

KINGDOM SPIRIT

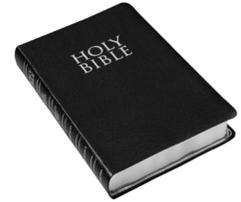
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“SEEK YE FIRST THE KINGDOM OF GOD”

Matthew 6:33



Issue 1107

EXODUS 14– 19

We want to continue our study of the book of Exodus this issue with chapter 14. (Read) God intentionally had Moses position the children of Israel so that it would appear to the Egyptians that they had the Israelites trapped with the Egyptians behind them and the Red Sea in front of them. It would appear that there was no way to escape. Sure enough, when the Pharaoh heard where they were, he took the bait and determined to pursue after the Israelites and return them to Egypt. If you look at a map of the area, you will see that for the Israelites to be on the shore of the Red Sea, they would have had to go south, the opposite direction from the land of Canaan. This is God's plan, so let's see how it works out.

A problem that I had not thought about until a few years ago, when I saw a video that I believe depicted the true route of the Israelites, not only was the water a problem, but the terrain of the bottom of the sea would be a major problem. It would be like the reverse crossing of a high mountain. To get to the bottom of the sea would mean climbing down a steep slope and then after crossing, climbing back up a steep slope. This would have been a major problem in moving a very large group of people, especially older people. It happens that there is a location, where I believe the Israelites were, that there is what is referred to as a "land bridge" across the sea. There is a fairly wide expanse under the surface of the water where the water is quite shallow, at

least in comparison to the rest of the sea. At high tide the water is quite deep, but at low tide it is quite shallow with deeper water on both sides of this "land bridge." Crossing at this point would not have been a major terrain problem at all. I believe that this is where God positioned the Israelites.

The Egyptians caught up with the Israelites as they encamped here and of course, when the Israelites saw the Egyptians, they became very much afraid and cursed Moses for taking them into the wilderness to die. But Moses told them to be patient and watch what the LORD would do. At God's direction, Moses stretched out his hand over the sea and the winds began to push the water back from off of this "land bridge" so that there was a wall of water on each side. In the meantime, the angel of God that had been leading the people in the form of a pillar of fire by night and a pillar of a cloud by day moved from in front of the Israelites to behind them positioning itself between the two groups. This caused darkness to the Egyptians and light to the Israelites.

The Israelites then moved onto the "land bridge" and crossed the sea. When the Egyptians saw what happened they immediately pursued after the Israelites. However, God did a little mechanical work and removed the wheels from the Egyptian chariots. At the same time Moses again stretched his hand over the sea and the walls of water broke down to return the sea to its normal surface. Of course, this drowned the Egyptians and their horses. Many of the Egyptian chariots were gold plated with gold plated wheels. There is evidence of the gold wheel covers and the gold

plating of the chariots under water at this location today. The wood of the chariots rotted long ago but left the gold plating. It is far too fragile to remove, but it can be seen by divers, I'm told.

This put the fear of God into the Israelites and caused them to believe God and His servant Moses.

Once the Egyptian army was destroyed, Moses and the people sang a song celebrating the destruction of the Egyptian army. Read Exodus 15:1-19 slowly and in your imagination, put yourself in the shoes of one of the Israelites who had at first thought they were facing sure death only to see a very miraculous victory over his enemy. (Read Exodus 15:20-21) Miriam, Moses' sister and the women of the Israelites join in the song.

(Read Exodus 15:23-26) Probably because of where I live, I think of wilderness as being in the mountains with lots of trees. But wilderness can also be the desert. This is the type of wilderness that the Israelites are now in as they journey across the Sinai Peninsula. Water is a scarce commodity, so when you are needing water for 3 million people, it is definitely a logistical problem that has to be reckoned with. Here, we're told that they came to Marah where there was water, but that it was too bitter to drink. They are only 3 days away from the miraculous Red Sea crossing, but as soon as they are out of water, the people began to complain and murmur against Moses. God provided another miracle by showing Moses a tree that when cut down and cast into the waters at Marah, the waters were made sweet and drinkable.

God made a statute and an ordinance for the people at this point. We will see later when we study the law that a statute is a law that it is the responsibility of the nation to keep. An ordinance is a law dealing with the worship of our God. So this is both a statute and an ordinance in that it was a national responsibility, and it had to do with the people's association of their God. If the people would hear and keep God's commandments and statutes, He promised to protect them from the diseases that He had brought on the Egyptians.

(Read Exodus 15:27-16:1-3) Keep in

mind that the Israelites have their flocks and herds with them, but they are in the desert where feed for them is very scarce and wild game and vegetation that could be eaten by man is also quite scarce. They have been gone from Egypt a month and a half by this time and the enormity of the logistics necessary to move, keep and feed this great number of people is sinking into the minds of the people. As a result, they are becoming quite fearful. Again they murmur against Moses and Aaron, saying that they had brought the whole assembly of people into the wilderness to kill them with hunger.

(Read Exodus 16:4-36) Moses points out to the people that it is God that they are actually murmuring against, and it is God that is going to provide for them. God gave Moses the rules by which He was going to feed the people. In the morning, there would be dew on the ground, but when the dew was gone up, there would be a small round thing like a coriander seed where the dew was. They were to gather approximately 1/2 gallon per person per day for five days each week and this would be their bread. If they gathered more, it would rot and become infested with worms. If they were only able to gather less than this, the amount that they would end up with was the 1/2 gallon. On the sixth day they were to gather twice as much as this would be their bread for the sixth day and the Sabbath. When they did this, it did not rot. Note that there were people who tried, due to their greed, to break all of the rules that God had given them for gathering this food. It didn't work for any of them. The people called this bread "manna" which means "what" because they did not know what it was.

In the evening, the camp would be covered with quail to provide their meat. This manner of feeding the people continued for 40 years.

Moses and Aaron were commanded by God to put an omer (approx. 1/2 gallon) of manna in a pot and keep it for generations. This they did and it eventually came to be part of the contents of the ark of the covenant, which we will study about a little later.

(Read Exodus 17:1-7) Again water became a problem and again God performed another

miracle before the people to provide them with water. The people always seemed to blame Moses, instead of God, when something seemed to go bad.

(Read Exodus 17:8-16) This is the first instance of the Israelites having to fight another nation as they traveled toward the land of Canaan. Because the Amalekites attacked the Israelites, God said that He would **“utterly put out the remembrance of Amalek from under heaven.”** This battle, however, is quite interesting. Moses, Aaron and Hur watched the battle from the top of a hill. So long as Moses held up his hands, Joshua and the Israelite army would prevail. But if Moses took down his hands, the Amalekites would prevail. So Aaron and Hur provided a stone for Moses to sit on and then they helped Moses hold up his hands until the sun went down and Joshua and his army won the battle.

We have already talked about the huge logistical problem it would have been to move this large of a group of people. Jethro, Moses’ father-in-law, came to visit Moses and to bring Moses’ wife and two sons to him. When he saw the tremendous problem that Moses faced, he made some suggestions on organizing the people and taking a huge part of the responsibility from off Moses’ shoulders. (Read Exodus 18) He suggested that Moses make rulers of tens, rulers of fifties, rulers of hundreds and rulers of thousands. If someone had a complaint, he would first go to his ruler of ten, but if he found no satisfaction at that level, he would go the ruler of fifty, etc. with Moses being the final appeal. Moses instituted this organization of government by choosing able men for each of these positions. The principle used here was implemented by our forefathers in the organization of our states and nation.

Chapter 19 is a very important chapter in our study. (Read Exodus 19:1-6) The Israelites had been traveling for 3 months and had arrived at Mt. Sinai in Arabia. They were to spend quite a bit of time here as God completed the organization of Israel into a nation. Up to this point, they were just a group of people without a real purpose, but things were to change drastically here at this mountain.

God called Moses up onto the mountain and first gave him the terms of a conditional covenant that Moses was to go to the people with. This is referred to as the “first covenant” or “old covenant” in the New Testament. The words “testament” and “covenant” are very similar in meaning, thus our Bible is divided into two testaments based on the two covenants God made with Israel, the first, a conditional covenant, made here in Exodus 19 and the second, an unconditional covenant we find first written in Jeremiah 31, but applying to Jesus Christ in the New Testament. By conditional, we mean that God promised certain things IF Israel did certain things. Let’s read it. **“Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation.”** The IF was that **“if ye will obey my voice indeed, and keep my covenant.”** The voice He is referring to follows in chapter 20 when He spoke the Ten Commandments to the people. All of the law then follows in the rest of Exodus, Leviticus, Numbers, and Deuteronomy. So if the Israelites would keep His law, He then made some great promises. First they were to **“be a peculiar treasure unto me above all people.”** The word “peculiar” has to do with ownership. The people would become God’s and God’s alone. We’re told later that He is a jealous God, He was not willing to share the people with man made gods. This position would put them above all other people. God qualifies Himself as being able to make such a promise by saying, **“for all the earth is mine.”**

Second they would **“be unto me a kingdom of priests.”** Priests here means rulers. They would become a kingdom of rulers. If you recall when we were studying the promises to Abraham, we referred to Romans 4:13 where Paul put all of the promises together to mean that Abraham and his descendents would inherit the whole world, i.e. would rule the world. This has been taken wrong by a great many people to mean that they

would rule the world in the way we understand ruling today, i.e. by oppression. This is not God's plan, but ruling the world in accordance with God's way is.

The third promise is that they would be **"an holy nation."** The word holy means "set apart." I have often used the example of the military in which the officers and the enlisted men are separated from each other so far as their quarters, very often their meals, and their social activities. The military has found out that for the officers to function as "rulers" it is better to set them apart, in these areas, from the enlisted men. The same applies to a nation, or kingdom, of rulers. For them to function properly, they will be set apart from the other nations.

God has made this offer as His part of the covenant, or contract. For a conditional covenant or contract to go into effect, the other party has to ratify, or accept it as well. (Read Exodus 19:7, 8) The elders of the people, after hearing the condition and the promises put forth, said, **"All that the LORD hath spoken we will do."** So the people ratified the contract as well, which then puts it into effect.

It is very important that we understand that this covenant is dependent on man being able and willing to be in total obedience to God. As we will see, the people simply could not do this. Jesus Christ is the only person who was totally without sin. This covenant failed, as we will see, because man could not do his part. But in God's plan, this failure is part of the plan, partly so that man realizes his own failure, his own weaknesses. To understand the New Covenant, or New Testament, I believe we need to have this understanding first.

(Read Exodus 19:10-25) God gives Moses instructions to prepare the people for Him to talk directly to them. No man has seen God the Father face to face and lived. Man has seen manifestations of God, but not in all His glory. It was in all His glory that He was going to present Himself to the people, though He would be manifested to them as fire and smoke. It was necessary that the people be warned not to try to get any closer than the bounds that Moses has set up at the base

of the mountain. Failure to observe these bounds would mean death to that person or animal.

Chapter 20 gives us the actual speech that God made to the people that day. (Read Exodus 20:1-18) This, of course, is the Ten Commandments. We could spend a great deal of time on these commandments, but for the purpose of our study, let's just be sure we know what they are.

Anything that we worship is in effect a god. It can be a new car, money, another person, a celebrity, a church or denomination, a particular celebration or event, or a whole host of things that we deem important enough in our mind that they or it deserves worship from us. When we put that person or thing between us and God, we are worshipping it even though we don't literally bow down to it. If, in our mind, our security rests on a person, or a thing, like money or a new car for example, we are worshipping it. God said, **"Thou shalt have no other gods before me."** This doesn't leave us any leeway. It's amazing how many excuses we can come up with to justify having these other gods.

The second commandment says, **"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that 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."** It is interesting to me that God has made sure that we don't have anything today that pertains directly to Him that might be used as an object of worship, such as Noah's ark, the Ark of the Covenant, the temple, etc. An image does not have to be something made of metal, wood, or stone. It can be something that is in our own imagination such as a status that we want to achieve for example. If we spend all of our time and effort seeking to achieve that status, such as riches, power, influence, etc, we are bowing down in our mind to that image. I am not saying that we shouldn't set goals, but rather that we should not devote everything we are or have to that image in our mind.

We need to understand the principle of God's laws, not just the letter of the law. We will take up the third commandment next issue. JRL

THE EPISTLE TO THE HEBREWS

(Read Heb. 1:1-4) Verse one in the King James is a little bit misleading. The NASB renders it more correctly. **“God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,...”** I have heard people criticize the Bible saying that it was just a compilation of stories by a lot of different men. What many people fail to realize is that the author of the Scriptures is the Holy Spirit, God as this verse tells us. He used different men under different scenarios and different ways as His recording instruments, each with a different portion, to bring us the whole Bible. Especially is this true with the Old Testament. But the story is complete. However, admittedly, it has not always been fully understood. Each age seems to be given a little clearer vision of the whole story. In verse 2, we’re told that Christ made the world, or more properly, the ages. The fact that He created “time,” as we know it, is a little hard for us to comprehend, but I believe we can consider this as an extension of a statement made by Jesus in Matt. 12:8, **“For the Son of man is Lord of the Sabbath day.”** The Sabbaths and the attending feast days reveal “time” as we know it, thus are prophetic of future events through the coming ages. The ages, or the time periods that especially effect us are the ages that began in the time of Moses beginning with the passing over of the death angel. In the beginning of this Passover age we had the giving of the law at Mt. Sinai. This law gave the Israelites a better vision of God and His purpose, however, it still was not plain enough for them to fully understand that the purpose of the sacrifices was to prepare them for the ultimate Passover, the crucifixion of Christ at the end of that age. Paul tells us in verse 2 that while God had spoken through the prophets in many portions and many ways, He, in these last days spoke to us through His Son, Jesus Christ.

Following a 7-week transition between the Christ’s resurrection and the day of Pentecost, we had the beginning of the Pentecostal age with the

giving of the earnest of the Spirit to the disciples in the upper room. This earnest of the Spirit then, through the apostles and disciples and their later counterparts gave us the New Testament which included this word spoken by Jesus Christ, and made that vision brighter so that we might see more clearly God and His plan and purpose.

If, as I believe we will, we follow the feast day pattern, we have yet another age, the Tabernacles age, which should then give us yet a still clearer vision of God and His purpose. How this will be done we will have to wait and see.

The word “brightness” in verse 3 comes from a word defined as “reflection” by Dr. Young. The words “express image” comes from the Greek *charakter*. The word means the exact impression as when metal is pressed into a die, or as a seal upon wax, the seal is like signing a document with a fingerprint, or insignia that represents the One issuing the document.

The word “person” is from the Greek *hupostasis* meaning “substratum, what lies under.” It is used of title deeds, legal documents proving ownership. The title deed then would be the support of proof of ownership. Christ is the imprinted seal of heaven that certifies the validity of God’s title deed to the kingdom.

If we consider what the Jews were expecting their Messiah to be, I think we can see that they were really narrow in their view. It seems all that they were expecting was a military genius that would defeat the Romans, the feet and legs of the Babylonian succession of empires that we saw in Daniel 2. If we consider that the stone that was to destroy this succession of empires was to grow to fill the whole earth, i.e. God’s kingdom was to grow to fill the whole earth, being a genius military king of a relatively small nation with great military ambitions is quite different from being king of the whole earth. Ruling, to the Jews, meant oppressing as they had been oppressed. Christ’s revealing, or reflecting the Father, revealed deliverance, not oppression. Not only was Christ heir by right of creation, but when He had finished His ministry on earth and sat down on the right hand of the Majesty on high, He had earned the right to be the Heir of all the

world by expressing His love to all men through His crucifixion and redemption of all men. By earning that inheritance, Paul says that He obtained a much better name than the angels.

The object of most religions is to teach their people to be better servants of their god. Christianity, when taught as it should be taught, is unique in that it puts forth the idea of Fatherhood of God. If we create something, we do so, so it can serve us in some manner. We create a machine to reduce our labor for example. If we create a business, it is to serve us. It has an impersonal relationship to us. A created being, though a very marvelous thing, actually has an impersonal relationship to the Creator, because the relationship that is established is basically a Master/servant relationship. With the New Covenant, we have the idea of Sonship instead of servanthood. Paul tells us in Gal. 4:1-7 that a son in training was treated as a servant only until he comes into full spiritual maturity. (Read) The idea of Sonship is found in the Old Testament, but it is not portrayed nearly as clear as it is in the New Testament, or Covenant.

The Jews were basically looking for the equivalent of an angel that could oppress their oppressor enough that they could in turn become the oppressor. The concept of Sonship was beyond their thinking, something that had to be corrected. Paul uses a number of Old Testament Scriptures to show that Christ did not come as an angel, but as the Son of God. (Read Heb. 1:5-7) Paul makes it very clear that Christ did not come as an angel. Angels had their place and responsibility, but Jesus Christ came as the Son of God. I Cor. 12:27 tells us, **“Now ye are the body of Christ.”** By extension the body also is Sons of God. The apostle John in I John 3:1 tells us, **“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.”**

(Read Heb. 1:8-9) God makes it clear through Paul that Christ is to rule to the age of the ages, this is not said of an angel. Because He hated iniquity, or lawlessness, Jesus has received the greater anointing, the greater rulership.

(Read Heb. 1:10-12) Just as there is a change from the Old Covenant to the New Cove-

nant, or Passover Age to Pentecostal Age, there will be another change in the earth as we go from the Pentecostal Age to the Tabernacle Age. God doesn't change, but we will see Him more clearly. The change is similar to us changing garments, the earth will change garments, so to speak.

(Read Heb. 1:13-14) Paul makes one more contrast between angels and Jesus Christ. Christ is at the right hand of the Father. Angels are sent to minister for the sake of those who will inherit salvation.

So we have seen that in time past, i.e. in Old Testament time, God spoke through prophets and angels, but now has spoken through the Son, whom He has appointed Heir of all things. The prophets and angels were all inferior to the Son, so what the Son has said is a greater revelation than what we heard from the prophets and angels.

(Read Heb. 2:1-4) Because the word spoken by the Son is a greater revelation, Paul says we need to give it the more earnest heed for fear that we let it drift away from us. If the word spoken by angels proved steadfast, or unchangeable, and every sin received just recompense, Paul asks how we can escape if we neglect the word spoken by the Son, i.e. this greater, or more revealing word. This word was first spoken by the Son, then confirmed to Paul, and those to whom he was writing, by those that heard the word directly from the Son with God, also witnessing with signs and wonders and gifts of the Holy Spirit according to God's own will. The book of Acts gives us many examples of this.

(Read Heb. 2:5) The angels are not the inheritors, thus they will not be the rulers. The word “world” here is from the Greek *oikoumene*. It is a compound word and as I understand it, meaning “abide” and “dwelling place” with reference both to the land and to the people. We saw in the first chapter that Christ was established as the Heir. (Keep in mind that Christians, as the body of Christ, then are co-heirs with Him.) Now we begin to look at the inheritance. Romans 4:13 tells us that the promise to Abraham was that he would be heir of the world (*kosmos*). Psalms 2:8, a prophetic instruction to Christ, says, **“Ask of me, and I shall give thee the heathen (nations)**

for thine inheritance, and the uttermost parts of the earth for thy possession.” Several other references confirm that the inheritance is the nations, the people as well as the land, the world as a whole.

Paul then details who the world to come will be put in subjection to. (Read Heb. 2:6-8) As I read this, it is man, but more specifically, the Son of man, Jesus Christ. In verse 8 he says, **“Thou hast put all things in subjection under his feet.”** He then defines “all” by telling us that **“he left nothing that is not put under him.”** It is important that we understand that this means ALL, EVERYTHING, NOTHING LESS.

But, in Paul’s day, this had not happened yet. The process had begun, people were being converted to Christ, but it had not become a complete reality. It has not become a complete reality yet in our day. But we do see how God is going about bringing this to pass. (Read Heb. 2:9-11) Jesus had to become lower than the angels because it was necessary that He participate in death, the penalty for sin. (**“For the wages of sin is death.”** Romans 6:23) Though He was crowned with glory and honor, it was necessary by God’s plan that **“he by the grace (gift) of God should taste death for every man.”** Even though all things were made by Him and for Him, according to the law that He had given, it was fitting for Him, in order to lead many sons unto glory, to make the Author of their salvation complete through suffering. To be the great intercessor for man, Jesus had to identify with man by being born as a man.

As proof that Jesus is not ashamed to call those that are sanctified His brethren, Paul quotes again from the Old Testament. (Read Heb. 2:12-13) It is important that we note that it is those who are sanctified that He is calling brethren. Keep in mind that “sanctified” indicates a degree of spiritual maturity. Because of a lot of mis-teaching in our churches today, spiritual maturity is not something that is considered necessary. Justification, sanctification, and glorification are the three steps to age lasting life, or eternal life as the King James puts it, that we all need to seek. Justification is free, requires nothing on our part

other than to accept it as a free gift. This was done for us on the cross by Jesus Christ. This puts one’s name in the book of life. Sanctification is basically learning to live a righteous life, to perfect or to complete one’s spiritual maturity. This qualifies one for the first resurrection. Glorification is a result of the first two steps when one receives the resurrection body and becomes in reality a Son of God.

So it is those qualified for the first resurrection that Jesus says He is not ashamed to call them brethren. The rest of the chapter deals with Christ as the great intercessor. (Read Heb. 2:14-18) Being an intercessor involves redemption. When Christ came as a man, there are two associations that he made to qualify Him as a redeemer. Vs. 14 tells us **“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.”** This takes us back to Adam. Christ came as the last Adam. Adam and all mankind were made of flesh and blood, so Christ also had to come made of flesh and blood, in order to be kindred to mankind. In that sense, His brethren then, includes all mankind.

The second association is in vs. 16. **“For verily he took not on him the nature of angels; but he took on him the seed of Abraham.”** He was descended from the family of Abraham, specifically from King David of the tribe of Judah of the children of Jacob-Israel.

Now, why were these two associations important? (Read Lev. 25:47-49) For Him to have the right to redeem, He had to be a kinsman. If He had come in the form of an angel, which was the way that He appeared to all those He appeared to in the Old Testament such as Abraham, Jacob, Moses, David and others, He would not have been a kinsman, thus would not be qualified by law to redeem. By this law of redemption, presumably anyone could redeem a friend if the owner of the bond slave was willing to let the slave go. But if a kinsman came to redeem a person, the owner had no choice but to let the redemption take place because the kinsman had the lawful right of redemption. We see here first that Christ was a partaker of flesh and blood that through

death, the price of redemption in this case, **“He might destroy him that had the power of death, that is, the devil.”** In this case the word “devil” is from the Greek *diabolos* which means accuser. What is it that accuses one and has the power of death? Is it not sin itself? The strongest accuser we have is the very deeds we do in violation to God’s law, is it not? And what has the power of death? **“The wages of sin is death.”** (Romans 6:23) Only our risen Christ destroyed sin and will take it out of the world. John the Baptist, upon seeing Jesus coming to him said, **“Behold the Lamb of God, which taketh away the sin of the world.”** We haven’t seen the full reality of this, but we know that ultimately all sins will be removed from the earth. So in this case, men have sold themselves into the slavery of sin, but Christ the redeemer has paid the price of redemption that all men will be redeemed from sin.

Then as we mentioned, in vs. 16 we’re told that Jesus took on himself the seed of Abraham. Isa. 50:1, speaking of the kingdom of Israel, says, **Thus saith the LORD, Where is the bill of your mother’s divorcement, whom I have put away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.”** God then mocks Israel for their lack of faith in the next verse, **“Is my hand shortened at all, that it cannot redeem? In Paul’s letter to the Galatians, whom he considers part of these Israelites that sold themselves, he says in chapter 3:13, “Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree:”** To be able to redeem something, it has to be something that was owned by the redeemer before. In both cases here, Christ owns all mankind by right of creation.

He owned Israel by a covenant agreement between Him and Israel. (Ex. 19:5-6)

It is interesting that God used the fall and redemption of Israel as a lawful means to redeem all men. Back to Gal. 3, verse 14 continues, saying, **“That the blessing of Abraham might come on the Gentiles (Nations) through Jesus Christ; that we might receive the promise of the Spirit through faith.”** Romans 11:11 tells us speaking of Israel, **“I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles (Nations) for to provoke them to jealousy.”**

By the law of redemption, sin does not have the authority or power to refuse the redemption in the first case. In the second case, the Assyrian Empire gave way to the Babylonian succession of empires which would be the slave owner from Christ’s day until now and we know it doesn’t have the authority or power to refuse the redemption of Israel. This has been proven over and over again through centuries of persecution in which Christianity has continued to grow.

Paul tells us in verse 17-18 that Christ had to be made like His brethren, i.e. as a man, that He might know the suffering through temptation that man is subjected to, so that as a merciful and faithful high priest he could be an intercessor of man toward God knowing firsthand the suffering of man. As the old saying goes, you can’t know what someone else is going through until you have walked in their shoes. Christ knows firsthand the very worst suffering man faces, therefore can empathize with man and intercede for him before God and make propitiation for man’s sins. JRL