



# KINGDOM SPIRIT

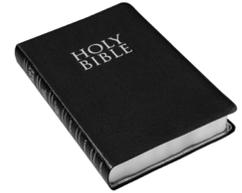
P O Box 279, Pleasant View, CO 81331

Phone 970-562-4874

e-mail [ksm@fone.net](mailto:ksm@fone.net)

**“SEEK YE FIRST THE KINGDOM OF GOD”**

Matthew 6:33



Issue 811

## REVIEW OF SECULAR HISTORY BETWEEN OLD AND NEW TESTAMENT TIMES

Last issue, we completed our study of the Old Testament and began a look at secular history to fill us in on what happened to the major elements of the story we have followed through the Old Testament. As we stated, we believe the Bible to be one continuous story from Genesis to Revelation. If this be so, then there has to be continuity maintained with all of the major elements of the story. We need to continue in this issue with a look at archeological findings and secular history to see how this continuity is maintained from the writings of the Old Testament to the writings of the New Testament.

*Israel, as early as 700 BC, was being called Ghomri (or Khumri in Assyrian) by their Assyrian captors after Omri, one of Israel's former kings. This name took on different forms through time. A large group of Israelites, who attempted to escape by moving north in 670 BC, were called Gimira (one of the forms of Ghomri) according to evidence uncovered by archaeologists early in the twentieth century. They were pursued and defeated by the Assyrian army, but still a large number of them did escape to the shores of the Black Sea. In recording some of these same activities, the Greeks referred to these Israelites as Kimmeroi (Cimmerion in English). They tell us the Cimmerions were driven to the*

*regions west of the Black Sea about 600 BC. However, the larger body of the Israelites, by a treaty with the Assyrians when the Assyrians were being threatened by the Medes and Persians, were allowed to establish colonies as far north as the south side of the Caucasus Mountains and east of the Caspian Sea. Assyria fell to the Medes and Persians in 612 BC and when the Israelites were also attacked, they moved through the Dariel Pass of the Caucasus Mountains into the steppe regions of what we now know as south Russia. The Greeks called these Israelites Scythians.*

*Secular history picks them up from these fairly recent archeological findings. The Scythians and Cimmerians (Cimmerions) collided with each other and the resulting battles drove the Cimmerians west and north where they became known as the Celts, Gauls and Cimbri.*

*By the end of the fourth century BC, the prosperous kingdom of Scythia had been formed by the Scythians. The Sarmations, a mixed, non-Israelite people of probably Iranian origin, advanced into Scythia and drove the Scythians north and west to the shores of the Baltic Sea. The Romans called these original Scythians “Germans” to indicate that they were the “genuine” Scythians. These Germans broke into several divisions and became known as Angles, Saxons, Jutes, Danes and Vikings to name a few.*

*The Celts, during this time were expanding in all directions in Europe with some invading Italy and sacking Rome in 390 BC. Another group moved back into Asia Minor in 280 BC and were called Galatians by the Greeks as were an-*

other group of Celts who settled Gaul, or modern France. Some moved into Spain where they became known as Iberes (Gaelic name for Hebrew) and then later these Iberes moved to Ireland where they were called Scots and then to northern Britain where they established the nation of Scotland. Other Celts moved into Britain becoming the foundation of the British race. As the Celts moved out of Europe, other Germanic tribes poured in behind them and established the Gothic nations of the Vandals, Lombards, Franks, Burgundines, and others.

So at the beginning of the New Testament times, the Israelites, who had been taken captive by the Assyrians, which in turn was ultimately taken over by the Babylonians, obeyed God's commandment to move west out of their captivity and now occupy a good part of Asia Minor, most of Europe, Spain and the British Isles.

As for Judah, the book of Esther, which records events that took place after the return of the remnant of Jews to Jerusalem that we read about in the book of Ezra, tells us that at that time the Kingdom of Persia consisted of 127 provinces from India to Ethiopia and that there were Jews in every province. In the New Testament, we find this to still be the same. (Acts 2:5)

The remnant that returned to rebuild the temple and Jerusalem are the only Jews we have a written history of as a group. We have seen that descendants of David are among this group, including descendants of the throne or king line. We have also seen their problems with interracial marriage and their apparent propensity for sin. However, the work of Ezra, in trying to prepare himself in the laws of God and to teach it to others, was continued by others who tried to master the text and teaching of the law in every detail. The scribes of the New Testament were the spiritual descendants of Ezra and the people who followed him in this work.

There was a wider circle then of those who meticulously tried to carry out their teachings. These became known as the Hasidim (God's loyal ones) two centuries before Christ. Many of the Hasidim joined with the Maccabees

in a revolt against the Selucid Empire (one of the divisions of the Greek Empire that resulted from the death of Alexander the Great). The Maccabees had considerable success in uniting and expanding Jewish influence, but eventually the Hasidim parted company with the Maccabees because the Maccabees took on the role of high priest, though they were not descended from Aaron. Ultimately, further division occurred so that by New Testament time there were several sects, or parties, among the Jews known as Pharisee's, Sadducees, Zealots, etc. By New Testament time, the sect of the Pharisees had obtained dominant positions in the Sanhedrin, or Jewish senate, while the Sadducees had control of the high priesthood.

The Pharisee's religious conception was that the Babylonian captivity was caused by Israel's failure to keep the Torah (what they called the Mosaic law). To them the Torah did not merely consist of fixed commandments, but was adaptable to changing conditions. God's will could be inferred from it for situations not expressly mentioned by it. They set out to establish the content of the Torah and then to make a hedge (a series of interpretations) about the basic laws so that no one could accidentally break a law. (For example: the law said there was to be no labor on the Sabbath. To hedge this they came up with 39 specific activities that were then considered labor and prohibited on the Sabbath. An example of this was they established how far a person could walk of the Sabbath without it becoming labor. Acts 1:12 speaks of a Sabbath day's journey. By their definition, walking that certain distance was not considered labor, but if a person exceeded it by one step, he was guilty of laboring on the Sabbath.) They were convinced that they alone had the right to interpretation and then they claimed these interpretations (which they called the "traditions of the elders" and we now call the "Talmud") came from Moses on Mt. Sinai. Understanding what they were doing will help us understand why Christ was so opposed to them and their law.

Some history of the house of David during the approximately four hundred years is given to us in Matt. 1:12-17 and Luke 3:23-38. Remember, however, that the promise to David that his house would exist forever and that his descendants would always occupy the throne was through his son Solomon. The genealogy given in Luke 3 is through David's son Nathan and it is the genealogy of Joseph who, though thought to be the father of Jesus, was in no way actually directly related to Him. The genealogy in Matt. 1 is through Solomon and as such is actually the genealogy of Mary, thus of Jesus. In verse 16, the word translated "husband" is literally "man" and is translated in the King James as husband, man, sir, and fellow. Some other translations translate it as "father." In this verse, the literal "man" would be more correct I believe. It could read father of Mary with Mary being the thirteenth generation from Jeconias and Jesus being the fourteenth. Generations are not reckoned after women in the Bible, so it would be easy to see why the translator made the error in the King James version, but in this case Mary is the only one of her generation since she was a virgin until after the birth of Jesus. So Joseph, her father, could be the "man" of both his and her generation.

While we are not told where the throne of David is in the Bible, its existence is certainly recognized. There is adequate evidence that one of the daughters of Zedekiah, whom Jeremiah had charge of after Zedekiah, was taken prisoner by Nebuchadnezzar, married a prince who was a descendent of Zarah, one of Judah's twin sons by his daughter-in-law, and that the current British royalty has descended from this couple and that the throne they occupy is a continuation of David's throne. This is a study in itself that we do not have room here to go through. The timing, the artifacts brought to Britain by this couple and an old seer (who I believe to have been Jeremiah) lend a great deal of support to this tradition.

Assuming this to be true, with what we have learned about the migrations of the tribes of Israel under the name Celts and others who made

up the basic population of Britain, the throne then would be back among Israelite people, where we were told it would be by the prophets. The important thing for us to realize as we begin New Testament times is that the throne does still exist; the line of David from which Christ was to come is intact and represented in Judah and that all that has been promised and prophesied in conjunction with Jesus Christ is in readiness.

In 126 BC, John Hyrcanis, the then leader of the Maccabees, thus the ruler of Judah at the time, defeated the Edomites and forced them to be circumcised and to adhere to Jewish law which basically brought an end to Edom as a nation. Josephus tells us that basically the Edomites became Jews. This then gives us some insight into how King Herod the Great, who is certainly not of the line of David, but an Edomite, has obtained the favor of the Roman government to name him king over all Judea. As such he is subject to the Roman government and as we have discussed in the past, is, as an Edomite, actually opposed to Jesus. It is during his reign that we pick up our story again Biblically as we begin our study of the New Testament next issue. **JRL**

**GOD'S LAST WILL AND  
TESTAMENT  
OR  
INHERITING THE KINGDOM OF  
GOD**

Last issue, we looked at God's Last Will and Testament in the outline form of a current day last will and testament. But we pointed out that God actually wrote two such wills, or at least made some major changes to the first will. It is in the book of Hebrews that we find these changes, or a new will spelled out. Normally we would turn to Heb. 8:10-13, which says, "**For this is the covenant that I will make with the house of Israel after those days, saith the LORD; I will put my laws into their mind, and write them in their hearts: and I will be to them a God and they shall be to me a people: And they shall not**

teach every man his neighbor, and every man his brother, saying, know the LORD: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.” and say this is the new covenant or testament. But I want us to consider the total changes that are being made so that we can better understand those 4 verses which are only a part of the new.

Let's begin in chapter 6, verse 1, **“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,...”** The author of Hebrews, whom I consider to be Paul, is going to go into something deeper for those who already have an understanding of the basics of Christ's doctrines or teachings. He begins that deeper doctrine in verse 13, **“For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.**

Then in chapter 7, he gives us more details of this Melchisedec. Because of space limitations, we won't go into a full study of Melchisedec,

but if you haven't already done so, read the story of Abraham and Melchisedec in Gen. 14:18-20. Paul reviews the story and how Abraham paid tithes to this king and priest. We could go into considerable discussion as to who Melchisedec actually was, but that is not the important thing in this discussion. We need only know that he was as Gen. 14:18 says, **“the priest of the most high God.”** and that Abraham recognized him as such and paid tithes to him. Paul goes into detail to explain his position as being superior to that of the Levitical, or more specifically, the Aaronic priesthood that developed later on with the making of the first covenant, or will, that we have just looked at. Picking up on this thought, we read in Heb. 7:11-28, **“If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment but after the power of an endless life. For he testifieth, THOU ART A PRIEST FOR EVER AFTER THE ORDER OF MELCHISEDEC. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but this with an oath by him that said unto him, THE LORD SWARE AND WILL NOT REPENT, THOU ART A PRIEST FOR EVER AFTER THE ORDER OF MELCHISEDEC:) By so much was Jesus made a surety of a better testament.**

<sup>23</sup>And they truly were many priests, because they were not suffered to continue by reason of death: <sup>24</sup>but this man, because he continueth ever, hath an unchangeable priesthood. <sup>25</sup>Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. <sup>26</sup>For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; <sup>27</sup>who needeth not daily, as those high priests, to offer up sacrifice first for his own sins, and then for the people's: for this he did once, when he offered up himself. <sup>28</sup>For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

Don't misunderstand verse 12. This law change was a change to install a new order of priesthood of greater authority and in place of the original Aaronic priesthood. That is all that changed so far as the law is concerned. We have a better high priest, one that is to be priest forever, not subject to death as was the Aaronic line. Also this priest has power the law did not have, nor give to the Aaronic priest; He can perfect those seeking justification whereas the law which required the killing and sacrificing of the bullocks, etc. could not. Also, while the Aaronic priests were made priests without an oath, Christ was made high priest through an oath by God Himself. He says that because of this, Jesus was made a better surety of a better testament. Remember that we said that choosing the administrator or executor of a will or testament was probably the most important part of a will. Not only will Jesus be a better surety, or a more righteous administrator, He will be an unchangeable one because of the fact that He is to be Priest forever. Because it is Christ Himself that was the sacrifice, He only need offer the sacrifice once, not annually as did the Aaronic high priest.

Paul begins chapter 8 by summing up what we have learned to this point. As we con-

tinue, keep the outline of the first will in mind and let's do a little comparison. Heb. 8:6 tells us concerning Christ, "**But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.**" I might point out that "covenant" here according to Strong's Concordance (#1242) is translated from the Greek, "diatheke" and means "properly a disposition, i.e. (especially) a contract (especially a devisory will)) and is translated both covenant and testament in the King James Bible. Also the word "mediator" is from the Greek word "meites" and means a go-between, i.e. (simply) an internunciator, or (by implication) a reconciler (intercessor). So a mediator and executor are one and the same, the go between between the testator and the heirs.

So, looking at our first will, we now have a new executor, or mediator, in Jesus Christ, a Priest after the order of Melchisedec. He is a Priest for ever, so no need of a succession provision.

Paul then tells us that this is a better covenant, or will, because it was established on better promises. The promise that I find in relation to the old covenant, or will, was that made by the people in Exodus 19:8, "**And all the people answered together, and said, All that the LORD hath spoken we will do.**" We know that when man makes a promise, it is lacking. The better promises Paul is referring to are also in the Old Testament, some of which are found in Gen. 17, which were the unconditional promises made to Abraham by God that included such promises as, "**(I) will multiply thee exceedingly; thou shalt be a father of many nations; I will make nations of thee; kings shall come out of thee; I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.**" When these and the other promises given to Abraham are taken in total, the end result is that God promised Abraham that he would inherit the world, i.e. he and his seed would rule the world. These are much

better promises than the people saying they would obey that they might obtain the inheritance, as any promise man makes is conditional whereas according to Gen. 15, the promises to Abraham are totally unconditional.

Going on in Heb. 8, vs. 7 says, **“For if that first covenant had been faultless, then should no place have been sought for the second.”** What was wrong with the first covenant, or will, that we read in Exodus? We usually quickly point out that it had the word **“IF”** in it. Why was the word **“IF”** there? Understanding this is key to understanding the overall plan of God for man. There are several factors involved, so let’s try to take them one at a time. First, this **“IF”** makes this covenant, or will, conditional. It is conditional on man’s performance. No disposition could be made unless and until man met the requirement of obedience, i.e. keeping God’s law. We need to understand that this did not mean keeping the law to the best of one’s ability, but rather total and complete obedience.

We have just mentioned that the promises to Abraham, basically promising the same thing as the will promises in its disposition, i.e. world rulership (Rom. 4:13), were unconditional. The keeping of those promises is wholly dependent on, God, not man. So why do we have unconditional promises, but then now have a conditional covenant, or will, that appears in contradiction to their unconditional nature? To answer this, we have to first understand that God is not only a law giving God, but also a law keeping God and then we have to look at the whole plan of God for man.

God knew when He made that first covenant, or will, conditional, that man could not meet the condition, even though he promised to do so. So was He playing with man for some sort of amusement? Far from it! It was God’s plan from the beginning to ultimately have all men be immortal and Abraham and his seed would rule over them. So to keep His law and to honor his promises to Abraham, it was necessary that God provide a means for man to attain to that immortality. Making this covenant, or will, conditional, though man could not meet the condition, ultimately gave

God lawful reason to intervene in the person of Jesus Christ to provide a way for man to attain to that immortality. We’ll discuss this more a little later.

Second, by making the covenant conditional, it allowed God to first impose a substitute solution that did at least two things. It first made man aware of his own inability to be totally righteous, and second, it gave man a preview, so to speak, of the real solution that he might understand it better when it was made available. This solution is within that portion of the law that we refer to as ordinances. These included the blood sacrifice laws, the tabernacle, or temple laws, and the priesthood laws. However, Heb. 10:1 tells us, **“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.”** The reason is in verse 4, **“For it is not possible that the blood of bulls and of goats should take away sins.”**

This takes us to a third point. When does a will have the effect, or force, of law? Heb. 9:16-17 tells us, **“For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.”** The testator of the will had not died. Leviticus 17:11 tells us, **“For the life of the flesh is in the blood...”** The spilling of one’s blood then would be the equivalent of dying. Since the testator had not died, a substitution was made through the ordinances to give us a shadow of good things to come. Bulls and goats were killed as a substitution for the testator, that the people might understand the purging, or cleansing power of the blood. It was a pretend situation so to speak, a shadow of the real solution that was to come.

So the fault of the first covenant, or will, is primarily that it was conditional on the performance of man plus it provided for a pretend solution both for the death of the testator and the solution for man to overcome the condition. However, it provided a lawful means for God to do

away with this first covenant, or will, and to replace it with a better one.

Before we look at this new will, or covenant, we need to bring ourselves up to date on the status of Israel and Judah, since it is to these two entities that the will provides disposition to. The kingdom of Israel divided into two kingdoms after the reign of Solomon that we know from that point on as Israel and Judah. Neither were righteous, but Israel was the first to taste the judgment of the law as they were captured and removed out of their land by the Assyrians who moved them to the land south of and between the Black and Caspian Seas. Other peoples were brought into the land of Israel to occupy it and the Israelites were never allowed to return. Both Jeremiah and Isaiah refer to what happened as God divorcing, or disowning Israel. This had the effect of actually taking them out of the will so that they were no longer eligible to inherit. However, God made some promises through prophets, such as Hosea, that this would not always be the case.

Judah, though God says was more wicked than Israel, was taken into captivity by the Babylonians but she was never divorced. After 70 years of captivity, she was allowed to return to Jerusalem and Judah, which many of the people did and their descendants were present in the land at the time of Christ.

Not only did God divorce Israel, but Isa. 50:1 tells us He sold them for their debt to Him. All of what happened thus far was according to the law that God had given them. Now that they were sold into slavery, they could, by law, buy themselves back out of slavery or a kinsman could do so. Because the penalty for sin, as Paul puts it in Rom. 6:23, is death, it would have been impossible for the Israelites to buy themselves back out of the servitude to which they had been sold. But this then opened the door for a kinsman redeemer who had the power to purchase them back to do so. The only kinsman redeemer with the power to do this is God Himself in the person of Jesus Christ. Since death is the penalty, or price of sin, death is what had to be paid. Of course we now know that Jesus paid that

price.

The “New” covenant then, as given in Heb. 8:8-12, is, I believe, two covenants in one. Verse 8 tells us that God is making a new covenant with both Israel and Judah. However, verse 10 appears to speak of another covenant and it is made only with the house of Israel. This covenant brings the house of Israel back into the will, makes them inheritors again. Nothing less than the Holy Spirit can accomplish the terms of this covenant. There are no “IF’s.” God is going to do this, not man. This is verification of Hosea 1:10, **“Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them,, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.”**

Going back to verse 8 then, the new covenant, or will, names both Israel and Judah as beneficiaries. We aren’t told much more about it here, except that it is not to be the same as the old covenant. I think we can now see that while the “IF” of the old covenant may still be in place, it is counteracted with a provision that will ultimately not only make righteousness possible, but makes it fact for all men. Paul gives us a study in how this takes place through Jesus Christ by the vehicle of imputation (or the reckoning us righteous by the **“calling of those things which be not as though they were.”**) in Rom. 4 and 5. In short God says that since Jesus Christ is perfect (totally righteousness), He will look on us only through that righteousness even though we are not righteous. This applies both individually and nationally.

Verse 13 says, **“In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.”** This provision nullifies the first covenant, or will, or at least the portions that have been replaced by the new will, or testament, so we are very close to completing the new will. But Paul goes on to explain the importance of the change in mediators, or executors. He first re-

views some facts about the tabernacle (and later the temple) that we might not look on as part of the covenant, or will. The tabernacle had two rooms, the sanctuary and the Holy of Holies. Paul tells us this was the pattern for better things yet to come indicating that there is a real Holy of Holies that is not built by the hands of man. It served as an example, but the true way into the true Holy of Holies was not yet known.

Then in verse 9, he indicates the real difference between the Aaronic priesthood executors and the Melchisedec priesthood executor. Referring to the tabernacle, he says, **“Which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience:”** Then starting in verse 11, **“But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle...”** by his own blood he entered in once into the holy place, having obtained eternal redemption for us...**“for if the blood of bulls and of goats...sanctifieth to the purifying of the flesh: “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? This is what is required to counteract the “IF” of the first covenant, or will. Then we’re told in verse 15, “And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.”** We cannot stress enough the importance of the executor in the administration of

an estate.

So let’s look at what our will now looks like once we have all the new provisions.

## LAST WILL AND TESTAMENT of our GOD

### Administrative Provisions

- I) Identification of Testator—*GOD*
  - A) Validity of Will Provision—*Respective provisions of first will canceled and replaced with new provisions.*
- II) Appointment of Executor—*Jesus Christ: high priest after the order of Melchisedec.*
  - A) Powers and Responsibilities Provision—*All power and responsibility.*
  - B) Succession Provision—*Priest forever: no succession necessary.*
- III) Special Conditions for Disposition Provisions—*Total Righteousness: imputed through Christ.*
- IV) Conclusion and Authority Provisions—*All the earth is mine.*

### Dispositive Provisions

- I) Identify Beneficiary Provision—*The whole house of Israel (Israel and Judah).*
  - A) Succession provision—*Applies to all: all will live forever: no succession necessary.*
- II) Disposition Provision—1) **“Ye shall be a peculiar treasure unto me above all people;”** 2) **“Ye shall be unto me a kingdom of priests;”** 3) **“Ye shall be unto me an holy nation.”**
  - A) Identify Estate Provisions—*World rulership.*

**JRL**