

KINGDOM SPIRIT

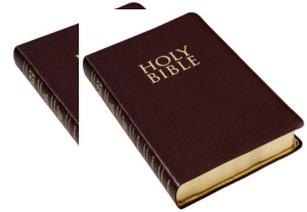
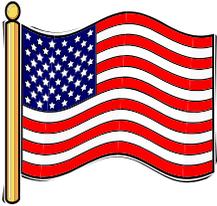
P O Box 279, Pleasant View, CO 81331

Phone 970-562-4874

e-mail ksm@fone.net

"SEEK YE FIRST THE KINGDOM OF GOD"

Matthew 6:33



Issue 1509

A STUDY OF THE BOOK OF MATTHEW

We began a study of the "Sermon on the Mount" in our last issue and left off with verse 20 of chapter 5. (Read Matt. 5:21-24) I believe Jesus is explaining how having the law written on our hearts differs from simple obedience to the law. An act of disobedience is virtually always preceded by the thought. If the law is written on our hearts, we will control our thoughts. I recently read a news story about a well known lady journalist who was a confirmed atheist and was antagonistic toward anyone who tried to change her mind. However, her boy friend finally got her to attend a church in New York whose pastor was known for his intellectual sermons. She became interested in his intellectual approach, but wished he wouldn't bring God in at the end of his sermons, but she continued to attend somewhat regularly. She still made it very clear that she did not accept God at all. On a trip overseas on an assignment, she had been sleeping and suddenly Jesus appeared to her and said, "Here I am." She says that she doesn't know if it was a dream or a vision, but to her it was very real. She thought that memory of the incident would soon go away, but it didn't. She said she fought against accepting God as God for several years following this incident, but instead of winning her fight against God, she was steadily losing until today, she is a confirmed Christian in a very much anti-Christian world of network broadcasting. Her fight for Christianity is as great as it was against it. I repeat this story to remind us that having the law written on our hearts is not

necessarily something instantaneous. It is something we need to work at. It is not justification, which is a free gift, but rather sanctification which requires effort on our part.

Jesus says that if we are angry without cause with our brother, we are in danger of the judgment. If we tell our brother he is empty headed, we would be in danger of the council. But He goes on to say, **"whosoever shall say Thou fool, shall be in danger of hell fire."** The margin of my Bible says that instead of saying "Thou fool", it could be translated "More", i.e if one was to say more than "empty head", he **"shall be in danger of hell fire."** "Hell" is translated from the Greek word "*gehenna*". Christ is the only person to use the term with one exception when His brother James used it in James 3:6. The word "hell" is translated from the Hebrew word "*sheol*" in the Old Testament, the Greek words "*Hades, Gehenna, and Tartarus*" in the New Testament. Both *sheol* and *hades* refer to the state of the dead and are usually translated as "hell or grave". *Tartarus* is a Greek mythical place and is used only once in II Peter 2:4. *Gehenna* is the only word translated "hell" that we can use its Biblical meaning. It is simply the Greek spelling of the Hebrew phrase, Ge-Hinnom, "valley of Hinnom." This valley was at the base of the hill on which Jerusalem was built. It was the place where the Baal-worshipping Israelites sacrificed their children to Molech. Jer. 32:35 tells us **"And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin."** Because of this, it became

known as the valley of slaughter. Jer. 19:6 says, **“Therefore, behold the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.”** Verses 10-11 of this same chapter tell us that Jeremiah was instructed to break an earthen bottle in the sight of the men of Judah, **“Then shalt thou break the bottle in the sight of the men that go with thee, And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as one breaketh a potter’s vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury.”**

We know that Jerusalem was destroyed shortly afterwards by the Babylonians, rebuilt in the time of Nehemiah, destroyed again by the Romans in 70 A.D. and has been destroyed several times during the last 2000 years, but rebuilt again each time. It still stands today. So Jeremiah’s prophecy had its first fulfillment in Jeremiah’s time, but there yet remains a later destruction that will be the final fulfillment of his prophecy.

To add more evidence to our scenario let’s look at Matt. 23:29-33, **“Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation (judgment) of hell? (Gehenna)**

Jesus goes on in verse 37 of this same chapter linking this prophetic sentence of doom upon Jerusalem itself, **“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.”**

We could spend considerable more time on this subject, but I believe that the Scripture we’ve presented tells us that Gehenna is associated with Divine judgment. At the time of Christ, the valley of Hinnom was no longer a place of

sacrificing to Baal, but had become the city dump. It was continually burning or smoldering. As a symbol of Divine judgment, the ultimate being the final destruction of the city, as the city dump it was a good reminder of the judgment that will ultimately come on the city and its residents. It was not a symbol of the state of the dead.

Christ used the term eleven times, all in reference to judgment. Keeping in mind that fire is often a symbol of law, we could say here in Matt. 5:22 that a person saying seriously bad things about another person would be in danger of judgment by law, (hell (Gehenna) fire)

(Read Matt. 5:23-24) I believe that most of us are guilty of sometimes thinking that if we ignore a problem, it will go away. All the more so, if we can convince ourselves to just pray about it and God will take care of it. Common sense tells us that the only way to resolve a problem with someone else is to go that person and try to work it out with them. This is what these verses are saying.

(Read Matt. 5:25-26) “Adversary” is from the Greek word *“antidikos”* which means “opponent at law”. This would indicate that there would be probable cause for one to be opposed to another. I believe the assumption could be made here that the one to whom this message applies would probably be the more at fault. I believe that Jesus is saying, be honest with yourself and if you are at fault, then settle with your opponent. Don’t try to fight it out on the chance that you might win as you could just as well lose and be held in prison until every last penny was paid.

(Read Matt. 5:27-30) Few men could claim innocence in this example that Christ is using here. But what is the real point He is making? In the last part of verse 6 of Matt. 15, Jesus tells the scribes and Pharisees, **“Thus have ye made the commandments of God of none effect by your tradition.”** While Jerusalem, as the center of Judaism, claimed to teach the law of God, they were actually teaching the traditions of men. Christ is dealing with these traditions one by one here in His Sermon on the Mount. We saw in our study of Jeremiah the attitude the people had concerning the temple and the city. They had placed their trust in the temple and the city instead of God. Here they are again placing their trust in the temple and the city instead of God. They have established their own religion exclusive of God,

but are justifying themselves because they live in Jerusalem. I don't think Jesus is actually telling people to cut off their hand or pluck out their eye, but rather to cast off their traditions of men, to cast off their reliance on the temple and/or the city. He is saying it would be far better to do this than to be cast into the Gehenna fire, or judgment. What happened in 70 A.D. was a partial fulfillment of Jeremiah's prophecy of doom for the city and its inhabitants and those putting their trust in the temple and the city were cast into this judgment, this Gehenna fire.

Getting back to verses 27-28, again as we said before, the thought precedes the action and even if one prevents action, Christ is saying the thought already convicts one. Only God is a discernor of the thoughts of men, so only He can judge man for what he thinks. But we need to be aware that without the blood of Christ, man will be judged on his thoughts as well as his actions.

(Read Matt. 5:31-32) We have pointed out before that there is a translation error in this passage. Verse 31 states the law of divorce and is correct. Divorce requires both a written bill of divorce or disownership and the putting away the wife, or putting her out of one's house. The problem is in verse 32 where the word "divorced" is translated from the same word translated "put away" earlier in the verse. Exodus 22:16 tells us, **"And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife."** The principle is that sexual intercourse is the actual marriage, regardless of wedding ceremony or no ceremony. The problem that was apparent in Christ's day as well as ours, is that men were "marrying" women with or without ceremony and then if they tired of her, or for some other reason, simply cut off their relationship without giving the "wife" a bill of divorcement, the "wife", whether married in a ceremony, or simply lay with a man, became the property of that man. Without the bill of divorcement, she remained his property even though he put her out of his house. Thus if she went and lay with another man, she was guilty of adultery as was her husband and the man she lay with. It was and is a very serious problem. Christ was confronting it.

(Read Matt. 5:33-37) Jewish tradition and practice taught that there were four types of oaths.

A promissory oath, where someone might swear either to do something or NOT

to do something.

A vain or rash oath, where someone might swear to do the impossible, or swear that an impossible event happened; or swear that he would abstain from doing what God had commanded.

An oath concerning something left in trust. If the property is lost or stolen while in his care, he was to take an oath that he did not steal, kill, or destroy it himself (Ex. 22:11; Lev. 6:1-7)

A testimonial oath before a judge or magistrate (Num. 5:21)

The vain oath was the one that the Jews were most concerned, with the result that they narrowed the definition so that one could swear many times without being in the confines of this type of oath. Swearing by the temple, by Jerusalem, or by one's own head was quite common. The point of what Jesus was saying is if a person was known for keeping his word, swearing was unnecessary, but if a man was untrustworthy, no amount of oaths would prevent him from violating his oaths if it were profitable to him to do so. There are times in the law when an oath is required and nothing that Jesus says here abrogates those requirements.

(Read Matt. 5:38-42) The principle of the law that Christ mentions here is that the punishment must fit the crime. It appears to me that Christ is talking to those who commit the crime. While the law requires that the punishment must fit the crime, Christ is saying to the one who is guilty to be willing to give more. The setting for these verses would, in our day, be the courtroom. God always allows for the victim of the crime to negotiate with the perpetrator even to the point of offering complete forgiveness. But in the spirit of what I believe Christ is saying here, should one of us intentionally or accidentally harm another person physically or materially, and we are brought to court because of it, we could negotiate with the victim. Christ is saying that whatever the victim agrees would be a fair settlement, we should be willing to give more. This should be the way we live our lives every day. I need to tell you a story about being willing to loan something to someone else. I once employed a mechanic who had an uncle that was famous for borrowing and never returning. One day this uncle came into the store and went to this employee and asked if he could

borrow his 15 inch Crescent wrench. To my surprise, the employee agreed as if he were happy to do so. The uncle took the wrench and left and I was so amazed at what had happened I started to ask the employee why he had done such a thing. Before I said anything, the employee walked up to the front of the store where we had tools for sale, took a new 15 inch Crescent wrench off the shelf and told the parts man to bill it to his uncle and he would sign the ticket and went back to work. I waited until the first of the month to see what would happen. The uncle paid the bill, and so far as I know, without ever saying anything about it to anyone.

(Read Matt. 5:43-48) Some translations leave out the phrases, **“bless them that curse you, do good to those what hate you”** in verse 44. The phrase **“and hate thy enemy”** in verse 43 is not a direct quote from the law. My Bible references Deut. 23:3-6 which is God’s commandment to not allow the Moabite or the Ammonite into the congregation of Israel even to their 10th generation. I would rather think that this “hate thy enemy” was something that came from the Pharisees’ effort to rewrite the law. However, what Christ is teaching here is something that most of us find very hard to do. Our normal response is to rebel and/or get even. But the point He makes in verses 46-47 is that if, so far as living Christ like lives, we only love those that love us or greet only friends, what have we done that a non-Christian wouldn’t do, it is a point that we all need to take to heart.

During and right after my college career, I did some truck driving. It was before the day of the C B radios. At that time among truckers, it was considered an insult if on meeting another truck on the road the driver did not acknowledge you with at least a wave. That was something that made me feel good. None of these drivers were particularly friends, most didn’t even know each other. But it left you with the feeling that if you needed help for any reason, they were there to help. I don’t think it is that way anymore, but I will always remember the feeling of comfort that I felt as a result at the time. The same will work in our every day lives.

We need to remember that God treats us all the same. As verse 46 says, the sun comes up on the evil and the good each day and it rains on the just and the unjust. To me, when I finally

learned that all people will ultimately be saved and be part of the kingdom of God, I began to have a different outlook on other people. We are all in this together. If we develop hatred against those that abuse us, that hatred only hurts us, not the one abusing us. I think we have all experienced this.

The publicans were the tax collectors for the Roman government. As I understand it, their pay was a percentage of what they collected. As a result many of them became overly ambitious in their collection techniques and were hated because of it. Because many did this, the term publican took on a very distasteful term in most people’s minds, thus when a term for a less than desirable personage is needed to explain something, publican fills the bill.

(Read Matt. 6:1-4) Many people are guilty of making a show of their giving, whether it is to God or to some charity. We all seem to want to be something special in the eyes of those around us. Part of the problem is that often men reward a show like this which only encourages the same. When I was a young teenager going to a Baptist church, for some reason when the nominating committee was formed to nominate people for the various offices in the church, someone decided that a teenager needed to be on the committee and I was chosen to be that one. I certainly did not contribute much to the committee, but I learned a lot. When it came time to nominate a deacon, a well known business man in the community was suggested. Someone said, “but he doesn’t come to church very often.” The response was that when he did come, he always put a \$10.00 bill in the collection plate. He was nominated. I think all of us have seen this type of thing happen many times in and out of churches.

The reward we should seek can only come from God, not man. As verse 2 says, those that seek the glory of man have their reward.

We’ll take up the “Lord’s Prayer” in our next issue. JRL

A STUDY OF THE BOOK OF MICAH

Micah seems concerned with both Israel and Judah, but directs most of his attention to Israel. (Read Micah 1) Micah first tells us when he was prophesying, by referring to the kings of Judah that ruled during Micah's time. He tells us that he was a Morasthite which means he was from Moresheth Gath which was located on the plain between Judah and Philistia. He first tells us that this is the word of Jehovah indicating that he is only the pen writing the words.

This first chapter is a scathing denouncement of Israel primarily but also of Judah for their transgressions. He blames the leadership of both kingdoms, i.e. Samaria and Jerusalem. He likens the going after other gods to harlotry and uses terms referring to harlotry quite a bit to describe the sins of the people. While prostitution was literally in practice I'm sure, we need to think of what Micah is saying primarily as a means of describing idolatry. Part of the reason for this is the

fact that many of the pagan religions to which the Israelites turned to practiced prostitution as part of their worship, having prostitutes and sodomites in their temples. Verse 7 indicates this with "hires" meaning the price of a prostitute. He predicts that the Assyrian will come to the gate of Jerusalem which we know happened, though Assyria never took the city.

Verses 10-16 are somewhat confusing. The names given have meanings that show that God is mocking Israel because of their sin. It would take up quite a bit of space and time to go through the meanings of each name to show how God is mocking Israel. Some of the names are actual towns that still exist, but under different names. The end result is that they are going into captivity including a large part of Judah.

(Read Micah 2:1-11) Because of greed and corruption, people are stealing other people's land and homes because they have the power to do it. Because they are stealing and disrupting the inheritance of their own people, God says that He is going to take away their inheritance. They are going into captivity and are going to do so as a completely subdued people, not haughty. He says that one will take up a parable and a lamentation saying that God has completely taken their inheritance from them. There will be none to survey and divide the land because God has taken it all from them. They have cast women from their homes and become an enemy to God and their own people. They want to hear false prophets who will tell them what they want to hear, but won't listen to the true prophets. God tells them to depart because they have polluted the rest, or the inheritance He had given them. There is going to be a severe destruction.

(Read Micah 2:12-13) As always, after God pronounces a severe judgment on the people, He follows it with a promise of a re-gathering and an escape from their captivity.

(Read Micah 3:1-4) God asks the leadership of Israel if they should not know judgment, or justice. He says that they hate the good and love the evil and have been very severe in their treatment of the people. God says they will cry unto Him, but He will not listen because they have behaved themselves ill in all their doings.

(Read Micah 3:5-8) God then turns His attention to the prophets that prophesy falsely. As a result, God says that darkness is going to settle

on them so that they see no vision and will not be able to divine. They are going to become ashamed of themselves as they will not be able to prophesy at all. But Micah is still full of the power of the Spirit and will declare unto Jacob their transgressions and sin.

(Read Micah 3:9-12) Even in Israel, the leadership and the priests and prophets, though they took bribes, lied for money and taught falsely for hire, seemed to feel that because they still had the temple in Jerusalem, God would allow no harm to come on them. God tells them they are mistaken. The temple and the city of Jerusalem will ultimately be destroyed, so their false security will no longer exist.

(Read Micah 4:1-2) God then looks into the future and tells Israel His kingdom, His mountain of the house of the LORD, will be established over all the kingdoms of the earth and be exalted above all the kingdoms. Then He says that many nations will go to that kingdom, or mountain, to learn the ways of God. The law shall go forth out of Zion and the word of the LORD from Jerusalem. The law going forth would mean that that kingdom would be ruling all of the other kingdoms and the word going forth would mean that that rulership would be based on God's ways, His laws. Obviously the Zion and the Jerusalem of that time will be what the New Testament writers call the New Jerusalem, which is not a place, but rather a people. We also need to keep in mind that this kingdom is not something brand new, but rather had its beginning at Mt Sinai, it is the kingdom of Israel (includes both Israel and Judah). I believe He is telling Israel this so that they understand that even though they are going into captivity, this is not the end of the kingdom, but rather a part of the overall plan of God.

(Read Micah 4:3-5) If God is going to judge, this means that He, Jesus Christ, King of Israel, will be ruling all nations. When this happens, there will be peace like man has never known before. Remember the prayer that Christ taught His disciples to pray included the petition, **"Thy kingdom come. Thy will be done in earth, as it is in heaven."** In verse 4 we're told **"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it."** In the law, a man's right to his property, his land, was perpetual even

if he sold it or had it confiscated to pay a debt. It always was returned to him or his family at the Jubilee. A right cannot be withdrawn except by the one bestowing that right on a person. In the case of property, speaking of land, God claimed all right of ownership by right of creation. This being the case, only God can bestow the right of property since he is the rightful owner. When man refuses to obey God's laws, government takes on the ownership of land and bestows the right of ownership to one who buys it. Because government then bestows the right, it takes upon itself the right to confiscate that property as well as to tax it should it feel the need. As we can see, this is the opposite of God's law. What we are seeing here in verse 4 is that we will return to God's law of governance and real property will once again become a right instead of a privilege as it is now. This is a partial meaning of **"Thy will be done in earth, as it is in heaven."**

(Read Micah 4:6-8) I believe the **"her that halteth"** is a reference to Judah and **"her that is driven out or was cast far off"** to be Israel. God says that He will gather them and **"reign over them in mount Zion from henceforth, even for ever."** I believe this is referring to the thousand year period of Rev. 20. What happens after that time Paul tells us that it will be beyond our imagination. I don't know about other people, but the idea of living in a time when God's law reigns supreme here on the earth excites me a great deal more than going to heaven to ride around all day on a cloud as is portrayed by most of our churches. I look forward to the day of God's kingdom here on the earth and pray that I may be a part of it.

I found something interesting concerning verse 8. It concerns what is called "Targum Pseudo-Jon" which is a translation of the Torah, the Law. I could not find a copy of it, so I can't verify what is written in this response to an article that was apparently written about the manger in Bethlehem being a sign of the Messiah. Following is the response: "In Gen. 34:21 the Targum Pseudo-Jon. paraphrases 'Migdal Eder,' or 'the tower of the flock' (at Bethlehem) as the place whence the Messiah would be revealed. This was the place where the Temple flock was kept so that sacrifices could be selected.

While I am unfamiliar with the Targum Pseudo-Jon that I mentioned above, there is con-

siderable confirming evidence that the Tower of the Flock was indeed where the animals to be sacrificed in Jerusalem were kept. In fact, there was a circle around Jerusalem where only animals that could be sacrificed were allowed to graze and when it came time for them to be a part of the sacrifice, they were taken to the Tower of the Flock, cleaned, and in the case of the goats and lambs they were wrapped in linen cloth to keep them clean and then they were carried by the priests to Jerusalem. The shepherds that the angel spoke to telling them of the birth of Christ would have been shepherds of this special flock. So when they were told that the baby would be found wrapped in swaddling clothes, they understood the significance.

"Four or Five days after Rosh Hashanah the two goats were selected there and separated until Yom Kippur. They were placed in a cradle, wrapped in a linen so that they would not become unclean between there and the Temple mount and were carried by the priest and not allowed to walk or be lead into Jerusalem. Thus when the shepherds were told that they would find him in a manger wrapped in swaddling clothes, the infant's appearance was identical to that of the Yom Kippurim sacrifices.

This was the prophecy of the appearance. Micah 4:8 is the prophecy in which many ancient Rabbi's believed would be the first appearance of the Messiah of Israel. The tower of Eder is mentioned in this verse. **"And thou, O tower of the flock [tower of Eder], the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."**

"In 1981, Moshe Bronstein, an Israeli archeologist discovered a Greek mosaic tile at the archeological site of the tower of Eder that was inscribed "Christ was born here." Shortly after its discovery, the mosaic disappeared. But there is present day excavation going on at this site right now. They also discovered three underground chambers that they suspect are where the animals were kept until they were called for by the Temple priest.

"An old inn forty yards up the up the hill was also discovered. If the Rabbi's were right, and the mosaic is true, then this could be the birth place of the Messiah in accordance with the Biblical prophecy.

(Read Micah 4:9-10) This appears to be a prophecy concerning Judah. Judah lost her king, went into the Babylonian captivity and then was released 70 years later by Cyrus, king of Persia, and allowed to return to Jerusalem and rebuild it.

(Read Micah 4:11-13) This appears to me to revert back to Israel. The nations seem to be saying let Israel go into captivity, we still have Jerusalem to look to. But, people do not understand how God thinks. He says He will gather her in His harvest. It appears to me that the term "daughter of Zion" can apply to either Israel or Judah or when they are reunited, to both.

Chapter 5 has some important prophecies concerning the coming of Christ as a baby.

(Read Micah 5:1) The previous chapter ended with the prophet looking forward in time to the second coming of our LORD and the establishment of His kingdom here on the earth. The word "Now" means "meanwhile," i.e. but for the time being, and then he continues to tell of what is going to come to pass in the very near future. The prophet is speaking of Assyria, the invading force or troops. He says the enemy, Assyria, **"has laid siege against us"** including himself in the siege. The judge he speaks of is the king of Israel.

(Read Micah 5:2) This verse is famous for predicting where Christ would be born. (Read Matt. 2:1-10) The chief priests and scribes were familiar with the Scripture and knew what Micah had prophesied. It is interesting that though they knew this they never accepted Christ as the Son of God, the Messiah, primarily because He did not fit the type of individual that they had convinced themselves that He would be.

While we are the subject read Matt. 2:11-12. There are a couple of myths that we need to burst. Note that we're told that when the wise men found Jesus, He and His parents were living in a house, they were no longer in the stable. Second, we are not told how many of these men that there were. It is assumed that because three gifts were mentioned that there were three men. This is probably not so. They had ascertained that Christ had been born because of their knowledge of astronomy and the fact that the Bible is written in the stars as well. (Psa. 19:1-6)

The account in Matthew does not include the latter part of Micah 5:2, **"Whose goings forth have been from of old, from everlasting.** However, though not quoting Micah, John tells us in

John 1:1-4 the same thing but with more detail. (Read)

(Read Micah 5:3-7) As I read this, it appears to me to be saying that God is going to give Israel up until Christ is born of the virgin Mary. Of course, Jesus then had to complete His mission of His first coming, that is, His death, resurrection, and ascension. All of this was for the redemption first of Israel, then the whole world, thus justification through faith. Following this, Christ's followers would go to the people of Israel first with the gospel and they in turn would go to the whole world with it. (Verse 3) Then looking still further into the future, Christ would return and become our High Priest and King of Kings. When this happens the world will be at peace. While the Assyrian is used here to represent the nations opposed to God and Israel, we know that most all non-Israelite nations fall into this category, but here are represented by Assyria. At that time the Israelite people and nations are going to be scattered throughout the world, which, when we understand God's plan and purpose for mankind fits exactly with His purpose. (Verse 4)

Then we're told that Jesus will bring peace. He will waste the land of Assyria with the sword. If we go to Revelation 19, I think we can see the same picture, though on a world wide basis instead of just Assyria. (Read Rev. 19:11-16) Note that the sword goes out of Christ's mouth, i.e. His Holy Word. It is with His Word that He conquers all the earth. And it will be with the remnant of Israel, His people which will include Christians who have attained to His kingdom as per Rev. 20:4, that He will accomplish His purpose.

(Read Micah 5:8-15) It is hard for us to imagine God conquering the world with His Word, but I believe this is what we are being told here will happen. However, Israel must first be cleansed of her sinful ways and God tells us He is going to bring that about. The word "heathen" in

verse 15 is the same word translated "gentiles" elsewhere and literally means nations. Again, as God executes vengeance, I believe it will be with His Word through His people and the end result will be world peace.

We will begin with Micah 6 next issue.

JRL

Boast not thyself of to morrow; for thou knowest not what a day may bring forth. Prov. 27:1

He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. Prov. 28:13