

KINGDOM SPIRIT

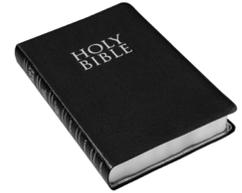
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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1004

GENESIS:6-11

(Read Gen. 6:1-4) The previous chapter brought us the genealogy up to Noah. Now, these verses take us back in history. In the Hebrew text, the word “men” in verse 1 is singular with an emphatic article, i.e. “the man.” This would refer to Adam with the “them” meaning Adam and Eve. There is controversy as to what is meant by “the sons of God.” Some feel this is just descendents of Adam while others believe it refers to angels. There are some other scriptures that might support the theory that it refers to angels. Let’s look at this theory and then the reader can make his or her own determination. The phrase, “son or sons of God” is used elsewhere to refer to Adam (Luke 3:38 though the word “son” has been added by the translator); to one who is “in Christ” having the “new nature” (Rom. 8:14; I John 3:1); or to angels (Job 1:6; 2:1; 38:7; Ps. 80:6; Dan. 3:25). In each of these three cases, the “son of God” is created directly by God, not born of, or created by man. Logically then, we need to assume that these “sons of God” in Gen. 6:2 are directly created beings by God, not born of man.

Again in verse three, the word “man” has the emphatic article in the Hebrew text which again would refer to Adam. This being the case, the 120 years would refer to the remaining life span that Adam had.

Verse 4 tells us that giants were the progeny of these marriages between the “sons of God” and the daughters of men. The word giant comes

from the Hebrew word, *nephilim*, which means “fallen ones.” Keep in mind that Moses is writing this with the benefit of later history as well, so when he says in verse 4, “**and also after that,**” he is first talking about the days of Noah, and then he says that the same thing happened after those days. In Numbers 13 & 14, we find the story of the spies that were sent by Moses into the land of Canaan, who when they returned, told of the giants that were in the land. Numbers 13:33 says “**And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.**” Again the word “giant” is from the Hebrew *nephilim*. So this “coming into the daughters of men by the sons of God” apparently happened a second time prior to the children of Israel coming into the land of Canaan, in fact it could have been before Abraham came to the land of Canaan the first time.

In the book of Jude, Jude is reminding his readers of judgments God has carried out in the past, such as Sodom and Gomorrha, and in verse 6 he includes, “**And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.**” “First estate” is from the Greek, *arche*, meaning beginning, principality. So this tells us there was for sure a group of angels who left their proper domain. The apostle Peter tells us in I Peter 3:19-20, speaking of the Holy Spirit, “**By which also he (Christ) went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in**

the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water.” Then in II Peter 2:4, speaking of the sureness of God’s judgment, he says, **“For if God spared not the angels that sinned, but cast them down to hell (tartarus) and delivered them into chains of darkness, to be reserved unto judgment.”** This confirms what Jude says. It would be reasonably logical to put these verses together with the events of Genesis 6 and Numbers 13 to conclude that they are all talking about the same thing at the same time. There are many who believe that the reason for the flood was to destroy these nephilims and the reason that God commanded the Israelites to destroy all of the Canaanites. That the Israelites did not do their job completely is evidenced by the fact that there were still giants of the descendents of Anak in David’s time.

There are some photos circulating on the internet of some skeleton’s of giants that have been unearthed in Greece. We don’t know for sure that things like this that are on the internet are legitimate, but if this is, you need to see these photos to appreciate why the Israelites were afraid of these giants. Only seeing these photos can tell you the size of these giants.

(Read Gen. 6:5-7) If the assumption of many that the wickedness of these *nephilims* is the reason for the flood, this would explain these verses.

(Read Gen. 6:8-13) The word “perfect” is from the Hebrew *tamim* meaning “plain, whole, complete.” So, **“perfect in his generations,”** means without blemish as to breed or pedigree. This would mean that probably Noah and his family were the only ones whose pedigree had not been contaminated by these *nephilims* because Noah had walked with God.

We’re again told that Noah and his wife had three sons, Shem, Ham and Japheth . They are listed in the reverse order of their birth as Japheth was the oldest and Shem the youngest. All of the non-Negroid and non-Mongoloid races of the world claim to be descendants from one of these three sons.

God tells Noah that He is going to destroy

all flesh from the earth, with the exception of Noah and his family and gives him instruction on building an ark. (Read Gen. 6:14-22) There are different measurements for a cubit, but the smallest that I know of is 18 inches per cubit. Based on this the ark would have been 450 feet long, 75 feet wide and 45 feet high. To put this in perspective, today’s Nimitz class aircraft carriers are about 1100 feet long and 250 feet wide.

Noah is instructed to take the animals on board in pairs, but in the next chapter, we’re told that the clean animals were to be taken on board by sevens. We’re told that Noah did as God instructed.

(Read Gen. 7, 8) The text is self explanatory. Again, there is controversy as to whether the flood covered the whole earth or was somewhat local. Strong arguments can be made on both sides of the controversy, but since neither side can really prove their arguments, I feel we have to make our own decision and continue studying, as I don’t believe it is a point that changes the intent of the overall Bible story. We are told that Noah was in the ark a year and 10 days. When he and his family were able to leave the ark, he offered a burnt offering of every clean animal and fowl. God said in His heart that He would never again smite every living thing as He had done with this flood.

(Read Gen. 9:1-7) God gives Noah the same dominion mandate that He gave to Adam and the same charge to multiply and fill the earth. One major difference appears in that God adds the animals to be food, whereas only vegetation was given to Adam for food. Eating blood, however, was forbidden as the life is in the blood. Verse 4 is the foundation of the doctrine of “substitution” and “atonement,”—“life for a life.” We’re told in Romans 6:23, **“For the wages of sin is death.”** In Hebrews 9:22 we find, **“without the shedding of blood is no remission,”** i.e. without the giving up of life, there is no remission, or sending away of sin.

(Read Gen. 9:8-17) This covenant, that God would never again cut off all flesh by the waters of a flood, is an unconditional covenant in that only God is responsible to it. The rainbow is a

token, or a sign that God has made this covenant.

(Read Gen. 9:18-29) I believe that the removal of the water that was above the earth, by way of **“the windows of heaven were opened,”** (Gen. 7:11) to help bring about the flood, made an atmospheric change that made fermentation possible. If this is right, it would explain why Noah became drunk after drinking the wine he made from the grapes he had grown. At least it would appear that Noah had not expected this to happen.

To understand verse 22, we need to look at Leviticus 20:11 which says, **“And the man that lieth with his father’s wife hath uncovered his father’s nakedness.”** Based on this, we’re told in verse 18 that Ham was the father of Canaan and it would appear that Ham’s mother was the mother of Canaan. For this reason, Noah cursed Canaan to be a servant of both Shem and Japheth. Keep in mind that a curse such as this did not just apply to the individual, but rather to his descendents as well.

Noah lived to be 950 years old before he died. From this point on, we see a considerable reduction in the lifespan of man begin to take place. I would speculate that the atmospheric change that obviously took place following the flood could have at least been a contributing factor.

Many people hate to read genealogies, so pass over them in scripture. However, I suggest that everyone read Gen. 10 even though it is genealogies. There are some important names and points in these genealogies that we will need to later understand other scriptures. For example, we’re told in verses 2-3 that the sons of Japheth are Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. The sons of Gomer are Ashkenaz, Riphath, and Togarmah. Read Ezekiel 38 and 39, which is a prophecy of enemies of Israel that will come against her. See how many of these same names you see. It is important that we understand these aren’t just names, but names of men who are the foundation of various nations of the world today. Note that Ashkenaz is a son of Gomer. Today, over 85% of the people who call themselves Jews consider themselves to be Ash-

kenazim Jews, i.e. they claim to be descendants of Ashkenaz, or from Japheth, not Shem from whom Abraham, Isaac and Jacob, thus Judah descended. Understanding some of these genealogies, and who they apply to, helps us understand our world situation today much better.

Nimrod, son of Cush, son of Ham, was basically the founder of Babylon as well as a number of beliefs associated with the Babylonian system that we have with us today. We will study more about him in our next chapter.

God has a plan for the whole world, but His intent is to implement that plan primarily through one family. So as we continue in our study, we will see Him begin to narrow the focus of the scripture toward this one family. The first narrowing of that focus will be to the family of Shem, the youngest son of Noah. It further narrows to the family of a grandson of Shem, Eber, from whom the “Hebrew” name probably comes from, then to the family of one of his sons, Peleg. We’re told in verse 25 that in the days of Peleg the earth was divided. If you recall, we discussed earlier that it could have been in the beginning that all of the dry land of the earth was one land mass. It is the thought by some that the dividing of the earth mentioned in verse 25 could refer to the dividing and separating of the continents as we know them today.

I should mention that some think that Jobab, one of the sons of Joktan mentioned in verse 29 could be the man Job of the book of Job. The book of Job is considered to be the oldest book of the Bible.

(Read Gen. 11:1-9) As we mentioned above, the city and tower of Babel was the beginning of the city of Babylon and of the Babylonian system. Nimrod was a rebel from God.

Dr. Bullinger, in his Companion Bible suggests that the words “may reach” that have been added by a translator in verse 4 should not have been added, but rather should read, “‘and its top with the heavens,’ i.e. with the Zodiac depicted on it, as in ancient temples of Denderah and Esneh in Egypt.”

The object was to establish for themselves a name. It is kind of like we see today in big

business where we have companies that are “too big to fail.” If they could make for themselves a name prominent enough, they would be too big to fail, in their minds. To do this, they felt they would have to make themselves a name that showed their independence from God, i.e. they would have to be greater than God. If you read about Nimrod, this was his attitude. It has been the attitude of the Babylonian system from its very beginning here until today. God stopped their progress then by confounding their language so that they had to separate from each other due to the language barrier, thus their efforts were greatly weakened.

(Read Gen. 11:10-32) Again this is mostly genealogy, but is important in at least a couple of ways. First, it helps us determine timing and dating. Second, we see again the narrowing of God’s focus as He proceeds to focus on the one man and his family that He will use to implement His plan for all mankind. We meet this one man in verse 27, Abram. We will be concentrating on him and his family as we continue with chapter 12 next issue. JRL

GOSPEL OF JOHN

(Read John 15:1-8) The vine (grape vine), the olive tree and the fig tree are all used to teach important lessons in Scripture, especially in the New Testament. (Read Psa. 80:8) Vine here represents Israel whom God brought out of Egypt into the land of Canaan. The meaning of the word “Israel” is God, or “El” rules or ruling with God. The thought occurred to me that when Jesus says that He is the true, or the genuine, vine, He might have done so with Psa. 80:8 in mind and is saying that He is the true Israel. Paul says in Gal. 3:29, talking to the Galatians who for the most part were descendents of Israel (the ten tribed Israel that was taken into captivity by the Assyrians), “**And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.**” Though Israel and Judah are, or were, separate entities, there are people today that believe that if they are descendants of Israel, or Jews that believe that if they are descendants

of Judah, that their salvation is assured by reason of their genealogy. Paul is saying to these former Israelites that to be a part of the true Israel, to inherit the promises made to Abraham, is dependent on their relationship to Christ. Without Christ, genealogy does not matter.

The Companion Bible makes the point that the words “taketh away” in verse 2 is from the Greek “*airo*,” which occurs 102 times in the New Testament and is translated more than 40 times, “take up, lift up, & c.” with “taketh away” being a secondary meaning. The word “purgeth” is from the Greek “*kathairo*” which means to cleanse. It is Dr. Bullinger’s opinion that what Jesus is saying here is “Of the two kinds of branches, the fruitless and the fruitful, He raises the former from groveling on the ground, that it may bear fruit, and cleanses the latter that it may bear more fruit.” Though verse 6 indicates that the branches that have been “taken away” are cast into the fire and burned, remember that fire is symbolic of judgment and the principle of God’s judgment is restoration, not destruction. He then tells the disciples that they have already been purged, or cleansed, or pruned, through the word that He has spoken to them. So He tells them to remain on Him as a branch on the vine. A branch cannot bear fruit unless it is part of the vine; likewise they as disciples cannot bear fruit unless they are a part of, or abide in, Christ. Without Christ, no fruit can be produced.

We had the question raised during our lesson last issue concerning John 14:13-14, “**And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.**” Verse 7 of chapter 15 may give us a more definitive answer to the question as to why this doesn’t always seem to work. We have that word “if.” “**IF ye abide in me, and my words abide in you**” appears to be a condition that has to be met for the rest of the verse to apply. It expresses a hypothetical, yet possible condition. This is in line with our discussion last issue I believe, but here it is clearly stated. The question then becomes, how much are we abiding in Christ and letting His words, His law, abide in us.

(Read John 15:9-17) Jesus continues to stress the need to love. Again, remember we are talking about “*agape*” love, head love as we have defined it before. Also, again, Jesus says that keeping His commandments is our manifestation of love for Him. Jesus has demonstrated through His obedience to the Father His love of the Father. He stresses the importance of loving one another telling the disciples that they need to love each other as He has loved them. The sacrifice He is going to make on the cross is the greatest manifestation of love that man can give. Though the disciples at this point do not know that this is what is going to happen, Jesus says there is no greater love than for a person to willingly lay down his life for his friends. And He points out that He is calling them friends, not servants when He says this.

He points out that He chose them, not the other way around. He has placed them in the position He did so that they could go and bring forth fruit, and in so doing meet the condition of verse 7 so that they could ask whatever from the Father in Christ’s name and it be given to them. As we said before, this is kind of like a graduation speech. They have been prepared by the teaching of Jesus and we are just about to see them have to put what they have learned into practice. But most important, they are to love one another.

(Read John 15:18-27) Jesus warns His disciples that they can expect to be hated by the world because the world has already hated Him. The ultimate in this hatred is about to be manifested in Jesus’ crucifixion for no cause. If the Master is hated, so also will be the servants of that Master, He tells them. He then uses a principle of law to explain why what the world would do to them, as it was about to do to Him, was sin. If there is no law, there is no sin. But the world could not claim this because Christ had come and ministered to the people and done miracles that had never been done before in the sight of the people so that they both heard and saw Christ and God the Father through these miracles and His teachings. Instead of following and worshipping Christ after seeing and hearing Him, they hated Him. In hating Him, Jesus says they also hate the

Father that sent Him. But again, He points out that this is part of the plan of God, as it had been prophesied by David through his psalms that Jesus would be hated without cause, thus crucified without cause. Even though this is going to happen, He says that the Holy Spirit that He will send will testify of Him and these disciples will also testify of Him because they have been with Him from the beginning of His ministry.

(Read John 16:1-5) Even with the continuous confrontation that they have seen Jesus have with the scribes, Pharisees and priests, I am sure what Jesus tells them now would have been hard to believe. To think that they would be cast out of the synagogues and would be murdered by people who would think they were doing God a service would be rather hard to accept. But Jesus says He is telling them this before it happens so that when it does happen, they won’t falter or stumble. He didn’t tell them these things earlier because He was with them but now that He is leaving them, it is necessary for Him to tell them.

(Read John 16:6-11) Because of what He has been telling them, He says their hearts are full of sadness, apparently to the point that nobody is asking where He is going. But He assures them that what He is telling them is the truth, that it is better that He leave them so that He can send the Holy Spirit. When the Spirit comes He will convict the world of sin, of righteousness, and of judgment. The word “reprove” is from the Greek “*elegcho*” and is translated “convict, convince, rebuke, and reprove” in different places, but knowing these translations might help us to better understand what Jesus is saying here.

Of sin, He says, “**because they believe not on me.**” Had Christ been accepted at His first coming, He would have removed sin, it would no longer have been a problem. But since He was crucified, or sacrificed, for our sin, the world has to be convicted of our sin. The Holy Spirit does this in the hearts of men.

Of righteousness, He says, “**because I go to my Father, and ye see me no more.**” Christ is no longer on the earth demonstrating total righteousness. If one is convicted of sin, he must be

convinced of righteousness, the opposite of sin. Again, the Holy Spirit does this in the hearts of men.

Of judgment, He says, **“because the prince of this world is judged.”** As we have discussed before, the rulership of the world is by man ruling by man’s ways. That this rulership will come to an end has already been determined or judged. But man’s way has to be rebuked and man has to understand that God will rule and that we need to think and learn God’s way of rulership. God has given us instruction in His Word as to how He rules, yet until the Holy Spirit convinces us of this, we as men still want to rule and be ruled man’s way.

(Read John 16:12-16) Jesus still had more that the disciples needed to know, but this was going to be left up to the Holy Spirit as the disciples were on overload at this point until they were able, through the Holy Spirit, to process what all Jesus had told them as events played out over the next couple of months. Jesus makes it clear that the Holy Spirit would be from the same source as He was and that their messages are both that of the Father. He then tells them, **“A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.”** This confused them and they began to question the meaning among themselves as to what He meant.

(Read John 16:17-24) Jesus then, knowing that they were questioning what He meant, explained what He meant. The time would very shortly come that they would weep and mourn but the world would rejoice. But then their sorrow would turn to joy. Using the example of a woman in travail to give birth hath sorrow when the time of the birth is come, but as soon as the baby is born, her sorrow is turned to joy, He told them this is how it would be for them. Their joy would be such that no man could take it from them when He would see them again.

Up to this point, He says that have asked nothing in His name. He has been with them so this would not have been the thing that they would have done. But when He is gone from them, Jesus tells them to ask of the Father in His

name whatsoever they would ask, and it would be given them. Again, I think I would refer back to John 15:7 as to the condition that has to be met for this to happen. This condition was no problem with the disciples that Jesus was talking with, once Jesus was resurrected, for, as He says, their joy would be such that no man could take it from them. It is more of a problem with us because we allow too much interference between us and God, a problem that all of us probably need to work on.

(Read John 16:25-28) Jesus then tells the disciples that up to this point He has spoken to them in figurative language, but the time was coming in which He would no longer use figurative language but would speak to them plainly of the Father. My understanding of verses 26-27 is that Jesus is giving them direct access to the Father through His name. It will not be necessary for Jesus to pray to the Father for them because the Father loves them because they have loved Jesus and have believed that He came from God. They can pray directly to the Father in Jesus Christ’s name and the Father will hear and answer their prayer.

Then He spoke verse 28, **“ I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.”** (Read John 16:29-33) At this the disciples thought they finally understood as this was a direct and plain statement and said that they believed that He came from God. But Jesus questions their belief. He tells them that they will soon be scattered everyone to their own home and would leave Him alone. But He says He will not be alone as the Father will be with Him.

Jesus knew that they would soon face considerable tribulation and tells them so, but He says that what He has told them will give them peace. When they face tribulation, He says to **“be of good cheer; I have overcome the world.”** As we go on into the book of Acts shortly and to the epistles, we will see how all of what Jesus has been telling these disciples came to pass and worked out, but if I would have been one of the disciples at this point, I believe I would have been quite apprehensive as to what was about to happen. JRL

GOD'S LAW

FOR
YESTERDAY, TODAY, FOREVER

We want to continue our discussion on God's law as it pertains to families this issue. Keep in mind that it is the principle of the law that we need to learn.

When a couple had children, the first-born son was the LORD's. Because he belongs to God, the parents were to redeem him according to Ex. 34:19-20. Though we're not told how to determine the redemption price, Lev. 27:5-6 may be a help. A great deal of responsibility comes with the children, the greatest being to teach the children God's laws and ways. Deut. 6:6-9 says parents are to teach God's laws very diligently to their children. They are to talk of them when sitting in the house, or when walking in the way. They are to be the topic of discussion when they go to bed and when they get up. They are to be bound for a sign on their hand and as frontlets between their eyes. They are to be written on the post of the house and on the gates. Deut. 11:18-21 repeats this command.

Among the more important laws to be taught are the Ten Commandments, both by example and verbally. Specifically to be taught by example is to keep the Sabbath holy. (Ex. 20:8-11; Deut. 5:12-15; Ex. 34:21; Ex. 35:2-3)

Another of the commandments of particular interest to the family is Ex. 20:12 and Deut 5:16, **"Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee."**

If we were all the kind of people we should be, this would be all we would need to know of the law pertaining to family. Unfortunately, not every one of us are the kind of people we should be, so God has had to add some "thou shalt not's."

Let's begin with some marriage relationships that are forbidden. These are primarily next of kin relationships. These include a man and his mother, his father's wife, his sister or half-sister, granddaughter, aunt, daughter-in-law, sister-in-

law, a woman and her daughter or granddaughter. (Lev. 18:6-18; Lev. 20:11, 12,17, 19-21; Deut. 22:30)

Ex. 20:17 tells us, **"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."** Deut. 5:21 repeats this. However, because men violate this commandment, another commandment was necessary, **"Thou shalt not commit adultery."** (Ex. 20:14; Deut. 5:18) Lev. 20:10 tells us that when a man commits adultery with another man's wife, they are both to be put to death. Deut. 22:22 confirms this. Adultery is a very serious situation. Even a man thinking his wife has been unfaithful to him causes very serious problems. As a result, God provided a couple of laws to deal with this problem. Deut. 22:13-21 concerns a man who married a woman, thinking her to be a virgin. Upon taking her as his wife, if he then comes to believe she is not a virgin and brings evil upon her name, her parents are to take the tokens of her virginity to the elders of the city and show it to them, in which case the elders are to fine him one hundred shekels and give the fine to the father and she shall remain the man's wife, he cannot put her away the rest of his life. However, if the tokens of her virginity cannot be produced, she is to be stoned to death.

Num. 5:12-31 deals with a man and woman that have been married for a while and the husband becomes jealous of his wife, thinking she has committed adultery. He is to bring her to the priest who is to go through a ritual that will prove whether she is guilty or innocent. If she is guilty, she will become a curse among her people, but if innocent, she shall be free and have children.

Children need to be aware of the consequences of their failure to honor their parents. Ex. 21:17 says that, **"he that curseth his father, or his mother, shall surely be put to death."** Lev. 20:9 repeats this law. Ex. 21:15 tells us, **"he that smiteth his father, or his mother, shall be surely put to death."** Deut. 21:18-21 says that if parents have a stubborn and rebellious son who won't obey his father or mother, even when chas-

tened, they are to take him before the elders of the city and charge him with disobedience. If found guilty, the men of the city are to then stone him to death.

Lev. 19:3 states, **“Ye shall fear every man his mother, and his father, and keep my Sabbaths: I am the LORD your God.”**

Lev. 19:29 warns parents not to prostitute their daughter and cause her to become a whore.

God is very concerned about widows and orphans. He frequently warns as He does in Ex. 22:22-24, **“Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and by wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.”**

God recognized the importance of possessions of land as a cohesive force in keeping family together. Even though times and situations can sometimes strip a man of these possessions, through the law of the jubilee, He made it possible to always be able to keep land within the family. The land would revert back to the family that owned it every forty-nine years, even if they had to sell it at some point.

Israel was not to intermarry with other races and nationalities, particularly with nations with other gods. Especially was this true with the Canaanites. They were to not only totally destroy the people, but they were to destroy any sign of their religion, their idols, their altars, their groves, etc. To leave anything would lead them to intermarrying and Israel’s sons and daughters going after false gods. (Ex. 34:13-17; Deut. 7:2-6)

While certainly the parents had a responsibility to their children to raise them in a Godly manner, God makes it clear that each person is

responsible for his or her own sin. Deut. 24:16 tells us, **“the fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.”**

Finally, God realized that not every marriage would work. We need to recognize that so long as we willingly follow God’s law, there is not reason for a marriage to ever fail. But if one or both parties refuse to do this and break the marriage vows, sometimes the only answer is divorce. Because of man’s weakness, God provided a divorce law in Deut. 24:1-4. Briefly, it states that if a man divorces his wife, he must give her a written bill of divorce (literally a statement of disownership) and he must put her out of his house. She is free to remarry if he does both steps. If she does remarry, however, and her second husband divorces her or dies, she cannot come back to the first husband.

Certainly, divorce should never be made to look easy. No grounds for divorce are given. It is often assumed that adultery is grounds, however, if we followed God’s law, death would be the penalty, thus there would be no need for divorce. I would rather think that grounds would be a breaking of the marriage contract in some form or other and then only after mercy and forgiveness had been extended. God does not intend in His creation plan for man and woman who have been joined together to be set apart. To do so means a major violation of His law on the part of one or both parties.

We will take a look at God’s laws that pertain to maintaining good health next issue. It was God’s intent that His people be healthy and He gave us specific laws, that if we obeyed, we could expect good health. JRL