the children of Israel." The pronoung "his" canabave no antecedent than "He" who was to be "brought forth". Hence, Jehovah wil give the up till Israel shall have become complete again, which refers to future time. The Babylonian return never fulfilled this prophecy. The actual coming of the Messiah in Bethlehem did not fulfil it. It lies in the far distant future. The phrase, "the rest of his brethren", cannot refer to Gentile believers, as even Hendersond admits. Our interpretation also suits the the the verse, last part: "And they shall continue; for now shall he be great unto the ends of the earth." This has not yet been fulfilled.

This quotation, then, brings ud to the End-time in which Scripture locates increasing by tribulation to be suffered by the Jews. With that in mind the verses just quoted refer to the "remnant" of Isreal, so often mentioned in that way, and this shall return to their land and be with the sons of Israel who may be already there. As Henderson puts it: "But his brethren according to the flesh, those who shall have remained in foreign parts, but who were to be brought back to Judea in order to be there for the purpose of receiving Him when He should come forth to be Ruler of Israel."

Let no one think that the idea of a Millennium is obtained from only, the Revelation It is here in Micah, and in other Scriptures. We read: "And He shall stand, and shall feed His flock in the strength of Jehovah, in the majesty of the Name of Jehovah His God. And they shall abide; for now shall He be great unto the ends of the earth. And this Man shall be our Peace" (Micah %;3-5a). This Ruler "shall stand", in the sense of solid, enduring stability. History witnesses to ever recurring weakness and failure. Messiah will reign in the majesty of the Mame of Jehovah: the Diine attributes will attach to His person and work. The Messiah will reflect the infinite power and glory of His God, being God Himself. Such a One will "feed His flock which will abide in perfect safety and peace forever.

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