

# KINGDOM SPIRIT



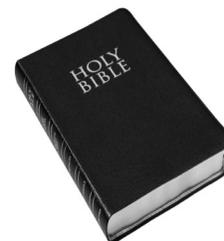
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**“SEEK YE FIRST THE KINGDOM OF GOD”**

Matthew 6:33



Issue 1605

## A STUDY OF THE GOSPEL OF MATTHEW

We want to start with Matt. 16 this issue. (Read Matt. 16:1-4) The Pharisees and Sadducees were still bugging Jesus asking for a sign. Again He refused to give them a sign except for the sign of the prophet Jonas. We discussed this when we were studying the 12<sup>th</sup> chapter of Matt.

(Read Matt. 16:5-12) As we have mentioned before, we need to consider the word leaven. Leaven works to leaven the whole lump of dough. It works without us being able to see it working or how it works. The leaven of the Pharisees and Sadducees was primarily hypocrisy, though it probably referred to their whole system of laws and rituals that they had made up. Even today, we see Christianity falling victim of this same leaven.

(Read Matt. 16:13-20) Jesus then traveled north again about 25-30 miles to Caesarea Philippi. He asked His disciples who men said that He the Son of man was. There were various answers including John the Baptist, Elias, Jeremiah and several of the other prophets. Then He asked them who they thought He was. Peter answered, **“Thou art the Christ (Anointed), the Son of the living God.”** This was quite a revelation. Up to this time no one had seemed to realize exactly who He was. As the disciples said, people thought He was John the Baptist or one of the prophets that had arisen from the dead. The thought that He was actually God Himself manifested as His Son apparently had not crossed any-

body’s mind. The first part of Jesus’ answer to Peter was **“Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”** Peter’s answer was not something he came up with by himself, nor had he been taught this by another man. It was revealed to him by the Holy Spirit. Up to this time, Peter was known as Simon (Barjona means son of Jona). In the rest of the answer Jesus gave to Peter, He first gave him a surname, “Peter”. Keep in mind that though we have read that Peter was called Peter by Matthew, Matthew was writing this several years after the actual event. Christ nor anyone else had called him Peter up to this time. The rest of the answer that Jesus gave Peter has been taken out of context often and is totally misunderstood. The name Peter means stone, or rock. It is translated from the Greek “petros” which is the Greek translation of the Aramaic “kephas.” (We will see Peter called Cephas some later.) Unlike the English, other languages assign a gender to most nouns by how the word is spelled. Petros is masculine and refers to a small movable stone, or rock. The word “rock,” as used in vs. 18, is from the Greek “petra,” and is feminine, and refers to a large immovable stone, or rock. Since the word “rock” or “petra” is symbolic of something else; that of which it is symbolic of also has to be feminine whether expressed or implied. In this case it cannot be Peter, or petros as they are masculine, but rather it refers to the confession, (or “homologia” in the Greek), that Peter made, **“Thou art the Christ, the Son of the living God.”** “Homologia” is feminine. So it is Jesus Christ, the Son of the living God that is the foundation of His church.

The word “hell” is from the Greek “hades”

which basically refers to the grave. The meaning here then would be that the power of the grave will not be able to prevail against the “rock”, or Christ. Through resurrection He will overcome the power of the grave to retain the dead.

In giving Peter the keys of the kingdom of heaven, He is giving Peter, and to the others, the power to open the kingdom of heaven to others. Jesus then charged his disciples to tell no man that He was the Christ.

(Read Matt. 16:21-23) He began to teach them that He must go unto Jerusalem, suffer many things, be killed and then raised on the third day. Though the Holy Spirit had just revealed to Peter who Jesus really was, Peter was still thinking like a man and not as God. Peter took Jesus aside and told Him that this simply could not be, inferring that he, Peter would not allow it. Then Jesus replied to him, **Get thee behind me, Satan” thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.”**. Understanding that the word “satan” simply means “adversary” will help us understand this better. Like Peter, we all need to learn to think like God. Peter had quite an ego and thought that he had the power to “protect” Jesus from what Jesus was telling them was going to happen. This was still evidenced in the garden when Peter cut off the ear of one of the men that came to arrest Jesus. But when one directly opposes the “plan” (*boulema*) he or she is satan, an adversary.

(Read Matt. 16:24-28) As we have discussed before, I’m sure taking up one’s cross had a different meaning before Christ’s crucifixion than it did after. Again the word translated cross simply meant a stake. Jesus is listing two things for one to do to then follow Him. First is to deny self. To me this means to put following Christ before self. We are all guilty of putting self first. This is natural. As we mature, marry and have a family, most of us will put our spouse and our family before ourselves, though usually this is not 100%. But it gives us an idea of what Jesus is expecting of us. To deny one’s self as Jesus expects us, it is 100%. This is not easy. I believe then when He says to take up one’s cross means to take up whatever holds you back. This can be a number of things. It could mean some burden, financial, family, ego, fear, insecurity, ignorance, laziness, or any of a number of things that we

might use as an excuse consciously or unconsciously to keep from following Jesus. But Jesus says to take these up, i.e. overcome them and follow Him. Vs. 25 gives us the consequence of not denying ourselves and taking up our cross, whatever it might be. The life that we try to save is our mortal life; the life we lose is life in the kingdom following the first resurrection. On the flip side, if we lose our mortal life for His sake, we will gain that life in the kingdom. We have to decide which is the most important. The answer should be easy, but it isn’t.

The word “soul” in verse 26 literally means life, our life, our being, what makes us the individual we are. To lose this, in my mind, is to lose one’s identity with Christ. It is this identity that sets us apart for the kingdom.

In vs. 27, the reward is not justification as this can’t be earned, bought, or stolen. It is a free gift. Jesus plainly says here that when He returns, He will reward every man according to his works. This has led to much confusion as there are those who believe that they have to work for their justification or salvation based on this verse and others like it, while there are others who believe that justification is a free gift and this is talking about something else. I am in the latter group. I believe that all men will be judged, whether it be at the first resurrection or the second, whether he or she has been justified or not. The reward could be responsibility, as I believe that this is what those in the first resurrection will receive, or it can be a time of restoration as I believe many in the second resurrection will receive.

Vs. 28 also leads to considerable confusion. I believe the next chapter, which gives us the story of the transfiguration is what Jesus is talking about here. The disciples who saw this, saw Jesus as He will be when He returns. II Peter 1:16-18 tells us, **“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we**

**heard, when we were with him in the holy mount.”**

We looked briefly at the first 8 verses of chapter 17 previously, but so that we have the complete meaning read verses 1-8 and then we need to do a little review. In chapter 16, we need to re-read verses 27-28. In vs. 27, Jesus is speaking of His second coming, but then in vs. 28 He says, **“Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.”** Note that He says, **“coming in his kingdom”**. In verse 27 He says, **“shall come in the glory of his Father with his angels.”** One more Scripture I want us to look at is in II Peter 1:16-18 (see above). Peter is referring to what happened in Matt. 17:1-8. Peter first says in II Peter 1:16, and I want to paraphrase, we are not relying on some fable that some cunning person came up with, what I am telling you about the power and coming of our Lord Jesus Christ, we, speaking of himself, James and John, actually saw it with our own eyes. Then he goes on to say that when the voice came from the excellent glory saying **“This is my beloved Son, in whom I am well pleased.”** Peter says he and the other two disciples heard it with their own ears.

Because Peter considered what he saw as the power and coming of our Lord, I submit that what Matt. 16:28 is talking about is the scene we have depicted in Matt. 17:1-8. Looking at these verses, we first see that it was six days later that this scene takes place. We’re told that Jesus took them up into an high mountain. This was Mt. Hermon. This adds more significance to what happened, but we won’t deal with that in this lesson. We’re also told that He brought them up apart, or by themselves.

In verse 2 we’re told that Jesus was transfigured before them. The Greek word “transfigured” is translated from means “to change the form.” It indicates what is changed to rather than what is changed from. The disciples saw what Jesus was changed to. His face did shine as the sun and His raiment was white as light. Light seems to always reflect the glory of God. Also in vs. 5 the voice they heard came from a bright cloud that was over them. Peter referred to this bright cloud as the “excellent glory.” So we see a fulfillment of Matt. 16:27 where we are told that Jesus will come in the glory of His

Father.

Then we are told in vs. 3 that Moses and Elias appeared and were talking with Jesus. Why these two men? I asked myself this question. I suddenly realized that vs. 28 of chapt. 16 said He would come in His kingdom. In the three, Jesus represented the king, Moses the law, and Elijah the prophets, or the plan of God. It is on these three things that we have seen as we studied the Old Testament that the kingdom was built on.

Then when they heard the voice of the Father, to me it is no wonder that the disciples fell on their faces and were very afraid.

(Read Matt. 17:9-13) Though all three of the disciples saw the same thing, Jesus refers to what they saw as a vision and instructed these disciples to not tell anyone what they saw until after Christ had himself been crucified and then risen from the dead.

After seeing the vision of Elijah and Moses with Jesus, apparently they remembered what the scribes were saying about Elijah having to come first before the Messiah and asked Christ about it. What the scribes were saying is from the last 2 verses of the book of Malachi, the prophet. I want us to look at the last three verses as I believe they will lend understanding to what we are seeing in Matt. 17. Note that Malachi first says in vs. 4, **“Remember ye the law of Moses my servant.”** Moses represented the law. Then he says in vs. 5, **“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.”** Elijah represented the prophets who had given us the whole plan of God through their prophecies. Now in Matt. 17 we have a partial fulfillment of this prophecy of Malachi which tells us there is more to come. Jesus says that Elijah had already come, but they (presumably the scribes and priests) knew him not and killed him. The disciples figured it out that Jesus was referring to John the Baptist as Elijah. However, John did not fully fulfill this prophecy in Malachi 4, which tells us that this was only a partial fulfillment.

Jesus told His disciples several times that He had to be killed and would rise from the dead on the third day. This was one of those times. However, it doesn’t appear that the disciples were really hearing what He was saying, as the actual crucifixion seemed to catch them by surprise.

(Read Matt. 17:14-21) Lunatick was epi-

lepsy and it was thought to be caused by the moon, thus luna (moon). However we see that Jesus rebuked a demon and the child was cured. This tells us that there are apparently different types of “demons” or possibly different types of diseases. I don’t believe that all disease is caused by a demon, but that possibly because of the superstition of the people, Jesus healed by “rebuking the demon, or evil spirit” as a means of satisfying the people that the person was healed.

(Read Matt. 17:22-23) Again Jesus tells His disciples what was going to happen to Him. While we are told that they were very sorry, it still doesn’t seem that they fully grasped what was going to happen.

(Read Matt. 17:24-27) In vs. 24 the word tribute referred to a specific amount of money or a specific coin. In the margin of my Bible it is referred to as the temple tax. In vs. 25 the word tribute (from a different word than “tribute” in vs. 24) means a census tax or poll tax. Jesus did not feel He owed the tax, but was willing to pay it rather than offend someone. However, his means of securing the coin was rather unique.

(Read Matt. 18:1-6) We see elsewhere that the disciples argued with each other as to which of them would be the greatest in the kingdom. That may or may not be the case here. The question is simply who is the greatest in the kingdom. Before giving an answer to their question, Jesus tells them that unless they repent, which means turning themselves over to God totally as a child does to his or her parents, Jesus says they won’t even enter into the kingdom. Then He answers the question. In vs. 4 He is not saying that the child humbles itself, but rather the one that humbles him or herself to the humbleness of the child is the greatest. The only one that qualifies completely in this is Jesus Christ Himself. So it is He who is the greatest in the kingdom.

I might interject here that it is thought that Ignatius, one of the early church fathers, who was the third bishop of Antioch and a student of the Apostle John was the child that Jesus used here to make His point.

Vs. 5 and 6 pretty much speak for themselves. The word translated millstone here is actually an ass-millstone, i.e. a millstone large enough that it had to be turned by an ass.

(Read Matt. 18:7-9) There is no way but that there will be offences and Jesus is quite se-

vere with the one causing the offence. However, in our day and time much of what is declared to be offences are deliberately declared so as to cause offence. Our politically correct society cause more offences than they ever prevent by their political correctness. I am glad God is the judge and not me. I don’t believe that Jesus is actually promoting cutting off a hand or foot or putting one’s eye out, but is using this extreme to show the importance of being careful not to offend. Again, His meaning of “offend” I believe varies greatly from the too often used word today.

“Everlasting fire” I believe refers to the “lake of fire” of Rev. 20 and the “hell fire” is Gehenna fire, i.e. indicating the judgment of God.

(Read Matt. 18:10-14) Some say this proves that each person has a guardian angel. Others like Dr. Bullinger says it does not. Honestly, I don’t know one way or the other. The point is vs. 14, **“Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.”** Our current day public education system is dedicated to causing our children to perish. I don’t know who will be held the most responsible, the educators or the parents that send their children to the public schools. Unfortunately, most of the churches have fallen in line with public education.

(Read Matt. 18:15-20) In our suit happy world today we don’t understand the principle that Jesus is teaching here. If something happens that damages a person, whether actual or perceived, it seems the first thing thought is to sue the person causing the damage. Friendships are destroyed, very often the damage does not get repaired or replaced, usually everybody loses either financially or in time or both. Yet the first thought is to sue.

Jesus gives us the proper way to deal with each other when differences arise. I was aware of a situation a few years ago that two people were friends with each other and one needed the other to do some work for them. Though nothing was said while the work was in process, the party having the work done decided when it was finished that it was not satisfactory. Instead of trying to work out the perceived problem with the one doing the work, the party having the work done went straight to the courts. The one doing the work was quite surprised and was willing to redo whatever was the problem, but the one taking it to

court would not consider it. In this case it cost a good friendship to start with. Once lawyers got involved, the aggrieved person began adding other perceived problems to the case so that when it finally got to court, it had become a major thing, though it started out quite small. In court, the judge left it up to his clerk to make the decision which then went totally against the person who had done the work. To make a long story short, friendship was lost, the problem with the job did not get corrected, the lawyers made a lot of money, the one doing the work suffered a considerable loss that was greater than the cost of the job itself. The point is that it could have probably been settled between friends had the aggrieved person just gone to the one doing the work about it in the first place.

At the time of Christ, the church or assembly was the final arbiter in dissension between Christians, or at least it should have been. (Read I Cor. 6:1-8) Paul is quite severe here with those who take their problems before the government courts rather than solving them between themselves, and at the worst, by the assembly as arbiters.

Vs. 20 is used quite often to justify small assemblies like ours. While I think that God is certainly with small groups who genuinely meet to study His Word, I don't think that is the intent of this verse. I believe this verse is talking about men who have differences with each other, but are willing to come together to work things out with God's help. It seems to me that this is the context in which this verse is written. As I said, however, I do believe that God honors small groups who come together to study. A gentleman that used to live here and study with us used to upset me because he would rave about how much he liked our Bible study to other people. But if they asked him where he went to the study, he would then discourage them from coming because he did not want to change the way we were studying and he felt if the group got very big, we couldn't study this way anymore. He is probably right, but I feel we have the responsibility to reach all the people that we can. I do enjoy the small group myself and probably learn more than anyone else each Sunday, especially when everyone gets involved in the conversation. JRL

The above title is a bit misleading. We are studying the book of Ezra, but as Ezra relates

the rebuilding of the temple in Jerusalem, he told us that the people had quit building because of their opposition obtaining an order from the king of Persia to stop the building. However, this was not what God had in mind and He sent two prophets to tell the people to get back to work. We temporarily stopped our study of Ezra to see what these prophets had to say. The first was Haggai and the second was Zechariah, whose writings we are studying in this issue. We are ready for Zechariah 5.

(Read Zechariah 5:1-4) Virtually all crime is either some form of theft, or swearing falsely by God's name. However, the time will come when all sin is forgiven. The King James Translation and other translations that key off of the KJV appear to have the meaning of this Scripture backward though the Companion Bible at least partially corrects it in its notes, the Ferrar Fenton Bible appears to have it right, so I would like to quote verses 3-4 from it. **“When he said to me, ‘That is the DIVINE POWER that will go out over the whole face of the earth, when every thief will be reformed by it, like this, and every perjurer will be reformed by it, like that. I will expand it.’ The LORD OF HOSTS has declared, ‘and it will enter into the house of the thief, and into the house of the perjurer from My Name, and lodge in his house, and purify its timbers and stones!’** According to the Young's Analytical Concordance the word “curse” in vs. 3 of the KJV means “Oath, execration, imprecation.” After looking at several translations it appears to me that Ferrar Fenton equates oath with

## A STUDY OF THE BOOK OF EZRA

Divine Power. If this be the case, it appears to me that what Zechariah is seeing is the same as the judgment at the Great White Throne of Judgment and the lake of fire that follows for those whose name is not written in the Book of Life. The end result of the lake of fire is that all sin will be forgiven and done away with.

(Read Zechariah 5:5-11) An “ephah” is a basket or some container that will hold that certain volume of grain or anything measured in that manner. The “talent of lead” refers to a lead covering over the ephah that would be heavy enough

that the woman inside cannot remove by herself, i.e. she is a captive in the ephah. The angel calls her “Wickedness”. Zechariah then sees the woman called “Wickedness” being carried in the ephah to Babylon where a house will be built for her.

In Revelation 17, John is shown a woman described as a whore that sitteth upon many waters with whom the kings of the earth have committed fornication. She is said to be sitting upon a scarlet coloured beast and then her clothing is described. In verse 5 we’re told that, **“upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.”** When we studied this scripture in our study of the book of Revelation, we determined that this woman represented the religious arm of the Babylonian system that primarily rested in the Papacy and the Roman Catholic Church. I believe that John is seeing the same thing that Zechariah saw, but Zechariah saw it in its beginning and John saw it in its ending.

(Read Zechariah 6:1-8) I believe that verse 8 is referring to Assyria, Babylon and Persia as the north country. God saying that His Spirit has been quieted means there will be peace for a while.

(Read Zechariah 6:10-15) At least part, if not all of the men listed in verse 10 are priests. They are told to take silver and gold and make a crown for Joshua, the high priest. The names Joshua and Jesus are the same name in Hebrew—*Yeshua*. Though this could have had actual application to Joshua, the greater application is to Jesus Christ, the Branch. While Joshua would have responsibility in the building of the temple of his day, we’re told that Jesus Christ would build the temple of the LORD. Verse 13 tells us that He will be both King and Priest, two different jobs in one. He would build the temple, the temple that Paul says is in us, and He would bear the glory, the glory and majesty of royalty. Then we’re told that He will sit and rule upon his throne (i.e. as King) and then he would be a priest on his throne. The counsel of peace then would be between both offices.

These other men that are listed then were to be appointed to special priestly duties in the temple of Zechariah’s time. Verse 15 indicates that the building of the third temple, or the real temple in the hearts and minds of men will be

built in men from all over the world.

(Read Zechariah 7:1-3) “The house of God” is Bethel in the Hebrew. Whether this was where the priests were staying at the time I don’t know, but the people sent these two individuals to the priests and prophets with a question. The question was, **“Should I weep in the fifth month, separating myself, as I have done these so many years?”** The people had been keeping this ritual and others all the time of their captivity. The answer to the question on this ritual would be the answer to the question of them all.

(Read Zechariah 7:4-7) God’s answer through Zechariah was basically, who were you doing the rituals for, yourself or God? This is a question that we all might need to ask ourselves. I remember when I was in the equipment business, I had a young man working for me that belonged to one of the churches of the community. It was his belief that if he missed a Sunday meeting or a Wednesday night meeting, his salvation was in jeopardy if he died before the next meeting whenever it was held. Was he going to church to honor God or was he going to protect himself? There are those that believe that if they miss a communion service, their salvation is in jeopardy until they can participate in another. There are many such denominational creeds and rituals that people of denominations regard similarly. Another way to look at these things is that they are idols of the heart. They are worshipping that idol instead of the real God. God strictly forbids idol worship. God asks if the people should not have listened to the former prophets who prophesied before the fall of Jerusalem.

(Read Zechariah 7:8-14) Through Zechariah God repeats what He told the inhabitants of Jerusalem before their fall. **“Execute true judgment, and shew mercy and compassions every man to his brother: And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.”** The rituals may be something the individual enjoys or they may afflict the heart to humble a person to make that person more acceptable before God, but to neglect these things that God just listed for the rituals is certainly not what God wants from us. God reminds them that their fathers refused to listen, hear and obey the commandments He was sending through the prophets and it was because of

their refusal that they ended up in captivity and their land became desolate.

(Read Zechariah 8:1-8) The people of Zechariah's time could very well have taken this prophecy to apply to the city they were rebuilding, but if they did, the prophecy never materialized. He is actually speaking of the New Jerusalem that we are yet to see in its totality. The Spirit of God never occupied the temple of Zechariah's time as He did the temple that Solomon built. But as Paul says in I Cor. 3:16, **"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"** This is the real temple. Until now, only an earnest of the Spirit dwells in us at best, but beginning with the first resurrection, those in whom the Spirit dwells will have the fullness of the Spirit. Again we have the promise of the regathering of God's people of Israel and Judah and God promising that He will be their God and they His people.

(Read Zechariah 8:9-17) God encourages the people to be strong and get on with the building of the temple. Whereas He thought to punish the people for their refusal to obey Him before their fall, He now says that He would do well to them. He encourages them to fear not. He tells them to speak the truth to each other and execute judgment of truth and peace in their gates. It is interesting to me that He doesn't tell them to not harm each other, but rather to not even imagine doing so.

(Read Zechariah 8:18-23) God promises that all of their fasts will be turned into feasts of joy and gladness. He encourages them to love the truth and peace. He says it will come to pass that people will come from all over the world seeking the LORD of hosts and will come to the Jews to be led to our great God. It is unfortunate that the Jews of today have applied this to themselves and as a result have become very arrogant, the very opposite of what God intended. But then, they are not the people that this is talking about either.

(Read Zechariah 9:1-8) This starts out as a burden, or a prophecy against Syria, but it seems to include several other cities and countries, namely Tyre, Zidon, Ashkelon, Gaza, Ekron, Ashdod, and the Philistines. Most, if not all, of these nations no longer exist.

(Read Zechariah 9:9-17) We recently had the question come up in our study as to whether the priests and Pharisees actually knew who Jesus

was. I believe that they knew the Scriptures and would have been familiar with this prophecy as well as other Messianic Scriptures. They could not help but to have known before they crucified Him who He was. He fulfilled verse 9 to the letter along with all the other prophecies about Him. This then should make us pay close attention to the rest of the prophecy we find in this chapter as God promises a glorious future for all Israel. He recognizes Greece as the next world power and promises protection for His people from them.

(Read Zechariah 10) I believe that verse 1 has to be taken as a continuation of the previous chapter. Verse 17 of chapter 9 says, **"For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful, and new wine the maids."** Then follows verse 1 of chapter 10, **"Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds (lightning), and give them showers of rain, to every one grass in the field."** He then makes it clear that the idols and those that worship them have spoken vanity, and are totally worthless. However, the people went the way of the idols because, He says, there was no shepherd. God's anger was kindled against the people who should have been the shepherds or leaders and has punished them He says. God says he has visited the house of Judah and has made them as His goodly horse in the battle. Verse 4 then says, speaking of the house of Judah, **"Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together."** I believe this to be a Messianic prophecy. In the marginal reference of my Bible the word "came" could or should be "comes". I believe this is reference to Christ, the corner stone, Christ the nail or peg (Read Isa. 22:22-25), the bow of war, and every ruler (Rev. 20:6).

Though verse 5 depicts a military battle, I think we need to keep in mind that the description of Christ at His return is with His sword coming out of His mouth, i.e. I believe that the battle will be won through the Holy Spirit, not by the sword as we think of it today. Zechariah then repeats an often repeated promise that God will bring both Judah and Joseph (Israel) out of their various captivities and give them peace. He fortells all of this somewhat symbolically based on their past experiences coming out of Egypt.

We'll take up chapter 11 in our next issue.

JRL

*There is gold, and a multitude of rubies:  
but the lips of knowledge are a precious jewel.*

Prov. 20:15

*Bread of deceit is sweet to a man; but af-  
terwards his mouth shall be filled with gravel.*

Prov. 20:17

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