



School of the Word

Melchizedek
Our Glorious Priesthood

with

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SCHOOL OF THE WORD IV

MELCHIZEDEK - OUR GLORIOUS PRIESTHOOD

The Melchizedek Priesthood is eternal and existed long before Moses introduced the Levitical Priesthood.

The Levitical Priesthood

The Levitical Priesthood was introduced as part of the ceremonial life connected with Moses' Tabernacle. The family of Aaron and the tribe of Levi were not appointed to this office until after Israel returned from Egypt and had begun their journey to the promised land.

The Purpose and Limitations of the Levitical Priesthood

The function of the Levitical Priesthood can be summarized as follows:

- a) To erect and maintain the structure of the Tabernacle and then provide all the services and activities according to the Law of Moses, first in the Tabernacle and then later in the Temple.
- b) To stand before God on behalf of the people (especially the High Priest).
- c) To minister to the people on behalf of God.
- d) To provide a means for sins to be covered according to the Law of Moses until they could be taken away in Christ.

e) To take tithes from the people.

f) To provide a means of healing for the people.

In other words, the Levitical Priesthood was established to supply the benefits of God to the people without the people themselves ever having to come near to God.

None of the people and none of the Levitical Priests ever came into the actual presence of God. Only the High Priest came once a year on the Day of Atonement with much trepidation and ritual sacrifice. He came into the presence of God to make atonement for the sins of the people.

We will see later that this priesthood “of necessity had to be replaced” by a superior priesthood after the order of Melchizedek.

Abraham Meets Melchizedek (Gen. 14:18-24)

This incident took place 430 years before the Levitical Priesthood was established. The occasion was after Abraham had slaughtered the four Kings (Heb. 7:1).

It was a New Covenant event.

1) Abraham stood in a righteousness which was by faith.

2) He received Bread and Wine, the elements of the New Covenant, from Melchizedek.

- 3) He voluntarily gave Melchizedek a tithe of all.
- 4) He was motivated by love, gratitude and faith, not law.
- 5) He expected to be made rich.
- 6) He refused to touch anything belonging to the King of Sodom. He wanted everyone to know that it was God alone who had made him rich. He refused any compromise with Sodom which represented the evil world system.

Melchizedek, a warring High Priest, came at this time to bless this warring patriarch who had just slaughtered the four Kings, the enemies of God and of His Kingdom.

Melchizedek in the Psalms

Most of the Psalms were written in David's Tabernacle during the brief period in which it stood on Mount Zion. David himself wrote many of them and they were written out of what he was experiencing as he drew near to God.

A number of them, such as Psalm 2, describe David's several encounters with the Son of God. As a result David became a New Covenant believer like Abraham and lived by the righteousness of faith in the presence of God. He was of the tribe of Judah, not Levi, but he lived as a Priest and a King in an unveiled relationship with God. To do this he had to abandon the Mosaic Law and all the restrictions of the Levitical Priesthood which were never part of David's Tabernacle. Instead he lived in the New Covenant priesthood, after the order of Melchizedek.

One of the most profound Psalms is Psalm 22, which can only be explained by God giving to David a detailed vision of the Cross approximately one thousand years before it took place in time.

Another powerful encounter in the Tabernacle of David was when God gave David a revelation of Melchizedek, showing him who He was and the purpose of this great High Priesthood. This is recorded for us in Psalm 110. This Psalm is quoted more frequently in the New Testament than any other Old Testament Scripture because it gives so many insights into the power of this great Priesthood.

The Power of the Melchizedek Priesthood in Psalm 110: 1-7

Verse 1 The LORD says to my Lord: “Sit at my right hand until I make your enemies a footstool for your feet.”

Verse 2 The LORD will extend your mighty scepter from Zion, you will rule in the midst of your enemies.

Verse 3 Your troops will be willing on your day of battle. Arrayed in holy majesty, from the womb of the dawn you will receive the dew of your youth.

Verse 4 The LORD has sworn and will not change His mind: “You are a Priest forever, in the order of Melchizedek.”

Verse 5 ^{He} Lord is at your right hand; He will crush kings on the day of His wrath.

Verse 6 He will judge the nations, heaping up the dead and crushing the rulers of the whole earth.

Verse 7 ^{He} will drink from a brook beside the way, therefore He will lift up His head.

The main points are:

1) This Melchizedek is called “Lord” by Almighty God. The Lord Jesus quotes this verse in Matt. 22:43-45, referring obviously to Himself. How can this person be literally David’s natural Son if God calls Him Lord?

2) He is called to sit on a throne.

3) The purpose is to make all His enemies a footstool for His feet.

4) He is called to rule in the midst of His enemies.

5) He is declared to be a Priest forever after the order of Melchizedek.

6) He will crush the Kings of the Earth in the day of His wrath.

7) In the day of His power, He will have an army of eager willing obedient troops, young and powerful in spirit through a mighty anointing of the Holy Spirit.

8) He will judge the nations, and crush the rulers of the whole earth.

9) He will be refreshed and upheld by drinking from a brook beside the way i.e. constantly refreshed and empowered by the Holy Spirit.

Once again we see that Melchizedek is portrayed primarily as a royal, ruling, warring priesthood, not a ceremonial priesthood.

The passion of this priesthood is to remove all the enemies of God and bring in His glorious Kingdom by force. Then He, as King of that Kingdom, will rule in righteousness over the whole Earth.

Melchizedek in the Book of Zechariah

The actual name Melchizedek does not appear in this book, but we are introduced to a Divine Royal Person who bears all the Biblical attributes of Melchizedek and who cannot be anyone else.

We learn from Hebrews that Jesus, The Christ, is this great High Priest Melchizedek.

On the Emmaus road, after His resurrection, Jesus expounded on all the Old Testament Scriptures; all things concerning Himself.

Zechariah and Haggai were contemporaries who prophesied about BC 520. Their prophecies resulted in the stalled plan to restore the Temple being rapidly finished in four years after fourteen years delay.

Haggai prophesied much more to the immediate situation and caused a surge of faith and zeal to come upon Zerubbabel, the “apostolic” leader, Joshua the High Priest and all the people, “so they worked” and what had for so long seemed impossible quickly came to pass.

Zechariah on the other hand, while looking at the actual Temple being built, was really seeing in the spirit the end time reality it represented. He saw in spirit that this physical and actual restoration was only a shadow of a much greater spiritual fulfillment which would take place at the end of the age.

The book of Zechariah spells out this restoration stage by stage and was particularly written “for those on whom the end of the ages have come.” (1 Cor. 10:11) Here is a brief summary of the main points:

Chapter 1 - The Restoration of a Physical City and a Spiritual City; The Horns and the Craftsman

The promise was to restore the cities, especially the city of Jerusalem, with a special promise to rebuild God’s House on mount Zion, resulting in a restoration of many other cities. This was fulfilled literally in physical Jerusalem shortly after Zechariah prophesied, but no other city was effected and there was no manifestation of the Kingdom. (Amos had already revealed earlier in BC 750, approximately, that it was the rebuilding of David’s Tabernacle, not the Temple, which was going to be the means of restoring the Kingdom and bringing in a mighty harvest.

Zechariah saw how it would be fulfilled spiritually at the end of the age. The spiritual city of Jerusalem is heavenly, it already exists, and she is the Mother of us all. When this spiritual heavenly city is built over any actual physical city, the spiritual climate completely changes and that city is transformed.

In Zechariah Chapter 1, God’s people, God’s City and God’s land had been badly decimated, almost destroyed, by the four strong horns. As a result, God’s people were weak, divided and ashamed, just like the Church today in many places.

Horns in scripture are a symbol of rule, power and authority. The four horns represent the four major demonic powers under Satan and reveal the oligarchical structure of his kingdom. These demonic princes lead the four locust armies of rank and file demons, which Joel saw in Chapter one of his great prophecy. These “locust” armies come against God’s disobedient people in particular and society in general and cause widespread havoc and destruction.

Zechariah was also shown four craftsmen. These craftsmen, we are told, have the power to terrorize these horns and to cast them out of the nations (verse 21).

Who are these craftsmen and what do they do that is so powerful? If we can discover this we can see our cities and our nations liberated and transformed.

Chapter 2 - A Vision of Heavenly Jerusalem

These four craftsmen are the builders who have the power to build the spiritual city New Jerusalem, which is described by Zechariah in this Chapter (verses 1-5).

These are the craftsmen described in Ephesians 4:11-16. They are the four ministries of prophet, evangelist, pastor and teacher, led and supervised by apostles; five kinds of men in ministry, but with four kinds of building skill working together under apostolic leadership. They are able to build this mighty spiritual city anywhere in the world.

The city Zechariah saw was:

1) Surrounded by a Wall of Fire. This provided a wall of protection around the city and is the spiritual equivalent of the wall Nehemiah built around the ruined city of Jerusalem as a first step to restoring the city.

The fight over this wall was even greater than the fight over rebuilding the Temple. The enemy knew that once this wall was built, the effective government would pass from the present wicked rulers who were harassing the city (representing Satan's forces) to those who now had come to occupy the city (the returned people of God) Ezra 4:13, 16, 20-22.

This wall, when completed in conjunction with the gates, enabled the rulers to protect

the city and regulate everything which tried to enter the city thus preventing any illegal entrance of harmful influences. The New Testament spiritual equivalent of this is a wall of prophetic pray-ers who never relax their watch day or night. This is the wall of fire.

2) There was no Temple but the Glory of the Lord was in the midst. This is the New Testament equivalent of David's Tabernacle. It is built in the heavenlies as the next practical step to building this powerful city.

Practically applied, this means physical buildings set apart exclusively for this purpose in every city on earth, but its power and purpose is in the heavenlies not on earth. It's primarily spiritual not physical.

It's a permanent place of prayer and worship where we can meet God in unveiled intimacy. We can worship Him in abandoned extravagance and receive His anointing and instructions for everything He is telling us to do. Here the apostolic and other Ephesian 4 ministries, with the city leadership, spend frequent quality time together to hear God and receive His strategy for the city and for the region over which He has called them to rule in His Name.

3) It is made up of many towns or villages without walls between them. The reason given is because of the multitude of men and livestock in the city. The New Testament equivalent of this is a whole number of thriving, growing, congregations who functionally are organized into many separate families for pastoral care and functional purposes. They are in many ways autonomous local churches, but they still form one city church with no walls or divisions between them. They work together for the good of the city and the region under recognized apostolic leadership.

4) It is being built according to a pattern revealed and monitored by the Lord. It is being constantly supervised by "a Man with a measuring line in his hand." He is constantly checking to make sure it is being built properly. In a literal sense, Jesus

Himself is building His church as He pleases. The daily practical details are revealed in the times of intimacy in His presence and are obediently carried out. Jesus promised the gates of hell would not prevail against such a church (Matt. 16:18-20).

Chapter 3 - The Filthy High Priest with the Name Joshua (Jesus) is Made holy.

Immediately we are confronted with a tragic scene. We are introduced to the High Priest Joshua (Jesus) dressed in filthy garments with Satan or the Adversary confidently opposing him so he is powerless to do anything.

God speaks through Zechariah to the High priest Joshua. His iniquity is removed; he is made clean and holy and re-clothed in rich, fresh, holy garments. To this High Priest is promised a ministry of great power and authority on the two conditions of holiness and obedience.

This is done symbolically to indicate that a New order of High Priest is arising to reside in the New Heavenly Tabernacle in the center of New Heavenly Jerusalem who will be of a different order and carry a new name, "The Branch." This is a clear picture of the Lord Jesus arising as Melchizedek, the new High Priest, who will come at the end of the age and cleanse His church to become a powerful, holy, corporate, priesthood after the order of Melchizedek.

We must understand that Jesus has so totally identified Himself with us in His death and resurrection that we have literally become part of Him in the resurrection. We, with Him, have become the One Corporate Body, the One Corporate Christ and the One Corporate Melchizedek. In each case He is the head and we are the body. If we sin as part of Him, then we bring shame upon His name and powerlessness to His Priesthood. This unfortunately has been the condition of much of the Church for far too long.

Chapter 6 - The Council of Peace between the Two Offices

In this Chapter the Man who is named, "The Branch", comes forth as a clear prophetic reference to the Lord Jesus as Head of the cleansed, holy, powerful,

Corporate Melchizedek setting out to accomplish certain things. They are:

- 1) Vigorous branching out or sprouting forth, indicating great growth
- 2) The building of the “Temple” (literally a large public building) of the Lord
- 3) He will sit and Rule on His Throne
- 4) He will be a Priest on His Throne
- 5) There will be a counsel of Peace between the two offices i.e. the traditional separation between the religious and the political will disappear and they will form one harmonious spiritual entity of government and rule. No more separation of God and State.

Melchizedek in The Book of Hebrews

First an Overview of the Book

When written?

Written about AD 68. Definitely after AD 64 when the persecution under Nero had begun and definitely before AD 70 when the Temple in Jerusalem was destroyed by Titus the Roman general.

Who wrote it?

It was traditionally attributed to Paul, but this is unlikely as it bears none of the usual marks of a Pauline Epistle.

- 1) Not Paul's literary style
- 2) No personal greetings at the beginning and no signature at the end
- 3) Paul was an apostle to the Gentiles and not to the Jews (2 Tim. 1:11; Gal. 2:7, 8)

On the other hand it contains:

- 1) Much of Paul's spirit, his revelation and manner of teaching
- 2) Many Pauline phrases
- 3) Timothy is referred to as a traveling companion (Heb. 13:23)

It was clearly a “spiritual son” of Paul who was also a Jew with a deep experience and understanding of the traditions and practices of the Jewish religion. It could have been either Barnabas or Apollos, but no one really knows for sure. It is definitely God breathed and part of the inspired Scriptures.

To Whom was it written?

It was written by a Jew to Jewish believers. Some say it was a general epistle to all Jewish believers scattered around the Roman Empire, but personal touches suggest a definite community of Jews known to the author e.g. “Pray that I may be restored to you.” (Heb 13:19); “With Timothy I will see you.” (Heb.13:23).

Probably written to Jewish believers in Jerusalem as the contents of the letter suggest actual animal sacrifices are being offered.

Many of the Jews were in a strange, half-way stage between Judaism and Christianity.

- 1) There were now multitudes who believed, but who were also zealous for the Law (Acts 21:20).

- 2) They were in danger of conforming to the pressure of the Jewish community and going back to their lifeless religious ceremonials to avoid the reproach of the Cross.

- 3) They were losing the brightness and boldness of their witness to the Roman world by adopting a less controversial stance. All citizens of the Roman Empire were required to pay religious homage to Caesar and worship his image. To comply saved you from civil persecution. To refuse to bow down to Caesar at this time could cost your life.

The Purpose of the Letter

1) To deal with the disappointment of those who had expected the Kingdom to come much more rapidly and powerfully than it did. They were also surprised and somewhat dismayed by the sustained and increasing opposition to the truth by religious and civil authorities.

2) To correct the spiritual state of those addressed. They are described as:

- a) Slothful
- b) Not giving earnest heed
- c) Neglecting so great a Salvation
- d) Not holding fast their confidence or profession to the Faith
- e) They had gone back
- f) In danger of coming short of the promises
- g) In danger of yielding to willful sin
- h) In danger of drawing back to perdition
- i) In danger of refusing Him who speaks from Heaven

They were experiencing peculiar difficulties such as:

1) They had responded readily and had expected the old system to rapidly give way to the new and had expected to be part of a popular new mass movement, but the old system had hardened and resisted and only a minority had turned.

- 2) The prophecies seemed to have failed regarding:
 - a) The power of His reign
 - b) The great blessings He would bestow
- 3) They were not immediately experiencing personal power and victory.
- 4) Basically they lacked the persistence and earnestness to push through.
- 5) They were not hungry enough for God Himself. They desired comfort, blessings and happiness in this life more than the Kingdom.

Through disappointment they were in danger of turning back.

The Plan of the Letter

The author seeks to correct these wrong tendencies by setting forth:

- 1) The greatness and superiority of Christ in His Salvation and present position.
- 2) How all the prophecies and types in the Old Testament have their fulfillment in Him. Therefore all these Old Testament rituals are now obsolete and need to be discarded.
- 3) Basically they had only one problem:
 - a) A lack of knowledge of who Christ really is; what His Salvation really is and what it truly had already accomplished.

b) A lack of knowledge of what we have become and who we really are in Him.

Hosea 4:6 - My people are destroyed through lack of knowledge.

Isaiah 53:11- By His knowledge shall My righteous Servant justify many.

John 17:3 - This is life eternal, that they may know Thee the only true God and Jesus Christ whom Thou hast sent.

Phil. 3:10 - That I may know Him and the power of His resurrection being made conformable to His death.

(the word, “know”, every time is epignosis - a deep intimate knowledge.)

The purpose of the Epistle:

- 1) To cause us to gaze upon Jesus as the great High Priest Melchizedek
- 2) To cause us to really come to know Him in deep intimacy
- 3) To become like Him in consequence

The Typology of Moses' Tabernacle

The letter uses the typology of the Tabernacle of Moses to illustrate three possible levels of Christian living.

- 1) **Outside the Tabernacle** - unsaved with no knowledge or ability to approach God.

2) The Outer Court – Saved, having passed the Brazen Altar for sin and the Laver for washing (baptism), but no living relationship with God. Bodily activity of outward religious ceremony; illuminated only by natural light and darkness.

3) The Holy Place - Some measure of real relationship but still veiled; Soul activity, illuminated by the light of the candle stick.

4) The Holy of Holies - Fullness of Fellowship with God; no veil, only Spirit activity. The Shekinah Glory is the light, but not open to Levitical priests or to the people in Moses' Tabernacle. In David's Tabernacle of the New Jerusalem, as a priest after the order of Melchizedek, we are urged to enter the Holy of Holies and live there permanently because Christ has opened a New and Living Way for us through the Cross and the power of His resurrection.

The Detailed Plan of the Letter

The Letter is divided into twelve sections interspersed with five warnings. Most things Jewish are numbered in 5's and 12's e.g. the Old Testament, Feeding the five thousand are all in 5's and 12's.

As with all the letters of the New Testament it has two sections:

Chapters 1 through 10:18 - The doctrine or teaching section

Chapters 10:19 through 13:25 - The practical section

The Twelve Sections:

Sections 1-8 The Doctrinal Sections

1) Chap. 1:1-14 - The Son of God is much more than the Angels or prophets; therefore His speaking is much more superior

2) Chap. 2: 5-18 - Jesus even when a man still greater than the angels; He was made, only for a little while, lower than the angels and the reason for this

3) Chap. 3:1-6 - Jesus more than Moses; Moses is the servant shadow of the Apostle and Prophet of the New Testament

4) Chap. 4:14 - 5:10 - Jesus our High Priest greater than Aaron

5) Chap. 7:1-28 - The Priesthood of Jesus after the order of Melchizedek and superior to the Levitical Priesthood

6) Chap. 8:1-13 - The New Sanctuary and the New Covenant vastly superior to the Old Covenant

7) Chap. 9:10-28 - The power, superiority and permanence of the Blood of Jesus Christ

8) Chap. 10:1-18 - The infinite value, superiority and finality of Christ's sacrifice; a new way into the Holiest of All

Sections 9-12 - The Practical Sections

9) Chap. 10:19-25 - The Holiest of All is now permanently open; an exhortation to come and live there

10) Chap. 11:1-40 - The examples of the Heroes of Faith

11) Chap. 12: 1-13 - The Supreme example of Jesus, the patience of Hope; the blessing of the chastisement of a loving Father

12) Chap. 13:1-25 - Love and Good Works; the final issue in the practical and the natural.

The Five Warnings

1) After the proof of the Superiority of Christ to Angels and Prophets - Do not neglect so great a Salvation (Chap. 2:1-4)

2) After the proof that Christ is greater than Moses - Do not fail after the same example of unbelief and fail to enter into the promised rest (Chaps. 3:7 - 4:13)

3) After the proof that Christ is greater than Aaron - A warning against standing still (Chap. 5:11- 6:20)

4) After the call to enter the Holiest of All - A warning against sinning willfully and turning back to perdition (Chap. 10:26-39)

5) After the exhortation to patience and endurance - A warning against falling short and refusing Him who speaks from Heaven (Chap. 12:15-29)

Melchizedek in every Chapter of Hebrews

Chap. 8:1- The Chief Point of all we have to say is “We have such a High Priest.”

Chapter 1 A Revelation of All Jesus is as Man and what He has Now Become

- a) Verses 1&2 - The superiority of the Word through Him; greater than all the previous speaking of any of the prophets
- b) Verses 3&4 - A much better Name than the Angels
- c) Verses 2&4 - A far greater inheritance
- d) Verses 5-13 - An expansion of the proofs of how much greater He is than the Angels
- e) Verse 14 - The role of the Angels to those who inherit this so great Salvation, they are ministering spirits

Chapter 2 A Revelation of what We have now become in Him, because of what He has done

- a) Verses 1-4 - **Warning Number 1** Give earnest heed to the things you have heard. Don't drift away from them.

How shall we escape if we neglect so great a salvation?

It was first spoken by the Lord; confirmed to us by those who heard Him. God bearing witness by signs and wonders and gifts of the Holy Spirit.

Verses 5-15 The reasons why Jesus, for a little while, was made lower than the angels.

He came down to where we were, to bring us to where He is, so that we might become like Him in all respects.

His descent was only temporary, for a season. We now see Him crowned with glory and honor, far above all things with all things now under His feet.

Seven things He experienced to bring us to where He now is:

Verse 9 - He tasted death on behalf of every man to bring us to where He now is crowned with glory and honor.

Verse 10 - He was perfected through suffering so as to bring many Sons to glory.

Verse 11 - He that sanctifies and those who are being sanctified are all or one (literally from the same womb). For this reason He is not ashamed to call us brethren (adelphos- of the same womb).

Verse 12 - He participates in the Church in extravagant worship in the midst of His brethren to release us into the same abandonment or worship and praise.

Verse 13(a) - He is the author and pioneer of our faith. He totally puts His trust in God and brings us to the same faith.

Verse 13(b) - He moved in the miraculous so we as His children would do the same. Quote from Isaiah 8:18.

Verse 14 - He partook of the same flesh and blood so that through death He might destroy him who had the power of death, that is, the devil, and so deliver us from the fear of death.

Verses 16-18 - He is now the perfect, sympathetic, High Priest after the order of Melchizedek as he has been through all we experience. He knows what it feels like.

He now firmly seizes (takes hold) of the seed of Abraham, not angels, to bring them into all He has obtained on their behalf.

Chapter 3 **A Revelation of Jesus as Apostle, High Priest, Builder and Owner of the House, Who Is So Much Greater than Moses**

Verses 1-6 - Therefore, Holy brethren, partakers of the heavenly calling, consider (Stargaze - contemplate - meditate upon) Jesus, the Apostle and High priest of our confession.

Moses built the temporary shadow in physical materials. Jesus builds the eternal spiritual reality with believing men and women.

Moses built as a faithful servant. Jesus builds as a Son and owner; He builds as God.

Verses 7-19 **Warning Number 2** - Don't harden your heart. To hear and then to choose not to obey is rebellion.

The word was clearly spoken. It was confirmed by many mighty signs. They made a choice not to receive the word or believe the miraculous evidence before their eyes. It wasn't just weakness it was wickedness. It wasn't just "I can't" but "I won't believe."

Verse 12 - 18 An evil (ponorous) heart of unbelief. It was "Apietheo" unbelief not "Apisteuo."
Apietheo - refusing to be persuaded, rebellious, defiant, willfully disobedient, non compliant
Apisteuo - unable to cast oneself in reliance upon, unable to trust, unable to cling to, unable to stick to like glue
Therefore God became angry and swore they would not enter in.

Chapter 4 **Warning 2 Continues - Do not miss the True Rest Which comes by Mixing the Word Heard with Faith**

Verses 1- 11 Be careful not to miss God's rest by hardening our hearts as that generation did which died in the wilderness.

Verse 8 What is this rest and why is it so important not to miss it? The entry into Canaan from the wilderness and at last settling in their own land was not that rest. This was figurative not actual as God was speaking of this future rest even after Joshua had brought them into the land.

Verse 7&8 2 Sam. 7:1 says God gave David rest from all his enemies. David brought them into the period of the greatest political and

economic rest the Children of Israel ever experienced during the days of his Kingdom. But David still speaks of the real rest as future in Psalm 95 and in other places.

Verse 10 It is God's own rest. It is a rest where we cease from our own labors as completely as God did from His when He had finished all creation.

Verse 3 Those who have believed do enter into that rest. It is a faith activity. We must not try by our own effort of works in the flesh.

It is a complete renouncing of all activity of the flesh and a total ability to rest in the spirit so only God does His works through us.

It is not passivity, but divine Spirit activity in which we do nothing of ourselves but God does as He wills through us, just like Jesus.

Matt. 11:28-30 "Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke *is* easy and My burden is light."

Verse 9-11 Such a rest does exist. We cease from our labor as God did from His. We must be diligent to enter into and maintain that rest. Otherwise we will fail though disobedience.

Verses 12 &13 The Word of God is very incisive. Its able to distinguish between soul and spirit, if we really let the Word do its work in us. The Person and the written text merge together as the one Word. They

are the faithful friend to whom nothing is hidden and who will ruthlessly expose every particle of flesh so it may be removed.

Verses 14-16

He's not out to "get us", but to transform us by an unlimited flow of amazing grace. Jesus, the Son of God, is this High Priest. He has lived in the same humanity we have (apart from the Adamic nature), was tempted in every point just as we are, yet never sinned. He is the perfect High Priest for us.

The Levitical Priesthood was only concerned with outward actions. The Melchizedek Priesthood is concerned with inward attitudes of the heart.

The Levitical Priesthood was only able to cover sin. The Melchizedek Priesthood completely takes it away!

Let's Now Look Carefully at this Great High Priest
Hebrews - Chapters 5-7

Chapter 5

Verses 1-4 The weakness of the Aaronic priesthood. Appointed from among men, for men, in things pertaining to God. Can be compassionate because of his own sin. He had to constantly offer sacrifices for sin, first for himself, and then for the people.

No man takes this honor to himself but is appointed by God just as Aaron was.

Verse 5 & 6 In the same way, Christ was appointed by God who declared Him to be “His Son” and also “a Priest forever according to the order of Melchizedek”.

Verses 7 The initial great intercessory work of this Melchizedek was to first obtain His own, and then our resurrection in the great battle of prayer and faith in the Garden of Gethsemane (Luke 22:39-46).

He prayed, not to escape death, but having died, that He might be saved (*ek thanatuo*) out from within death, and He was heard because of His godly fear.

Verse 8 Though He was a Son yet He learned obedience through the things which He suffered.

Verse 9 Having been perfected, He became the author of eternal salvation to those who obey Him.

Verse 10 Called by God as High Priest according to the order of Melchizedek.

Verse 11 Concerning whom there are many things to say and hard to explain, since you have become dull of hearing. The deafness has come through disobedience.

Verse 12 The cost of disobedience. By this time you ought to be teachers, but instead someone has to teach you again the first principles of the oracles of God.

Verse 12 & 13 They have become babes and not Sons through disobedience.

The difference between milk and solid food: milk is the word of comfort for the immature. solid Food is the word of discipline and correction and produces maturity (perfection) and growth in those who are exercised by it.

Verse 13 They have their spiritual senses exercised to distinguish between good and evil.

Chapter 6 **Warning 3 - Don't Stay Where You Are**

Just living on the types and shadows which teach the elementary principles about Christ.

Press on into Maturity (Perfection). Let's get out of the shadow into the reality.

Verses 1-3 Literally "Leaving behind as obsolete, the Word of the beginnings about Christ". Let us go on to perfection, not laying again the old foundations (which were shadows and types from Judaism). Every one of these 'foundations' was an Old Testament practice, pointing the way to Christ. Now He has come; let's abandon them for the reality that replaces them.

The Shadow

Repentance from Dead works. An attempt to change outward behavior.

Faith towards God, but still remote, distant and unknown.

Doctrine of baptisms i.e. (Various ceremonial washings)

Laying on of hands (to transfer sin as on the day of Atonement).

Resurrection of the dead, e.g. Lazarus, but not a New Creation.

Eternal Judgment. Fear of death.

The Reality

Repentance from Independence. A power in the Cross to take away sin.

Faith in Jesus Christ. No Veil. Know God intimately.

One baptism into Christ. Total identification with His death and resurrection.

Laying on of hands to receive the Spirit, Spiritual gifts and other impartations.

Resurrection to Newness of Life, e.g. Jesus and all New Testament believers.

Eternal Life. Death has no sting.

The true foundations of the Christian faith are given by Paul in 1 Corinthians 15:1-11, i.e. the death, burial and resurrection of our Lord Jesus Christ. That's why Paul was determined to preach nothing but Jesus Christ and Him crucified (1 Cor. 2:1-3).

Verses 4-8 **The warning spelled out** The writer speaks of those who have actually experienced the good things of salvation and of the Kingdom and then decide to turn back.

Verses 4-6 They: a) Were once enlightened
 b) Tasted the heavenly gift
 c) Have become partakers of the Holy Spirit

- d) Have tasted the good Word of God
- e) and the powers of the age to come

If they fall away, (Grk. *parapipto* - to tear up a contract), it is a sustained deliberate choice. Then, it is impossible to renew them to repentance again.

Since they have crucified again for themselves the Son of God and put Him to an open shame, they have changed their verdict and will not have Jesus to rule over them. They become one with the Jewish crowd who originally crucified Him for the same reason.

Verses 7 & 8 A lesson from nature. God, like a good farmer, expects a good crop where He has sown and watered. If He doesn't get it, He burns the field.

Verses 9-12 Having been motivated by fear as well as love, I'm sure you will make it. But don't be sluggish! By diligence keep the full assurance of hope firm until the end.

Verses 13-18 God has made an immutable (impossible to change) promise in which it is impossible for Him to lie.

He swore by Himself, as there is none greater, and confirmed it with an oath. We have to persevere. We still have to fight for it.

He made a twofold promise to Abraham and his seed of blessing and multiplication.

Verse 15 After Abraham had patiently endured he obtained the promise.

Verses 19 & 20 This hope is a sure and steadfast anchor to the soul which enters the Presence behind the veil.

The forerunner Jesus has already entered for us having become a High Priest forever according to the order of Melchizedek.

His purpose is to bring us to where He already is within the veil, to sit with Him and reign with Him as the One Corporate Melchizedek.

Chapter 7 A Closer Look at this Great High Priest Melchizedek

Verses 1-3 The titles and ancestry of this “Great Man.”

His Titles: Melchizedek - literally King of Zedek which means “King of Righteousness” King of Salem which means “King of Peace”
Two great titles of the Lord Jesus.

The foundations of the Kingdom are righteousness, peace and joy in the Holy Spirit (Rom. 14:17).

His Ancestry: Without Father or Mother, without Genealogy, without beginning of Days or end of Life; made like the Son of God. He remains a Priest continually. This is the Genealogy of Jesus the Son of God.

He has always existed as a Priest forever; it is not surprising to learn how He appeared to Abraham as Melchizedek the High Priest of the New Covenant.

Verses 4-8 The Proof of His Superiority

Melchizedek blessed Abraham and the one who blesses is always greater than the one who receives the blessing.

Melchizedek received tithes from Abraham and the one who receives tithes is always greater than the one who gives them.

Therefore without dispute Melchizedek is greater than Abraham.

Verses 7-10 The Law of Heredity

Verses 9-10 By these acts Abraham is clearly acknowledging the greatness of this “Man” and his own inferiority. But Levi, we are told who was not yet born, was in the loins of Abraham when he met Him.

Therefore, Levi was also involved in that act of submission and by it acknowledged his inferiority along with Abraham. As a result, says the writer in irresistible Bible logic, Levi is also proven to be inferior to Melchizedek.

This is a very important principle which explains the whole inheritance of sin through Adam. It works relentlessly and powerfully against us in Adam, but it works even more gloriously and powerfully for us in Christ.

It also explains our powerful and glorious inheritance in Christ. For the Bible also teaches that by that same Law of Heredity, we were in His loins when He became Sin, was buried, rose again and ascended to the Throne of the Father, far above the Heavens, and sat down at the right hand of the Majesty on High.

The Genealogy of Melchizedek is the Genealogy of the Risen Christ

Until we understand The Power of the Resurrection and our participation in it, we cannot understand The Power of the Melchizedek Priesthood.

Gal. 4:4-7 In His incarnation Jesus was “Born of a Woman and born under the Law to redeem those who were under the Law that they might

receive the adoption as Sons.”

By being born under the Law as a Jew, He fulfilled all the just requirements of the Law and freed them from all bondage to the Law. In addition, He paid the full debt of Sin for all of Adam’s race, Jew and Gentile alike, by being born of a Woman.

The Beginning of The Kingdom

All His life on earth Jesus perfectly obeyed His Father God in all respects and so began the re-establishing of the Kingdom of God. He demonstrated the impregnability and the authority of the Kingdom of God on Earth against all the power of the enemy.

As a Man living under God’s rule He became the beginning of the Kingdom returned to Earth. He had power on Earth to rule over all God’s creation and the devil could not touch Him. This was accomplished by his obedient humanity, not because of His divine nature. The Heavens had not yet become His domain as a Man while He was on Earth and did not become so until after His resurrection.

The Power of The Resurrection

On the Cross He died as the Last Adam, paying the full price of Sin for all of Adam’s race. He also paid the full redemption price for the whole of Physical Creation.

On the Cross, Jesus cried out that it was finished, the veil of the Temple was rent and the way was opened into the Holiest of All.

The dead body of the Last Adam was carried into the tomb and was buried. At some point it completely disappeared and on the

third day a full grown New Man emerged who was the Lord from Heaven. This New Man never was part of Adam's race, but was an entirely New Creation.

He ascended through the Heavens to sit on His throne in glorious majesty having a Name which is far above every Name and having all authority in Heaven and on Earth not only in this age but also in the one which was to come.

By his birth through Mary, Jesus in his earthly life was a Jew after the flesh and as a Jew He saved us. This is why we are told Salvation is of the Jews (John 4:22).

In His resurrection Jesus was not a Jew, but He was the Lord from Heaven who rose as the New Man. He is without genealogy, without father or mother, without beginning of days or end of life, made like the Son of God.

He arose to become the High Priest on His Throne after the order of Melchizedek to fulfill all that Zechariah had seen prophetically all those years before.

Heb. 7: 11-28

There is Now a Change to a New, Better Priesthood and a New, Better Covenant with a Necessary Change of Law

Verse 11

If perfection had come through the Levitical Priesthood then there would be no need for a change of Priesthood.

Verse 12

This change of Priesthood requires of necessity a change of Law which even the Jews must accept because the Old was faulty.

Verse 13

Now another Priest has arisen of another tribe from which (according the Law) no one ever officiated at the Levitical Altar.

Verse 14, 15 By natural descent, Jesus, came from the Tribe of Judah, but this had nothing to do with the Aaronic Priesthood and does not even qualify Him naturally. By resurrection, He has come as a New Man with a new genealogy and become a superior High Priest after the order of Melchizedek.

Verse 16 He comes not according to the law of fleshy commandments, but by the Power of an Endless Life.

Verse 18 The former commandments are annulled (even for Jews) because of their weakness and unprofitability.

Verse 19 The Law made nothing perfect (so it separated from God), but there is now a better hope through which we draw near to God.

The Greatness of this High Priest

Verses 20-22 **Established by an oath from God**

Levitical priests became priests without any oath.

Psalms 110:4 Jesus became High Priest by an oath directly from God.

Verses 24, 25 **Many Levitical Priests but One Eternal Melchizedek**

The Levitical Priests could not continue through death. He continues forever by the power of His endless life.

He ever lives to make intercession for us.

By so much more, Jesus has become a surety (guarantee) of a better Covenant.

Verse 26

Such a High Priest is Appropriate for Us

He is Holy, Innocent, undefiled, Separated from Sinners, He has become Higher than the Heavens. "Because as He is so are we in this World" (1 John 4:17).

Verse 27

By One Sacrifice forever He has been Perfected forever

Chapter 8

We now come to the Main Point

Verses 1-6

We already have such a High Priest

- 1) Seated at the right hand of the Majesty on High.
- 2) A minister in the Sanctuary (literally the Holies) of the True Tabernacle; erected by God not man.
- 3) A Mediator of a better covenant.
- 4) Established on better promises.

Verses 7-13

The New Covenant

Verse 7

The first covenant has to be replaced because it proved to be faulty.

Verses 8-12

The New Covenant is spelled out. It's New and totally different.

Verses 9-10

It's written on the heart and on the mind not on tablets of stone.

Verses 10-11

It is relational. "I will be their God and they shall be my people. They shall all know Me from the least to the greatest."

Verse 12

It is merciful. "Their sins and iniquities I will remember no more."

Verse 13

By this New Covenant, He has made the first obsolete and it is ready to vanish away.

Chapter 9 The Earthly Sanctuary and it's Limitations

Verses 1-5 **A Brief Description of the Earthly Sanctuary.** This Sanctuary is described with its various compartments and pieces of furniture. Every detail of these were built to a pattern shown to Moses by God as he was on the mountain.

They were rich in type and allegory and pointed the way to what was to come, but they were the shadow and not the reality.

The writer of this letter has a much greater purpose in mind and does not have time to dwell on these things in detail.

Verses 6-10 **The Limitations of this Earthly Tabernacle**

The priests only entered the first part to perform their service and never came into the Holiest of All. Only the High Priest went in and only once a year after complex ceremonial cleansing.

Verse 8 By this the Holy Spirit was indicating that the way into God's unveiled presence was not yet open while the first Tabernacle remained standing.

Verses 9-10 It symbolized the inadequacy of the gifts and sacrifices being offered. It could not make he who performed the service perfect regarding conscience. It was made up of various foods, drinks and washings (literally baptisms).

Verse 11-14 **The Superiority of the Heavenly Sanctuary and The Total Power and Superiority of His Blood**

Up until now the Blood of Jesus has not yet been mentioned. Now in this Chapter the word Blood comes 12 times in a few verses. Having proved the superiority of the New Priesthood, the

superiority of the New Tabernacle and the superiority of the New Covenant, the writer now turns to the superiority of the New Blood and all it has uniquely accomplished.

- Verse 12 Jesus entered the Most Holy Place of the Heavenly, more perfect Tabernacle with His own blood, not the blood of calves and goats. He did this once for all and obtained eternal redemption for all men for all time by this single act.
- Verse 13 The sacrifices of the Law were able to ceremonially purify the flesh temporarily, but could not cleanse the conscience permanently.
- Verse 14 But, much more, the blood of Christ offered through the eternal Spirit can permanently cleanse the conscience from dead works to serve the living God.
- Verses 15-17 Any Testament (or Will) only comes into force through and after the death of the Testator. The power to ratify it is in the death.
- Verses 18-22 Even the First Covenant was only made effectual by the sprinkling of the blood of calves and goats over every object and every participant of that covenant. Nothing was left out.
- Verses 23, 24 All these things instigated by Moses were only copies of the true things in Heaven waiting to be revealed through Christ. The reality was entered by a much better sacrifice when Jesus, with His own blood, appeared before God on behalf of us all.
- Verses 25-28 Once was enough. Once at the end of the age, Jesus appeared to put away sin by the sacrifice of Himself.
- Verse 27, 28 Just as death and judgment are a once for all event for all men having eternal consequences, so Christ, by His death, has

accomplished a once for all complete eternal redemption for the sins of many.

Verse 28 He will appear a second time, but not to deal with Sin; that will already be a settled issue, one way or the other, for all men. His purpose in appearing the second time is to consummate all He has promised for all those who eagerly wait for Him.

Chapter 10 The Way into the Holiest of All and the Power to Live There Permanently

Verses 1-4 The Insufficiency of Animal Sacrifices

Verse 1 The Law was always a shadow and not the very image of the reality it weakly represented.

Verses 2, 3 It is proven to be so by the two facts:

1) The sacrifices were not accomplishing their purpose because the sacrifices had to be continually offered. There never was an end because the sacrifices never really did their job.

2) It never made those who came to worship perfect. If it had, they would have had no more consciousness of sin and would have ceased from coming.

Verse 4 It is impossible for the blood of bulls and goats to take away sins.

Verses 5-23 But the Death of Christ Accomplished it All, Fulfilling God's Will. We Have Been Sanctified by That Offering, Once for All.

Verses 5-10 Therefore when He came into the World, He did not come to *offer*

sacrifices, but **to be** a sacrifice of obedience, whatever that entailed, even to death upon a Cross. He was doggedly determined to do God's will.

Verse 10 It is by that will (or obedience) that we have been sanctified.

Because of that obedience, even to death upon a Cross, it was righteously possible for the Father to exalt Him and give Him a Name which is above every Name (Phil. 2:9-11).

Verses 11-23 This Melchizedek is not content to rule and reign alone in the Holiest of All. He has entered in to bring us to where He is.

We are to be the One Corporate Melchizedek with Him. He wants us there with Him and has made provision for us.

Verses 11-13 This Man made one sacrifice for Sin forever and sat down (kathizo) at the right hand of God expecting, with anticipation, all His enemies to be made His footstool.

Verse 14-18 Nor only Him but also us. We also are perfected forever by that one sacrifice even while we are being sanctified.

The Holy Spirit also bears witness. Remember the New Covenant repeated again for us here so we really take it in. "Their sins and lawless deeds I will remember no more." If the sin has already been paid for it's just not there anymore.

Verses 19, 20 Therefore have boldness (confidence) to enter the Holiest of All by the blood of Jesus by a New and Living Way (a freshly slain way) consecrated for us through the veil of His flesh.

Verses 21, 23 Having a High Priest over the House of God, let us draw near

with a true heart in full assurance of faith. Let us hold fast our confession without wavering for He who promised is faithful.

Verses 24, 25

We need to work together and help each other into the reality of this by doing two things:

1) Consider one another in order to stir one another up into love and good works.

2) Do not forsake the assembling of yourselves together, but exhort one another, and so much the more as you see the Day approaching.

Verses 26-31

Warning Number 4 - Don't Sin Willfully After You Have Come to a Knowledge of the Truth

Drawing near to God can be either wonderful or dangerous.

Isa. 66:1-2

If we are of a humble and a contrite spirit and tremble at His Word and quickly respond to His discipline or rebuke, then we will be delirious with joy in His presence and He will mature us rapidly and begin to use us powerfully.

But if we boldly enter into His presence, begin to taste the glory and holiness of that place and then afterwards go and sin willfully, shrug off the conviction, refuse to deeply repent and regard what we have done as a light thing, we are living dangerously and God will have to judge us.

Verses 29-31

We have walked the New Covenant path with God. It is a path stained with the shed blood of His very own Son so as to buy us back from the devil. How can we turn back to worldliness, to

political correctness, to previous dead religious forms, or to pay homage to other gods or religions? It would be the greatest insult.

There is a particular suffering associated with the gospel according to the power of God (2 Tim. 1:8). If having tasted that power, we turn back to compromise so as to avoid the persecution and deny what we know, we are in danger of committing this sin.

Verses 32-36 Remember all you have already joyfully endured. Don't give up!

1) You joyfully accepted your own personal suffering.

2) You became unashamed companions of those who suffered. You identified with them and had compassion on them, even the chains of the writer.

Don't cast away your confidence which has great reward, but you do have need of endurance so that after having done the will of God you may receive the promise.

Verses 37-39 He is coming and it won't be long. The righteous must live by his faith. We will not draw back but press through to the saving of the soul.

Chapter 11 **The Heroes of Faith**

Verse 1 **Faith Defined**

1) The substance (assurance - Grk. hupostassis) of things hoped for.

2) The evidence (convincing proof - Grk. Elegchos) of things not seen.

Real faith comes as a gift from God as an intrinsic part of His eternal life. Receive it.

Verse 2 **For by it the Elders obtained a good report**

Verse 3 **The Creative Power of Faith**

By faith we believe that the worlds (Grk."aeons" i.e. everything pertaining to this time/space world) were framed by the Rhema of God out of nothing visible. They were just spoken into existence (Rom 4:17).

Verse 4 **Abel - The Sacrifice of Faith** - He offered the blood sacrifice of an innocent animal without works. Cain trusted in his works and was rejected.

Verse 5 **Enoch - The Walk of Faith** - Faith is the beginning and end of approaching, walking with and knowing God.

Verse 6 **Without faith it is impossible to please God** - We must believe that He is and that He is a rewarder of those who diligently seek Him.

Verse 7 **Noah - The Action of Faith** - Warned of things he could not see, Noah *moved* with godly fear and built an Ark.

He condemned a world which could only believe what it sees. Faith believes and acts before it can see. We see and possess the unseen by faith so as to bring it into visible existence.

Verses 8-10 **Abraham - The Obedience of Faith.** Abraham obeyed and went out, not knowing where he was going, but knew he was walking into a great inheritance. He was looking for a City whose builder and maker is God.

Verse 11 Sarah - The Power to Give Birth by Faith

Sarah was no superwoman. She laughed at first, but she was empowered (dynamited) with faith.

Verses 13-16 The Pilgrim Spirit of Faith

They thought generationally and were not dismayed to die without seeing everything they had believed for. They already had it by faith and still believed it would come to pass.

Verses 17-19 Resurrection of Faith

Faith is developed by exercise. Now Abraham, the man who once laughed, is making great leaps of faith and can believe that even if he slew his son in obedience to God, he would have him back again by resurrection.

Verses 20-22 The Inheritance of Faith

Children learn the language of doubt or faith from their parents. Abraham sojourned with Isaac and Jacob (verse 9). Isaac blessed Jacob and spoke concerning the future. Jacob blessed the sons of Joseph as he was dying and gave instructions concerning his bones.

They knew that inheritance was coming and passed it on to the next generation. They claimed things for their children by faith.

Verses 23-29 Moses - The Fearlessness, Choices and Exploits of Faith

Verse 23 Moses' parents were not afraid of the King's command.

- Verses 24-26** Moses chose to suffer with his people rather than be called the son of Pharaoh's daughter.
- Verse 27** Moses forsook Egypt not fearing the wrath of the King.
- Verse 28** Moses kept the Passover by faith so the destroyer did not touch them.
- Verse 29** Moses and the people passed through the Red Sea as though by dry land. The Egyptians tried it and were drowned. It wasn't just bravery it was faith.
- Verses 30-35(a)** Many more great exploits of faith too numerous to mention. All these obtained the promises and saw great things happen through faith.
- Verses 35(b)-39** This group also believed but did not see with their eyes any of the things they were believing for. Nevertheless, they already had them by faith in the spirit realm although they were never manifested in their lifetime on earth. These also obtained the same good report through faith as those who did see results.

Chapter 12 - Jesus - The Supreme Example; the Trailblazer of Our Faith

- Verse 1** Therefore because of all these witnesses who are watching us run, let's lay aside every weight and the sin which so easily ensnares us and run with (Grk. Hupomone) long term, cheerful endurance.
- Verses 2-4** Looking to Jesus the trailblazer and completer of our faith. Consider Him and don't give up.
- Verses 5-11** Don't despise God's chastening but allow it to do it's work. This happens to every Son God receives without exception. The

process is painful, but the fruit is wonderful.

There are three stages of discipline mentioned in verses 5 & 6.

1) Chasten - Grk. Piadueo - to strike once with the hand or blunt instrument for the purpose of discipline or correction.

2) Rebuke - Grk. Elegcheo - To convince by reason or persuasion.

3) Scourge - Grk. Mastigoo - To beat severely with a "flagel."

Verses 12-17

Be diligent and respond positively. Take action on your side to make straight paths for your feet. Clean up your life. e.g. the way you spend your time, the company you keep, movies you see, television you watch etc. Don't pollute yourself. Don't expose yourself to temptation, but flee from it.

Particularly watch for any root of bitterness. It will kill you and defile many in the process.

Particularly watch out for sexual immorality and profanity. Remember Esau who lost his inheritance for a morsel of food. When he decided to come back he couldn't get it back.

Verses 18-24

You have to decide which City you're going to live in and which mountain you're going to live on; it's a matter of Faith.

Verses 18-21

You have not come to:

1) A mountain that may be touched

2) That burned with fire

- 3) Blackness, darkness and tempest
- 4) Sound of a Trumpet
- 5) Terrifying words which they could not bear
- 6) Terrifying commandments which they could not endure
- 7) A terrifying sight which made even Moses quake

The Fear and bondage of the Law still did not produce obedience in those who heard it.

Verses 22-24 But you have already come to:

- 1) Mount Zion, where David's Tabernacle is.
- 2) The City of the Living God
- 3) Heavenly New Jerusalem
- 4) An innumerable company of angels (in party dress)
- 5) The general assembly and Church of the First born
- 6) God, the Judge of all
- 7) The spirits of just men made perfect
- 8) Jesus, the Mediator of the New Covenant
- 9) The blood of sprinkling which speaks better things than Abel

Verses 25-29

Warning Number 5 - Do Not Refuse Him Who Speaks from Heaven

Verse 25

See to it that you do not refuse Him who speaks. We shall not escape if we turn away from Him who speaks from Heaven. You don't really have a choice. You can only chose to obey or disobey.

Verse 26, 27

Particularly as He gets ready to shake Heaven and Earth so as to remove all those things which can be shaken and leave only that which cannot be shaken; we need to heed His voice.

Verse 28

Let's make sure we are receiving this Kingdom which cannot be shaken. Let's serve Him acceptably with godly reverence and fear by drawing richly on His grace.

Let's come boldly by faith. Fulfill the conditions of Holy Living. Receive His loving discipline joyfully and live with Him within the Veil. Let Him train our fingers for war as a glorious part of this mighty Melchizedek Priesthood.

Chapter 13 -

The Final Exhortations

Verses 1-3

Guard Your Love

Let love and compassion flow. Even in tough times don't get hard. Love the brethren. Entertain strangers. Look out for Angels. It's in these times of trial that they are more likely to show up. Identify with those in prison as though chained with them.

Verses 4

Guard Your Morals

Literally “Let marriage be honorable and the marriage bed undefiled.” Don’t use marriage as a cover for lust, but conquer it. God will judge fornicators and adulterers whatever society says or thinks.

Verse 5-6 Guard Against Covetousness and Fear

Be free from Covetousness and be content with such things as you have. For He has said I will never leave you or forsake you.

Verses 7-9 Guard Against Rebellion and False Doctrine

The best way to do this is to follow your leaders’ example and submit to them.

Verse 10-14 Share in the Reproach of Christ

He was made an outcast from the City of Jerusalem that now is. Let us share His reproach. Here we have no continuing City, but we seek the one to come.

Verse 15 Offer a Continual Sacrifice of Praise

Even the fruit of our lips. Giving thanks in His Name. Winter figs are much more delicious because of what they have been through.

Verse 16 Offer the Sacrifice of Giving

Keep doing good and sharing what you have especially when you have little. This is very pleasing to God.

Verse 17 Offer the Sacrifice of Obedience and Submission

Especially to those who have the rule over you. So they may have joy and not grief. Three times in this Chapter there is an exhortation to have a right attitude to those who have the rule in the Church

Verses 18 & 19 Offer the Sacrifice of Prayer

Pray for those in prison that they may soon be restored to them.

Verses 20-25 A Final Benediction, Exhortation and Farewell

Verses 20-21 Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.

Verses 22-25 Personal greetings and blessing, especially to those who have the rule over you.

Grace be with you all. Amen.

Conclusions

Many times in Hebrews, and in other New Testament Scriptures, Psalm 110 is quoted. This Melchizedek is portrayed as a King in warring mode with eager expectation. He will not be at rest until all His enemies are made a footstool for His feet.

Once the war has been finally won, this great High Priest will bring in the fullness of His glorious Kingdom with it's peace, beauty and prosperity. Then we shall reign with

Him to the degree we have been willing to fight with Him.

At the time this book of Hebrews was written, the storm clouds were gathering for a great showdown between the Kingdom of God and the Kingdom of darkness. It was a time of much suffering and persecution for Christians. They were attacked by apostate Jewish religion, occult pagan religion as well as by the civil and military might of the Roman Empire.

At that time particularly, Jesus needed a warring Priesthood after the order of Melchizedek who would fearlessly exercise it's heavenly authority and would not quit or compromise until the victory came. The battle was severe at times, but the great breakthrough finally came about 30 years later and all of the Roman Empire turned to the Lord.

Once again as we view the world scene we see similar storm clouds gathering in many places and it will become costly to be a bold Christian moving in the power of God, even in the United States of America.

The warring comes first, the reign of peace comes afterwards.

We must enter the Kingdom of God through much tribulation (Acts 14:19-22).

If we suffer with Him we shall reign with Him (Rom. 8:16-19).

We must fill up that which remains of the suffering of Christ (Col. 1:24).

Suffering is mentioned 78 times in the New Testament.

Most of the New Testament Letters were written from Prison.

It's going to be costly and very demanding. There will be casualties and some will lay down their lives.

We are moving into the time of the conclusion of all things when all that David, Daniel, Zechariah and many others saw and wrote prophetically will come to pass.

It's time to pay the price, fulfill all the conditions to enter fully into the Holiest of All in the Tabernacle in the Heavens and from there, as a Holy Corporate Royal Melchizedek Priesthood, let's wage war in the Spirit and in the world till all His enemies become a footstool for His glorious nail pierced feet.