

KINGDOM SPIRIT



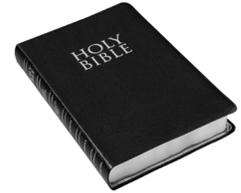
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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1012

GENESIS 36-40

Gen. 36 (please read) gives us the generations of Esau, or Edom. The most important thing we learn here is the origin of a number of the people, or nations, that we find as we study further in the Bible. The primary people of the Bible, of course, is Israel, but many other nations are in contact with Israel at one time or another, and it is important that we understand where they come from. We won't deal with them in detail now, but will try to point out who they are and where they originated as we continue our study. Descendants of Esau will continue to be in opposition to the descendants of Israel throughout history, and while we may not find them as nations, they will be a part of most of Israel's enemies, even to this day.

Esau moved his family to the land of Sier which is located in the far southern portion of the land of Canaan. He had three wives from which were born to Esau five sons. He, like Jacob had prospered well to the point that there was no longer room in the land where Isaac had settled for the two of them so Esau decided to move.

(Read Gen. 37) This story of Joseph is a very important story for us to know and understand for a number of reasons. It is a good example of types and shadows of things to come. It has a lot of symbolic language in it, that we will need to understand much of the rest of the Bible, especially the book of Revelation. It is very important that we know not only the stories such as

this story, but know where they fit in the overall history, and that we know the complete Bible so that we can see how God speaks to us through such things as types and shadows and symbolism. We'll look at some examples as we study this story so that hopefully we can project this importance.

Joseph was obviously Jacobs favorite son, possibly because he was the first son of the wife Jacob loved the most, Rachel. I believe that we can determine from the story that Joseph was probably what we might consider today, a spoiled brat. The book of Jasher confirms that is the case and Joseph was not above using his father Jacob to elevate himself over his brothers whenever he got the chance. We're told in verse 2 that he was with his half brothers, Dan, Naphtali, Gad and Asher, sons of Bilhah and Zilpah as they fed the flock and that he brought an evil report of his brothers to Jacob. The inference is that he made up the evil report to enhance himself before Jacob. Because of these types of antics, his brothers hated him.

Jacob made Joseph a coat of many colors. According to a note in the Companion Bible, the coat had long sleeves which would have only been worn by the chief and his heir. The colors marked it is priestly or royal. The coat was probably the thing that started the hatred of Joseph's brothers toward him.

But Joseph did not help himself with his brothers. We're told that he dreamed a dream in which they were all in the field binding sheaves of grain when his sheaf stood upright the sheaves of his eleven brothers stood round about and bowed

down to Joseph's sheaf. Joseph then told his brothers his dream. They understood that this meant that he would rule over them and probably thinking this another of his antics to show himself superior to the rest of them, they hated him all the more. Of course, we know now that this indeed was prophetic of what was to happen to them later when they would have to go to Egypt to beg food from him.

But Joseph was not through yet. He had another dream in which he saw the sun, the moon, and the eleven stars make obeisance to him. Dr. Bullinger has a note in his Companion Bible saying the eleven stars were the eleven signs of the Zodiac, Joseph being the twelfth. When he told his brothers about this dream it only added fuel to the fire. Jacob, apparently seeing the hatred building admonished Joseph, questioning such an event, but he kept the dream in his mind, apparently not sure just how to take it.

This dream is important in that it provides us with some symbolism that helps make an identification in the book of Revelation. We're told in verse 1 of Rev. 12, "**And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.**" The woman is not named, but the symbolism of this dream of Joseph's, the sun, moon and 12 stars in Genesis represents Jacob and his family, so can be used in Revelation, I believe, to identify the woman as Israel, or Jacob's family. If we watch for this kind of symbolism and what it stands for throughout the Bible, I believe we can correctly read the symbolic language of Revelation.

As with the dream of the sheaves, this dream also is prophetic of what was to happen with Joseph and his family. Note that Jacob "**observed the saying.**"

Though Jacob had moved his family to Hebron after Levi and Simeon killed all of the men in Shechem, he apparently still had his flocks pastured there. Dr. Bullinger indicates that there was a special expression in the original texts that indicated a doubtful reading of verse 12 and suggested that Jacob's sons had gone to feed themselves and make merry. This is somewhat con-

firmed by the book of Jasher. The point is that Jacob had reason to be concerned about the welfare of his sons both from the standpoint that they had gone to Shechem, where they certainly would not be very popular, and the possibility that they might be planning a party for them selves. So he sent Joseph, who was 17 years old at the time, to check on his brothers and the flocks and to bring word back to Jacob.

It turns out that the brothers had left Shechem and gone to Dothan, making it difficult for Joseph to find them. Dothan was on a well traveled trade route into Egypt. When the brothers saw Joseph coming, they plotted among themselves to kill him. When Reuben, the oldest brother, heard of their plot, he talked them into not killing him but instead casting him into a pit, with the idea that he would come back and take Joseph out of the pit and send him back to their father.

While eating their lunch and debating what, if anything more they should do to Joseph, a company of Ishmeelite merchants came by and Judah suggested that they sell Joseph to these merchants, to which they all agreed. So they took him out of the pit and sold him as a slave to these merchants. Reuben apparently was not with the rest when all this happened and when he returned to take Joseph out of the pit he was gone. Being the oldest, Joseph was his responsibility, and now he had failed and didn't know what to tell Jacob.

Again, the brothers conspired to put together some evidence in a lie and send the evidence to Jacob. They took the coat of many colors that they had taken from Joseph, killed a goat and dipped the coat in the blood with the idea that it would appear that Joseph was attacked and killed by a wild beast of some kind.

This dipping the coat into the blood is another clue we need to understand the book of Revelation, as well as the overall story of the Bible. Earlier in this study we briefly discussed the birthright for which Jacob traded a bowl of pottage to Esau. We indicated that the two mandates, the dominion mandate and the fruitfulness mandate, given to Adam and reiterated to Noah were part of this birthright. We will see later in our study that Jacob splits this birthright giving the dominion

mandate to Judah and the fruitfulness mandate to Joseph. In effect, as we will see in future studies, the dominion mandate represents the king and the fruitfulness mandate represents the kingdom, or the people. Christ is to inherit this kingdom of God. In His first coming, He came of Judah and claimed the kingship, though the priests thought they had thwarted this claim. But to inherit the whole kingdom, He needs the kingdom, i.e. the people, the fruitfulness mandate. In Revelation 19, we find a prophecy describing His second coming. We're told in verse 11 that He sat on a white horse and that He was called Faithful and True. Going down to verse 13 we see, "**And he was clothed with a vesture dipped in blood.**" This prophetically ties Him to Joseph, the holder of the birthright. We'll study this further in more detail, but this helps us understand the importance of Gen. 37.

When Jacob received this news that his favorite son had supposedly been killed, his mourning was very great and he refused to be comforted by his sons and daughters.

The chapter ends telling us that Joseph was sold as a slave to Potiphar, captain of the guard for the Pharaoh.

(Read Gen. 38) Stories such as this story seem strange and out of place to be part of the Bible, until one gains an understanding of the whole story of the Bible. Keep in mind that Moses is covering about 2000 years of history in the book of Genesis, so I think that we can be assured that anything that is written is quite important. This story is no less so.

The importance of this story is with the twin sons that were born rather than the wickedness of Judah and his sons. Shelah had two sons that are listed in I Chron. 4:21-23. Their descendants included makers of fine linen and pottery and some that worked among plants and hedges. Whether it was because Shelah's mother was a Canaanite, or some other reason, this is the only thing they were known for. Pharez and Zarah, the twin sons born to Judah by Tamar, his daughter-in-law are the sons through which Judah's lineage is known. The families of both sons were to have great significance in the history of Israel.

The name Pharez has special significance. Pharez means breach, or break, like a break or breach in a wall. It indicates a need for repair, or healing. We won't go into all of the future ramifications of this breach in this lesson, but it is a Biblical fact that one needs to keep in mind for future reference. It is from Pharez that David ultimately descended, thus did Jesus Christ.

The name Zarah means sprout and this too has considerable significance. This significance is not all recorded Biblically, but to a student of prophecy, it is a very interesting study.

This story has been inserted in a break in the story of Joseph, but the fact that it is so inserted should tell us that it is an important story to keep in mind as we study.

(Read Gen. 39) It is sometimes strange how God educates a person for the job or jobs that He has planned for them. For example, Moses had first to be trained as a prince then as a sheep herder. David was a musician, a sheep herder, a soldier, and had to spend several years on the run to keep Saul from killing him. Yet the jobs that God had planned for these men used all of this training. Joseph was no different. It appears that he first had to have an attitude adjustment, which was provided by being sold as a slave. However, we see that God blessed him, even in his duties as a slave so that his master placed his entire household under Joseph, because he saw that God was blessing Joseph in all that he did. However, Joseph's training was not complete. This chapter is pretty self explanatory as we find Joseph, in spite of his doing a very good job for his master, in prison. However, even here Joseph's administrative skills that he had learned in the house of Potiphar were exercised and increased as the keeper of the prison put the entire prison under Joseph's hand and God made it to prosper.

(Read Gen. 40) This chapter is likewise pretty self explanatory, but a necessary part of the story of Joseph and how he rose from the position of a slave to ultimately second only to the Pharaoh. God uses dreams quite often in the Old Testament to convey His message. We see this quite often with the prophets, but it seems to get greater attention sometimes when He gives the dream to

someone who is not a prophet, in fact, possibly not even a believer in God. We see this later in Scripture especially with Daniel who interpreted dreams and signs that were given to Nebuchadnezzar and also to his son, Belshazzar, who was mocking God.

Though Joseph correctly interpreted the dream of both the butler and the baker, somehow the butler could not remember to return the favor to do as Joseph asked him.

We'll look at another dream in our next lesson as we study chapter 41 next lesson. JRL

PAUL'S EPISTLE TO THE ROMANS

As we continue our study in the book of Romans, we need to keep in mind that while we now have the book broken down into chapters and verses, this is not the way it was written. It was written as a continuous letter. If we pick and choose verses, or even chapters, and pull them out of the context of the rest of the epistle, we could easily get a different and possibly wrong message. Particularly is this true of chapters 7 and 8. We need to keep in mind all that Paul has said up to this point and study what he says in these two chapters in the context that has been written. Paul has first made it clear that justification, i.e. God's standard of righteousness, can only be attained through faith, by imputation. It cannot be earned or attained in any other way. He then made it clear in chapter 5 that we are mortal, i.e. that we die a mortal death, because Adam's sin was imputed to all mankind and thus death was infused into them. He tells us that because we die, or are mortal, this is the cause of sin. He then says that through Jesus Christ's righteousness, righteousness, or justification, is imputed to all men, thus life is infused into them. However, neither death, nor life are immediate but rather both are an eventual attainment. He then tells us in chapter 6 that the wages of sin is death, but the gift of God is eternal (age-lasting) life through Jesus Christ. We understood in our last lesson that the death spoken

of here is not mortal death as we know it, but rather the second death spoken of in Revelations 20 which is referred to as "the lake of fire." According to Rev. 20:14, mortal death is destroyed in the "lake of fire" death, so the two deaths are not the same thing. We will discuss this more when we study Revelation, but the important thing we need to remember here is that these are the only two deaths that man faces. If we were to take some of what Paul says in chapters 7 and 8 out of the context that it is written, we might conclude, as many Christians mistakenly do, that there is a third death, "spiritual death."

(Read Romans 7:1-3) Paul is establishing a principle of law, that though obvious, is necessary for our understanding. Death annuls the dominion that law has over a man. He uses as an example the marriage of a man and a woman. They are bound to each other by law, but should the man die, the woman is no longer bound to the man by law, but is free to remarry should she wish, whereas should she marry someone else before her husband dies, she would be considered an adulteress.

(Read Romans 7:4-6) This is in reference to the discussion Paul had concerning baptism symbolizing our death, burial, and resurrection in likeness to Christ's death, burial, and resurrection. Through baptism, we have signified our mortal death. Therefore, Paul says that since we have died (symbolically), we are no longer bound by the law, the point being that we are no longer bound to serve sin. We are free to marry another, the risen Christ, so that we can bring forth fruit unto God. Keep in mind that the actual, or real change comes about in the literal resurrection. However, Paul told us in chapter 6:11, "**Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.**" In a sense, he is saying to pretend that you have already died and been resurrected. Pretend is not the right word, as it needs to be more forceful. But as we continue, we need to consider ourselves to have already died and been resurrected. So when he says "**For when we were in the flesh,**" he is speaking as if we have already been resurrected. When we were in the flesh, or sensu-

ality, he says that the passions of sins (sins that were defined by the law [commandments and statutes]) worked in our members (our bodies) in opposition to the law to make us sin all the more, thus leading to death (the second death). If you ever wanted to increase the desire of a child to do something, all you had to do was to tell them they couldn't do it. The same thing happens with we adults. It is what the law says that we shall not do that often causes us to want to do it all the more. But remember that Paul has already told us that we sin because we die. So if we have died (symbolically), he says we have been delivered from the law, i.e. we should have no more desire to break the law, or to sin, since the cause has theoretically been removed. Our service to God then should be in a newness of spirit (because of our justification, not our efforts to gain it), not in striving to keep the letter of the law. It is like when we were a child. We did certain chores, that our parents gave us to do, either because of our love and respect of our parents, or for fear of punishment if we didn't do them. Striving to keep the letter of the law is doing so for fear of the punishment if we don't follow the law.

(Read Romans 7:7-12) If we aren't careful, we can make it sound as if the law was the problem. When I was a child, one of my chores during the winter was to be sure the coal buckets were filled every day. The law of my father defined what I was supposed to do—fill the coal buckets. If I did not fill them, I was punished. Was the law the problem? Of course not! The problem was within me. I didn't want the responsibility to fill the buckets.

This is what Paul is telling us here. The law is not the problem. It only defines the sin. But by defining it, as a mortal, it causes me to be more sinful. If we had no law, there could be no sin, regardless of what a person did. Paul says he was alive before he knew the law, but once he knew the law, he knew his ultimate sentence was death (lake of fire second death), so he says he died. The law is for our good, but because we don't want to be held accountable to it, thus we resist it, to us instead of being to our good in our mind, it is to our death. I like the way the Ferrari

Fenton Bible translates verse 11, **“For sin, having taken a base of operations against the command (law), defeated me, and by itself slew me.”** The problem is not the law, but sin. So therefore, Paul says, the law, or commandments are holy, just and good.

(Read Romans 7:13-17) Paul is trying to make sure that we know the difference between sin and the law. It is not the law that causes death, it is sin. The law is kind of like the line of scrimmage in football. If someone crosses the line before the play is started, he and his team are punished for it. The line of scrimmage is not the problem. It is the man who crosses it prematurely. The law is not the problem, but like the line of scrimmage, it defines when sin crosses the line so that it can be known for what it is. Paul says the law is spiritual. However, Hebrews 7:16, speaking of Christ being after the order of Melchisedec, says, **“Who is made, not after the law of a carnal commandment, but after the power of an endless life.”** How can the law be both spiritual and carnal? Here in Romans, Paul is speaking of the law in a moral sense. In Hebrews, he is speaking of the law that made Aaron and his descendants the high priest, a fleshly, or carnal law, so to speak.

Though the law is spiritual, Paul says he is carnal, fleshly, sold under sin. This goes back to chapter 5:12—because we are mortal, we sin. That which he would not do, i.e. mentally he is opposed to it, that is what he does. What he would do, i.e. mentally he knows it is right, that he does not. By knowing what is right and what is wrong, he is agreeing with the law, thus it is good. So he says that if his own will is against his deeds, it is not him that does wrong, but sin that dwells in him.

(Read Romans 7:18-25) Remember that Paul was a Pharisee with a great zeal toward God before his conversion. Justification was attained by their keeping the law. I think all of us can relate to the frustration that he would have had trying to keep the law, yet subject to lusts of the flesh made evident daily by one's mortality. Paul is relating that frustration that he felt. The greater one's zeal toward God, the greater the frustration.

Thus he says in verse 24, **“O wretched man that I am!”** But then he asks the question, **“Who shall deliver me from the body of this death?”** His answer, of course, is Jesus Christ. He is still mortal, so with the mind he serves the law of God but with the flesh, he serves the law of sin. It is not what he can do to gain justification, but what Jesus Christ has already done.

(Read Romans 8:1-4) “Therefore” refers to verse 25 of chapt. 7. Because Jesus Christ delivers one from **“the body of this death,”** there is **“no condemnation to them which are in Christ Jesus.”** The last part of verse 1, **“who walk not after the flesh, but after the Spirit”** is not in the original texts though it is in verse 4. The King James translators are apparently the ones who made the error. The law of the Spirit of life in Christ frees us from the law of sin and death (second death.) The Mosaic law could not provide this freedom because it relied on man to obey it. That is the weakness of the law. Only, **“God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”** The Companion Bible has an interesting note on **“in the likeness of sinful flesh”**: *“Not sinful flesh, for ‘in Him was no sin’; nor the likeness of flesh, because His was real flesh, but the likeness of sin’s flesh.”*

(Read Romans 8:5-11) If our mind is in harmony with the flesh, then we meditate on the gratification of the flesh. But if our mind is in harmony with the Holy Spirit, then we meditate on the things of the Spirit. Our mind cannot do both, it is one or the other because gratification of the flesh is enmity against God. The carnal, or fleshly mind cannot be obedient to God, therefore cannot please God. It would be very easy to read “dualism” (matter is evil and spirit is good) into what Paul is saying, but I don’t think this is what he is trying to convey. He is simply saying that if we mind the fleshly lusts, this leads to death. Because of this, we could consider the body dead already. But if the Spirit of Christ dwells in us, he says God will quicken, or bring to life our mortal bodies by His Spirit.

(Read Romans 8:12-17) Therefore we have no obligation to live after the flesh, i.e. to seek the gratification of the flesh since doing so will bring about our death (second death). But if we put to death, or destroy the deeds of the flesh through the Holy Spirit, then we shall have life (immortal life). If we are led by the Spirit of God, then we are the sons of God. Paul says we become sons through adoption. (Read Gal. 4:1-6) This is the definition of what he means by adoption. We need to understand that in virtually all of Paul’s epistles, he is talking to Israelite stock, people of the promises. That goes for the people of the congregation at Rome as well. What Paul is saying is that being born of Israelite stock does not assure one of being considered a son of God. Though adoption would apply to those not of Israelite stock who become Christians, in the sense of how we use the term today, it more specifically applied to those of Israelite stock. They become sons of God through adoption in the sense that only when they become mature Christians, they then are adopted to the status of sonship. This is not the result of justification, but rather that of sanctification. Verse 16 says that God’s Spirit bears witness with our spirit to make known to us that we are children of God. To me this is like saying that God’s mind bears witness with our mind to help us know that we are His children. It is His children that inherit the promises, i.e. the world. (Read Gal. 3:29)

Paul is talking of sanctification here. Sanctification means suffering with Christ. The object of sanctification is glorification, i.e. being glorified with Christ. Suffering can come about in different ways; it can be mental or physical or both. (Read Romans 8:18-23) Regardless of how or how much we might suffer (certainly there are those that have suffered far greater than most of us have to this point), Paul says it cannot be compared to the glory that will be revealed in us. I believe he is referring to the resurrection of those who are considered to be overcomers that have part in the first resurrection. He says that all of creation is waiting for this great event, the manifestation of the sons of God. All creation was made subject to “vanity,” though not of its own

will. (“Vanity,” according to one commentary I have, means *the transitory nature* which causes all the animated creation so rapidly to pass away.) Paul says that God subjected it to vanity in hope. He follows this up saying, **“because the creature (creation) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.”** It is my belief that God, in His sovereignty, plans to return the earth, in fact all creation, to the point it was before the fall of man. He has planned it from before creation. To do this all things have to be in balance. If only man had been created with the transitory nature and the rest of creation with a non-transitory nature, i.e. permanent, the non-balance would have made everything impossible. But in His plan, God has provided that balance until man becomes sons of God, thus for now Paul says the creation is subject to vanity. All of creation groans as if in travail waiting for the glorification of man just as we do. Paul refers to this event as “the adoption, of the “redemption of the body,” i.e. resurrection.

(Read Romans 8:24-28) It is hope that saves us, that keeps us going. Since hope cannot be something that we see, it is something that we have to wait for and do so patiently. In waiting, the Holy Spirit helps us with our weaknesses that makes waiting so difficult. The Spirit intercedes to God for us knowing our thoughts better than we and can express those thoughts that we cannot. (Re-read verse 28)

(Read Romans 8:29-32) Predestination is a fairly large subject to study, which, God willing, we will do in the reasonable future. But it is pretty clear here that there are those whom God has chosen and determined their destiny much as He did with Paul. Those He has chosen, whom I believe to be what we often refer to as “overcomers,” we’re told that God justifies and will glorify. With this being the case, Paul is in effect saying that if God plans it, it will be carried out, so who can be against us with God for us? If He willingly, and with purpose spared not His own son, but delivered Him up for us, How can He not do all that He has promised?, Paul asks.

(Read Romans 8:33-39) In effect Paul is saying, “How can we lose?” The deck is stacked

against anyone trying to break God’s promise to us. God in Christ is the judge and the intercessor. No one can get past Him. This doesn’t mean that we might not be faced with tribulation, distress, persecution, famine, nakedness, peril or the sword, in fact it means we probably will be faced with one or more of these things, but Paul says that we can be conquerors of any or all of these things through Jesus Christ who loves us. (Re-read his famous statement in verses 38,39)

The Ferrar Fenton Bible breaks the book of Romans into three essays with the first being chapters 1-8, thus if he is correct, this ends the first essay and the subject changes somewhat starting in chapter 9. I want to emphasize again, that in reading any part of these 8 chapters, be sure that you remember the context of all 8 chapters as they are all needed to understand any one part.

Before we leave this portion of the book of Romans, Paul makes a statement at the beginning of chapter 7 in which he establishes a principle of law concerning man’s responsibility to the law when he dies. Many applications can be made of this principle, but there are a couple in particular that I want us to be aware of before we get too far away from this chapter.

In Jeremiah 3:14, Jeremiah is instructed by God to tell Israel, (10 tribed Israel) as part of His instructions, **“I am married unto you.”** The first covenant God made with all Israel beginning in Exodus 19:5 is often considered a marriage contract between God and Israel. Yet this marriage did not work out. In Jeremiah 3:8 God said to Jeremiah concerning Israel (10 tribed Israel) **“And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce;”**. Again in Isa. 50:1, the chapter begins again speaking of Israel, **“Thus saith the LORD, Where is the bill of your mother’s divorcement, whom I have put away?”** (Read Deuteronomy 24:1-4) This is God’s law concerning divorce. Note that it states that to divorce one’s wife, a husband has to do two things, he has to give her a written bill of divorcement (or disownership) and he has to put her out of his house. Then note that she is free to re-

marry, but if she does, she can never return to the first husband even if the second husband dies.

By law, God married Israel and then divorced her giving her a bill of divorcement (Read Hosea 1:1-9) and then put her out of His house courtesy of the Assyrians. By His law, He then cannot remarry Israel. Yet, read verse 10; 2:14, 19, 20; Revelation 19:7; 21:9, 10. Hosea makes it clear that Israel is to be the bride again and while Revelation indicates that the new Jerusalem is to be the bride, I believe study will reveal that both Hosea and Revelation are talking about the same thing.

The point is, if God is true to His law, how can He remarry Israel after divorcing her and she committing whoredoms with all the false gods that she did? The answer is in Romans 7:1-3. Reread. Once Christ died, He is freed from the law of the divorce, in effect He is a new man once He is resurrected. Before the marriage ceremony takes place, Israel will have also died and been resurrected, so either way one looks at it, both are free of the law of the divorce so the re-marriage can take place without being in violation of God's law.

Also in Jeremiah 22:30 we find a curse pronounced on King Jehoiachin because of something that his father Jehoiakim did (Jer. 36:27-31). (Read both passages) Jehoiachin did have children but none of them ever sat on the throne of Judah. Zedekiah, Jehoiachin's uncle was the last man to sit on the throne before the Babylonian captivity, the throne he inherited from Jehoiachin when he was taken into the Babylonian captivity early. In II Samuel 7:16 God promised David unconditionally that his throne, occupied by his descendants, would last forever, so the throne continues to exist with the seed of David sitting on it. But the ultimate king is to be Jesus Christ. But guess what? According to Matt. 1:11, 12 Jesus is descended from Jehoiachin, known as Jechonias in Matthew. Jesus Christ is under the curse on Jehoiachin. The curse has to be removed before Christ can ascend to the throne. Again the answer to this dilemma is in Romans 7:1-3. Once Christ died, he is free from the law of the curse. JRL

When you pray for God's guidance, do not complain if it is different from your preference.

We are now becoming what we shall be.

GOD BE MERCIFUL UNTO US, AND BLESS US; AND CAUSE HIS FACE TO SHINE UPON US; THAT THY WAY MAY BE KNOWN UPON EARTH, THY SAVING HEALING AMONG ALL NATIONS. LET THE PEOPLE PRAISE THEE, O GOD; LET ALL THE PEOPLE PRAISE THEE. O LET THE NATIONS BE GLAD AND SING FOR JOY: FOR THOU SHALT JUDGE THE PEOPLE RIGHTEOUSLY, AND GOVERN THE NATIONS UPON EARTH. LET THE PEOPLE PRAISE THEE, O GOD; LET ALL THE PEOPLE PRAISE THEE. THEN SHALL THE EARTH YIELD HER INCREASE; AND GOD, EVEN OUR OWN GOD, SHALL BLESS US. GOD SHALL BLESS US; AND ALL THE ENDS OF TH EARTH SHALL FEAR HIM. PSALMS 67