

# KINGDOM SPIRIT



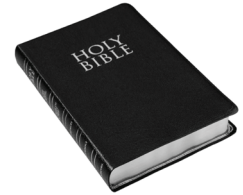
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**“SEEK YE FIRST THE KINGDOM OF GOD”**

Matthew 6:33



Issue 1006

## GENESIS:13-15

(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. 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.

If God follows through with His promise to 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 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, 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 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 a 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. He 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 Melchisedec 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, Melchisedec'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 Melchisedec 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.

(Read Gen. 15:1-6) God continues to add to the promises and elaborate on ones already made. However, since the promises were to Abram's seed, Abram is seeing a problem. He has no seed.

The law of the land at that time was known as the "Code of Hammurabi," which was written and established by King Amraphel, one of the four kings we discussed earlier. In this law, one born in one's household was considered to be an heir, though he might be a servant. Abram asks God if

Eliezer, Abram's steward who was born in Abram's house could suffice as his heir. God rejects this idea and then proceeded to emphasize to Abram what a multitude of seed Abram would have by showing him the stars in the heavens and telling Abram that if he could count the stars, he would be able to count his seed. He tells him again that Abram would have a child that was his own child. Then a very important statement is made: **"And he believed in the LORD: and he counted it to him for righteousness."**

(Read Gen. 14:7-16) God then repeats the land promise. Abram, while he believes God, still would like to have something to hold to as evidence that he would have a child. By our standards today, and at that time as well, Abram was becoming an old man, but more importantly, Sarah was becoming an old woman. So Abram asks God, **"whereby shall I know that I shall inherit it?"**

A custom at the time, if two people wanted to assure the other that they would keep a covenant, or agreement that they would make with each other, was to take an animal (sheep, goat, or cow) and kill it and divide it in half. Then the two parties to the agreement would then walk arm in arm between the two halves of the animal, in effect saying, may the same happen to me if I don't keep my part of the agreement. In answer to Abram's question, God told him to take 3 animals, a heifer, a goat, and a ram plus a turtle dove and a young pigeon and prepare them for the ceremony of confirming an agreement, or covenant. Abram did as God told him of killing and dividing the animals, though he was not to divide the birds, and then waited. As the sun was going down, God caused a deep sleep to fall upon Abram.

We're not told whether it was by a dream or whether God spoke to Abram, but He prophesied telling Abram that his seed would be a stranger in a land that is not their's and that they would serve that nation and be afflicted by them 400 years. Also that God would judge that nation and Abram's seed would come out with great substance. We now know that the nation God was speaking of was Egypt. We're told in Exodus 12:40 that the sojourning of the children of Israel

in Egypt was 430 years. Both the 400 and the 430 years are correct. At the time that God was telling Abram this, the land of Canaan was under the jurisdiction of Egypt. The 430 years is dated from the making of this covenant that we are discussing while the 400 years dated from the birth of Isaac. The Israelites were only in the actual land of Egypt for about 210 years.

(Read Gen. 15:17-21) When the sun went down, vs. 17 tells us **"behold a smoking furnace, and a burning lamp that passed between those pieces."** The significance is that God alone took full responsibility for the covenant that He made with Abram. While it might first appear that this only applied to the promise of the land, that is extended in vs. 18 to include all of the land from the Mediterranean Sea to the Euphrates River and south to the border of Egypt, Gen. 22:16-18 and Heb. 6:13-14 confirm that all of the promises are included in this **unconditional** covenant. It is very important that we remember that these promises are unconditional as we will come across events and covenants that seem to contradict this, but the ultimate purpose of this covenant is expressed in passing by the apostle Paul in Romans 4:13, that Abram's seed would inherit the world, i.e. become the rulers with Christ of the whole world. God has kept true to these promises and as confirmed here, has done it Himself; the number one thing He has done was His dying on the cross in the personage of Jesus Christ and His resurrection. We will see much more of what He has done to carry out these promises as we continue our study.

As we study throughout the Bible, we will frequently find that God does something for His name's sake. These all refer to these promises. God has put His name at risk if He fails to keep any of these promises. An example of this is in Psalms 106:7-8, **"Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea. Nevertheless he saved them for his name's sake, that he might make his mighty power to be known."** Israel provoked God at the Red sea, yet because of these promises, God saved them. JRL

## GOSPEL OF JOHN

Read John 19:1-7) Pilate, apparently trying to pacify the Jews, scourged, or whipped, Jesus and the soldiers platted a crown of thorns and put it on His head. Pilate then brought Him forth again saying he could find no fault in Jesus, only to have the chief priests cry out to crucify Him. Pilate told them to take Him and crucify Him themselves because he could find no fault in Him. They then told Pilate that Jesus had made Himself the Son of God and in so doing, by their law He should die. This made Pilate all the more afraid. (Read John 19:8-12) Pilate then went back to Jesus and asked Him where He came from. Jesus refused to answer which irritated Pilate greatly and he told Jesus that he had the power to have Him crucified if He didn't answer. Jesus told him he only had the power that God allowed him to have, but even if He was crucified, Jesus said that he that brought Him to Pilate had a greater sin than Pilate. Pilate then tried all the harder to release Jesus, but the Jews would not hear of it. (Read John 19:13-18) Finally Pilate released Jesus to the Jews to crucify Him. Note that John says that Pilate delivered Jesus unto the Jews. Though it is commonly taught that the Roman soldiers crucified Him, it had to be the Jews themselves under the command of the high priest that crucified Jesus to be in conformity with the law, so it was Jews that killed Him, not Romans. They had to have Pilate's permission to keep from being in violation of Roman law, though Pilate did not pass any sentence, but it was the Jews that actually crucified Him.

(Read John 19:19-22) Pilate had a title put on the cross written in three languages, Hebrew, Greek, and Latin, that said JESUS OF NAZARETH THE KING OF THE JEWS. This did not set well with the chief priests, but Pilate made it final saying that what he had written he had written.

(Read John 19:23-24) The parting of the garments and the casting lots for His tunic was in accordance with David's prophecy in Psa. 22. Though the KJV refers to his tunic as a coat, the

tunic was really an undergarment and according to Josephus, such a garment worn by a high priest would be made seamless such as was the one Jesus wore.

(Read John 19:25-27) Remember that in the Greek, the word translated "woman" here is not like it appears in English, but rather it was a term of respect. Apparently, Joseph, Mary's husband, was dead, and her first born son was dying, so she was in need of support. John being there, Jesus arranged for that support. John doesn't name his own mother who was also there at the time. This arrangement with John apparently was not a permanent one as Mary apparently was with the group that was set adrift in the Mediterranean Sea and she ended up in the British Isles with Joseph of Arimathaea and others.

(Read John 19:28-30) Jesus had to die voluntarily. Though in human manifestation, being God, He could not be killed without His willingness to die. I believe we need to understand that He did not die as God but as a human with all the pain and emotion that any human would suffer in like circumstances.

(Read John 19:31-37) Though Jesus gave up His spirit (breath) prior to the soldier piercing His side with the spear, we're told in Lev.17:11 that the life of the flesh is in the blood and that it is the blood, or life, that makes an atonement, or covering, for our lives. (Read Heb. 9:11-22) God's law required the spilling of His blood to make the sacrifice acceptable to God and to put the New Covenant in force. Also we need to point out that the Passover Lamb was not to have any of its bones broken, so for Christ to fulfill the true role of the Passover Lamb, His bones were not to be broken either. All that happened here was not only according to law, but also in fulfillment of prophecy down to the last detail.

The same applied in His burial. (Read John 19:38-42) (Read Isa. 53:9) Both Joseph and Nicodemus were rich and part of the Jewish Sanhedrin, so had been secret disciples of Jesus for fear of the Jews and their place among them. However, now, both openly showed their love and respect for the Christ in their efforts to bury Him.

There are a number of things that hap-

pened in conjunction with the death of Christ that John does not mention. Keep in mind that his focus is portraying Jesus Christ as God, so unlike the other authors of the gospels, each of whom had a different focus, John gives only the details that are necessary for His portrayal of Christ as God. You need to read all of the gospels to garner more of the details.

There is some confusion as to when Jesus was actually crucified and how long He was in the tomb. I have probably contributed to this confusion in our group myself partially because of some notes in the Companion Bible. Further study has convinced me that the time table presented in the Companion Bible is wrong. While I do not know Dr. Bullinger's basis for his time table, I have come to realize that some of this confusion has been foisted upon Christendom by some trying to undermine the keeping of Sunday as a day of worship. The early church fathers were all in agreement that Jesus was crucified on a Friday and resurrected on Sunday.

We have seen that everything that happened leading up to and the actual crucifixion itself was a fulfillment of law and prophecy. There is still more that has to be fulfilled that we need to look at following His resurrection.

(Read Lev. 23:9-14) We have mentioned before that this feast was kind of a two in one feast. It was the Passover and it was also the Feast of First Fruits. It was the first of the harvest feasts. Barley was the crop that was harvested at this time of the year, wheat was then harvested approximately 1 ½ months later with the feast being called the Feast of Weeks or the Feast of Pentecost. Then the final feast, the Feast of Tabernacles, was held in the 7<sup>th</sup> month when the grape harvest and all other crops were harvested.

The work of Christ correlates with these feasts. In this feast, He became the real Passover Lamb, that through Him all might have life. He is also the first fruits of the dead as He resurrected from the dead, i.e. the first fruit of God's harvest. Being the first fruit, it was necessary that He also be the wave offering to be waved on the morrow after the Sabbath. The Sadducees taught that the wave sheaf offering was to be made on the day

after the regular weekly Sabbath, i.e. on the day we know as Sunday. The Pharisees taught that it was to be waved on Abib, or Nisan, 16<sup>th</sup>, the day after the Passover Feast Sabbath regardless of which day of the week it fell on. It happened in 33 A.D. that the 16<sup>th</sup> fell on the day after the Passover Feast Sabbath which also happened to be the regular Sabbath, so both sects celebrated the wave offering on the same day this particular year. This takes us to chapter 20.

(Read John 20:1-10) Speaking of the linen clothes lying and the napkin wrapped together in a place by itself in verses 5-7 indicates that they were lying just as they were when they had a body inside of them. We're told in verse 8 that when John saw this, he believed. The word "knew" in verse 9 is translated "understood" in the marginal reference of my Bible. The priests understood what Jesus was saying when He said He would be resurrected on the third day but up to this point, His disciples had not understood. Now, upon seeing these graves clothes lying just as they had been when the body was in them, John understood and believed.

(Read John 20:11-18) When Mary Magdalene finally fully turned so that she could see Jesus and recognized Him, we're told in verse 16 that all she could say was "Master." But Jesus warned her not to touch Him as He was not yet ascended. He was not referring to His ascension that was to take place 40 days later, as He invited His disciples to touch and feel Him later that same day. Rather He had to ascend that day to present Himself as alive in the presence of the Father. The object of the wave offering was that when the offering was waved up, it signified the offering of the sacrifice to God. When it came down, it signified God giving it back to man. Though we are not told specifically of this ascension, we have to assume it and understand that Jesus was offering Himself to the Father and then He descended again as the Father offered Him back to man. This would have been done at the same time that the priests were offering the wave offering in the temple which some say would have been at the third hour, or 9:00 A.M. For her to have touched Him before His ascension would have defiled the

offering. Once the offering had been made and the Father gave Him back to man, it was okay then to touch and feel Him.

(Read John 20:19-23) Jesus continues to prepare the disciples for the job that He has for them. (Read John 20:24-29) Thomas is very humbled by his first refusing to believe and then being presented with the absolute evidence. Perhaps the more astounding evidence was that Jesus suddenly appeared to them in the room where they were, even though the doors were shut. This tells us in part, at least, what to expect our resurrected and immortal bodies to be like. Jesus was able to move about in the spirit, but yet was able to be physical as well, as He told Thomas to feel His hands and His side where the spear had pierced. It appears that while the life of mortal man is in the blood, this is not so in the immortal man as Jesus' blood was spilled at the cross with no indication that He had blood here as His wounds were apparently still open wounds.

(Read John 21:1-14) This catching of the 153 fish is the eighth miracle, or sign, that John presents in his gospel. The fact that the number of fish is so specific makes us look for its significance. This is a little difficult since this is the only place in the Bible where this number appears outright. However, keep in mind that in the Hebrew and Greek languages, each letter of their alphabet has a numerical value. Gematria is the mathematical science of the study of the numerical value of words that enhances the meaning or provides additional information from the word, or even provides a completely different message. In the case of the number 153, the phrase "Sons of God" has the numerical value of 153. In the situation we are looking at, the disciples had been fishing all night, apparently on the left side of the boat and had caught nothing. Jesus told them to cast the net on the right side of the boat and they caught 153 great fish. (Read Matt. 25:31-46) I think we can see in this statement by our Lord that those on the left side received judgment (everlasting – *age lasting* – fire) where those on the right side received mercy (life eternal – *age lasting*). If we apply this same principle to the disciples fishing, or their ministries that they were

about to embark on, if their emphasis was judgment, or Old Covenant, their "catch" would be zilch, but if mercy, New Covenant, they would reap the "Sons of God," i.e. the overcomers, those having part in the first resurrection.

Vs. 14 tells us this is the third time that Jesus showed Himself to the disciples. Incidentally, the number 3 in Scripture denotes Divine perfection and completeness. It also denotes resurrection which goes along with Divine perfection and completeness. The basics of creation were completed on the third day and it was on the third day that the earth rose up out of the waters (Gen. 1:10) The 4<sup>th</sup>, 5<sup>th</sup> and 6<sup>th</sup> day then were counterpart of the first three days with animal life and man being created on the 6<sup>th</sup>, or the second 3<sup>rd</sup> day. And of course, Christ arose on the 3<sup>rd</sup> day.

(Read John 21:15-19) In verses 15 and 16, when Jesus asks Peter first if he loved Him more than the other disciples did, and then if he loved Him, Jesus uses the Greek word *agapao*. When Peter answered Him all three times he used the Greek word *phileo*. The 3<sup>rd</sup> time Jesus asks Peter if he loves Him, He uses the word *phileo*. In verses 15 and 17, when Jesus told Peter to "feed my sheep," the word "feed" comes from the Greek *bosko* meaning "to pasture." In verse 16, He uses the Greek word *poimaino* meaning "to tend as a shepherd." Verse 18 indicates that Peter would, like Jesus, be crucified, but when he was an old man. Some take verse 18 and the fact that John outran Peter (John 20:4) to indicate that Peter was a middle aged man. Tradition has it that Peter was crucified when he was an older man, and his wife was martyred also.

(Read John 21:20-25) The "I" in verse 25 is the only place where John speaks of himself in the first person. JRL

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

This issue, I want to begin by discussing God's laws that pertain to property. Our county tax assessor divides property into two classes, real



and personal. When most of us think of property laws, I think we usually think of real property, or real estate. However, the law of God deals as much or more with personal property as it does with real property.

Let us begin by looking at real property and the laws detailing who owns it, how it is transferred, how it is to be treated, etc. Very simply, there is one owner of all real property—God. Lev. 25:23-24 tells us, **“The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land.”** The people were to possess the land, but title remains with God. However, this possession could be passed from father to son by way of inheritance and thus would remain in that family for generation after generation. It could not permanently go out of the family. Should a man have daughters only, they could inherit the land as if they were sons, provided they married within their own tribe. If the man had neither sons nor daughters, it was to go to his brothers; if no brothers then to his father’s brothers; if he had no brothers, then to his nearest kinsman but it stayed within the family. (Num. 27:7-11; Num. 36:5-9)

There was a possibility that if a man died having no son, that a division of inheritance would still be reserved in his name. If he and his wife had no children and he died, the law specified that his brother would marry his widow and their first-born son would then take on the deceased brother’s name and would receive his portion of the inheritance. The brother could refuse, but it would be considered a shame for him to do so. (Deut. 25:5-10)

If a man had three sons, the inheritance was to be divided four ways and the oldest son would receive a double portion or in this case, half of the inheritance, and the other two sons would each receive a single portion. Deut. 21:15-17 points out that this applied even if a man had two wives, one loved and the other hated, and the first born son was the son of the hated wife.

It was possible to sell the use of the land, or in effect, to lease it, but never could title be

transferred. In the case of a “lease” the lands had to revert back to the original owner, or his family at the Jubilee (every forty-ninth year) so the price was based on the length of time until the Jubilee. It would be technically possible to buy the use of it for forty-nine years, but that was the limit. However, a redemption right had to be granted in every sale, meaning that the seller, or his next of kin had the right to redeem the land at any time. If they exercised the redemption right, again the price of redemption was based on the length of time until the Jubilee. For example, let us assume the lease value of the property was \$50.00 per acre per year, and I bought ten acres for the last ten years before the Jubilee. This would mean I would have to pay \$5000.00 for it. But in five years the man I bought it from came back and wanted to redeem it. The \$50.00 per acre would still be the price, but this time, only five years remained. Thus, I would receive \$2500.00 as the price of redemption. (Lev. 25:14-17; Lev. 25:25-28) But, it always reverted back to the original owner, or family, in the Jubilee.

This law did not apply to the houses inside the walled cities. They could be sold permanently with only a one year redemption right. If the house was not redeemed in that year, it became the permanent possession of the new owner. (Lev. 25:29-31)

The exceptions to this law were the houses of the Levites in their cities. These houses were to be treated as being the law of the land with redemption rights any time and restoration in the Jubilee. (Lev. 25:32-34)

Also, an exception to the land law was the Levites. They did not inherit any land in the land of Canaan, but they did inherit forty-eight cities. (Num. 18:20-32; Num. 35:2-8)

Being in possession of the land meant you were responsible for it. This included obeying the Sabbath year law in which the land was to be allowed to rest for a year every seven years. God promised to provide enough harvest in the sixth year to carry over to the harvest in the eighth year. (Ex. 23:10-12; Lev. 25:2-7; Lev. 25:20-22)

Lev. 19:19 and Deut. 22:9 both told those who possessed the land not to plant diverse seed

or mingled seed in their vineyard or field. Lev. 19:23-25 says that new fruit trees were not to be harvested until the fourth year, and then the fruit is for God and not for them until the fifth year.

Not only were they responsible for the land itself, but also for whoever might be rightfully on the property, at least from the standpoint of providing protection from known and/or possible hazards. Deut. 22:8 commanded to put a battlement, or protection on the roof of their house to prevent a man from falling from it. Ex. 21:33-34 stated that if they opened a pit, they were responsible to keep man and animals away from it. If a fire was kindled for any reason and it got away and burned their neighbor's crops, the possessor of the land was responsible for the loss.

Lev. 25:8-13 outlines the law of the Jubilee. The Jubilee or the Sabbath of Sabbath years was to be declared every forty-ninth year. In this Jubilee, all land was to return to its original owner and all Israelite servants were to be released. Lev. 25:39-46)

The boundaries of the land are to be respected and protected. Deut. 19:14 says, "Thou shalt not remove thy neighbor's landmark."

A man could sanctify his house or his field to be holy unto the LORD. If he did so and wanted to redeem it, the house could be redeemed for the price established by the priest at the time of the sanctifying plus 20%. The field would be estimated by the priest at fifty shekels for as much land as an homer of barley seed would plant if he sanctified it from the Jubilee, but if after the Jubilee, then it would depend on the time left to the next Jubilee. Redemption would be based on the time left to the Jubilee, plus 20% was to be added to it. If it was not redeemed, it would go to God in the Jubilee which means the priests would get it. (Lev. 27:14-25)

The greatest way to show one's sense of responsibility to the land was in obedience to the commandments and judgments of God. (Deut. 11:8-9, 13-17)

We will look at laws pertaining to personal property next issue. JRL

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*We apologize for the tardiness of this issue. We committed to more than we could get done in the last three weeks. We hope to be back on a schedule by the end of the month.*

**CRY ALOUD, SPARE NOT, LIFT UP THY VOICE LIKE A TRUMPET, AND SHEW MY PEOPLE THEIR TRANSGRESSION, AND THE HOUSE OF JACOB THEIR SINS. (Isa. 58:1) Many of Christendom have detached themselves from the affairs of our nation as they await the rapture. We are the watchmen. We can no longer sit back and wait for someone else to sound the alarm. We know we are facing God's judgment! We will be held accountable for our failure to warn those about us and to cry out to our God for mercy and forgiveness! Oh LORD! We plead for your mercy and forgiveness! Our sin is great! Great is Your love!**