

KINGDOM SPIRIT



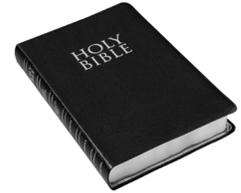
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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1005

GENESIS:12

As we begin Genesis, chapter 12, God has narrowed His focus to just one man and his family. The rest of the Bible is about the man, Abram, and his family. However, we need to understand that this is not because of anything special about this man, though he was a very righteous man, but because it is God's plan to use this man and his family through the ages to accomplish His purpose for mankind on the earth. His plan is to return man to the status of Adam before Adam sinned, but in the process God is including all the millions of people who have been and will be born before the Great White Throne of Judgment we find in Rev. 20. God is choosing Abram and his family for His use in implementing this plan. As we continue our study, we need to always keep this purpose in mind as we learn how God works His plan. Keep in mind that we are seeing the mind of God at work, and that it differs from the mind of man. It is difficult for man to grasp the whole picture with our finite minds. We will see the sovereignty of God on full display as we study.

(Read Gen. 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.

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.

As we said, God made some important promises to Abram as he started his journey. However, God continued to give Abram promises that, when we have them all together, establish Abram and his seed as 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 that 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)

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 rest of the Bible is predicated on these promises, so it is very important that we learn and understand them. We'll discuss them more fully as we come to them in our study.

The first promise, "**I will make of thee a great nation.**" we will find first 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. The first thing that there had to be for there to be a kingdom, there had to be a nation.

(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.)

The next promise we have here 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 were destroyed for less than the sins of Israel. 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 it certainly has not been deserved. They were the first to receive the gospel, 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. 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 descendents of Abram that we have seen the world’s greatest technological developments from the printing press to all 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, 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 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 a half-brother to her.

(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 details that the Old Testament does not record.)

At any rate, when Pharaoh found out that she was Abram’s wife, he gave Abram a great deal of 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 Hager that was an Egyptian. Again in the book of Jasher, we’re told that Hager was a daughter of Pharaoh by one of his concubines and that he gave her to Sarai at this time. He told Hager 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, Hager, 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.

We’ll continue with chapter 13 next issue.
JRL

GOSPEL OF JOHN

Chapter 17 of the Gospel of John is a prayer by Jesus Christ very shortly before His arrest. (Read chapter 17) Dr. Bullinger, in his Companion Bible points out a few things in this prayer that might be easily overlooked that I think are worth noting. First, when Jesus is talking about Himself in this prayer, He addresses God the Father as Father; when He is talking about His disciples, He addresses God the Father as Holy Father; and when He is talking about the world, He addresses God the Father as righteous Father. Seven times in this prayer His people are said to have been given Him by the Father, vv. 2, 6a, 6b, 9, 11, 12, 24.

Jesus makes three statements of His disciples, each three times. First their relationship to the Word, vv. 6, 7, 8; relationship to the Sent One, vv. 8, 18, 25; relationship to the world, vv. 14a, 14b, 16. Jesus requested three things for His disciples: to be kept from the evil, (v. 15); to be sanctified through the truth, (v. 17); and to behold His glory, (v. 24).

The word “glorify” in verse one is also translated “honor” in other applications. To me this is easier to understand than the word “glorify.” I don’t want to read something into verse 2 that isn’t there, but I think we need to seriously look at the term “eternal life.” Here as in most places where we find the word “eternal,” it is from the Greek word “*aionios*” meaning “age lasting.” Jesus is not talking about justification, or “salvation” here as commonly taught by most churches. He is talking about the age in which the overcomers will rule with Christ. The word “that” in verse one means “in order that.” It means the same thing in verse 3. Those that the Father gives to Jesus to give “eternal life” to are given it in order that **“they might know Thee the only true God, and Jesus Christ, Whom Thou has sent.”** This is not a definition of eternal life, but rather a reason for it. Note that Jesus says He has been given power over all flesh. It stands to reason that if He has power over all flesh and He is not willing that any

should perish (II Peter 3:9), He will ultimately use His power to see that none will perish. In my mind, to think He would do otherwise detracts from being a loving God.

Jesus says in His prayer that He has completed the mission that He was sent to do, so He asks the Father to restore Him to His former glory before the world was. Then starting in verse 6, He prays for the disciples. He says that He has made the Father known to them through the word that God gave Him to give them. They received it and kept it.

Verse 10 is a claim of perfect equality. It would be easy to say that what is mine is yours, but to say what is yours is mine indicates this perfect equality between the Son and the Father. I would like to quote verse 11 from the New American Standard Bible as it is a more accurate translation of this verse: **“And I am no more in the world; and yet they themselves are in the world, and I come to Thee. Holy Father, keep them in Thy name, the name which Thou has given Me, that they may be one, even as We are.”** This indicates the name of the Son and the name of the Father are the same. We need to look back at a prophecy of Jesus in Isa. 9:6, **“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace.”** These are names that are normally attributed by most of us to the Father. Could it be that each of these names represent an area of necessary teaching that contributed to Jesus’ keeping of these disciples as He states He has done in verse 12? It is plausible in my mind that an understanding of God in each of these areas is necessary for us to gain a full understanding of our God. If and when we have a full understanding of God as represented in each of these names, I believe I can see what is meant by the “keeping” that Jesus speaks of. Judas obviously did not have this understanding until after he betrayed Jesus and he saw the result of what he did.

It is interesting that Jesus says in His prayer that He is not praying that God should remove

the disciples from the world, but that He asks that they be kept from the evil while they are in the world, because He says they are not of the world. Keep in mind that the word “world” in the gospel of John always refers to the physical world. We need to understand that even though they, like us, were in the world, i.e. in the physical world, but they were not participants in the worldly ways, i.e. the evil practices of the other people in the world. He asks that the Father sanctify them (set them apart) from the world through His truth. He then explains that His Word is truth. So I think we can say that through understanding the name of God, and the study and understanding of His Word, the disciples were sanctified, or set apart from the world, though they were still in the world. The same applies to us I believe. Sanctification is not the same as justification, or salvation as is usually taught today.

Jesus says that He set an example of sanctification that the disciples might understand and do likewise. But not only does this apply to the disciples, verse 20 says it applies to all who believe on Jesus through the word of these disciples. That still applies to us as the rest of the New Testament is the word of these disciples, which of course is the word of the Holy Spirit working through them. Then verse 21-23 says that all who believe shall be one, as Jesus and the Father are one, and then that all believers and the Father and the Son might all be one. Paul explains this in detail in I Cor. 12, then sums up his discussion in verse 27, **“Now ye are the body of Christ and members in particular.”**

Jesus then prays that all whom God has given Him will be with Him where He is, that they may behold the glory that God has given Him. I think it is safe to say that this is a request for the future referring to the second coming.

(Read John 18:1-14) The rest of the gospel of John is pretty self explanatory as John gives an account of events as they happen, though he skips over some events that we have to go to other writers of the gospels to get the complete story. For example, in verse 10 we’re told that Peter cut off the ear of a servant of the high priest. In Luke 22:51 we’re told that Jesus touched the ear of this

man and he was healed.

John does not record Jesus’ prayer in the garden prior to His arrest. We have to go to the other gospels for this record. Likewise, John does not record the betrayal kiss of Judas that is recorded in the other gospels

In verse 3 we’re told that Judas had received a band of men. “Band” here is the same as “cohort” which would have consisted of at least 600 men, possibly 1000. According to my New Bible Dictionary, the Jews were exempt from serving in the Roman army, but could volunteer into an auxiliary cohort, or band. The officers listed in vs. 3 were the Temple guard. I think it safe to say, this group, soldiers and officers and chief priests were all Jews. This was no small group who had come to arrest Jesus. Still, when they told Jesus who they were after and He told them that He was Jesus, we’re told they drew back and fell to the ground. Then when they finally took Him, they bound Him first.

We’re told that they took Him to Annas first. Annas had been the high priest, though his son-in-law, Caiaphas, was the current high priest. The Companion Bible has the following note concerning Annas and the reason Jesus was taken there first. “Annas had been deposed in 779 A.U.C., the year our Lord’s ministry began, and three others had been promoted and deposed before Caiaphas was appointed by Valerius Gratus. Our Lord was taken to Annas first, because his experience in the Law would the better enable him to formulate a charge against Him.” (A.U.C. means from the founding of the city of Rome in 753 B.C.)

(Read John 18:15-24) In verse 24, John says that Annas sent Jesus bound to Caiaphas, but he doesn’t record the sham of a trial that Caiaphas gave Jesus, except for what is said in verses 19-23. The fact that Caiaphas determined that Jesus was guilty of blasphemy is not recorded by John. Though this was the justification the Jews used to seek a death penalty for Jesus, this is not what they charged Him with before Pilate. It is interesting that because it was the day of the preparation for the Passover, the Jews would not enter into the judgment hall where they took Jesus to face Pilate. Pilate had to come out to them.

(Read John 18:25-40) At first they didn't even have an official charge against Jesus. They just told Pilate, take our word for it, if he were not an evil doer, we would not have brought Him to you. But Pilate said in effect, if that is the case, judge Him by your own law. I am assuming that we do not have the whole discourse recorded here. The Jews told Pilate that it was not lawful for them to put a man to death. Yet we see in the book of Acts that they stoned Stephen to death and tried to stone Paul to death. So I think we can assume they knew that since stoning lawfully took the people as a whole to carry it out, their fear of the people prevented them from making that happen. The only way they could be assured that Jesus would be killed was to have Him convicted by Roman law under which the death penalty would be death by crucifixion. So, basically they told Pilate that their law would not allow them to crucify a man. At this point they had to make a charge against Him that would bring about the Roman crucifixion. So they charged Him with sedition. Even though Jesus admitted to Pilate that He was King, still so far as Roman law was concerned, Pilate could find no fault in Him. Still the people persisted and when Pilate offered to release Jesus unto them in following a custom of releasing a prisoner to them at the Passover time, they said, "**Not this man, but Barabbas.**" Barabbas was everything that Jesus was not. John says he was a robber, but apparently, he was also guilty of murder and sedition as well. JRL

GOD'S LAW
FOR
YESTERDAY, TODAY, FOREVER

We want to deal with laws that affect our health this issue. There are a number of factors that honest people in the health field agree affect our health, either as individuals, or as a nation. These have pretty much always been so. The laws of God recognize and deal with these factors, sometimes in considerable detail, but always in principle.

While this isn't a scientific listing, I submit that the following fairly well summarizes these factors: Obedience to God; The food we eat; Our spiritual condition; Cleanliness and or sanitation; How we deal with communicable diseases; and Inherited weaknesses or problems.

Let's look at the law through the perspective of these factors and see if and how it applies.

Obedience to God and our spiritual condition are certainly dependent upon each other, but they are not necessarily the same, so let's look first at the obedience factor. Ex. 23:24-25 tells Israel that if they destroyed all semblance of idol worship as they went into Canaan and didn't worship their false gods, but instead served the LORD God, He would bless their bread and water and take sickness from their midst.

Deut. 7:12-16 told them that if they would hearken to the judgments of God, and keep them, He would bless them very richly, would take away all sickness, and not put on them the evil diseases of Egypt.

In Deut. 11:8-9, they are commanded to keep all His commandments that they may be strong and possess the land and prolong their days in the land.

Deut. 11:13-21 says that if they will hearken diligently to His commandments to love the LORD God and serve Him with their heart and soul, He would bless them very richly.

So the command is given to teach God's law to one's self and to his family on a continual basis, that their days may be multiplied in the land.

Injuries are one of the leading causes of death and illness. God commands that precautions are to be taken to prevent injury where danger exists. (Deut. 22:8)

And of course, if we are not obedient to any of these specific laws dealing with our health, we cannot expect good health. In the same breath, we should be able to expect good health if we are obedient.

Most doctors today agree that one's mental attitude is a major factor in the healing process. One of the major contributors to a good mental attitude that should both prevent and help heal

various diseases and injuries, is our keeping the Sabbath. Working six days is a necessary part of maintaining good health. Certainly resting on the seventh is an equally important factor. We need also to recognize that God created us with the intent that we follow this order in our life. Therefore, our body functions much better when this order is followed. Ex. 20:8-11; Ex. 31:12-17; Ex. 34:21; Ex. 35:2-3; and Deut. 5:12-15 are all examples of scriptures commanding we keep the Sabbath.

Ex. 23:10-11 deals with the Sabbath year in which the land is to rest one year out of seven. That our production would be higher, as well as increasing the quality of our food is known, but men keep trying to circumvent the law with ideas of their own.

Ex. 20:12 says, **“Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.”** Certainly the proper family relationship is a necessity to have and maintain a good mental attitude or spiritual condition.

The food we eat, if it is the proper food, should be one of the easiest things we can do to maintain good health. But, we are realizing more and more that improper diet is one of, if not the major causes of illness.

God’s law is very simple in this respect. Lev. 11 and Deut. 14 are our major guides as to the clean and unclean animals. We need to understand the fairly simple concept that God basically created two categories of animals, with a few exceptions. He created animals to be food, or to produce food and animals to basically clean up the earth. An example of an exception would be beasts of burden. But, God makes it relatively easy to know which animals belong in the food, or food producing animal category. Of the four-footed animals, they must have both a divided hoof and chew the cud. A pig has the divided hoof, but does not chew the cud. A camel chews the cud, but doesn’t divide the hoof. A cow, a sheep, or a goat all divide the hoof and chew the cud. (Lev. 11:2-8; Deut. 14:3-8)

From the waters, the fish that have both fins and scales are clean, while those having only

fins, or only scales, or neither are unclean. This may be the hardest for us to know, especially those of us living inland because we don’t see the whole fish, but a little research will help us greatly. (Lev. 11:9-12; Deut. 14:9-10)

Birds may be the hardest to know which is clean and which is unclean since the scriptures list several by name that are clean and several that are unclean and we either are not familiar with the names used, or some of the names used then are not used for the same birds now. However, if we look at the four-footed animals and the fish we will see that basically the unclean are scavengers, garbage eaters, or flesh eaters. The clean animals do not eat flesh. I think we can apply the same rule to birds in addition to using the lists. (Lev. 11:13-28; Deut. 14:11-20)

Lev. 11:29-45 lists the unclean small animals, the reptiles, insects, etc. Not only must we not eat of them, we need to guard against them touching our food, or vessels for food. Lev. 20:25-26 commands that we put this difference between the clean and unclean and set ourselves apart.

Of that which is clean, we are told not to eat the blood. (Lev. 3:17; Lev. 19:26; Deut. 12:16, 23-25) Lev. 17:10-14 tells us the same and gives as the reason, that the life is in the blood.

That which dies of itself is prohibited to be eaten. (Ex. 22:31; Lev. 17:15-16; Deut. 14:21)

Lev. 7:22-25 is among the scriptures prohibiting the eating of fat. We have seen through the sacrifices, that God had the priests remove the fat across the rump, the fat on the inwards, and the kidneys and the fat that is on them and burn it on the altar. If you have ever butchered, you know that this is most of the fat that has accumulated in quantities large enough to remove it by itself. Yet today, this fat is used in such things as hamburger, hot dogs, etc., as well as some of the cooking oils.

In several places in the law, we find the command, **“Do not seethe a kid in his mother’s milk.”** Whether or not this was a cooking practice of those days, I have been unable to determine. It appears as part of scriptures, very often, that seem to have no relation to it, so I am not sure of the significance at this point. (Ex. 23:19;

Deut. 14:21)

Cleanliness and/or sanitation are very much a concern of God. Sometimes we might think the cleanliness required is a ritualistic cleanliness, but all of this serves a purpose. It is interesting that God prohibits one who is unclean, regardless of cause, from coming into the sanctuary of the tabernacle. Men are prohibited from touching anything unclean, whether it be the carcass of an unclean animal or uncleanness of man. If it can't be helped, he must wash himself and wash his clothes and be unclean until evening. Vessels that are unclean by reason of being touched by something unclean are to be washed or sometimes destroyed. (Lev. 5:2-3; 11:24-28; 15:1-12)

A man and woman having sexual intercourse were unclean until they washed themselves and any garments upon which was the seed of copulation. (Lev. 15:16-18)

A woman in her menstrual period was unclean seven days as would be anything she wore, sat on, or laid on. (Lev. 15:19-27)

A woman bearing a baby was unclean for 40 days for a man child and 80 days for a maid child. (Lev. 12:2-4; 12-5)

A man having a running issue out of his flesh was unclean as was anything he sat on, or laid on. He was unclean until the eighth day after he was healed and had washed himself and his clothes and had presented himself to the priest. (Lev. 15:1-12)

Anyone touching a dead body was to be unclean seven days. (Numbers 19:11)

How much these various uncleannesses of man had to do with health, I am not sure. But, the 7 days would cover the incubation time of many diseases, so it is reasonable to me that when these people were kept out of the camp for these time periods, they didn't expose anyone else while they

waited to see if they themselves had been exposed to some disease.

The use of quarantine was enforced by the priest in cases of communicable diseases. Leprosy is the primary disease used to teach us this principle. Anyone having, or suspected of having, leprosy was not allowed in the camp as were some of the people we discussed above, who were considered unclean.

Also put on quarantine, were garments having a spreading stain, which the Bible calls leprosy, and even houses with the same situation. It was the priest's job to declare and enforce a quarantine, but it was a method God said to use to prevent spread of disease. (Lev. 13:1-46, 47-59; Lev. 14:34-48; Deut. 24:8-9)

Not having the refrigeration we have today, meat was to be eaten within two days after it was butchered. Anything left to the third day was to be burned and not eaten. (Lev. 19:5-8)

The principle of taking proper care of human waste, or sewage, by today's terminology, was addressed in Deut. 23:12-14) While this dealt with the individual taking measures to bury his own waste, the principle of sanitation is given regardless of the scale upon which we are working.

Abominations, sure to produce health hazards, are strictly prohibited. Among these are the practice of homosexuality (Lev. 18:22) and sodomy (Lev. 18:23).

Some diseases, or weaknesses, are inherited. We are still learning more about this. But at the time the law was given, one area that this showed up was in marriages between next of kin. Lev. 18:6-17 prohibits such marriages.

God has addressed, at least in principle, most causes of poor health that we face. JRL
