

KINGDOM SPIRIT

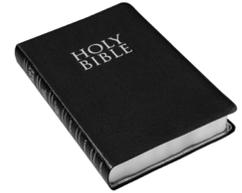
P O Box 279, Pleasant View, CO 81331

Phone 970-562-4874

e-mail ksm@fone.net

“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1011

GENESIS:33-35

(Read Gen. 33) When we consider that Moses wrote the book of Genesis over 200 years after the events of this chapter, plus the history of hundreds of years before this, we can appreciate that he had to write it in a considerably digested form. Even though the events related here were, in a sense, recent compared to the events before the flood for example, still Moses was not able to include everything that happened. In this case, Esau obviously came with the intent to kill Jacob and his family. We aren't told what happened to change his mind, but I strongly suspect that God put a fear in his mind before he met Jacob that made him think twice about his original intent. Jacob, likewise had to make some mental adjustments. We're told that he sent 3 droves of animals ahead to meet Esau and told his servants that he sent with them, to tell Esau that these were presents from Jacob and that Jacob was coming behind them. When the two brothers met, it turned into a tearful reunion instead of an armed conflict. Esau at first refused to accept the gifts that Jacob wanted to give to him, but finally, at Jacob's urging, accepted them. Then Esau wanted to go along with Jacob and all of them go to the land of Seir where Esau lived. Jacob wisely refused this as this was not where he was headed and did not want to go with Esau. Finally, they parted ways again with Esau going back to Seir and Jacob to a place that took its name from the fact that Jacob built a house there for him and his family and

build booths for his livestock. The word for booths is Succoth, which is what the place was called from that time.

After staying there for a period of time, Jacob moved on to the city of Shechem. According to my Bible map, Shechem would have been about 25 miles from Succoth. Here he purchased a parcel of land from Hamor, the prince, or ruler of the city and the land around it, and built an altar and called it EleloheIsrael.

(Read Gen. 34:1-5) We saw in chapter 30 that Jacob had a daughter named Dinah by Leah, his wife. We said at the time that it is possible that Jacob had more than one daughter, but we only have record of this one girl because of an event that was to happen in which she would play a very prominent part. This is the event we referred to. Apparently, even though Shechem took Dinah by force and lay with her, he loved her very much and though he kept her in his house, he decided the right thing to do was to marry her, but he needed his father's permission and Jacob's permission.

Jacob heard what had happened, but since he was basically by himself because his sons were out feeding the livestock in the field, he did not say anything to anybody until they returned.

(Read Gen. 34:6-24) Hamor and Shechem went out to Jacob to seek his permission for Shechem to take Dinah for a wife. Not only did they want Jacob to agree to give Dinah to Shechem, they wanted for there to be intermarriage between the people of Shechem and the family of Jacob. So far as Jacob's sons were concerned, they considered what Shechem had done to be a major

crime against Jacob and his family. So they came up with a plan of deceit in which they told Hamor and Shechem that they couldn't agree to such an arrangement until the men of Shechem were circumcised as they were. This didn't sound that bad to Shechem and Hamor, so they went back to the city and convinced the men of the city that this was the thing to do. They all agreed, so all of the males in the city of Shechem were circumcised.

(Read Gen. 34:25-31) Three days later, when the men were very sore, Simeon and Levi took their swords and went into the city and killed all of the men of the city including Shechem and Hamor and took Dinah their sister back home with them. The book of Jasher indicates that they killed over 700 males that day. They then spoiled the city.

When Jacob found out what happened, he was greatly disturbed and reminded Simeon and Levi that they were very small in number and that the Canaanites could easily destroy them. The book of Jasher indicates that the surrounding kings did put together an army of over 10,000 men, but before they attacked Jacob and his sons they asked their counselors what they should do. These counselors recounted what all had happened to Abraham, Isaac and Jacob and concluded that they would not just be fighting Jacob and his sons, but would be fighting their God. When they contemplated this, they changed their mind and went home without ever attacking Jacob.

When Jacob confronted Simeon and Levi about what they had done, their answer in verse 31 was, **"Should he (Shechem) deal with our sister as with an harlot?"** They simply could not see that they had any other choice in the matter.

Jacob did not forget what danger these two brothers put all of Jacob's family in. When he gathered all of his sons together to bless them in Gen. 49, he did not bless them but said instead in verses 5-7, **"Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret (council); unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and their selfwill they digged down a wall. Cursed be their anger, for it was fierce;**

and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel." We aren't told just what this meant to Simeon, but we know that Levi was not given an inheritance in Israel except for some cities, but were scattered through all of the tribes of Israel.

(Read Gen. 35:1-5) Bethel is the name that Jacob gave the place that was called Luz after Jacob spent a night there on his way to Padanaram. If you recall, Gen. 28 told us that Jacob dreamed a dream that night in which a ladder extended from the earth into heaven with angels going up and down the ladder. The Lord stood above it and made most of the same promises to Jacob that He had made to Abraham. Jacob then named the place Bethel, meaning the House of God. It was also here that he took a stone and set it up for a pillar and anointed it with oil and made a vow to God that if God would bring him safely again to his father's house, then the Lord would be his God and he would give a tenth of all that God gave him back to God.

Now God is telling Jacob to go back to Bethel. To purify his family before they went to Bethel, Jacob had them change raiment and gathered up all of the strange gods and ear rings (probably part of the spoils that they got from the city of Shechem, when they spoiled the city, that were probably made of precious metals) and buried them under an oak tree near Shechem.

Verse 4 verifies what the book of Jasher said about the people of the land after Jacob's sons killed all of the males of Shechem and spoiled the city. The people developed a great fear of Jacob and his family because of Jacob's God, so they did not pursue them as they left Shechem.

(Read Gen. 35:6-8) Jacob again builds an altar at Bethel and calls the place Elbethel (God of the House of God) because God first appeared to him there when he went down to Padanaram. We're told that Deborah, Rebekah's nurse, died there. The Scripture says nothing more about Rebekah from the time that Jacob left home. Whether Deborah came to Jacob with a message, or whether she joined his household following Rebekah's death we're not told.

(Read Gen. 35:9-15) God appeared to Jacob again and re-affirmed that Jacob's name was changed to Israel and that the promises to Abraham now applied to Jacob. Though it was really part of the promises that were originally made to Abraham, verse 11 is of particular interest to me. God tells Jacob to be fruitful and multiply first. Jacob already had 11 sons and only had one more after this, so this command has to apply to Jacob's family. When Jacob blessed his sons just prior to his death, part of the blessing he gave to Joseph is recorded in Gen. 49:22, "**Joseph is a fruitful bough, even a fruitful bough by a well: whose branches run over the wall.**" Later on I Chronicles 5:1 confirms that the birthright was given to Joseph, but that the sceptre went to Judah. The birthright included the fruitfulness mandate while the king line was separated from the birthright and given to Judah. Also in Gen. 48, Jacob called Joseph and his two sons, Ephraim and Manasseh to him and adopted the two sons of Joseph saying in verse 16, "**Let my name be named on them,**" i.e. Israel, and then in verse 19 he said of Ephraim, the younger son, "**his seed shall become a multitude of nations,**" and of Manasseh, "**he shall become a people, and he also shall be great.**"

Here in verse 11 of chapt. 35, we find the elements of the birthright and as we have looked ahead a little, we find that those elements were to be bestowed on two sons, Joseph and Judah. God then re-affirmed the land inheritance to Jacob and his seed that He had promised Abraham.

Jacob-Israel again set up a pillar of stone and poured a drink offering and oil on it. As we have mentioned before, there is a strong tradition that Jacob took this stone with him one or the other times and the stone remained in the hands of his family from then on. It is now located in Scotland but is called, among its several names, the Coronation Stone, as it sat beneath the seat of the coronation throne upon which the kings and queens of Great Britain are crowned. Though the Scots currently have it, it has been agreed that when the next monarch of Britain is crowned, it will be returned to the coronation throne for the occasion.

(Read Gen. 35:16-20) Jacob again took

his family and traveled toward Ephrath, another name for Bethlehem. As they neared Ephrath, Rachel travailed. Her labor was more than she could take and she died after giving birth to another son. As she was dying, she named her son Benoni, meaning Son of my sorrow, but Jacob named him Benjamin, meaning Son of my right hand. Dr. Bullinger, in his Companion Bible, had the following note on the name: "The word rendered "sorrow" ('*avon*) is a *Homonym*, the other meaning being "strength," and is so rendered in Gen. 49:3; Deut. 21:17; Job 18:7, 12 &c. It is rendered "mourning" in Deut. 26:14; Hosea 9:4. This *Homonym* is the basis of Jacob's change of Benjamin's name.

We're told that Rachel died and was buried in the way to Ephrath and Jacob set up a pillar on her sepulcher. Not only was the location of her sepulcher well known in Moses' day, but I Samuel 10:2 indicates that it was still well known in Samuel's day.

(Read Gen. 35:21-26) Reuben's sin proved to be a costly one for him. In Gen. 49, as Jacob was blessing his sons, he attributed the advantages usually associated with one's first born to Reuben, but then in verse 4 he had this to say about him, "**unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.**" Then in I Chron. 5:1 we find the following statement: "**For he (Reuben) was the firstborn; but forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.**" So we see that he lost the blessings of the birthright because of his sin.

We now have all twelve of Jacob's sons with the birth of Benjamin.

(Read Gen. 35:27-29) Isaac dies at the age of 180 years old. Both Jacob and Esau buried him we're told. There is no indication of animosity between the two brothers at this point, but throughout the rest of Scripture, we'll see that their descendents were in opposition to each other one way or another. JRL

PAUL'S EPISTLE TO THE ROMANS

(Read Romans 5:1-11) If then, we are justified by faith, we have peace, or unity with God through Jesus Christ, our Lord. Paul makes this statement and then discusses the “mechanics,” if you will, as to how this peace comes about. When we believe and accept that we are justified through Christ, though we will appear before God in the judgment righteous, in reality, we are still sinners, enemies of God. There are things we need to learn and practice to receive the full benefit of what Christ has done for us. I do not mean to infer that we need to work for our justification. As an analogy, let's suppose that an uncle of yours left you his business when he passed away. The business is yours to keep, it was not given conditionally, but to get the maximum benefit from it, you need to learn several things about it. As you learn these things, the business becomes more profitable and more enjoyable to operate. Sometimes, learning these things is through some difficult times, but as you get through these difficult times, you find that you are much better for the difficult times than you were before.

Justification is ours to keep, it was not given to us conditionally. I believe that Paul now sets out to help us know how to benefit more fully from this gift. He says that it is also through Jesus Christ that we have access, or literally the introduction, into the grace, or unmerited favor, in which we stand and rejoice in hope of the glory of God. “Glory,” according to Dr. Strong, has the connotation of “as very apparent.” Paul then goes on to say that we should rejoice, or glory in tribulations also as tribulation brings patience, and patience experience, and experience hope. “Glory” here is from a different Greek word and roughly means to rejoice or boast in a good sense. Most of us have had tribulation of one kind or another. If we accepted it, I think we would agree that it was a learning experience that did produce patience, experience and hope. If we just felt sorry for ourselves, it usually got worse and we were certainly not the better for it. The hope we re-

ceive through tribulation, Paul tells us, does not disgrace us because the love of God is poured out on us by the Holy Spirit, which has been given to us.

As proof of God's love for us, He didn't wait for all men to become righteous, but rather died for the sinner, the ungodly. Paul emphasizes this fact in verse 8 pointing out that God commended His love toward us when we were still sinners, or enemies, in that Christ died for us. There is an even greater benefit of justification in that we shall be saved from the wrath through Christ. The article “the” is in the original writings but left out by the translators. By using the article, I think we can see that we are talking about the judgment of God that is to come.

In verse 10, the word reconciled is used twice. The Greek word is *katallasso*. There is also another Greek word, *apokatallasso*, used in other scriptures and also translated reconcile. Both words are similar in meaning but with a noteworthy difference. Properly translated, *katallasso* would read “conciliate” and *apokatallasso* would read “reconcile.” The difference is that “conciliate” is one sided, i.e. if two people had a dispute and one of them decided to end the dispute and offered to do so he would be conciliating. If both of the men decided to end the dispute and came into agreement with each other, they would be reconciled.

Properly translated, verse 10 would read, **“For if, when we were enemies, we were conciliated to God by the death of his Son, much more, being conciliated, we shall be saved by his life.”** It is one sided with God making all the effort. Paul is careful in the words that he uses. In verse 11, the word “atonement” is from a form of the word *katallasso* and could be translated “conciliation.”

So Paul is telling us that part of “learning our uncle's business” is to learn to reconcile with God, i.e. cease being an enemy of God, or a sinner, and become a friend instead. To this point, God has done it all. To cease to be an enemy has great advantages of which Paul is informing us of here.

(Read Romans 5:12) A translation error in

verse 12 has led to the doctrine that teaches that man is born with a sinful nature, that we inherited this sinful nature from Adam. The Bible simply does not teach this. What the Bible does teach is that we inherit mortality. The error is the words “**for that**” followed by “**all have sinned.**” When Jerome translated the Latin Vulgate around 400 A.D., he introduced the error, apparently because he did not understand the two types of death, so felt that Paul had made a mistake and it was his job to correct it. In the Latin Vulgate he translated this last phrase of verse 12 as “because all have sinned.” Because the Latin Vulgate was virtually the only Bible then in Europe for the next 1200 years the error became considered as the truth. It wasn’t until Constantinople fell to the Turks in the mid-1400’s and thousands of Greek professors and theologians fled to the west, bringing their Greek Bibles with them, that truth began to be known that led to the Renaissance and the Protestant Reformation and eventually to the King James Version of the Bible. Though the King James Version was based largely on Greek texts, apparently the KJV translators did not understand what Paul was teaching here in verse 12 either. They thought the “death” in this verse was “spiritual death,” rather than “physical death.” The Bible refers to the two types of death as “mortality” and the “second death.” There is no reference to a “spiritual death.” So they followed Jerome’s error which reverses the cause and effect in this verse. The original Greek that is translated “for that” is *eph’ ho.* *Eph’* or *epi* means “on, upon, or over.” *Ho* means “which.” The phrase “on which” then denotes a consequence or result to follow. Steve Jones, in his book “Creation Jubilee” uses the following example to explain how this works. “To illustrate, let us say, ‘I walked into a stumblingblock, ON WHICH I fell.’ Did my fall cause the stumblingblock to exist? Of course not. Yet the KJV would have us render this: ‘I walked into a stumblingblock, BECAUSE I fell.’”

The first death (mortal death) is the cause and our sins are the result instead of the other way around as Jerome and the King James translators would have it. This is borne out again in Hebrews

2:15 (Read Heb. 2:14-15). The second death then is the lake of fire as recorded in Rev. 20. Instead, as is commonly taught, of the first death being a spiritual death (something that is never mentioned in the Bible) and the second a mortal death; according to Paul, our mortal death (the first death) is because of Adam’s sin and then the second death, which is the lake of fire intended by God to restore the lawful order of His universe, is the result or consequence of our own sin.

(Read Romans 5:13-14) Paul follows his statement in verse 12 with an example to help us to better understand what he said. Though many people had lived and died between Adam’s time and the giving of the law by God to the Israelites and their ratification of it, Paul says that because there was no law, their personal sins were not imputed to them. Yet they died a mortal death even though they had not sinned similar to Adam’s sin. So they did not die because of their own sins, but because of Adam’s sin. We have modern examples as well. A baby, whether aborted or one who dies at birth for whatever reason still dies a mortal death before they can possibly sin on their own. They die because of Adam’s sin, certainly not their own.

A sacred cow of modern theology is the doctrine of the “sinful soul” or “total depravity of man.” A proper understanding of the imputation of Adam’s sin to all men as Paul is teaching here, destroys this doctrine, thus it is resisted by modern Christian theologians as well. This doctrine goes back to Augustine, a contemporary of Jerome. To me this is at least the partial result of an inability, or a refusal, to understand the lake of fire.

(Read Romans 5:15-17) When Adam fell, his sin was imputed to all men, thus death was infused into them. With Jesus’ resurrection, His righteousness was imputed to all men, thus life was infused into them. Men did not die immediately, but rather death was attained eventually. The same thing happens with life. It is an eventual attainment. Paul says that the free gift is not like the offence of Adam. With Adam, his offence caused the many to be dead but the free gift caused, through the righteousness of Jesus

Christ, the many (same number) to have life, the opposite effect of the offence. Death resulted from the one offence, the one offender, but the free gift, though by one man, Jesus Christ, provides justification for many offences by many individuals.

(Read Romans 5:18-21) Note in verse 18 that Paul says that by the offence of one man (Adam) judgment came upon **ALL** men, and then by the righteousness of one man (Jesus Christ), the free gift came upon **ALL** men as well. The same number of men who die as a result of Adam's sin will have the free gift through Jesus Christ. The same thought is in the 19th verse in that "the many" that were made sinners is the same number, "the many," that will be made righteous.

I was surfing the internet this week after our last lesson and came across a short sermon dealing with the frustration of new Christians because they expected some miracle to take place that would remove temptation from them once they accepted Christ. Paul is trying to deal with this problem here in Romans 5. He is trying to make sure that we understand that justification is a 100% free gift through faith. When the law was codified to Moses, Paul says that sin increased dramatically, but so also did God's grace. In no way does sin outpace God's grace. Grace is greater and reigns through Christ's righteousness unto eternal life.

We need to understand this is not an open invitation to continue to sin. It is simply that justification does not come through anything that we do, Christ has done it all. In the promise to Abraham that he would be heir of the world, He did not do so depending on any performance by man; the promise was totally unconditional. If it depended on us in any way, the promise would fail.

However, Paul anticipates the thought that it might be okay to continue to sin. (Read Romans 6:1-13) It is very easy to get things backward in our thinking. Do we try to be righteous to become a Christian, or do we try to be righteous because we are Christian, i.e. because we are justified? If we are trying to answer the former, it would be easy to misread what Paul

has been saying and develop the attitude that we should persist in sin so that the gift of grace might increase. Paul makes it very clear here that this is not what he is saying. He says "**God forbid!**" to such a thought. If we are trying to answer the latter, "do we try to be righteous because we are Christian," do we really know why? Paul uses the ritual of baptism to explain the answer to this question. Baptism, he says, is a sign, or a manifestation of actual death, burial and resurrection. Keep in mind what Paul said in chapter 5:12, that because we die, we sin. If we are buried in the water, signifying our death, verse 7 then tells us "**For he that is dead is freed from sin.**" When we actually die, that fear of death that causes us to sin no longer exists. Paul is suggesting that in baptism, we are signifying our death, therefore, it should also signify that the reason for our sin has been removed. When one comes up out of the water, this signifies resurrection, a new life. If we recognize that this is in accordance with what Christ did for us, i.e. that He died, was buried, and then resurrected to everlasting life and that baptism is a sign that we are following in His example, then this new life, this new man, should no longer fear death, thus have cause for sin, but rather should from this time on, no longer serve sin.

Paul recognizes that we are still mortal, still in this life, so he recognizes that this is something that we still have to do, there is not an actual physical change as there will be in the actual resurrection. Therefore, no longer fearing death and sinning as a result, requires a will on our part. In verse 11, he says to reckon ye yourselves to be dead unto sin, but alive unto God through the resurrection of Jesus Christ. In a sense, it would be like chapter 4:17, call yourself dead and resurrected even though you are not at this point. In verse 12-13 he then says, "**Let not sin therefore reign in you mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.**"

(Read Romans 6:14-18) When one ac-

cepts justification through Jesus Christ and is baptized, and understands what this means, Paul says sin shall not have dominion over you and then adds **“for ye are not under the law, but under grace.”** We discussed in the past that from a law standpoint, if a person is found guilty of a sin, or crime, and is sentenced to whatever judgment applies, he is under the law until the judgment has been completed. Once the judgment is complete, the person is then under grace, i.e. is no longer bound by the law of judgment in any way. So it is with a Christian once he accepts justification through Jesus Christ. Until that time he is guilty of sin, some more so than others, regardless he is guilty so he is under the law. But once justification is accepted, he is made righteous in God’s eyes, again not by his own merits, but by imputation through Jesus Christ. His debt incurred through his sin is paid in full. Therefore, he is no longer under judgment, or the law, but is now under grace, true unmerited favor.

Again, Paul anticipates a question, so asks the question himself. **“Shall we sin, because we are not under the law, but under grace? Again, God forbid.”** Paul’s explanation then goes back to the law of redemption. Verse 16 says, **“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?”** (Read Lev. 25:53) After explaining how the price of redemption is to be determined, Moses says that once the redemption has been accomplished, the one redeemed is then to serve the redeemer and specifies rules on how this service is to be done. So it is with our redeemer, Jesus Christ who redeemed us from sin. We are no longer servants of sin, so no longer should we obey sin but rather our obedience should be to our Redeemer, Jesus Christ, unto righteousness. We are no longer discussing justification, or our Passover experience, but are moving into sanctification with the goal of glorification.

Paul tells these Christians at Rome that, thanks be to God, they were servants of sin, but they have obeyed the doctrine that has been taught them and thus being freed, or knowledgeable of

their redemption through Jesus Christ, from sin and have become servants of righteousness.

(Read Romans 6:19-23) Again Paul acknowledges that these Roman Christians, as we all are, were still mortal and subject to the temptations of mortality. So he tells them that just as they willingly yielded their members (their bodies in its various parts) to serve uncleanness and iniquity, so also they now needed to willingly yield their members to serve righteousness unto holiness. What fruit they had when serving sin, they are now ashamed of since the end result is death. Now the fruit of their serving God, their Redeemer, now ends in everlasting (age-lasting) life.

Paul then says in verse 23, **“For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.”** I pray we now understand that the death spoken of here is not our mortal death, as it is the imputed and infused judgment upon all men because of Adam’s sin. Rather the death spoken of here is the second death spoken of in Rev. 20. (Read Rev. 20: 11-15) Note in verse 14 that the lake of fire is the second death. But also note that death and the grave (hell) are cast into this lake of fire. We will discuss this more later, but I think that it should be clear that this second death is something different from the first death, i.e. mortal death. The inference is that death and the grave are destroyed in this lake of fire, i.e. the second death, so obviously the two deaths are not the same thing. Again, if we look at the principle of God’s judgment, it is restoration, not destruction or torture. I believe the lake of fire to be this type of judgment, not what is commonly taught of torture and destruction. Also note in verse 15 that all whose name is written in the book of life, i.e. those who are justified, are to escape this lake of fire judgment. Also in verse 6 of Rev. 20, we find that the second death has no power on those that qualify as overcomers.

Going back to Romans 6:23, “eternal life” is from the Greek *aionios* life, i.e. age-lasting life. We need to understand that this is reference to a specific age (which I believe is the millennial age in which the overcomers will rule under Jesus Christ). However, obviously, if one attains to life

during this age, he or she will have immortal life. Also keep in mind that Paul tells us in I Cor. 15:26 **“The last enemy that shall be destroyed is death.”** So ultimately, all men will have immortal life. If death is to be destroyed, then there can be no more who are dead. All will be alive, at what times will be the question. JRL

GOD’S LAW
FOR
YESTERDAY, TODAY, FOREVER

We are continuing with a look at what I categorize as physical laws with this issue. Man seems bent on trying to prove the Creator God wrong, so he has to be told not to do some of the things he will try. Remember, it is the principle of the law that we need to pay attention to. God gives us some examples of various principles. The law is not limited to the examples only, so we need to learn to apply principles to many things that we encounter and do each day.

Deut. 22:10 tells us, **“Thou shalt not plow with an ox and an ass together.”**

Deut. 22:11 says, **“Thou shalt not wear a garment of diverse sorts, as of woolen and linen together.”**

Sometimes man seemingly can’t see the natural order of things and either hurts or destroys himself when doing just the opposite would be to his benefit.

Deut. 25:4 tells us, **“Thou shalt not muzzle the ox when he treadeth out the corn.”**

Deut. 22:6, 7 tells us that if we chance to see a bird’s nest in the tree or on the ground with a mother bird sitting on eggs or with her young, to not take the mother bird. If we have to take something, take the young.

We’re told in Deut. 22:5 that women should not wear men’s clothing and men should not wear women’s clothing for both are an abomination to God.

We should not need to be told these types of things, but I think it is obvious to us that we must be told, if for no other reason than that it can be witnessed against us in the judgment.

Another category of law that we might not think God would give is laws concerning warfare. However, He does just that. We will look at these laws in our next issue. JRL

If God would give you as much time this week as you gave Him last week, how much longer would you be alive?

Living to serve—serving to live.

KNOW YE THAT THE LORD HE IS GOD: IT IS HE THAT HATH MADE US, AND NOT WE OURSELVES, WE ARE HIS PEOPLE, AND THE SHEEP OF HIS PASTURE. ENTER INTO HIS GATES WITH THANKSGIVING, AND INTO HIS COURTS WITH PRAISE: BE THANKFUL UNTO HIM, AND BLESS HIS NAME.