

# KINGDOM SPIRIT

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

Matthew 6:33



Issue 1106

## EXODUS 9-13

In our study thus far, God has brought four plagues on Egypt. The first three were suffered by both the Israelite people and the Egyptian people. However, with the fourth plague, this changed and only the Egyptians suffered that plague. This pattern was to continue with the rest of the plagues that God was to bring on Egypt.

(Read Exodus 9:1-7) Though all of the Egyptian cattle, horses, asses, camels, oxen, and sheep were affected by this very severe pestilence, we're told that only the cattle died. When the Pharaoh found out that none of the Israelite cattle were affected, it made him mad and he again refused to let the Israelites go.

(Read Exodus 9:8-12) The word "blains" means swelling. These boils with swelling not only affected all of the people and animals, but affected even the magicians that had been previously standing before Moses so that they could not continue to stand before him. Still the Pharaoh refused to let the people go.

(Read Exodus 9:13-35) Each of the plagues is getting progressively worse and more destructive. However, with this seventh plague, God issues a warning that some of Pharaoh's servants heeded and protected their livestock and servants by bringing them into shelter. This plague of hail also helps us understand some timing later on in our study. We're told in verse 31 that the flax and the barley were destroyed as the barley was in the ear, i.e. was headed out. But

verse 32 tells us that the wheat was not destroyed. Later on in our study we will learn that there are three harvest feasts that God commanded the Israelite men to keep. Because of what we are told here in these verses establishing the time of the year of this plague of hail, we know that the first of these feasts, the Passover Feast, or the Feast of First Fruits was the harvest feast for barley. This also lets us know that the second feast, the Feast of Weeks, later known as Feast of Pentecost, was the harvest feast for wheat as the wheat ripened almost two months later than the barley.

(Read Exodus 10:1-20) God told Moses to warn the Pharaoh what would happen with the next plague which is the plague of locusts. When Moses and Aaron came before the Pharaoh and told him what was going to happen next, Pharaoh's advisers advised Him to let only the men go and serve God in the wilderness. When the Pharaoh offered to do this, Moses rejected it saying that they would take all of the people, young and old, along with their flocks. The Pharaoh refused to allow this, so God brought on the plague of locusts. The advisers to the Pharaoh had become aware that it wasn't just what happened at the moment of the plague, but these plagues were going to have long term effects as all of the crops were being destroyed and many of the animals had died.

Again, the Pharaoh recognized his sin and asked forgiveness, but as soon as the locusts had been blown out into the Red Sea, he again changed his mind and refused to let the people go.

(Read Exodus 10:21-29) This brought on the plague of darkness. Yet the children of Israel

had light. This time the Pharaoh said he would allow all of the people to go, but the flocks and herds must be left behind. Again, Moses rejected this as he said they didn't know with what they would need to serve the Lord until they had gone into the wilderness, so they needed to take all of their animals with them. The Pharaoh then refused to let them go. This time he threatened Moses and Aaron saying that if he saw their face again, they would die. Moses agreed, telling the Pharaoh that he had spoken well, they would not see each other again.

(Read Exodus 11) God had showed Moses what He was going to do next, so before Moses left the Pharaoh, he warned the Pharaoh what was going to happen and then he left. All of the first born of man and animals were going to die in the middle of the night. There would not be a household that was not affected. Moses told the Pharaoh that the people themselves would come to him begging him to take the Israelites and go.

It is important to note that God is hardening the Pharaoh's heart so that he won't let the people go. In the book of Romans, Paul uses this fact to teach of the sovereignty of God. Man likes to think that he has free will; most of us believe that we are the ones who have made the decisions that have been made. For us to understand the plan of God that He outlines in Scripture, it will be important for us to understand the sovereignty of God. We are His creation. He owns us. He can do with us whatever He so desires. The Bible is the story of what God desires and how He carries it out. There will be times when we will think God is not being fair. But once we learn the whole story, we will see that the overall plan He has for man is something beyond our imaginations in its glory and goodness and there will be no man that doesn't benefit. So as we discuss the history as presented in Scripture, note that things happen because God plans them that way, but His ultimate intent is for our benefit, even though we might feel sometimes that God is not being fair to us. We just have to know the whole story.

Numbers in Scripture have meaning. According to Dr. Bullinger in his Companion Bible notes, he says that the number 10 "denotes Ordi-

nal perfection. Another new first; after the ninth digit, when numeration commences anew." In our story, Israel is getting ready to begin a completely new phase in their national and personal lives. So it is appropriate that it begins with the tenth plague.

(Read Exodus 12:1-14) Moses and Aaron's first job now is to prepare the children of Israel for what is about to happen. There is more than just getting them ready to move out of Egypt. God is getting ready to organize them into a nation, or kingdom, in the process of their Exodus. He begins by giving them a new calendar. This is taking place in the spring, sometime in March or April by our calendar. But that month is to be the first month of their new calendar.

Moses and Aaron are to tell the people what they are to do in preparation for the plague, and their leaving Egypt. The preparation was to become a ritual that the people were to observe annually, once they left Egypt, in remembrance of this time of preparation.

Verses 3-11 detail these instructions. Note the end of verse 11, "**it is the LORD'S Passover.**"

Later we will learn that this is a shadow, or a pattern for the ultimate plan of God. Jesus Christ will become the Passover Lamb when He is crucified and His blood will become our sign to God that we are to be passed over from the second death, if we accept it. This is prophesied by the prophets, detailed in the Gospels and discussed at length in the Epistles for our understanding.

Verses 12 and 13 tell us what God is going to do to all who have not followed these instructions which of course includes all of the Egyptians.

(Read Exodus 12:15-20) This details the observance that the people were to carry out annually after they had left Egypt and when they are settled in their new land.

(Read Exodus 12:21-28) The plan is put into action. Moses and Aaron instruct the elders and the elders put the plan into action.

(Read Exodus 12:29-40) As God said He would do, He did. All of the firstborn in Egypt, both of man and beast, died that night except for the Israelites who had heeded Moses' instruction

and put the blood of the lamb on their lintels and door posts. The people then were literally thrust out of the land by Pharaoh and the Egyptian people, but not before the Israelites had spoiled the Egyptians. The Egyptians were more than willing to give the Israelites their jewelry of silver and gold to get them to leave and the Israelites left with considerable treasure of these valuables.

We discussed in issue #1104 that the Israelites were only in Egypt proper about 210 to 215 years from the time that Jacob brought his family down into Egypt until this day that they leave following the plague of the death of the first born. The 430 years includes all the time back to when Abram was called by God to go to the land of Canaan.

(Read Exodus 12:41-51) This very special night marked the beginning of something very new to these Israelites. It certainly was a night to be commemorated in all their future generations. God adds some rules, if you will, to how that very special night is to be commemorated. Specifically, only Israelites, or those who had accepted the God of Israel and been circumcised, could participate in this commemoration.

It is kind of hard for us today to appreciate what a tremendous undertaking this was. We were told in verse 37 that there were approximately 600,000 men. If we added the women and children, we are probably talking approximately 3,000,000 plus a mixed multitude that went with them plus all of their flocks and herds. The logistics of such an endeavor would tax any expert in logistics that we know today. While we have to appreciate the efforts of the various men involved from Moses on down, I think we can understand that only God could have pulled this off as He did.

As we look at chapter 13, we need to read verses 1 and 2 and then read verses 11-16. It is often easy to forget some important events or laws because it may be several chapters or books before we find the reason for them. Let me use this law that God is giving Israel and project it into the future as an example of what I am talking about. Here, God instructs the Israelites to sanctify, or set apart, all of the firstborn unto Him. This ap-

plied to both man and beast.

If we go to Numbers 3:15 God instructed Moses and Aaron to number all of the males of the tribe of Levi from one month old and upward. The count was 22,000 (vs. 39). Then God had them number all of the first born males in Israel from one month old and upward. Here the count was 22,273. God then, in effect, traded the first born males for the males of the tribe of Levi.. There were 273 more first born than there were Levites, so God had Moses collect five shekels for each of these 273 to redeem them from God and give the money to Aaron and his sons. The Levites then became God's bureaucrats, so to speak, or His servants who carried out the functions of government that were necessary.

Let us project ahead one more time. In the third chapter of the Gospel of John, Jesus is talking to Nicodemus who was a ruler of the Jews, but for fear of the Jews he went to Jesus by night to try to find out who Jesus actually was. In verse 3, Jesus told him, **“Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”** “Born again” has become a well used phrase that Christians use to identify themselves as Christians. While we can claim this identification as if it has already taken place, I submit that the literal second birth is being a part of the first resurrection. In verse 6 Jesus alludes to this by describing the first birth as that of the flesh and the second as that of the Spirit. When we become Christians, it is a spiritual experience, but those in that first resurrection are actually inducted into the Spirit realm just as Jesus was when He was resurrected. He could manifest Himself as either physical, or spiritual.

As the Levites, who in effect became the first born through the trade, became God's servants to administer His government in Moses' time, these first born, through the first resurrection, will become God's servants to administer His kingdom here on the earth. Rev. 20:6 tells us, **“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”**

This is an example of how many events and characters in the Old Testament foreshadow events and characters in the New Testament. The Passover observance is another that was ultimately fulfilled through Jesus Christ.

(Read Exodus 13:3-10) For the people to understand the full import of the ultimate Passover in which Jesus Christ was the ultimate Passover Lamb, it was necessary that they repeat the ceremony annually that it might always be fresh in their mind. So we see frequent reminders for them to always observe it. It seems that with each reminder, we have an added detail in how the observance was to be carried out. In verses 6, 7, that they were to eat unleavened bread for seven days is emphasized.

The closest route to the land of Canaan would have been to go through the land of the Philistines on the south end of Canaan. (Read Exodus 13:17-22) God did the leading as to the route that they were to go by leading them in a pillar of cloud during the day and a pillar of fire during the night. He led them first east to the Red Sea as He said that if they went by way of the land of the Philistines, the people might change their mind, if they had to engage in war with the Philistines, and return to Egypt.

The people remembered the oath they had sworn to Joseph and took his bones with them to be buried in the land of Canaan.

We will begin with chapter 14 next issue.

JRL

## PAUL'S EPISTLE TO THE ROMANS

In our last lesson we completed our study of chapter 15. This left chapter 16, but if you remember, we covered this chapter in our first lesson in issue #1007. Unlike most letters, in his epistle to the Romans, Paul listed the people to whom he was writing in the last chapter. If you missed this lesson, it is important that you read it as understanding to whom he was writing is important in understanding the epistle. If you don't have that issue, you can either find it on our web-

site at [kingdomseekersministry.org](http://kingdomseekersministry.org), or you can request a copy by writing to us at P.O. Box 279, Pleasant View, CO 81331.

## THE EPISTLE TO THE HEBREWS

We want to begin a study of the book of Hebrews with this lesson. Hebrews is unique in that the author is anonymous. However, many scholars believe that it was written by the apostle Paul and give several reasons for their view. One of the most enlightening may be what the Bishop of Caesarea, writing in the fourth century, took from a book written (now lost) by Clement of Alexandria (c. 155-c220 A.D.) Clement's full name was Titus Flavius Clement, and he succeeded Pantaenus as head of the Church school at Alexandria in 190 A.D. The name of the book, or series of books that Clement wrote is Hypotyposes. Following is the comment of the Bishop of Caesarea:

*"And in the Hypotyposes, in a word, he [Clement] has made abbreviated narratives of the whole testamentary Scripture; and has not passed over the disputed books—I mean Jude and the rest of the Catholic Epistles and Barnabas, and what is called the Revelation of Peter. And he says that the Epistle to the Hebrews is Paul's, and was written to the Hebrews in the Hebrew language; but that Luke, having carefully translated it, gave it to the Greeks, and hence the same colouring in the expression is discoverable in this Epistle and the Acts; and that the name 'Paul an Apostle' was very properly not prefixed, for, he says, that writing to the Hebrews, who were prejudiced against him and suspected, he with great wisdom did not repel them in the beginning by putting down his name..."*

*"And now, as the blessed Presbyter used to say, since the Lord, as the Apostle of the Almighty, was sent to the Hebrews, Paul, as having been sent to the Gentiles, did not subscribe himself apostle to the Hebrews, out of modesty and reverence for the Lord, and because, being the herald and apostle of the Gentiles, his writing to the Hebrews was something over and above [his*

*assigned function].” (Vol. VI, 14)*

As you can see, Clement’s educated belief (he was writing a little over 100 years from the writing of the book of Hebrews) was that the book was written by Paul, but because the Hebrews were outside his calling to minister to the Gentiles, Paul did not put his name to the epistle.

It would be well to remember that while a fairly large number of Jews became Christians, in a sense, though they were referred to as Nazarenes, a large number of them wanted to add Christ to their Judaism religion rather than make a clean break from Judaism. These people were enemies of Paul as we read in particular in the book of Galatians where Paul contended with them at length. The theme of the book of Hebrews is basically to show how much better the New Covenant is than the Old Covenant. To those who wanted to try to combine the two, Paul was their enemy, so to present his message without revealing his authorship seemed the proper thing to do according to Clement.

One other reason why many believe Paul to be the author of Hebrews is that in verse 23 of chapter 13, the author indicates a close relationship with Timothy and announces that Timothy had been released from prison. In verse 24 then, the author indicates that he is writing this from Italy. Since Paul and Timothy were very close to each other and that Paul was in prison in Rome at the time this letter was supposed to be written, these two facts seem to tie Paul to the authorship of the letter.

To me, the kind of thinking that is exhibited in this letter is very similar to how we saw Paul thinking in other epistles, such as the one to the Romans and to the Galatians. I have read several of the claims that this epistle was not written by Paul. I did not find any, in my mind, that were that credible, though they were written by men that I am sure were more intelligent than I. Some, in my mind, did more to prove that Paul did write it than they did to prove he did not. While the Pauline authorship is denied by many modern scholars, it still makes sense to me that Paul wrote it, so, through this study, I am going to assume Paul to be the author.

The title is simply “An Epistle to the Hebrews.” I believe it will help our overall understanding of the book if we look at the word “Hebrews” before we begin. Following is the definition I found in the Smith’s Bible Dictionary: **HEBREW** *This word first occurs as given to Abram by the Canaanites, Gene 14:13 because he had crossed the Euphrates. The name is also derived from Eber, beyond, on the other side, “Abraham and his posterity being called Hebrews in order to express a distinction between the races east and west of the Euphrates. It may also be derived from Heber, one of the ancestors of Abraham. Gene 10:24 The term Israelite was used by the Jews of themselves among themselves; the term Hebrew was the name by which they were known to foreigners. The latter was accepted by the Jews in their external relations; and after the general substitution of the word Jew, it still found a place in that marked and special feature of national contradistinction, the language.*

So we see that one can be a Hebrew two different ways, by being descended from Heber or Eber and being either from another place or going to a different place, i.e. being an immigrant. Abraham would have been a Hebrew by both of these definitions. He was descended from Heber and he was an immigrant, i.e. he had come from the Tigris-Euphrates valley going to the land of Canaan. One way is by choice, the other there is no choice. It is like the old saying, “you can pick your friends, but you are stuck with your relatives.”

I think we will see that both definitions will apply to the name as we study the book of Hebrews. It was written to people who were descended from Heber but it is written to people who were going from the Old Covenant to the New Covenant. The point that Paul makes is that you can’t mix the two just as Abraham couldn’t move to Canaan and then take it back with him to the Mesopotamian area and live in both areas at the same time. You have to live in one place or the other; you either have to live under the Old Covenant or under the New Covenant. Paul has made this point in other epistles, especially the epistle to the Galatians, but he spells it out in

more detail in the book of Hebrews. The fact that the epistle is not titled “An Epistle to the Jews” or “An Epistle to the Israelites,” but rather “An Epistle to the Hebrews” is significant for this reason.

The book of Hebrews assumes that its readers are familiar with the temple rituals and the Scriptures that had long been recognized as applying to the Messiah. The Jews of Paul’s day were familiar with these, but we today are unprepared to read the book because we are not familiar with these rituals and Scriptures. I found a brief introduction to Hebrews that Dr. Stephen Jones presented in a study of the book of Hebrews that he wrote that I think will be worthwhile for us to look at before we begin our study. Following is a portion of that introduction:

#### **The 40- Year Transition**

Any time there is a religious division, there is an inevitable dispute as to which group is the heir of God's calling or blessing. In the first 40 years of transition in the early Church, many considered these “Nazarenes” to be just another sect of Judaism, like the Pharisees, Sadducees, and Essenes. But the destruction of the temple in 70 A.D. destroyed their center of worship and shattered the foundations of their belief system. They were forced to reconcile their deep faith in the temple with the obvious fact that God had allowed or caused its destruction.

What sin had brought about these events? To the Jews who had rejected Jesus as the Messiah, the explanation was that somehow they must have left some ritual undone. Many blamed the fanatics (the *Sicarii*) among them for their murderous policies. But this situation forced the Nazarenes to the conclusion that the temple was judged because of the national and priestly rejection of Jesus as the Messiah.

The destruction of the temple was difficult for these Judean Nazarenes, because they had been unwilling to make a clean break with the temple. They were attempting to Christianize Judaism from within, whereas it was obvious that God had given the nation just 40 years in which

to repent of its rejection of Jesus. Then came judgment. And in that judgment, their dependence upon the temple and its old system was shattered.

From that time on, the Nazarene view lost most of its credibility, for it was clear that God had destroyed the temple, even as Jesus had prophesied in his parable in Matthew 22:1-7, where it speaks of a certain king (God) sending his slaves (i.e., the prophets) to invite people to the wedding of his son (Jesus). Verses 5-7 say, <sup>5</sup> **But they paid no attention and went their way, one to his own farm, another to his business,** <sup>6</sup> **and the rest seized his slaves and mistreated them and killed them.** <sup>7</sup> **But the king was enraged and sent his armies and destroyed those murderers and set their city on fire.**

It was clear that the destruction of Jerusalem in 70 A.D. fulfilled this prophetic parable—at least in part, for we believe that there is yet another occasion when Jerusalem will be destroyed and never again be rebuilt (Jer. 19:10, 11). The Nazarenes could not help but recognize this fact after 70 A.D.

If the book of Hebrews was truly written by the Apostle Paul, then it must have been written between 60 and 64 A.D. in anticipation of Jerusalem's destruction. Perhaps Paul saw the end coming and knew how this had the potential of shattering the faith of those Judean Nazarenes. We suggest that this could well have been Paul's reason for stepping outside of his primary calling to write such a book. After all, no epistle had yet been written to fully explain why the Christians ought to separate from the old order of the temple in Jerusalem.

#### **Which Mother Can Bring Forth the Heir?**

In many ways the book of Hebrews is an extension of Paul's Epistle to the Galatians. Paul tells us in Galatians 4:22-26,

<sup>22</sup> **For it is written that Abraham had two sons, one by the bondwoman and one by the free-woman.** <sup>23</sup> **But the son by the bondwoman was born according to the flesh, and the son by the**

freewoman through the promise.<sup>24</sup> **This is allegorically speaking: for these women are two covenants, one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar.**<sup>25</sup> **Now this Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she is in slavery with her children.**<sup>26</sup> **But the Jerusalem above is free; she is our mother.**

Paul's interpretation of the historical allegory is that Hagar represents the Old Covenant. This is shown by the fact that Sinai was in Arabia, the inheritance of Ishmael. Since Jerusalem had chosen to remain under the jurisdiction of the Old Covenant made at Mount Sinai in Arabia, they had proven themselves to be of Hagar, not of Sarah. And Hagar's son, Ishmael, represented by the temple priests and all the adherents of Judaism, were not the heirs of the promise.

By way of contrast, Sarah represents the New Jerusalem with its New Covenant, and the children of Sarah are those who believe in its Mediator, Jesus Christ. Paul's admonition is given in Galatians 4:28-31,

**<sup>28</sup> And you brethren, like Isaac, are children of promise. <sup>29</sup> But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also. <sup>30</sup> But what does the Scripture say? Cast out the bondwoman and her son, for the son of the bondwoman shall not be an heir with the son of the free woman. <sup>31</sup> So then, brethren, we are not children of the bondwoman, but of the free woman.**

It was difficult for the Judean Nazarenes to break their religious, cultural, and family ties with the temple and its religious system. Yet it was necessary. It was just as difficult for Abraham to forsake his roots in Ur of the Chaldees and go to an unknown land. It took real faith for him to do that. In both Galatians and Hebrews, the Apostle Paul was challenging the Nazarenes to follow Abraham's example. He knew it was not easy, but he knew it was the only way to inherit the promise.

With the establishment of the Israeli state in 1948 and the prospect of a new Jewish temple being built upon the old site in Jerusalem, many Christians have begun to think of the early Nazarenes as being right after all. Many are looking for their "Jewish roots." Many once again think of Christianity as a sect of Judaism. They look to the old city of Jerusalem as Sarah, rather than as Hagar. They think of the adherents of Judaism as being the heirs of the promise, the chosen seed, the "Isaac" company. They believe that the Jews as a whole will soon come to believe that Jesus really was the Messiah. Then they envision the Jews adding Jesus to their Judaism in precisely the same manner as the early Nazarenes attempted in the first century.

They envision another physical temple being built out of wood and stone on the old temple site in the old Jerusalem. They envision another Levitical priesthood being established, complete with animal sacrifices. Years ago, I was astonished to hear this view from the lips of a Baptist minister. He obviously did not understand either Galatians or the book of Hebrews.

To return to the "Jewish roots" of the Church is comparable to welcoming Hagar back to the household and establishing Ishmael as the heir. Will God take as His heir the very one who persecuted Isaac? Never. The only way to be chosen is through Jesus Christ. When the Jews as a nation and as a religion rejected the Mediator of the New Covenant, they opted to remain under the Old Covenant, which is in Arabia (Gal. 4:25). Arabia was the inheritance of Ishmael. In rejecting Jesus, they placed Jerusalem and its temple under the legal jurisdiction of Mount Sinai in Arabia—and hence, without realizing it, they gave that place to Ishmael. As a consequence, God expelled them and ultimately gave that place to the children of Ishmael.

To return to "Jewish roots" is also comparable to Abraham returning to Ur of the Chaldees, rejecting the promise that God had for him outside of his father's house. It may seem harsh

to “cast out the bondwoman and her son,” but we must know that we cannot have one foot in Judaism and the other foot in Christianity. Only one mother can bring forth the promised seed. It is either the Old Jerusalem or the New. Only one covenant can save men—and it is NOT the Old Covenant. Ishmael and Isaac cannot long coexist in the same household. Only one child can be the heir. Jews who reject Jesus Christ are NOT the heirs. They are NOT chosen, for Jesus specifically said of them in Matthew 21:43,

<sup>43</sup> **Therefore I say to you, the kingdom of God will be taken away from you, and be given to a nation producing the fruit of it.**

Like the tribes of Israel eight centuries earlier, God rejected Judah and removed His glory from among them. All of them were cast off. And the only way to be re-instated in the covenant with God is through faith in Jesus Christ. No one will be saved apart from Him, whether Jew, Israelite, or any other on the face of the earth. It is a fallacy to say that a Jew who rejects Jesus Christ is “chosen” or that he remains in a covenant relationship with God. The Old Covenant was broken and was legally abrogated. Only the New Covenant now has any force in the sight of God. In Hebrews 8, after describing the New Covenant, we read in verse 13,

<sup>13</sup> **When He said, A new covenant, He has made the first obsolete. But whatever is becoming ob-**

**solete and growing old is ready to disappear.**

This has perhaps been a rather long introduction to this epistle, but because we have been studying Paul’s epistles to the Gentiles for the past few months, and this epistle takes a fairly radical turn in addressing the Hebrews, by both definitions, I felt we needed a little more information before we got into our study of the text. I am indebted to Dr. Jones for much of this information, but as I sought to verify some of the information that was new to me, I found that much of the information is available from different sources as well, but I also found a lack of understanding of the intent of the book of Hebrews among many that had the information, but no knowledge of how to use it. This came as a bit of a surprise to me. It has been discouraging to me through the years, as I have studied the Bible, that a good deal of the scholars who write on Bible study, seem to consider it their duty to criticize rather than to look at the message itself in a positive light. The Bible itself, to me, is the outline of God’s plan and purpose for man and it is very positive, but if the only intent is to criticize, it can be very negative and it is this negative feeling I get when I look at a lot of the Bible commentary available today. It is either extremely shallow, or very negative. This is not God’s intent in giving us this wonderful book.

I’m off subject, so we will get back on next lesson as we begin to look at the text of the book of Hebrews. JRL

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## REMINDER

**We invite you to visit our web site at “kingdomseekersministry.org”. If you would like to see something on the site that we can provide, please let us know. Being a help with Bible study is our goal. How may we help?**

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