

KINGDOM SPIRIT

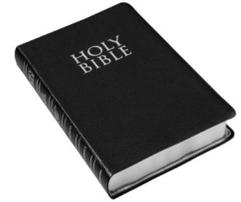
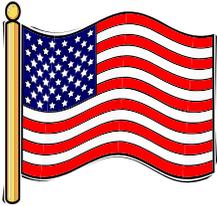
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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1406

A STUDY OF THE BOOK OF REVELATION

We are ready in our study for Rev. 16. (Read Rev. 16:1, 2) Note that the seven angels were instructed to pour out their vials of the wrath of God upon the earth. Going back to what we learned in Rev. 4, this would mean that it was to be poured out on the non-Israel nations, the nations represented by the 4th beast, or the Roman empire. At this point in my study, I am tending to go with the line of thought that the timing of these seven last plagues probably started with the French Revolution, so this will be the direction that I will pursue. First, however, let's look at where each of the angels with the plagues pour out their vial, or bowls of the wine of the wrath of God. Following is the list:

1. upon the earth—verse 2
2. upon the sea—verse 3
3. upon the rivers and fountains of waters—verse 4
4. upon the sun—verse 8
5. upon the seat of the beast—verse 10
6. upon the great river Euphrates—verse 12
7. into the air—verse 17

If you recall, these locations will sound familiar since some are the same places where the judgments fell at the sounding of the seven trumpets. Following are those locations:

1. upon the earth—Rev. 8:7
2. upon the sea—Rev. 8:8
3. upon the rivers and fountains of waters—Rev. 8:10

4. upon the sun, the moon and the stars—Rev. 8:12

5. upon the bottomless pit—Rev. 8:2

6. upon the great river Euphrates—Rev. 9:14

7. ?

Though there is a similarity of locations, the results are different. In Rev. 16:2, we're told that when the angel poured out his vial there fell a very grievous sore on those which had the mark of the beast and who worshipped his image. When we discussed the French Revolution in previous lessons, we dealt primarily with the organizations who were at war with each other and how they used the Revolution to promote themselves and to try to destroy the others, primarily the Roman Catholic Church. We did not discuss much about what happened to the majority of the people.

The importance of the 26 million people of France in the eyes of their rulers consisted in supplying the physical and financial needs of the king, nobility and the clergy. Three-fifths of the real estate of the kingdom, the richest in France, were in the hands of the privileged orders. These orders were exempt from taxes and though a tremendous revenue flowed into their coffers, the tax burden fell in increasing numbers on the French people. They were expected to accept forever the condition of intellectual and bodily bondage to which the Middle Ages had assigned them. As we mentioned before, the organizations that promoted and used the Revolution to advance themselves and destroy each other were steeped in the occult and they had used superstition and darkness to control the people. This darkness and superstition began to be dispelled among the people which brought on the emancipation of people

from their serfdom.

When Louis XVI ascended to the throne after his father's death in 1774, financial difficulties were the first to surface of the problems he faced. The treasury was empty, the state was in debt and the tax burden was already intolerable. The nobility, who were so used to reckless spending, could not be reformed. Though the king made efforts to curb the spending and to reform the financial system, the nobility simply would not accept his efforts. The king finally appointed Alexandre de Calonne to office and he immediately set out to borrow more money for the state and when those loans came due, he only borrowed more, until in 1786 they could go no more. The resulting revolution destroyed the King, the nobility and the privileged classes, who had the mark of the beast and who worshiped his image, living in luxury at the expense of the masses.

However, reason went mad and the excesses that were committed in the name of freedom would certainly justify the statement in verse 2 that **“there fell a noisome and grievous sore upon the men which had the mark of the beast and upon them which worshipped his image.”** We might look at this in a little different light. A sore, though to us is a problem, in reality it is part of the solution. A sore usually breaks out to help the rest of the body organs get rid of toxins that have built up in the body. Once those toxins have been released, the sore will heal up. This is basically what happened with the French Revolution. The toxins, or the unrest had built up in France to the point that it broke out into a grievous sore, or revolution. Though it eventually healed, it picked up infection from outside sources and we are still contending with this today. I'm talking about the world bankers. But even here, it is still part of the solution in the sense that the actions that these bankers have taken since have only prepared the way for their total destruction as part of the fall of Babylon.

(Read Rev. 16:3) As we have discussed before, out of this revolution came Napoleon Bonaparte. In the blowing of the second trumpet, Genseric, with his Mediterranean fleet destroyed the Roman fleet which in large part destroyed the power of Rome. With Napoleon, thinking he was pretty much invincible because of his series of victories, he started making elaborate plans for the invasion of Great Britain. Apparently his plan

was to first conquer all of Britain's colonial possessions. Egypt and the Near East became his first objectives. He was successful in taking over the Isle of Malta, then the city of Alexandria in North Africa, and then Cairo in Egypt. However, Admiral Nelson was on his way to the Mediterranean with the English fleet. They caught up with the French fleet in the Bay of Aboukir in August of 1799 where the battle of the Nile was fought with the English being completely victorious.

This did not stop Napoleon however. He returned to France and then had to put off attacking England once again as he first had to fight and defeat the Austrians. But then in 1805 in a joint effort with Spain, the combined French and Spanish fleets were soundly defeated again by Admiral Nelson in a great naval battle off Cape Trafalgar. Ultimately, the combined armies of Europe defeated Napoleon at Waterloo. With this defeat, the greatness of France was gone and her glory became lifeless and faded away. The symbolism of the sea (people of France) becoming as the blood of a dead man and every living soul dying in the sea seems appropriate as the blood congealed and France became lifeless.

(Read Rev. 16:4-7) In our study of the sounding of the seven trumpets, at the sounding of the third trumpet, judgment fell upon the northern territory of Italy into which Attila descended after crossing the Alps. It would appear that the same area is affected by the pouring out of the 3rd vial. The following is a quote from A Study in Revelation by Howard B. Rand:

After the close of the Napoleonic wars the International Commissioners sitting at Vienna proceeded with their work as though the status quo would now continue indefinitely in Europe. The congress of Vienna proceeded to dismember Italy and prepared the ground for future revolts.

The first popular outbreak against the restored order occurred in 1820-21 A.D. Naples and Sardinia were the scenes of revolutionary movements. The representatives from the leading states of Europe declared it to be the duty of their respective countries to exterminate the patriotic revolts that occurred in many countries as a result of the French Revolution. The work of carrying out this edict insofar as Italy was concerned was assigned to Austria.

The period from 1812 to 1830 A.D. was occupied, for the most part, in the punishment of political offenders or in the suppression of insurrections. The history of this period was a sad one for Italy. A revolt at Milan was put down by sheer

terror. In the Papal States every symptom of popular liberty was put down by Pope Leo XII. The severity of the tyrannical rule was leading to conditions that were preparing for a general revolution.

The revolt in Vienna and in Hungary in 1848 A.D. furnished the long coveted occasion for the Italians to attack the hated Austrian rule. The Austrians were successful in defeating the Italians and were once more in power. By the end of the summer of 1849 A.D. the Austrian authority was restored, and was exercised with redoubled severity in Venice and Milan and the will of Austria was law in the greater part of Italy. The dream of an Italian confederation was dissipated by the great defeat of Charles Albert by Radelsky at Novara.

Austria not only swept down and over Italy as a result of the revolt against her rule, but also during the following year scenes of woe and horror were inflicted upon the Italians. Sicily was swept as with a billow of blood.

In verses 5 and 7 we have a double witness from two angelic witnesses that this judgment was righteous and correct. Verse 6 gives us the reason, **“For they have shed the blood of saints and prophets.”** We have discussed how under both Imperial Rome and Papal Rome in the midst of these people, and at the dictate of their rulers millions were condemned and tortured to death because they were followers of our Lord.

(Read Rev. 16:8, 9) When the fourth trumpet sounded, judgment fell on the rulers of Imperial Rome bringing to an end the emperors of the Western Roman Empire. I believe that the pouring out of the fourth vial of God’s wrath again brings judgment on the rulers the Roman Empire, this time Papal Rome as the Pope was now the ruler not only of the church but also had temporal authority over several Italian states. Victor Emanuel II, son of Charles Albert, became king of Sardinia, having inherited the throne from his father. Sardinia is a large island off the west coast of Italy. Sardinia and Piedmont, a state in northern Italy on the border with Switzerland, were formed into one kingdom and it was here that the Risorgimento (a movement for the unification of all of the Italian states into one nation) with the support of Victor Emanuel II really became a moving force. He teamed up with a political genius, Camillo di Cavour, naming him Prime Minister, and a great soldier named Garibaldi, who when he had conquered Sicily and a number of the independent states of Italy, ceded all of his conquered territory to Emanuel, and united all of Italy with the exception of Rome itself. The Pope

excommunicated Emanuel because he had taken the Papal states as well. Rome was protected by French troops, which kept the Italians at bay, but Germany advanced on France causing the need of every French soldier to be in France. The last of the French troops withdrew from Italy on August 21st of 1870. Twelve days later the French Empire collapsed. The Italian army then entered Rome and took possession of the city on Sept. 20th. Rome was declared to be the new capital of the Kingdom of Italy in December of 1870 and Victor Emanuel took up residence there.

The Pope was greatly insulted by his losing temporal authority of the Papal states and the occupation of Rome by these Italian troops. He denounced Victor Emmanuel as the “Subalpine Usurper,” whom he said had by violence and crime despoiled the patrimony of St. Peter, and had brought the Church to open shame. Just prior to this termination of all temporal authority of the Pope, Pope Pius IX had summoned the Bishops of the Catholic World to convene in Rome in an Ecumenical Council. The question that was to be determined was, “Is the Holy Father, or is he not, without error when speaking for the great body of which he is the authorized head?” The decision reached was that when on a subject of faith and morals, he issued a decree, as the highest organ of Christendom, the Pope was infallible. I think we can see, with this obvious blasphemy of God, the application of verse 9 as it applies to the Pope from that time on. The Papacy was certainly burned by this move by Victor Emanuel and his followers, and instead of repentance, they blasphemed God and refused to give Him glory. This was the end of temporal authority of the Papacy with the exception of the authority he has over Vatican City within Rome itself. The only authority the Pope was left with was what spiritual authority he exercises over the Church.

We are ready now for the pouring out of the fifth vial, or bowl. (Read Rev. 16:10, 11) Keep in mind that they are pouring out their vials on the earth, or the Roman world, or that which is opposite of the Kingdom of God as per our studies in Rev. 4. In our last lesson we saw that there appears to be similarities between the judgments of the blowing of the seven trumpets and the pouring out the seven vials. When the 5th trumpet was blown, we saw the rise of Islam with most of the Eastern Roman Empire coming under the

Moslem influence including Jerusalem and all of Palestine as the Saracens subdued North Africa, the mid-east, Asia minor, and a large portion of Europe. However, Italy escaped their conquests.

The Roman Empire is the fourth and final Empire in the succession of Empires that we saw represented in the book of Daniel and Rome has been the capital city. Since the Roman Empire is represented by the beast, it being then the seat of the beast, it is upon Rome that the fifth angel poured out his vial. The loss of temporal power and authority has been a very difficult pill for the Papacy, the head of the Empire at this time, to swallow. No sooner was the government of United Italy formed and seated than the Church tried to recover their privileges through an act of Parliament. In May of 1872, an attempt was made to pass a bill granting important privileges to the old religious corporations in Rome. This bill failed. It was thought by many in the Papal organization that the Jesuits were behind the failure of the bill and the Jesuits were expelled from the Roman college.

With the political liberation of Italy came also the advancement in arts and science in Italy. Also came an opening to organized Protestant movements in Italy, even to the point of distribution of Bibles in areas that were formerly Papal dominions only, including within Rome itself. To see how bad this pained the Church, following is a quote by Pope Leo XIII to his Cardinals in 1886:

With deep regret and profound anguish we behold the impiety with which Protestants freely and with impunity propagate their heretical doctrines, and attack the most august and sacred doctrines of our holy religion, even here in Rome, the center of the faith and zeal of the universal and infallible teachers of the Church.

This declaration of infallibility of the Roman pontiffs and this lamentation of the Pope fulfills the statement in verses 10 and 11, **“And they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and sores, and repented not of their deeds.”**

We will continue our study with the pouring out of the sixth vial in our next lesson. JRL

A STUDY OF THE BOOK OF JEREMIAH

Keep in mind as we study the book of Jeremiah that it is not necessarily in chronological order so we are attempting to put it in that order as we study. (Read Jeremiah 34:1-7) God has good news and bad news for Zedekiah. The bad news is that God was going to give the city of Jerusalem into the hand of King Nebuchadnezzar who would burn it with fire; Zedekiah would not be able to escape out of the hand of Nebuchadnezzar, but would look into the eyes of Nebuchadnezzar face to face and speak with him mouth to mouth, but would be taken to Babylon. He is not told here that he would have his eyes put out after he had seen the eyes of Nebuchadnezzar. The good news was that he would not be killed, but would die naturally with all the ceremonies befitting a king of Judah.

(Read Jeremiah 34:8-11) This apparently happened about the time that the Babylonians withdrew when they heard the Egyptian army was coming to help Judah. Zedekiah made a law, or a covenant that anyone having a Hebrew servant, male or female, were to release them. They apparently did this, but when the Babylonians withdrew, they forced them back into servitude.

(Read Jeremiah 34:12-22) Then the word

of the LORD came to Jeremiah in which he was to repeat to the people. God first reminded them of the law of servitude of fellow Israelites. Either selling one's self or being sold by creditors into servitude was a means of satisfying debts that couldn't be paid otherwise. However, if the servant was a Hebrew, or Israelite, they were to be released after 6 years of servitude. God says that the people never did keep the law. Now, the people of Jerusalem had first released their servants, but God says they polluted His name by going and bringing them back to continue to serve them. So God says He is going to proclaim liberty to the people, who have done this, to the sword, to the pestilence, and to the famine and those that are left, He is going to remove them into all the kingdoms of the earth. As was the custom at the time when people made a covenant between themselves, they did as God had Abraham do when He confirmed the promises to him, they took a calf and divided it in half and then everyone who had agreed to release their servants went between the halves. God says that anyone who walked between the halves and then broke the covenant, He would give them into the hand of their enemies and their dead bodies would be meat for the fowls of the heaven and the beasts of the earth.

He then repeated that he would give the city into the hand of the Babylonians who would burn it. God says He is going to make the cities of Judah a desolation without inhabitant.

(Read Jeremiah 38:1-6) Jeremiah told the people that if they would go out to the Chaldeans and give themselves up, they would live. But if they stayed in the city, they would die by the sword, famine, or pestilence. This would be in accordance with the law of contempt of court. (Read Deut. 17:8-13) Note vs. 12, **“And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.”** God as judge had already passed judgment on Jerusalem, she was going to be destroyed. So to refuse to leave the city was in effect contempt of court, God's court. The sentence therefore was death. I don't know if Jeremiah was familiar with this law, or if he was just saying what God told him to say. But the principle applied either way. The problem was that it was difficult for the people to accept that

this was actually God's judgment. Jeremiah and some of the other prophets had told them that it was, but other prophets were telling them just the opposite.

Four of the king's princes heard Jeremiah say this and to them it was speaking treason. What Jeremiah was saying would have the effect on the people of weakening their will to resist their enemy, the king of Babylon. They went to the king and told him what they had heard and asked the king to have Jeremiah put to death. I get the impression that King Zedekiah was a weak double minded man. He told these four to do as they wanted with Jeremiah as he didn't feel he, as king, could stop them anyway. Instead of killing Jeremiah outright, they let him down into a dungeon that had mire at the bottom. We're not told how deep this mire was, only that Jeremiah sunk into it. The object of such punishment was to let him starve to death as he did not access to water or food and was quite limited in his mobility.

(Read Jeremiah 38:7-13) Ebedmelech, an Ethiopian eunuch in the king's household, heard what had been done with Jeremiah. He apparently was a friend of Jeremiah. He went directly to the king and asked to release Jeremiah. The king told him to take thirty men and to go and get Jeremiah out of the dungeon. Since the dungeon was basically a hole in the ground without doors or windows, he was let down with ropes when he was put into the dungeon. So the reverse process had to be used to get him back out. Ebedmelch, and the men with him, took some old rags and had Jeremiah put them under his armpits and then again using ropes they were able to draw Jeremiah back up out of the mire and the dungeon.

(Read Jeremiah 38:14-23) Though Zedekiah never did anything that Jeremiah told him that God told him to do, he still seemed to rely heavily on Jeremiah. When Jeremiah had been released from the dungeon, Zedekiah took him into what was apparently the most secure part of the temple to ask him what he should do. Jeremiah told him that if he answered a question for him, he would put Jeremiah back into prison plus he wouldn't do what Jeremiah told him anyway. Zedekiah swore that he would neither put Jeremiah in prison nor give him into the hands of the men that wanted to kill him. So Jeremiah told him that if he would go out and surrender to King Nebuchadnezzar he would live and the city would

not be burned. But if he would not do so, then God would give the city into the hands of the Chaldeans and they would burn it and Zedekiah would not escape out of their hands. This was quite a dilemma for Zedekiah. He told Jeremiah that he was afraid of being given into the hands of and mocked by the Jews that had already fallen into the hands of the Babylonians. I think this gives us some indication of the character of the king. Jeremiah assured him that he would not be given into the hand of these Jews, but the alternative was the destruction of the city. Jeremiah tried once more to get him to obey God and told him that if he did not do so, all of the women of his house would be brought unto the king of Babylon's princes and these women would mock him basically telling him that all of his close friends had misled him and deserted him. Jeremiah again made it plain to Zedekiah that he would not escape out of the hands of the Babylonians and the city would be burnt.

(Read Jeremiah 38:24-28) Zedekiah's concern was that no one else would know what Jeremiah had told him. He made Jeremiah promise to only tell them, if they inquired of him what had happened between him and the king, **"I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there."** They did inquire and Jeremiah told them what the king had told him to tell them and they apparently believed him and let him continue to live in the court of the prison until the day Jerusalem was taken.

(Read Jeremiah 39:1-3) This final siege of Jerusalem by king Nebuchadnezzar lasted about 18 months until the city fell in the fourth month of the eleventh year of Zedekiah's reign. We're told that Nebuchadnezzar's princes took control of the city. There are only four names in verse 3. The rest are titles. "Sarsechim" means the king's son. "Rabsaris" means chief of the chamberlains. "Rabmag" means chief of the physicians or magi. There are two men named Nergalsharezer.

(Read Jeremiah 39:4-8) Again, we see the character of Zedekiah. When he saw that the city had fallen, he and all the men of war tried to flee out of the city by night. The Chaldeans caught up with them and returned them to Riblah. Riblah is northeast of Jerusalem about 200 miles as a crow flies according to my Bible map. This was apparently Nebuchadnezzar's military headquarters

during his conquest of the Palestine area. King Nebuchadnezzar killed all of Zedekiah's sons before his eyes and then put Zedekiah's eyes out and bound him in chains and took him to Babylon. This had the effect of killing all of the male descendants of the Royal line of David and Solomon with the exception of Jehoiachin and his descendants who were to be forever prohibited from attaining to the throne by the curse that had been put on Jehoiakim by God for his burning of the words that God had Jeremiah put into a scroll. But as I have said before, keep the unconditional promise of II Sam. 7:16 to David, **"And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."** We just read a witness to this promise in Jeremiah 33:17 a couple of lessons ago. To see how God keeps this promise without breaking His law will take some further study, but I assure you, He keeps His promises. After killing Zedekiah's sons and binding Zedekiah to take him to Babylon, the Chaldeans burned Jerusalem and broke down the walls.

(Read Jeremiah 39:9-10) Nebuzaradan, Nebuchadnezzar's captain of the guard, carried the people that were left in Jerusalem and Judah to Babylon leaving only the poorest of the land to take care of the vineyards and fields.

(Read Jeremiah 39:11-14) King Nebuchadnezzar gave Nebuzaradan special instructions regarding Jeremiah. We're not told how the king even knew about Jeremiah, but he did somehow and knew that he was not to be harmed. Jeremiah was released from the court of the prison where he was when the city fell. He was apparently first bound in chains with the intent of taking him to Babylon, but was soon released as we will read in the next chapter.

(Read Jeremiah 39:15-18) One good deed deserves another. This saying certainly applied to Ebedmelech, the Ethiopian eunuch that had rescued Jeremiah from the miry dungeon. God told Jeremiah before the city fell to tell Ebedmelech that though the city would fall, God would protect him from harm because of what he had done, because he put his trust in God.

(Read Jeremiah 40:1-12) I find it interesting that Nebuzaradan, the captain of the guard, understood that what all had happened was because God had caused it and told Jeremiah so. He then set Jeremiah free to go wherever he pleased,

whether it was to Babylon with Nebuzaradan, or to Gedaliah, whom Nebuchadnezzar had appointed governor over the remnant that was left in Judah, or wherever he wanted to go. He even gave him food and a gift to help him on his way to wherever he wanted to go. Jeremiah chose to go to Gedaliah as did the soldiers that had been in the field away from Jerusalem at the time of the captivity. Also Jews who had been living in Moab and other nations also returned to Gedaliah as well. Gedaliah told them that he was going to serve the king of Babylon and if they would do likewise, it would be well with them. He was located at Mizpah, which is located about twenty miles northwest of Jerusalem.

(Read Jeremiah 40:13-16) Balis, the king of the Ammonites sought to have Gedaliah killed and had bribed Ishmael, one of the Jew captains that had been away from Jerusalem at the time of the captivity, to assassinate Gedaliah. The rest of the captains that had assembled with Gedaliah knew of the conspiracy and told Gedaliah, but he refused to believe them.

(Read Jeremiah 41:1-10) Sure enough, about three months after the fall of Jerusalem, Ishmael and ten of his men came to Mizpah and slew Gedaliah. He also killed most of the Jews that were living at Mizpah with Gedaliah. Then to top it off, a group of eighty men from various cities in what was left of Israel came with the intent of offering sacrifices in the temple in Jerusalem, apparently not knowing that Jerusalem and the temple had been destroyed. Ishmael heard about them and went out to meet them and killed all of them. Ishmael then determined to take the remnant of the people that were left at Mizpah back with him to the land of the Ammonites. We're told in verse 10 that among this remnant were the king's daughters. We're not told how many daughters King Zedekiah had that were in this remnant, but because they are spoken of in the plural, there had to be more than one. I believe secular history indicates there were three. As we will continue to deal with Jeremiah, I think we can assume that Jeremiah and Baruch are in this group as well. Secular history also tells us that Jeremiah took these three daughters of the king in hand as his responsibility. We'll discuss them a little more shortly.

(Read Jeremiah 41:11-18) Johanan, one

of the Jew captains and the rest of the captains heard what had happened and set out to intercept Ishmael. When the people that were with Ishmael saw Johanan and his soldiers coming, they turned away from Ishmael back to Johanan. In the process, Ishmael was able to escape with eight men and they went to the Ammonites. Johanan then took charge of the group and went to Chimham, which is by Bethlehem with the intent of going into Egypt for fear of the Chaldeans.

(Read Jeremiah 42:1-6) Johanan and the people then came to Jeremiah and asked him to pray to God asking what they should do, telling Jeremiah that whatever God told them to do, they would do it. Jeremiah promised to not hold anything of what God would tell him back, but would give them a total report of what God wanted them to do.

(Read Jeremiah 42:7-18) Jeremiah prayed as they had asked him to do and it was ten days later before God gave His answer. When He did, the answer was that if they would stay in the land of Judah, God would build them up. He told them not to be afraid of the king of Babylon as He would protect them from him. But if they refused to stay in the land, but rather determined to go to Egypt, God says, that the sword and the famine that they feared if they stayed in the land of Judah would follow them to Egypt and there they would die, none would escape.

(Read Jeremiah 42:19-22) Jeremiah seemed to know that the people would not obey what God had told Jeremiah to tell the people. He again gave them warning that if they went to Egypt, the sword, the famine, and the pestilence would follow them there and they would die there.

(Read Jeremiah 43:1-7) Sure enough, as Jeremiah expected, Johanan and the other leaders of the people told Jeremiah that he was lying and that if they stayed where they were, the king of Babylon would come and kill them or take them captive to Babylon. They accused Baruch of convincing Jeremiah to lie to them. So they took all the remnant that were there including the king's daughters, Jeremiah, and Baruch to Egypt.

(Read Jeremiah 43:8-13) The word "brickkiln" can throw us off in our understanding here. I think we can understand that there would be no "brickkiln" at the entrance of the Pharaoh's house. To understand what this was, I am quoting

in part from Appendix 87 in the Companion Bible. In the year 1886 W. M. Flinders Petrie was exploring at Tell Defenneh, in Egypt; he was told that the name of one of the mounds was “Kasr Bint el Jehudi”, which means “the palace of the Jew’s daughters”. This name recalled to his mind the passage in Jeremiah 43:6, 7, and at once connected “Defenneh” with “Tahpanhes”, where in vs. 8-11 Jeremiah received this order:. He then quotes these verses and goes on to say that the Hebrew “malben” cannot mean a “brickkiln” as rendered in the A.V. and in R.V., *but brickwork of any kind*. Professor Petrie then offers his explanation of just what this was, understanding that Tahpanhes was a fort. *The entrance was in the side of a block of buildings projecting from the fort; and in front of it, on the opposite side of the roadway, similarly projecting from the fort, was a large platform of brickwork suitable for out-door business,...just what is now called a mastaba....Jer.43:9 is the exact description of the mastaba which I found.*

Though Egyptian history is silent on what happened in fulfillment of this prophecy, Josephus records that it was fulfilled to the letter five years after Nebuchadnezzar’s destruction of Jerusalem. In Hebrew, “Bethshemesh” in verse 13 means “House (or Temple) of the Sun.” That we are told that this was in the land of Egypt distinguishes the Bethshemesh from the one we have seen mentioned being in Israel.

We will continue our study with Jeremiah 44 in our next issue. JRL

Note from the editor:

We have just completed the primary election here in Colorado. Having pretty involved in the process this year, we have learned a great deal, much we did not want to know. The apathy and the ignorance that we encountered is appalling. We cannot expect to have Christian people as our representatives in government if we don’t educate ourselves as to the electoral process and then use the process to promote good Christian people who are willing to run for the various offices. It is not near enough to just vote in the general election in November. It is not easy, but we can put Christian people in office. JRL.
