

On this final day of this Holy Day season, on this Last Great Day, this morning we are going to address a subject that many have asked about here at the Feast, and the sermon today is entitled *Melchizedek*.

Depends on whether you look at the spelling in the Old Testament or the New Testament or whatever, but just to help you out a little bit, M-e-l-c-h-i-z-e-d-e-k. Melchizedek. Lot of different pronunciations too, because it's pronounced a little bit different in Hebrew than what it is in Greek. And I guess because of different ones I've listened to over the years, I kind of have something kind of in between, because I think that's what different ones have, so we don't need to worry about that.

To come to understand this story a little more fully we must first look at a couple of stories in the Old Testament. It's an incredible story. And although there were certain things that God had been making obvious about Melchizedek in the Old Testament and the priesthood that He talks about in Hebrews, it becomes even more exciting when you begin to realise why He says the things He does in Hebrews concerning Melchizedek, concerning Jesus Christ as our High Priest. It becomes more exciting, more fulfilling, and more meaningful.

Let's go back to Genesis 18. We have a lot to cover here today, a lot of scriptures, a lot of verses. More than the other days because there is so much here, as far as a lot of verses. And I think because some of this is in the story flow we may be able to finish this a little more quickly even though there are more scriptures.

Genesis 18:1—And the Eternal (Yahweh) appeared unto him in the plains of Mamre. And it says here, **and he sat in the tent door in the heat of the day.** So it's speaking about Abraham here, and here he is sitting round the tent door there, and it says the Eternal appeared unto him.

And he lifted up his eyes and looked, and, lo, three men stood by him. And when he saw them he ran to meet them from the tent door and bowed himself toward the ground, and said, My LORD, if now I have found favor in your sight, don't pass away, I pray you, "Don't leave here." Just, you know, "Please stay." And this is a request, **from your servant.** So here again, it says, **The Eternal appeared,** making it very clear here, there were two angelic beings as the story goes on and Yahweh.

Now, we know no man can see God. Spirit - you must be spirit to see spirit. That's why it talks about our ability to know what we're going to be because we're going to see him as he is when he returns, speaking of the 144,000 who are resurrected. That will be the first time that some out of the human family, in that respect, are going to be able to see spirit. Because they will be spirit. They're going to be composed of spirit.

So, there is that which is spirit and that which is physical. Everything that is physical in situations like this, God has given that manifestation. Just like Jesus Christ, after he'd been

resurrected, he came back and he walked and talked with his disciples for forty days. He is spirit but he is able to manifest himself as a physical human being.

God the Father, Yahweh, just a little bit different. Just a little bit different. Everyone that follows Jesus Christ (including Jesus Christ), have the ability to be in a physical body, to dwell in a physical body, a single physical body. And there are things there we don't grasp and fully understand, brethren. God the Father is far, far, far greater and beyond those things. But when He has chosen to talk to people, to visit people, to visit Abraham here, He manifested, had a manifestation of that which He worked through that talked to him, that talked to Abraham and so forth.

Verse 3—And he said, My LORD, if I have found favor in your sight, "please stay here" in essence, is what he is saying. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree. And so, God didn't need all this. It was for Abraham. It was about a relationship with Abraham. And there was that which he was going through to show the greatest of respect and consideration as their custom was.

And I will fetch a morsel of bread, and comfort you your hearts. God didn't need that, but He imbibed in it, He partook of it because it was about a relationship with Abraham. He says, **And I will fetch a morsel of bread and comfort you your hearts; after that you shall pass on.** You know, "continue on in Your journey."

Therefore, are you come to your servant. And they said, Do so. "Go ahead and do so," as you have said. "We'll stay here. Go ahead and do these things." **And Abraham hastened** (he hurried) **into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.** So, it's not like us where we just have a microwave and toss something in there all of a sudden when we have company come by unexpected, you know, and we want to be able to have something to feed them, if that be the case. This took a little bit longer.

Verse 7—And Abraham ran unto the herd, and fetched a calf tender and good, he picked one out special, and gave it unto a young man; and he hastened to dress it. So, it was all done quickly, you know, "Quickly! Get this going!" And you know, it takes a while to do all this.

And he took butter, and milk, and the calf which he had dressed, and set it before them. I don't know why the Jews can't read this and understand something from it, if you understand some of their beliefs.

And he stood by them under the tree, and they did eat. And they said unto him, Where is Sarah your wife? And he said, Behold, in the tent. And He said, I will certainly return unto you according to the time of life, you know, in time, in your lifetime, and lo, Sarah your wife shall have a son. And Sarah heard it in the tent door, which was behind Him.

Now, Abraham and Sarah were very old and well stricken in age, and it ceased to be with Sarah after the manner of women. Not able to have children. Therefore, Sarah laughed within herself. She didn't laugh out loud; she laughed within herself. "This is humorous! Going to have a child?! Going to have a son?!" saying, After I am waxed old shall I have this pleasure, my lord being old also? The ability to have a child, to bring a child into the world; that which had not

taken place in like manner in time and some of the things that had taken place in their lives and why Abraham did some of the things he did before, and they'd agreed upon as a family. And yet there was a child to come from the two of them.

Verse 13—And the Eternal (Yahweh), said unto Abraham, Wherefore did Sarah laugh? "Why did she laugh?" He knew it. It was God Almighty. He knows the heart, intents. Nothing is kept secret, that which happens in the mind.

Shall I of a surety bear a child, which am old? So, He's repeating here. **Is anything too hard for the Eternal? At the time appointed I will return unto you, according to the time of life, and Sarah shall have a son. Then Sarah denied, saying, I didn't laugh.** Got caught in something. Just a "little white lie" there. It was like, "I didn't laugh out loud, so I didn't laugh." But she laughed, it says, inside, and God knew it.

Then Sarah denied it, saying, I didn't laugh. And she was afraid. Because she was afraid. God knew this about her and you know how sometimes we tend to do as human beings, we kind of protect self. And we're caught off guard and something is asked to us, and so often as human beings we divert the truth.

Then Sarah denied, saying, I laughed not. For she was afraid. And He said, No, but you did laugh. And the men rose up from thence and looked towards Sodom. So, two got up and went toward Sodom. They were the angels you read about later who were with Lot in Sodom and took them out before Sodom was destroyed. So, they were here with the Eternal, manifested in physical form, but not all.

That's why it's so awesome, brethren, to understand, "In my Father's house are many mansions." To understand things that God the Father is going to accomplish in and through Jesus Christ in the future, are things, brethren, we cannot comprehend in our lives at this point in time, just as much as we cannot comprehend seeing spirit and what it is because we have nothing, we only have the physical to compare with it. That's why it says, "At that day, you'll know because you'll see him as he is," because you're going to be a spirit being.

And so the men arose from thence, and looked towards Sodom. And Abraham went with them to bring them on the way. So, went for a part here. **And the Eternal said, Shall I hide from Abraham that thing which I do?** Asking the question. And really, those things are given to us, brethren, to learn from, and for the angelic realm to learn from as well, and for Abraham.

Verse 18—Seeing that Abraham shall surely become a great and a mighty nation, and all nations of the earth shall be blessed in him (through him)? The promises given through Abraham, Isaac, and Jacob, and on and on it goes, have to do with the Messiah. Have to do with a physical people, yes, but has to do with the lineage of something that was going to take place in time, the way God would save the earth, all mankind, all human beings who would yield themselves to the process.

It says, **For I know him, that he will command his children and his household after them.** He knew the mind of Abraham. He knew what he would do. He worked with him and molded and fashioned him.

...and they shall keep the way of the Eternal, to do justice and judgment; that the Eternal may bring upon Abraham that which He has spoken of him. God had a purpose. And when God has a specific purpose like this, to do and accomplish certain things, He does it.

A little bit about what I mentioned the other day. When there is something so specific like this to be accomplished God will mold and fashion those individuals, knowing how to work with every human being to bring them to that point, to be able to do with them what He wills. But they have choices, yes, obviously. But He gives greater power to accomplish certain things and we go through physical things in life.

That's why I marvel at of understanding certain things that God knew because God knew it because how He would work it, what happened to the Church and all those who worked with the Church through time, that God worked through to work in the Church. John, after all the others had died, that God worked with him in the Church, who remained faithful.

All those who were faithful before that all the way up through the time of Mr. Armstrong, and then God had intent that He would allow one to go the way of his own human nature, without the help, without the molding - who would rise up, who would be set in great power and authority in the Church, who would end up being the man of sin, the son of perdition, because it was a part of God's plan, to teach, to lead, to give understanding there are vessels to honor and to dishonor, brethren.

And it's a tough thing. It's a tough thing in human life. But God's righteousness and judgment is just because nothing is owed to any of us; all of us have sinned. And so, God has His time for us, to cleanse us of all sin and to bring us into His Family, if we will so choose. It's an awesome thing to understand how God works in human life and what He does with us and how He molds and fashions us.

Verse 20—And the Eternal said... And so this is the continuing of the story here. Notice what He says: **Because the cry of Sodom and Gomorrah is great, because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come unto Me. And if not I will know.** Again this is - God knew - but this is written. Again, brethren, God has done things that the angelic realm can continue to learn, that the world can continue to learn, that Abraham can learn. It's amazing.

And the men turned their faces, the angels, from thence and went down toward Sodom. This was said to them.

But Abraham stood yet before the Eternal. And so, here are the two angelic beings, they're going down to Sodom and Gomorrah.

And Abraham drew near and said, Will you also destroy the righteous with the wicked?

Because there's more said here than this little synopsis, if you will, this little bit that's written here. You know, we have little.... You start out in the beginning of Genesis and we just have little bits to give an overview of the crux of the matter, if you will, of what it's all about. And so, we don't have all the words of what was spoken, but here, finally, is this response from Abraham because he knew what was getting ready to take place. God told him.

And Abraham drew near and said, Will You also destroy the righteous with the wicked? Peradventure there be, in other words, what if there are fifty righteous within the city? Will You also destroy and not spare the place for the fifty righteous that are therein? Far be it from You... That's what he said, "Far be it from You." Pretty strong. Pretty good for an individual who is so moved to talk to his God, you know, because he knew what his God was like. He says, "This is not like You."

Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous - he had to learn something here, didn't he, about righteousness, and especially even in a physical sense here. So that the righteous should be as the wicked? Far be it from You. "It's just not You."

Shall not the judge of all the earth do right? The righteous judgment of God. And the Eternal said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. It's quite a conversation going on here.

Verse 27—Then Abraham answered and said, Indeed now, I, who am but dust and ashes, "I know what I am. I know where I come from," have taken it upon myself to speak to the LORD. So, he's talking to God, you know, in a way pleading with God because his brother, because of different ones that are there that he knows. Then Abraham asked about, "What about forty-five? What about forty? What about thirty? What about twenty?" And finally, finally ten.

Verse 32—Then he said, Let the LORD not be angry and I will speak but once more. "Don't become impatient with me. Don't become angry with me." Because he was being pretty bold here - he knew that - pretty strong in talking to his God. Suppose ten should be found there. And He said, I will not destroy it for the sake of ten. And the Eternal went His way, as soon as He had left communing with Abraham. And Abraham returned unto his place.

Genesis 19:1, going right on in context—And there came two angels to Sodom at even; and Lot sat in the gate of Sodom. And Lot, seeing them, rose up to meet them. And he bowed himself with his face toward the ground. It's an incredible story of what was taking place here. You can go on. We know the story, many of you do, and if not, go ahead and read it, or re-read it again later on.

But you know, it's an incredible thing here to realise what was taking place as God was working with mankind and the one through whom He had been molding and fashioning to do, to accomplish great things through his lineage. Abraham, Isaac, and Jacob, and on and on it goes.

And we know what God did to Sodom and Gomorrah. Lot was taken out, daughters, the wife that looked back, showing things of an example here about the world, longing for. It was a longing for it. It was a longing to be back there. You know, there are so many examples of things we can learn from these things or that we learn spiritually.

But it's an awesome thing here to understand what was taking place. Abraham knew who God was, although, again, he only knew Him as "El Shaddai." Now it uses the words here differently because it's a description that Moses had used to refer to God as, because God had revealed Himself to Moses as Elohim; I mean "Yahweh Elohim." And so, here is that example, where we see so often here about, but when He communed with Abraham, He had revealed Himself as God,

indeed, but "El Shaddai."

And so, it's an incredible story as we continue to go on here and recognise that God Almighty, the Eternal God, Yahweh, manifested Himself in part as a physical human being to communicate through what appeared to be a physical human being, to have a conversation with Abraham. And things that He'd done time to time just like this.

And so sometimes there are questions, have been questions about, "Well, what is the back of God that someone saw? Or whatever it is." They never saw spirit. There is that which is in the human mind that considers God, and so God had a glory of things He's shown at times, or sometimes just the beings themselves and they knew who they were as far as what appeared manifested as physical. But no one, no one, no one, no one, no one, no one has ever seen God as He is! You can't in a physical body. You can't in physical life.

Not until you are spirit can you see spirit. It's a spiritual realm - totally different. And so God, in order to work with human beings, especially Abraham here, worked in a different way. He's worked in different ways at different times depending upon what He was accomplishing and what He was doing. So, this all covered in Genesis 18.

Let's go ahead a little bit to Genesis 32 and notice another example here. **Genesis 32:24**, it says, **And Jacob was left alone**. So we're just breaking into a story flow here because there's not a lot written about it fully. How? Why? Why was this taking place? Why did God do it this way?

And there wrestled a man with him until the breaking of the day. So, we just jump into a story of something that was taking place here, and all of a sudden here's someone wrestling with him, with Jacob.

And when He saw that He prevailed not against him, He touched the hollow of his thigh.

Now, God does things, uniquely so. Here was a form of a human body, but it was about Jacob. Didn't He have the power to beat him, to whomp him? It's not about that. It's to see, to manifest, to help us to learn something about what was in Jacob, that God already knew. But He wants us to learn from it as well, the examples of things that God has given there. Quite a story when you realise what was going on in Jacob's mind.

And so, **He touched the hollow of his thigh**. God did, in human form. It was God Almighty, Yahweh, again in human form, just as much as when He came to Abraham and talked to him and He manifested something of a physical form that He worked through. He wasn't fully "in" that being. Please understand that. A single being like that cannot contain Yahweh. That's why there are things we can't fully grasp, brethren, in this human life, that in time we will come to better see. We don't have to grasp it.

And so again, He saw, He wants us to see. But here's Jacob. And so, here's an example, He touches his thigh, and it goes out of place. That's painful! That hurts! But Jacob held on. So, **He touched the hollow of his thigh; and he wrestled with Him**, continued to wrestle. He didn't quit, you know. Where would we have quit?

And He said, Let me go, for the day breaks. "Jacob! It's just it's time to end this!" You know, "Let Me go!" Couldn't He have gotten away? **And he said, I will not let you go**. You talk about

tenacity, sticking to something, holding on with all of your being because of what you see, because of what you believe. ...**except You bless me.** Do you not think he knew who he was wrestling with as time went along here, what he believed? He knew. But look what he said.

And He said unto him, What is your name? And he said, Jacob. Jacob. He knew who he was. **And He said, Your name shall be called no more Jacob, but Israel.** Beautiful! What an incredible physical example here of something to portray, to do by God, you know, that He did here; that's moving, that's inspiring.

...**for as a prince you have power with God and with men, and have prevailed.** It shows an attitude and a spirit that God desires to see in His people - hold fast, don't let go, continue on, fight the good fight.

There are spiritual lessons in all this, brethren, of that which we must come to see when we address certain things spiritually in life that are so meaningful, that God allowed certain things to take place in a physical way to teach. The Old Testament, so much of it, physical, physical, physical, to teach incredible spiritual lessons.

In time, God's going to reveal more and more to us about a Levitical system that we don't see fully. That's why I love Leviticus 16, because the more you dig into it, the more you see about the Day of Atonement, it's so moving because everything God has given physically, as He's worked through His people through time, it all has meaning on a greater plane than what took place physically. It's awesome, the Great God we serve, that teaches us, that molds and fashions us, that has such a plan that He fulfills.

Verse 29—And Jacob asked Him, and said, Tell me, I pray you, Your name. And He said, Wherefore is it that you do ask Me My name? And He blessed him there. And Jacob called the name of the place Penuel. Hebrew means, "The face of God." That wasn't the face of God, but he came in his mind and his spirit and what he knew face to face with God - very physically so, but he knew who the one was that was setting him apart, that was blessing him, that gave him the blessing, the one he was wrestling with. Certain assurances sometimes we want to have as human beings.

For I have seen God face to face and my life is preserved. And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. Went. It hurt! Just because all this was over with doesn't mean He let it go back to normal again without pain. He carried it with [him]. We carry things in our lives. We learn from some of the things we experience. We learn from those things that make us stronger. But God didn't take it all away because there was more for him to learn as well as for others around him to learn, when he came limping in.

Therefore the children of Israel, notice this, they eat not of the sinew which shrank, you know, speaking of those animals they kill. They don't eat that one area **which is upon the hollow of the thigh unto this day: because He touched the hollow of Jacob's thigh in the sinew that shrank.** Did he carry it the rest of his life? Amazing. It was very moving, a story that was Jacob's and a relationship that he had with God that gave him courage and strength to do the things that were before him in the rest of his life.

God does things with us, brethren, to teach us, to work and mold and fashion us, things that no

one can take away. You know where it comes from, although sometimes we might want to have greater proof because it's of faith, it's of the mind, as human beings because we're so weak and so small.

I think of all the things I've experienced through time, where it was a matter of God being in a relationship. And they're mine. They're mine to learn from. They're mine, that no one else can take from me. The ones you have are yours that no one else can take from you.

That's why it's so important to remember how God has worked with you, the journey that you've been able to have along the way, the strength of life that has come through Jesus Christ along the way - Wonderful Counsellor, Wise Guide, Helper all along the way to go through the things we go through, that embolden us, that gave us greater strength and greater confidence, because we're weak as human beings and so God just gives us more and more of those kinds of things to give us courage and strength and boldness of life.

And we change! We change as we become more alike what God desires us and is working with us to be like. It's an awesome process, an inspiring process, to understand what God is doing. Exciting to share in what God gives to us. Hurt? Oh absolutely. Pain? Absolutely. Do you carry it the rest of your life? Absolutely. The scars, they're there, but they've made you stronger, and you love them because without them you would not be where you are. You didn't love them as you were going through them, but you love them for what they are because God was in it all and it's yours. It's your relationship with your God. Isn't that a beautiful thing to understand, brethren, what God gives to us?

Let's go back now to the beginning of the story of Melchizedek. "Melchizedek" means, "My King Sadek." It's a compound of two words, "Melchizedek" - "King Righteousness." Gods King of Righteousness that He intended for the world to have, and He was known, obviously, as the "King of Salem," of peace.

Genesis 14. So, this is before what took place that we've read in Chapter 18 when God came to him and told him, and Sarah laughed about a son that would be born. By this time Abraham, who had the name Abraham now, had had a more of a long term relationship with God. But we're backing up a little bit back here now to Genesis 14 in a beginning way that God began to work with Abram and began to teach him along the way.

Verse 1 begins a story of certain kings who made war with the king of Sodom and the king of Gomorrah, and there were other kings there that came together, and it came to pass that these invading kings took all the goods of Sodom and Gomorrah, that region, and all their, it says "victuals," and went their way. Took away food and possessions and people, because they also took captive, Lot.

And so, we come on the scene here now. Let's pick it up in **Genesis 14:14—And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. He was a wealthy man of great stature.**

And he divided himself against them, he and his servants, by night, and smote them, and pursued them to Hobah, which is on the left hand of Damascus. And he brought back all the

goods, and also brought again his brother Lot and his goods, and the women also, and the people.

Verse 17—And the king of Sodom went out to meet him, it says, after his return from the slaughter of the kings that were with him at the valley of Shevah, which is the king's dale. **And Melchizedek...** So here's the first we see of Melchizedek, **King of Salem.**

So, some believe it's of the region, of the area of Jeru-salem, Salem - Jerusalem - the "City of Peace" that God chose to use in time to teach so many things.

And Melchizedek, King of Salem, brought forth bread and wine. And He was the Priest of the Most High God. Awesome! Awesome what was taking place here. He functioned, He was working as the priest of God to others, to Abraham.

Verse 19—And He blessed him. We're not even going to be able to have time to get into all the scriptures today on some of these things, brethren, in Hebrews. **He blessed him.** It makes it very clear the power He had to bless. **And said, Blessed be Abram of the Most High God, possessor of heaven and earth.** The Most High God is possessor of heaven and earth. And He said, **Blessed be the Most High God.** Now look at the one who does these things. Abraham was to learn from all this, brethren, the might of his Great God.

...which has delivered your enemies into your hand, making it very clear, "There's a reason why you had such a victory." **And he gave Him tithes of all.** It makes it very clear in Hebrews that what it's speaking of is that Abram gave of tithes to Melchizedek. Because the story goes on, later on, in Hebrews talking about the Levitical priesthood and why there were certain things changing here as far as the order of how things are to be done.

So, who was this Melchizedek that was King of Salem and priest of the Most High God? We have to go to the New Testament for that.

Hebrews 7:1. It's very, very basic, brethren; so very, very simple, but sometimes hard for us. **For this Melchizedek, King of Salem, Priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first, being by interpretation, King of Righteousness.** That's what Melchizedek means, who was the King of Salem. **And after that also King of Salem, which is, King of Peace; without father, without mother, without descent (no lineage), having neither beginning of days nor end of life.**

You know what that says? Eternal. Eternal. Eternal. Eternal. It's just another way of saying it; just making it very clear who He was. Without father, without mother, not an angel, not of the angelic realm - far, far, far greater. **But made like unto the Son of God, abides a priest continually.** Beautiful verses here, especially when you break them down a little bit.

Brethren, again, there is only one it can be. Hopefully, we have gone through enough to understand that with great confidence and boldness. There is no possibility of any other. God made it so clear so many times. There are scriptures we have read, the scriptures we have talked about, that there is no way that Jesus Christ was Yahweh. That's the very purpose of those scriptures recorded in Acts, when Jesus Christ says the words himself and he refers back to

Psalms and he makes it very clear that it was about him and his Father. And every time the Father is mentioned, it's "Yahweh Elohim."

And then when Peter talks about it on the Day of Pentecost, and later on when Paul talks about it and refers back to the scriptures in Psalms. Over and over. And all the things that Yahweh had to say as well in various prophecies in various places in the Old Testament. Brethren, it is so basic in those things. There are no other answers. Yahweh. Eternal. Almighty God. For all eternity. No beginning and no end. Eternal. But it describes Melchizedek as being this. Incredible. How? Why?

Let's go over to Psalms 110. It's incredible to understand even the timing of some of this with Abraham, and later on, Abraham, when his name was Abraham, the example we read; fed the two angelic beings, took care of them, washed their feet, you know, with the kind of hospitality and greetings that they would, but far more toward God in attitude and humbleness in spirit.

But in the very beginning here, in a process that God began to do in working with Abraham in that respect, God manifested a human appearance who functioned as a priest of God. That was Abram's introduction to God. He was made to appear as a priest. He came out and met Abraham and brought things to Abraham, with a mind of service that was to be reflected to others, to Abram. That's how Abram saw Him from the beginning, or in the beginning.

But God wants us, brethren, to learn the magnitude of this "type." It's a type, an awesome type of His Son that would be manifest later on. It's a beautiful thing as we come to understand it, what God was doing. Melchizedek was a prelude of something greater that was yet to come.

So, we're going to notice as we go through Psalm 110 here, going to focus on the purpose of Melchizedek, for it's to teach us much more about the magnitude of what the Eternal, of what Yahweh was going to accomplish on a much grander scale than the Melchizedek that met Abram.

Psalm 110:1—The Eternal... Yahweh. Yahweh Elohim. The Eternal Yahweh said unto my Lord... Again, it's David speaking; and he says, "The Eternal said to my Lord." And as we've gone through all those scriptures it makes it very clear who "my Lord" was, who was David's Lord, speaking of the Messiah who would... We read the scriptures that talk about that Lord that would come out of the loins, if you will, through the genealogy of David. And David recognised him as far greater than himself by inspiration of God's spirit.

And so, **The Eternal said unto my Lord, unto Christ, the Messiah, sit you at My right hand until I make your enemies your footstool.** Again. **The Eternal (Yahweh) shall send you the rod of your strength out of Zion: rule you in the midst of your enemies.** It's very powerful, the verses here. Some verses we're not going to read even that leads up to the time showing the time he is going to return. Jesus Christ is going to return and he's going to rule. He's going to reign. He's going to come back with great power, as it talks about in Revelation 19. This is what it's discussing.

And your people shall be willing in the day of your power, in the beauties of holiness from the womb of the morning: you have the dew of your youth. The Eternal (Yahweh), has sworn, and will not repent, You are a priest forever after the order of Melchizedek. It doesn't say, "You are Melchizedek." It says, "You are a priest forever after the order of Melchizedek."

Something that God was going to show on a greater, grander, mightier scale - the very purpose of some things that could begin to be learned of what He did when He manifested Himself as a priest of God.

Incredible, because that's exactly what He did. It was God Almighty, Yahweh - "without descent, without father, without mother, without beginning of days, and no end." It's no mystery. Not now. It shouldn't be, anyway.

Hebrews 7. Let's go back. Because this is the prophecy from Yahweh concerning His Son, Jesus Christ, and He is the one that told him, "Sit you at My right hand, until I make your enemies your footstool." And He went on to say, "You are a priest forever after the order of Melchizedek."

Hebrews 7:1—For this Melchizedek, King of Salem, priest of the Most High God, who met Abram, Abraham, in this case, returning from the slaughter of the kings and blessed him. At that time he was only known as Abram but we know him as Abraham. Just like as Moses wrote some of those things he referred to, gave the name "The Eternal," but Abraham and others only knew Him as "El Shaddai."

To whom also Abraham gave a tenth part of all; first being by interpretation King of Righteousness, and after that King of Salem, which is King of Peace - without father, without mother, without descent, having neither beginning of days nor end of life, but made like... "Made like." What does that mean? **Made like unto the Son of God.** It's teaching something, brethren. It's something that would be far greater. "Made like"— "to render similar; to copy; to produce a facsimile; to render similar." It's not the same. It's not the same at all! It's not the same one, but it's a copy of something to learn from - "to render similar."

...abides a priest continually. It's amazing. You can go back and there are many different translations of this part, "abides a priest continually." They vary just little by little, but there are incredible differences. Some of the words here are quite unique. "Abides." You know where it comes from? You know where it's used over and over and over and over again? "Abides?" It's used a lot. We read a lot of it yesterday. "I'll abide in you, and you will abide in me. And that day you will know that I am in my Father, and you in me, and I in you." And on and on it goes.

We're told, as it goes on in John 15, that, you know, about "abiding," and some of the things that are said there. I'll just read a few. I mean it's over and over and over again, especially the way John uses it, brethren.

When it talks about, "Every branch in me that bears not fruit, He takes away"; as he said before that, "I am the true vine. My Father is the husbandman, the vine dresser." And he goes on to say in verse 4. "Abide in me and I in you. As a branch cannot bear fruit of itself, except it abide in..."

Brethren, there are things here that happen in a physical way to teach something far greater on a spiritual way, and that's what we're being told. If we understand how God works with man and mankind and how we're being able to be brought into the God Family, into Elohim.

So, "abide," again, used so many places, brethren, in the context of Jesus Christ abiding in us and we abiding in, dwelling in, living in him and in the Father. Although the word "continually" here is a single word that's translated into English as a single word, it's actually two different

Greek words, but they just use one English word that doesn't really capture it fully.

One word means "into" or "in." Hmm, "abide in?" Into - in. How it's used over and over again. And the other means "continuously." Where have we heard that? Present progressive, ongoing, continuously. As long as there is that abiding which is able to save mankind because of our High Priest and what he did, and he's able to live in and abide in us because we're able, through his sacrifice, to have a special relationship through him to the Father; that the way now into the Holiest of Holies has been made manifest to the Church, to God's people, where it wasn't for Israel, where the high priest only went in once a year to do a service and then came back out.

But all of us now at any time we choose, can go into the Holiest of Holies, into the presence of our Great God, through Jesus Christ. That's what we're told in Hebrews. It's exactly what we're told in Hebrews. A special relationship whereby we're able to have audience with the Great God whenever we want, whenever we desire.

So, a better translation is "continuously into" because it's leading to something far greater to teach something far greater. And putting it all together, it says "but made like." Brethren, **"rendered similar, unto the Son of God,** because God looked forward to that time. The Son of God, when he would come, when the things that would happen to him and with him whereby God was working, molding and fashioning one who would be a High Priest forever to His people.

Made like unto the Son of God, like a priest continually into abides. It's kind of awkward, brethren, but if we understand what it's talking about, it's talking about this "abiding in." It doesn't make any sense in the world, but it should be to us, brethren. It's talking about a priest that is able to abide continuously in us, in his family.

Because a priesthood is to serve. A priesthood is there to give aid, to give help, as we read about certain verses yesterday, to the people - the sacrifice. You go back and read some of the things in Hebrews and it talked about why there was a physical priesthood - to address the sins, but never able to take away the sins. But here is one, through his sacrifice, to serve the people as God's High Priest, through whom we're able to have a relationship with God. It's powerful, brethren, and it's beautiful the more we grow in it and the more we understand it. Awesome. Awesome. Awesome.

So, this Melchizedek was, "made like unto the Son of God," and God dwelt in him as a resemblance to His Son, just like He did and when He manifested Himself as a human being, again, this time to Abraham and Abraham knew who it was and spoke to Him, and said, "If there are fifty righteous - If there are forty-five - If there are thirty - twenty - ten." And he pleaded with his God.

And so again, **this Melchizedek was made like unto the Son of God, and God dwelt in him as a resemblance to His Son.** How did Jesus Christ do what he did? It's just a foreshadowing, a type of what was to come in a far greater way, brethren, when Jesus Christ was born a separate individual, separate. What was happening back then was not separate. It was all Yahweh.

But now, "A child is born. A Son is given," and it was exciting to God. The one who would become Messiah, Christ, High Priest to the world, to all of God's creation for the purpose of what was going to be accomplished in him and through him. It's a beautiful thing.

And His Son was made after this same order, because Jesus Christ, now different, a separate being, not the same as Melchizedek was. This was with far greater meaning and purpose because it foreshadowed and looked forward to that time, of what God was going to do in and through... He dwelt in His Son, powerfully, mightily.

And it all has to do with how God works in our lives, how He began to work in and through Jesus Christ. That once he became our High Priest, now in and through Jesus Christ that both could dwell in us and we in them. It is an awesome thing to understand how we are saved, how we are brought into the God Family.

And so, "order," and how it's used? It's a word that means "the cause." It's "the cause of God." It's about the purpose of God. It's what He's doing and why He's doing it. "The manner," "the fashion." In other words, the fashion after which God would accomplish His will through His Son who would become High Priest of all mankind. It was the fashion by which God was going to do it - just a little bit shown - but not it, by any measure, because it was still Yahweh.

So, this entire story, brethren, reveals the way God would work in His Son and what the Son would do as a priest who would continuously abide in those whom he was given to be their priest. It is the ultimate, the ultimate picture of the purpose of a priest, High Priest.

Hebrews 7:15—Just to add a little bit more. **And it is far more evident...** Hopefully it is to all of us, brethren, evident, obvious, clear. That's what we're being told. **...for that after the similitude of Melchizedek there arises another priest,** the priest of Almighty God: separate, different, unique, his own life.

The word "similitude" used this one time in scripture, and it means "likeness," "similitude," as it is here, and it comes from a word that means "to be like; to be similar; to resemble." He was not Melchizedek but made similar to because of how God did it, and how God was going to do it on a grander scale, one who would be separate, having his own individual life, personality, character, mind. But that mind, as we understand, was in full agreement with God. It was the mind of God Almighty.

That mind is to be in us, that we're to come into full agreement with. Jesus Christ always had it, always had it, always had full agreement fully with his Father in doing His will. They're beautiful verses, brethren, that should just jump out and just slap the tar out of us sometimes. A desire, because he was fully at one with his Father to do the will of his Father. And hopefully, we'll have time to read those verses in a moment.

Let's go back and notice some of the story and bring it all together, brethren. Hebrews 1. Let's notice more about what God was conveying here in the book of Hebrews concerning the purpose of the example of Melchizedek from the beginning.

Some things, brethren, are hard to be understood, as it says, because for human beings the kind of wisdom that God gives to mankind, the way of life that God gives to mankind, mankind can't know. It takes God to do it. And in a weak human physical body it's something we grow in through time. We can't receive it all at once. It isn't God's purpose to do it that way and we couldn't handle it. We couldn't deal with it. Because it's a matter of growing in righteousness. It's a matter of a relationship with God as to the process of whether we continue to yield to God or

whether we will resist God.

And we're tried in those things, and that's why it takes time. That's why nothing can happen quickly in growth and development. That's why it's more than a week of being baptised before one can be born into the God Family, if they should die within a week, as one young man, I mentioned one time, that died in two weeks after baptism. Can't be in the first resurrection. A year, two years, three years, four years, five years - if we can't have grown in physical things, receiving of the spirit of God, that can serve and be in the Church and be used in those respects, how long does it take, brethren? We're tried, we're worked with for a long time. Indeed, a long time.

Hebrews 1:1—God, who at sundry times and in different manners spoke in times past unto the fathers by the prophets, has in these last days spoken unto us by His Son. What did He do to Abram? He did it personally through the manifestation of a being that Abraham could see. He later visited with him and ate with him, the manifestation of a being, a human being. That's what Abraham saw. Wrestled with Jacob; manifested Himself as a physical human being, to teach, to develop a relationship. See, because there are things about the priesthood didn't come until later, in a different way that God began to work with people. And then another way later on.

Has in these last days spoken to us by His Son, whom He has appointed heir of all things, by whom/through whom also He, it says, He made the worlds, the ages to come, brethren, as we've already gone through these verses. **...who being the brightness of His glory,** fully the mind of God, the being of God, the oneness of God, but separate, **and the express image of His person.** How much more can you have the express image of His person than His Son, when He is his Father from the very beginning?

And upholding all things by the word of His power (speaking of God Almighty), **when he had by himself,** (speaking of Christ), **purged our sins and sat down on the right hand of the Majesty on high** - the only "Majesty on high" that has ever been on high for all eternity.

Being made so much better than the angels, as he has by an inheritance obtained a much more excellent name than they. He obtained it because of what God did, not that he ever had it. This is the beginning of his life, those things that are being talked about here. **For unto the which of the angels said he at any time, You are My Son, this day have I begotten you?** He is the Father. **And again, I will be to him a father, and he shall be to Me a son?**

Hebrews 3:1—Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession. You know, it's an amazing thing, as many times as you can read a verse like this and feel like we've considered our High Priest, Jesus Christ, but not as much as God wants us to. Not as much as He continues to reveals to us and give to us and we continue to grow in life and we'll appreciate those things more and more. When our change comes we'll be able to see more and understand far more in a spirit body than what we can now.

...consider the Apostle and High Priest of our profession, Christ Jesus. Of the way of life, that's what it's talking about; the High Priest of the way of life that God has given to us to live by that we have become a part of.

Who was faithful to Him, to Yahweh, to his Father, that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, far more, far, far, far more, brethren, inasmuch as he who has built the house has more honor than the house. Should go without saying - the Head of the Household, the one through whom God is building and what God is doing in and through Jesus Christ.

For every house is built by some; but He that has built all things is God. It all comes from one source. Everything that's going to be accomplished comes from God. He does the building and He has placed His Son the head of it all.

And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were spoken after; but Christ (Messiah), as a son over his own house. It's where God placed him - at the head, as we read about in some other verses and what those things mean. ... **whose house are we - beautiful isn't it - if we hold fast.** Jacob? Don't let go. Fight. Whatever you've got to fight, whatever it is that is placed before you, whatever sometimes God throws our way that we can learn from as well. How are we going to respond? What are we going...? And to strengthen us.

So often the things that are there, brethren, all of us are unique and the things can be used in our life whatever they are. Whether they're by time and chance or by old age or by what we're dealing with in the world, in society around us - "All things work together for good, to them who love God; to them who are the called according to His purpose."

And when God has that purpose, brethren, if we will hold onto that, God can use everything, does use everything around our lives to mold us and to fashion us. It's an awesome thing to understand. The world just goes through life and they experience those things but they're not learning through them. They're not being molded and fashioned. But we are because God's a part of it, over it all, doing what He will for His purpose, and we're blessed to share in it. It's an incredible thing to understand the entire process.

But Christ as a son over his own house; whose house we are if we hold fast the confidence and the rejoicing of the hope firm unto the end. There's no letting go until it's over, until it's fulfilled, until it's finished. And our desire as we grow is our cry to God Almighty to help us to hold fast, to help us to hold on, to fight the fight that is in front of us, whatever that fight might be.

And to be thankful, to be thankful to wrestle such things with the power and the might of God giving us the help, the favor, the guidance, the direction, the victory, as He does through Jesus Christ. He conquered, God says, and we can conquer.

"Overcome." That's what that word means. We're to overcome. It's a long process. It's a long fight. It's a long battle. So, what's inside of us? That kind of attitude and that kind of mind of Jacob? With the guidance, the direction, the favor, the help of God, because we can't do that spiritually.

That was a physical thing that you have to admire with all of your being, but ours is spiritual, and we can't do that one, brethren. We can't fight that kind of a fight save by the power of God Almighty living and dwelling within us. And so, we want to hold fast to that, to hold fast to the

truth, to hold fast to the way that God has given to us, to hold fast in a relationship with our Father.

Hebrews 4:12—For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing under of soul and spirit. The word of God, it goes into here, into the mind if we'll yield ourselves to that and the power that's there. The power to see clearly what is God's way, that which reveals to us what we are and what human nature is like, and the ability through the word of God to grow and conquer and overcome, and all the things in the entire story, brethren, of the word of God; becoming in unity and harmony with it in our mind.

Piercing even to the dividing asunder of soul and spirit, and of the joints of marrow, and is a discerner of the thoughts and the intents of the heart. Of that which comes out of us, that sometimes comes out in our words. And our words are not God's words, and sometimes our ways, as we see, are not God's ways. And only when they come into harmony, that they're in agreement with God and God's ways and God's word, then it has great meaning. That's why we must repent.

That's why I love what God says. He says, "Your ways are not My ways." We have to repent of our ways. We have to repent of our words - meaning the words that aren't in agreement with God, the doctrines, the ways, the truths that God gives to us. That's why we cry out. That's why the cry is seek to be of the same mind, to be in unity and oneness of doctrine.

And the more you seek do that the more the lies and the foolishness and the untruths and that which is false and that which is counterfeit which is bombarding us, brethren.... It bombards us in the world, and primarily for one greater reason than any other - because of the splinters that are out there. That world bombards. Satan is using that to bombard, and has for a long time, to confuse and to twist the thinking of people.

And the more we come into unity and oneness with what God says, if we understand how God works and we honor that and respect that and desire that with all of our being, the more we'll see by this power that God has to give to us what is true and what is false. It will give us greater boldness and confidence and we'll be able to recognize that which is false more quickly, more quickly so that it doesn't have any wrong effect upon us in any fashion or form, so that we might be able to give aid to another lest their minds be polluted and hurt by something that is false.

So, I remember God giving that to us, brethren, in a very strong way back in Colorado Springs, and those of you who were there at the Feast that year, that that which is not at one, that which is not of the same mind, there should not be a word spoken. There should not be an attitude, nor a word spoken that is different from what God has delivered to us. Not a word, because then that word opposes God, it resists God, it becomes antiChrist. It fights against the very thing that God desires and seeks to mold and fashion within each and every one of us. That's why there is no room.

As we draw closer and closer to what's going to take place, there is no room for divisiveness, for different thinking. If anyone who hears these words has different thinking from what's been given to them - yes, digest; yes, go back through even in these subjects here. You have that responsibility before God. But then God gives time to do that. We all come from different

things. But never to speak a word against it or you will fall, and you will not be in this age to come immediately after the return of Jesus Christ. Do we believe that? Is it the word of God or not? Is it from God or not?

We cannot be of a different mind. This is not about numbers. This is not about appeasing people or being afraid. It's about power and might and unity and strength of God in His people, to give us strength and might in our minds as well, brethren, in confidence and boldness to stand. To stand our ground. To hold fast and fight at the very end here, for what's left in the time, in the essence, that's left in front of us. Because as we get closer, there'll be less time and less tolerance. Because sometimes we give people a little bit of time. We don't have much time left here and God desires that we have a greater unity and oneness than ever before.

So, if a word is spoken against anything that we're given, this is not the place for you. This is not the place for you. And it will not be tolerated nor allowed because God is bringing us into a greater oneness of spirit. Do we fear going against God? Do we fear that we would say a word against what He has given? Because either He has given it or He has not, and that is a matter of your own conviction between you and your relationship with God.

We live in dangerous times and we're rapidly approaching the end of an age, and now is not a time to play games with God, as the Church has, as the Church did throughout the 90's, in essence, and still does. Well, it doesn't still do it in a grander scale, but if understand what happened to us when we were scattered and the things that took place. I hope we take that soberly, brethren, very soberly.

And you, whoever you are, you're expected to stand firm in what God has given to you and to admonish anyone, to encourage anyone that has a different word than what you hear. For we are to be at one. We are to grow and become more at one, of the same mind with God. Only in that, only through that are we going to be able to share in as a remnant. Because we are going to be much stronger. And we are going to be much closer as a body, we truly are, for what lies just ahead of us.

And I hope that every one of us, brethren, desires to be a part of it. You've got a battle ahead of you; the greatest battle that you have fought till your time now. Because things are going to get much, much harder, and much, much worse in the world around us. But we can be much, much stronger too. Understand that. For that is the only way that you'll be able to go through those things, brethren, as we become much, much stronger in every way with the favor and the help and the mind of God.

All division needs to be ripped out of our being. All contention! Any disagreement among brethren. There is no place for that in the Church of God today, in the Body of Jesus Christ! He doesn't want it anymore. It's time that it be refined more, and the dross be pulled off and thrown to the side, because dross has no value. It is not the fine, the purified gold. God wants the purity if we will yield ourselves to it.

We live in momentous times, brethren, and we're at the end of time for us. We need to take it seriously and have a right fear toward God. Fear to go against God. A fear to speak a word against God. It's not about human beings. It's not about me. It's about each one of us and our

relationship with our God and how serious we take these things. It truly is.

Let's pick it up again here. It's **Hebrews 4:13—Neither is there any creature that is not manifest in His sight. But all things are naked and open unto the eyes of Him with whom we have to do.** No one is going to hide anything from God. Because that's what God's doing right now. Nothing, nothing, nothing is hidden from God. And if our lives aren't in unity and harmony with that, brethren, we will not be able to continue to walk in the journey that's right in front of us.

Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Okay, here we go, again, "Hold fast what we've been given." **For we have not a High Priest which cannot be touched with the feeling of our infirmities but was in all points tried like as we are, yet without sin.** He lived in a human body. He lived a human life. He lived everything that we do in a human life. To have hunger, to have thirst, to have things in relationships where people despise or look down upon you or ridicule you because of what you believe. He knows what it's all like all the way to the greatest suffering that anyone's ever gone through for what he believed in a relationship with His Father, with God. And all without sin.

Let us, therefore, come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need. You know, the mercy of God to forgive us of our sins and receive the help that God wants to give to us so we can continue to hold fast and move forward and be there and be a part of all that He's getting ready to do in the world.

God's getting ready to do great things, brethren, and to be a part of that we must be of a humble spirit and we must draw so close to Him, brethren, truly.

Hebrews 5:1—For every high priest taken from among men is ordained for men, for men, in things pertaining to God. Think of the Levitical system and then Jesus Christ. How much greater is it? Given to serve man, a High Priest, to bring them in a right relationship to God. **...that he may offer both gifts and sacrifices for sins.** Jesus Christ fulfilled the ultimate of it, brethren, obviously.

Who can have compassion on the ignorant, and on them that are out of the way. You know, those who don't know, those who are out of the way, **for that he himself also is compassed with infirmity.** The things we learn. The things we go through in life. All of us, we follow certain things in our life where we are to learn from those things as well, brethren, that help us to better understand a relationship with others who don't understand and don't know this way.

And we can't expect that of them. We can't judge them that way. We can't treat them in that way. And even then, even if it's someone who knows and understands certain things, there is a way to treat people in relationships.

Verse 3—And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And so, we look at the Levitical system - this is what it's talking about - and what they did and what they had to do. Just like Aaron had to purify himself in order to serve for the people. See? And so, there are things they had to do before they could serve for the people. And Jesus Christ went through what he did so he could serve for all mankind in bringing us to God.

And no man takes this honor unto himself... No human being does that. The Levites didn't do that. God put it there; God did it. **...but he that is called of God, as was Aaron.** God does it, otherwise it has no meaning.

So also Christ glorified not himself. You remember what we read the other day? The word that's kind of awkwardly translated about robbery - "thought it not robbery." Go back and study it. Go back and look at it, what we've gone through.

So also Christ glorified not himself to be made a High Priest; but He that said unto him, You are My Son, this day have I begotten you. God did it. God does it. And Jesus Christ knew that. He didn't take upon himself something that he wasn't in agreement with because he knew the will of God, the mind of God, and he was totally yielded to that because he knew that was best. He knew that was right. He didn't take more upon himself. He didn't take more upon himself, though that power and might was there. Incredible!

Verse 6—As He said also in another place (speaking of God), You are a priest forever after the order of Melchizedek. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears... Absolutely human, brethren, seeing and knowing things and things he agonised through and went through, **unto Him that was able to save him from death, and was heard and that he feared.** He wouldn't go against his Father. It was real to him; he would fear. The fear that was there, the fear that we should have, to ever go against God, just foreign to our minds; should be.

Though he were a Son, yet learned he obedience. "Yet learned he obedience." He learned about it, what it's like, just like.... He knows. He knows what we go through. He's gone through it. He knows what it's like to live God's way. There's never been one that's ever lived God's way like he has, obviously, perfect, in absolute righteousness.

But in a human body there is a battle. That's why he constantly prayed to his Father and had such a relationship with His Father and relied upon His Father. He set the perfect example for us all in that which we should strive to attain to. But we are so weak, that we must fight, hold fast.

Though he were a Son, yet learned he obedience by the things which he suffered. He knows what it's like. We know what it's like. We grow in that more and more. **And being made perfect,** it's a process that all go through, **he became the author of eternal salvation unto all them that obey him; Called of God and a High Priest after the order of Melchizedek.** It's a beautiful story.

Hebrews 10, brethren. Let's back up to **Hebrews 10:1—For the law having a shadow of good things to come, and not the very image of those things, can never with those sacrifices which they offered year by year continually make the comers there unto perfect.** It just made them right on a physical plane with physical Israel. There are things they had to go through, a type of purification on a physical level. Not on a spiritual, because it talks about, "the blood of bulls and goats can't take away sin."

For then would they not have ceased to be offered? They did it constantly throughout their lives. **Because that the worshippers once purged should have had no more conscience to sin. But in those sacrifices there is a remembrance again made from the sin every year. For it is**

not possible that the bloods of bulls and of goats should take away sins. Wherefore, when he comes into the world he said, **Sacrifice and offering, You would not, but a body have You prepared me. In burnt offerings and in sacrifices for sin You have no pleasure.**

The physical routine of things, brethren, it's not what it's about. It's about what's in here. It's about what's molded in the heart, in the mind and the way we think and whether it's of God or not, whether it's in agreement and oneness with God. And it must be God's mind that grows in us, that agape that is able to live in and through us more and more as we grow in a relationship with others. I hope we understand, brethren, mightily.

That's why we should all loathe in ourselves, if it be in ourselves, whenever it raises up its ugly head, that we should have any wrong thoughts, any wrong feelings, any wrong things that come out of us, if it goes farther and actually comes out of us in words that we might speak or actions that we might take against another in the Body of Christ. For that is totally, diametrically opposite of the mind of Christ, of the way of God, the being of God. We must repent of those things so swiftly and ever draw closer and closer together.

He has given us an arena of life and many different people, many different backgrounds, many different ways of doing things. That's why we talk so often about as long as we're seeking to go in the same direction, to be of the same mind, to be of the same unity and harmony and not to be diverse in those things. Because it's not going to be allowed anyway. God hasn't brought us this far, to deal with every kind of doctrine there is, to allow even the smallest to begin to enter into the Body, in the fellowship.

I have been made bolder and stronger in those things. And because of the timing God has given that for a purpose - so it doesn't exist because of what He is getting ready to do throughout the Body. So, we must seek and desire that mind of God and that there be no conflict, that there be no wrong thinking. Because wrong thinking leads to wrong actions. We must learn how to love each other, how to be concerned for each other, and how to show that.

Verse 7. Beautiful verse. Beautiful verse. Then said I, Lo, I come (in the volume of the book it is written of me), to do Your will. Again, it's about Jesus Christ to Yahweh, to God Almighty, the Eternal God. He says, **It's written of me, I come to do Your will, O God. Above when he said, Sacrifice and offering and burnt offerings for sin You would not, neither had pleasure in them, therein, which are offered by the law.** They went through a physical routine, a physical thing constantly, and the reason why is because that's not what it's all about. Those things couldn't take away sin. They were foreshadowing something so much greater, brethren, that it's not even in some respects a good comparison. But it's a shadow of things, in that respect, so far ahead, so much greater because it's spiritual about Jesus Christ and about his dying for us and the ability of being able to be forgiven of sin. And that's what it's talking about here, and the ability.

So, he goes on to say here... (don't want to get ahead of myself). **Then he said, Lo, I come to do Your will, O God. He takes away the first, that he may establish the second.** Do you know what it's talking about? "He takes away the first, that he may establish the second." He takes away that old process, that old system. Hebrews is very much about, over and over again,

brethren, about a system that is no longer a part of the world, for the Church. The sacrifices, the offerings, and the blood and the ceremonies and the rituals of the Levitical system.

That's why when the Protestant world reads some of those things in Hebrews, it's like, (or in other places), "See! The law is done away with." And it talks about law here, but in context. See, it's a matter of knowing the plan of God and knowing what it's all about. It's in the context of the law of the sacrificial system. It's not about the law of God in the sense of how we live, the Ten Commandments and all that comes out from that. It's about the sacrificial system.

So, Hebrews, over and over again, is very much about that, teaching about a difference in the Levitical system and Melchizedek, our High Priest, Jesus Christ, our Savior, our Passover. And so there was no need for the first anymore. There is no need because Jesus Christ, because of what's accomplished and finished and being accomplished through Jesus Christ.

He established the second. By the which will we are sanctified through the offering of the body of Jesus Christ once and for all. It's a powerful verse here in what we are being told, brethren because it goes back to what it says here, brethren, in verse 9. "Then said he, Lo, I come to do Your will, O God." That was what was established, the ability to do God's will, the ability to fulfill God's purpose in spirit and in truth. It's not a physical process, it's a spiritual one.

By the which will we are sanctified through the offering of the body of Christ, Jesus Christ once and for all. And every high priest stands ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting until his enemies be made his footstool. All for a purpose. All by design. And he yielded himself to it all. That was his mind.

For by one offering he has perfected forever them that are sanctified. Wherefore (verse 15), Wherefore the holy spirit also is witness to us. For after that He had said before, This is the covenant that I will make with them after those days, says the LORD, I will put My laws into their hearts and in their minds will I write them. Do we understand the example that Jesus Christ set?

"I come to do Your will, O God." The ability to do God's will, the ability to live the way of life that God has given to us is in and through Jesus Christ. And it is through this process that God writes His law in our hearts and in our minds, that which enables us, spiritually, to give us the ability to do God's will as our High Priest did - to follow that example, to have that same mind living and dwelling within us.

Verse 17—And their sins and their iniquities will I remember no more. Now, where remission of these is there is no more offering for sin. Having, therefore, brethren, boldness. And this word, it has to do with the boldness, but it has to do with the liberty, as far as the language is concerned here. It's a liberty that God has given to us; a liberty, a freedom of entering into The Holiest by the blood of Jesus. That's why I referred to those verses earlier. Back here, I mentioned them here in Chapter 9. I love this story.

Hebrews 9. We'll come back to this here in a moment. Beautiful verses, brethren, in what God gives to us. **Hebrews 9:1—Then verily the first covenant had also ordinances of divine**

services and a worldly sanctuary. The ordinances is about the ceremonies and the rituals of things that took place, **and a worldly sanctuary.** And so when it says about "divine services," it's talking about certain rites, and so forth, of the Levitical system.

Verse 2—For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread, which is called the sanctuary. The first part of the Holy Place of the temple, where they entered in and did these ceremonies, some of the ceremonies and rituals.

And after the second veil, after you go through two thirds of this tabernacle here there's one more third left and there is the great veil that was there, and the area behind it, **which is called the Holiest of All;** the Holiest of Holies which pictured, which represented, which was symbolic of God's throne where the ark was.

Which had the golden censer, and the ark of the covenant overlaid roundabout with gold, wherein was the golden pot that had manna, and Aaron's rod that budded and the tables of the covenant; And over it the cherubim's of glory foreshadowing the mercy seat; of which we cannot now speak particularly. Amazing.

Now, when these things were thus ordained, the priest went always into the first tabernacle, accomplishing the service of God day by day by day. But into the second, brethren, which pictures the throne room of God, the very presence of God Almighty, went the high priest alone once every year. He was the only one that could go in there and he did it on the Day of Atonement. That's why we read Leviticus 16 so often around that period of time or refer to it.

...not without blood which he offered for himself, and for the errors of the people. The holy spirit this signifying that the way into the Holiest of All was not yet made manifest while as the first tabernacle was yet standing. Because there was something far greater in all that it pictured.

Verse 9—Which was a figure of the time then present in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience. Well, we don't need to read the rest of it there, but you know, the way into the Holiest of Holies, that's the point, that's what's being said, is manifest now, that it's in and through Jesus Christ. The ability of being forgiven of sin, we have a High Priest, a Wise Counsellor who leads us along the way, who works with us mercifully along the way, teaching us, guiding us, directing us.

Let's go back to Hebrews 10 here or go on to Hebrews 10 again. **Hebrews 10:19—Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus.** It is a liberty (in the Greek language very specifically), but there is that boldness we should have too, confidence we should have as we grow.

By a new and a living way, which he has consecrated for us through the veil, that is to say his flesh. And having a High Priest over the house of God, let us draw near with a true heart. He serves God as High Priest. He serves us to bring us into a relationship with his Father, to be able to do the Father's will, to grow in that ability of that which he did. **Let us draw near with a true heart and full assurance of faith, having our hearts sprinkled from an evil conscience.**

That's why I mention, we mention, brethren, so often, mention over and over again - when there's sin, repent. When there's sin, repent. And we have sin on a continuing basis. And we must fight against it and consistently go before God and pray for forgiveness through our Passover.

Having our hearts sprinkled from an evil conscience. That's why it's there, so we can do that and have that boldness, that we know we'll receive grace and mercy and help from God if we'll do what He's given to us under the new covenant. That's what the new covenant is all about.

...and our bodies washed with pure water. To cleanse us, to purify us spiritually.

Let us hold fast, brethren. And that's God's message to us towards the end of this Feast and this Last Great Day, to hold fast what He has given to you, to fight for it, to follow that physical example of Jacob that we must do spiritually - to fight the fight, to conquer, to overcome, to not give up, to keep going forward.

Because when things get harder sometimes it just becomes too overwhelming, and we become distracted, and we look for an easier way out. We look for things sometimes where we don't have to face up to or fight certain battles, and so it's easy to try to get away from that, not address it, and become distracted in our minds so that we're able to deal with something different. You can't do that. Deal with it spiritually. We must all do that. That's the hard battle. And God gives us the victory through Jesus Christ. **Let us hold fast the profession of our faith without wavering.**