

# KINGDOM SPIRIT

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

Matthew 6:33



Issue 1109

## TEN COMMANDMENTS

It is important that we recognize the Ten Commandments as the foundation of God's Law. Though we find a number of laws in our study of Exodus, Leviticus, Numbers and Deuteronomy, virtually all of them relate to the Ten Commandments in some way. We began our study of the Ten Commandments with this in mind in our last issue as we looked at the First Commandment and the laws that related to it. We are continuing our study this issue beginning with the Second Commandment.

**“Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.”** (Ex. 20:4-6; Deut. 5:8-10)

While we often repeat the first phrase of this law, it is necessary that we be sure to read it all. We need to note that God has never given man a look at anything having to do with God that could be used as a pattern for an idol. We are told in Gen. 18 that the LORD appeared unto Abraham as a man as He did to Jacob in Gen. 32. But, in most cases we find Him appearing in a burning

bush (Ex. 3), pillar of fire and a pillar of a cloud (Ex. 14), a small voice (I Kings 11), etc. Even Jesus Christ was prophesied by Isaiah that, **“He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.”** (Isa. 53:2). A study of the Gospels bears this out. All of the so-called pictures of Christ that we see in churches and homes are just an artists conception, not an accurate resemblance. Moses points out in Deut. 4:15-24 that God made a point to not tempt man to make an idol of Him in any form. But, neither is He tolerant of His people worshipping an idol or image of anything else of any kind and He gives us as a reason, that He is a jealous God. There are several laws reinforcing and further defining this commandment.

Ex. 20:23 forbids making gods out of silver or gold. Lev. 19:4 forbids idols or molten gods. Lev. 19:27-28 warns against making an idol of oneself by cutting ones hair or beard in a particular way or marking one's body in a particular way as to worship oneself.

Lev. 26:1 warns against raising up idols, or gods of stone and bowing down to them. Deut. 16:21-22 commands that no grove of any trees be planted, **“Near unto the altar of the LORD thy God.”** which one might make, and reiterated that no image is to be set up.

At the time God gave Israel the law, they were in preparation for going into the land of Canaan and taking it from the people who were known for their idolatry, their groves and their sacrificing to these idols, including the sacrifice of

their children by fire to some of these idols. God gave Israel ample instruction and warning as to what they were to do when they entered the land.

Sacrificing to any god but the LORD was simply forbidden (Ex. 22:20). When they entered the land, they were to totally destroy all forms of idols and groves and not bow down to them or serve them in any way. (Ex. 23:24-25; Ex. 34:13-17; Deut. 6:13-15; Deut. 7:25-26 and Deut. 12:29-32) In addition, God forbids making any covenants or treaties with the people of the land that He said could and would lead to intermarriage which would in turn lead to the daughters of the Canaanites causing the sons of Israel to go after their gods. (Ex. 23:32-33; Ex. 34:13-17; Deut. 6:13-15; Deut. 12:29-32)

Remember that we said the principle of the law was important. While these particular laws dealt specifically with Israel's relationship to the Canaanites and their gods, the principle involved always applies.

One of the largest, if not the largest, abomination the Canaanites were guilty of, in God's eyes, was the sacrificing of their children by fire to Molech and other idols they had devised. He very specifically warns the children of Israel against this in Lev. 18:21 and Deut. 12:29-32.

Judgment for violation of this commandment is severe. Ex. 22:20 tells that anyone sacrificing to an idol is to be utterly destroyed. Deut. 17:2-7 confirms this in telling us that anyone who has gone and served other gods, should their guilt be determined at the mouth of two or more witnesses, is to be stoned to death.

To violate this commandment as a nation would mean expulsion from the land according to Deut. 4:25-28, and Deut. 6:13-15. In destroying the idols of the land, they were not to pick up the gold or silver that was on them. The whole idol was cursed by God and no part of it was to be in their possession. (Deut. 7:25-26)

Deut. 6:4-5 sets us straight, **"Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all they soul, and with all thy might."** If we abide by this commandment, there is nothing left to cause us to seek after or worship

any other god or idol.

While God recognized that an altar was to be used to sacrifice to Him, He specifies in Ex. 20:24-26 that such an altar was not to be built in any way that the altar itself might become an object of worship, i.e., it was to be made of earth with no hewn stone and no steps up to it.

#### THE THIRD COMMANDMENT

**"Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh His name in vain."**(Ex. 20:7; Deut. 5:7)

Most people take this commandment to mean that we should not use God's name in profanity or profane utterances. However, there are several ways that we should look at this commandment, profanity being one of them.

The prophets Isaiah (Isa. 50:10), Jeremiah (Jer. 3:8), Hosea (Hosea 2) and other prophets directly or indirectly refer to what happened at Mt. Sinai as a marriage between Israel and God. In the sense that this was a marriage, God is telling Israel not to take His name in vain, or for nothing. In taking His name, there were responsibilities to uphold, honor and glorify that name that went with the taking of it. To do less was to take it in vain. The same principle would apply to our calling ourselves Christians. To take on the name of Christian and not honor, uphold and glorify Christ is to take His name in vain, or for nothing.

Our tongue is a major offender in profaning God's name. Lev. 19:12 tells us not to swear by God's name falsely nor to profane the name of God. For many years our courts relied on swearing on God's Word as an assurance that witnesses would speak the truth. Our government officials are often sworn in on God's Word. I'm not sure that many of these people are aware of the significance of what they are doing.

An understanding of the seriousness of blasphemy as discussed in Lev. 24:14-16 is very important. The meaning of the word translated "cursed" here is "to lightly esteem, vilify, revile." The meaning of the word "blasphemeth" means "to pierce." Anytime we, in our speech, relegate God to less than the omnipotent, creator God that He is, we are guilty of cursing and blaspheming

Him. Reading this passage will reveal to us that stoning such a person to death is the judgment for such.

There are many things, that if done, either individually or nationally, would be indications of one taking God's name in vain. A few example admonitions against these things would include: not suffering a witch to live (Ex. 22:18), not practicing sodomy (Ex. 22:19), not remaining unclean (Lev. 5:2-3), and not disobeying a host of commandments. Anytime we disobey, in effect we, as Christians, take His name in vain.

Keeping the commandments, of course, has the opposite effect. Deut. 16:13-15 sums it up very well, **"Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Ye shalt not go after other gods, or the gods of the people which are round about you; (for the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth."**

One other way that we need to heed this commandment is given to us in the example of the Nazarite. The principle applies to us anytime we promise God something such as, we will tithe regularly, or we will set aside special study and prayer time, or we will do special service to God in return for His helping us out of a certain problem, etc. Numbers 6:2-21 gives us the law concerning the Nazarite. A study of the principles involved would benefit us all. But, when we make a vow to God, failure to perform that vow is taking God's name in vain.

#### THE FOURTH COMMANDMENT

**"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but, the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it."** (Ex. 20:8-11) (Deut. 5:12-15 repeats this command-

ment with a little different commentary.)

The word "Sabbath" in the Hebrew simply means "cessation" or "intermission." While there is much discussion about what specific day should be observed as a Sabbath, the principle is clear, one day in seven should be a day set apart from the other six by not doing any work therein. Not only should we not work, we should not require or allow anyone else under our authority to work as well. This is an order that God established in the creation of the world, therefore we are to abide by this order of things.

While most of us read, **"the seventh day is to be the Sabbath,"** when we read this law, it may be well to point out that it also says **"six days shalt thou labour."** When the whole plan of God is looked at, this becomes as important as the seventh day Sabbath.

While the basics of this commandment are repeated in several places in the Pentateuch, each one either adds something or emphasizes the commandment in a special way. By way of addition, Ex. 31:12-17; Ex. 35:2-3; and Numbers 15:21-36 all give the judgment for not keeping the Sabbath. That judgment is death by stoning.

Ex. 34:21 emphasizes that even during harvest, the Sabbath is to be kept. Ex. 31:12-17 tells us the keeping of the Sabbath is a sign between Israel and God. Lev. 19:3 seems to tie keeping the Sabbath to fearing our parents. Lev. 19:30 and 26:2 both say, **"Ye shall keep my Sabbaths, and reverence my sanctuary: I am the LORD."** Lev. 23:2-3 links the seventh day Sabbath with the feasts.

There were other Sabbaths or "cessations" in addition to the one day in seven Sabbath. These were also called holy convocations and were associated with the feasts and special days that God required Israel to keep. Lev. 23 lists most of these special Sabbaths. The first and seventh day of Passover, or the Feast of Unleavened Bread were to be Sabbaths. (Lev. 23:4-8) The Feast of Weeks, or Feast of Pentecost, was just a one day feast, but it was to be a holy convocation, or Sabbath. (Lev. 23:21) The first day of the seventh month was to be a Sabbath and is sometimes referred to as the Feast of Trumpets. (Lev. 23:24-

25) The tenth day of this seventh month was to be the Day of Atonement, another Sabbath. (Lev. 23:27-32) The Feast of Tabernacles began on the fifteenth day of this seventh month with a Sabbath on the first day and then ended with another Sabbath on the eighth day. (Lev. 23:34-43)

In addition to the seventh day Sabbaths, God also commanded Israel to keep a seventh year Sabbath and a seventh seven year Sabbath called the Jubilee. Ex. 23:10-12 and Lev. 25:2-7 give the basic commandment for keeping the one year in seven Sabbath. Basically, the land was to be allowed to rest every seventh year.

Not only was the land to rest during these Sabbath years, but according to Deut. 15:1-6, every seventh was to be a year of release, a time when **“every creditor that lendeth ought unto his neighbors shall release it.”** We also find in Deut. 31:10-13 that the whole law was to be read to all the people in this Sabbath year at the Feast of Tabernacles. Also, Ex. 21:2-6 and Deut. 15:12-18 tells us that if an Israelite was to buy a Hebrew servant, the servant was to serve six years and then be released in the seventh year.

Lev. 25:8-13 gives the basic commandment for the Jubilee year to be kept every forty-nine years. The Jubilee year was to be determined by numbering the seven Sabbaths of years, seven times seven years, and then we are told to keep the fiftieth year as a Sabbath year. Several chronologists have concluded that Israelites primarily used a lunar calendar, but that this forty-ninth year and fiftieth year were really one and the same year as one is based on the lunar calendar and the other one on the solar calendar, thus the Jubilee year, or the Sabbath of the Sabbath years would occur every forty-nine years.

At any rate, everyone was to return to their own possession in this Jubilee year. The real estate would not be sold. It could only be leased, in effect, until the Jubilee year, at which time title passes back to the original owner or his family. The principle of the Sabbath, or cessation, is that it extends from days, to years to Sabbath years.

These four commandments make up the group that we mentioned earlier that relate to our relationship to God. The next six deal more with

our responsibility to each other. These two groups are in keeping with what Jesus told a lawyer in answer to his question, **“Master, which is the great commandment in the law?”** Jesus answered him, **“Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.”** (Matt. 22:36-40) While I am sure the lawyer was expecting Jesus to respond with one of the Ten Commandments, for which I’m equally sure he had prepared arguments, what Jesus did was basically group all of the Ten Commandments under one of two commandments. As we look at the next six Commandments, we will continue to see that each of the Ten Commandments will head another group of laws that relate to each commandment.

Another help in understanding the law, I believe, is to recognize that all of the law is basically divided into four categories: commandments, statutes, judgments, and ordinances. We will discuss this in more detail later. JRL

## THE EPISTLE TO THE HEBREWS

We’ve seen the author of Hebrews show how Jesus Christ is better than the angels and how sonship is better than servanthood; now, he wants to show us how the Melchisedec priesthood is better than the Aaronic priesthood. (Read Heb. 4:14-16) We have this great high priest, Jesus Christ, that the author says has passed through the heavens. The word “into” in the King James should be translated “through.” This may be in reference to II Corinthians 12:2 in which Paul, actually speaking of himself, says he knew a man that, though he doesn’t know whether in the body or in the spirit, was caught up to the third heaven. The third heaven presumably is where the throne of God is and this great high priest passed through

the first and second heaven into the third heaven. This is a little speculative, but the word “through” would seem to give the idea credibility. Seeing we have such a high priest he says, let us hold fast to our profession.

Because Christ endured every temptation, only more so, that we have to endure, yet remained without sin, Paul tells us that He is able to be touched with the feelings of our infirmities and weaknesses. So he says, let us come boldly unto the throne of grace that we may be able to obtain mercy and help in our needs. The throne of grace is symbolized by the Ark of the Covenant in the tabernacle of Moses. The glory of God appeared over the Ark. In the Ark were the tablets of stone with the 10 Commandments written on them. A throne symbolizes law as it is from the throne that law and judgments were disseminated. Over the Ark rested the mercy seat showing us that mercy is a part of the administration of judgment in God’s system. The latter part of James 2:13 says, **“mercy rejoiceth against judgment.”** The word “rejoiceth” is from the Greek *katakauchaomai* that Dr. Young defines as “to boast against,” Some translations use the words “triumph over.” Mercy then triumphs over, or covers over judgment, thus the mercy seat sits over the law symbolically. This is the theme of what God has done for us. He requires true justice. True justice means death to us as we cannot survive true justice. But in His mercy, God, through Jesus Christ, His Son, took our penalty, our judgment, on Himself and paid it for us. So Paul says, **“Let us therefore come boldly unto the throne of grace.”**

(Read Heb. 5:1-3) The purpose of having a high priest was to have someone to offer sacrifices and gifts for sins to God on behalf of man. To be able to act on behalf of man, the high priest himself must also be a man so that he would know the weaknesses and infirmities of man and thus have compassion on man. But because he is a man, it was necessary that he offer also for himself and then for the people. It was necessary that Christ, to be our High Priest, be born as a man as well that He might know the weaknesses and infirmities of man. However, it was not necessary

that He offer for Himself since He was guiltless.

(Read Heb. 5:4-11) God is the One whose responsibility it is to ordain, or appoint the high priests, not man’s. The author uses the appointment of Aaron under the Old Covenant as an example. Only Aaron and his descendents could be high priest. Aaron did not ask for the job, God appointed him and his descendents to the job. The same applies to Christ, Christ did not glorify Himself to be High Priest, rather the One who said unto Christ when He was baptized by John the Baptist, **“Thou art my Son, to day have I begotten thee.”** Also said in another place **“Thou art a priest for ever after the order of Melchisedec.”** This is a quotation from Psa. 110:4, a Psalm of David in which David prophesied of Christ.

Verse 7 and 8 tell us that even Jesus Christ had to learn obedience. (Read Matt. 26:36-42) The Father certainly had the power to save Jesus from the cross, but to be the High Priest of the order of Melchisedec, Jesus Christ had to mature just as we have to mature as Christians. We have talked quite a bit about the 3 steps to age-lasting life, i.e. reigning with Christ 1000 years (Rev. 20:4-6), justification, sanctification and glorification. These 3 steps are patterned after the 3 primary feast days, Passover, Pentecost, and Tabernacles. They are also patterned after the tabernacle that had an outer court, that had the bronze altar of sacrifice and the laver, where citizens of the nation could go in, then there was the Holy Place that only priests could enter, and then the Most Holy, or Holy of Holies where only the high priest could enter. The outer court represents our justification by the blood sacrifice, or Passover experience, the Holy Place represents our sanctification, or Pentecost experience, and the Most Holy place represents our glorification or Tabernacles experience. It is a progressive track. If we are Christ like in our experience, we must progress. Death on the cross was to Jesus Christ an act of obedience. He was obedient, though He, like any of us, certainly did not want to suffer as He did, but in obedience to the Father He willingly subjected Himself to the cross. As we were told in Gal. 4, though He was a Son, yet to attain to the

throne at the right hand of the Father, He had to learn obedience, i.e. He had to mature. If we desire to be a part of the body of this High Priest after the order of Melchisedec, then we too, must learn obedience, we must mature. We cannot stop with justification alone, but must progress through sanctification. Sanctification is not a singular experience, but rather a learning and practicing experience. It is not without suffering, but through suffering we learn discipline, humbleness, and love.

Verse 9 tells us, **“And being made perfect (*teleioo*, “complete, finished, mature”) , he became the author of eternal (*aionian*, “age lasting”) salvation unto all them that obey him.”** We need to question ourselves, If Jesus had to experience obedience to become mature, how can we do otherwise?

The author feels he has established the fact that Christ was called of God to the office of High Priest after the order of Melchisedec, but he intends to discuss more about the subject. However he is concerned that those to whom he is writing will not hear what he has to say.

(Read Heb. 5:12-14) Though they should be teachers at this point, they need to be taught. I get the feeling that Paul and the other apostles have difficulty understanding why the Jews, in particular, can't see that Jesus Christ is the Messiah. The Jews of that day took great pride in their knowledge of Scripture as most of them had been taught the Scriptures from the time they were born, yet when it comes to understanding God plan and purpose, they are still like babies in need of milk instead of meat. Needing milk is equated with being unskillful in the word of righteousness, strong meat to those who have matured through exercising their senses to discern between good and evil.

(Read Heb. 6:1-3) Keep in mind that the author of Hebrews is writing to Jews who have become Christians and that he is trying to explain the transition from the Old Covenant to the New Covenant. Their problem is not being able to give up many of the Old Covenant rituals while trying to also be New Covenant Christians. In these verses Paul is defining what he is considering the

milk of the word. They should already understand that they needed to repent, or turn from the idea that they are saved by performing various rituals. Their teaching in the various churches that not only did they need to believe in Christ, but that they needed to be circumcised is an example of dead works, i.e. works that accomplished nothing so far as their salvation was concerned. They should already know that their justification was based on their faith toward God. Baptisms refers to the ceremonial cleansings that were practiced under the Old Covenant. These they should already know. They also should already know about the laying on of hands to receive the Holy Spirit. This was very much a part of the teaching of the early apostles and disciples, so it wasn't something that needed to be taught further. Resurrection of the dead was a subject that should have had a thorough review to most of them since there was considerable debate between the Pharisees and the Sadducees on the subject. The Sadducees did not believe in a resurrection while the Pharisees did. If we look at Paul's writings on the subject, it is clear that he believed as the Pharisees did and that it was not a spiritual resurrection, as is often taught by some today, but rather a literal resurrection. There were some incorrect teachings concerning the resurrection such as the teaching that the resurrection had already taken place, but since Paul has in other writings dismissed this as a definite false teaching, I think we can assume that the rest of the apostles taught the same. At any rate, resurrection should not have been a subject that these Hebrew Christians needed further instruction on.

The final subject that the author indicates should be milk of the word teaching is that of “eternal” judgment. “Eternal” is from the Greek *aionios* which means “age-lasting.” I don't think it was until the word got mistranslated that confusion like we have today existed over this doctrine. It was understood to mean that there was an age coming in which judgment would take place. We can know from Rev. 20 that this age is the one following the Great White Throne of Judgment, but as is evidenced by the early church writers and the apostles, this was known and understood

then, so the author of Hebrews is referring to this as milk of the word. As we have said before, the people to whom Hebrews is written were quite well versed in Scripture. So they would have understood God's mercy and forgiveness. To them this should have been milk. It is to the people today that it is confusing because of the mistranslation. To consider this "eternal" judgment is to say that divine judgment cannot correct a sinner, or that he will never repent, or to deny that Scripture says that every knee will bow and confess Him as Lord.

(Read Heb. 6:4-6) This is probably one of the most misunderstood Scriptures in the Bible primarily because so many of the pastors have used it in their fear tactics to keep people in their churches. The author is talking of someone who has become a Christian, made partakers of the Holy Spirit, and understood the word of God and the first resurrection who then fall back into Judaism with the old temple, the old priesthood, all of the rituals and ceremonial cleansings and the animal sacrifices. If a person went back to animal sacrifices for sin, it would be impossible to find forgiveness since the animal sacrifices were no longer acceptable to God once the perfect sacrifice had been made, and this person had rejected that perfect sacrifice. There is no other messiah for him to turn to. There would be nothing left. A couple of different translations might help our understanding of this. The Ferrar Fenton translation expresses verse 6, **"It is useless to renew them into a change of mind:--they having by themselves crucified afresh the Son of God, and openly disgraced Him.** The Moffat translation states, **"It is impossible to make them repent afresh, since they crucify the Son of God in their own persons and hold him up to obloquy."** The making an animal sacrifice is actually an act of defiance toward God. This is what this verse is saying.

(Read Heb. 6:7, 8) Verse 7 is talking about one who is in Judaism and receives the rain (God's Word), is converted to Christianity and brings forth produce good for eating. Verse 8 is talking about one who receives the rain, but reverts back to Judaism and instead brings forth

thorns and briars. These people are worthless and close to being cursed. I Cor. 3:15 tells us, **"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."** Remember that fire is symbolic of God's judgment. So even a person who was once in Judaism, became a Christian, and then reverted back to Judaism where he had no sacrifice for forgiveness will still be saved, but will have to go through judgment for his sins. We are not talking about justification here, but rather after justification.

(Read Heb. 6:9, 10) The author expresses confidence in the recipients of this letter that they will not need to go back to the milk of the word, but rather will move forward, even though he has just said all that we have just read in chapter 6. God is not unjust in that He would forget what these people have done and are doing.

(Read Heb. 6:11, 12) It is the author's desire that all continue to show the same diligence that they have at the beginning of their conversion until the end, i.e. until they die or until Christ's return, whichever comes first. Keep the example of the Exodus in mind. The end would have been when they entered into the Promised Land at the appointed time. The goal is the same in both cases, the glorification, the Feast of Tabernacles, or however we want to express it, we are talking about the first resurrection. The promises are to rule the world with God, or Jesus Christ. To inherit these promises we have to not be slothful, but as verse 11 says, show the same diligence unto the end.

(Read Heb. 6:13-15) When God made the promises to Abraham, if you will recall, God in the form of a smoking furnace and a burning lamp went between the divided animals by Himself making Himself totally responsible to bring the promises to pass. (Gen. 15) Abraham was not allowed to be a signatory to the contract, so to speak. Remember that when God made the promises to Abraham, they were to his seed, his descendents. Yet at the time and for some time after, Abraham and Sarah did not have any children. Yet Abraham believed God, even though he and Sarah were getting quite old, and patiently

waited on God, Who, true to His word, gave them their son, Isaac, thus Hebrews tells us he (Abraham) obtained the promise. In our thinking today, Abraham was an overcomer. This is part of what Hebrews is about, explaining the difference between an overcomer, or ruler, and one who has just been justified, or became a citizen of the kingdom. Ultimately, all people will become at least a citizen of the kingdom, but some will attain to the status of ruling this kingdom with Christ. The latter is what the author of Hebrews is encouraging his readers to be.

(Read Heb. 6:16-20) When we sign a contract today, we in effect swear to an oath that we will do as the conditions of the contract demand. When we are called as a witness in court, we swear to an oath that we will speak only that which is true. There are many other instances in which we swear to an oath as to what we will do or won't do. These oaths are law then. God, when He made the promises unconditional, in effect swore an oath that He would bring the promises to pass. We have been using different terms referring to the same thing, so that there is no confusion, rulership in the kingdom is the equivalent of Sonship. Attaining Sonship is the equivalent of glorification, or attaining to the Tabernacles experience. This is achieved first by justification through faith. This is a gift, all we do is accept it. It cannot be earned. This is our Passover experience. At this point we are in a servant-master relationship with God. Through sanctifi-

cation, being set apart, we strive to attain to Sonship or glorification. This requires effort on our part. It can be referred to as our Pentecostal experience. It is a time learning and practicing, of writing God's law on our heart through obedience. Then vs. 17 tells us, that to show the inheritors of this promise of Sonship the unchangeableness of His counsel, He confirmed it by an oath. This is what we have discussed in Gen. 15. The oath that He swore to Abraham was ratified in the blood of the seven animals that were divided. This was the first of the immutable or unchangeable things that confirm this promise. [(Read Gal. 3:25-29) This cuts both ways. For the Jew who was claiming his genealogy assured him the promises, Paul makes it clear that he was considered seed of Abraham only if he were Christ's. To the non-Jew who did not claim genealogical association with Abraham, if he were Christ's he is considered seed of Abraham, thus an inheritor of the promise of Sonship.]

The second confirmation of the promise was ratified by the blood of the True Sacrifice, that of our Lord and Savior Jesus Christ. In both cases, the blood sacrifice is unchangeable.

Vs. 18 tells us that these two things are a strong consolation to us as we lay hold onto the hope set before us. This hope is an anchor that is sure and steadfast to us as we enter into the presence of God inside the veil, i.e. the Most Holy Place. Christ, the forerunner for us has already entered inside this veil as our High Priest after the

In our local Bible study group, we have, for the last several years, attempted to look at the complete Bible story, or plan of God. In doing this, we have virtually gone through the Bible several times, learning more and more each time we have done this. We are again doing this same study, but with the knowledge that we have gained each time we did this previously. I write out my notes in preparation for each lesson. Several people have requested a copy of these notes through the years. These are available on our website ([kingdomseekersministry.org](http://kingdomseekersministry.org)) or by mail to anyone who writes or calls and asks for them. JRL