

# KINGDOM SPIRIT

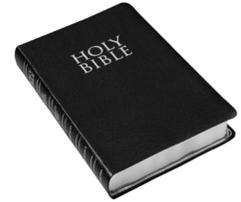
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**"SEEK YE FIRST THE KINGDOM OF GOD"**

Matthew 6:33



Issue 1101

## GENESIS:41-46

In our last lesson we had the story of Joseph correctly interpreting the dreams of the Pharaoh's chief butler and chief baker, while all three were in prison. As per the interpretation of the dreams the chief baker was hanged, but the chief butler was elevated back to his position with the Pharaoh. Joseph had asked the butler to tell the Pharaoh about him, but the butler forgot about him for two years. Now two years later, the Pharaoh had a dream. (Read Genesis 41)

This story is pretty self explanatory, but let me add a couple of explanations. Kine are cows. The corn is grain, not corn as we think of corn today. Corn as we know it is native to this country, so wasn't known then in the land of Egypt. Most all other grains only have one head, or ear, to the stalk, so for the stalk to have seven ears would have been unusual in itself.

The fact that the Pharaoh had two dreams, yet Joseph told him that both dreams were but one dream, bears out God's law of requiring a double witness, though the law had not been codified at this point.

The book of Jasher adds a couple of elements to the story that are not recorded in Scripture. According to Jasher, the Pharaoh had ordered the wise men and magicians in Egypt to be killed before the butler finally remembered Joseph and told the king about him. They had given the king numerous interpretations, none of which satisfied the king. The thing that convinced the king

that Joseph was correct in his interpretation was that Joseph told him that his wife was delivering a son that day, but that his two year old first-born son would die that day as well. The birth of the new son would comfort the king over the death of his first-born. This is what happened, and it was then that the Pharaoh made Joseph second to the Pharaoh.

The king gave Joseph a large amount of gifts, one of which was his wife, Asenath, the daughter of Potipherah, priest of On.

Joseph's sons, Ephraim and Manasseh, were born at the beginning of the seven good years. We are not told whether they were twins or not, but as I read things, this is a definite possibility. However, we are made aware that Manasseh was born first.

The book of Jasher adds that because the famine was so wide spread, and Egypt was the only place to buy grain, Joseph knew that sooner or later, his brothers would have to come to buy grain, so he put some rules into effect so that when they did come, he would know it. These rules also prevented anyone from buying the grain and speculating on it and assured that there would be plenty of grain to go around to all who needed it.

Jasher also tells us that the Egyptian people also stored grain individually, but when the drought came and they went to their storage, they found that all of the grain that had been stored by individuals had rotted while the grain that Joseph had stored in all of the cities was still good. While no reason is given, it appears to me that this was God's way of maintaining tranquility

among the people. If one person had stored more than another, when the one who had stored less ran out, would not there be great temptation to steal from the one who had stored more? By making everyone depend on the storage that Joseph had caused to be made where fair and equal distribution was made to each person, there would be no cause of one to be against his neighbor because he had more food.

(Read Gen. 42) Again, the book of Jasher provides us some details that might help us understand why Joseph had reason to appear to think the sons of Jacob were spies. Apparently, Jacob told his sons that when they entered into the city in Egypt where the grain storage was, to not all of them go in the same gate at the same time. So they decided among themselves that they would enter in at separate gates and then get back together and search the city for their brother Joseph on the chance that he might still be there. However, they were required to give their names when they entered the gates and the names were delivered to Joseph on a daily basis, so he knew, as he had expected, that they were in the city. They spent three days looking throughout the city trying to find Joseph before they came to buy grain. Since Joseph knew they were there and what they were doing, this gave him a good excuse to accuse them of being spies, something they had a hard time denying.

Notice, however, what their reaction was. When Joseph told them they had to bring their youngest brother with them, they all had a very guilty conscience over what they had done to Joseph years before and they believed that God was punishing them for it.

Since Jacob did not know just what his sons had done with Joseph, from what they told him, Joseph was dead, so his outlook varied from that of his sons. Thus he refused to let them take Benjamin back so that Simeon could be released.

(Read Gen. 43) Again this chapter is pretty well self explanatory. A little over a year had passed since Jacob's sons had made their first trip to Egypt for food. Remember that it was Judah that proposed selling Joseph to the Ishmeelites. It seems he might be feeling a bit of remorse now

that causes him to take full responsibility of his brother Benjamin, if Jacob would allow them to take him with them.

If we put ourselves in Jacob's place for a moment, I believe that we can feel the anguish that he felt on the possibility that the two sons whom he loved the most from the wife he loved the most were both possibly to be lost from him. It would almost be more than he could stand considering his age and all that he had been through. Yet he finally consented to let Benjamin go with his brothers as the famine had become very severe and choices had become non-existent.

Joseph keeps his brothers guessing as to what is going on. It appears that he had to be positive that his brothers did not still possess the same spirit they had when they sold him into slavery some twenty-two years previous. Yet he did some things that might have raised their suspicion. When they sat down to eat, Joseph did not eat at the same table with them or the Egyptians, but ate alone, one clue. When he had them seated at the dinner table in the order of their birth, they marveled, we're told, but apparently did not suspect anything. This may have been because of the story of Joseph's power of divination that the Egyptians believed he had because of his interpretation of Pharaoh's dreams.

(Read Gen. 44) Joseph had one more test of his brothers' spirit. It apparently was thought by many Egyptians that Joseph's silver cup was something by which he practiced his divinations and Joseph's brothers had been made aware of this. Joseph used this thought when he accused them of taking the cup. As if to mock them for thinking they could get away with stealing his cup, he asks them in verse 15, **“wot (know) ye not that such a man as I can certainly divine?,** i.e. did they not think that he would know what they had done through his supposed powers of divination?

Again, put yourself in the position of Judah when he found out that Joseph intended to keep Benjamin as a slave. He was the one that had caused Joseph to be sold into slavery and now he had given himself as surety to Jacob for the life of Benjamin should they not be able to bring him

back home with them. This would have been a terrible burden, yet it was a necessary one for Joseph to know for sure that Judah's spirit had changed. This was no small problem. He had to make a full confession before Joseph.

(Read Gen. 45) These chapters concerning Joseph do not require a lot of explanation, but they are necessary for us to understand later what transpires concerning Joseph and his two sons, Ephraim and Manasseh. Joseph has reached the point that he is convinced of the spirit change in his brothers and can refrain himself no longer from revealing his true identity to his brothers. His brothers were expecting full retaliation from him for what they had done to him, but Joseph understood the sovereignty of God and thus understood that God had brought all of what happened about for the purpose of preserving, not only their lives, but many other people as well.

It was a bit hard for the brothers to accept all that Joseph told them about himself and what was yet to happen so far as the famine was concerned. When they finally did, it turned into quite a family reunion. The Bible states is quite simply, after he had kissed all of his brothers and wept upon them, **“after that his brethren talked with him.”**

After he had loaded them down with gifts and silver, they returned to Canaan and told their father what had happened and to bring him to Egypt as well. Can you imagine the relief and joy that Jacob must have felt?

(Read Gen. 46:1-7) As Jacob and family took their journey to Egypt, the first stop was at Beersheba where Jacob offered sacrifices to God. That night God appeared to him and assured him that this move was of God, that it was part of God's plan. But more than that God promised that he would make of Jacob a great nation. He also promised to go into Egypt with Jacob and to surely bring him (his descendants) back out of Egypt.

This is part of the prophecy that God gave to Abraham in Gen. 15:13, 14, **“And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them**

**four hundred years, and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.”** As Jacob and his family prepared to go into Egypt, Abraham, Isaac and Jacob had already lived in a land that was not theirs, with the exception of the cave of Machpelah that Abraham had purchased to bury Sarah in and the plot of land that Jacob had purchased at Shechem, for over 200 years. While we refer to this land as the land of Canaan and it had local rulers, at that time it was under the jurisdiction of Egypt. They will have been under the jurisdiction of Egypt a total of 430 years before coming back out of Egypt.

(Read Gen. 46:8-27) We're told that 66 souls of Jacob's family came with him into Egypt. Jacob would have been number 67 and Joseph and his two sons, who were already in Egypt, would have brought the total to 70. However, keep in mind that only the males who are descended from Jacob are counted, so the number of wives and daughters and sons-in-law would have brought the number up substantially. Some of those counted are great-grandsons. The two sons of Judah who died in their wickedness, though listed, are not included in those going down into Egypt. We will see that these are productive people as their numbers will have swelled to over 625,500 males in the next 200 years.

The Pharaoh told Joseph to take his family to the land of Goshen to settle. Jacob and his family were primarily livestock people and this land of Goshen was delta land ideally suited to livestock operation. Being delta land it was rich soil that produced well and was well watered. We don't know the exact boundaries today but in general, the land of Goshen was north and east of current day Cairo.

It was quite a reunion of father and son when Jacob and Joseph were able to see each other. Jacob said in verse 30, **“Now let me die, since I have seen thy face, because thou art yet alive.”** We will see however, that Jacob lived another seventeen years in the land of Egypt. It is interesting that Jacob took care of Joseph until he was seventeen and Joseph took care of Jacob for the last seventeen years of Jacob's life.

Because Jacob and his sons were shepherds by trade, this served to keep them separate from the Egyptians because a shepherd was an abomination to the Egyptian. It is interesting how God works things out. JRL

## PAUL'S EPISTLE TO THE ROMANS

We are ready for chapter 9 of Paul's epistle to the congregation at Rome. The next 3 chapters are usually misunderstood due to a failure to know, or to acknowledge, much of the Old Testament plus much of what Jesus had to say or to recognize the context of Paul's epistle. The following quote from a commentary I have on Paul's epistles, is an example of this total misunderstanding: *"The fact that God has adopted Christians as His peculiar people, and rejected the Jews from their exclusive privileges, is in accordance with His former dealings. For not all the descendants of Abraham, but only a selected portion of them were chosen by God."*

In chapter 8, Paul introduced the idea of "son ship." While the subject seems to change somewhat in chapter 9, we need to consider that we are still in the context of this "son ship." In 8:14 we were told, **"For as many as are led by the Spirit of God, they are the sons of God."** Then in the next verse he tells us how we become the sons of God. **"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."** We are adopted. It is in this context that we continue in Romans 9 where Paul uses Israel as a teaching example of adoption and God's sovereignty. But to set the stage a little more before we begin, remember that we have said in the past that there are basically 3 steps, or 3 plateaus of Christian development for the fullness of salvation. The first step is "justification," the second, "sanctification," and the final, "glorification." Paul has led us through the first two steps up to chapter 8 and here he begins to discuss "glorification," or as he puts it here, becoming the Sons of God. (Read Rom. 8:23)

Let me add one more thought, as I believe

it will help us understand the full picture of what Paul is presenting a little better as we continue our study. There were three main feasts that God required the Israelite men to attend each year. These three feasts correlate with the 3 steps, or plateaus, that we discussed above. The first feast was Passover, or the feast of unleavened bread. Passover commemorated the passing over of the death angel of the children of Israel the night they prepared to leave Egypt. As I'm sure you recall, all of the firstborn of the Egyptians plus the firstborn of their animals died that night, but none of the Israelites died if they did as they were instructed and painted the blood of the lamb, that they prepared to eat that night, on the door posts of their homes. This feast corresponds with the first step of salvation, justification. We are justified, or imputed righteous, by faith in the blood of our Passover Lamb, Jesus Christ. As such, our names are written in the Lamb's book of life and thus we escape the second death. In both justification and the passing over of the death angel, it is entirely by the grace, or gift of God that they/we escape death. Man cannot do anything on his own to achieve this.

The second feast was the Feast of Weeks that later became known as Pentecost. In this feast, the wave offering was to be loaves of wheat bread baked with leaven. Leaven is often likened to sin, so this sacrifice, unlike the Passover sacrifice, had sin mixed with it. Pentecost then corresponds with sanctification. While assured of being presented before God as righteous through justification, sanctification is a time of learning and practicing God's way.

The third feast was the Feast of Tabernacles. Deut. 16:14 tells us this is to be a feast of rejoicing. I think we can see how this feast would correspond with glorification.

With this information in mind, let's begin our study of chapter 9. (Read Romans 9:1-5) Today, any time "Israel" is mentioned, it seems to be understood that this is reference to the Jews. This simply is not true. Part of the failure of people to understand this portion of the book of Romans is their failure to understand the difference between the house of Israel and the house of Judah and the

two different destinies or jobs that God had planned for the two houses. (Read Gen. 49:10) This ultimately meant that the tribe of Judah was given the responsibility to bring forth the King. Jesus Christ, King of Kings descended from Judah, more specifically the house of David. (Read I Chronicles 5:1-2) We will be studying this further later, but this meant that Joseph was to bring forth the kingdom. Judah was the dominant tribe of the Kingdom of Judah and Joseph (Ephraim) was the dominant tribe in the Kingdom of Israel.

The people normally called Jews in Christ's time were of the Kingdom of Judah, which by Christ's time, and thus of Paul's time, was basically made up of descendants of the tribe of Judah, the tribe of Benjamin and the tribe of Levi, plus descendants of Edom/Esau who had been defeated by the Jews and forced to comply with Jewish law and customs. Some of these people were in Jerusalem and the surrounding area and others were scattered throughout all the nations due to the Babylonian captivity. Use of the term Israel to include those of the tribes of Judah and Benjamin references the time before the Kingdom of Israel was divided in the days of Rehoboam, son of Solomon, or to a future time when the two kingdoms, Israel and Judah, will be reunited again into one kingdom. Once the original kingdom was divided, Israel was a term applied only to the Northern Kingdom, or the 10 ½ tribes, while the term Judah, or Jews, applied only to the 2 ½ tribes in the southern kingdom. The northern kingdom was taken into captivity by the Assyrians and placed in the area south of and between the Black and Caspian Seas. They were not allowed to return to the land of Canaan by God. The southern kingdom was later taken into captivity by the Babylonians and were ultimately scattered throughout the Kingdom of Babylon. However, after 70 years of captivity, they were allowed to return to Jerusalem, though the majority stayed where they were in the Babylonian captivity when the chance to return was offered to them by Cyrus, king of Persia, who had defeated Babylon and taken over the Babylonian Empire. In Christ's and Paul's time, the people who occupied Jerusalem, and most of the area we today refer to

as Palestine, were descended from those people who did return.

Paul's use of the term "Israelites" in verse 4 included both houses of Israel as he is referring to the time of their calling out of Egypt and their organization into a nation at Mt. Sinai. Part of what Paul says pertained to Israel, of course, is from the promises to Abraham that we have studied before. Note what these things are that pertain to Israel. Adoption: This is totally misunderstood because we want to use the term as we use it today, i.e. to adopt someone from a different family into one's own family. We have looked at Galatians 4:1-6 before as this is the definition of the principle of adoption as Paul is using the term here (Read). In this case the "adoption" is of a son of one's own family into the status of a son, i.e. one who is mature and educated enough to take on responsibility with his own father. The Greek word translated "adoption" is *huiothesia* and according to Dr. Strong means, "the placing of a son." The status of "sonship" is not a reference to being born as a son, but rather that of a person whom his father deems worthy to place as a son to share responsibility of family with, because of the son's maturity and education. In this situation, Paul is using the term to refer to an Israelite whom God bestows the title of "son" because of that person's spiritual maturity. It does not refer to one's genealogical birth as a son. Keep Galatians 3:29 in mind as to who is an Israelite. **"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."**

The glory: This originally referred to glory of God in the pillar of fire and the pillar of a cloud that led the children of Israel in the wilderness, but also we read of God's glory descending on the Tabernacle, Solomon's Temple, etc. Ultimately we're promised the glory of God will abide in the hearts of men.

The covenants: Both what is referred to as the Old Covenant, given in Exodus 19 and the New Covenant are given to Israel, speaking first of Israel before the division and then after the combining of both kingdoms back into one. (Read Jeremiah 31:31)

The giving of the law: This begins in Exo-

du 20 with God verbally giving the Israelites the 10 Commandments.

The service of God: (Read Isa. 43:10) This sums up God's intent with Israel.

The promises: We have discussed the promises to Abraham at length. Scripture teaches us that the nation, or kingdom, of Israel were the ones who inherited these promises.

In verse 5, the 12 sons of Jacob/Israel are those referred to as the fathers plus such men as Moses, David, and the great prophets. It was of the tribe of Judah, of the house of David, that Christ was genealogically born.

Beginning with verse 6, Paul brings into our discussion the sovereignty of God, a subject sometimes difficult to understand, but one that we need to try very hard to understand. (Read Romans 9:6-8) According to verses 2-3, Paul has a very great concern for his fellow Israelites. That he is talking here of the Israelites of the 10 tribed kingdom will be confirmed a little later. Hosea tells us in Hosea 1:4 that this kingdom would cease to exist as a kingdom, that He would no longer have mercy on them, but would utterly take them away in verse 6, and that they would no longer be His people nor would He be their God in verse 9. He had told Hosea to marry a prostitute, which he did, and then God named the children that they had as prophecies of what would happen to the kingdom of Israel. The names are important. First, he married Gomer. Israel had had a king named Omri who removed God's laws as the laws to govern Israel and substituted a law system of his own. The Assyrians, instead of calling the Israelites Israelites, called them beth-Omri (house of Omri) which then became Ghomri or shortened to Gomer. So Gomer, the prostitute basically has the same name as the prostitute nation, Israel. Their first son was named Jezreel meaning God scatters, or God sows. Their daughter was named Loruhamah meaning no mercy. Their second son was named Loammi meaning not my people.

Israel means God rules, or ruling with God. When this divorce took place, the name Israel was stripped away from Israel for obvious reasons. For this reason, Paul says that **"they are**

**not all Israel, which are of Israel."** Remember Galatians 3:29, **"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."** The inheritance is the world, thus ruler with Christ, so to be a part of Israel, whether of the stock of Israel, or that of another nation, one must be a Christian. So he is saying that not all Israelites (by birth) are a part of Israel now since only through Christ can one be a true Israelite (ruler with God).

Abraham had several children including several sons including Ishmael who was older than Isaac. Though Abraham gave them all gifts, only through Isaac would Abraham's seed be called according to God. (Gen. 21:12) As Isaac was a son of the promise, so also Paul says that children of the flesh are not children of God, but rather those that are children of the promise. God determines who will be His children, His sons, just as He determined that it would be through Isaac that Abraham's seed would be counted. (Read Romans 9:9-13) Not only was Isaac chosen, but though Esau and Jacob were twins with Esau being born first, but before they were born, having done neither good or bad, God told Rebecca that the elder (Esau) would serve the younger (Jacob). We're told that this happened so that the purpose of election, or predestination would stand, not based on works but on God who makes the decision. Paul backs this up with a quotation from Malachi in which God says, **"Jacob have I loved, but Esau have I hated."** If we study out the meaning of the word "hated" here, I believe in our thinking today, it would mean that God gave Jacob a higher priority than He did Esau, not hated as we think of hate today.

Paul anticipated the question that is sure to follow this discussion. "Is God not playing fair?" (Read Romans 9:14-18) I think we would all say that since God is the creator, He has the right to do anything He wants with His creation. Paul asserts this by answering with a quote by God from Exodus 33:19. Moses is asking to see God in all His glory but God answers him thus. (Read Ex. 33:19) Paul then says that what God does is not based on the will of man or on the works of man, but on what God wants to do.

However, he finishes the phrase saying that even though God does what He wants, he showeth mercy. Paul then relates what God told the Pharaoh in Ex. 9:16, how that He caused Pharaoh to be an antagonist against God for the purpose of God showing His power in Pharaoh and so that His name might be declared in all the earth. To understand this, one has to understand Romans 5 where God says in verse 18, **“Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.”** To us, for God to use Pharaoh as He did probably seems to be unjust. We have to understand, as Isaiah says, God created evil. This certainly does not mean that God is evil, but He does use evil to complete His purpose. It is the purpose that we need to understand. Even though God caused Pharaoh to be antagonistic toward Him, ultimately Pharaoh will share in the paradise that God has planned for all mankind. In our mind, what He did to Pharaoh is at least a temporary injustice, but ultimately the fate of Pharaoh will be far better than anyone could imagine. Though Pharaoh thought that he was acting according to his own will, in actuality he was acting in accordance with God’s will. However, there is a slight twist that we need to recognize. (Read Romans 9:19) This, by man’s thinking is a quite legitimate question. However, note the last question, **“For who hath resisted his will?”** There are a couple Greek words translated “will” in this sense in the New Testament. (Read Romans 2:17-18) The word will here refers to God’s law. His law is His will, it is what He would have us do. But do we do it. We, as everyone before except Jesus Christ, resist His will. The word “will” here comes from the Greek word *thelema* which is translated – desire, pleasure, will. The word “will” in 9:19 is from the Greek word *boulema* meaning “resolve” and is translated – purpose, will. Paul is saying one would say to him, **Why doth he yet find fault? For who hath resisted his will?”** or His purpose or plan. Though man can resist God’s *thelema* (His wish or will); man cannot resist God’s *boulema* (plan or purpose), it will be carried out exactly as God purposes, or

will, it. (Read Romans 9:20-21) We would all like to think that we have total free will, and we do think this, but if we realize that we do not have free will, we often suddenly look at our past, our present condition, the job that lays ahead of us, our hopes and desires, etc., and say to God, why these things. Are You being fair to me? Paul asks us then what makes us think we have the right to question God about this. Again, remember Rom. 5:18.

(Read Romans 9:22-24) Paul has just given us examples of vessels of wrath fitted for destruction in Esau and Pharaoh. It is often thought that this means vessels who have received the wrath of God. But in reality, these are vessels that are full of bitterness and wrath. The term **“fitted for destruction”** literally means “made perfect for destruction.” God made them this way on purpose, He is the potter. They are perfect examples of lawlessness upon which the divine judgment is destruction.

The vessels of mercy are men who have the disposition of mercy and grace. To these God gives mercy and grace in accordance with how they treat other people. Both types of vessels are a part of God’s plan or purpose. To me, once we understand and accept this, the easier it is to love our enemies as Christ has told us to do.

In verse 24, it is necessary that we understand what the word “gentile” means. In the Old Testament it is translated from the Hebrew word *goy* while in the New Testament it is from the Greek word *ethnos*. In both cases it simply means nation. In virtually every place where either of these words are used, the translation “nation” can be used and be understood. I’m not sure why the translators were not consistent in their translation unless they tried to translate to conform to already believed doctrines on their part. The word *ethnos* is used referring to Judah, Israel, or some other nation, not just to a non-Jewish nation. In the case here, Paul is talking about the Kingdom of Israel nations by the term Gentiles as is evidenced by the next few verses. He is saying **“us, whom he hath called, not of the Jews (Judeans) only, but also of the Gentiles (Israelites)?”**

(Read Romans 9:25-26) The first quota-

tion is from Hosea 2:23 (Read). The second is from Hosea 1:10 (Read). We have looked at the first part of Hosea 1 in which we have, in effect, God's written bill of divorcement against Israel when they were taken into the Assyrian captivity. This is a good example of the sovereignty of God at work. God actually caused Israel to sin against Him (though the people felt they were doing this of their own free will) that He might punish them, so that He in turn would have lawful reason to redeem them, that in turn He might redeem the whole world. So while he takes their kingdom from them, takes his mercy from them and then takes Himself from them, here we're told He is going to remarry them and not only restore them to their previous position with Him but is going to place them as Sons of God, i.e. assure their inheritance. They have suffered what we might think of as an injustice, but we see that not only is it temporary but they will be far better off than they were to start.

(Read Romans 9:27-29) Paul then re-enforces what he has just said with quotations from Isaiah 10:22-23 (Read 10:20-23). There has always been a remnant. We call them overcomers today. In I Kings 19:10 Elijah is complaining to God that he is the only one left that is jealous for

the Lord God and they are trying to kill him. God's answer in verse 18 is that he has 7,000 men who have not bowed unto Baal. Likewise, there has always been a remnant left that is true to God.

(Read Romans 9:30-33) Going back to verses 1-3 Paul is concerned that there at least be a remnant of Israel left. Here, he basically says that there is a remnant of Israel, i.e. nations of Israel, that have attained righteousness through their faith even though Israel (including both Israel and Judah) did not attain to righteousness because they tried to do so through the law, because they did not seek righteousness by faith. They both stumbled on Jesus Christ. Israel, because they not only refused to keep God's law (of whom Jesus Christ is the author) but exchanged them for man's law (the laws of Omri). Judah refused to accept Christ Himself. In both cases, neither attained to righteousness which can only be attained by faith through Jesus Christ. JRL

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*Be kind to unkind people; they need it the most.*

*Remember that the best things in life aren't things.*

**JUDGE ME, O GOD, AND PLEAD MY CAUSE AGAINST AN UN-GODLY NATION; O DELIVER ME FROM THE DECEITFUL AND UNJUST MAN. FOR THOU ART THE GOD OF MY STRENGTH: WHY DOST THOU CAST ME OFF? WHY GO I MOURNING BECAUSE OF THE OPPRESSION OF THE ENEMY? O SEND OUT THY LIGHT AND THY TRUTH: LET THEM LEAD ME; LET THEM BRING ME UNTO THY HOLY HILL, AND TO THY TABERNACLES.**

**PSALMS 43:1-3**