

# KINGDOM SPIRIT



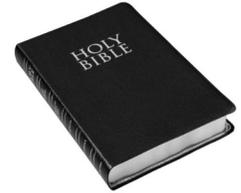
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**“SEEK YE FIRST THE KINGDOM OF GOD”**

Matthew 6:33



Issue 1102

## GENESIS:47-48

(Read Gen. 47:1-10) The land of Goshen was the northeast quadrant of Egypt and apparently was well adapted to grazing, which was the type of land Jacob and his family desired for their trade was herding sheep and cattle. As the last verse of chapt. 46 told us, shepherds were considered an abomination to the Egyptians, so this separated the children of Jacob from the Egyptians. The reason that the Egyptians considered shepherds and abomination was not due to different classes but rather due to race. This goes back a few centuries. There was a shepherd king that came into Egypt and took control of Egypt without a battle. We believe this to have been Shem, son of Noah. While there he built the Great Pyramid and then he left. But while he was there he ended the idol worship of the Egyptians. However, when he left the Egyptian priests re-instituted the practice of worshipping idols and taught that the shepherds were an abomination. The Pharaoh thought enough of Joseph that he instructed Joseph to settle his father and family in the best of the land of Egypt, which he did, placing them in

the land of Goshen.

It is interesting that we're told that twice Jacob blessed the Pharaoh. It is usually considered that the greater blesses the lesser. In reading this chapter, it would appear that the Pharaoh might just have considered Jacob to be the greater.

(Read Gen. 47:11, 12) So far as I have been able to find out, Rameses may have been a treasure city that the children of Israel built in the land of Goshen. Remember that Moses is writing this at least a couple of centuries after the fact, so while Rameses might have been an Egyptian city in Moses' time, it may not have been one when Joseph placed his family in the area.

Verse 12 may have been one of the causes for the Egyptians placing the children of Israel in servitude later on. As we will see as we read further, the Egyptians ended up becoming servants of the Pharaoh, paying a 20% tax on their earnings. By the statement that Joseph nourished his family indicates to me that Joseph did not require this tax from his family which turned the Egyptians against them by the time the famine was over.

Also, I think it interesting that Jacob took care of Joseph the first 17 years of his life, and Joseph in turn took care of Jacob the last 17 years

## ANNOUNCING

**We are now on the web at “[kingdomseekersministry.org](http://kingdomseekersministry.org)”**

We have posted all of our Kingdom Spirit newsletters from January 2007 through current issues. As time allows in the future we hope to add other items to the site, but for now, should you wish to review Kingdom Spirit issues, you will find them at the above web address. Please inform your friends of this addition to our ministry. JRL

of his life. Jacob was 130 years old when he moved to Egypt and he died when he was 147.

(Read Gen. 47:13-26) All of the people, with the exception of the priests and possibly the Israelites, had to buy grain for food. It was not given away. Once the Pharaoh had all of their money, they traded their livestock for food and when the Pharaoh ended up owning all of the livestock, they traded their land for food. This did not apply to the children of Israel because they were there as guests of the Pharaoh and did not own the land they lived on. With the exception of the land owned by the priests, the Pharaoh ended up with all of the land of Egypt by the time the famine was over.

As we have already mentioned, the Egyptians were allowed to live on their land, but were required to pay a 20% tax to the Pharaoh on all that they earned. The Companion Bible had a note on verse 21 saying that the phrase **“removed them to cities”** is stated in some other original manuscripts as **“made them serve as servants”** or **“made them bondmen”**.

(Read Gen. 47:27-31) Note that verse 27 tells us that Jacob’s family **“grew and multiplied exceedingly.”** We discussed in our last lesson that the males that were probably 20 years old and upward in Jacob’s family numbered 70 when they moved to Egypt. In approximately 200 years, when they left Egypt, the adult males would number 625,500.

Though Jacob lived 17 years in Egypt, he did not want to be buried there when he died. He made Joseph swear that he would take Jacob’s body back to where both Abraham and Isaac were buried, i.e. the cave of Machpelah. Joseph swore he would do so and we will see that this is what he did.

(Read Gen. 48) We are not told what prompted Jacob to do as he does in this chapter, but if we understand the customs of the time, it helps us understand better the result of what he did. We have talked before about the birthright when we discussed Esau selling his birthright to Jacob for a bowl of pottage. I believe we can trace the birthright back to Adam when God created him. In Gen. 1:26-28, God gave man, or Ad-

am, 2 mandates. The first was the dominion mandate in verse 26 in which God gave man dominion over all that is on the earth. The second, in verse 28, was the fruitfulness mandate in which Adam was told to be fruitful and multiply and then He reiterates the dominion mandate again. I think we can see that Adam was given both the responsibility to rule and to have family. Within the family then, this responsibility normally fell to the firstborn son to take the father’s place in the family as the family patriarch upon the father’s demise. His reward for this was a double portion of inheritance from his father’s estate. However, the birthright was the father’s to give, he did not necessarily have to give it to the oldest son. It was also something that could be sold as in the case of Esau and Jacob.

In the situation we are looking at in Gen. 48, Jacob is doing something that may appear strange to us, but he is assuring Joseph, to whom he is giving at least part of the birthright, a double portion of inheritance. We need to look ahead briefly to appreciate what is happening here. Normally the birthright would have gone to Reuben, the oldest of all of Jacob’s sons, but we will see when we study chapter 49 that Reuben lost it for cause. We will also see that Jacob split the birthright, taking the sceptre, or the rulership part of the birthright out and giving it to Judah. I Chron. 5:1, 2 states plainly what Jacob did with the birthright, **“Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but forasmuch as he defiled his father’s bed, his birthright was given unto the sons of Joseph the son of Israel; and the genealogy is not to be reckoned after the birthright, For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph’s:)”**.

It might be well if we stepped back a little and tried to look at the big picture so that we will understand events, past, present and future better. We may be repeating ourselves some, but repetition shouldn’t hurt us.

As we have said, the tradition of the birthright probably had its foundation in the two mandates that God gave to Adam upon his creation. In the story that we are looking at in Gen. 48, we

are dealing with the tradition as it applies to family. In the bigger picture, these mandates, particularly the dominion mandate was given specifically to Nebuchadnezzar, king of Babylon in Daniel 2. Nebuchadnezzar had a dream which he could neither remember or understand and Daniel is telling him what the dream was and giving him the interpretation. In the dream the king saw a metal image that had a head of fine gold, breast and arms of silver, belly and thighs of brass, and legs of iron and feet of part iron and part clay. Then a stone was cut out without hands which smote the image on its feet and broke the whole image down and ground it to powder. Daniel interprets the dream to be a prophecy of the four major empires that would rule the world until the stone struck at the image's feet. We now know these empires to be the Babylonian Empire, the Persian Empire, the Greek Empire and finally the Roman Empire. Daniel tells Nebuchadnezzar in verses 37, 38, **"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."** This dominion then passed down through the leaders of each of these empires until our present day. We have usually been taught that the "prince of this world" is the devil, but according to Scripture, he is the inheritor of this dominion that God gave to Nebuchadnezzar as the world power passed from one empire to the next.

But note that even though these empires fell one to another, when this succession of empires reaches its end, the metal image is still whole and standing. This is where we are today. This Babylonian succession of empires, with the input and help of each empire, has developed what I refer to as the Babylonian system. This system is directly opposed to God's system. Each system has its own political, economic and religious systems and they are diametrically opposed to each other.

Daniel interprets that last part of the dream in verse 44, **"And in the days of these kings (the**

days of the kings or emperors of these empires) **shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."** So while dominion of the earth had been given to men who are often ungodly and wicked, God says that He will set up a kingdom that will destroy the complete Babylonian system so that no part of it still exists.

Looking at the big picture, what Jacob is doing in Gen. 48 is part of the development of this kingdom that God is setting up to destroy this Babylonian system from the earth. While we can look at it as Jacob assuring that Joseph is getting a double portion of inheritance, which incidentally he did with Ephraim and Manasseh each receiving an inheritance in the land of Canaan as if they were one of Jacob's sons, in the big picture it is of even greater importance. In verse 16 Jacob first says, **"The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."** Jacob is referring to the angel that he wrestled all night with that we studied in Gen. 32. The name that the "Angel" gave him at the conclusion of the wrestling was "Israel" (God rules, or Prince with God). This is the name that Jacob is conferring on these two sons of Joseph. So technically, only Ephraim and Manasseh have the right be called by that name. We find later after the death of Solomon that the kingdom split and the southern kingdom was called Judah while the northern kingdom was called Israel as Ephraim and Manasseh were the dominant tribes within this kingdom.

Jacob goes on in Gen. 48:19 after Joseph felt that Jacob had made a mistake by putting his right hand on the head of Ephraim as he blessed them and tried to correct the mistake by moving Jacob's hands, **"And his father refused, and said, I know it, my son, I know it: he (Manasseh) also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed**

shall become a multitude of nations.”

Continuing to look at the big picture, as we read in I Chron. 5, the sceptre, or the rulership was conferred on Judah. We find then that King David descended from the family of Judah and it is his throne that God promised would exist forever and ultimately be sat upon by Jesus Christ. The rest of the birthright went to Joseph. Looking back at Gen. 1:28 at the fruitfulness mandate, I think we can say that this gave Joseph the responsibility ultimately of filling the kingdom. If we follow these two sons of Joseph through history, we know that Israel was taken captive by the Assyrians, but the promise is made by the prophet Hosea 1 that they would once again be called the sons of the living God. So the Assyrian captivity was not their end as is often taught. We can still follow them in history if we but look, and we will see them move across Europe to the British Isles and on across the Atlantic to America. If we look at the history of Britain and the United States, we can see by this history that it is apparently on these two nations, the great nation and the multitude of nations, that the responsibility for multiplying the “Sons of God” fell as they have done more to spread the Word of God to the world than all other nations put together.

We speak of the two works of Christ quite often. The first was to come of Judah to receive the title of King. Through His sacrifice on the cross and His resurrection, He earned the title of King of Kings. In His second coming, we’re told in Rev. 19:13 that **“He was clothed with a vesture dipped in blood: and his name is called The Word of God.”** The vesture dipped in blood identifies Him with Joseph, whose coat of many colors was dipped in blood by his brothers. His purpose will be to receive the kingdom, or the birthright. The birthright that was split by Jacob then becomes one again with the dominion and the fruitfulness in one, our Saviour Jesus Christ. It will be then that the metal image, the Babylonian system, or man’s system, will be totally destroyed. It is imperative that we understand that it is these two systems of government that are opposed to each other and it is God’s ultimate purpose for man to conform to His system. JRL

## PAUL’S EPISTLE TO THE ROMANS

We want to continue our study by taking up Romans 10 this issue, but keep in mind that whenever Paul uses the term “Israel,” he is referring to Israel as a whole before the division in the days of Rehoboam, or Israel as a whole in the future after the two houses, Israel and Judah, have been reunited into one nation again, or he is referring to the 10 tribed Israel who were taken into the Assyrian captivity and then later began to migrate westward into Asia Minor and Europe to form the nations of Europe and the British Isles. He is not referring to the Jews. When he uses the term “Jews,” he is referring to the Kingdom of Judah made up of the tribes of Judah, Benjamin and part of the tribe of Levi and their descendants, primarily those who lived in the Palestine area. However, as we begin chapter 10, while he is referencing Israel as a whole before the division, he is using the term to be inclusive of both those of Judah and those of the Israel who have migrated from their Assyrian captivity into Europe and Asia Minor in Paul’s day.

(Read Romans 10:1-4) Under the old covenant, the people were required to keep the law of commandments, statutes and judgments. When they failed to do so, they were then required to offer certain sacrifices and go through certain rituals. While these were all designed to acquaint the people with their God, i.e. Jesus Christ and His righteousness, it didn’t take too long before the people decided that their righteousness was dependent on what they did, not what God did. As a result, they became their own standard of righteousness, i.e. they decided what determined ones righteousness. Paul says they still had a zeal for God, but it was tainted by their own zeal for themselves as they set about to be their own determiner of righteousness, thus they failed to submit themselves to God’s righteousness. For, Paul points out, Christ is the end of the law for righteousness. “End” is from the Greek *telos* meaning “to set out a definite point or goal.”

(Read Romans 10:5-7) To prove his point

of verse 4, Paul quotes Moses, first from Leviticus 18:5 and then from Deuteronomy 30:12-14. The books of Exodus and Leviticus were written when God gave the law to the people and Moses at Mt. Sinai. The book of Deuteronomy was written just before Moses died as kind of a refresher to the people who had been nearly 40 years in the wilderness since the first law was given. Deuteronomy means the second law. It is the same law with a few minor changes, but in a sense, Deuteronomy is prophetic. Here Paul, in quoting Lev. 18:5, is saying that if one is to be righteous by the law, then he or she has to abide by every one of them. No one but Jesus Christ has ever done this. (Read Deut. 30:11-14) Paul modifies this slightly to make his point. He is saying that it is not our responsibility to bring the Word, or Christ down from heaven. God did this for us. It is not our responsibility to raise Christ from the dead. God did this for us. Neither of these things could man do anyway. (Read Romans 10:8-10) Therefore, he says, **“the word is nigh thee, even in thy mouth, and in thy heart.”** I.e. the word (Christ) is nigh to us, in our mouth and in our heart; all we have to do is to believe that God has raised Him from the dead. In verse 9, he says **“if thou shalt confess with thy mouth,”** referencing verse 8, and **“believe in thine heart,”** again referencing verse 8. God’s righteousness is attained by believing and confessing.

(Read Romans 10:11-13) In Paul’s day there was a group of people who basically said that they were privileged above the rest of the people in that they were saved because of who they were. We have a little of that problem today, but not to the degree that Paul was dealing with in his day. Unfortunately, many people who were not a part of this group believed this group and conceded that was the case. We have that today as well. Paul is making the point that there is no such division so far as God is concerned, and quotes Isaiah 28:16 to indicate that teaching that believing with the heart and confession with the mouth that Jesus is the Messiah and that God raised Him from the dead is not really a new concept. In saying that there is no difference between the Jew and the Greek as an example, so far as

being saved by faith, he is not limiting it to just the Jew or the Greek, but is saying that any man that calls upon Jesus Christ will be saved. He then quotes from Joel 2:32 to reinforce what he is saying. If we go to the 2<sup>nd</sup> chapter of Joel to get the context of what Paul is referring to, there is an interesting twist. In verse 28, Joel says, **“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.”** Peter used this same verse in his sermon on the day of Pentecost telling the people that they were witnessing this very thing. Notice, however, that God says He will pour out His Spirit upon all flesh. This is the point that Paul has in mind as he quotes from verse 32. Joel continues to prophesy other things that will happen before the **“great and terrible day of the LORD come.”** Then in verse 32 he says, **And it shall come to pass that whosoever shall call on the name of the LORD shall be delivered (saved) for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.** He says in verse 28, **“all flesh,”** but here in verse 32 he first says whosoever and then finishes with the mention of a remnant. We need to understand that he is speaking of two groups of people, the remnant and all flesh. To understand this clearly, I believe we need to understand the law of the first fruits. In the instructions that God gave Israel concerning the Feast of Unleavened Bread and the Feast of Weeks, both of which were harvest feasts, they were to bring the first fruits of the harvest and offer it as a wave offering to God before they harvested anymore of their harvest. If the first fruits were acceptable, then the whole harvest was acceptable, so the harvest could then take place. Likewise, the harvest at the time of the Feast of Unleavened Bread was the barley harvest and was the first harvest of the year, thus it also was a first fruits. Here the remnant represented the first fruits. I believe the remnant can be likened to the barley harvest, or vice versa. They are to be presented before God first, then the general harvest can take place. Note that he says in Zion and Je-

Jerusalem shall be deliverance. I believe it is obvious that he is referring to the New Jerusalem, the reality of which we see following the first resurrection. So the difference is not in who can and who cannot be saved, but rather a difference in timing for different groups, the remnant, or overcomers first, then the church, then the rest of the population.

It is not a question of whether the whole world will be “saved,” but rather the question is really what is the process? Christ said in Matt. 13:44, **“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.”** Verse 38 of the same chapter tells us the field is the world. Christ is the man who sold all that He had, his life, to purchase that field. Israel is the treasure that was hidden in the field, i.e. the lost (hidden) sheep of the house of Israel. Christ says in Matt. 15:24, **“I am not sent but unto the lost sheep of the house of Israel.”** The prophetic name that God gave Hosea’s first son, Jezereel, meaning “God sows, or God scatters,” tells us that God sowed Israel in the field, or world. This was accomplished in the Assyrian captivity. The point is that Christ came to find Israel (the treasure) in the field (world) and went and sold all that He had (His life) and purchased the whole field (world). He did not take the treasure and run with it as that would have been theft, but rather bought the whole world, so the whole world is His.

Paul is making this point here. (Read Romans 10:14-17) Paul anticipates the questions and asks them himself. How can the world, the “they” in his question, call upon God if they don’t believe because they have not heard? How can they hear without a preacher? How can they preach except they be sent? We might add one more question, How can they be sent except they be called? This is the purpose of the remnant, the overcomers. Joel says they are called and Paul is saying they will be sent as he responds with a quotation from Isa. 52:7. (Read) The reality is that they (the world) will not all obey. He recalls a quote from Isa. 53:1 in which the prophet is

prophesying of Christ, but seems to stop and say, **“Who hath believed our report?”** (Read Isa. 52:13 – 53:3) Paul doesn’t respond to this reality with an ultimatum, but rather says that **“faith cometh by hearing, and hearing by the word of God.”**

But this brings another question to Paul’s mind. (Read Romans 10:18) The answer to the question comes from Psalms 19. (Read Psalms 19:1-4) I would be the world’s worst astronomer, but those who know astronomy tell me that the whole story of the Bible is foretold in the names of the stars and their constellations and by their movements.

(Read Romans 10:19-21) Remember verse 1 and the first 3 verses of chapter 9. Paul’s concern here is for his brethren, the house of Israel. To me, he is asking, didn’t Israel know that their salvation, their calling was to have faith in the Lord? He then begins his answer with a quotation from Deut. 32:21. Deut. 32 is the song of Moses. To know what he is referring to, we need to go to Deut. 32 and read verses 15-21. Jeshurun is a poetic name for Israel. I’m afraid most of us can relate to Israel here. When things were going very well for them, they forsook God and lightly esteemed the Rock of their salvation. The Rock, of course, is Jesus Christ but is symbolized by the rock in Numbers 20:7-11. (Read) Christ, like the rock, was struck down on the cross with the result that the waters of salvation have flowed freely from Him. But we’re told in Deut. 32 that Israel provoked God to jealousy with strange gods. This started with the golden calf that the people had Aaron make at Mt. Sinai when they arrived there. But it continued with the two golden calves that King Jeroboam made and set up in Dan and Bethel to keep the Israelite people from going to Jerusalem to worship in the temple there. There were other gods as well but especially abhorrent were these golden calves because Israel never removed them. Remember that God had married Israel, so when His wife started being adulterous by going after and worshipping these other gods, He became jealous. As a result, He said that He would hide His face from them and would move them to jealousy with those which are not a people, a fool-

ish nation. This was prophetic. It happened at least 6 times during the time of the Judges. The people would start worshipping the gods of the nations around them, so God would give them over to that nation. They would eventually repent and God would deliver them out of bondage to the nation He had given them over to. Finally, after the kingdom split in the days of Rehoboam, son of Solomon, the house of Israel became so adulterous with false gods that God divorced them. He didn't just hide His face from them, but as you recall from the 1<sup>st</sup> chapter of Hosea, He declared that they were no longer His people and He would no longer be their God in total fulfillment of what Moses prophesied in Deut. 32.

Paul then quotes from Isa. 65:1-2 (Read) This sets us up for the next question that Paul felt needed an answer for him to get his point across. (Read Romans 11:1) **“Hath God cast away his people?”** If we went back into the Old Testament for our answer, we would have to say yes, He has cast away Israel, He has divorced them and sent them out of His land into a foreign land and has not allowed them to return. However, Paul answers, **“God forbid.”** As part of the proof of his answer, he says that he is an Israelite, of the seed of Abraham, of the tribe of Benjamin. We could say, yes, but Paul was of the house of Judah and they were still in the land, in Jerusalem, so he could say that God had not cast Judah away and he was a part of Judah. This isn't what he is saying however. The destiny of Judah had already been determined and recorded and Paul knew this. For example, Jeremiah foretells the destiny of Judah and it is not good. (Read Jer. 19:1-13) Judah, like the earthen vessel, was to ultimately be destroyed so that it could not be put back together again. This started with the Babylonian captivity, but was not completed until 70 A.D. What Paul is saying here is that he is part of the remnant that made up the Kingdom of God. Since he, an Israelite, had not been cast off, God had not cast off His people.

(Read Romans 11:2-6) Paul goes on to explain that this remnant existed and uses the example of Elijah. (Read I Kings 19:9-18) Elijah was fleeing from Jezebel, the wicked Queen, after

challenging the priests of Baal at Mt. Carmel and ultimately killing all of them. He thought he was finished, but God obviously had other plans for him and sent him on his way after informing him that he was far from alone, that there were 7,000 men who had not bowed to Baal or kissed him.

Paul recognized that there was a remnant in his day as well but note that he says there is a **“remnant according to the election of grace.”** He goes on to emphasize that the election, i.e. the choosing by God, was by grace, not by works. No one earned the position of being a part of the remnant, rather they attained it by the grace, or gift, of God. If it were by works, it could not be by grace. It cannot be by both grace and works. This is a difficult concept for us to understand and keep in balance. It is easy to go to extremes either way and many do.

(Read Romans 11:7-10) Israel, as a whole, either before the division or after, has not attained to faith in God, but the election, or the elect have obtained it and the rest were blinded.

We need to note that not only does God select the elect, He also blinds the rest. But keep in mind that He shows mercy. So our understanding all of this probably won't happen fully until we are able to see the complete picture. Keep Romans 8:28 in mind. **“And we know that all things work together for good to them that love God, to them who are called according to his purpose.”**

We will continue with Romans 11 in our next issue. JRL

<p style="text-align: center;"><b>GOD'S LAW</b> FOR <b>YESTERDAY, TODAY, FOREVER</b></p>
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We want to discuss laws of war this issue. Many people would never think of God giving man laws on how to conduct war. They would be even more shocked if they knew what they are. But if we keep Isa. 45:7 in mind, **“I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things,”** we understand that God uses all things in His plan and purpose. War is one of these things. So He

gave Israel laws of war, that when carried out properly, assures maximum safety for the soldiers of Israel and the maximum effectiveness of their efforts.

First, Deut. 11:22-25 tells us that the first requirement is for Israel to diligently keep the commandments of God, to love the LORD their God, to walk in His ways and to cleave unto Him. If they do, He says, **“There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon...”**

Deut. 20:1-20 says that when they go out to battle and see an army greater and larger than they, to not be afraid of them for the LORD their God is with them. First, the priest is to go before the army and encourage them and then tell them, **“For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.”**

Then the officers are to go among them and send home anyone who has built a new house but not dedicated it; has planted a new vineyard but not eaten of it; or he that betrothed a wife but not taken her. Then, they are to send home anyone who is fearful and fainthearted.

When they come to the city to fight against it, they are to first proclaim peace to them. If they accept, then the people of the city are to become tributaries to them and serve them. If they refuse, then they are to lay siege against it and when God delivers it into their hand, they are to kill every male, but are to take the women, children, cattle and all that is in the city for spoil. This did not apply to the cities of the Canaanites,

however. They were to totally destroy these cities and all that was in them.

When they laid siege on a city, they were not to use any tree for building bulwarks which had any kind of fruit on it that they could use for food.

Deut. 21:10-14 says that they could take of the women of their enemies (Canaanites excluded) to be their wives and details the procedure they were to go through to do so.

Deut. 23:9 warns to stay away from any wicked thing when they went forth to war. I think this primarily applied to any sign of idolatry in Canaan, but, I believe, the principle would still hold in any war situation.

Deut. 24:5 tells us that a man, who has just taken a new wife, is not to go out to war for a full year, but is to stay home and cheer up his wife that he has taken.

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A side note related to the above article involves the 91st Brigade during WW I. The soldiers of the Brigade all agreed to recite the 91st Psalm daily. They participated in three of the bloodiest battles of the war and where other units had up to 90% casualties, the 91st did not have a single battle caused casualty. I had an uncle who served with the 91st and when I asked him about this, he verified that it was absolutely true.

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**HE THAT JUSTIFIETH THE WICKED, AND HE THAT CONDEMNETH THE JUST, EVEN THEY BOTH ARE ABOMINATION TO THE LORD. PROVERBS 17:15**