highest branch of the cedar and cropped off the top of his young twigs and carried it to the land of traffic and set it in a city of merchants. He also took of the seed of the land and planted it in a fruitful field by great waters and it grew and became a spreading vine of low stature whose branches turned toward him. Then there was another great eagle and this vine did bend her branches and roots toward him. Then God asks—Shall it prosper? He says He shall cut off the fruit thereof and that it will wither in the furrow where it grew. Then He explains the parable, and tells Ezekiel to tell it to the rebellious house of Israel. The king of Babylon is the first great eagle and the highest branch of the cedar and his young twigs were the king of Jerusalem, Jehoiachin, and his princes. They were taken to Babylon and the seed of the land was the king's uncle, Zedekiah, whom the king of Babylon made a covenant with and made him king over Judah. However, Zedekiah rebelled and sought after the second eagle, the Pharaoh, king of Egypt. God says Zedekiah could only stand by keeping the covenant with

the king of Babylon, but since he broke that covenant and sought after the Pharaoh's help, he was to die. God says He is going to cause it.

Then in verse 22, God continues the parable. He says, **“I will also take of the highest branch of the high cedar and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all the fowl of every wing; in the shadow of the branches thereof shall they dwell.”** (Eze. 17:22-23) He goes on to say that He has **“brought down the high tree, has exalted the low tree, has dried up the green tree and made the dry tree to flourish: I the LORD have spoken and have done it.”**

Since we have been told that the young twigs represent princes of the king, would it not be logical to assume that a tender one could refer to a princess, a female. Remember the king's daughters that were with Jeremiah in Egypt. The tender twig was to be planted on a high mountain (kingdom) of Israel and grow and provide protection. Also remember Jeremiah's commission from God which included to build and to plant (Jer. 1:10). Another possible piece of our puzzle that we need to recall that might relate to the exalting of the low tree, is the story of the birth of Judah's twin sons, Pharez and Zarah, by his daughter-in-law (Gen. 38). Secular history, as taught in the British schools, reveals that at about this time in history, an old seer brought a prin-

cess to the British Isles where she married a prince there in the Isles. The royal monarchy of Great Britain then descended from this couple. What isn't taught, but there appears to be sufficient evidence to confirm, is that this old seer was Jeremiah, the princess was indeed one of the king's daughters and the prince she married was descended from the line of Zarah and whose forefathers had long before come to the British Isles. There is much more to this story, but let it suffice for now as a strong possibility that this parable is telling us that God kept His promise to David through one of the king's daughters, but basically "healed" the breach (Pharez) by turning the throne over to the son whom the midwife thought to have been the firstborn. The brevity of this study prevents us from dwelling with this possibility in the detail that it needs to be studied to determine the full implications of it.

Ezekiel continued his prophesy by telling of the siege of Jerusalem, its fall, the capture of the king, and the destruction of his sons. Ezekiel then reviews all the sins of Israel from the time they were brought out of Egypt, and continues to warn that the king of Babylon is coming against the city. He tells the king of Jerusalem his end is come and says, **"Remove the diadem and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."** (Eze. 21:26-27) We can assume from this that the crown will change families and will face 3 overturns, the first of which will be when Zedekiah loses it and it goes somewhere besides Jerusalem. It would then have two more overturns before Jesus Christ, whose right it is, wears it. I believe it more than coincidental that the British crown has experienced two overturns (changing families but still with a thread holding them together) in its history since the marriage of the princess and prince we mentioned above.

Ezekiel, in addition to warning Judah and Jerusalem, issues warnings against Ammon, Tyrus, Egypt, Edom, Moab, and the Philistines. All

of these other nations are to be judged by God through the hand of the king of Babylon for their treatment of Israel and Judah.

God promises that, even though Edom and some of the other nations tried to lay claim to the land of Israel when God removed Israel out of it, He will cast them out of the land and Israel will return and be multiplied in her land. Then, in Eze. 36:25-28, speaking to Israel, God repeats the elements of the new covenant we have seen with the other prophets. He makes it clear that he does so for His name's sake, not for anything Israel has done right. Ezekiel is then taken in the spirit to a valley filled with dry bones and told to prophesy to them that they would be made whole, breathe, and live. He did and they did. God then told him they represented the whole house of Israel and He would open up their graves and He would put His spirit in them and place them in their own land.

Ezekiel was then to take two sticks and write on one, **"For Judah, and for the children of Israel, his companions"** and on the other **"For Joseph, the stick of Ephraim, and for all the house of Israel his companions."** (Eze. 37:16) He was then to join the two sticks in his hand and the two would be one stick in his hand. God said He would take the children of Israel from among the nations whither they have gone and make one nation again upon the mountain of Israel and they would no longer be two nations but one nation ruled over by David, their prince forever.

The 38th and 39th chapters of Ezekiel are often referred to as the Russian chapters of Ezekiel as they prophesy against Gog, the chief prince of Meshech and Tubal and the land of Magog. Gog and the bands and multitudes with him are, in the latter days, to come up against Israel as a cloud that covereth the earth to take a spoil. They are to come out of the north. God will be sanctified (set apart) in them. The fact that it was to be prophesied for a long time before it happened and then happened would make the nations know that God is the LORD. When they come up against Israel, God says His fury and wrath will come up against them and He will call for the sword, for the pestilence, and he will rain great hailstone, fire

and brimstone upon them. The destruction will be so great that it will take seven months to bury the dead and seven years to destroy the weapons of war. Magog, Meshech, Tubal, and Gomer are sons of Japheth, son of Noah. Their land was what is now known as Russia in northeastern Europe. A full interpretation of this prophesy is beyond the limits of this article and a study in itself that hopefully we will sometime be able to go into in this publication.

The balance of the book of Ezekiel describes a vision in which Ezekiel was taken in the spirit again and set upon a very high mountain by which he could see the frame of a city. A man appeared to him with a measuring reed in his hand and he told Ezekiel to go with him and pay attention to his measurements and what he had to tell Ezekiel. He measured the house of the temple, the temple, and the city itself. Ezekiel saw the vision of the glory of the LORD, that he had seen before, enter the temple and then he was brought before it. He was instructed by God on orders of sacrificing, worship, etc. similar to what Moses had been instructed at Mt. Sinai. Finally, he was shown the gates of the city, which sat four square. There were three gates on each side, each with the name of a tribe of Israel. The name of the city from that day shall be, **“The LORD is there.”** (Eze. 48:35) The full significance of this vision is probably yet to be fully realized since it probably takes place after the events of the 38th and 39th chapters.

Commentary Note:

Before we go further, let me make this comment. To understand the Bible to the fullest extent possible, there is one thing that we must understand first. God is a perfect God. Nothing less than perfection is acceptable to Him. In the same breath, He gives nothing less than perfection. We cannot understand mercy until we understand His requirement of perfect righteousness. We cannot understand justice until we understand perfect law. God does not violate His own law.

When God pronounces a curse that ultimately would prevent His own son, Jesus Christ, from assuming the throne of David that both Da-

vid and Christ have been promised, there has to be a lawful solution or there is no solution.

When God made a covenant with Israel, there were no generalities, He expected full compliance in detail. When God told Jeremiah that part of the job He had for him was to build and plant, God does not forget. Jeremiah will build and plant. When God told Judah that Jerusalem and the temple would be destroyed, He did not do so in jest. The city and the temple were destroyed completely.

When God told Ezekiel through a parable that the throne of David would be moved and continue to exist, it is our responsibility to find that throne, not treat it as a fairy tale. We could go on and on, but the point is, we need to take God very seriously. God has great things in mind for those who do. But we cannot do so by compromising principles, righteousness or God’s Word. If the prophets teach us nothing else, let them at least teach us that God is very real, His Word is absolutely sure and that He tolerates nothing less than perfection. If we learn this much, then can we appreciate the whole plan and purpose God has so perfectly presented to us in His Holy Word, our Bible. JRL

ROADBLOCKS

I would like to continue to look at some more of what I consider to be roadblocks to Biblical understanding this issue. What I am calling roadblocks are doctrines that are accepted in some form or another by mainstream “Christianity,-” that I believe actually impede or prevent one’s understanding of God’s Word, even if they are studying it. These mental roadblocks deflect us from what the Bible is actually saying without us actually being aware of what is happening.

The roadblock doctrine that I would like to discuss this issue is **“the law has been done away with.”** I don’t say this egotistically at all, but when someone tells me this, my first thought is this person does not understand the law of God. I realize that it has been argued by people more in-

telligent than I, and I have heard pretty convincing arguments in favor of this doctrine. But none of these people that I have heard have demonstrated that they have a deeper understanding of the Bible as a whole, that I believe is possible if we debunk this doctrine and put it out of our mind. However, to do so means that we need to understand the law much better. I have made the statement many times that God is not only a law giving God but a law keeping God as well. Man made gods, through man, gives laws, but, of course, they are not capable of keeping them. Very seldom do the men who make the gods keep them either.

Though a thorough study of God's law is a lengthy study, I believe we can, with God's help, develop a reasonable understanding of the law in the confines of this article. If one were to read the law starting with Exodus 20 and the Ten Commandments, I think it would become fairly obvious that there are different categories of the law. I like to identify those categories and break the law down into those categories for easier understanding. To me there are 4 primary categories. The first is "commandments" which is headlined by the Ten Commandments. These are laws that specify behavior of the individual—the "thou shalt" and the "thou shalt not." These are fairly easy to identify and understand. However, we need to know and remember that it is the principle of the law that we need to understand. The major problem that the Pharisees had was that they wanted to be very specific and not rely on one's ability to understand the principle. As a result they developed a whole series of laws that if one was to try to keep, would have had to practically devote all of one's time in just trying to memorize all of them. For example, the fourth of the Ten Commandments says, "**Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.**" (Ex.

20:8-10) The Pharisees decided this was not enough. They first had to make a number of laws that defined what work was. An example is that they determined how many steps a person could take before walking became work. You will find the term "Sabbath day's journey" in Scripture and this is what it is referring to. So many steps was not work, but an extra step beyond that then made it work for which you could be brought before the priests for trial. Their obsession with this type of thing basically led them to worship the law, i.e. they put their trust in their ability to keep the many laws that they made rather than in the God that issued the law to start with.

The second category is "statutes," these being laws or commandments that required a corporate responsibility. The people as a whole, whether through their leaders or through their own individual responsibility to that of the whole group. An example of a statute can be found in Ex. 28. This whole chapter deals with the special clothing the high priest was to wear when performing his duties. Then in verse 43, we're told that this was a statute. This could be likened to a policeman's uniform. We, as a corporate body of people do not have to make the uniform or put it on the policeman, but we have a corporate responsibility to that uniform. If a policeman himself commits a crime, we say he has disgraced the uniform because that uniform symbolizes a responsibility to the people as a whole and vice versa. The Sabbath law, while a commandment to the individual, was a statute to the people as a whole, because if the Sabbath law was to be kept, it had to be kept by the congregation as a whole. Property laws would be an example of statutes as it became the responsibility of the people as a whole to observe and recognize these laws.

The third category is "judgments," these being the laws that specified the penalties in case someone failed to keep either the commandments or statutes. The important principle of God's judgments is that they are restorative in

nature. If someone broke a commandment, for example, and damaged someone else in so doing, the judgment would be some form of restoration. If someone stole something, the judgment would be that they had to replace that which was stolen plus, depending on the circumstances of the theft, they would have to not only replace that which was stolen but they would have to replace it double, triple, or quadruple. There are damages that cannot be restored, at least by us as men, such as murder, rape, etc. In these cases, God specified a death penalty. Because we usually can't go further in our Scriptural understanding because of many of these roadblocks, we usually consider the death penalty to be the end of the matter. Actually, because restoration is God's principle of judgment, the death penalty is really just a method of holding that individual where he can do no further harm to himself or others, until the great white throne of judgment where God can render a just restoration judgment on that person. Speaking of Jesus, Acts 3:21 says, **"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."** We can be assured that the time will come when all things, all damage done through violation of His law will be restored so that His creation will once again be perfect. But for now in this age, God has given us judgments through which we can restore damage we do now. We might consider many of God's judgments to be very severe, yet consider that if we kept God's judgments, we would have no prisons that are a huge expense to us as taxpayers, the people who are now incarcerated would either be productive members of society or they would not be here at all. The injustice of our current "judicial system" would no longer exist at the expense to the taxpayer and profit to those who are a part of it. But best of all, we would be a great deal more peaceful society with little or no crime.

The fourth category is the law that Paul was speaking of in Gal. 3:19, **"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to**

whom the promise was made; and it was ordained by angels in the hand of a mediator." To understand this we need to look at I John 3:4, **"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."** So this is an added law that was added because of transgression of some other law. I believe the Bible calls this category "ordinances." I believe it is the desire of all of us to be in the presence of God. However, if we read our whole Bible, no one ever saw God is all His glory and lived because God is perfect and we are not. Because we are not perfect, God cannot tolerate us in His presence. In the covenant God made with Israel in Ex. 19:5-6, He said that **"IF"** they would obey his voice and keep his covenant (which included the law, commandments, statutes and judgments) they would basically inherit the Kingdom of God. The problem is the "if." If one commandment, statute, or judgment was violated, that person or people were no longer perfect. There is no way to go back and undo what a person has done. Restoration can be done, but this does not undo the transgression, it only corrects it. No longer can the transgressor claim total or perfect obedience.

Because of this, our merciful God offered a solution, a solution the ordinances were intended to teach. Romans 6:23 tells us, **"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."** If we have lost our perfection through even a single sin, we have lost our chance to be in the presence of God, i.e. we have earned through our transgression the opposite of this—death. God's solution was to trade a life for a life, i.e. if one lost his life because of transgression of a law, God in effect says He will trade another life for yours which is now lost. In Lev. 17, God is commanding the people not to eat blood because He says in verse 14 **"for the life of all flesh is the blood thereof."** Because God says life is in the blood, He said that in the ordinances He would accept the blood, or life, of animals (bullocks and goats) in exchange for the sinner's life, or blood. This was fine until the next time the sinner sinned. Then it

had to be done all over again. But this established a principle plus it was designed to make the individual more aware of his need to obey. Other ordinance laws were given establishing the Aaronic priesthood to act as intercessors between man and God which not only included the offering of the blood sacrifices, but to teach man the law and his need to obey. Laws dealing with the tabernacle and other sacrifice laws were also a part of the ordinances.

Now, does this mean that we should still be sacrificing animals and have a priesthood to act as intercessors between us and God? I would submit that God still requires total or perfect obedience. I also submit that the solution that God offered of in effect trading a life for a life is still valid. This brings us to what Jesus told us in Matt. 5:17, **“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.”** We need to understand the difference between keeping and fulfilling. For Jesus Christ to keep the law, He would have had to go to the priests and have them offer sacrifices for His sins. I know that He did not sin, but He took on the sins of the whole world. I John 2:2 says, **“And he is the propitiation for our sins: and not for our’s only, but also for the sins of the whole world.”** In fulfilling the law, Jesus became the actual sacrifice, the life that God is trading for ours, the blood He is trading for ours. So when we appear before God, instead of seeing our sinful life, God sees the one He traded for, that of Jesus Christ who did no sin.

As I have talked to people, the phrase **“the law has been done away with”** seems to mean different things to different people. To some it seems to mean that the ordinances only have been done away with because we no longer need to sacrifice for our sins. To others, all of the law is included. Still to others, they become selective and do away with only those laws that they feel they don’t like.

I submit that with one exception, none of the law has been done away with. If the ordinances had been done away with, there would be

no remedy for sin. We would all still be in our sins. However, instead of having to sacrifice a blood sacrifice every time we sin Christ became the ultimate sacrifice for all sin. This doesn’t remove our responsibility. If we refuse to accept His sacrifice for ours, we are still in our sins as there is no other sacrifice acceptable to God and He still requires that sacrifice, or trade if you will, for our sin. But in His great love and mercy, He provided that ultimate sacrifice. Sin is still sin, it hasn’t changed.

If the rest of the law had been done away with, there would be no sin since sin is transgression of the law. If there were no more sin, there would be no need of a savior or sacrifice, so Christ would have died in vain. God’s law was given for our benefit. For a healthy society, a healthy body, a healthy spirit, we need to obey God’s law. But we need to understand all of the law so that we understand that God knows our weakness, thus through His law He provided a solution—not the law itself but rather through the sacrifice made by Christ in fulfillment of the law.

One verse in particular is usually brought up by those I visit with that believe the law has been done away which is Colossians 3:14, **“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.”** I would point out that God’s law certainly is not against us, but rather is for us if we but just obey. It is not contrary to us. So what is this verse talking about. The answer is in the last four verses of this chapter. I will leave it to you to read it but note verse 22 in discussing these ordinances says, **“(Which all are to perish with the using;) after the commandments and doctrines of men?”** This was the problem Christ had with the scribes and Pharisees as well as the problem Paul had with the Jews. They had basically developed their own laws and had put their trust in those laws rather than in God. Paul spent a great deal of time trying to explain that since Christ had fulfilled the ordinance laws, faith in His sacrifice was all that was needed. No longer was it necessary to go through the rituals, Christ

had done it for us on a Godly scale, a scale above our human scale. Much more could be written, but I pray this will cause you to think and reason if you have been tempted by this false doctrine. JRL

The Great Pyramid

There are things that have Biblical significance that are not really discussed at length in the Bible but are worthy of our study and discussion, as they often act as second witness to us to confirm truths that we find in the Bible. One of these is the Great Pyramid of Giza in Egypt. I would like to present somewhat of a book review on this subject of the book **STUDY IN PYRAMIDOL-OGY** by the late E. Raymond Capt. The book is available from Artisan Publishers, P.O. Box 1529, Muskogee, OK 74402 and one that I recommend.

In Isaiah 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.”** To be in the midst of and also at the border of sounds impossible. If you remember our article on the land of Egypt, you might recall that at one time Egypt was divided into Upper and Lower Egypt with the dividing line on the 30⁰ North Latitude drawn just south of Cairo. In the middle of Egypt east and west sitting on this dividing line, or border, sits the Great Pyramid of Giza. The densely populated and highly cultivated land is to the immediate east of the Pyramid and the Great Sahara Desert is to the immediate west of it. The meaning of the name in English is “Great Pyramid of the Border.” Isaiah tells us that it was to be for a sign and a witness unto God, not an altar for sacrifice. It has outlasted a hundred generations and the secrets that it held have only been discovered in fairly recent history.

There have been many theories as to why it was built with such huge expenditure of labor and materials. Most pyramids appear to be built for burial tombs but it becomes obvious as we

look at the Great Pyramid that this was not the case here. Though the Pyramid is built with extreme precision, it was not finished by the builders, a fact that we will discuss later.

Its unfinished height is approx. 454 1/2 ft and the length of each side of the Pyramid’s base is 755 3/4 ft. The entire structure covers slightly over 13 acres. If it had been finished, its finished height would have been 484 ft, the height of a 48 story building. It is the oldest and largest building in the world. At one time it was chosen as one of the seven wonders of the world. Today six of those seven wonders have disappeared throughout history, but if another seven were chosen, the Pyramid would certainly have to be one of those seven. It was built around 2623 B.C.

I would like to continue to discuss the immensity of this structure and how it was constructed and then we’ll discuss the secrets it holds. The bulk of the Pyramid is made up of yellow limestone blocks that weigh an average of 2 1/2 tons each. It is estimated that there are 2,300,000 of these blocks in the Pyramid. This equates to nearly 90,000,000 cubic feet of masonry. This would be enough stone to build 30 Empire State buildings. Originally, each side of the Pyramid had an area of 5 1/2 acres. Originally, it had on its outside a layer of marble-like limestones known as “Casing-Stones.” Before the casing-stones were put in place the outer surface would have appeared like stair steps. But when the casing-stones were put in place, the outer surface was cut so that the surface was smooth. The casing-stones were held in place with a watery mortar that has been analyzed to have been part goat milk and bird eggs, but modern chemists have been unable to re-compound a mortar with such fineness and tenacity. These casing-stones varied in weight from 16 to 29 tons each. The precision of the cutting of the outside surface is so great that, quoting from Mr. Capt’s book, “The mean thickness of the joints is one-fifth part of an inch. The mean variation of the cuttings of the stone from a straight line, and from the true square, is but one-hundredth part of an inch in the

length of 75 inches up the face.” It is estimated that the number of these casing-stones was approximately 144,000. This marble like surface apparently remained until the 13th century A.D. when there was a great earthquake that shook the structure and dislodged some of these casing-stones. Since then most of these casing-stones have been removed and used to build other structures in Cairo and elsewhere. Before the earthquake, its highly polished surface made it visible from Israel and would even make it appear

pear as a bright star if viewed from the moon.

The stones were quarried from quarries along the Nile river, hauled on sledges to the river, loaded on boats and taken down river to the site of the Pyramid, taken by sledge then to the building site itself. At least a couple of theories have been advanced as to how they moved the stone up on the Pyramid. One is that they built ramps up to it and the other is they used a series of lifting machines. It took 20 years to build. We’ll discuss it, its secrets, and possibly who built it next issue. **JRL**



THE GREAT PYRAMID OF GIZA
