

KINGDOM SPIRIT



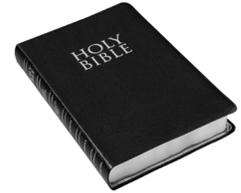
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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 809

OBADIAH, EZRA, HAGGAI ZECHARIAH

As we continue to look at the various prophets that were contemporary with Jeremiah, Ezekiel and Daniel, we need to look at the very short book of Obadiah, a prophet of this time. Edom (Esau, Jacob's twin brother) plays a major role in the story of the Bible that we are following, but only in their relation to Israel. If you recall, when we discussed the birth of the twins, Jacob and Esau, to Rebekah, we said Jacob represented that which was pro-God and Esau represented that which was anti-God. This was to put the two peoples in direct conflict with each other throughout the ages. We find elements of both families in virtually every major event of world significance throughout history, but usually opposed to each other.

However, God had certain plans for Edom as a people and we find part of those plans in the book of Obadiah. After the original conflict between the two about the birthright, the next time we find them in conflict in the Bible was when Israel was moving from Egypt to Canaan, and Edom refused to let them pass across their land. Edom was continually a thorn in the side of Israel, even to the point of being a part of the Babylonians when they carried away Judah and Jerusalem captive.

Obadiah, in listing some of the traits of this people Edom, says that their pride had deceived them into thinking that no one could bring

them down. They exalt themselves as eagles placing themselves high above the rest of the people.

God says that because of their sins against Israel, He has made them very small among the nations and they are greatly despised. He says that they should not have helped against Israel in the day of their calamity, because in the day of judgment, Edom will be totally destroyed. They shall be as stubble before the flame of the house of Israel and none shall remain. The kingdom shall be the LORD'S and others shall possess Esau's inheritance.

It might be well to note here that in 126 BC Edom was defeated by the Judahites in Judea and forced to be circumcised and to observe Jewish laws and customs. Josephus tells us that from that time on, the Edomites were known as Jews. This hasn't changed today as it is within the Jews of today that we find the Edomites. Keep this in mind as we watch history unfold.

The prophets Daniel and Ezekiel have somewhat taken us through the seventy years captivity of Judah in Babylon. We have found that the captivity would only last seventy years and the release would come at the hand of a king named Cyrus. We now know that he was king of Persia, a kingdom that has defeated and taken over the Babylonian kingdom.

Let's pick up our story in the first year of Cyrus with a proclamation made by Cyrus saying, **“The LORD God of heaven hath given me all the kingdoms of the earth: and he hath charged me to build him an home at Jerusalem which is in Judah.”** (Ezra 1:2) Ezra tells us

that the king's proclamation continued by telling the Judahites in captivity who wanted to go up and help build the house of the LORD, they could, and who ever stayed in Babylon where they were, were to help pay the way of those who went plus they were to make a free will offering for the temple. The people did one or the other and Cyrus brought forth the vessels that had been removed from the original temple by Nebuchadnezzar and gave them to the leaders of the people returning to build the temple. Zerubbabel, grandson of Jehoiachin, led the group consisting of 42,360 who claimed descent from Israel, plus 7,337 servants.

By the seventh month the people were moved and located in their cities. They met with Zerubbabel and Jeshua (the priest) in Jerusalem where they built an altar and offered burnt offerings thereon. They traded meat, drink and oil to Tyre and Zidon for trees for the temple. They began laying the foundation in the second month of the second year of their coming back to Jerusalem and they had a great celebration when the foundation was complete.

However, there were adversaries of the Jews and their building of the temple. These enemies first came and asked to help build since they worshipped the same God, they said. Zerubbabel and Jeshua refused their help and said they would build it themselves. These adversaries then tried several ways to weaken their hands and stop the building of the temple. The building continued all the days of Cyrus, however, when King Artaxerxes (Artaxerxes) began to reign, these adversaries wrote a letter of accusation against the building of the temple to the king. They asked the king to search the records and find that Jerusalem had been a rebellious city and told him that if it was rebuilt, they would again be rebellious and would refuse to pay their taxes. The king made the search they requested and sure enough found that Jerusalem had indeed been a rebellious city. He then wrote a commandment back commanding the construction to cease. So work ceased into the second year of Darius, king of Persia, according to Ezra 4:22.

The word of the LORD came to Zerubbabel and Jeshua by Haggai, the prophet, in the second year of Darius. Haggai said (in Haggai 1:2) that the people were saying the time had just not yet come to build the temple. He then asked if it was time for them to live in their finished houses while the temple still laid waste. He reminded them that what they had done had been quite ineffective and told them it was because they had quit building the temple. He told them to get their timber from the mountains and get to work. Zerubbabel and Jeshua listened to Haggai and started the work again.

God promised that the glory of this house would be greater than the original. He also promised to bless them from that day forward. He also promised Zerubbabel a special blessing in a future day at a time when God will overthrow kingdoms and destroy the strength of the heathen (nations).

As a second witness to the command from God that they go back to work, the word of God also came to the prophet Zechariah in this second year of Darius. God lets them know that He had been sore displeased with their fathers. He urges the people to **“Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.”** (Zech. 1:3) He tells them not to be as their fathers. Their fathers are all dead but His word has taken place just as He spoke it through the prophets.

Through visions, God showed Zechariah that the nations that had come against Judah and Israel were at rest, but God was going to promote Judah and Jerusalem. He had returned to Jerusalem and His house was going to be built there. Much of what Zechariah saw by vision was a two-fold prophesy in that it applied to the Jerusalem that they were building then and also to a Jerusalem of much greater proportions in the last days. If we keep this two-fold prophesy principle in mind as we read, we will understand much better. Zechariah saw that Jerusalem was to be greatly expanded and inhabited as towns without walls for the multitude of men and cattle therein, for God would be unto her a wall of fire around her and be the glory in her midst. He tells Zion to deliver

herself from Babylon—to come forth from the north. Many nations would be joined to the LORD, God says, and Judah would be His portion and He will yet choose Jerusalem again. Since Zechariah was in Jerusalem following this return to Jerusalem, we begin to get the idea that He is not only talking of another time, but another place as well.

Zechariah continued to see visions of things to come. Joshua, the high priest, stood before the angel of the LORD and Satan (or the adversary) was standing at his right hand to resist him. However, God rebuked the adversary and Joshua's raiment was changed from filthy to clean and he was told that his iniquity had passed from him. Looking at what was to follow, we now know that this was in reference to the change of the high priest office from man (the Aaronic order) to Jesus Christ (the Melchisedec order). As the vision continues, the angel of the LORD goes on to say that if Joshua would walk in God's ways and keep His charge, then he would judge God's house and keep His courts. The angel told Joshua he would bring forth His servant, the BRANCH, and then promises to remove the iniquity from the land in one day. Continuing, through visions, Zechariah was told that God's word to Zerubbabel was **“not by might, not by power, but by my spirit saith the LORD of hosts.”** (Zech 4:6) This reference to the building of the temple not only applied to the temple they were working on, but had much greater fulfillment in Christ and His building of His temple. By God's Spirit it would be built. Referring to the building they were working on as well as possibly a future temple, He told Zerubbabel that he had part in laying the foundation and his hands would also finish it. This is another good example of a two-fold prophesy as it applied to the building that Zerubbabel had started and by reading Matt. 1, we can find the secondary meaning as well in that Jesus Christ was to be a descendant of Zerubbabel. Again the temple is to be something quite different from the actual building in the old city of Jerusalem.

The people were somewhat in question as

to what religious practices they should be following. God told them that what He wanted was for them to execute true judgment, show mercy and compassion, oppress not the widow or fatherless, the stranger or the poor and not to even imagine evil against their brother. This was what He asked of their fathers, but because they had not listened to Him, He had scattered them among the nations. He promises through Zechariah also the promise of re-gathering and of bringing His people to Jerusalem where they will be His people and He will be their God in truth and righteousness.

He continues to promise a time of peace to Jerusalem and to Israel and prophesies destruction of the nations about them that have caused them problems, particularly Tyre. That God has not forgotten nor forsaken His people is brought out strongly by Zechariah as he continues to foretell of their re-gathering and of their rejoicing in the LORD.

Zechariah foretells the betrayal of Christ by Judas for the 30 pieces of silver and the fact that it was used to buy the potter's field. He then says that the day will come when Jerusalem will be a burdensome stone for all people. The inhabitants of Jerusalem shall be very strong and shall devour the people round about them. Zech. 12:10 says, **“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced and they shall mourn for him as one mourneth for his only son, and be in bitterness for him, as one that is in bitterness for his first born.”** He goes on to say that a fountain for cleansing of sin and uncleanness shall be opened in Jerusalem. It will also come to pass that God will cut off the idols from the land and will cause the prophets and unclean spirits to pass out of the land.

In chapt. 14, Zechariah tells us of that final battle when God gathers all nations against Jerusalem. Obviously, Jerusalem is no longer the city we are familiar with, but has taken on national proportions. As we study further, especially in

Revelation, we'll see that Jerusalem represents the whole kingdom of Israel. Zechariah is telling us this prophetically here. Though Jerusalem will be taken, God will then join the battle and defeat these nations. **"The LORD shall be king over all the earth: in that day shall there be one LORD, and his name one."** (Zech. 14:9) He describes a plague that God will smite those who fight against Jerusalem saying their flesh, their eyes, and their tongue shall consume away while they stand on their feet. But those left will go up every year to worship the King, the LORD of hosts and to keep the feast of tabernacles. He finishes his book saying, **"in that day there shall be no more the Canaanite in the house of the LORD of hosts."** (Zech. 14:21)

When the building was started again, the governor of the land west of the Euphrates river and some of his people came and questioned their authority to begin again. The Jews told them it had been built by Solomon, destroyed by Nebuchadnezzar and commanded to be rebuilt by Cyrus. The governor and his companions immediately wrote a letter to King Darius to see if this was so. King Darius searched the records, found it to be so, and then issued a proclamation not only to let the work proceed and the governor and his people to leave the Jews alone, but they were to furnish the Jews everything that was needed from the king's tribute. Anyone hindering the work was to have a scaffold built out of the timber of his own house and to be hung on it. The temple was then completed four years later and another great celebration was held and the priests and Levites took up their respective jobs.

Some years later, in the seventh year of the reign of King Artaxerxes, Ezra, a descendant of the high priest went up from Babylon to Jerusalem. Ezra had prepared his heart to seek the law of God, to do it, and to teach it to Israel. The king sent him with much silver and gold to buy whatever was needed for the temple and with letters of authority to collect offerings and to take whatever was needed for the temple from the treasury, to forbid any taxing of the priests, and to set up judges to judge after the law of God and

to teach the law. Approximately 1750 people went up with Ezra. Word came to Ezra after he had arrived at Jerusalem that the people were taking wives of the people of the land (Canaanites, Hittites, Perizites, Jebusites, Ammonites, Moabites, Egyptians and Amorites) in violation of God's law. Ezra was greatly affected by this. He prayed to God acknowledging that they had sinned greatly, causing God to put them in bondage and now that God had let a remnant escape, they were sinning again. He told God they could not stand before Him because of it.

As he prayed, a great congregation of men, women and children gathered unto him. One of the men spoke acknowledging their transgression and suggested they make a covenant to put away their strange wives of the land, and those born unto them. A call was made for all the men of Judah and Benjamin to gather in Jerusalem within three days or forfeit their substance. They met and agreed to put away their strange (non-Israelite) wives. Judges were appointed and each man having a strange wife had to appear before them and put away his wife. So many were guilty, it took three months to accomplish this. (We'll look at the book of Nehemiah next issue.) **JRL**

<p style="text-align: center;">GOD'S LAST WILL AND TESTAMENT OR INHERITING THE KINGDOM OF GOD</p>
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I would like to begin a series of articles this issue that is a re-write and update of a booklet that we published several years ago. To understand this subject, it is necessary that we do not allow some of the roadblocks to Biblical understanding, that we have been discussing in the last several issues, to prevent us from digging deep enough into God's Holy Word to reach this understanding.

If we were to ask most Christians the

question, “Why did Jesus Christ die on the cross?” I’m reasonably sure the most common answer would be, “He died for my sins.” While this answer is certainly not to be contested, few Christians could answer this question any further than this. Yet the entire Bible revolves around a certain people, or kingdom, and we even find Jesus saying in Matt. 15:24, **“I am not sent but unto the lost sheep of the house of Israel.”** So if He had to die on the cross, it should stand to reason that this had something to do with the house of Israel.

If you study the word “lost” you will find it is translated from the Greek word “apollumi” which is derived from two words, “apo” meaning put off or away, and “ollumi” meaning death or punishment. Putting them together would give us “put away and punished.” A study of the Old Testament teaches us that Israel was “put away and punished” when God caused them to go into the Assyrian captivity because of their idolatry. However, we also find many references telling us that God would bring them back out of that captivity, i.e. He would redeem them. In God’s law, we find that if a person incurs a debt that he cannot pay, he can either sell himself, or can be sold by his creditor, into servitude to work out that debt. (Lev. 25) However, that person could be redeemed by a kinsman or by himself if he were able. In Isa. 50:1, God applies this law on a national basis indicating that He has sold Israel (Northern ten tribed Israel) or they have sold themselves for their iniquities unto Assyria. They had incurred a debt (through sin) to God that they could not pay so He had sold them for their debt. However, Christ, being a kinsman as a descendant of David, thus of Judah, is qualified to redeem Israel. Gal. 3:13-14 then tells us, **“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles (nations) through Jesus Christ.”** (Emphasis mine, ed.) God, being not only a law giving God, but a law keeping God, used a lawful means to make the inheritance

promised to Abraham available, not only to Israel, but to the world. So I think we have to say that the primary reason for Christ spilling His blood, His life, on Calvary was to pay the price of the redemption of Israel. The parable Christ gave in Matt. 13:44 tells us this story as well. **“Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.”** The treasure being Israel, Christ gave all He had, his life, and bought the whole field, the world. But Christ did this in accordance with His own law. This is the important point we need to make at this point.

There were a number of other reasons that Christ died on Calvary such as Him becoming the ultimate Passover Lamb; releasing Him from the law of divorce that He might remarry Israel; that He might be the ultimate sin offering, etc. But all of the reasons that we find had something in common—they all were in strict fulfillment of God’s law. Is it any wonder that Jesus said in Matt. 5:17 **“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.”** He went on to say in verse 18, **“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”**

God has a plan for His people Israel (please understand that I am not referring to the people we today call Jews), but He subjects Himself to the law He gave these people to carry out that plan. It is another example of one of the reasons Christ died in fulfilling His own law that I want to deal with in this series of articles.

It is my personal opinion that one of the major problems Christendom has in this day and time is that they have relegated God to some mysterious Spirit Being whom they can’t understand and thus can’t know very well at all. Because God cannot be practical, there is no way He can understand our personal or national problems. He remains too mysterious and out of reach to get on our level. Unfortunately, I think most of us succumb to this type of thinking at times.

Yet if we study the Scriptures, we find God to be extremely practical, down to earth. He follows exactly the same rules, or laws He has given us to follow. When we realize this and see what God does through these rules and laws, though it probably puts us to shame, it should give us a faith that could move mountains. With this in mind I would like to discuss a little insight into God's Word that hopefully will help us all rely upon God much more.

I want to discuss God's Last Will and Testament. If you haven't already guessed where I am headed you are probably saying in your mind, "Last Will and Testament? — God isn't going to die" — Didn't He?

To help understand God's Last Will and Testament, let me first quickly go through what makes up man's Last Will and Testament. Surprisingly, man's and God's are very similar. Understand that I am not an attorney, so I certainly am not going into all the legal ramifications of a will, but rather, I want to show the most basic components, or provisions, of a will that we might then go to the Scriptures and compare.

The two main classifications of provisions of a will are "Administrative Provisions" and "Dispositive Provisions." In most wills, the "Administrative Provisions" take up most of the space and are often the most complicated. They are more or less the working provisions, the instructions as to how, when, etc. the settlement of an estate is to be carried out.

The "Dispositive Provisions" are simply the provisions, or instructions, as to what is to be done with the property of the one making the will or the testator.

A brief outline of a will would be as follows:

ADMINISTRATIVE PROVISIONS

1. Identification of Testator
 - a) Establishment of validity of of will provisions.
2. Appointment of Executor or Administrator
 - a) Powers and responsibility provisions

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- b) Succession provisions
3. Special Conditions for Disposition Provisions
4. Conclusion and Authority Provisions

DISPOSITIVE PROVISIONS

1. Identify Beneficiary (s)
 - a) Succession provisions
2. Disposition
 - a) Identify estate

Depending on the size of the estate and the ultimate settlement of the estate desired by the testator, many provisions could be listed under "Administrative Provisions" having to do with investments, income to the estate, taxes, etc. But the above is basic. Item 1 (Identification of the testator) and item 4 (Conclusion and authority) are not really administrative or dispositive provisions but so that we can look at a theoretically complete will, I have included them under the administrative heading.

It is necessary to first identify who the testator is, so one might begin the document like, "The Last Will and Testament of John Smith" for example. As we go through life and family and conditions change, it is not unusual for us to make 2 or 3 or more wills during our lifetime. So should we die, which will is the good one. Usually, one of the first phrases in a will is one cancelling, or nullifying all wills made previous to the date of this particular will. It might read like, "I, John Smith, of Montezuma Country, Colorado, hereby make, publish and declare this my Last Will and Testament, hereby revoking all wills and codicils made by me at anytime heretofore." A codicil is an amendment to a will to change one particular provision.

Item 2, the naming of an Executor or administrator, is the most important of the administrative provisions. A will is just what it says — your will — what you want or will to be done. So this person, or persons, has to be someone you trust fully. It has to be someone capable of the job you want done. Often times, you will be expecting this person to render judgments that you

can't foresee, yet these judgments will be critical to the plan you have devised.

There seems to be more hard feelings develop in the dividing of estates than most anything else I know, so it is very important that all concerned know you have expressly given this administrator the power to carry out the job you have given him or her. Also, only you know your plan and only you know your family or beneficiaries as well as you do, so there are certain responsibilities the administrator must meet to cover all the bases, so to speak. The larger and more complicated the estate the more instructions you will find in these provisions.

Particularly if you name an individual as administrator, it is important that you provide for the possibility that this person dies or is otherwise incapacitated before the job is done. A succession procedure, or a successive line up of administrators needs to be stated.

Very often special conditions must be met before disposition can be made. For example, there may be a requirement that the beneficiary must be 21 years old before full disposition can be made. There may be moral condition like a beneficiary must demonstrate sobriety before that person can receive the portion designated for them. A will I once worked with left the estate to a scholarship fund. Conditions included that recipients must be a graduate of a certain high school and they had to be accepted in certain kinds of institutions of higher learning.

Item 4 simply concludes the document and verifies the competency of the testator to make the will and witnesses that the person making the will is actually who he says he is and has the authority to make such a will.

We'll pick up with the "dispositive provisions" next issue. **JRL**

THE GREAT PYRAMID

Quoting from E. Raymond Capt's book, "Study in Pyramidology", pg. 133, "Merely ex-

ploring the structure will reveal nothing as regards to its meaning. A knowledge of geometry and mathematics, therefore, combined with an understanding of their proper application, is essential to a correct understanding of the Great Pyramid and its true purpose. It is not by hieroglyphics nor by sculpture work, but by symbol, measure and angle, that the Great Pyramid of Giza, in the land of Egypt, yields its secrets."

In the Ante-Chamber prior to entrance to the King's Chamber, there is what is called the Granite Leaf that extends from wall to wall across the chamber. On the south side of this Granite Leaf is a boss, or seal, in the shape of a horse-shoe. There is little doubt today that the reason for this "boss" is that it was placed there to indicate the "standard unit of measurement" in the construction of the Pyramid. The thickness that the boss protrudes from the face of the Granite Leaf is known as a Pyramid Inch. It is 5 Pyramid inches across its face. 25 Pyramid inches is the length of the "Ancient Sacred Hebrew Cubit." Using this unit of measurement to the entire structure of the Pyramid yields some absolutely amazing mathematical and geometric facts that reveal the real purpose of the Pyramid. That it was not built according to the Egyptian "Lepsius' Law" that we discussed last issue is evidenced by two different trial passages that were apparently used as blueprints in the building of the Pyramid. It is obvious from these trial passages the Pyramid was built from start to finish without regard to the length of life of any Egyptian potentate as the rest of the pyramids were. The entire structure was well planned before construction was ever started.

In the King's Chamber is located the only piece of movable furniture in the entire structure. It is called a Coffin. It apparently originally was designed to have a lid but there is no record of anyone seeing the lid. It is made of red granite. It had to have been placed in the chamber before the roof was constructed over the chamber as it is an inch wider than the beginning of the First Ascending Passage. Its position in the King's Chamber is centered between the north and south

walls of the Chamber with its sides parallel to the respective sides of the Chamber. Its north south axis is exactly lined up with the north south axis of the Pyramid. This axis is 286.1 P. inches west of the axis of the passage system. This number is significant as we will discuss later.

Quoting Mr. Capt, pg. 127, "John Taylor, in 1859, wrote (The Great Pyramid: Why was it built?) that the capacity of the Coffin is equal (in English measures) to 128 pecks of wheat or 32 bushels of wheat or 4 quarters of wheat. Taylor also pointed out that in his day when a farmer speaks of 8 bushels of wheat as a quarter, they usually could not answer the question, 'quarters of what?' Naturally it is the fourth part of some entire measure and is exactly equal to the measure of the Coffin."

There are several amazing comparisons noted in the book. Among them are some comparisons of the Coffin to the Ark of the Covenant made by Moses. The cubic capacity of the Coffin is equal to that of the Ark. The measure of the Molten Sea that Solomon had cast for the Temple is equal to exactly 50 times the capacity of the Coffin.

482 Pyramid inches from the entrance in the descending passage, there are straight knife-edge lines cut from roof to floor, one on each side of the passage and exactly opposite each other. Several unique factors determine these lines to be a starting point in the Great Pyramid to establish prophetic chronology. A famous astronomer, Sir John Herschel, determined astronomically that these lines represented a starting date of 2141 B.C. By using 1 Pyramid inch to equal a year and measuring the floor line of the

passages to where either the stone changed from limestone to granite, or to where there was a significant change in the floor, several significant dates have been established. Dating back an inch for a year to the entrance (2141 + 482) takes us to 2623 B.C., the year the construction on the Pyramid was started. Measuring down the passage to the entrance of the First Ascending Passage is 688 P. inches. 688 years from 2141 gives us the date of 1453 B.C. This was the date of the Exodus of the Israelites from Egypt and their receiving the Divine Law through Moses at Mt. Sinai. Measuring up the First Ascending Passage to the entrance to the Queen's Chamber Passage is 1485 P. inches. Again using an inch for a year, this brings us to 33 A.D., the date of the crucifixion of Jesus. There is a geometric triangle formed between the point where the floor level of Queen's Chamber intersects with the floor of the First Ascending Passage and the upper end of that passage. This triangle is known as the Christ Triangle. The base length of this triangle is 30.043 P. inches and the hypotenuse is 33.512 P. inches. Based on the 1 inch = 1 year, the north end of the base falls upon the date, Sept. 29, 2 B.C., the date of Christ's birth. If the base length is projected on the slope of the First Ascending Passage, when converted to years, it falls on Oct. 14, A.D. 29, the date of His baptism. If the 30.043 is deducted from the 33.512, the difference is 3.469 P. inches which when converted to years takes us to April 3, A.D. 33, the date of His crucifixion. Obviously several have tried to foretell the date of His return but this is yet to be determined. However, these and other prophetic measurements confirm the purpose of this "witness". More next issue. **JRL**