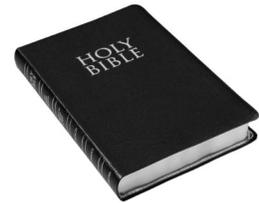


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Matthew 6:33

Issue 1508

A STUDY OF THE GOSPEL OF MATTHEW

We are continuing our study of the Gospel of Matthew with chapter 3. (Read Matt. 3:1-4) The change from the Old Covenant to the New Covenant is taking place. The change from if you will obey to the law is written in your heart is taking place as Christ is about ready to begin His ministry and His purpose. The 40th chapter of Isaiah is basically a word of comfort to Israel and Judah foretelling the result of this change. It begins by saying, **“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD’S hand double for all her sins.”** This is the thrust of the chapter. But that change that would bring true forgiveness had a beginning. Verse 3 prophesies that beginning, **“The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.”** Verse 3 of Matt. 3 tells us that this was speaking of John the Baptist. It was his job to prepare the way for this changing of the covenants. He would have been about six months older than Christ and was related to Him. We’re told that he lived in the desert, or wilderness, wore a leathern girdle and raiment made of camel hair. His food was locusts and honey. His father was a priest and his mother was also a descendant of Aaron. The way he lived and dressed identified him as a prophet and because his father was a prominent priest, he could have had a prominent

position in the temple had that been God’s plan for him. But we see here in Matt. 3 that he was preaching in the wilderness of Judea and we’re told that all Jerusalem went out to hear him. (Read Matt. 3:4-12) He was baptizing those who had confessed their sins in the river Jordan. When the Pharisees and Sadducees came out to his baptism, he called them a generation of vipers and told them that to be baptized by him they would have to show the fruits of their repentance. So far as they were concerned, the fact that they were descended from Abraham saved them, i.e. they were saved by race, not by grace. They were going to be judged by what fruit they brought forth, not by who they were. He says in verse 11, **“I indeed baptize you with water unto repentance.”** I take this to mean that his baptizing was to symbolize one’s repentance. But he knew that there was to be a greater baptism than this, **“But he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit and with fire.”** If we keep in mind that God says of Himself that He is a consuming fire and that His law is a fiery law, the baptism of the Holy Spirit, i.e. being immersed in the Spirit would be a far greater baptism than the water baptism. We’ll discuss this more later.

(Read Matt. 3:13-17) The question comes to my mind that if John’s baptism was a baptism of repentance, why would Jesus need to be baptized since He had committed no sin? I believe there are at least a couple of reasons that I would like to share with you. In Matt. 5:17 Jesus tells us, **“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.”** Heb. 7:14-16, speaking of Christ, says, **“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.” Psalms 110:4, prophesying of Christ says, **“The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.”** It is evident by these Scriptures and others that one of the responsibilities that was to be Christ’s was to become our new High Priest, not after the order of Aaron (Old Covenant), but after the order of Melchizedek. However, there are some laws pertaining to one becoming the high priest. When Aaron and his sons were consecrated to the priesthood, Moses was instructed first to wash them with water. Lev. 8:5-6 tells us, **“And Moses said unto the congregation, This is the thing which the LORD commanded to be done. And Moses brought Aaron and his sons, and washed them with water.”** I submit that Christ’s baptism by a priest (John the Baptist) fulfilled this first step in the consecration of Christ to the Melchisedec priesthood. The next thing was the offering of some sacrifices, which we will see that Christ fulfilled later. The third step was **“And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons and upon his sons’ garments with him; and sanctified Aaron, and his garments, and his sons, and his sons’ garments with him.”** The anointing of Jesus was a little different. His anointing was with the Holy Spirit, something that we often associate with the anointing oil. Peter tells us in Acts 10:37-38, **“That word, I say, ye know which was published throughout all Judaea and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.”** I suggest that this baptism of Jesus was fulfilling the law concerning the consecration of the high priest, which Christ was to shortly assume as priest forever after the order of Melchisedec.

The second reason is a little deeper and a little more difficult to grasp. Let’s start by looking at the law concerning the Day of Atonement

in Lev. 16:3-31. (Read) Note verse 15 tells us that the blood of the goat was a sin offering for all the people. In addition to any other sin offerings one might make during the year, this one time each year, a sin offering was made for all the people. Then note in verse 21 that the priest was to lay his hands on the head of the live goat and confess over him all the iniquities of the children of Israel and then the goat was to be taken by a fit man into the wilderness and turned loose. Christ being our sin offering needed to fulfill the role of both of these goats. Once He was crucified, He would not have been able to carry out the role of the live goat. The baptism for repentance that John was baptizing people for in effect symbolized the death of the person and the resurrection a new start in a different direction, the meaning of repentance. Baptism today is a symbol of our old man dying and being resurrected a new man in Christ—death of the Old Covenant and birth of the New Covenant in us. I submit that the baptism of Christ was symbolic of His death and resurrection, that in effect by being baptized, this was His legal death that He might fulfill the role of first the goat that was killed and then the role of the live goat. His actual death and resurrection took place 3 ½ years later of course, but that He might fulfill the law of atonement for all the people, I think we can look at His baptism as His legal death. It was not a baptism of repentance for Him as He had no need for repentance, but rather a baptism of much greater significance. As the atonement on the Day of Atonement was for all the people, so also was Christ’s atonement as signified here by His baptism and, as we will read in the next chapter, His being led into the wilderness by the Holy Spirit, the fit man of Lev. 16:21.

The Holy Spirit served both as the anointing agent and the fit man that led Him into the wilderness.

(Read Matt. 4:1-11) As we said in studying the previous chapter, this 40 days in the wilderness fulfilled the role of the second goat that was to bear the iniquities of all the people and then to be released into the wilderness. I think most people would read this with the idea that the tempter, the devil and/or Satan was some kind of being. I question this. The word “tempter” is from the Greek “*peirazo*” which means “to try or prove” according to Young’s Concordance. The word “devil” as translated here is from the Greek

word “*diabolos*” which according to Young’s Analytical Concordance means “accuser or calumniator.” “Satan” is a transliterated Babylonian word that simply means adversary. (Read I John 2:14-16) John is telling us that all sin comes from one or more of the things he says are in the world, “**lust of the flesh, and the lust of the eyes, and the pride of life.**” These three things are what tempts us to sin. If we go back to Matt. 4, we’re told that Jesus had fasted for 40 days and was hungered. Would this not be “lust of the flesh?” Then we’re told that He was taken upon a pinnacle of the temple and told to throw Himself down that God would protect Him. Would this not be “pride of life?” Finally from a high mountain He was shown all the kingdoms of the world and told if He would worship the deceiver, He could have all these kingdoms. This would appear to me to be “lust of the eyes.” It is important to understand that Christ was tempted the same as all of us are, only in His case the temptation was even more intense. Heb. 4:15 tells us, “**For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.**” I Cor. 10:13 tells us “**There hath no temptations taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.**” Understanding this but knowing that Christ suffered greater temptation than us should make us better able to fend off temptation when we are confronted with it. I can’t help but believe that the “devil” of Matt. 4 is the same “devil” we face each day, that which is within each of us. We are our own worst enemy and only in recognizing this can we effectively confront ourselves about it. Blaming some other being for our own temptations relieves us from the responsibility of our own sins in our mind.

(Read Matt. 4:12-17) This move to Capernaum signals the beginning of Jesus’ ministry.

(Read Matt. 4:18-22) We’re told by Isaiah that there would be nothing in Christ’s appearance that would cause one to be attracted to Him, so it would appear to me that there must have been something in His voice that attracted these men to follow Him without question. This also says something of the faith that these first four disci-

ples had. Not only did they recognize something in Christ that drew them to Him, but they acted on it.

(Read Matt. 4:23-25) We aren’t given a time frame here, but it appears to me that His fame spread rather quickly and widely. So far there is no indication that He left Galilee. His message was always the same—the gospel of the kingdom.

We aren’t told here just how long it took for Jesus to gather together all twelve of His disciples and we aren’t given the names of the rest of the twelve until the tenth chapter, but I would assume that they were together as we look at the events of the fifth chapter.

(Read Matt. 5:1-12) This begins what is often referred to as the “Sermon on the Mount” and it continues for the next three chapters. We’re told in the first verse that this was directed to His disciples though when it ends in chapter seven, Matthew says that “**the people were astonished at his doctrine; For he taught them as one having authority, and not as the scribes.**”

He begins with what is called the “Beatitudes.” We talk frequently of the “overcomers” though that term is not used in Scripture. The term is derived primarily from the second and third chapters of Revelation where John directs his attention to seven churches or church ages and points out the problems and temptations that they will face and then lists the rewards for overcoming those problems and temptations. While we can get a pretty good idea of what an “overcomer” is by reading those two chapters, the Beatitudes probably give us an even better picture. They are poor in spirit, i.e. humble, not possessed of egotism or arrogance. They mourn for those who are afflicted, for the sin they see around them, etc. They are meek, they don’t push themselves ahead of others. They hunger after righteousness, they want to see God’s law being obeyed. They are merciful. They are in sympathy with other peoples troubles and are willing to help whenever they can. They are pure in heart, i.e. they are righteous because they love God. They are peacemakers, they try to prevent confrontations rather than promote them. They are usually persecuted because of their righteousness. Now let’s look at the result of having these characteristics. Twice we’re told that “**theirs is**

the kingdom of heaven.” Note that Christ says kingdom of heaven, not kingdom in heaven. Revelation 20:6 says, **“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”** Other Scriptures as well indicate the kingdom will be here on the earth. Saying kingdom of heaven is like saying kingdom of God. It doesn’t designate location, but rather ownership. Verse 5 of these Beatitudes tells us that these people will inherit the earth, i.e. they will rule the earth with Christ.

We’re also told that these people will be comforted, will be filled with righteousness, shall obtain mercy, shall see God and will be called the children of God. This should be our goal in this life and these verses tell us how to reach it. But it will not be easy. As Christ was persecuted and reviled, He tells us we will suffer the same, but we should count that as a blessing and be glad for it.

(Read Matt. 5:13-16) God expects us to have certain standards, certain ideals, and to always seek righteousness. If we do, He says we will be like a city on the hill that cannot be hid. But if we begin to compromise these standards because we think that is what we have to do to get along with other people, we become like salt that has lost its savor, we are of no use to God or to ourselves. If we stand up for what we know to be right, we are like a candle on the candlestick, but if we hide what we believe, it would be like hiding a candle light. This certainly doesn’t mean that we are to be arrogant about our beliefs, but rather to live them in our everyday lives. When I was in the army, we had a young man in our barracks that had been recently converted, or at least he thought he had been. He was loud and continuous in his announcing that he was a Christian, but he didn’t really demonstrate it in his life. He would have been much louder if he had said nothing, but lived it.

(Read Matt. 5:17-20) There is a great deal to be understood in these verses, especially since there is so much false teaching about the law being done away with. What is taught in most of our churches today flies right in the face of verse 17. The law has not been destroyed by anything that Christ did, not even the ordinances. We need to understand the difference between keeping the

law and fulfilling the law. The law says we should not murder. If we don’t murder, we are keeping the law.

Paul tells us in Romans 6:23 that the wages of sin is death. The law requires a blood sacrifice for sin, i.e. a life for our life. When Christ gave His life as a payment for our life, i.e. He made the ultimate sacrifice for all sin, He fulfilled the law. All that the law required has been given, nothing more can be added to it, it is full. As we began our study with the baptism of Jesus, I hope everyone can see how He fulfilled the laws concerning the priesthood and atonement for sin law. So when Christ says that He is come to fulfill the law, He is not talking about keeping the law, though He did this as well. If we are to see the restoration of all things, the law and the prophets have to be fulfilled. All prophecy has to be fulfilled and since most unfulfilled prophecy has to do with the kingdom of God, Christ did and is fulfilling that as well.

It is a pretty strong statement to say **“till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”** A jot and a tittle are the smallest character in the Hebrew written language that there is. Neither represent a letter, but are like our apostrophe only smaller, so what He is saying is that not even the very least of their writing will pass until all is fulfilled.

The thing that needs to be understood is that breaking the law is not something that cannot be forgiven, in fact has already been forgiven through the death of Christ on the cross. To the people before Christ’s time, keeping the law was paramount to their salvation since they did not seem to understand the need to keep the law out of love of God. Unfortunately, most people today do not realize this either, but to them it is easier to believe the law has been done away with. I’m afraid that most people do not know enough about the law to make a judgment about it on their own, but are willing to take the word of someone else.

The scribes and Pharisees considered themselves to be the experts in the law, yet they had actually turned the law up side down through their machinations with it. Even if they kept all of the rules that they had imposed into the law, not understanding why they needed to keep the law made them unrighteous, the very opposite of what they had convinced themselves they were doing.

Also we need to understand what Christ meant when He said they wouldn't be able to enter the kingdom. He is talking about those who will rule and reign with Christ when He establishes His kingdom here on the earth. Again those who the Beatitudes are speaking and those who Rev. 20:6 is talking about are the kingdom. Not even all Christians will attain to this, so certainly those scribes and Pharisees who rejected Christ will not attain to it. JRL

the measurements that Ezekiel saw being made of the temple might refer to length of times. I apologize for having to break up the article into two issues, but we begin where we left off in our last issue.

CUBITS ARE 210 DAYS

If a month is equal to 30 days, then 7 months total 210 days.

This number 210 is one of the most important numbers in Bible prophecy. It is "the time of Jacob's trouble" ([Jer. 30:7](#)), because it is built upon a 21-day/year period. Daniel fasted for 21 days ([Dan. 10:2, 13](#)), during which time the "prince of the kingdom of Persia" withstood the angel that was sent to give Daniel some key revelation.

Jacob himself worked for Laban for 20 years and then went back to Canaan in the 21st year, which was his Sabbath year. The Sabbath year was his "vacation time" and counts toward his work schedule. After returning to Canaan, Jacob had a second time of trouble when Joseph was lost. The Birthright son was separated from his brethren for 21 years.

These two times of Jacob's personal trouble, each 21 years long, were prophetic of greater things in the Israel nation in years to come. First, Israel was in bondage for 210 years, and later, Israel (including the tribes of Joseph) was separated for another 210 years (931-721 B.C.).

For proofs of these 210-year cycles, see my book, [Secrets of Time](#). Read [chapter 2](#), "Basic Bible Chronology" to see the proofs of this.

12 CUBITS IS 2,520 DAYS/YEARS

The number 210 is expressed in linear measurement by the sacred cubit. Twelve of these cubits is 2,520 "days" (or years). We find this in the seventh chapter of the book of Numbers as well, when Moses dedicated the altar for the Tabernacle. This is particularly significant, because both [Ezekiel 43:13](#) and [Revelation 11:1](#) speak of these measurements in terms of measuring the altar. The original altar in Moses' Tabernacle was "measured," so to speak in Numbers 7.

In dedicating the altar, the prince of

A STUDY OF THE BOOK OF EZEKIEL

In our last issue we were looking at an article by Dr. Stephen Jones of God's Kingdom Ministries in which he introduces the thought that

each tribe was to give God an offering, one offering per day for 12 days. Each gave the same offering: 1 silver dish weighing 130 shekels; 1 silver bowl weighing 70 shekels; and 1 golden spoon weighing 10 shekels. The total offering for each tribe was 210 shekels of weight. Multiply this by 12 tribes, and the grand total was 2,520 shekels.

This was how the altar was originally dedicated and prophetically "measured." Both Ezekiel and Revelation merely monitor the progression of this foundational revelation of measurement.

What does it mean? The 2,520 years is also a period of "seven times". We know this, because Daniel's 3-1/2 "times" is translated into 42 months, or 1,260 days in Revelation 13. Twice that is 2,520, and this number, therefore, is a period of "seven times."

This 2,520-year period is a judgment cycle. I wrote about this in more detail in my book, [The Prophetic History of the United States](#). No one can really understand modern events without knowing how they are occurring 2,520 years from biblical events. America's founding in 1776 was 2,520 years from the beginning of Israel's captivity in 745 B.C. Our nation's capital was established in 1800, which was 2,520 years after Israel's capital (Samaria) was destroyed in 721 B.C. The Federal Reserve Act was passed in 1914 precisely 2,520 years after the original Babylon defeated Assyria and became the dominant Empire in 607 B.C. And so on.

All of these 2,520-year cycles represent a time period of 12 cubits. From this, we can see that when God began to dismantle Israel and Judah in ancient times, He immediately began to re-dedicate His New Altar. The offerings of the 12 princes prophesied of twelve 210-year periods in which God was slowly rebuilding a New Temple on the ruins of the old carnal Temple.

He is not building a physical structure in the Old Jerusalem any more, for that was suitable under the Old Covenant, which was broken and abolished. Hagar (Jerusalem) has been cast out. But these linear measurements establish the time it takes to build the

New Temple, using the destruction of the old structures as the beginning point.

Ezekiel 44-48 are difficult chapters to understand as to a large extent they appear to be repetition of many of the laws concerning the tabernacle and worshipping that were given to Moses. I believe that Ezekiel is prophesying of the New Jerusalem, the New Covenant, but in Old Testament terminology. As such, I have to admit that I do not understand all that he has written. There are portions that I believe that I do have some understanding in, so I am going to do some jumping around through these Scriptures and try to explain what I do know and leave the rest until the Spirit sees fit to teach me more. No matter how we learn anything about God's Word, I believe that it is through His Spirit that we learn, whether it is something that someone else has written or taught, or whether we have a revelation as to the interpretation as we study. In my own experience, I have often read a passage of Scripture several times without it meaning much to me, but then I read or hear a phrase, or a thought that someone expresses and all of sudden that passage of Scripture takes on a real understandable meaning that I have not had before. On occasion, I have had a revelation seemingly out of the blue that opens up more Scripture to me. It is important that when either of these things happen that we test them to be sure that they are right and we must be willing to reject it if it is not right, no matter who has said or written it. In the same breath, we need to be willing to accept it even it goes against something that we have believed in the past. But as I say, we must test it, not automatically accept or reject it because of where the information comes from.

With this in mind, I would like to deal with chapter 44, but I would like to back up and do some review to lay some groundwork before we actually look at the chapter. In I Samuel 2 we have the story of the child Samuel, after his mother had brought him to Eli, the high priest, as she had promised God if He would give her a son. Then we read of Samuel ministering to God and to Eli as a child. Eli had two sons of his own, but they were both evil men and we're told that their sin was very great before God. Because of the sin of Eli's sons, a man of God came to Eli. (Read I Sam. 2:27-36) Note especially verse 30,

“Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever (*olam*): but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed” then verse 35, **“And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.”** We need to note the words “for ever” here. To us today, these words mean into perpetuity. But this was not the meaning of the Hebrew word *olam* from which we get this translation. According to Young’s Analytical Concordance, it means “age, age lasting.” It is an indefinite time period that has an end. As we continue our study, it is important that we remember this.

We know that both the sons of Eli were killed in battle the next day and when Eli heard of it, he, being a very heavy man, fell off his stool, broke his neck and died. The Israelites had taken the Ark of the Covenant into battle with them and it fell into the hand of the Philistines who later realizing that it was a curse to them, returned it to Israel on a cart pulled by two milk cows who had just calved, but had their calves penned up. Nevertheless they pulled the cart straight back to the Israelites. I Sam. 7:1 tells us, **“And the men of Kirjathjearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.”**

When King David was old and the time of his death drew nigh, his son Adonijah decided that he should be the next king when his father died. Joab, captain of the host and Abiathar, the priest (though Abiathar and Zadok shared the duty of priest, Abiathar was the superior of the two) sided with Adonijah and they prepared for the time when David would die and Adonijah would become king. They were celebrating their decision and David was unaware of what they were doing. However, David had promised Bathsheba that her son Solomon would succeed him to the throne. When Bathsheba heard what Adonijah was doing, she went to David and reminded him

of his promise to her whereupon David abdicated the throne and had Solomon anointed king in his place.

Because of the plot that Adonijah, Joab and Abiathar had plotted to make Adonijah king, it became Solomon’s job to deal with these three men. To make a long story short, He had Adonijah and Joab killed and removed Abiathar from his position as priest. I Kings 2:26-27 tells us, **“And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted. So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.”** Then in vs. 35, we read, **“And the king put Benaiah the son of Jehoiada in his (Joab’s) room over the host: and Zadok the priest did the king put in the room of Abiathar.”**

It is with this story in mind, I believe, that Ezekiel gives us a prophecy in chapter 44. (Read Eze. 44) This chapter prophesies of the changing of the priesthood from the order of Aaron to the order of Melchisedec. But it does so in Old Testament terminology. Let’s first read Hebrew 7 to get acquainted with this Melchisedec priesthood. (Read) Going back to Eze. 44, we first see that Israel is condemned for bringing strangers into God’s sanctuary. I believe this refers to the idols that were brought into the temple along with their priests and worshippers. Even the Levites, God’s priests, were gone away from God and were guilty of idol worship themselves. Then looking into the future, God says that these priests shall minister to the people in the outer courts, but they cannot come near God. I believe what He is talking about is the difference between those who have part in the first resurrection and those who do not. He says that the priests the Levites, the sons of Zadok shall stand before Him to minister unto Him.

It is a little bit of a play on names, but Melchisedec literally means “my king is righteous.” Zadok literally means “righteous.” We could look at the name as “Melchizadok.” The change of the priesthood of Abiathar to Zadok is a

type of the change from the Levitical priesthood to the Melchisedec priesthood.

Hebrews 7 makes it clear that Jesus Christ is the High Priest of the Melchisedec priesthood. Revelation 20:6 tells us, **“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”** Those who qualify for the first resurrection will be part of that Melchisedec priesthood.

But Ezekiel still has more to say about this priesthood. Vs. 17 says, **“And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.”** Rev. 19:8 tells us **“the fine linen is the righteousness of saints.”**

If we look at what Jesus Christ was like after His resurrection, He was both spiritual and physical. He could appear or disappear at will, but he also proved to the apostles that He was physical as He ate with them. I think this would be the equivalent of putting on the fine linen when he was in the spirit realm and putting on the woolen clothing when in the physical realm. I believe that those who are resurrected in the first resurrection will have this same characteristic. They will be able to be at home in either realm, but when they minister before God, it will be in the spiritual realm, i.e. dressed in linen garments, but when they minister before men, it will be in the physical realm, i.e. dressed in other than linen garments.

Though Ezekiel continues to give laws that apply to the priests that we have seen before in the Mosaic law, he makes it clear that it will be the job of these priests (those qualified for the first resurrection) to teach the people.

In the next four chapters, Ezekiel continues to repeat laws that Moses gave after the children of Israel arrived at Mt. Sinai in their exodus

from Egypt. While, like the laws concerning the attire of the priests, these laws sound much the same as the laws that Moses gave the people at Mt. Sinai, I believe they too are prophetic, but I have to admit that at present I do not understand always how. JRL

This ends our study of the book of Ezekiel. I would like to take a look at what is considered Minor Prophets next. Some of these prophets were primarily concerned with Israel and others Judah. Since we have just looked at Ezekiel who was primarily concerned with Israel, I would like to continue with prophets who directed their prophecies to Israel first. So in our next issue we will first take a look at the prophet Micah. JRL
