

# KINGDOM SPIRIT

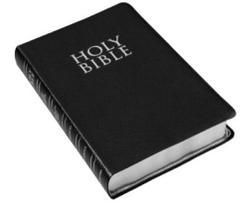
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**“SEEK YE FIRST THE KINGDOM OF GOD”**

Matthew 6:33



Issue 1411

## A STUDY OF THE BOOK OF REVELATION

In our last lesson we read the first three verses of Rev. 17 in which one of the angels, who had the seven last plagues, showed John what he called the great whore that sitteth upon many waters. John described what he saw as a **“woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.”** He continues his description in verses 4-6 (Read) When John saw this sight we’re told that he **“wondered with great admiration,”** or as the margin of my Bible says “marveled with great amazement.” The woman displays great riches and has a golden cup in her hand that John says is **“full of the abominations and filthiness of her fornication.”** Upon her forehead was a name written, **“MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATION OF THE EARTH.”** If you recall, when we studied the seven churches as we began our study of Revelation, we’re told in Rev. 2:13 in discussing the church at Pergamos, that this was where Satan’s seat is. In our study, we said, “When the Babylonian Empire itself fell, the Chaldean Mysteries transferred its seat from Babylon to Pergamos. It is from these Chaldean Mysteries that much of the pagan religions originated and prospered.” Later, these “Mysteries” were further transferred to Rome and were gradually incorporated into the Church doctrines. (Read II Thess. 2:3-10) Paul foretold of the workings of these mysteries and pretty clearly identified them as coming from what we now know as the Roman

Catholic Church. We have looked at a number of the blasphemous statements made by Popes through the centuries and the persecutions and killing by the Church of those who dared to seek the truth. So I think we can reasonably identify this woman as the Church, (Roman Catholic Church). The beast that she is riding is the same seven headed and ten horned beast that we have become familiar with in the last few chapters that we determined to be the dragon representing the leadership of the Roman Empire. We have seen the same beast, but this time none of the heads or horns are crowned.

We have read of the great persecutions and killing of martyrs that was carried out by the Church that probably numbered into the millions since the Church began to execute both ecclesiastical and temporal power. This would account for John seeing the **“woman drunken with the blood of saints, and with the blood of the martyrs of Jesus.”** Though who this woman is should no longer be a mystery, it still remains so with the majority of Christians to this day.

(Read Rev. 17:7-11) The beast that was would have been Pagan Rome, or Imperial Rome which then fell, or **“is not.”** This is the same as we read in chapter 13 that one of the heads had a deadly wound that was healed. Then we’re told that it will ascend from the bottomless pit. As we have discussed before, this is not a place. When we studied Rev. 11, we said “it represents symbolically the abode of darkness and evil, the opposite of heaven, our source of light and power.” Then we’re told it will go into perdition, or destruction. But before that happens, we’re told that it **“yet is.”** This again fits with what happened, the empire “was,” then “was not,” yet it still exists. This corresponds with the healing of the

deadly wound that we read of in chapter 13. That it will ultimately be completely destroyed as part of the Babylonian system is without question.

As further explanation, the angel said the seven heads of the beast represented seven mountains upon which the woman sitteth. This is both literal and symbolic. Mountains in Scripture is symbolic for kingdoms. We know that the city of Rome sits on seven hills. What is less known by most people is that there were seven distinct kingdoms over which Papal Rome exercised power and control. In order of the time of their prominence as kingdoms under Papal rule, they were the Franks, the House of Saxony, Franconia, the House of Suabia, Spain, Austria and France.

Verse 10 says, **“And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.”** We have discussed before that during Roman history, the empire was ruled over by seven distinct types of government. They are in order, Kings, Consuls, Dictators, Decimvirs, Tribunes, Military Emperors, and Christian Emperors. In the days of John, the Roman Empire was ruled by Military Emperors, the sixth type of government. These probably actually began following the death of Nero as he was succeeded by Roman generals who fought each other for the throne. As we have seen in our studies, the seventh type, Christian Emperors, began with Constantine’s Edict of Milan in 313 A.D that ended the persecution of the Church.

Papal Rome was of the seven, but it came into authority and power in 476 A.D. with the fall of the Western Roman Empire and thus became the eighth in the revival of Rome. In Daniel 7, Daniel only saw four beasts, but he saw a little horn come up in the fourth beast taking out three horns when it came up. It actually became a fifth empire or as we are discussing here, the eighth form of government for Rome. It actually exercised the authority and power of the sixth form of government, i.e. that of the Military Emperors, as its imperial rule was greater in some respects than that exercised by the Roman emperors because it exercised physical authority and mental or spiritual authority as well. I think this explains the woman (church) riding the beast (emperorship).

John tells us that this beast would go into perdition, or destruction. We have seen most of the temporal power of this combination beast with

the woman rider be taken away. If we go back again to II Thess. 2, Paul says that this “Mystery of Iniquity” is to be destroyed by the brightness of the Lord’s coming. So this false system of worship that has caused so much misery through the ages will be destroyed as this age closes with Christ taking over His throne.

(Read Rev. 17:12-14) Verse 12 tells us, **“And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.”** In the metal image that Daniel saw in Daniel 2, it had two legs and of course two feet with ten toes. The two legs correspond with the two Roman Empires, the east and the west. The ten toes could correspond with the ten nations, or ethnic groups, in Europe, that were dominated by the Roman Church. These could be the ten kings, which have **“received no kingdom as yet,”** in the first century that John was alive. These were the 1. Bavarians, 2. Franks, 3. Burgundians, 4. Alelmanni, 5. Suevi, 6. Visigoths, 7. Alans, 8. Vandals, 9. Ostrogoths, 10. Lombards.

The two feet represent a religious empire—in fact, two religious empires. The old Roman Territory ultimately was divided into Western Roman Catholic and Eastern Orthodox, the latter of which was eventually conquered by the Islamic people, the clay mentioned in Daniel 2.

The ten horns did form ten independent kingdoms for a short season after the demise of the Roman Empire. Three of them were forcibly subdued at the time of Emperor Justinian as we have already studied. However, in time, mostly by accepting the Roman Pontiff as their supreme head, they came under the dominion of Rome once again and thus lost their sovereignty. Verse 13 tells us that these ten kings had a common goal, to give their power and strength unto the beast to make war with the Lamb. The only way to make war with the Lamb is to make war with His people. Daniel told us in Daniel 7 that the little horn made war with the saints and prevailed against them. However, Daniel 7:26, 27 tells us concerning this little horn, **“But the judgments shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting**

**kingdom, and all dominions shall serve and obey him.”** John tells us in Rev. 17:16, 17 **“And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.”** So I think we can see that ultimately the religious arm of the Babylonian system will be destroyed.

(Read Rev. 17:18) The city John is speaking of here is the Babylonian system, not a literal city. We will have more to say about this city as we study the next chapter.

Chapter 18 deals with the destruction of the economic arm of the Babylonian system. To understand it better, we need to go back to the source of this most destructive economic system. (Read Daniel 3:1-7) This should give us an idea of how plentiful gold was at that time. Depending on how a cubit is measured (some say 18 inches and some 23 inches) this column or image would have been 9 or 11.5 feet wide and 90 or 115 feet high. Casting such an image would have been a major accomplishment. But then notice who the king commanded to come to the dedication of this image. This was not an ecclesiastical gathering. All of the people commanded to come were government employees. Then notice that all the people were commanded to bow down and worship the image whenever they heard the musical signal. This is the first Biblical record we have of people worshipping gold. Gold was used for decorative applications prior to this and was even traded as a commodity. However, it was not an object of worship.

If we read the rest of Daniel 3, we'll see that three of the Jew captives, that Nebuchadnezzar had put in positions of responsibility in his kingdom, refused to bow down and worship this image as to them this was worshipping another god. As a result, they were cast into the furnace that had been used to cast this image. The king commanded that it be heated 7 times hotter than normal. It was so hot that the men who cast these three men into it were killed by the heat. Yet, all three men did not appear to be hurt. When the king looked into the furnace, he saw four men, one whom he said had the form of the Son of God. When he commanded the three men, Shad-

rach, Meshach, and Abednego to come out of the furnace, they came out and had absolutely no affect of the furnace on their person or on their clothing.

From this point on in history, gold became an object of worship. Money systems were based on the gold standard and backed by gold or silver. Since money was normally backed by gold, money then became the object of worship. Money became, to many, a source of revenue itself as they began to charge interest. Charging interest, or usury, as we see it referred to in Scripture, is strictly forbidden by God except to the stranger, meaning someone who does not live in one's own country. Debt and interest have become the foundation upon which the rich become richer at the expense of the less fortunate. Wealth is measured in money. In God's system, wealth is measured in production and the ability to produce. Millions of people have lived in abject poverty while millions more have lived in continual fear of the same because this Babylonian system has failed to supply in abundance the needs of life to all men everywhere. Millions of men have died or been maimed in wars that were fought to enrich the few. Virtually every war that has been fought has been fought for this purpose when the real truth is uncovered. As Paul says in I Tim. 6:10, **“For the love of money is the root of all evil.”** This is what this Babylonian economic system has engendered to the whole world.

Man is not capable of undoing or correcting what this system has wrought. We see attempts on a near continual basis to prop up this system, but this is usually all that they are, attempts. Usually one repair causes another rip somewhere else so that there is no end to trying make this system work anymore. Only God can provide the solution which is complete destruction of the system as we see in Rev. 18.

(Read Rev. 18:1-3) This is not a problem just within our own nation, but every nation on earth has participated in the system so that all are guilty. All merchants have participated in the system whether they wanted to or not. Most have tried to use the system to enhance their own wealth, a wealth that they will lose with the fall of the system. We have seen in the past few years just how corrupted the system has become. A good example happened just the recently with the head of the International Monetary Fund being

indicted for immoral sexual sins. As verse 2 says, Babylon is **“become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird.”** The corrupting influence of this economic system reaches into every aspect of life and affects everyone of us in one form or another.

(Read Rev. 18:4-8) While we all have to use the system, we don't all have to become a part of it. We have reached the point that it is virtually impossible for a person to purchase a home, a car, or even smaller necessities of life without incurring debt to do so. Certainly, we all need to avoid debt if at all possible, but it is sometimes necessary for us to incur it. When we do, we need to make it our top priority to pay it off. This is not what I mean when I refer to becoming a part of the system. When we incur debt needlessly in our efforts to make more money, or when we intentionally use our money itself to increase our wealth, we are then becoming a part of the system. God is telling us here to come out of the system. If this is our goal rather than the goal of using the system to multiply our wealth, I think God honors this. It is truly unfortunate that we have to have a part in it to live, but to do so with the desire only to increase our wealth is wrong. God is going to judge the system by His own law. That which she (the Babylonian system) has “stolen” will have to be repaid double. Exodus 22:9 tells us, **“For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.”** This is the law. The case has been brought before God, the ultimate judge of all, and he is giving his judgment here in these verses in Revelation. The judgment will be carried out and all those that have profited by the system will have a part in the judgment.

In one sense, we are fortunate today in this time of mass communication and being near the end of the system in that we can see the things discussed in this Scripture being parroted by those in charge almost word for word. Even though we are seeing dire economic times, people in high places are saying almost daily what John is saying the system will say, **“I sit a queen, and am no widow, and shall see no sorrow”** for example.

They are telling us the system is too big to fail, that there is no way that our overall economic system can fail, that debt is not a problem that won't resolve itself. Yet God says that because of this arrogance, **“Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.”** I believe we are living in the time when we will see this happen. However, before this sounds too negative, we need to always remember that God does not take something away that would leave us hanging without replacing it with something that will sustain us. God already has an economic system that will work and He announced it to Moses at Mt. Sinai. When God destroys the Babylonian system, His system is waiting in the wings.

(Read Rev. 18:9-14) It is interesting that God uses fornication as an allegory of the relationship that the kings, or rulers, of the earth with this Babylonian system. Fornication is a term used to refer to unnatural sexual sins. I have found five examples of fornication given in Scripture: incest, homosexuality, sodomy, interracial marriage, and harlotry. If we consider these in the sense of the relationship of the rulers of the various nations with this Babylonian economic system, I think we can begin to visualize the real corruptness of this system and the rulers who have been a part of it. We can see the reason that these “kings” **“shall bewail her, and lament for her.”** However, note that verse 10 says that they are going to stand “afar off” as they see this system meet its end, though they are going to bewail its passing.

The merchants are also going to mourn the death of this ungodly system because people are no longer going to buy their merchandise. But notice how that merchandise is listed. Gold, silver, precious stones, pearls, fine linen, etc. are at the top of the list, i.e. what they consider to be their most valuable items. Men, chariots, horses, sheep, cattle, wheat, etc. are at the bottom of the list. The merchandise that should be the most valuable for man's sustenance is the least valuable in the Babylonian system. Could this be the reason that so large a percentage of the world's population is starving or on the verge of it? God's economic system values this merchandise in exact opposite values. When men like Abraham and Isaac are mentioned as being rich, their wealth is

in their crops, their flocks and their herds, i.e. those things that man needs to live on. When God blesses man with wealth, it is not in gold or silver, but rather in crops and animals. Consider the difference. Man thinks he is doing well when his money brings him interest in double digit figures. Genesis 26:12 tells us, **“Then Isaac sowed in that land, and received in the same year an hundredfold,”** a return on his investment of 100 percent. We’ll continue with chapter 18 next issue. JRL

knife and to weigh the hair he cut off. Prophetically, the shaving of his head represented the removal of God’s glory, or His protection from Jerusalem. Elsewhere in Scripture, we see that hair represented God’s covering, His protection. The tabernacle was covered with goat’s hair for example. In I Cor. 11:15 we’re told, **“But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.”** The hair was then to be divided three ways. The city, spoken of in verse 2 is the graven representation of the city that he was instructed to make in chapter 4. When the days of the siege were completed, he was to burn 1/3 of the hair in the city, i.e. on the tablet. Then he was to take a knife and smite 1/3 of the hair and then except for a remnant of hair, he was to release the rest into the wind to be scattered wherever the wind took it. This would represent what was going to happen to the people who were left in Jerusalem during Nebuchadnezzar’s siege. The fire would represent those killed by the famine and pestilence, the smiting with a knife would represent those killed by the sword and the scattering into the wind would represent those who would go into captivity to be scattered throughout the Babylonian Empire. He was then to take some of the remnant that he had held back and burn that. This could represent those who had been left in Jerusalem under Gedaliah, but after the death of Gedaliah, determined to go to Egypt where God said that they would die because of their refusal to believe Him. Verse 3 tells us that Ezekiel was to bind these remnant hairs into his skirts, or garments. The NASB translation renders verse 3, **“Take also a few in number from them and bind them in the edges of your robes.”** In Numbers 15:37-38 we find a law requiring that men put fringes, or tassels on their garments, **“And the LORD spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue.”** Verses 39-40 then gives us the reason for this, **“And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: that ye may remember, and do all my commandments, and**

## A STUDY IF THE BOOK OF EZEKIEL

We are starting our study this issue with Ezekiel 5. (Read Ezekiel 5:1-4) Ezekiel is instructed to shave his head and beard with a sharp

**be holy unto your God.** It would appear to me then that the hairs that Ezekiel was to bind in the edge of his garment would be the equivalent of the ribbon of blue woven into the fringe or tassel of his garment. These hairs would represent those who had remembered all the commandments and made an effort to keep them. The ribbon of blue would be an identification mark on the man wearing them as one who did strive to keep the law of God. Likewise the hair in the fringe. He was to take a few of the hairs and cast them into the fire and as we said, it could represent those who Jeremiah went to Egypt with only to ultimately be destroyed for their failure to believe God. But this could also be a prophecy of those, especially following the time of Christ who were responsible for taking the gospel to Asia Minor, Europe and beyond, figuratively setting a fire in the hearts of those who converted to Christ upon hearing the gospel.

(Read Ezekiel 5:5-11) God then explains through Ezekiel to the Israelites what He is going to do to Jerusalem and why. The margin of my Bible says of the word “multiplied” in verse 7 could be “multiplied disobedience.” I read once that Jerusalem was the geographic center of the world. I have no idea how this could be determined, but God says here that He had set Jerusalem in the midst, or middle of the nations and countries around her. Jerusalem, had the people obeyed God, would not only have been in the middle of the other countries, but would have stood out as being very special because of their obedience. Now because of their disobedience, just the opposite is happening. God says that the people are going to become cannibals eating each other because of the siege and a remnant will be scattered into all the winds. God says He has never done this before, nor will He do it again, but is causing it to happen to these people because of their arrogant refusal to obey Him. He is going to drastically reduce their numbers and He will have no pity because of their abominations.

(Read Ezekiel 5:12-17) God reiterates the judgment that He is passing on the inhabitants of Jerusalem and surrounding area and why. The nations around them will know that the LORD is the one bringing this about on those nations and on Jerusalem.

(Read Ezekiel 6:1-7) Ezekiel is to turn his attention to Israel. I presume that they too will

feel Nebuchadnezzar’s conquering the then known world and assembling all the nations into his empire. Apparently they had not learned to quit worshipping their idols through their own captivity to the Assyrians. God says He is going to destroy their idols and their high places plus many of the people themselves will be killed in the process. He promises that through all of this, they would know that He is the LORD.

(Read Ezekiel 6:8-10) A remnant will escape the sword and they will know that God is their LORD and that He has not spoken in vain as to what He says will happen to them and to Jerusalem.

(Read Ezekiel 6:11-14) God reminds Israel of the abominations that have brought this about which apparently have not ceased when they were brought into captivity. He continues to describe the judgment that is coming on them and tells them their land will become desolate.

(Read Ezekiel 7:1-15) According to Young’s Analytical Concordance the word “land” in verse 1 is from the Hebrew word *adamah* in the first instance and *erets* in the second instance. *Adamah* means “land, earth, ground, or firm soil.” *Erets* means “land, earth, or country.” It first appears that the judgment God is pronouncing is upon the soil or ground of Israel, but then He changes to apparently include the country, or the land and all that is on the land. As we study further, it becomes evident that He is speaking of Jerusalem and Judah when using the word *erets*.

The judgment is that the end has come to the land or country. God has reached the end of His patience. An evil (speaking of Nebuchadnezzar and his army) is coming upon the land. According to the Companion Bible, the term “the morning is come” equals “the turn (or circle) hath come round.” I believe this to mean that the sure judgment for their abominable behavior as specified in the law, has come. We use the term today, “what goes around comes around” which I take to mean that a certain action brings a certain reaction. Verse 11 continues this thought. “**A rod of wickedness**” means a rod to punish wickedness. So violence is risen up to the point that a punishment is a certainty. Verse 13 refers to the law of the jubilee. One who has sold (or leased) his land, though he be still alive at the jubilee, does not return to his land. The prophet is using this example to indicate that the people will not return to

their land. None that are living at the time of the captivity will live long enough to return to their land of Judah. He continues to speak of the condition in Jerusalem at the time of the siege—to go out of the city is to be met with the sword, to stay in is to die by famine and pestilence.

(Read Ezekiel 7:16-22) Should there be any that escape, they will be in mourning for their iniquity that has brought them to this point. Their wealth, their silver and gold, or their influence will not save them from the judgment that God is bringing on them. Verse 20 refers to the temple in Jerusalem. The people have defiled it with their idol images and detestable things that they have brought into it. So God says that He is giving it into the hand of strangers for a prey. They will destroy it as God turns His back upon it.

(Read Ezekiel 7:23-27) **“Make a chain”** is like saying bring on the captivity because of all the bloody crimes that have been committed in the city. The law was the responsibility of the priest, the vision the responsibility of the prophet, and counsel the responsibility of the elders. All of these were to perish from those with those special responsibilities, i.e. chaos would prevail. **“The king shall mourn, and the prince shall be clothed with desolation, and the hands of the People of the land shall be troubled.”** God is going to deal with the people of Jerusalem and Judah as they have dealt.

(Read Ezekiel 8:1-4) Ezekiel had been at Telabib a little over a year and was in his house with some of the elders of Judah (remember that a large portion of Judah had been taken captive by the Assyrians and taken to the same place as the Israelites) when what was probably an angel appeared to him in a form of fire from his loins downward and brightness the color of amber from the loins upward and He put forth his hand and took Ezekiel by the hair and lifted him up between heaven and earth. Then Ezekiel says that He brought him in the visions of God (or the visions given him by God) to Jerusalem to the temple. Here the first thing he saw was an idol that he says was the **“image of jealousy, which provoketh to jealousy.”** If we go to Exodus 20:4-6 we have the second commandment: **“Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above. Or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow**

**down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.”** So what Ezekiel first saw was an idol in the House of God that provoked God to jealousy. Ezekiel then saw the “Glory of God” that he had seen when God first appeared to him.

(Read Ezekiel 8:5-6) He was first instructed to look to the north and here he again saw this image of jealousy. Then God told him to turn again as He was going to show Ezekiel even greater abominations that the people were doing in His house.

(Read Ezekiel 8:7-12) God then brought him to the door of the court where Ezekiel found a hole in the wall. When instructed to do so, he dug at the hole and he found a door. God told him to go through the door and see what wicked abominations were being done there. He did so and found **“every form of creeping things, and abominable beasts, and all the idols of the house of Israel, poured upon the wall round about.”** There were also 70 elders along with Jaazaniah, son of Shaphan (the high priest) with censers in their hand burning incense in the dark to this imagery. This animal worship was part of Egyptian idolatry and darkness was a special feature of this idolatry. Apparently, the elders felt that if they did this in the dark, God could not see them do it. It is a strange thing that when we do something wrong that causes us trouble or damage, we think God has abandoned us. This was apparently what these elders and others were thinking.

(Read Ezekiel 8:13-14) Again God had Ezekiel turn and told him He would show him greater abomination than the animal worship. God took him to another location and here were women weeping for Tammuz. Tammuz was an idol personifying vegetable and animal life that was worshipped in Phoenicia and Babylonia. Does this remind you of anyone today?

(Read Ezekiel 8:15-16) In another location that God brought Ezekiel to were 25 men worshipping the sun. Keep in mind that all of this is taking place in the temple.

(Read Ezekiel 8:17-18) The branch referred to here was a branch cut to a certain shape

to represent Asherah. We discussed this previously. It is usually translated grove, but was actually a single column made either by cutting all the limbs off of a tree or standing a log or a stone column upright and worshipping it as the origin of life.

God then tells Ezekiel, **“Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.”**

(Read Ezekiel 9:1-7) I believe that Ezekiel saw all this in a vision that was to represent what actually took place in Jerusalem. Those that received the mark would be those represented by the remnant of hairs that Ezekiel was to bind into the edges of his garment as we saw in chapter 5.

Another important point we don't want to overlook is in verse 3, **“And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house.”** So long as the glory of God was in the temple, there would have not have been any way that it could be destroyed. But here we see that the glory is beginning to move. It has gone from the cherub in the Holy of Holies and Ezekiel sees it at the threshold or door. We'll follow it in the next couple of chapters to see what happens. But the point that we need to realize is that the glory of God is leaving the temple just as it left Shiloh. This is significant, something that we need to understand in our day. We'll discuss this more as we continue our study.

(Read Ezekiel 9:8-11) As Ezekiel watches this he becomes frightened that God is going to completely destroy all that are left in Judea. God makes it clear that He is going to finish the work that He has started, which sounds like complete destruction. However, then appears the man with the inkhorn by his side saying, **“I have done as thou hast commanded me.”** This was Ezekiel's answer to his prayer. There would be a remnant

left, those who had the mark on them. Incidentally, it has been determined that the mark that was used was the Hebrew letter “tav” which would be written as a cross of a T.

You might review Revelation 7 as a comparison to Ezekiel 9. Here God sealed 144,000 for their protection. There is more to the story, so we won't delve into it at this point only to point out the comparison. We'll continue with chapter 10 in our next issue. JR.L

*Minds are like parachutes; they function only when they are open.*

*The one who shows up best is the one who shows off least.*