

54_780616 HLH Which Priesthood Moses Melchisedek BS

The schedule falls for a study this evening and one that was planned next week and I think that is still on tap, at least that's my understanding.

I think Dr. Oberlander will have it.

I was asked to take the one this evening.

I hope I don't burden you by showing up more than expected, but I see some of you are continually here.

Just a little announcement from the switchboard, a Mabel Gandy from Pensacola, Florida requested prayers for her month-long heart and kidney problems.

I would suggest you bear that in mind as well as others, though this might well be handed to others.

I'll present it here to those who regularly attend the Bible study.

In connection with a heart problem, I have a little story to tell.

Maybe I shouldn't, but I'll see how many of you don't gossip, let me put it that way.

Peter Miller, as you know, one of our long-standing members who was almost 91 in August, gave us his canary to keep, to take care of, and it had a heart attack today and died.

We let it out of the cage to exercise in the last few days.

It just was so happy to get out, but didn't know its limitation.

I only cite this as a warning that none of you start jogging too hard and long if you've not done exercises.

I think what afflicts canaries can also afflict human beings, and you've heard the warning, so let this lesson sink into your ears.

Anyway, it was a beautiful canary.

I thought it's singing was marvelous.

My wife sometimes thought it was noise, but it was really a fine bird and kept him company for many years, or several years anyway.

At least you saw it in good health the last time, but it wasn't prepared to take the exercise.

We have a large living room, and that did it.

You could just go sailing around in there and sailing around, and you didn't know the limits of his strength.

So he was back in his cage when it happened, just like that.

Sad.

Anyway, Peter Miller is with us yet, and we hope that those of you who do on occasion visit him will mention that the bird sang so well for so long.

I haven't told him yet, I may.

And I may not.

I don't know what's good for him.

This evening, Mr. Ames suggested an idea sometime, and I thought it would be a value near the close of a series in which we won't be having studies for the summer.

A subject that should be clear to all of us, and yet apparently there are individuals who in the church after years, or among us after years, and sitting among us, still do not have an understanding, as reflected in the following statement, that having left the Church, the Worldwide Church of God, this individual joined an organization that represents a previous spiritual stage and state in the work that God has done on earth.

And this is the organization, of course, whose ministry and people Mr. Armstrong came among in the late 1920s.

And they assured her that having left the Worldwide Church of God and the teachings of Herbert W. Garner-Ted Armstrong, that she was no longer now involved in the Mosaic priesthood, but she was now attached to the Christ of the Melchizedek priesthood, was a nice thought.

She was happy.

She didn't have to do things that she thought she had to do here.

I would like to analyze the subject as such, but before I do, I think we should have a preliminary view as to why some individuals, and this happens to be only one case, but I think it does reflect itself in the lack of understanding of many who can sit and hear and don't grasp the following about themselves.

For many years, all members came through an experience of having to give up something of themselves or of the world.

They had to deny something.

They may have had to deny a job, to deny family.

They may have had to deny themselves in terms of young people, grades in school because of the festivals of God.

A characteristic of people for many years in this work, and Mrs. Mabel Lisman is here.

I say, and she represents no small number of years in the church.

I remember when I first saw her in the college library, you had to give up something because you were coming out of the world.

That was the state of affairs.

Over many years, the church grows, and a certain respectability comes to an institution whose members are known for one, two, three decades in a community.

So it is that gradually, in the sixties especially, and more so even into the seventies, we have people who were not trained in all the religious and theological arguments of the past, who couldn't care really one way or another what the Catholic encyclopedia may say of Christmas or Easter.

There were no arguments.

These are people in many cases.

I'm not referring to the children of members, though that may in some instances be a factor, but I'm talking of something more basic that can refer to any one of us if it is our problem.

We see church members who do certain things and have, as a result, certain characteristics, hopefully of love and peace and joy, a modicum of prosperity or at least a lack of the trials that some people have, a social environment in the church that is so attractive that there are people who come here attracted by what other people do and stand for.

Now, there's nothing wrong in having your example draw other people to the worldwide church of God.

That is what it should be like.

What happens is that we have two kinds of people who are attracted, those who were previously seeking the truth and have now discovered it and some of those who just got caught in the net and rather liked what other people were like in the church, desired in some way to emulate, and so they have sought to copy what we do.

They see that we tie, so they tie.

Then we observe certain time as hallowed time, and they try to do it, and everything that God has asked us to do, they try to do it because they see us doing it and think that by doing it we got the results.

But it has not sunk in that to have achieved what God's people have, they must receive the Spirit of God, and that's what made it so easy, and why some who have gone out or come up with these other arguments finally felt under such stress trying to do without faith, but it was easy for those who had faith to do.

Not having faith, it is impossible to please God.

Not pleasing God, there was no genuine repentance and no Spirit of God that came.

There might have been baptism, and then the question that happens years later or months later is, but am I converted? How come I have these problems? I feel miserable, I feel condemned, I don't feel happy, there's no joy.

All these things reflect that we have the reality among us of individuals who are attracted by what other people have become, and have not themselves perceived that you did not become like that through your own strength.

This will answer, I think, many questions as to why people are as they are.

They did not come having to give up certain things, and then when some strange idea comes along or a suggestion that you don't need to do this or that, there's no root, no depth of understanding, because the individual was never having to resist something else and to get close to God, it was just the easy thing to do.

In this question that I am posing here, I think that you will see that many of the mistaken ideas of people who thought we were doing the law of Moses, who thought we were under the old covenant, and who finally were liberated, and there are points of view like that of people who from time to

time disappear, can all be answered if we take a new look at many verses of Scripture that we are all familiar with.

These will not be necessarily verses you have not heard before, but I think as we close this occasion with two Bible studies, presumably two one next week, even though next Sabbath has been asked to be a fast day, but in so doing, you all ought to be here.

There won't be any reason to eat at home, you just come here and feast.

And Dr. Oberlander, if I believe he was on the schedule, I don't really matter if someone else, please, I think that was the case.

Anyway, whoever it is, I know the person, and I remember the name when I saw it visually, and that's what stuck in my mind, but I'm sure we will have a very fine closing summer study.

But in this case, we need to take a look to be sure we haven't misunderstood and to be sure we have reasons for doing what we do.

I would like us to take note that I said something, I think it was Pentecost, doesn't matter when it might have been a Bible study previous, of how we look at and study the Bible.

I'm going to start again with a small section of Matthew chapter 5.

And although you've heard this said many times, it does not seem that we have normally put the positive meaning that we should have on the verses, because people then read some other verse and think the Bible contradicts itself, or Jesus said this merely because he was, quote, under the law, and he would have said something else if he were not under the law.

What we have is the fact that Jesus was teaching the message of the kingdom of God, and he was announcing the kingdom of God and how it may be entered, and what a man must do, which means in principle, get yourself out of the way so that God can do something through you that you couldn't do yourself.

You are to become something.

You're not merely to inherit it as you were, because no man will inherit it who has not first repented and believed what God can do through him.

So Jesus' message was not preaching Moses.

After the preaching about Moses and what he taught the people was until John, and from John's time until now, not merely Jesus, but John, the Baptist, the kingdom of God is preached.

Moses had those who read him, the readers in the synagogue, every Sabbath.

But beginning with John, the forerunner of Jesus, the kingdom of God is preached.

Mr. Armstrong said that many years ago in the 1950s that he did the broadcast when we were going through the gospel.

That is fundamental.

It does not say that Moses is preached to the cross, and since that time the kingdom of God is preached.

Now that's fundamental, but down here we have a view of how Jesus tells us to handle the Bible as New Testament Christians.

I've said it before, and I think I need to repeat it, because if you understand this, most of your problems suddenly vanish in the area, because here is the fundamental approach.

I say unto you, until heaven and earth pass, Matthew 5, one letter, the smallest one in Hebrew, the yacht, or one decorative addition to a letter, one tittle, shall in no wise pass from the text of the law.

That's the meaning of it.

The law that you have here in the Bible, the whole Old Testament, can be called the law.

The law can be called the first five books, the law on the prophets or sometimes the law.

In any case, he does refer to law and prophets in the previous 17th verse.

We will limit ourselves here to, let's say, the focus on the form of law given in the first five books of the Bible, which Jesus did not come to decanonize or in any way destroy, but to fulfill, until heaven and earth, not a single change.

And when he speaks of tittle, he's talking about the text, the written form.

Shall in any wise pass from the law, therefore the text of the law, that's the jot and the tittle of the law, shall in no wise be altered, till it all be fulfilled.

And Jesus began in his life to set us an example of that fulfillment, and he has pointed up in verse 9 our responsibility to do the verse 19, to do the same.

Now, this 18th part is very important.

It implies that Jesus did not give, as a part of the New Covenant, or the New Testament, whatever English term you want to use, he did not restate anywhere a body of laws to replace the laws that Moses was given.

But the laws that Moses was given, whether on tables of stone and engraved or written in whole stones or in the pages of the book, at different times, is to remain as we have it in the Hebrew intact and unaltered.

Now, Matthew chapter 5, verse 19, whosoever therefore, New Testament teaching, shall break one of these least commandments.

You decide what's the least. I don't need to decide that for you.

But whatever you think is the least, whoever shall break such a one, and shall teach men to do so, shall be called least in the kingdom of heaven.

His message is not shall be called least under the law.

He's talking about your relationship to the kingdom of God.

Whosoever shall do and teach them, the same shall be called great. That's the standard.

How now do you look after law? This is what I said before, and I think it needs repetition here at the beginning.

We know in Isaiah 42-21, you don't have to turn to it, that Christ was to come to magnify the law and to make it honorable. Now, in making this law honorable, in raising it from the letter to the Spirit, the letter stands unaltered. It is untrue that Jesus, as soon as he said that not one jot or tittle shall in any wise pass, it is untrue that Jesus suddenly knocked all the letters around and reworded the law. He left the law exactly as it is, and he has asked you with the Spirit of God to look at that law, not to look somewhere else, not to say, well, I'll only look into the Bible after Acts chapter 2, or I'll only look at it after the Gospels are all over. I'll only look at it after everything that happened at the cross has passed. And there is somebody who came along and said, well, even the Book of Acts is a transition, so we won't look at anything until after the Book of Acts is over. And since Paul wrote most of his letters during the account written in the Book of Acts, we won't even look at Paul. Now, we have men who left who hold such ideas, and presumably women too.

Jesus didn't say any such thing. He was preaching the kingdom of God. He pointed up there will be no change in the text, as thus far given, that we are to look at that law, and we are both to do and to teach. And our role in so doing, even in the kingdom of God, will depend on it. Now, Jesus takes this law, unaltered, and tells you how to handle it. This is the New Testament teaching. He doesn't say, now don't look at the law. He doesn't say, now don't believe what I say, only believe what Paul says. This is the way some people teach it. Or don't believe me and Paul, but use your own judgment after you have read the story of the Book of Acts.

He says very clearly here, now accept your righteousness, that is, your character shall exceed that of the scribes and Pharisees, who were very picky about every point in the law.

You shall in no case enter into the kingdom of God. That is, if your righteousness is only as great as those who saw the law in the letter, excuse me, you will never even inherit the kingdom of God. Because yours has to be greater than their righteousness, and if it isn't, you will in no case, without exception, the doors will be shut. That's awfully strong now. This is not a weak message. And there are some people who fall short of this because they don't want to do what Christ says. Now, you have heard that it was said by them of old time. Now, I won't go through the whole thing here because I have in times past, but I am trying to point up something fundamental lest it escape us. Now, what has been written is, thou shalt not kill. There is no alteration in that commandment. It remains exactly as it stands. There is no intent in giving a new letter of the law. One letter of the law is enough. Now you are asked to see as Jesus saw that commandment.

So he says, whoever is angry with his brother without a cause shall be in danger, etc.

Now we begin to take a look at the Bible, and we see that not only should we not kill, and of course, in the Old Testament, if you kill by accident, you could be forgiven as distinct from dying without mercy. So there was even an exception, you know, under the law, that thou shalt not kill. But if your axe head flew off the handle, it was certainly unintentional, and you hit somebody else in the head, and he died, he could go to a city of refuge, and you could not be touched by the avenger of blood.

But Jesus wants us to see in that commandment something more, and so he expounds it.

And this is the way it is all the way through in chapter 5. And as I have said this last section, for verse 48, we are asked to be perfect even as God in heaven is perfect.

Therefore, a New Testament Christian does not look to the Bible in the New Testament to find out what it is that should mold our character by reading. We don't say that if it isn't in the book of Acts, I won't do it. Or if it isn't in Paul, I won't do it. Or if God hasn't restated it, I won't do it. That's the carnal mind. Jesus said, I am not restating anything.

It stands just as it was. But I'm giving you, if you please, spiritual insight so that in examining the whole law you do not use the excuses that were used by those who were a part of an old covenant relationship, who saw nothing but the letter. Therefore, if a commandment in the Old Testament, the first five books let us limit ourselves to at this point, is not repeated in the New. It means nothing. Because Jesus told you that if you're going to teach and do, even the least, you're going to have to look into the Old Testament to find out what you ought to do.

He has not restated anything in the land. He has told you to go back into the Bible and to look at it. And to see it, if you please, not just as David did, who had to meditate and ponder these things, but to see it in the extra light that is added here, that David didn't have directly in written form in chapter 5 of Matthew. David had to discern this from experience. We have an authoritative teacher who has told us how to look at it. Therefore, any argument predicated on the premise that if something is not repeated again in the New Testament Greek, it shouldn't be done by Christians is fallacious. The New Testament is to give us added insight in handling the written material that is in the Old. And so we read, as you do know from Jeremiah.

Nothing new, but I think it very fundamental in how you approach a study of the Bible.

The days come that I will sow the house of Israel and the house of Judah with man and beast.

And as God once dealt with them to destroy, he now deals with them to build them up.

And this is a different time that the penalty is visited on each one individually and not on descendants. The days come, verse 31, chapter 31, that I will make a new arrangement, a new covenant with Israel and Judah. It will differ from the one that I made before.

This one, instead of having the New Covenant, rather in written in the New Testament Greek, and having another letter of the law, this covenant is based on having the laws given as a part of the Sinai Covenant, now called the Old Covenant, written in our inward parts.

My law, no change in the laws recorded there, just that law, but written in the human being, in their hearts and in their minds, in such a way that they perceive God and that they truly are His people. Therefore, it is that law now, according to its spirit and intent and purpose.

I know that there are many who like the idea, because it's all a part of the isms around us, that they would like to get rid of practically everything except four points in the Book of Acts or nine of the ten commandments. But if you're going to study the Bible, you're going to look at that law, and you're going to see it as Jesus defines it.

You can read the rest. There will also be forgiveness, verse 34, so we have no doubt the period of time we are speaking of.

Now, in this connection, and you've had chapter 5 of Matthew expounded, I won't expound it at the moment, but I will turn briefly to a section in Hebrews. Now, our new covenant relationship involves something very important. It involves certain ceremonies. That is, that as New Testament Christians, whether Jews or Greeks or Americans, Armenians, whatever, we recognize that in looking at the law in the first five books of the Bible, there is a priesthood.

But we note that that priesthood didn't accomplish anything permanent with respect to conscience, but we are told to look at the priesthood just as much as what we call the moral law, or what Seventh-day Adventists more often call the moral law. We usually use the word spiritual law, but we're told to look at everything, including the laws of Moses, whatever you want.

And there we find that there is a priesthood.

How do you know that Jesus Christ is your high priest? Because you find that there one has to be one, and that's laid out clearly in the law. That's how you know this is a role he fulfilled. Now, Jesus could not be of what they call a mosaic priesthood, because it never was a mosaic priesthood. It was an Aaronic or a Levitical priesthood.

Moses was the family of Levi. But that priesthood pertained to a tribe, and Jesus didn't come from that tribe. Jesus had no right to the physical priesthood. The question is, why was that priesthood given? Did it have a meaning? Does there exist therefore a present priest, that is, is Christ or is there someone playing a role in terms of the New Covenant relationship, as Aaron and his descendants did with respect to the old? Now, we have such a high priest, says Paul to the Hebrews, who is set on the right hand of the throne of the majesty in the heavens.

He's a minister of the sanctuary. Now, Mr. Armstrong will be going over this if there's a replay of the tapes on the book of Hebrews, of his series. So I'm just breaking into it for a reason.

He's a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man.

Now, which one did man pitch? Well, man pitched the one that was in Sinai, and it was a copy of one that was raised up in heaven at the throne of God, invisible, presently to human eyes. So we know, in fact, that the original was only a copy. The original at Sinai was only a copy. That should tell us that if the original is at the throne of God in heaven, then a high priest ought to be functioning there in a new covenant relationship.

But unless you read the law and to see what was the duplication on earth, you don't know what the original in heaven is like.

I think most Christians have never given a serious thought to that. If you want to understand the role of Christ, you must understand the role of Levi and the role of Aaron. For every high priest is ordained to offer gifts and sacrifices. So it was necessary that this man, Jesus, have somewhat also to offer. I'm reading the King James Version as a whole. Now, if he were on earth, if this is where he's going to serve in this role, there would be no need for him to be a priest.

Because we already have priests to make gifts according to the law. It's all taken care of, any need on earth. In an earthly tabernacle is already taken care of.

There was no further reason for Jesus to put your animals and to offer them on the altar of burnt offering. These men serve unto the example and shadow of heavenly things. As Moses was admonished when he was about to make the tabernacle, see that you make it according to the pattern showed you in the mount, which was a copy of what was in heaven.

But now has he obtained, that is, Jesus, a more excellent ministry.

By how much also he is the mediator of a better covenant, which is established upon better promises.

So now we understand that Jesus took a look at the law and is improving, if you please, upon certain aspects, something better. Better promises and a better arrangement.

The arrangement takes into consideration better promises.

Now the first covenant at Sinai, if it had been faultless, there should no place have been sought for the second covenant. Now the covenant is an agreement about law.

You keep it exactly as it's written and you receive the following blessings if you do and curses if you don't. That's the way it was arranged. But finding fault with them, says the King James Version from some Greek manuscripts. The Greek text that's Byzantine and officially recognized does not imply that the fault was only with the people. It implies that there was also a fault in the covenant itself, as you will now see. And it says, but finding fault with it, he says, the days come that I will make a new arrangement. Now the fault was in the fact that the covenant couldn't achieve what it was meant to. The law was weak in that it could not accomplish what it was designed to in the flesh. That takes the spirit of God.

Not according to the covenant that I made with their fathers when I took them by the hand, and they continued not in that covenant, and I regarded them not. But this is the one that I will do. This arrangement is going to put my laws into their mind. This is quoted from Jeremiah 31. The first covenant had one fundamental flaw. It put the law on tables of stone. It put the law in a book. This one is going to be arranged differently. The flaw in the covenant is being corrected. If you please, it's one way to put it. Now God intended it to be that way originally, to show that human beings couldn't achieve with all their strength what man is called upon to be like. So I'm going this time to put my laws in their mind and write it in their hearts, and I will be to them a God, and they shall be to me a people. And now they're going to know these things. And so we have a new covenant. Verse 13 says he's made the first old. It's now then commonly called in our language, not merely a first covenant, but an old one, because another one newer and forever new is going to occur. But this isn't all. Now, verily, when you read the law, when you look in the Old Testament at every jot and tittle, you will discover that the first covenant had ordinances of divine service. You don't dismiss it. You take a look at it. It had a worldly sanctuary, and there was a tabernacle made. The first wherein was the candlestick, can I mention on the day of Pentecost, the importance of the fact that in association with the two-wave loaves of the Old and New Testament, we must draw the conclusion that the candlestick, a single candlestick with seven candles on top of one stick, represented the state of the church of the Old Testament, like the seven candlesticks in Revelation, represent the states of the church of the New Testament, because there were two-wave loaves, and the seven candlesticks of Revelation do not start prior to the New Testament. And the Old Testament tabernacle had a single candlestick, and that must represent the state of affairs of the congregation of Israel through its seven major periods of experience. There was a table and showbread, which is called the sanctuary, all of this put together. Now, there was not only the outer veil around that, but there was a second veil and a tabernacle inside a dwelling area, which is called the holiest of all.

Now, there are people who dismiss all this after all this is called the law of Moses.

Jesus took nothing away. He said he was making no change, but it was important that man should live by every word of God, so we take a look at it all. That's how a Christian is to study the Bible.

That's how you know what Christ is doing now and what you're required to do, what has to be done for you. This holiest of all had the golden censor and the ark of the covenant overlaid with gold, wherein was the golden pot that had manna, Aaron's rod that butted the tables of the covenant, and over it the carabin of glory shadowing the mercy seat of which we cannot now speak particularly in this letter. You can get more details in reading Exodus, where it's all laid out, and how it was served in Leviticus in parts of Numbers.

And now, when these things were thus ordained, the Levitical priests went always into the first tabernacle, accomplishing the service of God. Now, this is a New Testament message. This is what I'm saying, that if you want to know what the New Testament message is with respect to the function of Christ, you must look into the Old Testament and see what the material things pertaining to the

tabernacle later temple involved. Now, into this second holiest of all in the earthly tabernacle, the High Priest alone went every year, not without blood, which he offered for himself and for the errors of the people. Having to do it every year, the Spirit of God, the Holy Spirit, called Holy Ghost here in the King James, an unfortunate rendition, this signified that the way into the holiest of all, that's this second compartment mentioned in verse 3, was not yet made manifest because nobody could go in but the High Priest. And this happened all the while that first tabernacle was standing. Therefore, there was no direct access to the Father in heaven, of which this was meant to be a replica. This was a figure for the time then present, during which offerings of gifts and sacrifices that could not make the one who did the service perfect as pertaining to the conscience that were being presented. All during that time, every sacrifice was only a reminder of guilt. There was no cleansing of the conscience by the sacrifice. David said that I know you don't want those sacrifices, but a true sacrifice, which is a contrite spirit and a broken heart. So David looked at the law, as Paul looked at the law, as we should look at the law. And we should see in what was offered, not only the death of an animal physically, but we should see therefore the death of the self and self-will. And when that self-will is not broken, every time guilt has occurred, if you don't approach God that way when you pray, which is pretty strong terminology, you are not approaching the altar in heaven, in any manner befitting the kingdom of God. Those things, however, stood only in meats and drinks, that's food and drink and diverse washings. Various physical ordinances imposed until the time of Reformation, which is now upon us, Paul is saying. And at this time, we discover, you see, that what was practiced was to bring to our attention that Christ, who is the Messiah, that's the same in the Greek as the Hebrew, Christos, meaning the anointed one, Messiah is the English translation of the Hebrew, meaning the same. He has become a high priest of good things to come, not all here yet. By a greater and more perfect tabernacle, it's all being done not in an earthly tabernacle, but in the presence of God the Father in heaven itself. This tabernacle was not made with human hands, not of this earthly building of wood, gold, dust. Neither by the blood of goats and calves does he function, but by his own blood he offered himself. And this was once he presented himself into the holy place, having obtained eternal redemption. And you remember Christ is the fulfillment of the custom of the wave sheaf, that omer. And on that Sunday morning, after that sheaf had been cut, just after the Sabbath was over on Saturday evening, that next morning that sheaf was presented after it had been parched and ground. It was presented mid-morning at the very time that Jesus ascended to heaven because by that afternoon we know he had already returned from heaven because he was held. You remember those verses.

Now if the blood of bulls and goats and the ashes of a heifer, you read that in the Old Testament account. In sprinkling the unclean sanctified to the purifying of the flesh, that is, people were forgiven and they could appear at the tabernacle in later temple, how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God? In other words, what has happened is that people would like to do away with what they call the moral laws that they don't want to keep and just want those that they are willing to agree with.

But it is far more than that. Here is an example where if you want to even know what Christ's work is, not to mention his character, but what his work is, sin. He did it through the eternal spirit. If you want to be free of sin, you have to be full of the spirit of God. Purge your conscience from dead works to serve the living God.

That's what we are asked to do because Christ, in other words, not only brings to our attention the guilt, but takes away the penalty of that guilt if we are willing to have the spirit of God direct our lives. That is, to be the power that influences us to accomplish what Christ himself did and asks us to

do, be perfect as your Father in heaven is perfect. Matthew 5.48, remember? And for this cause, he is the mediator of the New Testament.

Now, we know, you see, not only is he fulfilling what we can read and there is, therefore, a function of a priesthood, the presence of God, an advocate, but not only was Moses the mediator of an old covenant, but we have Jesus the mediator of a new. And this is his present role, that one, by means of death, he was able to redeem those who, through transgressions, were found guilty under the Old Testament or covenant, that they, which are called, whether Greek or Jew, might receive the promise of eternal inheritance. And now we discover that the promise of the land was all that was initially given. Now we have a promise of eternal inheritance. You see, when people got away from the law, they also got away from the tabernacle, and they finally thought that we go to heaven. They misunderstood the covenant, have misunderstood the promise, and really don't know what kind of responsibility is coming.

And so the general view is that in some way the earth will disappear, maybe be burned up, and we will be, you know, like the story, we will contemplate God forever. Basically, let's say, worshiping him at his feet, like Fido, the master. That's a sad commentary on the way the world has come to look at the whole purpose of life. For where a testament is, there was also the necessary death of the testator, and we won't go further into that at this moment. But I've gone through this section because I think it is important that if you want to know what it is that God asks of you or that defines character, you have to go to the Old Testament. If you want to know what your relationship to God is with respect to time, you have to go to the Old Testament.

With respect to money, you go to the Old Testament. With respect to repentance and the form of worship, you go to the Old Testament. And having examined it, as David and the prophets did, and as Christ and Paul did, you can begin to have an understanding that the Jews did not to whom the Spirit of God was not given and where the faith was not present.

Thus, we now read in 2 Corinthians 3, which we have had, that we, as ministers, are of the new Testament, 2 Corinthians 3-6, not of the letter. We don't administer the letter of the law as it is written. We, however, administer the Spirit. For the letter, as laid out in the law, only produced death. It kills. You see, it said nothing. And if you did it, you did it. You lived.

You didn't die. But if you didn't do it, you died. But the Spirit that we now give by the laying on of hands after baptism and repentance and belief, the Spirit now is not only in contrast to the letter which killed and only executed a penalty, but in fact, imparts life. It gives life, not blood, not the life in the blood, but this is eternal life.

So the function of the ministry today is not to duplicate the judges of old and the Levites and the Aaronic priesthood, because if they are only to administer the letter, they could do it. There was no eternal life. There was nothing offered except you could continue to live if you were guiltless. See, that does these things shall live. That's all. But live how? Well, live till you die, like Peter Miller's canary.

But the Spirit that we offer to you gives life.

We see then how much we have to look to the Old Testament to understand what it is that we should be doing and why that was given. It was given to point up sin.

The law was given that sin might abound, that it would become clear what sin is, and Christ died to take the penalty of sin on himself. That sin should not reign over us.

Now, if the administration, or ministration, King James' wording, of death, all that was either written or engraved in stones was glorious. How much more glorious is the administration of the Spirit? Because that glory, that administration, is to be replaced. End of verse 7. So if the administration of condemnation was glorious, I've commented on this by contrast to human law, you see how much more is the administration of righteousness? We tell you how to be righteous, how to be like God is. You first have to look to see what God's character is. God is love. The law says you shall love the Lord your God, and you shall love your neighbor as yourself. Jesus pointed up that in the law, there are no greater than those two commandments, none greater. And interestingly, he didn't quote the Ten Commandments. He quoted incidental points of the law as they came up, just statements, one in Leviticus, the other in Deuteronomy.

So if that which was done away, this Old Covenant or Testament relationship, or this administration of death, which is really what he's specifically referring to, was no longer the function or the role that God was using to deal with the people he was calling.

If that was glorious, how much more shall the meaning of all that which remains be glorious? So we have such a hope and great plainness of speech that we can define what is actually now occurring, whereas before it was only symbolic.

And in that day, in explaining it, Moses, remember, put on a veil, and their minds were blinded. For under this day, this same veil is untaken away in the reading of the Old Testament, which veil is done away in Christ.

Christ did not wear a veil when he expounded Matthew chapter 5. He made it plain.

Moses then spoke symbolically in only a few like David in the prophets some other kings could understand. For even to this day, when Moses has read the veil is upon their heart.

But when it shall, when the nation shall turn to the Lord, this veil also will be taken away.

Now we've had that chapter before. Most of these we have had explained, but I'm trying to point up what I think is a fundamental problem for some, hopefully not for most of you, but I think it would help. Because the questions that we have could never have arisen from time to time these come far away if people had understood all of this. So it isn't that the New Testament tells us to do away with everything in the Old unless it is repeated. That argument, as I said already at least twice, is wrong. The teaching of Christ is that he is not going to repeat the laws in the New Testament as such. He tells you to go look in the Old and see them with the veil taken away. Now his role is that of the priesthood of Melchizedek, Psalm 110.

The Lord Yahweh said unto my Lord Adonai, or Master, Sit thou at my right hand until I make your enemies your footstool. Yahweh will send the rod of your strength out of Zion.

You rule in the midst of your enemies.

Yahweh has sworn, verse 4, and will not repent. You are a priest forever.

That implies immortality after the order or the rank of Melchizedek.

Adonai at your right hand shall strike through kings in the day of his wrath.

He will judge among the heathen and will fill the places with the dead bodies.

He will ruin the heads over many countries.

That's the return of Jesus Christ. This Psalm of David was based on David's reading about Melchizedek who came to Abraham.

And so we'll look at that account in Genesis.

Melchizedek, the king of Salem, 1418, brought bread and wine, not goats and lamb, bread and wine. And doing it so quickly, one may deduce that the common form was unleavened bread and wine. Now he, the priest of the Most High God, God. He blessed Abraham and said, Blessed be Abraham of the Most High God, possessor of heaven and earth.

Blessed also is the Most High God who has delivered thine enemies into thine hand.

And Abraham gave him tithes of everything.

Abraham's relationship involved also money.

And Abraham met a priest of the Most High God who, as Paul says, was in rank in the book of Hebrews, higher than Abraham. We'll turn to that in a moment.

But we note the importance of the fact that in looking at this account, David could meditate on this and could see in him the one who was coming.

Could see in him, if you please, the role of the Messiah.

You can think what you wish. I'm not making an argument over it.

But there is no question that we don't have someone here other than the one who was to become Jesus Christ.

Now in the book of Hebrews, Paul, having read both Genesis and Psalm 110, takes this into account.

Chapter five, book of Hebrews.

Christ glorified not himself to be made a high priest here on earth, but he glorified him who said, you are my son, this day have I begotten thee.

As he says also in another place. Now verse six, you are a priest forever after the order of or with the rank of Melchizedek.

Now in the days of his flesh, when he had offered up prayers and supplications, etc., he learned by the things which he suffered.

He was made perfect. He grew, in other words, into the ultimate perfection and maturity, and was without sin. He became the author of eternal salvation unto all those who obey him.

He's called of God a high priest after the rank of Melchizedek, of whom we have many things to say. Hard to be uttered, unfortunately, seeing that you Jews are dull of hearing, which was quite a slap at them.

For when the time you ought to be teachers, you have need that one teach you again what are the first principles which he then expounds, and getting back to his theme.

The forerunner of all this is Jesus. Verse 20, chapter six, who was made a high priest forever after the order of Melchizedek. He picks up the thought again.

Now this Melchizedek met Abraham, returning from the slaughter of kings, and he blessed Abraham. Abraham gave him tithes of all. Now this name Melchizedek, by interpretation, means king.

Melchizedek, that's the combination, king of righteousness. Now there's also king of Salem, and that means king of peace. So Paul implies that this man's name was very special.

He was not one of the kings who went to war. This was a king of righteousness and a king of Salem and was a priest. He was a king of peace. It's a meaning of Salem. Shalom is a modern Hebrew, when the greeting, meaning peace. He is recorded without father, without mother, without decent, without having any record of the beginning of days or the end of his life. Therefore, he could have been no other human being in any genealogy in the Bible.

But he was made like to the Son of God, and he abides a priest continually, and when he came, born of Mary, he also played the role of a priest.

He was the one who became Jesus Christ. And now consider how great this one was, to whom even the patriarch Abraham gave a tenth. And to what extent the Levites, in a sense, were paying respect to Melchizedek in the loins of father Abraham.

Verse 11, if perfection were by the Levitical priesthood, for under it the people received the law, what further need would there be for any prophecy like Psalm 110, that there would have to be another order, and not the order of Aaron. In other words, unless Psalm 110 has meaning, then you might as well throw it out. And if it there is there and has meaning, then we should expect that the Aaronic priesthood was only a type of something higher and greater.

So the priesthood being changed, there is necessity also a change of the law, for the things which pertain to the tribe of Levi should now be understood in a spiritual sense, and pertain to a man of another tribe altogether who was never admitted to the altar, for it is evident that our Lord sprang out of Judah of which tribe Moses spoke nothing concerning the priesthood. And it is yet far more evident for that after the appearance or the manner that is the similitude or the general appearance of Melchizedek, and with his role and his rank, there arises another priest after Aaron, but like Melchizedek, who is made not after the law of a carnal commandment where one son succeeded another in the high priesthood, that's the Aaronic, but after the power of an endless life. For he testifies that you are a priest forever after the order of Melchizedek. Christ is of that order. Christ was not of the order of Levi or Aaron or any other name of the tribe of Levi. Christ is the head of this church. Christ said that he's changing nothing in the way the law was written, that he in fact is asking us to look at that law, to look and examine carefully, to weigh, to meditate all the law, and then to perceive what it means and to do it as it should have been done from the beginning.

Now from the beginning, God said to Abraham, walk before me and be perfect. Deuteronomy, sorry, the Genesis, excuse me, 17, verse 1, walk before me and be thou perfect.

Christians are to follow him.

John was a disciple of Jesus. John tells us very clearly, by this we know that we love the children of God, 1 John 5, 2, that we keep his commandments. This is the love of God that we keep his commandments, and they're really not grievous. So an apostle, John, could have had any other apostle, points up the importance of doing what God asks us to do. And the commandments are, let's say, those highest points of law, 10 in number. There are those, of course, in the world who would like to alter those commandments. Jesus does not say that he's changing the Sabbath from the seventh day of the week to the eighth or the ninth or the fifth or the sixth.

The Sabbath is the seventh day of the week.

That will remain unaltered. Pass over, the sacrifice of the Passover is nisan 14.

It remains unaltered. And we commemorate the death of Jesus Christ correctly on the 14th, and not the 15th.

We have stated that clearly. Jesus didn't tell us to do it on some other day, the 13th to the 12th or the 11th of the first month, or some other month, except it'd be the 14th of the second month. How some of these things should be evaluated? David studied and meditated. Jesus came along and looked at the Psalms as well as having inspired the Psalmist. And he points up that we're to take a look at the law in such a way. Let's just turn to Matthew five again and now take another view of the first few verses. We're to be poor in spirit and not haughty. We must be willing to mourn and be concerned for others, to be meek, to hunger and thirst after righteousness, to be merciful, to be pure in heart, to be peacemakers, being willing to be persecuted for righteousness sake, to be reviled.

And then there are blessings. We are called the children of God. We shall be able to see God.

We shall be imbued with righteousness. We shall inherit the earth.

And now we'll turn to a Psalm that points up how Jesus first inspired David who looked at the law and how then Jesus himself worded it even more expansively. Let's turn to Psalm 37, the Psalm of David. When you look at evil doers, those who break the law don't be envious against the workers of iniquity. For they shall soon be cut down like the grass and wither as the green herb.

Trust in the Lord and do good. So you shall dwell in the land and verily you shall be fed.

Now David saw that you could dwell in the physical land and you could be physically fed.

Jesus took it one step further and drew the analogy of being spiritually fed.

Delight yourself also in the Lord and he will give you the desires of your heart.

Commit your ways to the Lord. Trust in him and he will bring it to pass.

He will bring forth your righteousness as the light, your judgment as the noon day.

It will be absolutely clear where you stand and why you will do what you will do in the world tomorrow. Rest in the Lord and wait patiently for him. Fret not yourself because of him who prospers in the meantime. Cease from anger for sake wrath. Remember what Jesus said? You have heard it said you shall not kill but I tell you you shall not be angry with your brother without a cause. David already looking at the law recognized we should cease from being angry.

So if your wife throws the pot and the mashed potatoes at you you're not to throw the pot back.

That is sometimes a church of God experienced in case you didn't know.

We have our weaknesses and they're meant to be overcome.

Evil doers will be cut off. Those who wait on the Lord will inherit the earth.

Jesus implied that too didn't he? They will inherit the earth.

So David looked at the law tried to understand the implications and the ultimate purpose.

Jesus revealed this much through him and even more later. For yet a little while in the wicked shall not be. You shall diligently consider his place and it shall not be.

But the meek shall inherit the earth. Jesus quoted that verbatim and didn't even add anything to it.

Just blessed are the meek they shall inherit the earth and shall delight themselves in the abundance of peace. Blessed are the peacemakers. The wicked plots against the just.

Nashes upon him with his teeth. They persecute you for righteousness sake.

Jesus picked this psalm out. I don't think most of us realize that when Jesus gave the proposals of the new covenant in simplified form in its broadest outline he was in fact redefining psalm 37. The only psalm like it with these parallels. And David, you see, looked at the law and came up with these conclusions. The Lord will laugh at him for he sees that his day is coming.

The wicked have drawn out the sword and bent their bow to cast down the poor and needy to slay such as be of upright conversation. Their sword shall enter into their own heart and their bows broken. A little that is sorry a little that a righteous man has is better than the riches of many wicked. The Lord knows the days of the upright whether they be short or long or why you may be cut off early. Their inheritance however no matter how short their life may be their inheritance shall be forever. David saw that the old covenant at Sinai was an example for the time and our relationship should be more. Now the whole theme here is that the wicked are those who want to break that law. We are told to keep it and to teach men so. But not to see it as full of loopholes that you can get away from and escape its real obligation, though it was given with loopholes. But David here goes further and says cease from anger not merely you shall not kill. So David saw that these loopholes should be closed and people shouldn't try to get around the law but to fulfill it. The wicked borrows verse 21 and pays not again but the righteous shows mercy. Blessed are the merciful and he gives for such as be blessed of him shall inherit the earth. Blessed are the merciful they shall inherit the earth.

I will move down depart from evil and do good. Verse 27 we sing this song for the Lord loves judgment and forsakes not as saints they're preserved forever because they're going to be made immortal. The seed of the wicked by contrast will be cut off. Verse 29 the righteous if you hunger and thirst after righteousness the righteous shall inherit the land and dwell therein forever.

David saw not merely that one generation would succeed another but that that was only a type or an example. Now the wicked those who break the law as God gave it at Sinai and who want to dispose of it tithing in the holy days and unclean meats among them who want to commit adultery or whatever their problem may be. They're like the wicked who will be cut off and be no more. The righteous shall inherit the land and dwell therein forever. That is David saw that the righteous those who see that law and do it according to its spirit and intent will inherit the land and that forever not merely for a lifetime.

The law of his God is in his heart none of his steps shall slide I've skipped the verse 31 what do you mean the law of God is in his heart it's on tables of stone no David saw that it started as tables of stone didn't he and that didn't do any good David saw before Jeremiah wrote that God's law among those who are righteous and speak wisdom verse 30 must be in the man's heart so David and Jeremiah and Jesus and Paul all looked at the law and grasped its intent and purpose in varying degrees wait on the Lord and keep his way and he will exalt you to inherit the land you will even see the wicked cut off that means we're going to be present at the time of the completion of the fulfillment of the third resurrection verse 37 mark the perfect man behold the upright the end of that man is peace Mark the perfect man Jesus said to Abraham walk before me and be thou perfect Jesus said long after David came to this same conclusion that the real purpose of man is to be perfect as God in heaven is perfect transgressors those who look at the law and break the commandments shall be destroyed together it's all going to happen at once the end of the wicked is that they'll all be cut

off the salvation of the righteous is of the Lord his strength is in their strength in the time of trouble the Lord will help them and deliver them he shall deliver them from the wicked and save them because they trust in him and that's essentially what Jesus was saying when they persecute you for righteousness sake count it all joy and so forth and James expounds on it and Peter now this is a strange psalm that most of you have never read very often have you ever thought how much of this is in Matthew chapter five that here is David the king meditating on the law and coming up with all the basic proposals in the new covenant relationship and he does so by looking at the law how else would he know the difference between righteousness and sin except the law had said Paul would not know the difference between righteousness and sin except the law had said and he quotes that Christians cannot know what sin is if they only look at the new testament and claim that what is not there tells us nothing of sin what is not there also tells us of sin as well as verses of the new testament the new testament complements and even expounds upon an ant but there are many sins which you could commit if you overlooked what is written in the old testament if you only decide to do what is in the new you will be making the mistake against which Jesus warns when he says he who shall break these least commandments and teach men so shall be called least in the kingdom of God I would like you to go through this 37th Psalm sometime in terms of thinking how David could take a look at the law and see long before Jesus what was there you see people somehow think that Jesus came with an entirely different message that Moses and Jesus were antagonists when in fact Jesus gave Moses everything Moses ever got but gave it for a people who didn't deserve anything better because he hadn't promised them anything better and they weren't looking for anything better but among those at that time were some who could take a look at the law if David could look at the law and meditate he was not one who had the veil over his mind in the reading of the law when the Jewish community in that time or ever since has looked at the law and looked at it only in the letter there is a veil so they don't perceive David had that veil lifted so did some other kings and the prophets and they then looked at the law as Jesus did not with the thought that we now should get rid of the law or nail it to the cross or do away with everything but the 10 but we should take a comprehensive look at the law and analyze why God told Abraham to be perfect in David looking at Abraham's life seeing Melchizedek as a priest of higher rank than any mortal man seeing that there was a physical tabernacle which had the need of all sorts of duplications of things that ultimately should take place in heaven David could understand the principles of the moral law because he understood the principles of the law of Moses he could see how to look at the moral law that is to have an insight into their real intent and purpose because he saw that the physical tabernacle was only a type of something more important than what must happen as the purification of the conscience not merely of the flesh and in so doing there must be a removal of all sin and if Abraham was to be perfect David began to see in the law something more than an excuse how to get around do you ever start to take a look at the law as most lawyers do but maybe a classic recent illustration would be the delightful decision of the supreme court on these fish in Tennessee if you've heard the news recently that was a real letter of the law decision and probably congress was partly to blame but David wants us to see the law differently and if god only said so many things we should see it even more so now when you have the spirit of god you begin to see it this way and i'm sure that there are people who thought that Mr Armstrong merely picked and chose this part of that part that he wanted done and he rejected the rest which is not the case i don't think we always made it clear i think that sometimes we you thought that we did this because it's written exactly like that but we didn't do this because somehow we had some kind of knowledge you didn't it gets back to the fact that if you have the spirit of god you begin to have the veil taken away and you begin to see why the law was given and what remains fundamental thou shall not do any work needs clarification in the Sabbath commandment the seventh day remains unaltered because god has nowhere revealed some other day but jesus example shows that man should do good even to the point of anointing someone

on the Sabbath so you have those examples the holy days represent hallowed time the one who was melchizedek who was high priest gave to mozes information in the form of law on the basis of hallowed time and if not every holy day is written in the new testament or commanded it has nothing to do with the question of what christians should do when they meet that evidence when they look at the law itself and as you know of course the ultimate separation of the churches of god seventh day and the Worldwide Church of God of god was over the question of hallowed time and what made this church grow and understand the bible as much as we have is the fact that god revealed the importance of hallowed time and showed us that it wasn't the question of dwelling under a palm branch that made the difference but that we could take and understand the material given there and interpret it in terms of our needs as jesus interpreted the statement thou shall not do any work to reveal the real purpose and need of the Sabbath now we'll be approaching the autumn festivals all the spring festivals are over it wouldn't hurt you to go read some of these things about the autumn festivals and you'll understand if you have that veil lifted why we do what we do and how we have to administer these things in accordance with the spirit and the intent of the law and the environment in which we live and we learn by what is given there by what is to come we have an insight into the plan of god that is nowhere else available so with that i will draw this somewhat repetitive study to a close but i think that if you carefully look at the material you'll discover that in these few chapters we have covered quite a different view that many of that many of you may have had when you first began to study the bible or even up till now have a good night's rest two thirty no morning service tomorrow just in the afternoon if you know of anybody who thought there were morning services let me say that imperial a.m will meet in the college gym imperial p.m where it normally does auditorium a and p.m will meet in this building Mr Herbert Armstrong will be addressing all the congregations collectively you