

# KINGDOM SPIRIT



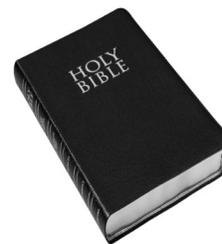
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**"SEEK YE FIRST THE KINGDOM OF GOD"**

Matthew 6:33



Issue 2101

## IN THE BEGINNING A STUDY OF THE BOOK OF GENESIS (Part 4)

The 12<sup>th</sup> chapter of Genesis is a very important chapter to know to be able to understand much of what the rest of the Bible tells us. It is here that we have our introduction to the man Abram, later known as Abraham. So let's begin by reading Genesis 12:1-5. We see several important things here that we need to take into account. First, God is making some promises to Abram, not if Abram obeys God, but from a unilateral approach. God doesn't really give Abram an out in His command to Abram to leave his home country and go to where God directs him. He was to go, and Abram went. Abram did not really have a choice, but we can also look at the situation from Abram's perspective. He believed God, so he did as God told him.

Abram was in what we now call the Mesopotamian area, and we know that the land that God was sending him to was the land of Canaan, or what we today call the Palestine area. However, Abram did not know this at the time, but rather obeyed God and went as God directed. He took his wife, Sarai, and his nephew Lot and all that they had, and left Haran and traveled to the land of Canaan.

Abram was 75 years old when he left his homeland. It has taken us 11 chapters to cover a little over 2000 years of history. It will take the next 13 chapters to cover the next 100 years, the rest of the life of Abram, so I think we can consider that these are very important chapters, information that we need to know.

As we said, God made some important

promises to Abram as he started his journey. However, through the next 10 chapters, we'll see that God continued to give Abram promises that, when we have them all together, promise Abram and his seed to be the ultimate rulers of the world. The apostle Paul, in Romans 4:13, considers all of the promises to be one promise and begins the verse, **"For the promise, that he should be the heir of the world..."** so we know the intent of God in making these promises. Let's get a little ahead of ourselves and list all of the promises so we can hopefully understand their importance better as we continue our study. In my study, I have broken them down into 10 basic promises, but with various expansions, as follows:

1. **I will make of thee a great nation.** (Gen. 12:2)
  - A. **Thou shalt be a father of many nations.** (Gen. 17:4)
  - B. **I will make nations of thee.** (Gen. 17:6)
2. **Kings shall come out of thee.** (Gen. 17:6)
3. **I will bless thee.** (Gen. 12:2)
  - A. **That in blessing, I will bless thee.** (Gen. 22:17)
4. **I will make thy name great.** (Gen. 12:2)
5. **Thou shalt be a blessing.** (Gen. 12:2)
  - A. **In thee shall all the families of the earth be blessed.** (Gen. 12:3)
  - B. **And in thy seed shall all the nations of the earth be blessed.** (Gen. 22:18)

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**B. And in thy seed shall all the nations of the earth be blessed.** (Gen. 22:18)

6. **I will bless them that bless thee, and curse him that curseth thee.** (Gen. 12:3)

7. **Unto thy seed will I give this land.** (Gen. 12:7)

A. **Unto thy seed have I given this land, from the river of Egypt unto the river, the river Euphrates.** (Gen. 15:8)

B. **I will give unto thee, and to thy seed after thee...all the land of Canaan for an everlasting possession.** (Gen. 17:8)

8. **I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.** (Gen. 13:16)

A. **Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.** (Gen. 15:5)

B. **In multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore.** (Gen. 22:17)

C. **I will make thee exceeding fruitful.** (Gen. 17:6)

9. **I am thy shield, and thy exceeding great reward.** (Gen. 15:1)

A. **(I will) be a God unto thee, and to thy seed after thee.** (Gen. 17:7)

B. **I will be their God.** (Gen. 17:8)

10. **Thy seed shall possess the gate of his enemies.** (Gen. 22:17)

The first promise, “**I will make of thee a great nation**” seems a little shaky at first as Sarai was barren, as we shall see. But again, keep God’s overall plan in mind and watch how things work out. We will find this first promise begin to be fulfilled in the creation of the nation of Israel as the children of Israel moved out of the land of Egypt during the Exodus. If we look at these promises as building blocks, so to speak, of a kingdom to rule the kingdoms of the world, I believe they will be easier understood. No single promise fulfills the full promise as we saw envisioned by Paul in Romans 4:13. The first thing that there had to be for there to be a kingdom, was

for there to be a people that could be established into a nation. In chapter 17, we see that the nation becomes plural, nations.

(Before I am misunderstood, please understand that when I say “to rule the world,” I am not implying man’s way of ruling by oppression, but rather by God’s way as exemplified by Jesus Christ whose way is love. This method of ruling is yet to be fully understood by man.)

The next promise we have here in Genesis 12 is, “**I will bless thee.**” This did not mean that Abram would be free of all troubles. Abram had his share of troubles and problems, but I don’t believe that it could be argued that he was not blessed. He was prosperous, wise, strong, healthy, and lived a long life. But beyond that, his family has also been blessed, even though at times they were quite sinful. Other nations have been destroyed for less than the sins of Israel, the family of Abraham to whom these promises applied. If we follow this people down through history, even though they spent some time in captivity, this blessing has followed them to this present day, even though certainly as a nation or nations, they have done nothing to deserve this blessing. They were the first to receive the gospel, they have been at the forefront of exploration and development of new lands and territories, have enjoyed greater prosperity than most any of the non-Israelite nations, and most importantly, it was to these Israelites that Jesus said He came.

Abram was to have his name made great, “**and make thy name great.**” We will see that God later changed his name to Abraham, and his name is probably revered more than the name of any other man in history. Judaism, Christianity, and Islam all call him Father Abraham.

God told Abram, “**Thou shalt be a blessing,**” and then in verse 3 he is told, “**In thee shall all families of the earth be blessed.**” I think we all know that the greatest of these blessings is the Messiah, Jesus Christ. The fullness of this blessing is yet to be recognized, but we can be assured that it will be. But it is also in the descendants of Abram that we have seen the world’s greatest technological developments from the printing press to the majority of the technology we enjoy today. It has been this people that have opened up the wilderness areas of the world to the populace of the world and it has been this people who have been the primary missionaries of the gospel.

He was also told that, **“I will bless them that bless thee, and curse him that curseth thee.”** A reading of the Old Testament gives us example after example of God blessing or cursing different nations for their treatment of Israel and/or Judah. Even when God used a nation to discipline Israel, it seems that they always thought they had done it all by themselves, so He punished them severely for their actions against Israel. Assyria and Babylon are both good examples of this. There is no doubt that this has carried forward to the Israel nations of today.

But keep in mind that the intent of these promises is to develop a world ruling kingdom, that though there have been times when Israel was a dominate nation, this kingdom won't be fully recognized as such until after the first resurrection.

(Read Gen. 12:6-9) We have another promise here. **“Unto thy seed will I give this land.”** With any nation or kingdom, the essentials are people, land, economy, government, and a religion. We see God putting these in place through the promises. However, notice that here God says **“unto thy seed,”** so the land was not given to Abram, even though he spent most of the rest of his life in this land. While this land eventually proved too small, this is the beginning of their land inheritance.

(Read Gen. 12:10-13) Even though God had just brought Abram and his wife Sarai into the land of Canaan, He caused them to go further south into Egypt by bringing a severe drought on the land of Canaan. While we are not told why God did this at this point, it will be worth our time to see the reasons as they appear in our study. We should note that at this time, Egypt was the dominant kingdom and controlled the land of Canaan as well.

We're told that Sarai was a very beautiful woman. This concerned Abram as he feared that the Egyptians would kill him and take Sarai. So he told Sarai and all that were with him to say to the Egyptians that he was her brother. This was not a lie since he was really a half-brother to her. But it did cause some problems.

(Read Gen. 12:14-20) Sure enough, when the Egyptians saw her, they told Pharaoh about her and he had her brought to him. However, God plagued Pharaoh on account of Sarai until he realized that he didn't have the whole story.

The account of this story in the book of Jasher says that an angel stood over Sarai and every time that Pharaoh tried to touch her, the angel struck him down. (The book of Jasher is another book that details a lot of the events we read of in Genesis. It is mentioned in Joshua 10:13 and II Samuel 1:18. I cannot verify its accuracy, but it does offer some interesting details that the Old Testament does not record.)

The Pharaoh had treated Abram very well, for Sarai's sake by giving him a great many sheep, oxen, he asses, menservants, maidservants, she asses and camels. Abram came away with great riches. In Gen. 16, we're told that Sarai had a maidservant by the name of Hagar that was an Egyptian. Again in the book of Jasher, we're told that Hagar was a daughter of Pharaoh by one of his concubines and that he gave her to Sarai at this time. He told Hagar that she would be much better off as a servant in the household of Abraham than a mistress in his own household.

So we have two reasons that God sent Abram to Egypt, one, his riches were greatly increased and two, Hagar, who was to become the mother of the Arab people came into Abram's household.

Pharaoh then sent Abram and Sarai and all that were with them out of the land of Egypt back to the land of Canaan.

(Read Gen. 13) I think it safe to say that Abraham came up out of Egypt a much richer man than he was when he went down to Egypt because of the incident with his wife, Sarai, and the Pharaoh that we studied in chapter 12. Both he and Lot were considered to be rich men because of their livestock. Their flocks and herds increased until the land could longer sustain them if they stayed together, so they decided to separate. Lot chose what appeared to be the better pasture land as he went toward Sodom, but we're told that the men of Sodom were very wicked. The Canaanites are still in the land, but there appears to be plenty of room for everybody at this time.

In verse 16 we have the promise, **“I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.”** This promise is the most repeated promise of all the promises. If

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God follows through with His promise to greatly multiply Abram's seed, so that they would be in number as the dust of the earth, then the land of Canaan that He is giving Abram and his seed is not going to be near large enough to hold them. In the book of Exodus, if we extrapolate the number of men that Moses tells us were of the children of Israel, there would have been approximately three million people when they moved out of Egypt going back to the land of Canaan, but we're told that there was not enough of them to completely fill the land at that time. We know, as we continue to read the Biblical history of Israel, that they varied up and down population wise, but God's promise is not to be taken lightly. II Samuel 7:10 appears to give us the answer to this potential problem in that God has more land reserved for Abram and his seed as the need arises.

(Read Gen. 14:1-12) This can be a little confusing, but if you read verses 1-3 and then go to verse 8 and continue, this tells us of this particular war between the four kings, Amraphel, Arioch, Chedorlaomer, and Tidal and the five kings, Bera, Birsha, Shinab, Shemeber and Bela. Verses 4-7 tells us what led up to this current war. Note that Moses tells us that the battle took place in the vale of Siddim, which he says is the salt sea. In chapter 19, we will read of the destruction of the cities of Sodom and Gomorrah by fire. Verse 10 of chapt. 14 tells us that the vale was full of slimepits. These were asphalt pits which probably furnished the fuel for the destruction of Sodom and Gomorrah. Some scholars have speculated that these slimepits, after burning off the asphalt and oil that was in them provided the cavity that then became the Salt Sea, or the Dead Sea. Moses' comment here that the vale of Siddim was (in Moses' time) the Salt Sea, would give credibility to this speculation.

The kings of Sodom and Gomorrah lost the battle and all the goods and people of Sodom and Gomorrah were taken by the four kings as booty. This happened to include Lot, Abram's nephew, and all his goods.

(Read Gen. 14:13-16) When Abram found out what had happened, he took his servants and the Amorites that were allied with him, and pursued after the four kings. Abram attacked the four kings in the night and defeated them and returned with all of the goods and people which included Lot and his family and goods.

(Read Gen. 14:17-24) The king of Sodom went out to meet Abram, and those returning with him, at the valley of Shaveh, which we are told was the king's dale, or valley. We're not told which king that it belonged to however, but because we suddenly have another king, Melchizedek, king of Salem, involved, it may be his. Salem is Jerusalem. This is the only mention of Melchizedek in the Old Testament, but it is very important that we look closely at what we're told here as we find mention again in the book of Hebrews. We're told in the scriptures we have just read that Melchizedek brought forth bread and wine and that he was the priest of the most high God. He blessed Abram in verse 19. He then blessed God in verse 20 and then we're told he (Abram) gave him (Melchizedek) tithes of all.

The question then comes to mind, "who is this Melchizedek?" Hebrews 7:1-3 says, "**For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.**" For many years, it was my opinion that he was Jesus Christ Himself. I have come to realize that he was a type of Christ instead. Let me quote from "The Struggle for the Birthright" by Dr. Stephen Jones (God's Kingdom Ministries, 6201 University Ave., N.E., Fridley, MN 55432) to help clarify this. Dr. Jones is giving evidence that Melchizedek is Shem. Adonizedek was another name for the same person and means "Lord of Righteousness," and became the title of all the kings of Jerusalem long after Shem died. Joshua 10:1 gives us an example. "To show that Shem was the Melchizedek of Gen. 14:18, we will quote from Jasher 16:11, 12, which tells us the story of Abram's meeting with Melchizedek after freeing Lot: *<sup>11</sup> And Adonizedek king of Jerusalem, the same was Shem, went out with his men to meet Abram and his people, with bread and wine, and they remained together in the valley of Melech. <sup>12</sup> And Adonizedek blessed Abram, and Abram gave him a tenth from all that he had brought from the spoil of his enemies, for Adonizedek was a priest before*

God.

Many people have misunderstood Melchizedek, thinking him to be Jesus Christ incarnate. Their belief is based upon a misreading of Heb. 7:1-8. Verse 3 says of Melchizedec that he was: **‘without father, without mother, without genealogy, having neither beginning of days nor end of life; but made like the Son of God.’ (NASB)**

This must be taken in the context of verse 6. Heb. 7:6 says in the KJV, **‘But he whose descent is not counted from them received tithes of Abraham.’** The NASB reads, **‘But the one whose genealogy is not traced from them collected a tenth from Abraham.’** In other words, Melchizedec’s genealogy is not counted, traced, or RECORDED by the biblical writer, and in this way is he also a type of Christ. It does NOT say that Melchizedec literally had no parents. It only says that he merely appears out of nowhere in the biblical text, with no explanation of who he was or who his parents were. This divine silence in the biblical text was done purposefully in order to make him a type of Christ, that is, **‘one like the Son of God.’”**

Dr. Jones goes on to point out that Shem lived to be 600 years old and died after Abraham when Isaac was 50 years old. Also he points out that Shem built Jerusalem, therefore he would be its king.

The king of Sodom offered everything that Abram had recovered to Abram except for the people, but Abram refused to keep anything with the exception of the food that his men had eaten already, as Abram did not want to feel obligated to the king of Sodom in any way.

We have said that the promises God made to Abram were unconditional. We will see why this is the case as we begin our next lesson with Genesis 15. JRL

## A STUDY OF THE BOOK OF PHILIPPIANS

Continuing our study of the book of Philippians, we are ready for chapter 3. (Read Philip

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pians 3:1-16) For Paul to write to the Philippians is no trouble he says, but it may be a safeguard to them. I would assume he is saying that even though he has spoken these things to them already, it is no trouble to write to them again with the same things, but his letter may be a source of remembrance of what he has already told them. He says to beware of dogs. Based on Christ’s conversation with the woman of Canaan, that came to Jesus to ask Him to heal her daughter (Matt. 15:26-27), that dogs here would refer to non-Israelite who were primarily idol worshippers. They were to also beware of evil workers, men with evil intent in all that they did. Finally, he says to beware of the concision. In the margin of my Bible, concision is translated mutilation. He is referring to those Jews who insisted that one had to be circumcised in the flesh to be justified. For, he says, **“we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh,”** i.e. are circumcised in the heart.

If it were possible to have confidence in the flesh, Paul would be above the rest. He lists 7 things that would elevate him above the rest if what a person did in the flesh was of value. He was circumcised the eighth day; is of the stock of Israel; is of the tribe of Benjamin; an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, he persecuted the church, and touching righteousness, he was blameless in the law (of the Pharisees). But if any of these things were of value, he considered them a loss for Christ, in fact he counted all things a loss in his striving for the excellency of the knowledge of Christ Jesus for whom he had suffered the loss of all things and counts them as dung that he might win Christ. He continues that he willingly lost all things that he might be found in Christ, not through his own righteousness, but rather the righteousness that comes by faith in Christ which is of God. As he continues with why he is willing to lose all things, we need again to look at the words carefully that we might better understand what Paul is saying. . Continuing in vs. 10 he says, **“That I may know know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead.”** The word “resurrection” in all but

two places in the New Testament are translated from the Greek word *anastasis*. The two exceptions are in Matt. 27:53 where it is speaking of many of the saints that came out of their graves after Christ's resurrection and appeared to many in Jerusalem. Here the word "resurrection" is from the Greek *egersis* which means "a raising". The second exception is here in Philippians 3:11. Here the Greek word is *exanastasis*. Adding the "ex" to the beginning of the word adds something to it. Young's Analytical Concordance says that EX=EK. EK is translated into a number of different words but the two words most common is "from" 182 times and "out" 131 times. This indicates to me that this resurrection is different from just the simple term resurrection. Also I think we need to point out that the term "**resurrection of the dead**" should read, based on all the original texts, "**resurrection from the dead**" inferring that some of the dead would remain dead and that this resurrection would be from among the dead. Paul goes on to say, "**Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.**" In looking at the two resurrections as spoken of in Rev. 20, the first resurrection, according to vs. 4 included those "**that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands.**" Without going into what the mark of the beast is in this lesson, let it suffice that those who are in this first resurrection have obviously gone beyond just justification and had done far more in the cause of Christ. I believe that this is the resurrection that Paul is referring to that he would like to attain to, the one he was striving for. The words "follow after" could also be "press on" according to the marginal reference of my Bible. Hebrews 11:35 also indicates "a better resurrection", "**Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection.**" This was what Paul was seeking and though he did not feel he could claim that he had attained to it, he went on to say that the one thing he did do was to put behind him the things of the past and reached forth unto those things that were

before him. Vs. 14 says, **I press toward the mark for the prize of the high calling of God in Christ Jesus.**" He encourages those who are mature (perfect) to be like minded with him. If there is anything else they need to know, he says that God will reveal it to them. Nevertheless, he says, to the degree that we have attained, walk by the same and keep ourselves mindful of that high calling.

(Read Philippians 3:17-21) He asks them to join in following him and to note those that do walk as he does as they have him as an example. There are many that walk contrary to his walk and are enemies of cross of Christ. Their end is destruction, their God is their belly and their glory is in their shame. He says that our conversation, or citizenship, is in heaven from where we look for the Saviour, the Lord Jesus Christ. Looking forward to that day of resurrection, he says that Christ will change our vile bodies to be like His glorious body through the power He has to subject all things unto Himself.

(Read Philippians 4:1-3) As Paul finishes his letter to the Philippians he expresses his love for them. He considers them his joy and his crown, in that I believe that if Paul considered his ministry to be successful, it was with the Philippians that he was most successful, not only in them probably understanding and accepting his teaching, but in their obvious love and care for him in their numerous gifts and support that they provided him wherever he was. In vs. 2, Euodias should be Euodia which indicates that Euodia was a woman. I wonder if Euodia and Syntyche were husband and wife and whether he is giving them marital advice or if they were somewhat leaders in the church and he is just encouraging them. In vs. 3 he goes back to the singular, whether he is referring to both as one, which would make me think they are a married couple, or whether he is just addressing one or the other as he asks them to help the women who had labored with him in the gospel. He includes one other person by name, Clement, then includes other fellow laborers, whom he says their names are in the book of life, but doesn't list them by name.

(Read Philippians 4:4-7) Paul urges the Philippians to always rejoice. The KJ uses the word "moderation" while the NASB uses the words "forebearing *spirit*" in urging the people to let this Christian characteristic be known unto all men. He then makes the statement that "**The Lord is at hand.**" That Paul thought that the return of Jesus was imminent at any time needs to be emphasized, I

## A STUDY OF THE BOOK OF COLOSSIANS

believe, to understand all of Paul's teachings as we discussed in chapter 1. He tells them to be anxious for nothing, but to make their requests to God by prayer and supplication with thanksgiving. The peace of God that surpasses all understanding will guard their hearts and minds through Christ Jesus, he says. The thought occurred to me as I read this that he doesn't promise safety physically. I'm not sure we appreciate enough that the promise not only to the Philippians, but to us as well, is what is important, rather than physical protection.

(Read Philippians 4:8, 9) Paul gives a list that he asks the people to think on those things. If one was to diligently think on these things, they are certainly things to guide us in our Christian life. They are: whatever is true; whatever is honorable; whatever is right; whatever is pure; whatever is lovely; whatever is of good repute; what is excellent; and anything worthy of praise. He urges them to practice the things they have learned from him and the God of peace shall be with them, he says.

(Read Philippians 4:10-20) Apparently they were unable, though not from desire to do so, provide for him, but now were able to revive their concern for him causing him to rejoice greatly in the Lord. He doesn't mean to speak from want in saying this, as he says he has learned to be content with his circumstance whatever it might be. He says that he knows how to get along with humble means and he knows how to live in prosperity. He feels he can do all things through He who strengthens him. Nevertheless, he tells them they have done well in sharing with him in his affliction. He reminds them that they have provided gifts for him on several occasions even when he was preaching in other cities. It isn't that he is seeking a gift, but through their giving to him he seeks the profit that increases to their account. He has received everything that they have sent and has an abundance through what they have sent him through Epaphroditus. He promises that God will supply all their needs according to the riches in glory in Christ Jesus.

(Read Philippians 4:21-23) He urges them to greet every saint in Christ Jesus and sends greetings from those that are with him in Rome.

JRL

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We are continuing with Paul's epistle to the Colossians. Colossae was a city in the Roman province of Asia at the time of Paul's writing. It lay east of Ephesus and about 10 miles from Laodicea. At one time it was an important city in the Lydian kingdom, and later in the Pergamene kingdom, being on the main road from Ephesus east at the point where the road to Sardis and Pergamum branched off. However, under the Romans it began to lose its importance partly because the road to Pergamum was relocated west of Colossae and Laodicea became the bigger and more important city. There is no record that Paul ever visited the city. The gospel was taken there by someone else, probably by Epaphras, who himself was a Colossian. Philemon and his slave Onesimus, whom we will read about in the book of Philemon, were residents of Colossae. The epistle was written from Rome during Paul's first imprisonment there.

(Read Colossians 1:1-8) Paul extends a salutation to the people of the church at Colossae. He tells them that "we", speaking on behalf of himself and those that were with him at Rome, give thanks to God the Father of our Lord Jesus Christ telling them that they pray for them always since they had heard of their faith in Christ Jesus, and of the love they had for all the saints. Paul had also heard of the hope they had which, Paul says, is laid up in the heavenlies after they heard the word of the gospel, which he says is come to them as it is in all the world. It always brings forth fruit as it has with them since the day they heard of it, and knew the grace of God in truth. Epaphras, a fellow servant with Paul, who he says is a faithful minister of Christ for them, is the one who declared to Paul their love in the Spirit.

(Read Colossians 1:9-23) Paul tells them that he and his companions cease not to pray for them since they learned of their conversion. It is interesting to me what he asks for in their prayers. First he is praying that they might be filled with the knowledge of his will in all wisdom and spiritual understanding, and then that they might walk worthy of the Lord, being fruitful in every good work plus that they will be increasing in the

knowledge of God. Finally that they will be strengthened with all might according to God's glorious power unto all patience and long-suffering with joyfulness, giving thanks unto the Father who qualifies us to be partakers of the inheritance of the saints in the light. God hath delivered us from the domain of darkness and transferred us to the kingdom of His dear Son: in whom we have redemption, the forgiveness of sin. Christ is the image of the invisible God and the firstborn of all creation. It is by Christ that all things were created that are in heaven and in the earth, whether they be visible or invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by Him and for Him. He is before all things and it is by Him that all things are put together. Now He is the head of the body, the church or congregation; He is the beginning; He is the firstborn from the dead, thus in all things He has first place. It was the Father's good pleasure for all the fullness of Deity to dwell in Him, which takes us back to the discussion we had in our last lesson as to whether Christ was limited to human ability or whether He limited Himself through His obedience to the Father. Obviously Paul felt that the limitation was self imposed through His obedience.

There are two Greek words that are translated "reconcile" in the King James Bible: *katallasso* and *apokatallasso*. *Katallasso* should be "conciliate", it is one side offering conciliation to the other side. If both sides agree with each other then the "apo" is added to the Greek and "re" to the English, and should be translated "reconcile." In both verses 20 and 21 the Greek word is "*apokatallasso*".

We have to end here due to lack of space. Keep the word "*apokatallasso*" as we will begin with vs. 20 in our next issue and see why it is used here. JRL



## NEW BOOK

Frequently in recent days, when talking about the current governmental and economic situation, I hear the word "satanic". Revelation 12 tells us who and what the real serpent, devil, and satan is, but one must understand who and what the great dragon is. We put a recent study from the "Kingdom Spirit" on the Babylonian System into a book form that we believe helps answer that question. A donation of \$10 would be appreciated but not necessary if you would like a copy.

**THE "REAL"**

**SERPENT**  
(Deceiver)

**DEVIL**  
(Accuser)

**SATAN**  
(Adversary)

**THE BABYONIAN SYSTEM**

*James R. Lambert*

**But, Seek ye first the kingdom of God,  
And His Righteousness  
And all these things shall be  
Added unto you. Matt. 6:33**