

In the early church, there were many questions concerning the Levitical Law, the 10 commandment law, the Melchisedec Priesthood, the apparent delay in Jesus's coming. Several of Paul's letters address these questions. This paper addresses several points from the scriptures concerning these questions. Please consider as you are reading the fact that this is the everlasting gospel (Rev14:6).

And this is "Wherefore the law?" as to the ceremonial law. And from the considerable and careful study of the subject, we are thoroughly convinced that in the book of Galatians, the book of Romans and the book of Hebrews meet. The letter to the Galatians was written before either the letter to the Romans or that to the Hebrews. In the controversy raised by "the Pharisees, which believed," which had confused the Galatian Christians, both the moral and the ceremonial law were involved; and so both are involved in the letter to the Galatians, and the whole ground is briefly covered. Then afterward the book of Romans was written, enlarging, and dwelling wholly, upon that phase of Galatians, which involves the moral law, and justification, by faith; and the book of Hebrews was written, enlarging, and dwelling wholly, upon that phase of Galatians, which involves the ceremonial law, and justification, by faith. And we believe that as the whole subject is more, and more carefully, studied, the more it will be seen that in Galatians both Romans and Hebrews are comprehended. (A T Jones, Studies in Galatians p 83)

Paul in the book of Hebrews establishes Jesus' ministry as High Priest. Paul in Hebrews Chapter 1 to 7 builds a treatise for Jesus as High Priest, the benefit to man in Jesus' ministry as High Priest in the plan of salvation, outlined in the sanctuary service. Heb 8:1-2 Now the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens 2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

The two immutable things in Heb 6:18

Paul introduces the need/purpose for the Melchisedec ministry in Chapter 4, when Paul references the failure of previous generations to enter into God's rest. Chapter 4:9 states there remaineth therefore a rest to the people of God; verse 11 states that we are to labor to enter this rest lest any man fail. The remainder of chapter 4 specifically verses 14-16 reference Jesus as High Priest has the means that one can enter into that rest. Chapter 5, 6, 7 establish God's qualifications, requirements for High Priest, the qualifications, requirements for the order of Melchisedec, and Jesus alone meeting all the qualifications and requirements for both respectively.

Chapter 5 states the requirements of being a high priest; that the person must have compassion on the ignorant, have compassion on them that have gone astray from God, be called by God as Aaron was (Heb 5:2, 4). Verses 5-10 document evidence of Jesus not only meeting but far exceeding the requirements of being High Priest, not as a Levitical Priest or type of Aaron, but after the order of Melchisedec.

Next, Paul states the fact that the Melchisedec priesthood is superior to the Levitical priesthood, then boldly chides the general populace for their ignorance in not recognizing this fact. Chapter 6:1-8 summarize the fundamental principles of the Christian faith. Paul then goes on to exhort his readers that they are not as the general populace ignorant, but are able to understand what he is saying concerning the Melchisedec priesthood. Paul now goes on to further strengthen their faith and understanding in the Melchisedec priesthood. Their faith specifically is found/based in verses 5:5-6, 10, where God himself specifically states that Jesus is His son and high priest for ever after the order of Melchisedec. This declaration by God is the highest proof needed, while this is all that is needed, God the Father went beyond this and swore in an oath that Jesus is a high priest FOR EVER after the order of Melchisedec. In the gospels this is the equivalent of Jesus stating verily, verily.

Paul, next gives the reader an example of the faithfulness of God's word in Heb 6:10-14, when he speaks of the two promises made to Abraham. The two promises were blessings and multiplying. The first came immediately, as Abraham was blessed in everything he did. We see this in Genesis Chpt 14:14, the number of trained servants in his house when he went to rescue Lot. Further in Chapter 15:2, Abraham did not ask God for the blessings (temporal), but his request was an heir. God's response further assured Abraham that despite his age, he would have an heir from his own loins. Abraham believed God and it was accounted to him for righteousness.

However, as time went on, Abraham and Sarah lost this faith, so much so, that they came up with a carnal plan for the seed (heir); one of sin because the plan violated the seventh commandment, thou shall not commit adultery (other commandments were also violated). The ends did not justify the means. This would lead to circumcision and the reestablishment of the covenant in Genesis 22, when Abraham offered Isaac. The point concerning Heb 6:12 is; God was not slack concerning His Promise. Sarah through faith and patience (think upon this) did give birth to a child in God's time. Heb 6:14 states that what God spoke (speaks) actually was fulfilled, came to pass, is now a fact, proven true. God's word and counsel is sure, faithful, reliable, guarantee (Psalm 33:11, 115:3, Isa 44:7, 14:27, 43:13, 46:9-10, Mal 3:6), Psalm 119:89). Nothing else should be required. God's word itself is immutable (Isaiah 55:8-9).

Paul next takes this fact, that just as God promised two things to Abraham and the two things promised by God to Abraham were fulfilled, therefore just as factual (sure, guaranteed) by the two statements by God in Heb 5:5-6 Jesus is a High Priest for ever after the order of Melchisedec. Then Heb 6:17-7:3, Paul provides even more evidence of the truth of this fact. God did not want man to have any doubt regarding the hope of entering into the Sabbath rest in Heb 4:6-9, which hope is only found and accomplished in Jesus as a High Priest (additional scriptures Matt 11:28-30, John 1:1-17, 3:15-18, 36, 6:29, 37-40).

The two immutable things spoken of Heb 6:18 are the statements made in Heb 5:5-6, confirmed by an oath, and further it is impossible for God to lie (Num 23:19), that we

might have a strong consolation who have fled for a refuge to lay hold on the hope set before us, which hope we have as an anchor for the soul which entereth within the veil. The two immutable things cannot refer to or be the oath (notice not oaths) and the second/other God does not lie. While these are two things and are definitely true, they do not specify the refuge and hope which we have a strong consolation (Heb 6:19-20). The oath and the fact that God does not lie do tell us that we can trust, have faith in God's word, but does not specify to us which words of God are the hope which we can trust in, specifically the conclusion in Heb 6:19-20, referencing Jesus our forerunner with in the veil, made (having become) a High Priest after the order of Melchisedec. This is further consistent and confirmed in Heb 7:28, which states "the word of the oath", which was since the law, maketh the Son, who is consecrated evermore. Notice it is the word, not the oath that maketh.

(See further Romans 8:24-25, Col 1:5 and 23. Also, Webster's 1828 defines Hope as "A desire of some good, accompanied with at least a slight expectation of obtaining it, or a belief that it is obtainable ...Confidence in a future event; the highest degree of well founded expectation of good." The fact that God does not lie, and specifies with an oath (which is not needed, because God's word is sure) speaks more toward trust and faith; defined in Webster's 1828 as "Belief; the assent of the mind to the truth of what is declared by another, resting on his authority and veracity, without other evidence;")

Further notice that in Heb 6:18 after the phrase "by two immutable things", only the fact that "God cannot lie" is listed as one of the two immutable things to be listed. Where is the second immutable item in the list stated? Proper English and reasoning require the listed item should appear after the phrase "by two immutable things", or have a reference to where the reader should find the second item, or a conjunction connecting, uniting the two points. However, the phrase "the oath" appears in Heb 6:17, before the phrase "by two immutable things" in verse 18, and further there is grammatical phrase connecting this phrase "the oath" in verse 17 to the phrase "by two immutable things" in verse 18.

The superiority of the order of Melchisedec.

Paul establishes this fact referencing Abraham, the father of our faith, the one who the promises of inheriting the world to come were given, paid homage to Melchisedec, and Melchisedec blessed Abraham. Gen 14:18 And Melchizedek king of Salem brought forth bread and wine (Lev 6:20-22, Prov 9:5): and he was the priest of the most high God.19And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:20And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. Remember that Abraham was a priest (Gen 12:7, 13:18).

Next Paul defines the meaning of Melchisedec by the interpretation of his name. Heb 7: 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3Without

father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Jesus meets all these qualifications. Jesus is the king of righteousness (Heb 1:8-9, Jer 23:6, Psalm 45:6-7) and King of Salem. Psalm 76, Salem is the Jerusalem above where Jesus is at the right hand of God (Heb 6:19-20, Heb 1, Mark 16:19, Rev 3:21). Jesus is King of peace (Isa 9:6). Jesus is the son of God (Psalm 2:7, Matt 3:17, 17:5) and eternal (Heb 5:7-8, Rev 1:18, Heb 7:25, Rom 6:9).

Heb 7:4-10 reiterate the superiority of the Melchisedec priesthood over the Levitical because Abraham paid tithes to Melchisedec. This happened when Levi was in the loins of Abraham. Therefore, one can conclude since Levi paid tithes to Melchisedec, the Melchisedec priesthood is superior. Also remember that the Levitical priesthood consisted only in attendance of the altar, was not a king. The civil government functions, the ruling, during the Levitical priesthood were separate, held under the lineage of Judah, David. The Melchisedec priesthood includes both (Zech 6:12-13, Rev 5:10).

Paul now addresses the fact that the people received the law under the Levitical priesthood, why the need of another priest, further why is it necessary for Jesus to be called a High Priest after the order of Melchisedec, rather than Levitical/Aaron (Heb 7:11-28)? The law referenced in verse 11 cannot be the Ten Commandment law, because in verse 12, Paul states if there is a change in the priesthood, there must be of necessity a change in the law. God's 10 commandment law does not change. Further in verse 13, the venue mention is attendance at the altar, which is the jurisdiction, dominion, subject of the Levitical law. Verse 14, reminds the people that Jesus' genealogy was the tribe of Judah, which Moses did not reference in regards to the Priesthood. Verse 15 restates the word of the oath of God in Psalm 110:4, there will arise a high priest after the order of Melchisedec. Further this high priest will not be according to a fleshly commandment. The fleshly commandment being someone subject to death so that he will need to be replaced in the future because of death (Levitical). The priest God references in the oath under the Melchisedec priesthood will not be under this carnal commandment, but after the power of an endless life (verse 16). Verse 17, restates again the oath testified by God in Psalms 110:4, Thou are a high priest for ever after the order of Melchisedec. Verse 18, states now the factual existence of the Melchisedec priesthood at their time, then the previous priesthood under the carnal commandment is done away with because of the weakness and unprofitableness thereof.

Verse 19 reiterates the fact that the Levitical priesthood, made after a carnal commandment, made nothing perfect. Only the hope promised by God, the two immutable things stated first in Heb 5:5-6, and again reiterated can, and this hope (Jesus the son of God and a High priest after the order of Melchisedec) is the means for us to draw nigh to God. Verses 20-22 reiterate the superiority of Jesus' priesthood because his priesthood is based upon the promise of God given in Heb 5:5-6, confirmed

by an oath. Further Paul reminds the people the fact that every priest of the Levitical priesthood was not necessarily confirmed by God with an oath. There was no guarantee that the first-born son who was to assume the priesthood upon his Father's decease was righteous, holy, undefiled. Further, the son born was under the same curse of death as his earthly father before him. These simple facts were some of the limitations, weaknesses of each Levitical priest.

Remember the reason for the need of a hope stated back in Hebrews 4:9, 11, for a person to enter into God's rest. Verse 4:11 brought fear to a person (warning) because there is mentioned the existence of a possibility that the person may fail to enter into this rest. The people had come to believe that the mere act, the performing of the Levitical rites/services such as the washings, sacrifice of bulls, burning incense, etc. (the outward) brought salvation. But this never pleased God (Psalm 40:6-8, 50:13-15, Isa 1:14-21, and many more). We need a hope, guarantee, surety based upon better promises to make sure that we enter into this promise (God's rest). Given this fact, do you want to base your hope on a priesthood after a fleshly commandment, fallible men, subject to death or a better hope; one based upon the power of an endless life, King of Righteousness, King of peace; after the order of Melchisedec confirmed by God with an oath?

Verses 7:24-30, Paul presents his final points regarding the qualifications for and the benefits of the Melchisedec priesthood. First Jesus' will never need to be replaced because of death because Jesus has an endless life, death does not have dominion over Him (Romans 6:9); therefore, his priesthood is unchangeable. Second, wherefore Jesus is able to save anyone that comes to Him because He makes intercession for the person before God (1 Tim 2:5, 1 John 2:2). God only wants the best for us, and only gives the best to us, Jesus, who is God, a high priest. Further, Jesus does not need to offer daily sacrifices for himself as the Levitical Priests do because Jesus is without sin and Jesus offered the perfect sacrifice once, a more excellent sacrifice when He died for man's sins. The final evidence stated by Paul is the reiteration of the word of God stated in Heb 5:5-6, confirmed by an oath with the following words: 28For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Paul concludes his reasoning by stating a summary of Heb chapters 1 through 7, in verses Heb 8:1-5.

Who is Melchisedec?

Melchisedec or Melchizedek appears 11 times in the Bible. Psalm 110:4 states The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. Regarding the question, who was/is Melchisedec? First remember from Gen 14:18, the declaration, fact that Melchisedec was a priest of the most high God. Also notice that a definite factual statement is made "Melchisedec was a priest", not a type of priest, or similitude or any made in a priest in any other way. The word "was" is

supplied as part of the Hebrew word H3548. Young's Literal translation translates: And Melchizedek king of Salem hath brought out bread and wine, and he [is] priest of God Most High. What are God's requirements for a High Priest?

Heb 7:2 "...first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God;"

Consider Mal 2:5 My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. 2:6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. 2:7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts.

Heb 5:1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Heb 5: 2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. He must be called by God (Heb 5:4). Heb 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

Heb 8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. Hebrews 7:16, speaks of the power of an endless life being a qualification for the Melchisedec priesthood. The qualifications for the Melchisedec priesthood, which has been shown to be superior to the Levitical priesthood, have been defined.

The word after is G2596 Kata, which is better translated according to.

The word order is translated from the Greek G5010 taxis, which based upon G5021 tasso which means to put in order, to station...to appoint, ordain, order. Strong's definition: regular arrangement that is (in time) fixed succession (of rank or character) official dignity: - order. The Greek word taxis (G5010) appears 10 times in the new testament.

Luk 1:8	And it came to pass, that while he executed the priest's office before God in the order G5010 of his course,
1Co 14:40	Let all things be done decently and in order. G5010
Col 2:5	For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, G5010 and the stedfastness of your faith in Christ.
Heb 5:6	As he saith also in another place, Thou art a priest for ever after the order G5010 of Melchisedec.
Heb 5:10	Called of God an high priest after the order G5010 of Melchisedec.

Heb 6:20	Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order G5010 of Melchisedec.
Heb 7:11	If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order G5010 of Melchisedec, and not be called after the order G5010 of Aaron?
Heb 7:17	For he testifieth, Thou art a priest for ever after the order G5010 of Melchisedec.
Heb 7:21	(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec.

Notice the Strong's definition includes "official dignity".

Webster's 1828 definition of official: 1. Pertaining to an office or public trust. The secretary is engaged in official duties. 2. Derived from the proper office or officer, or from the proper authority; made or communicated by virtue of authority; as an official statement or report. We have official intelligence of the battle. 3. Conducive by virtue of appropriate powers.

Note Webster's 1828 definition of dignity: True honor; nobleness or elevation of mind, consisting in a high sense of propriety, truth and justice, with an abhorrence of mean and sinful actions; opposed to meanness. In this sense, we speak of the dignity of mind, and dignity of sentiments. This dignity is based on moral rectitude; all vice is incompatible with true dignity of mind.

The verses below provide more of the contextual definition of the Greek word Taxis (G5010)

Luk 1:8	And it came to pass, that while he executed the priest's office before God in the order G5010 of his course,
1Co 14:40	Let all things be done decently and in order. G5010
Col 2:5	For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, G5010 and the stedfastness of your faith in Christ.

Therefore Psalm 110:4 would be further expounded as: thou are functioning in the office of high priest according to (after) the fixed succession of rank or character and the official dignity (order) of Melchisedec. The key factor that influences one's answer to the question who was/is Melchisedec is one's interpretation or definition of the word "order" and the word "after", in the declaration "for ever after the order of Melchisedec" (Heb 7:21, 5:6, 6:20).

Concluded from the facts stated above, the phrase "after the order" used encompasses the following, that all individuals in the order all have the same character, rank. For example, all must be King of Righteousness and King of Peace, must be called of God,

have something to offer, etc. If any individual lack even one of the criteria, that individual is disqualified to be called after the order of Melchisedec.

Melchisedec fulfilled all God's requirements for priest office; a definitive fact a priest of the most high God (Gen 14:18). Jesus also fulfills all these requirements as stated in second paragraph in section Superiority of Melchisedec Priesthood above.

Hebrews 7:4 states Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. If a person believes that Melchisedec is a man based upon the translation "This man" in Heb 7:4, consider the following: The phrase "this man" is the Greek word houtos G3778, not G444 anthropos. Strong's translates G3778 this 157 times, these 59 times, he 31 times, this man 25 times. Young's Literal translates Heb 7:4 And see how great this one is, to whom also a tenth Abraham the patriarch did give out of the best of the spoils. "This man", thus defining Melchisedec as a man, as the translation for G3778 cannot be established when you put line upon line, comparing scripture with scripture. Hebrews 7:2 states that the qualifications for the order of Melchisedec is King of Righteousness, King of Salem, that is King of peace. If Melchisedec were a man, his righteousness would disqualify him for the order of Melchisedec. As a man, his righteousness is filthy rags (Isa 64, Romans 3:10, Gal 2:21). Further if Melchisedec as a man was a King of Righteousness, he would have something to boast thereof, but not before God (Romans 4:2). This fact alone proves that Melchisedec could not be a man.

Hebrews 7:16, speaks of the power of an endless life being a qualification for the Melchisedec priesthood. This requirement also disqualifies any man from Melchisedec priesthood. Further consider the requirement that any individual ministering according to the order of Melchisedec would have a sacrifice to offer that would be acceptable to God. What can any man, angel or any created being offer that would be acceptable to God? Who can make such an offering? Abraham in paying tithe, a tribute, an acknowledgement that the one paid had given Abraham the victory over the Earthly kings. If Melchisedec were a man, this would bare false witness spoken of in Genesis 14:20 which declares that God delivered the enemy into Abraham's hand (consider that Jesus always goes before his people in fighting battles, Deut 1:30, 3:22, 20:4, 1 Sam 17:47).

Further, please consider as fact, that Jesus was/is Melchisedec. Jesus, as shown above, met the qualifications for the Melchisedec priesthood. No man, as stated above, met the qualifications for the Melchisedec priesthood. To further support this consideration, consider the following. Acts Chapter 4:12 states Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved. This fact has always been and has never changed. Jesus has many names, as shown in Isaiah Chapter 9 and Revelation 19. Remember that in the old testament that Jesus is Michael referenced in Daniel, also the Angel of the Lord in Genesis, Exodus, Zechariah and Daniel. Notice the fact stated of the Angel of the Lord in Exodus 23:20-21, matches Psalm 40:8.

Please consider in Zech 3, Joshua standing before the Angel of the Lord. Joshua was clothed in filthy garments (meaning sin). Zech 3:4 states take away the filthy garments (sin) from Him...I have caused thine iniquity to pass from thee. The Angel of the Lord, which has been established above as being Jesus, is functioning in a priestly capacity. Another consideration is in Exo 24:3-8, 29:12, 36, the sanctification and confirmation of the first covenant and the sanctuary constructed by the people through Moses' instruction (after the pattern) was before the start of the Levitical Priesthood. Who or what was the consecration based on, if not the Melchisedec priesthood?

Consider also the following: Joshua 5:13-15 KJV — And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

Judges 6:11-27 KJV — And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face. And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die. Then Gideon built an altar there unto the LORD, and called it Jehovahshalom: unto this day it

is yet in Ophrah of the Abiezrites. And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it: And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down. Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

Judges 13:3-23 KJV — And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death. Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe. And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was an angel of the LORD. And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour? And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret? So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was

an angel of the LORD. And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.

When Melchizedek met Abraham, the patriarchal system was in place, not the Levitical, so for Abraham to give unto a man in the manner in which he did would not be proper. Who was the angel that led the children out of Egypt and in the wilderness?

1 Corinthians 10:4 KJV — And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Who was the one with Gabriel in Daniel 8:16?

Daniel 8:16 KJV — And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

Who called to Gabriel and said “make this man to understand”? Who was in vision with Gabriel in Zechariah 2? Read below

Zechariah 2:3-13 KJV — And, behold, the angel that talked with me went forth, and another angel went out to meet him (Who was this?), And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her. Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

Who was the other angel who went to meet the first angel (who was Gabriel)? It was Jesus.

Who is Michael? Point, if and since in every instance cited, Jesus was always the One who communicated between God and man, and since there is no name under heaven by which one may be saved, and since Melchizedek means prince of peace, and since Jesus is the only Prince of Peace, then would it not be consistent, that Jesus was/is Melchizedek?

The reason that Jesus was not revealed as Melchisedec or officiating after the order of Melchisedec prior to his crucifixion was because it was God's purpose that the mystery should be hidden, which purpose God has not chosen to reveal (Col 1:26, Romans 16:25, Eph 3:5,9). This concludes the reasoning for Jesus being Melchisedec.

When was Jesus proclaimed by God to be a High Priest for ever after the order of Melchisedec? When did Jesus' ministry as High Priest begin and when does it end?

The scriptures to be referenced in the treatise may suggest an exact date, but is not intended to offer definitive proof of the exact date. The purpose is to establish/prove a time needful for this treatise, Jesus a High Priest after the order of Melchisedec. The reader may do further research himself regarding the exact time(s). Hence, please consider the following scriptures to give insight into the answer to the questions just asked. If we look at Psalm 110:1, the first verse of the psalm containing God's declaration states: The LORD said to my Lord, sit thou at my right hand, until I make thine enemies thy footstool. This would suggest a time period which began when Jesus first had an enemy, some being/individual/entity became an enemy of Jesus. We know this being was Lucifer, who became Satan when he attempted to exalt himself above Jesus (Isaiah 14, Ezekiel 28).

However, to my knowledge the Bible does not state when Satan first started his rebellious conduct, scheme. We do know that God offered Lucifer and the evil angels the same plan of salvation which was offered to Adam and Eve. The evil angels rejected the offer (This is further shown in another treatise). The end is clear, when Satan, sin is burned out, the earth is created anew, and Jesus becomes subject again to the Father (Rev 20, Isaiah 65-66, 1 Cor 15:24-28, 2 Peter 3:8-17). The next scripture to consider is Psalm 133. This describes an anointing of a high priest Jesus; Psalm 133 3 states there the LORD commanded the blessing, even life for evermore.

Further let us consider from the scriptures, the fact that God's desire that life should be in Jesus, and Jesus has the means for restoring fallen beings back to himself before the foundation of the world (2 Tim 1:9-10, Romans 16:25). Since the Melchisedec priesthood must offer sacrifices daily, when did Jesus start offering sacrifices? Rev 13:8 states that Jesus was slain before the foundation of the world. Further study and understanding is necessary to harmonize the two statements, "slain before the foundation of the world" in Rev13:8 and His crucifixion because Jesus was offered only once and died once for sins (Hebrews 10:10, 14, 9:12, Romans 6:10).

The facts (scripture references) presented above clearly prove that after his resurrection, and since the time of his resurrection including the time Hebrews was written, that Jesus is a High Priest after the order of Melchisedec. The scriptures in Genesis Chpt 14, show Melchisedec ministering as High Priest. I would like to consider as fact, that Jesus was ministering as a Priest after the order of Melchisedec, that He began this ministrations no later than when Adam and Eve sinned. Since Adam and Eve

did not die the second death, someone had to be ministering after the order of Melchisedec. Since this time Jesus is/has been a High Priest for ever after the order of Melchisedec. This explains while He was on earth the fact that He had the power (authority) to forgive sins, which only God could do. My belief is that Jesus was anointed High Priest before the foundation of the world. Jesus began his work/ministry when Lucifer was created. Jesus has been carrying out (performing, ministering) the different functions, services, rites of the High Priest since Lucifer sinned (1 Peter 1:18-20).

Many people believe that the Jesus' ministry as High Priest ends when He comes out of the most holy place stating the words "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still (Rev 22:11). True, His mediatorial work/function as a priest has ended, but does not mean that all his work as priest has ended or is completed. Consider the garments he puts on when Jesus comes out of the Most Holy place, the garments are still a priest's garments. Also remember that Jesus is a High Priest after the order of Melchisedec, which is a Royal Priesthood, King and Priest.

The Purpose of the Levitical Priesthood

The Melchisedec priesthood has clearly been shown to be far superior to the Levitical priesthood. Also, it has been shown that Jesus clearly meets all the qualifications for the Melchisedec priesthood. Question, then what was the purpose of the Levitical priesthood. What was God's purpose in implementing the Levitical priesthood? Clearly, Paul states that the Levitical priesthood had weaknesses and was unprofitable. Paul clearly proves that the blood of bulls and goats, or any other Levitical ministrations could accomplish God's purpose in restoring man back to God. Only the Melchisedec priesthood can accomplish God's purpose. Why then the Levitical priesthood?

The answer lies back in the promise made by God to Abraham in Genesis 13:14-18, 15:13-21. God promised to give to Abraham's seed "the promise land". First, Genesis states 14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: 15 For all the land which thou seest, to thee will I give it, and to thy seed for ever. Then in Genesis 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 14And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. 17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. 18In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19The Kenites, and the Kenizzites, and the Kadmonites, 20And the Hittites, and the Perizzites, and the

Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Question, what land did God (covenant) promise to give Abraham's seed after the 400 years? Many people believe that the land was earthly Palestine, what many call the land Israel, Palestine or Middle East today. Remember, what is stated in Acts 7:3-5, God would not let Abraham set foot in the land that was to be given by inheritance. Yet Abraham did set foot in what we call earthly Israel, Palestine. Gen 13:18 Abraham dwelt in Hebron, which is part of Judah (inheritance) in Israel. Further, the inheritance spoken of could not be any place on this earth because this earth is to be destroyed (Isa 65 – 66, 2 Peter 3, Rev 20-21). Please consider the Land spoken of in Genesis 13:14-18, 15:13-15, confirmed to Isaac and Jacob was New Jerusalem, heaven itself (Psalm 78:54, Moses went into heaven itself in Exodus 24:12, When the seventy elders ate with God in Exo 24:9-11 what was seen).

Exodus accounts God fulfilling his promise to Abraham after 400 years, to deliver his seed from bondage and to give the Land, New Jerusalem, the promise land (Psalm 78:54) to his seed. God delivered the children of Israel out of Egypt (Exodus 1 to 15:21) and led the children of Israel to the promised land, the place God promised in Genesis to Abraham's seed after 400 years (started in Gen 13:17). Along the journey from Egypt to the promised land, God made known his ways to the children of Israel, and God provided them tests so that the children of Israel could see their true condition before God.

We pick up the account in Exodus 19, verses 3-6, God summarizes the covenant promise made to Abraham, keeping the commandments, the key to the covenant. Exodus 19:7-8 document that Moses laid before the people all the words, which the people responded all that the Lord commanded we will do. Now the key, Exodus 19:9-11, the people were to sanctify themselves and wash their clothes. The account given in Exodus 19:14-15 states Moses sanctified the people outwardly, the people did not do their part in sanctifying themselves inwardly (1 Peter 3:15).

The people were not ready or prepared. The people did not sanctify themselves completely. Next we see in Exo 19:16-24, God come to Mt Sinai to receive his people. While verse 21 warns the people who have not sanctify themselves not to go beyond the boundary marked; verse 22 invites those (that want to be and are my priests from verse 6 and have consecrated themselves) to come up. But no one else came up. When Moses recounts to God Moses' understanding; "God you warned us not to cross the boundary line", God's response was get thee down or in another word, get away from me. God was angry. God is not a respecter of persons. Moses was not given preference above all the people, except that Moses obeyed God and sanctified himself in heart. This was for all people. God's desire was that everyone should have come up on the mountain. All of Israel in heart were to be priests.

Regardless of what the people do or did, God is faithful. His purpose is always carried out. Hence whether there were 20 million or two that came upon the mountain, God spoke the basis of the covenant in Exodus chapter 20, the ten commandments. God spoke the ten commandments, the basis of the covenant, that He made with Abraham (Exo 34:28, Lev 26:15, Deut 4:13).

The people did not want to sanctify themselves, nor enter into heaven (which they could not do if they wanted because they did not sanctify themselves, sin cannot dwell in presence of God) Deut 4:10-13, 5:22-33. The people wanted the blessing, the promise land, but did not want God. God fulfilled his part of the covenant made with Abraham, Isaac and Jacob. The people rejected the promise. Notice also, that it is God's covenant. God's covenant is never based upon the outward, but the inward of the heart. God did not want to write the law, the covenant on stone, but in the people's heart (Isaiah 51:7, Psalm 37:31, 51:10, Eze 36:24-27). God does not change, remember the covenant is God's.

God in His mercy came up with a means that He could be with them, Let them build me a sanctuary that I may dwell among them (Exo 25:8-9). This outlined the plan of salvation, the Levitical law, the type of Melchisedec. This is the law added in Galatians 3:19, the Levitical Law, the schoolmaster, tutor to bring us to Jesus (Gal Chpt 3). This is the law spoken of in Colossians chapter 2. This was the purpose for the Levitical Law. The law referenced in Galatians 3:19 cannot be 10 commandment law because that was the very basis for the covenant with Abraham. The ten commandment law has always been and always will be, even though not stated until Exodus Chpt 20 (see Romans 5:13-15). (Further, this same law can be stated in different ways, but is the same law (Exodus Chpt 20, Deut Chpt 5, Matt 22:37-40). Note see study what God spoke on Mount Sinai and wrote on two tables of stone.)

Covenant made with the Son, Surety of a better covenant; the New Covenant

The scriptures speak of two covenants, the old covenant and new covenant. Hebrews specifically states that the new covenant is established on better promises (Heb 8:6). The new covenant declared to be better must by definition, have good qualities in a greater degree than another, being the old covenant.

For us to completely comprehend this statement, we first must have an understanding or know the definition of a covenant. Further we must consider this in the goal of understanding the scriptures, meaning we want to know the basics, we don't have to be lawyers and be burdened with legalism of definitions. Toward this end let us look at the basic principles of a covenant as it relates to the scriptures. Remember the reason for the need of a hope stated back in Hebrews 4:9, 11, for a person to enter into God's rest. Verse 4:11 brought fear to a person (warning) because there is mentioned the existence of a possibility that the person may fail to enter into this rest. Specifically, Isaiah 59:7-8

states: the way of peace they have not known. Jesus as High Priest is the only means that one can enter into that rest.

First, consider the definition of law: A system of principles and rules of conduct, being the aggregate of those commandments and principles which are either prescribed or recognized by the governing power in an organized jural society as its will in relation to the conduct of the members of such society, and which it undertakes to maintain and sanction and to use as the criteria of the actions of such members. "Law" is a solemn expression of legislative will. It orders and permits and forbids. It announces rewards and punishments. We know from the scriptures that the divine law, the Ten Commandment law is based upon God's character (Gen 34:6-7).

A Covenant, from Black's Law, is an agreement or written promise between two or more parties that constitutes a pledge to do or refrain from doing something. It is, thus, a type of contract and in some instances may form part of the contract itself. What is a contract?

A summary From Black's law dictionary: In simple terms, a contract is **an oral or written promise that is enforceable by law**. It is defined in law as a **voluntary agreement** between two or more parties, who intend to create legal obligations, in which there is a promise to do or perform some work or service for a valuable consideration or benefit. A contract must contain certain elements in order to be enforceable by law.

- there must be an offer and an acceptance of that offer,
- there must be an intention to create legal relations between the parties. An obligation is obligation is a moral or legal duty to perform or not perform an act. A legal obligation or duty is one enforced by a court of law (Man with a carnal mind has (or had) no intent on fulfilling Man's part of the contract, see Deut 31:21, Isaiah 29:13, Psalm 37:21, Psalm 50:16-21.
- the agreement must be made for a valuable consideration such as payment,
- the parties must have capacity to contract,
- the subject matter of the contract must be legal. What is LEGAL? 1. Conforming to the law; according to law; required or permitted by law; not forbidden or discountenanced by law; good and effectual in law. 2. Proper or sufficient to be recognized by the law; cognizable in the courts; competent or **adequate to fulfill the requirements of the law** (emphasis added).

Also, let us consider the etymology of the word covenant. The word covenant is a concatenation of three parts: parenthesis added to give further definition of words:

1. The prefix co: variant of com- before a vowel, h, and gn: coadjutor (One who aids another; an assistant; a fellow-helper; an associate in operation); cohabit (To dwell with); cognate (Allied by blood; kindred by birth.) The prefix co- now productively

forms new words from bases beginning with any sound {co-conspirator; co-manage; coseismic}, sometimes with the derived sense “auxiliary (help or assist), subsidiary”, {coenzyme; copilot}, and, in mathematics and astronomy, with the sense “complement (fullness or complete)”, {codeclination}.

2. The base ven: The Latin root word ven and its variant vent both mean “come.” These roots are the word origin of many English vocabulary words, including prevent, invent, venue, and convenient. When you invent something, for instance, you “come” upon it for the first time, whereas a venue is a place to which people “come,” often for an event.

3. The suffix ant: a suffix forming adjectives and nouns from verbs, occurring originally in French and Latin loanwords (pleasant; constant; servant) and productive in English on this model; -ant has the general sense “characterized by or serving in the capacity of” that named by the stem (ascendant; pretendant), especially in the formation of nouns denoting human agents in legal actions or other formal procedures (tenant; defendant; applicant; contestant). In technical and commercial coinages, -ant is a suffix of nouns denoting impersonal physical agents (propellant; lubricant; deodorant). In general, -ant can be added only to bases of Latin origin, with a very few exceptions, as coolant.

When we put the pieces together we get the following definition for a covenant: the means characterized by or serving in the capacity as an aid and an assistant; allied by blood providing for the full assurance of two individuals coming together to dwell (at one ment or atonement).

Before proceeding, let us quickly consider the definition of a court: In practice. An organ of the government, belonging to the judicial department, whose function is the application of the laws to controversies brought before it (Jer 25:31, Isa 34:8, Eze 44:24, Hosea 4:1, 12:2, Mic 6:2) and the public administration of justice. Civil and criminal courts; the former being such as are established for the adjudication of controversies between subject and subject, or the ascertainment, enforcement, and redress of private rights; the latter, such as are charged with the administration of the criminal laws, and the punishment of wrongs to the public. Remedy is the means by which the violation of a right is prevented, redressed, or compensated. Remedies are of four kinds: (1) By act of the party injured, the principal of which are defense, recaption, distress, entry, abatement, and seizure; (2) by operation of law, as in the case of retainer and remitter; (3) by agreement between the parties, e. g., by accord and satisfaction and arbitration; and (4) by judicial remedy, e. g., action or suit.

Further, consider Man’s true situation at the time the old covenant was made. If we were to consider Man’s standing before any court or law from a purely strictly legal sense, man cannot enter into any agreement, contract or covenant because Man is on probation, he is a criminal, and is in reality dead (Romans 6:23), doomed to die when He sinned (violation of God’s law 1 John 3:4). Man does not have the capacity to

contract, in reality man is on probation. Man has fallen short of fulfilling the requirements of God's law, which man agreed to in the first covenant (which Adam did even before the first covenant Romans 5:12-14), which was to obey, or perfect righteousness (Romans 7:9, 8:4). Man needs a way or means of fulfilling the requirements of the law and the first agreement/covenant. Further, Man as a transgressor, violator of God's law and also first covenant must provide God a just compensation for Man's failure to fulfill Man's obligation, commitment under the first covenant (Deut 27:26, 21:23, Gal 3:10, 13, Col 2:14-15). For man has received many blessings of God which God gave to man based upon God's covenant with man. God was faithful to his part of the covenant, man was not.

A contract was made in Exodus 24:1-8 between the two parties (God and his people). The terms of the contract were read, God on his part would give life, an inheritance (the promise land), victory over their enemies, health, temporal blessings, and more (Exo 23:22-31). The people's part of the contract was to obey, and they were forbidden to serve or make covenant with the God's of the nations (Exo 23:20-21,32-33). The terms of the contract/covenant were read twice, after each reading the people responded "All the words which the Lord hath said will we do", hence agreeing to the terms of the covenant (Exo 24:3,7). The covenant was ratified (valuable consideration made) by the sprinkling of blood (Exo 24:4-6,8).

This was the old covenant, the first covenant. The covenant was man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto (Gal 3:15). In the first (old) covenant, which man agreed to, Man put the hope of his eternal destiny (entering into God's rest, and receiving the covenant promises) upon man (himself), specifically man's oath/promise "All the words which the Lord hath said will we do". This hope was no hope, the oath man made in Exo 24:3,7 was doomed to fail. Leviticus 26:15 states how the covenant can be broken: And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant. The Historical account documents this failure, this miserable failure, man's breaking the covenant. The first violation occurred less than 40 days after the ratification of the covenant while Moses was on the mountain speaking with God. Since the first violation, Man has continually, repeatedly violated the covenant, the actual number is too many to document (Psalm 81:8-15, Eze 20:13-26, Jer 31:32, many other references).

Further since it was man's covenant, the intercessor between God and man was also defective. For our first intercessor, our representative before God's throne was Satan, who became Adam's master and representative when Adam yielded to Satan in Genesis Chpt 3 (Romans 6:16, Rev 12:10, Jude 9, Zech 3:1-2, John 10:8-14). Also, a means must be provided for man's covenant with the devil, death to be annulled, so that Man can enter into a covenant with God (Romans 7:1-6, Isaiah 28:18, Matt 12:29, Mark 3:27). (See also 2 Peter 2:4, Jude 6, Matt 25:41 Man also doomed to share with Satan's fate, death).

Also consider this from Ruth 4:4, man's nearest kinsman was offered the opportunity to redeem man, which his first response was yes. However, when the kinsman was informed that the people that are to be redeemed included a Moabitess, the nearest kinsman (the first covenant, Satan our kinsman) stated "I cannot lest I mar mine own inheritance". Then consider what Boaz states in Ruth 4:9, "you are witnesses this day, that I have bought (The new covenant, Jesus our kinsman).

Acts 13:39 declares: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. The first covenant never addressed nor provided for payment of man's debts before the court; or provide the fulfillment of God's just requirements of the law. In addition, history witnesses (by all man's failures) a need for another covenant established upon better promises. Does such a covenant exist? Where can one find such a covenant? How can we be sure, guarantee and prove that this different covenant will be successful, better than the old? God did for see our need summarized in Eze 22:30, Isaiah 59, Acts 13:22. 2 Tim 2:12 states: If we suffer, we shall also reign with him: if we deny him, he also will deny us: 13 If we believe not, yet he abideth faithful: he cannot deny himself. God is faithful.

God is the only one who has the capacity to enter into a covenant, hence the covenant is God's covenant. God's covenant, by definition established above, is the means to restore man to a position where God and Man can cohabitate together (atonement or at one ment). God is the only one who has the capacity to enter into a covenant, hence the covenant is God's covenant. God, in the New Covenant supplies the means to fulfill the obligations for both parties of the covenant, literally God looked beyond our faults and saw (foresaw) our need (Romans 3:19-30). God fulfills the legal obligations for both parties of the covenant, God's and even Man's.

The summary of this covenant is stated in Psalm 89:19-37; other details are found in Isaiah 55:3, 2 Sam 7:12-16, Jer 32:37-43, 33:6-26, 31:31-40. In reality, the covenant is issued by a divine court of law (God's throne) sought by a mediator (Jesus), as a remedy for Man violating God's law. Before two can walk together the two must be of the same mind (Amos 3:3). A house divided against itself cannot stand (Matt 12:25). Man's mind is carnal, enmity against God, not subject to the law of God (Romans 8:7-8, Psalm 95:10, Hosea 4:6, the true meaning of Romans 7:7-25, Romans 6:11-20, Jer 17:9). Ephesians 2:3 states that as a result of our nature, we were children of wrath. Man has Satan's mind. Man is a slave to Satan, to fulfill the lust of the flesh (see Gal 5:16-26, Romans 6:12-14, Isaiah 29:13). Man needs a change of mind, spirit; a change of nature. Man cannot change his nature (Jer 13:23). Man must be born again (John 3:3-5), have a new nature, the law of God written in his mind and soul (heart), which only Jesus can do (Eph 4:23-25, Col 3:10, Jer 31:31-34, Eze 36:25-27, 11:19, Psalm 51:10, 1 John 1:9).

The first covenant was not made for a valuable consideration by both parties, nor was there any down payment or earnest made to show good faith in fulfilling the contract. Man provided a promised "All the words which the Lord hath said will we do", hence

agreeing to the terms of the covenant (Exo 24:3,7). In reality Man's heart was far from his stated intent to fulfill/obey the covenant (Isaiah 29:13, Deut 9:23-24, 31:27, Exo 32:9). Since the people had no intention of fulfilling the covenant, for Man wanted the blessings without God and on Man's terms; therefore God answered them in like manner after the forwardness of their heart (Eze 20:25, Psalm 18:26). However, God is merciful and faithful to His promise of life (Titus 1:2, promise to Abraham, Isaac, and Jacob, 2 Tim 2:13). God made the first covenant with the people for a just purpose, the purpose that Man would recognize their true wicked heart, lost estate, and a need for salvation (A Savior from sin). The first covenant, aka old covenant God gave Man plan, outline, blueprint, picture of salvation; the true way to be restored to God (Psalm 77:13). The covenant was ratified (valuable consideration made) by the sprinkling of blood of a bullock (Exo 24:4-6,8).

The new covenant is established on better promises. God writes, inscribes the law of the covenant in the people's heart (mind and soul), not on a stone. Man's nature is changed, his mind is changed, no longer enmity against God. Psalm 40:8 is Man's new experience, I delight to do thy will O God. Further, Man demonstrates his death to sin, the old life of sin by Baptism (Romans 6, Col 2:12). In the new covenant God in response gives us the Holy Spirit in our hearts as an earnest for the covenant (Eph 1:13-14, 2 Cor 1:22, Titus 3:5-7).

The old covenant was faulty because it was not possible that the blood of bulls and goats should take away sins. For if the blood of bulls and goats could take away sin; cleanse, purge the worshippers, how can they still have a conscience of sin? The new covenant, through the Blood of Jesus, who through the eternal Spirit (Holy Spirit, who is God), offered Himself without spot (perfect righteous life) is able to cleanse us from all unrighteousness (1 John 1:9, Dan 9:25-27, Romans 3:24-26, Isaiah 1:18, Eze 36:25, Psalm 40:6-8). Through the sacrifice of Jesus, God declares their sins and iniquities I will remember no more (Heb 8:12, 10:17, Acts 2:38, 13:38).

The old covenant did not provide a means for Man to fulfill the righteous requirements of the law, perfect obedience. Even if God could forgive man for violating his law, the problem still exists; the law requires perfect obedience. The blood of animals (the life is in the blood, Gen 9:4, Lev 17:11, 14, Deut 12:23), offered was not a life of righteousness, nor was a righteous life provided in the old covenant to satisfy the demands of the law. The new covenant imputes to Man Jesus' righteous life so that Man now fulfills the right requirements of the law (Romans 4:1-8, 5:1,9, Isaiah 32:17, 61:10, Jer 23:6, Titus 3:5-7, Phil 3:9). We are justified by the life of Jesus. The law is now satisfied (Romans 3:21-26, 10:3-4).

The old covenant did not remove man from the Curse, penalty or wrath that man was under for violating God's law (Psalm 49:7). The new covenant, Jesus in man's place became the curse (Gal 3:10-14, Eph 2:11-22, Job 33:24) and suffered God's wrath (Psalm 88:7, Psalm 69:9, Matt 26:39, 42, John 18:11, 19:30).

Also, the wages of sin is death. God cannot clear the guilty (Nah 1:3, Exo 34:7). Further man lost his first estate as a steward or overseer of the garden of Eden. Even if man could be forgiven and redeemed, what work would there be for man to do, what purpose would there be for man to exist; Man lost his estate to Satan (John 12:31, 14:30), Man can never regain his first estate (Jude:9), which he lost. Jesus has denied himself, has given us part of His Ministry/work as Kings and Priests (Rev 1:5-6, John 15:15, Isaiah 53:12). We are his body (Eph 1:22-23, Col 1:18, Luke 22:29-30, Eph 2:6-10, 19).

Thus, we have summarized the fullness of the New Covenant; have fully shown it was established upon better promises than the old. The covenant is based upon Jesus (Eph 1:3, Phil 4:19, Col 1:13, Eph 1:23, Gal 3:17-18). Further this gives the true or more complete meaning of Matt 6:33; But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

When was the covenant made between the Godhead

When was this covenant between the God family made? One might question whether another covenant was already in existence? Genesis Chpt 1 provides the account of the creation of the heavens and earth that exist today. I say heavens, because we know God is eternal and that the angels (created beings) existed before the earth was created. The time period that has elapsed since the earth was created is around six thousand years ago.

There are other time periods and covenants mentioned in the Bible. Gal 3:17-18 states: And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Also remember God established a covenant with Noah, Gen 9:1-17.

Further, Eph 2:10 references a time period which God hath before ordained. Ephesians 1:4-5, 9-10 state: 4According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will... 9Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:10That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.

The previous verses reference a time period before the foundation of the world or creation of the world. Revelation Chpt 13 states that Jesus was slain before the foundation of the world. 1 Peter 1:20 states: Who verily was foreordained (to have knowledge beforehand) before the foundation of the world, but was manifest in these last times for you. Jesus speaks of His glory that He had with the father before the world was (John 17:5).

When the new Jerusalem descends from heaven, when the new heavens are created or recreated, Rev 21:5-6 states: And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. Rev 21:6 states "it" is done.

What "it" is referenced in Rev 21:6 has being done or completed? What is (are) declaration(s) stated by God in a previous time period/age in the Bible to be fulfilled (completed) in a future time? Genesis 1:28 states: And God blessed them, and God said unto them, Be fruitful, and **multiply**, and **replenish** the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Eph 1:10 states: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.

Psalms 2:7 states: I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Jesus states in John 10:28-29, that the Father had given the sheep (God's people) to Jesus. Jesus reiterates this fact in John 17:11. Heb 1:2 states Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds (John 3:32-36), John 17:20-24, Eze 21:26-27).

When was this covenant between the God family made? I would like to propose in eternity, before Lucifer was created. God foresaw Adam would sin (Isaiah 59:12-17), and made a way for Adam's restoration back to God, the plan of salvation. Therefore since a plan existed for Man when he sinned, the same plan or something similar must exist when Lucifer sinned (2 Peter 2:4, Ezek 28:16, Isaiah 14:13). The reason for this is that God is not a respecter of persons. We know that this plan was offered to and rejected by Lucifer (and the evil angels) in Genesis 1 (see study).

Further I would propose that the pledge between the God family was made in Psalm 133: 1[A Song of degrees of David.] Behold, how good and how pleasant it is for brethren to dwell together in unity! 2It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; 3As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore. Secondly, Isaiah 48:16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I (Jesus): and now the Lord GOD, and his Spirit, hath sent me (Jesus). Also consider this with Eph 1:10, 2:10 and other scripture references already mentioned, along with Romans 16:25, 2 Tim 2:9-10, Isaiah 46:9-10, 45:23, 48:3)

When was Jesus slain, what is meant by He was slain, and how was he slain

Revelation 13:8, states: "...the Lamb slain from the foundation of the world." The same questions and considerations concerning the exact time when the covenant was made with the God family for life, exist in the Revelation 13:8, when was Jesus slain. Further how was Jesus slain? Does Jesus being slain have any relationship or correlation with Jesus being Crucified? Does Jesus being slain from the foundation of the world have any part in Man's redemption? If so, is the fact that Jesus was slain before the foundation of the world have a greater significance, smaller significance, or equal significance than His physical death on the cross?

Psalms 51:16 states: For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. 17The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Psalms 130:1 states: [[A Song of degrees.]] Out of the depths have I cried unto thee, O LORD. Isaiah 51:10 states: Art thou not it which hath dried the sea, the waters of the great deep; that hath made the **depths** (H4615) of the sea a way for the **ransomed** to pass over?

Psalms 74:2 states: Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt. The Hebrew word translated old is H6924 (from H6923) the front or fore part in the extend of space and/or time; hence aforesaid, ancient time, everlasting. The Greek word in the Septuagint is Strong's G756, which means commencement, at the first, first estate. This is the same word used in Micah 5:2, describing Jesus whose goings forth have been from of old (H6924), from everlasting (H3117 continually, always). The Hebrew word translated purchased is H7069: a primitive root; to erect, i.e. create; by extension, to procure, especially by purchase (causatively, sell); by implication to own; translation to attain, redeem. The Greek word in the Septuagint is G3084 (From G3083 which means redeemed), which means ransomed.

Rev 11:8 states: And their dead bodies [shall lie] in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Hebrews 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: 25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

What is Jesus' Attire in the Day of Atonement And the Daily

The High Priest's attire on the Day of Atonement verses the daily has been the subject of many discussions. What do the scriptures say? The first reference is in Exodus 28:2-5:

2And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

3And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of

wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. 4And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. 5And they shall take gold, and blue, and purple, and scarlet, and fine linen.

The articles listed in the above verses that made up the High Priests attire are breastplate, Ephod, robe, brodered coat, mitre, and girdle. These garments are holy garments for glory and beauty. The ephod contained two onyx stones graven with the names of the children of Israel: Six names on one stone, and the other six names on the other stone, according to their birth. 11With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. 12And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial (Exodus 28:6-14).

The breastplate was attached to the ephod (Exo 28:22-28). The breastplate contained 4 rows of (settings of) different stones with three stones on each row. The stones contained the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. 28And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. 29And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

30And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

The robe of the ephod was made all of blue. 33Beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about. 35And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not (Exo 28:31-35).

The mitre was made of fine linen, had attached a plate of pure gold with the engravings of a signet, HOLINESS TO THE LORD. put it on a blue lace, upon the forefront of the mitre. 38And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD (exo 28:36-40).

The High Priest's coat of fine linen and girdle was made of needlework of fine linen (Exo 28:39). Exodus 28:40-43 speaks of the garments for Aaron's sons. The garments made

were coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. 41And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. 42And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: 43And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him (Exodus 28:40-43).

Take a moment to review the garments of Aaron (High Priest) and Aaron's sons ("Common" Priests). Aaron had two sets of attire; the first the priest's coat, girdle, and bonnet (which was same as the common Priests). The second the ephod, Robe of the Ephod, mitre, coat, and girdle. Remember, the question we are addressing, what is the High Priest's attire on the Day of Atonement and His attire on the daily?

Remember that the High Priest's garments were made according to the pattern that Moses saw in the mountain (Exo 25:8-9). Further remember concerning the pattern what Paul spoke: Who serve unto the example and shadow of heavenly things (Hebrews 8:5)...Which was a figure for 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; 10Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. 11But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us...24For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us...28So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (Hebrews 9:9-12, 24, 28).

The point to be stressed is that the garments Moses was instructed to make was based upon a pattern or a representation in type of the ministration of Jesus as High Priest in the plan of salvation for man. The question to consider is not the exactness or reference to the garments themselves, but the garment's significance, representation, or similitude to Jesus' ministration. Please review this statement again, before proceeding.

Consider the last verse Exodus 28:43, particularly the phrase "when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place." This phrase clearly speaks of two different ministrations, what we know as the Daily and the Day of Atonement; also referenced as the Holy and Most Holy. The question is what was Aaron wearing when performing the rites or services on the Day of Atonement? And the Daily? Paul states in Hebrews: Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of

God. 7But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people (Hebrews 9:6-7).

When one considers the Priest's work, when the priest entered into the holy place 359 days of the year, there existed a veil separating/shielding the Priest from the direct presence of God. However when the Priest, which could only be the High Priest, entered once a year into the most holy place, the High Priest entered directly into the presence of God, there was nothing shielding/protecting the High Priest from God's presence (hence the need for incense in the type). Further consider that the work accomplished by the Priest 359 days of the year was done before the veil, which was before God, not in the direct presence of God. However, the work accomplished on the day of atonement was done directly before (in front of) the presence of God, within the veil.

The word "holy place" is translated from the Strong's Hebrew word H6944 qodesh. The Strong's Greek word in the Septuagint is G39 hagian (Neuter of G40; a sacred thing (that is spot): - holiest (of all) holy place sanctuary). These reference the second compartment of the sanctuary or temple, the most holy, where the throne of God, the mercy seat is, the direct presence of God.

The phrase "tabernacle of congregation" is translated from the Strong's Hebrew word H168 which is defined: from H166; a tent (as clearly conspicuous from a distance):—covering, (dwelling) (place), home, tabernacle, tent. The Strong's Greek word in the Septuagint is G4633 which Strong's defines: skēnē, skay-nay'; apparently akin to G4632 and G4639; a tent or cloth hut (literally or figuratively):—habitation, tabernacle. This is used in Hebrews 9:2-3, 6 to define the first compartment of the sanctuary, aka the holy place.

Consider this foundation as we continue. Let us add (build upon), the purpose on the day of atonement; at one-ment with God. 30For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. 31It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. 32And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: 33And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation (Lev 16:30-33).

The Day of Atonement in the type is in reality the representation of the judgment hour, the final judgment, the day when God shall judge the secrets of men by Jesus Christ according to my gospel (per Daniel 8:14, 7:9-14, 26, Rev 14:6-7, Romans 2:16, Acts 17:31, Matt 22:1-14, Rev 11:19, 11:1-2, 20:4-6). Jesus is our Advocate, Mediator before God (1 Tim 2:5, 1 John 2:1, Rev 12:10, Eph 2:15-16). Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33But whosoever shall deny me before men, him will I also deny before my Father which is in heaven (Matt 10:32-33, Luke 12:8-9, Rev 3:5, 21:27). It is also during this time that Jesus will receive his Kingdom (Dan 7:27, 13-14, 2:44).

The work (the rites and services) of the Priest or High Priest during the 359 days during the year, the place where the rites and services were ministered, is the holy place. The point is that all the services performed by the Priests are represented by analogy in the furniture (vessels) contained in the holy place and outer court. Also, most important in the holy place is the Candlestick, which represents God's people, the church. We are represented in the pattern.

Now, consider this same line of reasoning in the Most Holy Place in the pattern, the rites and services accomplished on the Day of Atonement, the Judgment Hour, the investigative judgment. As we consider the purpose of the Day of Atonement and the rites performed, let us also consider the garments and purpose from scriptures below with this in mind, especially where are we (his people) represented:

Remember, what are the holy garments made for Aaron? Exo 28:4 states And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. Young's Literal translates Exo 28:4 And these are the garments which they make: a breastplate, and an ephod, and an upper robe, and an embroidered coat, a mitre, and a girdle; yea, they have made holy garments for Aaron thy brother, and for his sons, for his being priest to Me.

Regarding the Ephod it is stated in Exo 28:12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names **before** the LORD upon his two shoulders for a **memorial**. Jesus is carrying his people on His shoulders.

Regarding the breastplate in Exo 28:29 And Aaron shall bear the names of the children of Israel in the **breastplate of judgment** upon his **heart**, when he goeth in unto the holy place, for a **memorial before** the LORD continually. His people are in Jesus' heart (fulfills also Isaiah 40:11). The threads of the breastplate are blue which represents the law of God (Num 15:37-39).

Regarding the Urim and Thummin in Exo 28:30 30And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the **judgment** of the children of Israel upon his heart before the LORD continually.

Regarding the Robe of the Ephod in Exo 28:35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the **holy place before the LORD**, and when he cometh out, that he die not. Further we see the ephod is all blue, which represents the law of God (Num 15:37-39). The breastplate (the righteousness of

Jesus, the mercy of God) is covering, joined with the Blue Ephod, signifying the law being satisfied with Jesus' life and death (redemption and justification, see also Psalms 85:10-11).

Notice when the High Priest was done performing the rites and services in the most holy place, in the direct presences of God, Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there (Lev 16:13).

When considering all these points, the answer has been established to the question, what is the High Priest's attire on the Day of Atonement. One can conclude that Jesus' garments on the Day of Atonement are the most holy garments, the Ephod, Robe, brodered coat, and mitre, etc. Finally consider the attire of Jesus which John saw in Rev 1:12-14, And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire. The description of Jesus' attire almost exactly resembles the daily attire. Notice also in John's description that John saw Jesus's hair on his head white like wool. John could not have seen this if Jesus was wearing the Holy mitre.

Please prayerfully consider the discourse/treatise above.

Other thoughts to Consider/Study

God's covenant Abraham in Gen 15:8-21, two things It was God's covenant, etc.
Further Abraham did pass between sacrifices Jer 34:18

Circumcision needed Phil 3:3, signified that Isaac came by faith only. Abraham violated covenant, sin with Hagar, 7th commandment.

Zech 3:7 Judge my house, John 5:22, Acts 17:3, Luke 22:28-30, Matt 19:28

Romans 4:25 5:9-11 atonement

Isaiah 59:7-8

Psalm 80:15,17

Isaiah 14:25-27?

Matt 25:34

Psalm 74:2

Psalm 78:54