

# KINGDOM SPIRIT



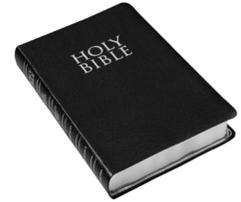
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**“SEEK YE FIRST THE KINGDOM OF GOD”**

Matthew 6:33



Issue 1003

## GENESIS:2-5

Genesis 2:1 tells us **“Thus the heavens and the earth were finished, and all the host of them.”** This tells me that God completed the whole creation in His mind and that chapter 1 is more of a mental blue print, so to speak, with the actual creation, or forming beginning in this chapter. With the witness provided us by the putting in space of the Hubbel Telescope, it has been impressed in mind that we are still in the process of actual creation. With the heavenly bodies moving away from each other, some disappearing and some appearing, and the volcanic and seismic activity that we are seeing on earth plus the disappearance of some species and the discovery of new species, I cannot help but believe that we are still in the creation process. The ultimate completion of that process will be when all men have attained to their resurrected bodies.

(Read Gen. 2:2-3) When God rested on the seventh day or period, we’re told that He sanctified us. The word “sanctified” means “set apart.” In setting apart the seventh day, or period, He set it as a pattern for man to follow. This was for man’s benefit and as God’s law tells us, it not only applied to days of the week, but to years and to seven sevens of years. (See Ex. 20:8-11; Lev. 25:1-17)

(Read Gen. 2:4-7) Again we’re told that God made every plant before it grew in the earth. We also see that the atmosphere was different from what we now know in that it had not yet

rained, but rather the earth was watered by a mist coming up from the earth. At first, there was no man to till the ground.

So we are told that God formed man of the dust of the ground. Again science agrees in that man, as well as the animals, are made of the elements of the soil or ground. I think sometimes we take things a little too much for granted when we read this verse 7. Few of us really comprehend just how this “forming” produced all of the systems that make up our body. To even think that our bodies could have started by accident, and then by evolution developed into the extremely complex system that comprises our bodies, defies all reason.

Then, the thing that defies all scientific reasoning, God breathed into man’s nostrils the breath of life, and man became a living soul. Man “might” be able to duplicate all of the elements of the structure of the human body, but the one thing science cannot do is to make it live. The Hebrew word here translated soul is *nephesh*. According to Strong’s Exhaustive Concordance, *nephesh* is defined as “a breathing creature, i.e. animal or (abstr.) vitality.” I think of it as “life”, i.e. man became a living life. I recently was talking to a doctor who practices Chinese medicine. He told me that the Chinese have a name for it—Chee. He explained that while we have the necessities for life in our bodies such as blood, oxygen, etc., chee is what makes the heart to pump and the blood to flow, makes the lungs to expand and contract to move air in and out of our body, etc. I look at this word “soul” as the same thing, it is the animation, the life, of the various organs and sys-

tems of our body. I have served on a rescue squad for a number of years and have realized that there are times when the heart and the breathing has stopped in a person, just forcing the body to breath and the heart to pump does not assure life. Sometimes that animation can be re-ignited, so to speak, and sometimes not, though the procedure used may be the same. The miracle of “life” is held exclusively in the hands of God, not man.

(Read Gen. 2:8-17) We don’t know if the “dry land” of Gen. 1:10 was all one piece of land or whether it was separated into the continents that we know today, or not. It is interesting, if you look at a globe of the world, and in you imagination are able to push all of the land masses together, they will fit into each other as if they were parts of a puzzle put together. It would seem as we read this portion of scripture that there was just one large land mass, or it is talking about one particular area of the earth to the exclusion of all the rest. We don’t know for sure the location of “Eden” where God planted the garden. I think it is fairly commonly believed that it was probably in what we know as the Mesopotamian area today. This seems to be supported by Moses’ references to lands and rivers he was familiar with in his day. Hiddekel is another name for the Tigris River, so if we are talking about the Tigris and the Euphrates Rivers, the Pison River would have been west of the Euphrates and the Gihon would have been east of the Tigris.

God put man, or Adam in the garden to dress and till it and told him he could freely eat of any of the fruit of any of the trees with the exception of the tree of the knowledge of good and evil. Since God is sovereign, His word is law. So when He commanded Adam to not eat of the tree of the knowledge of good and evil, this was law. The consequence, or judgment, for violation of that law was death, or literally “dying, you shall die,” i.e. mortality.

(Read Gen. 2:18-25) God formed all of the animals and the fowls and He gave Adam the tremendous job of naming them all. But not one of the animals was suitable for a help meet for Adam. The margin of my Bible says “help meet” means “helper comparable to him.”

So we are told that God caused a deep sleep to fall upon Adam and He removed one of Adam’s ribs and closed up the flesh (first surgical operation under an anesthesia), and then, using the rib, God made a woman and brought her to Adam. Verse 24 is of particular importance on two points: man shall leave his father and mother and cleave unto his wife, and they shall be one flesh. As one studies God’s law, these points are important to remember.

(Read Gen. 3:1-6) There is a great deal of argument as to what or who the serpent was and what all happened here. It is not my intent to enter into any of the argument as I think we can glean what we need by just taking what is written. We’re told that the serpent was more subtil than any beast of the field which the LORD had made. This tells me that whatever it was, God had made it and apparently did so along with the beasts of the field. The word serpent, according to Strong’s Exhaustive Concordance, is from the Hebrew word *nachash* meaning a snake (from its hiss) and comes from another word that is spelled the same way in English which means “to hiss, i.e. whisper a (magic) spell; gen. to prognosticate.”

Notice some of the difference in what Eve says that God said and what we’re told He said in Gen. 2:16-17. In 2:16, God said that they could “freely” eat of any tree of the garden. When Eve answered the serpents query, she left out this emphatic adverb. Then she likewise leaves out the emphatic adverb “surely” that is in 2:17 when she repeats what God said in 3:3. But the important point here is that the serpent lied when he told Eve **“Ye shall not surely die.”** The Companion Bible comments on this statement saying, “This has become the foundation of Spiritism and Traditional belief as to death.” Most people desperately want to believe this lie, as no one wants to believe they will actually die.

In I John 2:15-16, we find the following: **“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.”** These three tempta-

tions are basically the source of all sin. So that we know that they are not new, compare these with Gen. 3:6. **“Lust of the flesh” = “good for food.”** **“Lust of the eyes” = “pleasant to the eyes.”** **“Pride of life” = “desired to make one wise.”** Adam, though his wife ate of the forbidden fruit first and then gave it to her husband, has to bear the responsibility for this sin since it was to him that God gave the commandment.

(Read Gen. 3:7-21) They were naked before they ate of the forbidden fruit, but something changed once they had eaten. I would speculate that being made in the image of God, there could have been a glory surrounding them that was lost when they became disobedient so that now they were ashamed of their nakedness. They were certainly ashamed when they heard the voice of God in the garden and hid. Note that Adam blamed Eve, and Eve blamed the serpent. None escaped judgment. God started with the serpent, then Eve and then Adam. But note the last of verse 19. The death sentence for disobedience is clearly stated here though in a unique way. The apostle John tells us in I John 3:4, **“sin is the transgression of the law.”** As we have said already, God’s Word is law and Adam and Eve clearly transgressed God’s Word. The apostle Paul tells us in Romans 6:23 **“the wages of sin is death.”** This is what God had told Adam, so in telling him now **“for dust thou art, and unto dust shalt thou return”** we see that Adam and Eve became mortal, i.e. they began the process of dying.

But mortality not only affected them. The apostle Paul tells us in Romans 5:12, **“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”** Paul is saying that because Adam sinned, we die. The mortality penalty that Adam paid because of his sin has been imputed to all mankind. There is a translation error in the last phrase of what Paul said that changes the meaning of this verse substantially. As it reads in the King James translation (quoted above), it would seem that all men die because they have all sinned. That changes what Paul is saying here. He is saying that we all die a mortal death because Adam sinned. The

phrase **“for that”** is translated from the Greek *ep’ ho* which should be translated **“on which”**. I.e. we die the mortal death that all men die because of Adam’s sin and it is because of this death that we sin. The old saying, “you only die once” isn’t necessarily true. We can die the second time for our own sins if we do not accept the free gift of justification that Christ has made available to us. Revelation 20:14-15, after telling of the Great White Throne of Judgment says, **“And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.”** The lake of fire is a study in itself, but for now let me just say that this is a judgment of God and in God’s law, His judgments are restorative in nature. The point that I want to make here is that Adam becoming mortal did not just affect Adam, but all mankind.

(Read Gen. 3:22-24) Adam and Eve were driven out of the garden because they had become sinners. The garden represented the presence of God. Any non-perfection could not be tolerated. It is from this point that the process of returning to that perfection first enjoyed by Adam and Eve begins. This process is the story the Bible presents to us.

(Read Gen. 4:1-7) There are differences of opinion concerning the birth of Cain. However, it appears to me that the Bible is pretty straightforward that Cain was Adam and Eve’s firstborn son. Abel was the second born. We’re not told just why God had respect to Abel’s offering, but not Cain’s, but possibly we can determine why by looking at a couple of other scriptures. Heb. 11:4 tells us, **By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.** This tells us Abel’s offering was more excellent, but we’re told that by the offering he obtained witness that he was righteous. Jude 11 tells us, **“Woe unto them! (speaking of some very sinful men) for they have gone the way of Cain.”** We’re still not told exactly what that way was, but this tells us that it wasn’t as much the sacrifice as it was

the attitude that Cain apparently had.

(Read Gen. 4:8-15) This attitude of Cain's ultimately led him to murder his brother Abel.. I John 3:12 tells us that the reason for Cain murdering his brother was **"because his own works were evil, and his brother's righteous."** God's punishment to Cain was to cause him to be fugitive and a vagabond in the earth and to cause the ground to not yield its full strength when Cain tilled it. Cain realized this meant that he would be driven from the face of the LORD and that he would be in danger of being killed as well. We're told that God put a mark on Cain to protect him, but we're not told what was meant by this mark.

(Read Gen. 4:16-24) Nod means "wandering." We are given a short genealogy of Cain and his family. There is reason to believe that the civilization started here made substantial advancements as men tried through their own works to once again attain to the paradise that was lost through Adam's sin. While we don't know for sure to what degree this civilization achieved, Solomon tells us in Eccl. 1:9, **"there is no new thing under the sun."**

We have already seen the Bible narrow its focus from creation of the whole earth to the Garden of Eden, then with man banned from the Garden, the focus is again narrowed to one man and his descendents with the birth of Seth. (Read Gen. 4:25-26) We will see throughout the Bible that God maintains a remnant who are loyal to Him. Seth starts a line of men whom the apostle Peter in II Peter 2:5 calls preachers of righteousness.

(Read Gen. 5) We have a period of 1556 years from the forming of Adam to the birth of Noah's three sons, Shem, Ham and Japheth. The apostle Peter tells us in the above reference that Noah was the eighth person, a preacher of righteousness. If we count the men listed in this chapter, starting with Seth (in whose days men began to call upon the name of the LORD, i.e. became preachers of righteousness) we find nine men listed. The reason Peter calls Noah the eighth is that this title passed from Jared to Methuselah leaving out Enoch because Enoch died

before Jared, so when Jared died, the title was passed to his grandson, Methuselah. Verse 24 tells us, **"And Enoch walked with God: and he was not; for God took him."** This has often been used to teach that Enoch was taken up into heaven rather than dying. I submit that this means that God took him, i.e. he died, to spare him from what was about to happen on the earth. We're told in John 3:13, **"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man."** Isaiah 57:1 tells us, **"The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come."** I believe this applied to Enoch.

We will continue with chapter 6 next issue. JRL

## GOSPEL OF JOHN

(Read John 14:1-4) In the previous chapter, Jesus basically tells His disciples what is about to happen, though not in so many words. What He said was not understood by the disciples and Peter, in particular, vowed that if necessary he would lay down his own life to prevent any harm to Jesus to which Jesus told him that he would deny Christ rather than lay down his life to defend him. But now, Jesus tells Peter and the disciples, "Let not your heart be troubled." If they believe in God, then He tells them to believe in Him. As we will see a little later, there is still a problem with the disciples in connecting Jesus with God the Father. Jesus is trying to get them to accept Him as God, which of course they later whole heartedly did, but at this point the problem still exists. As I see it, He is telling them that God is in control and all that He has discussed, and is about to happen, is in His control, and since He is God, the events that are about to take place must take place as part of God's plan and they (the disciples) will be beneficiaries in the end. So He is telling them not to be troubled about it.

To further assure them, He tells them that what He is going to go through is so that He can

go to prepare a place for them. While these verses are commonly used to teach that Jesus is referring to a particular mansion, house, or abode in heaven for each Christian, we need to study the words a little more carefully to understand them more fully. If we look back into the Old Testament, we find the tabernacle, and later the temple, referred to as the house of God. Also Jerusalem (both the old and the new) and God's Kingdom are referred to as His house. The word "house" in verse 2 is from the Greek word "*oikia*." Young's Concordance defines it as house, household, family, retainers. Strong's Concordance indicates that it means "family" by implication. There is another word translated house in the New Testament, *oikos*, which refers more to the structure of a house. The word "mansions" is from the Greek *mone* and only appears in this chapter, first in verse 2 translated "mansions," and second in verse 23 translated "abode." The word "place," according to Strong's Concordance, means "a spot (gen. in space, but limited by occupancy), i.e. location (as a position, home, tract, etc.); fig. condition, opportunity; spec. a scabbard."

The Scripture teaches of God's kingdom being established here on the earth with Christ coming to the earth, not man going to heaven. We could list numerous references to prove this, but for now the last 2 chapters of the Bible should be enough to tell us this fact. Based on this fact, I think it would be safe to assume that Jesus is talking figuratively and by implication is telling us that in God's household, i.e. in His people, there are many places of abode, i.e. positions of responsibility, and that Jesus is doing what He is scheduled to do to prepare those positions in His kingdom for those who will be ruling with Him.

He tells the disciples that where He was going they knew and the way they knew, i.e. the end of their schooling, or training, had come. They had the information they needed to do the job He had laid out for them.

(Read John 14:5-7) Thomas confesses a doubt, that probably all of the disciples had, that he really did not know where Jesus was going or the way that He would go. Jesus then explains that He is the way. He is far ahead of them. They

are thinking of some physical place that He is going, but since they don't know where it is, Thomas says they don't know the way. Jesus is spiritually thinking of the Kingdom of God. He has given them the information they need to go to or to attain to the Kingdom. He tells them not only that He is the way but that He is the truth and the life of that Kingdom as well, i.e. to enter into the Kingdom requires that that entrance be made through Jesus. I'm sure any of us would have been as baffled as Thomas was under the same circumstances. The scenario of Jesus' death, burial, and resurrection had to play out and then the Holy Spirit had to help the disciples process the information that they had for them to fully understand. They had the information, but it was unprocessed. It would be kind of like an algebra teacher giving his class what we called a "word problem," when I was in school, and asking them to solve it. He gives them all of the information, but until they were able to break down the information and put it into an algebraic formula it wouldn't make much sense to them. Once they are able to process it and put it into a formula, they can solve the problem. Jesus had given the disciples all the information they needed to understand how to enter the Kingdom, or God's house, but that information wasn't of use to them yet because they were not able to process it.

But Jesus still had another curve ball to throw at them. He tells them that if they knew Him, they knew the Father. (Read John 14:8-14) Philip says to Christ that if He would just show them the Father, that would be all that was needed. Philip was one of the first disciples chosen by Christ, so Jesus in effect asks him, after as long as I have been with you, do you still not know who I am? Trying to understand that Jesus was a manifestation of God, separate, but yet the same, is probably a concept that none of us have a full handle on. This is probably why the Trinity teaching, the teaching of three separate personages of God, was founded and is so popular today. It is much easier for our finite minds to think that way. It is much more difficult for us to try to comprehend one infinite God. What Jesus has to say here to Philip makes it pretty clear that He and

the Father are one, whether we understand how this can be or not. Jesus says to believe Him that He is in the Father and the Father in Him. This is basically what we have to do. I am not saying that we need to have blind faith, that we don't need to try to understand things, but this is a case that Jesus recognized as difficult to understand so He asks to be believed.

One who does believe on Him, He says, will not only do the works that He has done, but even greater works will he do. He says this is because He is going to the Father, i.e. He will be an intercessor between man and God, thus a help to man. There is some argument that this only applied to the apostles as no one since them has been so effective miracle wise. Whether this is true or that faith lessened in those that followed them so that they were not able to perform such miracles, I am not sure. But some of the things that were accomplished through these apostles could probably be considered greater than the works that Jesus did. For example, in Acts 5:15, if the shadow of Peter passed over one who was sick they would be healed. Handkerchiefs or aprons touched by Paul were given to the sick and they were healed. However, I think that possibly the length of the ministry and the success that was achieved might also be being considered by Jesus in this statement.

(Read John 14:15-21) There is an attempt by many people to separate the God of the Old Testament from the God of the New Testament. I am not sure why this is the case unless it is to try to preserve the teaching that the Law has been done away with. Very few relate what Jesus says in verse 15 with the law of the Old Testament. I believe this is because very few actually make an effort to understand the law. The commandments, statutes, and judgment have not been done away with. Neither have the ordinances, but because, for the most part, Jesus fulfilled them it is no longer necessary to practice them, they are considered by many to be done away with. But what Jesus is talking about here I believe are the commandments, statutes and judgments. These are the laws that teach us to treat each other as we want to be treated and that damage done to others

needs to be restored.

The Comforter is another manifestation of God. Jesus, in saying that He will not leave us comfortless, says in verse 18, **“I will come to you.”** As Jesus is the Father so also is He the Comforter, but in a different manifestation. Verses 20 and 21 indicate that Christians will be a part of Christ. Paul explains this a little better in his discussion of the “church” being the body of Christ. But here Jesus is telling the disciples that **“At that day”** referring to either the time He would spend with them following the resurrection and/or the day of His second coming, **“ye shall know,”** there will be no doubt, **“that I am in my Father, and ye in me, and I in you.”** That obedience is part of loving (agape) is made quite clear in verse 21. This love is reciprocal. Jesus says that one who loves Him will be loved by the Father and Himself and that He will make Himself manifest to him.

(Read John 14:22-31) We are not sure who this Judas is. This is apparently the only mention of him in Scripture. But his question is a good one. The answer to the question is in verse 26, I believe. But Jesus first tells us how to identify one who loves Him—**“he will keep my words.”** (Read I Cor. 3:16) With such an one will God make His abode, His mansion. This abiding will be by the Holy Spirit. In the original writings, what is translated as Holy Ghost in John 14:26 is written “the Spirit, the Holy.” We're told that the way the Holy Spirit will make manifest His presence is that He will teach one all things, **“and bring all things to your remembrance whatsoever I have said unto you.”** I think anyone who has studied God's Word has experienced this. It may come from one's own reading or from something that someone else says, but all of a sudden something becomes very clear to you that was not clear at all before.

Jesus then repeats **“Let not your heart be troubled”** and follows it with, **“and neither let it be afraid.”** He says that they should actually rejoice at His saying that He will go away and come unto them. (The word “again” is not in the original writings.) As I said before, Jesus had given them the information (in both the Old Testament

and the time He had been with them) that they needed to understand that what was about to happen would be for the good of them and all mankind, truly a reason to rejoice. But at this point it simply was not understood. But Jesus tells them that he has told them this before it comes to pass so that when it does, they will believe.

Though, according to John, Jesus continued yet a short time teaching them, He tells them that time is short and He doesn't have much time yet to talk to them because "the prince of this world cometh, and hath nothing in me." Though this is often taught to be the devil, we have discussed before that the prince of this world was at this point, the Roman government. So the representative of that government, Pilate, was to judge Him but would have nothing on which to condemn Him. He is basically saying that He would still be executed, but it would be so that the world would know that He loved the Father enough that He willingly went to the cross in obedience to the Father. JRL

## **GOD'S LAW** FOR **YESTERDAY, TODAY, FOREVER**

Several years ago, we published a book on God's Law in which we discussed how God's Law applied to various things such as family, government, health, war, economy, and property. In the next few issues, we are printing some excerpts from this book featuring some of these subjects.

I want to begin this issue with God's Law as it applies to family. The most important level of government in which each of us function is at the family level, whether we be children or parents. Therefore, if we want to function at our best, in whatever position we are in, we need to know God's Law pertaining to the family.

Success is measured in many ways by different people. Some measure strictly by a financial yardstick. Others measure it by a social yardstick and still others by an educational measurement. God's reward for success is responsibility.

In the instructions that the apostle Paul gave to both Timothy and Titus, in what they were to look for in men to be bishops and deacons, I think we find how God measures success. Verses 4-5 of I Tim. 3 tells the story, "**One that ruleth well his own house, having his children in subjection with all gravity, (For is a man know not how to rule his own house, how shall he take care of the church of God?)**"

Let's look at the laws from the perspective of family. The start of any family is the marriage. The law does not deal very much with what most of us would consider a normal wedding and marriage. Through the centuries, accepted customs for courtship and marriage have developed, but are not in violation of God's law. This seems to suffice. The marriages listed in the law deal more with exceptions to normal custom and they sometimes border on the edge of the law.

We need to see first what God considers to be the core of the marriage law. Ex. 22:16-17 and Deut. 22:28-29 tell us that if a man entice a maid or a virgin who is not betrothed ("engaged" in our terminology today) and lie with her, she is his wife. The sexual act brings them together as husband and wife in God's eyes. So no matter how elaborate the wedding, or if it is a situation as we have just described, that is marriage. In the first case, it is not honorable and certainly to be discouraged. But, if it takes place, God says the man cannot ever put her away. The Ferrar Fenton translation for Ex. 22:17 adds, "**She shall not live as a slave.**" The man is to present the father a gift of fifty shekels and then is to give the woman all the love and respect any husband is to give his wife. Ex. 22:17 is a little confusing in the King James translation, as it says, "**If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.**" This is actually in reference to the payment of the 50 shekels to the father in Deut. 22:29. The word dowry here is misleading. The Hebrew word actually means "purchase money" and is used elsewhere to refer to the gift or present the groom gives the parents of the bride.

Something not common at all in our time, but at least somewhat common at the time the law

was written, was for a man to buy his wife. He would buy a female servant, then decide he wanted to marry her or give her to his son for a wife. If either the master or the son married her she was no longer subject to the laws concerning servants, unless the master was not pleased with her. If this were the case she could be redeemed. Otherwise, she was to be treated as a wife and not as a servant. If the master failed to treat her properly, she was to go free without having to be redeemed. (Ex. 21:7-11)

Another law concerning a marriage was in the case of the man, who as a soldier in war against their enemies, saw a woman he wanted for a wife. He was to then bring her home to his house, shave her head, and pare her nails, and then she was to remain in his house for a month. After that he could go in unto her and they would become husband and wife. If she did not satisfy him, he was to let her go, but, he was not to sell her or try to make any money from her, because he had humbled her. (Deut. 21:10-14)

The last marriage we'll deal with is found in Deut. 25:5-10. We're told that if brethren (family brothers) dwelt together and one who was married died having no children, his brother was obligated to marry his widow and the first son they had was then to take up the first husband's name and receive his inheritance. The land was to be kept in the family and passed from father to son, or sons, as an inheritance. If the brother who died had no sons, in effect his inheritance would be lost as it would be divided among his brothers. This practice assured that his inheritance would not be lost, but would remain as a separate entity.

The brother could refuse to do this however, but the process would leave him known the rest of his life as the man who refused to raise up a son to his bothers name.

Whether it was a normal wedding or an exception like these we've mentioned, the honeymoon was to be a long one. Deut. 24:5 tells us when a man has taken a new wife, he is to neither go to war nor be charged with any business for a full year. Rather, he was to stay at home and cheer up his wife.

Num. 30:2-16 addresses the procedure and responsibility involved in taking a vow, but it also gives us a good picture of the order of a marriage relationship as well as that of father-daughter. We seem to want to go to extremes in most of what we do. As a result we find that men either have no control over their wives, or they treat them almost as slaves. This passage presents the proper balance. In this case, the wife or daughters were within their right to make a vow. We're not given an example of a vow, but it surely would have required thinking and initiative and a willingness to commit herself on the part of the woman. However, the husband or father had the right, and responsibility, to review it with her and to make the final decision as to whether she proceeded with it or not. If not, the wife had committed no sin. However, if she went ahead with it and then failed to carry it out for some reason, that would be a sin. But if the failure was because the husband stopped her after originally letting her vow stand, then her sin was charged against the husband.

We'll continue looking at family law as it pertains to children, forbidden relationships, jealousy, widows and orphans, interracial marriage, divorce, etc. in our next issue. Keep in mind that we need to understand the principle of God's Law and govern ourselves accordingly. If God's Law was given to us according to the letter of the law, the book would have fill several rooms. Understanding the principle is the key. JRL

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