

Melchizedek <https://yougettheglory2021.wixsite.com/yougettheglory/post/melchisedec>

7/28/24

Heb 7:1 For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him,

John Owen Exposition of Hebrews v5 p300

“Canaan was inhabited by the Amorites with the rest of the devoted nations on the one hand, and the Sodomites on the other. In the midst of these sinners above others was this man raised up, the great type of Christ, with all the illustrious qualifications”

Owen, John. 1855. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter.

8/2/24

Jesus is a Priest forever after the order of Melchisedec. What kind of order was Melchisedec priest of the Most High God? What made him different than that of the Aaronic priesthood, and what does that mean when thinking about what kind of Priest Jesus is? Then, how should the understanding of those things deepen our relationship with Him?

Some theologians and teachers say Melchisedec is pre-incarnate Jesus. Which maybe true, but there are some things to consider that cast a doubt on that view. The most striking is:

Heb 5:1 For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

“Every high priest” was to be “taken from among men,” Heb. 5:1;—so that the Son of God himself could not have been a priest had he not assumed our nature:”

(Owen, John. 1855. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5 p298)

In my view then, Melchisedec was a type of Jesus not Jesus Himself in His pre-incarnate form. Besides, this king of righteousness and king of peace was a real life king ruling in a specific place. Namely Jerusalem.

8/5/24

Heb 7:2 and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace.

The only way to have peace with God is to be righteous. The law proves we cannot do that on our own. Who can keep the 600+ laws of the Old Covenant, or all the do's and don'ts found in

the New Testament? We can be just as bound, just as imprisoned and lost by trying to live up to every do and don't of the New Testament as Israel was by trying to fulfill all the laws of the Old. Who can measure up? Who can afford the tithe to become righteous? Who can pay the cost? Nobody but Jesus. He is my righteousness, He is my peace. He is my freedom from striving with the do's and don'ts that men place on each other. He is my freedom and all in all. Thank you Jesus.

8/6/24

Heb 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; abideth a priest continually.

I have wondered about this passage of scripture. On the surface it does seem like Melchisedec would have to be the pre-incarnate Jesus because there isn't any human being that has ever lived that doesn't have a father or mother or beginning or end. Even the genealogy of Jesus is written in Matthew and Luke to show who His mother and earthly father was. The gospel accounts tell of His birth and death. So what is this passage talking about and why is it so important that the Holy Spirit would inspire Paul to write it? There is a perspective John Owen has that has been helpful in my understanding of it. He writes that this is talking about the fact that Melchisedec's genealogy nor birth or death was not recorded in the Biblical accounts. There is simply nothing written that ties him to the order of priest or king other than it just being declared that he was so. And it was God who appointed him priest.

Even though Jesus' kingly office is well documented through the genealogy...He does sit on the throne of David forever, the priestly order is different. Jesus in His human nature fills the office of King passed down through the tribe of Judah. That tribe is not of the priestly line of Levi. Moses never appointed or talked about a priest ever coming from the line of Judah. Jesus' office of priest is not fulfilled by genealogies or by the order of the Aaronic priesthood, but by His divine nature being the Son of God. The absence of record of Melchisedec's genealogy or birth or death represents the kind of priest Jesus is being the Son of God from all eternity where He has no beginning or end or earthy mother or father being God the Son. So, Jesus is of the order of Melchisedec, but like Jesus said of Abraham "before Abraham was I am." So, technically, Melchisedec is of the order (or represents or is a foreshadow) of Jesus the Son of God's priesthood while David represents or is a foreshadow of Jesus the Son of Man's kingship.

Through all of this God reveals or lives out His plan that was made in the eternal council of His will. All to show this great Love that He is. The Father sends His Son to become King of kings, Lord of lords, and the Most High Priest of priests by dying for us. This is the Gospel. This is what we can hang our hats on. Jesus is the Son of God and the Son of Man all wrapped into one. That is the great mystery, and then an even greater mystery...how the Spirit of God can come dwell in jars of clay and become one with imperfect vessels. We have much to rejoice and be thankful for.

8/9/24

Heb 7:4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

Heb 7:5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

Heb 7:6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

Heb 7:7 And without all contradiction the less is blessed of the better.

Heb 7:8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

Heb 7:9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

Heb 7:10 For he was yet in the loins of his father, when Melchisedec met him.

Melchisedec was not a priest because of any human succession. Not because of any geneology that passed the office down to him. He was only a priest of the Most High God because God made him a priest. Not by pedigree or merit.

Abraham could have questioned this king/priest and he could have become jealous. Think about how God had been leading him and the promises He made to him. But here we see Abraham giving a tenth of his spoils to this king he never met. That is an example of a humble spirit. Reminds me of when Moses did not get jealous of others prophecying in his camp but wished they all would prophecy. That they all would draw closer to the Living God.

So, when others are chosen for a higher position than we are, or a blessing comes into their life when we are still facing the struggle or trial, are we able to rejoice with those who rejoice? No. We really aren't able to do that. But there is One who comes with a strong hand of help when we are weak. The Holy Spirit is able to work into us that which is pleasing to God. Where jealousy falls away to rejoicing in God's glory being displayed through another's life. That is what Love does, and is what it looks like. The Great Restrainer of the evil of jealousy...and all evil in the world. Where God says "You will only go this far and no farther." Reminds me of Job's story where God kept Satan on a leash. All to show Who is really in control. Our jealousy of another can turn to show God's amazing grace and mercy. We only need to ask Him.

8/12/24

I suppose I am guilty of itchy ears this week. In reading John Owen's thoughts about the bread and wine presented by Melchisedec to Abraham...I found myself in disagreement. His view was this presentation did not truly represent the bread and wine that Jesus gave to the disciples at the

last supper when He instructed them to “do this in remembrance of Me.” The one thing I had believed that was corrected by his study, though, is this: Melchisedec did offer animal sacrifices to God..not only bread and wine. Which is what I had wrongly interpreted from the account in Genesis. But, to totally disregard this obvious richly spiritual connection between bread and wine left me unsatisfied. So, where Owen brings so much to the table where I have to dig and ponder to apply it in a way that brings me to the heart of the Father...there is another man of God I haven't visited for awhile that caused my heart to leap in faith. Spurgeon! How the Holy Spirit used his gift of speaking about Jesus in a way that requires less digging and thinking but speaks straight to the heart of the matter. And causes a drawing near to Jesus much more readily. Which, when reading the work of Owen, as valuable as it is, for such a length of time the spiritual muscles can become weary in the effort, and that is where Spurgeon can enter in to refresh and encourage. The distance is less and the digging easier...communion with Jesus is at the surface of his writing...whereas with Owen it takes a pick and shovel to reach from the mind to the heart. Each are good in their own giftings and are a mainstay. So, this week my ears itched for a greater revelation of Jesus in this meeting between Mechisedec and Abraham. Jesus knew that and sent me to Spurgeon.

*Spurgeon on Jesus as the Greater Melchizedec

*The Man Christ

Thank You Jesus Amen

8/20/24

[Heb 7:6](#) But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

[Heb 7:7](#) And without all contradiction the less is blessed of the better.

“there are also various sorts of blessings, which may be reduced unto two heads: 1st. Such as are *authoritative*; 2^{dly}. Such as are *charitative* or merely *euctical*. The latter sort of blessing is removed from our consideration in this place, for our apostle treats only of such blessings as evidently and unavoidably prove him that blesseth to be superior unto him that is blessed, verse 7: but this is not so in this latter sort of blessings, which consist only in prayer for a blessing on them; for so equals may bless one another; yea, inferiors may bless superiors, children may bless parents, servants masters, subjects their rulers, Ps. 20:1–4.”

Owen, John. 1855. [An Exposition of the Epistle to the Hebrews](#). Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5 p317

It is good when we get a blessing from others. It can encourage us. When another person takes time out of their own life to sit with us for a minute and just be a blessing is one of life's good things. But as good as that is, to be blessed by God is better than any blessing from any other person. The greatest blessing is when He meets with us. When He gives beauty for ashes, strength for fear, gladness for mourning and peace for despair. The highest blessing from God to

us is when we start to truly understand and then know His indescribable, undeniable, infinite love and care for our own soul. “In blessing I will bless” doesn’t only or always mean physical blessings as in healing of our body or material things. Spiritual blessings from God far outweigh any outward blessings He can and does give.

<https://m.youtube.com/watch?v=6xx0d3R2LoU>

https://m.youtube.com/watch?v=4_ytq3sSk3M&pp=ygUbYmVhdXR5IGZvcjBhc2hlcYB1cHBlc iByb29t

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https://m.youtube.com/watch?v=_18J3p77QFo&pp=ygUxaHVtYmxllHlvdXJzZWxmIGluIHRob29tZSBzaWdodCBvZiB0aGUgbG9yZCBhY2FwZWxsYQ%3D%3D

8/23/24

Heb 7:7 The less is blessed of the better.

Jesus came to give a better way. A better covenant not based on the traditions of men or the works of man in keeping the Law of God. No matter how good the Law was or how grand the traditions, none of that saves anyone or brings them closer to Jesus. The Hebrews during the time of Paul were struggling with accepting that Jesus was the fulfillment of the Law and even greater than Abraham and a better High Priest than the line of Aaron.

I understand their problem. Are we, as the traditional corporate church, struggling with the same type of thing today? Where we are so afraid of losing control that we now have dead congregations everywhere. If not completely dead, then we certainly put limits on what Jesus may want to do. The “church as usual pattern” just seems very akin to what Paul is telling these Hebrew believers. We can get so dialed into tradition that we lose focus on the One Who is Greater than all of it.

Then, on a personal level, how great is Jesus to us? Is He greater than our own feeble attempts to heal ourselves? Is He greater than all of our works to please Him and find favor? Is He greater than what we imagine fellowship among believers to be? Is He greater than our health, wealth, and prosperity or lack of? How Great is Our God? And how greatly do we truly want to know Him and encounter Him in our church services and personal lives?

I do know that a real encounter with the Living God looks so much different than most modern day congregations would accept as being from God. As I look at the early Christians...the early Church...and then look at the modern church—even those who are conservative and respectable and have a form of godliness—there is such a chasm. Such a difference. It does seem that in so many meetings we have set up one servant of God as being the whole of the body. To the point that none others have a place or voice. This happens, as I see it, mostly in smaller churches where the pastor is the one man band due to either their own pride or maybe limited by denomination or tradition. Where a different pattern is not even thought about or considered.

Places where if God was wanting to speak through or use a lay person, the opportunity is just not available...where they feel like they would be interrupting or disturbing those traditions. God throughout the Bible loves to sit men and women back on their heels and say "Watch this! Watch what I am doing". I believe there is about to be a type of shake up in many congregations and personal lives. On a scale that it will not matter if traditional protocol is followed or not. I think God is about to set us back on our heels, and we will be surprised what and who He uses. Amen

There is something about Jesus. Something about the workings of God. He is out to show how much greater He is than anything we consider great.

I am thinking about all the gods of Egypt and even Pharaoh himself. Every single plague can be seen as God saying "See, I am greater than these." There is a documentary of where the 7 churches of Revelation were placed in the ancient world and what their individual culture was like. Every single message Jesus gave to them counteracted at least one thing in that culture. He was saying "I am greater than these." Overcoming by the blood of the Lamb and our testimony is saying "Jesus is greater than anything the world or the devil can throw out." He is greater than my lukewarmness, than my poverty, and pride. He is greater than my works or my stand for truth. He is greater than any idol that I could set up in my mind, and any pleasant thing that is adored. Greater than traditions of men..or their plans..or their mighty schemes. Jesus is greater than all of these. And after Peter had come back to his senses he was able to say "Yes, I love You Lord" to Jesus' question "Do you love Me more than these."

8/26/24

"Wherefore, as it is required of us to be thankful for what we have, or to walk worthy of the grace we have received, yet we may live in constant expectation of more from him; and it is the great comfort and relief of our souls that we may so do."

Owen, John. 1855. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5 p368

The longer I walk with Jesus the more I am understanding that His ways are above my ways and His thoughts above mine. There are things that I grieve about that may never truly be "ok" in this life. There may never be an explanation as to why certain things have happened in my life. I can grieve over them and have a multitude of people walk with me through it. Which, it is a blessing to have another to talk with, but healing, true healing of those things in my heart will not happen unless I get a touch from Jesus Himself. Like the woman with the issue of blood for 12 years was healed by the slightest touch of the hem of His robe, there is no true healing, peace, or rest unless it comes by the Holy Spirit. Others can only comfort us and heal us ever so slightly. If we solely depend on what we can get as far as consolation from others, we will go around and around the same wound never truly becoming healed. As Job's friends started out in patience sitting with him in his grief...they all quickly turned to their own reasonings as to why God would bring (or allow if you prefer) such calamity to him. Job did not give up praying or bringing all of his feelings, thoughts, and emotions **to God** when his friends showed up though. He kept bringing it

all to Him. Every single complaint, bitterness, hard question. And God did not strike him down for it. Job's friends just happened to show up while Job was having these conversations with God and I think it may have looked very unrighteous to them. His friends may have been able to "diagnose" Job's wound, but it was only God who was able to heal him and restore him. The question to ask while working through trauma, if leaning on another human being, is "what is their diagnosis"...then am I taking it to Jesus—truly honestly without pretense or trying to hide it? We can only go so far looking to others for healing. At some point we have to look to Jesus. Then at some point we have to say "I believe You love me. I do not understand the why's of it all, but I believe You can get glory out of even this trauma. This trial. This tribulation. I give it to You Jesus time and time again." That is how we overcome by the blood of the Lamb and our testimony. Just like a doctor can diagnose what ails us and recommend a path to heal us, they are not the one who does the healing. It is Jesus who holds that power, and is able to be the comfort and physician of our soul when we go to Him only in intimate prayer. So many rely on others to heal them more than they rely on Jesus. But Jesus is greater than any, and I would rather lean on His arm than anyone else. Even though He will use us from time to time to walk alongside others...maybe we could do a better job at continually praying to and worshipping Jesus *with them* through their grief and pain. Maybe joining them in taking it *to Jesus* is something missing in our counselling and churches today.

8/27/24

Heb 7:8 In the one case tithes are received by mortal men, but in the other case, by one of whom it is testified that he lives.

Many years ago I gave \$1k "seed" money to an organization, pretending to be a ministry, promising 100 fold blessing back to the giver. I rode that train clear to the end of it's empty promises. In a word...I'd been swindled. That "seed" money probably went to fuel someone's private jet or plant roses in the courtyard of some McMansion somewhere. It seems we both had personal wealth in our eyes, but only one side—it would seem—benefitted from the exchange. But, I think the greatest benefit was actually mine. Thank God that 100 fold promise fell flat. Looking back it shows how we all can be led astray by our unrighteous selfish nature that only desires our own health, wealth, and happiness. This lesson has shown me something of giving and generosity that I would not have learned otherwise.

8/28/24

(On giving)

Col 3:22 Bondservants, obey in everything those who are your earthly masters, not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord. 23 Whatever you do, work heartily, as for the Lord and not for men, 24 knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ.

2 Cor 9:5 So I thought it necessary to urge the brothers to go on ahead to you and arrange in advance for the gift you have promised, so that it may be ready as a willing gift, not as an exaction.c

The Cheerful Giver

6The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. 7Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver. 8And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work. 9As it is written,

“He has distributed freely, he has given to the poor;

his righteousness endures forever.”

10He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. 11You will be enriched in every way to be generous in every way, which through us will produce thanksgiving to God. 12For the ministry of this service is not only supplying the needs of the saints but is also overflowing in many thanksgivings to God. 13By their approval of this service, they will glorify God because of your submission that comes from your confession of the gospel of Christ, and the generosity of your contribution for them and for all others, 14while they long for you and pray for you, because of the surpassing grace of God upon you. 15Thanks be to God for his inexpressible gift!

2 Cor 9 is in the same book as 2 Cor 13...the “love chapter”. Where Paul talks about the great gifts of God sounding like a clanging symbol if not done by the love of God. Giving is one of those gifts God gives us to share with all those who He brings into our path. Not for our own gain, but for the glory of His name. To show everyone we come into contact with Who God Is. So that He gets the credit. God uses generosity as a way to reveal His love for all those who believe on the shed blood of Jesus for salvation and those whom He is calling to believe. He even uses our giving to show our enemies Who He Is...and perhaps saving some.

Luke 6:27-28 But I say to you who hear: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you.

The tithes of the Old Covenant were required. A strict 10% was unbending. Something done out of religious service. I am sure there were those who gave cheerfully and from the heart as to the Lord, but in a system of obligation—something becomes lost of sincerity and love. Abraham gave a portion of the spoils of war to Melchizedec out of purely wanting to honor this King of Salem. It was not required of him.

No matter if we hold that tithing to the letter of the Law spills over to our churches today or not is not the question. It is our heart motive in the giving that is the question. Giving out of obedience, sacrifice, obligation can look the same as giving out of hearing what God wants done when—and simply blessing others because He has poured out His love within our hearts. It is all by His Spirit. The difference is hardly discerned from outward appearances but in the heart of the believer it is night and day.

Sometimes we may groan about what God tells us to give...when, where, and to whom. Sometimes we do give begrudgingly. But He is patient with us and will use even that for His glory. To show us how He works all things together for our good. Amen

8/30/24

[Heb 7:9](#) One might even say that Levi himself, who receives tithes, paid tithes through Abraham,

[Heb 7:10](#) for he was still in the loins of his ancestor when Melchizedek met him.

The religious leaders of the day took great stock in the priesthood of Aaron from the line of Levi, which they counted supreme from Abraham. Paul was trying to make them see that the order of Melchizedek was greater because the tithes Abraham paid to him included the line of Levi as well. They were a people who held to their ancestral line and traditions as the only way to be right with God. Where God is showing there is only one way, but not through the Law being fulfilled through traditions or genealogies of men. That there is only One Man who fulfilled the Law and Abraham tithed to His type that was found in Melchizedek. That what Abraham tithed to Melchizedek God counted it as a tithe, or as a foreshadow, to Jesus Himself.

I was thinking about my own genealogy. How there is not any single one of them who would be counted as righteous. Truthfully, my dna has zero heroes of the faith whether secret heroes or popular names. There are scandals and pride in abundance. I am a product concocted from the merging people from the backwaters of Tennessee to the heart of Germany, and even from one line that has no record of where they came from...adopted out from unknown people where the record has been lost. But, my family and I are not lost in the eyes of Jesus. He sees us and declares...I am greater. I am your family line. You are the spiritual child of Abraham and more importantly My child. I have adopted you and grafted you into a new line...a better line. Where the old line could not save you, I can. So, no matter what type of family line we hail from, rich or poor—high or low—prestigious or disreputable, we all need to be grafted or adopted into this new line of “Melchizedek”—namely Jesus. Where like the prodigal son He wraps us up in His robe and brings us into His table where we find we are all paupers with His grace and mercy and goodness and love.

9/7/24

Heb 7:11 Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron?

“From the entrance we have therein into the holy place. In these things consists that state of perfection which the church is called unto under the new testament, which it could never attain by the Levitical priesthood. This is that “kingdom of God” which “is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost,” Rom. 14:17.”

Owen, John. 1855. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. v5 p401

Laws do not show the love of God. They do not perfect our love toward God or others. We can try for a millennium or for ever and not reach the state of perfect love toward God by proving it through rules and regulations. Even rules and regulations found in the New Testament. Here are my thoughts about reaching perfection:

I am unable to be “perfect”. Always keeping the letter of God’s commandments. The commandments that Jesus spoke about while walking on this earth, and the inspired Word of God penned in the New Testament—Things like “Love God with all your heart, mind, strength, and love your neighbor as yourself. Do good to those who use and abuse you. Pray and do good to your enemies. Do not return evil for evil. Turn the other cheek. Endure trials and tribulations like a good soldier. Put on the mind of Christ. Put on the whole armor of God. Be patient, longsuffering, and persevere or bear with one another.” How can anyone keep that to do list perfectly? I can’t. So, what does it mean then to be perfect? I believe it means to be perfectly dependant upon Jesus—the Holy Spirit—to create those things in me that are pleasing to Him. To be perfect is to know His love for me more and more. To believe He loves me with a perfect love that only He is. How can I describe something that cannot really be described? Where the things of the Spirit are so deep and wide that descriptions or explanations fall so far short of what He is...and this overwhelming care He has for my soul. I am sure many past Christians and those today have and do struggle with this. We are called to make God known. To preach the gospel. Bring everyone closer to Jesus. But! We all truly fall short of it. How is it that this beyond magnificent God of all things, perfect in His own being..He IS perfection...choose to show His love through limited vessels who cannot fully and truly comprehend nor describe Him—yet He reaches out through those in the Body of Christ to others by imperfect words. He draws them in by His Spirit. He fashions them according to His will and way and brings us all into the Most Holy Place to pour out His Spirit—His love into us that changes our very being. He is the one who has perfected us, is perfecting us and will perfect us. We live in a “state of perfection” because Jesus is our High Priest”.

Act 17:28 for “‘In him we live and move and have our being’; as even some of your own poets have said, “‘For we are indeed his offspring.’”

Perfection is not how much evidence we can point to in our life to prove we are saved. What a cold incomplete relationship with God that is! Perfection is watching God change me from glory to glory many times without me really noticing until there is an opportunity to display how I used to react to a situation—but instead something different happens. Something that looks more like love. More like patience, joy, peace, grace, mercy, self control, gratitude, generosity, kindness. Something that IS a different spirit than before. That is nothing to do with me looking for perfection out of my own self or evidence of salvation or sanctification...but knowing beyond a doubt that only God can calm the storm in my own soul and bring a peace that only He can by impressing on my heart His love, care, concern for my very being. Imagine this God whom eternity finds itself engulfed by would see such a small imperfect vessel and say “That one. That one is mine. I will pour Myself into this clay pot for My glory. To show how I love My own.” Words fall short.

We tend to think God dwells in eternity, but in my view, wouldn't that be limiting God? He doesn't really dwell in anything. He IS eternity. Eternity is wrapped up in His being. He is the promised land. Him in me and me in Him—forever.

9/17/24

Perfection Heb 7:11 continued:

God Himself Is Judge

Psa 50:1 A psalm by Asaph. El, God, the LORD has spoken, and summoned the earth to come from the east and west.

Psa 50:2 From Zion, the most beautiful of all places, God has come in splendor.

Psa 50:3 "May our God come and not be silent." Consuming fire goes ahead of him and all around him a storm rages.

Psa 50:4 He summons the heavens above, as well as the earth, so that he might judge his people.

Psa 50:5 He says: "Assemble my covenant people before me, those who ratified a covenant with me by sacrifice!"

Psa 50:6 The heavens declare his fairness, for God is judge. (Selah)

Psa 50:7 He says: "Listen my people! I am speaking! Listen Israel! I am accusing you! I am God, your God!"

Psa 50:8 I am not condemning you because of your sacrifices, or because of your burnt sacrifices that you continually offer me.

Psa 50:9 I do not need to take a bull from your household or goats from your sheepfolds.

Psa 50:10 For every wild animal in the forest belongs to me, as well as the cattle that graze on a thousand hills.

Psa 50:11 I keep track of every bird in the hills, and the insects of the field are mine.

Psa 50:12 Even if I were hungry, I would not tell you, for the world and all it contains belong to me.

Psa 50:13 Do I eat the flesh of bulls? Do I drink the blood of goats?

Psa 50:14 Present to God a thank-offering! Repay your vows to the Most High!

Psa 50:15 Pray to me when you are in trouble! I will deliver you, and you will honor me!"

Psa 50:16 God says this to the evildoer: “How can you declare my commands, and talk about my covenant?”

Psa 50:17 For you hate instruction and reject my words.

Psa 50:18 When you see a thief, you join him; you associate with men who are unfaithful to their wives.

Psa 50:19 You do damage with words, and use your tongue to deceive.

Psa 50:20 You plot against your brother; you slander your own brother.

Psa 50:21 When you did these things, I was silent, so you thought I was exactly like you. But now I will condemn you and state my case against you!

Psa 50:22 Carefully consider this, you who reject God! Otherwise I will rip you to shreds and no one will be able to rescue you.

Psa 50:23 Whoever presents a thank-offering honors me. To whoever obeys my commands, I will reveal my power to deliver.”

The Holy Spirit is speaking a hard word here. This reminds me of when Jesus said:

Mat 23:

1Then Jesus said to the crowds and to his disciples, **2**“The scribes and the Pharisees sit on Moses’ seat, **3**so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice. **4**They tie up heavy burdens, hard to bear, **a** and lay them on people’s shoulders, but they themselves are not willing to move them with their finger. **5**They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long, **6**and they love the place of honor at feasts and the best seats in the synagogues **7**and greetings in the marketplaces and being called rabbi **b** by others. **8**But you are not to be called rabbi, for you have one teacher, and you are all brothers. **c 9**And call no man your father on earth, for you have one Father, who is in heaven. **10**Neither be called instructors, for you have one instructor, the Christ. **11**The greatest among you shall be your servant. **12**Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

13“But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people’s faces. For you neither enter yourselves nor allow those who would enter to go in. **d 15**Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell **e** as yourselves.

16“Woe to you, blind guides, who say, ‘If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.’ **17**You blind fools! For which is greater, the gold or the temple that has made the gold sacred? **18**And you say, ‘If anyone

swears by the altar, it is nothing, but if anyone swears by the gift that is on the altar, he is bound by his oath.' [19](#)You blind men! For which is greater, the gift or the altar that makes the gift sacred? [20](#)So whoever swears by the altar swears by it and by everything on it. [21](#)And whoever swears by the temple swears by it and by him who dwells in it. [22](#)And whoever swears by heaven swears by the throne of God and by him who sits upon it.

[23](#)“Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. [24](#)You blind guides, straining out a gnat and swallowing a camel!

[25](#)“Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. [26](#)You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean.

[27](#)“Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people’s bones and all uncleanness. [28](#)So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.

[29](#)“Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, [30](#)saying, ‘If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.’ [31](#)Thus you witness against yourselves that you are sons of those who murdered the prophets. [32](#)Fill up, then, the measure of your fathers.[33](#)You serpents, you brood of vipers, how are you to escape being sentenced to hell? [34](#)Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, [35](#)so that on you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, [36](#)f whom you murdered between the sanctuary and the altar. [36](#)Truly, I say to you, all these things will come upon this generation.

Lament over Jerusalem

[37](#)“O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! [38](#)See, your house is left to you desolate. [39](#)For I tell you, you will not see me again, until you say, ‘Blessed is he who comes in the name of the Lord.’”

We need to take a hard look at our own hearts. Our own churches. Have we become modern day Pharisees? Going to church and going through the ordinances: worship, sermon, communion...as an act of habit...as an outward sign. Has our services become so rote that if someone were to break out in true worship they would be considered strange—less spiritual than those who held true to the order and traditions upheld by the church at large? Are we allowing Jesus to come into our polished buildings and clean the cup from the inside out? Sometimes it takes a shaking to loosen the dregs inside our own heart for Him to come in and remove it...and to create that new life He promised. We cannot clean our own selves—we need Him. We need the Holy Spirit to do

His work in us. This does not happen if we are relying on our own performance of ordinances to make us clean. It only happens when we have a perfect heart cry of “Come and change me Jesus. Take away what is not of You here in my heart—in my innermost being—and fill me with more and more of Your Spirit. From glory to glory. And then set my eyes not only on strengthening my brethren—ministering to ministers—but feeding Your sheep. Those who are already in the fold, and those You count as sheep who have not yet come into Your saving grace. Who do not yet know of Your perfect love. Amen”

This is the perfection Paul is talking about in Heb 7:11. Perfectly living out our dependance on a Perfect Sacrifice to make our imperfect state...perfect toward a Perfect God. Our imperfect love surrendered or given to Him who is Perfect Love. An exchange of imperfect for Perfect. Being perfected continually not by acts of the law, but by the law of faith in Jesus.

9/17/24

Had not he designed the renovation of our natures into his own image, a new creation of them by Jesus Christ, this carnal worship [Old Covenant ordinances] might have sufficed, and would have been the best we are capable of. But to suppose that he should endow men, as he doth by Christ, with a new, spiritual, supernatural principle, enabling them unto a more sublime and spiritual worship, it cannot be imagined that he would always bind them up unto those carnal ordinances in their religious service. And the reason is, because they were not a meet and sufficient means for the exercise of that new principle of faith and love which he bestows on believers by Jesus Christ. Yea, to burden them with carnal observances, is a most effectual way to take them off from its exercise in his service. And so it is at this day; where-ever there is a multiplication of outward services and observances, the minds of men are so taken up with the bodily exercise about them, as that they cannot attend unto the pure internal actings of faith and love.

Owen, John. 1855. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5p417

“It was that which, in and by itself, answered not the nature of God, though commanded for a season. See Ps. 50:8–14. (Speaking of the Old Testament ordinances) v5p420

Owen, John. 1855. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter.

Jesus said new wine cannot be poured into old wineskins. This is the reason for the New Covenant. Jesus’ sacrifice, our salvation, can not be rejoiced over, or “God’s nature answered” by the old wineskin of carnal worship. It does nothing to draw us closer in communion with God. It does nothing to change our inner man from glory to glory. It does nothing to show the great love He has for us, and the great gift of His Spirit has come to make us whole in Jesus.

“Father, pour out Your Spirit on our churches. On our very hearts so that we may worship you in spirit and in truth. Leavibg behind those carnal ways of coming to You. Let our focus be on You and Who You are instead of upon us and what we are looking to get from You or do for You.

Then show us those things born of Your Spirit that You have for us to do from the foundation of the world. Help us to rely on You and not our own strength. We cannot reach this generation by the traditions of the past. Show us, Jesus, how to reach Your lost sheep. How to feed those in the fold. How to minister to Your ministers with Your very heart. Grip us Holy Spirit with such an ability and anointing and power and work the miraculous through us to accomplish everything You have ordained for us to accomplish. As individuals and as the Body of Christ. Here, now, in this generation. Come and wash away all that is not of You in our lives and churches. Prepare us, Lord, to be a sanctuary. Amen”

9/26/24

Heb 7:12 For when there is a change in the priesthood, there is necessarily a change in the law as well.

Heb 7:13 For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar.

Heb 7:14 For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.

Heb 7:15 This becomes even more evident when another priest arises in the likeness of Melchizedek,

Heb 7:16 who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life.

Heb 7:17 For it is witnessed of him, “You are a priest forever, after the order of Melchizedek.”

“The arising of Christ in his offices puts an end unto all other things that pretend a usefulness unto the same end with them. When he arose as a king, he did not put an end unto the office and power of kings in the world,—but he did so unto the typical kingdoms over the church,—as he did to the priesthood by arising as a priest. And when he ariseth spiritually in the hearts and consciences of believers, an end is put unto all other things that they might before look for life, or righteousness, or salvation by.”

Owen, John. 1855. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5 p448

9/27/24

Heb 7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

Rom 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Rom 4:14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

Rom 4:15 Because the law worketh wrath: for where no law is, there is no transgression.

Rom 4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

Rom 4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Rom 4:18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

Rom 4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

Rom 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

Rom 4:21 And being fully persuaded that, what he had promised, he was able also to perform.

Rom 4:22 And therefore it was imputed to him for righteousness.

Rom 4:23 Now it was not written for his sake alone, that it was imputed to him;

Rom 4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Rom 4:25 Who was delivered for our offences, and was raised again for our justification.

Rom 3:27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

—

This is what we can stumble on still today. It is like we first put our trust in Jesus for salvation and Him being the only way to be reconciled to God, then He calls us into those good works He has planned from the foundation of the world, and our human nature can twist our perception of those good works into a self righteousness that is a stench to God. I wonder if this is the reason why so many who God works through to do great things in His kingdom are also the ones who suffer the most. So that they will not trust in their own works for salvation, justification or sanctification but by the principle of the law of faith. I think the stumbling stone and rock of offense that the cross of Jesus is...is the very fact that there is nothing anyone can do to earn

heaven. Nothing anyone can do to earn sanctification. Or anything anyone can do to earn God's favor. Out of His love poured out in our hearts do we do His work here on the earth. There is such a subtle fine line between the two that we cannot discern even where our own heart is positioned at times. This is why the Holy Spirit inspired the words "Man looks on the outside, but only God knows the heart."

<https://m.youtube.com/watch?v=aukkGdEqAH8&pp=ygUZcmljaCBtdWxsaW5zIHNOZXAgYnkgc3RlcA%3D%3D>

9/30/24

Heb 7:18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

Heb 7:19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

Mat 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Mat 22:38 This is the first and great commandment.

Mat 22:39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

Mat 22:40 On these two commandments hang all the law and the prophets.

"On these two commandments hang all the law and the prophets." The intention of God of the Old Covenant—the law of Moses—is good and perfect. Through it He intended to show how to love Him and others. But in our human sinful nature, there is no way to perfectly keep every requirement of God that would produce the reason for keeping the law...which is to love Him and others in the way He commanded. There is no way to do it in our own self no matter how many good intentions we have. We fall short of His glory—in keeping the law—time and time again.

Jesus came and fulfilled the law. Hijacking the old priesthood and all the commandments of the old testament. John 3:16 says "God so loved the world in this way: He sent His only begotten Son that whoever believes in Him will have everlasting life." He loved God and loved others perfectly. That did away with all the striving of the flesh of man to fulfill the law. God sent His Son to be a demonstration, manifestation of the perfect love of God. This perfect love of God is the only way we can love Him and love others in the way He requires. "Doing away with the law" does not mean doing away with the "goal" the law was meant to achieve. Which is God's love poured out into the hearts of all those who believe that He has loved them "in this way..."

Love is the fruit of the Spirit. It is the fulfillment (or goal) of what the law came short of producing because of our weak sin nature. Jesus is the fulfillment of the law because He embodies the perfect love of God, or the second Person of the Godhead, who is love in His very

being. This is the Spirit that is available to us, and is the only way to love God and others in the way that He requires. Knowing His love for me is the true foundation. It is out of or through His love for me that I can love Him and others. Where I fail in perfection, He covers me with His perfection. Amen

[Gal 5:22](#) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

[Gal 5:23](#) Meekness, temperance: against such there is no law.

The Holy Spirit inspired New Testament writers to give many requirement, or standards, or principles that, like the Old Covenant, are meant to produce the commandment of Jesus to “Love God and others”. Why? Those rules or commandments of the New Testament act the same as the Old. They are meant to be a mirror which we look at to see where Love has not been perfected in our selves. It is the way we know where we are embracing sin and falling short of His glory. What then are we to do when we read through the scripture and see all those places where we have fallen short? This is the power, and beauty of the Gospel—in “this way” God loved us. He made a way for us to come to Him and lay down striving to keep a standard we see that we cannot keep—and trust He will change those areas supernaturally by His Spirit. Through His Perfect Love that against such there is no law.

The Love who is God achieves His requirement in us from glory to glory...from each moment to moment...by His mercy and grace. If He removed His Spirit from the temple of man, we would be just as lost and “short” to uphold the law as ever before. It is only by His Spirit constantly upholding us that we have any hope of loving Him and others, and the hope of everlasting life.

10/2/24

“Matt. 5:17, “I came not ἀπολῦσαι,” “to destroy” or “dissolve the law, but to fulfil it.” That is, not to abrogate it, or take it away, as that which either wanted a just authority or was not good or useful,—the common reasons of the abrogation of any law in force;—but ‘I came to bring in and accomplish the whole end which it aimed at, and directed unto;’ whereon it would cease to oblige unto a further practice. And this the apostle calls ἱστάναι, “to establish the law:” “Do we then make void the law through faith? yea, we establish the law,” Rom. 3:31. That is, ‘we declare how it hath its end and full accomplishment;’ which is the greatest establishment that any law is capable of. And if the fulfilling of the law, both as unto what it requires in a way of obedience, and what also in its curse for sin, be not imputed unto us, we do not by faith establish the law, but make it void.”

Owen, John. 1855. [An Exposition of the Epistle to the Hebrews](#). Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5 p461

10/13/24

Heb 7:20 And it was not without an oath. For those who formerly became priests were made such without an oath,

Heb 7:21 but this one was made a priest with an oath by the one who said to him: “The Lord has sworn and will not change his mind, ‘You are a priest forever.’”

Heb 7:22 This makes Jesus the guarantor of a better covenant.

Heb 7:23 The former priests were many in number, because they were prevented by death from continuing in office,

Heb 7:24 but he holds his priesthood permanently, because he continues forever.

Heb 7:25 Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.

Guarantor:

Jesus guarantees my access to the New Covenant...my access to the heart of God, to His throne because of Jesus' blood spilt on Calvary. He guarantees that He will prove strong in my weakness—in my dependency on Him and His power to work all things He has planned in my life. He is why no weapon against me prospers. The most powerful weapon I have is agreeing that Jesus holds all authority over every single thing that comes into my life. The authority He gives to His own cannot be wielded without the humility that comes from knowing the Guarantor, knowing Who that authority comes from and how it was secured for us. Commanding an evil to be removed is one thing, but the better thing is asking Jesus to fill that place with His healing love. Which only He can do.

I would much rather ask Jesus to come fight those battles, those weapons that form against me, than “trade punches with the enemy”. I was thinking just the other day how I am safe in the crevasse of the Rock. How His blood covers me through it all. He fights my battles. My job is to continually keep my eyes on Him...and He makes sure those weapons do not prosper.

10/21/24

Heb 7:25 Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.

I just noticed the word consequently in this verse. The consequences of Jesus being our High Priest forever is that He is able to save to the uttermost those who draw near to God through Him. People of the Old Covenant drew near to God by the sacrifice of animals and the appointed high priest of the day. Both the sacrifice and the high priest were unable to save to the uttermost because both were imperfect before the eyes of God. This speaks of the severity of God, but I think it speaks more to His holiness...the love that He is. Like the furnace that was heated up 7x that left the soldiers ash when they got too close, is the one trying to come to God without the covering of the blood of Jesus, the perfect-sinless Lamb of God. God, in His eternal council, His internal communion of Father, Son, and Holy Spirit put into motion the fulfillment or satisfaction of the pattern of the Old Covenant. God fashioned a body (the perfect Lamb) for the Son of God to dwell in. Then He became the offering that satisfied the Law of God. Jesus is the only son of

man who became able to stand in the unapproachable light that God is. The covering of His blood is the only thing that allows us to also stand and not be consumed by the glory, majesty, and perfect love of God—where we become consumed by Him in a way that is life to our souls and death to all that is not like Jesus. Where His greatness not only removes what is not conforming to His Spirit, but pours out in our innermost man a love that fills and overflows to the uttermost. His love is a consuming fire...and a fulfilling fire. The Law could only point the way to Jesus, it could never *be* Jesus. It could never be the path to God that allows this type of intimate communion with Him. Where we can get close enough to the heart of God to hear Him say “I love you with an everlasting, consuming love. I sing over you My songs of deliverance and delight because you are Mine.” Coming to God by the Law only leaves us as dry and as dead as the ashes of the burnt sacrifices of bulls and goats. Coming to God through Jesus leaves us as alive as the three boys in the fiery furnace who were covered by the love of God.

10/24/24

The Intercession of Jesus

Starting on p 537 of V5 and continues on for several pages. (Talks about the parts of the old test that were types of Jesus’ intercession and about Jesus’ actual intercession in heaven)

Starts here:

(2.) The intercession of Christ was under the old testament typed out three ways:

Owen, John. 1855. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter.

10/29/24

Recently I have been thinking and wondering about the intercession that Jesus makes for us. I have heard sermons from ministers who walk with and love Jesus...who’s proof of their relationship and dedication to the word of God is exemplary that do not think Jesus actually “prays to the Father”...that His intercession is all about how He secured our salvation and way for us to approach God and “come boldly to the throne of grace”. The intercession of Jesus is not Him praying for us presently, but what He already did on the cross and resurrection is what is meant in the scriptures. In other words, Jesus is at the right hand of the Father because of His sacrifice for our sins and that in itself only is what is meant by his intercession.

There is no doubt that the way Jesus gained us salvation and access to God, the reconciliation of our relationship with Him, is intercession. A one time act that secured His right to continually be in the presence of God. Which, as God the Son, He had from all eternity...but as the Son of Man secured His position (and ours) forever.

But...

There is something that tugs at me to think that Jesus has conversations with the Father about me. Something from scripture that says vast are the thoughts the Father has about me...numerous beyond my ability to sum them up. And Who else would He communicate those thoughts to other than with Jesus? Who else would be interceding for me...talking about me other than this 3 in one God?

John Owen wrote a sentence that is spurring me into a different perspective or looking at a different angle of this question:

“It is no way unworthy or unbecoming the human nature of Christ, in its glorious exaltation, to pray unto God. It was in and by the human nature that the Lord Christ exercised and executed all the duties of his offices whilst he was on earth; and he continueth to discharge what remains of them in the same nature still.”

Owen, John. 1855. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5 p539

I have never considered it unbecoming that Jesus was praying or talking with God the Father on my behalf. It is what He did while walking on this earth...why would He not in heaven as well?

11/1/24

God alone knoweth all things perfectly, in infinite wisdom, and as they are. He alone knows how great a work it is to save believers unto the utmost; what wisdom, what power, what grace and mercy, are requisite thereunto. He alone knows what is meet unto the way and manner of it, so as it may be perfected unto his own glory. His infinite wisdom alone hath found out and determined the glorious and mysterious ways of the emanation of divine power and grace unto this end. Upon all these grounds, unto all these purposes, hath he appointed the continual intercession of the Lord Christ in the most holy place. This he saw needful and expedient, unto the salvation of the church and his own glory. So will he exert his own almighty power unto those ends. The good Lord help me to believe and adore the mystery of it.

Owen, John. 1855. *[An Exposition of the Epistle to the Hebrews](#)*. Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5 p 545

11/4/24

“But how shall we know that the Lord Christ is thus tender, loving, and compassionate, that he continueth so to be; or what evidence or testimony have we of it? It is true he was eminently so when he was upon the earth in the days of his flesh, and when he laid down his life for us. We know not what change may be wrought in nature itself, by his investiture with glory; nor how inconsistent these affections are, which in us cannot be separated from some weakness and sorrow, with his present state and dignity. Nor can any solid satisfaction be received by curious contemplations of the nature of glorified affections. But herein we have an infallible demonstration of it, that he yet continueth in the exercise of that office with respect whereunto all these affections of love, pity, and compassion, are ascribed unto him. As our high priest,

δύναται συμπαθῆσαι, he is “able to suffer,” to “condole with,” to have “compassion on” his poor tempted ones, Heb. 4:15. All these affections doth he continually act and exercise in his intercession. From a sense it is of their wants and weaknesses, of their distresses and temptations, of their states and duties, accompanied with inexpressible love and compassion, that he continually intercedes for them. For he doth so, that their sins may be pardoned, their temptations subdued, their sorrows removed, their trials sanctified, and their persons saved; and doing this continually as a high priest, he is in the continual exercise of love, care, pity, and compassion.”

Owen, John. 1855. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5 p545

11/5/24

The Intercession of Jesus

I. “The intercession of Christ was under the old testament typed out three ways:”

Owen, John. 1855. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5 p537

Notes:

1. ***Living fire*** that was continually on the altar (firings)

Leviticus 6:12 The fire on the altar is to be kept burning; it must not go out. Every morning the priest will burn wood on the fire. He is to arrange the burnt offering on the fire and burn the fat portions from the fellowship offerings on it. 13 Fire must be kept burning on the altar continually; it must not go out.

Type of: Prayers of Jesus:

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;

*He offered Himself unto God by the eternal Spirit” (Owen)

Ephesians 5:2 And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.

*Jesus (by the Eternal Spirit) “kindled and fired in Himself a sacrifice to God for a sweet smelling aroma. (Owen)

—my thoughts: (This is the whole crux of the manuscript “The Potter’s House” found on this site)

a. The wick in my lamp can only be lit by the Eternal Spirit, or Flame that is only found in Jesus. Only found by being in Him. ***This Living Fire*** (Jesus' prayers) is the only flame that makes my prayers a sweet aroma to God.

b. I see these types of the old testament as types of what is going on right now in the internal (and eternal) working of God between God the Father, Son, and Holy Spirit. This place of the Holy of Holies is where each of the Persons of the Godhead fulfill their distinct mission with the goal of bringing to pass God being "all in all". This is where Heaven meets earth...right here through the intercession of Jesus...where God and man meet and the Eternal Spirit bears witness that I am a child of God. Romans 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

2. **The daily sacrifice**

blood of lambs

Exo 29:38-42 Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. 39The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: 40And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. 41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. 42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.

"the principal end of it was to make continual application of the great, solemn, annual expiation, unto the consciences of the people."

Owen, John. 1855. An Exposition of the Epistle to the Hebrews. Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5 p537

Type of: Blood of Jesus

Heb 9:8 -9 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 9 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;

Heb 10:19 -22 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And having an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

[Rev 5:6](#) And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

11/6/24

3. **Incense that was burned in the sanctuary**

a. **When the high priest entered every year into the most holy place.**

Lev 16:12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the veil:
13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not:

“So did our high priest: he filled heaven at his entrance with the sweet savour of his intercession, kindled with the coals of that eternal Fire wherewith he offered himself unto God.”

Owen, John. 1855. An Exposition of the Epistle to the Hebrews. Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5 p538

Type of: Jesus entering heaven. (His death, resurrection, and ascension...once and for all.

[Ro 6:10](#) For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

[Heb 10:10](#) By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;)

b. **Incense that was burned daily**

Psalm 141:2 Let my prayer be set before You as incense, The lifting up of my hands as the evening sacrifice.

Luk 1:9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people were praying without at the time of incense.

Type of: Prayer and “the continual efficacy of the intercession of Christ” (the continual ability of the intercession of Jesus to produce what God intended it to accomplish.)

Owen, John. 1855. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter.

Revelation 8:4 And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand.

—my thoughts: **the daily burning of incense was a reminder of the once a year sacrifice of the high priest for the forgiveness of sins.**

Type of: Jesus' sacrifice remembered by the sacrament of Communion.

Luk 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

-The daily communion (praying, talking with and being changed by Jesus) is the continual benefit of the New Covenant. That is what the elements of communion (bread and wine) represent. The remembrance of Jesus' sacrifice, but also His resurrection and ascension so that communion with God is possible.

11/7/24

II. Actual Intercession of Jesus in heaven

1. Prayers of Jesus

a. "Or we may apprehend its relation unto the types in this order: His prayer, John 17, was the preparation of the sweet spices whereof the incense was made and compounded, Exod. 30:34. His sufferings that ensued thereon were as the breaking and bruising of those spices; wherein all his graces had their most fervent exercise, as spices yield their strongest savour under their bruising. At his entrance into the holy place this incense was fired with coals from the altar; that is, the efficacy of his oblation, wherein he had offered himself unto God through the eternal Spirit, rendered his prayer as incense covering the ark and mercy-seat,—that is, procuring the fruits of the atonement made before God."

Owen, John. 1855. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5 p539

Romans 8:34 Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

While on earth Jesus prayed for:

-Himself Jhn 17:1 When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; glorify your Son that the Son may glorify you, 2

since you have given him authority over all flesh, to give eternal life to all whom you have given him. 3 And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent. 4 I glorified you on earth, having accomplished the work that you gave me to do. 5 And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

-Believers Jhn 17:6 “I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. 7 Now they know that everything that you have given me is from you. 8 For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me. 9 I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. 10 All mine are yours, and yours are mine, and I am glorified in them. 11 And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. 12 While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled. 13 But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves. 14 I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. 15 I do not ask that you take them out of the world, but that you keep them from the evil one. 17 They are not of the world, just as I am not of the world. 17 Sanctify them in the truth; your word is truth. 18 As you sent me into the world, so I have sent them into the world. 19 And for their sake I consecrate myself, that they also may be sanctified in truth. 20 “I do not ask for these only, but also for those who will believe in me through their word, 21 that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. 22 The glory that you have given me I have given to them, that they may be one even as we are one, 23 I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. 24 Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. 25 O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. 26 I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.”

2. Jesus' human nature and the Son of God

“It was in and by the human nature that the Lord Christ exercised and executed all the duties of his offices whilst he was on earth; and he continueth to discharge what remains of them in the same nature still. And however that nature be glorified, it is the same essentially that it was when he was in this world. To ascribe another kind of nature unto him, under pretence of a more divine glory, is to deny his being, and to substitute a fancy of our own in his room. So, then, the human nature of Christ, however exalted and glorified, is human nature still, subsisting in dependence on God and subjection unto him.

Hence God gives him new revelations now, in his glorified condition, Rev. 1:1. With respect hereunto he acted of old as the angel of the covenant, with express prayers for the church, Zech. 1:12, 13. So the command given him to intercede by the way of petition, request, or prayer, Ps. 2:8, "Ask of me," respects his state of exaltation at the right hand of God, when he was "declared to be the Son of God with power, by the resurrection from the dead," Ps. 2:7, 8; Rom. 1:4. And the incense which he offereth with the prayers of the saints, Rev. 8:3, 4, is no other but his own intercession, whereby their prayers are made acceptable unto God.

Owen, John. 1855. An Exposition of the Epistle to the Hebrews. Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5 p539

-my thoughts: Here is the mystery...Is Jesus, being fully human, praying for us the same way He prayed while on earth? The book of Revelation (and other places) say there are angels and people who are around the throne of God singing praises to God and the Lamb who was slain. This is described as a audible sound. Singing and praising. When Jesus prays right now...or talks with God The Father...is this by words of His mouth or the inner thoughts of His heart?

If God's desire is to be known by His creation, then He would be communicating with us in a way we can understand. There is no doubt that there are secret, holy, and divine ways that the Godhead communes within that place where He is One. It is far beyond what a finite, even an immortal angel or a human's immortal soul, to grasp or understand in any real depth. This intercession of Jesus has to include the "internal and eternal" ways of communion of God the Father, God the Son, and God the Holy Spirit as the distinct Persons...and One God, since Jesus is also the second Person of the Godhead.

The way I see this is God desires to communicate Who He is. The greatest, highest, most meaningful way He does that is through Jesus. In my limited understanding, I would not be surprised to find out that Jesus is using audible words while praying for me. He used words that the disciples could understand while on earth. Here is the passage of scripture I've been thinking about:

Jhn 11:41 So they took away the stone. And Jesus lifted up his eyes and said, "Father, I thank you that you have heard me. 42 I know that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me."

In my view, Jesus is still giving a testimony and witness of Who God the Father is to all of His creation. Even at the right hand of God, even at the throne of grace, even at the mercy seat, even in the Holy of Holies, even in the temple not made with human hands, even in our own hearts...which is the temple of the Holy Spirit.

11/9/24

-my thoughts continued:

Jesus's human and divine nature—

Mat 1:18 Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit.

Jesus' human existence came directly from God the Holy Spirit. This means even though He was/is fully human, He was/is fully God. Looking at His divine nature as the Son of God...it is not surprising that He would have no sin at all. That He walked the earth as a perfect human.

2 Corinthians 5:21: "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God".

Jesus was not born into our sin nature, He walked and lived perfectly. This was only possible because of the Spirit He had/has. Which of course is the divine Spirit of the Son of God (or God the Son). When Jesus said "You made a body for me" He was talking to His Father.

Hebrews 10:5: "You did not want sacrifices and offerings, but you have prepared a body for me".

God could have prepared a body for God the Son and worked through Jesus in a way that we could not understand. Everything could have been accomplished in the quiet internal and eternal place of God...but He has made Himself known by the Word of His mouth.

Hebrews 11:3 'By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible'

The "Word of His mouth" is Jesus...the Son of Man and The Son of God.

Revelation 19:13 "He is clothed with a robe dipped in blood, and His name is called The Word of God".

Any audible words spoken from the mouth of Jesus while on earth or now are for the express purpose of making God known to His creation. It is not for His benefit or out of necessity...God the Son does not need words to communicate or be in communion with the other 2 Persons of the Godhead. But it is for our benefit...and for the purpose of showing the rest of creation-even the evil-Who God is...and that evil cannot prevail over the Son of God or over those who are in Him.

11/12/24

3. Jesus lives forever to make intercession.

Heb 7:25 Therefore He is able also to save to the uttermost those who come unto God by Him, seeing He ever liveth to make intercession for them.

a. “—It is generally acknowledged that sinners could not be saved without the death of Christ; but that believers could not be saved without the life of Christ following it, is not so much considered.”

Owen, John. 1855. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5 p542

Romans 5:10

10 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Romans 8:34-35

34 Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

—my thoughts:

Reconciled to God by Jesus death. Saved by His life. His being alive and His intercession. Paul says “much more**, having been reconciled, we shall be saved by His life.”*

*”Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” There is great purpose in tribulation, distress, persecution, famine, nakedness, peril, and storm. These things can be the catalyst for someone being reconciled to God by believing Jesus died for their sins, they can be a purifying agent in our continuing state of being changed more and more into the likeness of Jesus (being saved by His life)—and those situations are opportunities for God to show (prove) that nothing can separate me from the love of God in Jesus. Nothing. The life He is living as High Priest at the right hand of God interceding for me insures that nothing will separate me from God’s love. Even if I do not feel it in the moment of these above circumstances, the fact still remains at the end of the day: no weapon formed against me to separate me from my Father’s love will prevail because Jesus lives to make intercession for me.

11/13/24

III. What kind of High Priest?

Heb 7:26 -28 For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

1. “All these affections doth he continually act and exercise in his intercession. From a sense it is of their wants and weaknesses, of their distresses and temptations, of their states and duties, accompanied with inexpressible love and compassion, that he continually intercedes for them. For he doth so, that their sins may be pardoned, their temptations subdued, their sorrows removed, their trials sanctified, and their persons saved; and doing this continually as a high priest, he is in the continual exercise of **love, care, pity, and compassion.**”

Owen, John. 1855. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5 p546

-my thoughts: As The King above all kings, Jesus shows His righteousness and power. His dominion over all things. As The High Priest He shows His love, mercy, grace, compassion, and care for my soul...by His intercession of His giving His life for mine. Not only at the cross, but then giving His Spirit (the Holy Spirit) so that I may have life. He did not leave me as an orphan (Jn 14:18)

2. Holy

Luke 1:35 And the angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.

“he was absolutely innocent, harmless, and free from all evil and guile, he was reproached and charged with every thing that is evil;—a “seducer,” a “blasphemer,” a “seditious person,” the worst of malefactors. For herein also, as to the suffering part, “he was made sin for us, who knew no sin, that we might be made the righteousness of God in him.” And a great encouragement this is unto those who suffer in the like kind, according to their measure.”

Owen, John. 1855. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5 p555

3. undefiled

1Pe 1:4 to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you

-my thoughts: Jesus, this High Priest, is the imperishable, undefiled, and unfading inheritance kept in heaven. He is the pearl of great value.

4. Separated from sinners

“he was “separate from sinners;” namely, in *sin*, in its *nature*, causes, and effects. Whatever of that sort he underwent was upon our account, and not his own. He was every way, in the perfect holiness of his nature and his life, distinguished from all sinners; not only from the greatest, but from those who ever had the least taint of sin, and who otherwise were most holy.

Owen, John. 1855. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5 p558

-my thoughts: Jesus is not separated from us in anyway other than we are sinners and He is not. He came in the flesh (The Son of God is wrapped up in the flesh of man...a body the Father had prepared for Him.) But He is not wrapped up in the sin nature of that flesh. Adam fell, Jesus did not. Jesus was tempted in every way like Adam, but did not fall. Jesus did not physically separate Himself from sinners, but came to save them. From the grossest one to the least. No matter how far I have fallen from His standard (law), or how lightly I have gone against His commandments...I still am separate from Him who knew no sin. No “white lie”, no guile in His heart, not one tinge of entertaining unforgiveness or bitterness. Not one word spoken in selfishness or pride. NOT ONE act or word or thought went against the Law of God. He was/is separate. He was/is holy and righteous and pure in every way. This is that Perfect Lamb who was slain...bringing sinners out of the darkness and into the light. No matter how lightly the law has been tread upon, no matter if only a small portion has been violated...without the Perfect Sacrifice...we would be lost, put to death-forever. This High Priest (“the sacrificer” was/is also the “sacrifice”)

5. Made higher than the heavens

a. Of place

Heb 4:14 Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

Acts 3:21 whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.

“And there he abides. For although “the heaven of heavens cannot contain him,” as unto the immensity of his divine nature, yet as unto his human nature, here spoken of, “the heaven must receive him, until the times of the restitution of all things,”

Owen, John. 1855. [*An Exposition of the Epistle to the Hebrews*](#). Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5 p558

b. State or condition (glorious state)

Eph 1:21 far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.

Philippians 2:10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,¹¹ and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

“I see no reason but that both these may be included in this expression. He was so exalted, as to the place of his residence, from the earth, above these aspectable heavens, as withal to be placed, in honour, dignity, and power, above all the inhabitants of heaven, He only excepted who puts all things under him.”

Owen, John. 1855. *An Exposition of the Epistle to the Hebrews*. Edited by W. H. Goold. Vol. 22. Works of John Owen. Edinburgh: Johnstone and Hunter. V5 p559

<https://m.youtube.com/watch?v=aLOsM3ON-24&pp=ygUPaW4gY2hyaXN0IGFsb25l>