

**Hebrews 8:1,2 Now of the things which we have spoken this is the sum:
Philippians 2:12 If there be therefore any consolation (i.e. 'imploing, exhortation') in
Christ,**

In Sermon 9 we dealt with 2Peter 1 about **the Christian's flesh unlike Jesus' flesh** (body-type) ... and **the typical Christian not so holy like as the saints mentioned in scripture ... and the typical Christian not powerful with the power of the Spirit**, etc. In Sermon 8 we had considered 2Peter 2:7-9. We are still into this series of Sermons that deal with *the Whole Christ*.

Note: If you arrived here by Internet search, know that this series of sermons is about "The Whole Christ". Click on the up-left Logo to see the SiteMap where, among other things, this particular series began and continues. I pray you will be blessed as I am.

Hebrews 8:1,2 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord (himself had) pitched (i.e. 'fixed, set up'), and not man.

The '**Lord**' is of course the Son of God, the God of creation, ... God of Israel, Christ Messiah to come, etc. Christ before he arrived to Israel as Jesus is the very one to have '**fixed**' or set up the true tabernacle and its sanctuary where business would be conducted by Jesus Christ the Son for God (i.e. the Holy Father).

Within the earthly tabernacle, and distant somewhat from its entrance, was the altar upon which all sacrifices were slain.

8:3 For every (i.e. earthly) high priest is ordained to offer gifts and sacrifices: wherefore (also) it is of necessity that this man (Christ Jesus sent from heaven) have somewhat also to offer.

Under the high priest's authority were priests that received offerings from the petitioner (i.e. a sinner seeking the Lord by sacrifice or with a request for blessing). Thus, a petitioner would arrive to the entrance of the tabernacle with his sacrificial offering (be it a blood sacrifice or other) and from inside the tabernacle a priest would approach the entrance to receive it. The priest, then, would perform his duty according to the Mosaic Covenant. Thus, by means of his authority, the high priest *did officiate* by means of the priest.

And '**wherefore it is of necessity that this man have somewhat also to offer**'. [Jesus was of heaven and not a man of earth see Sermon 8 ... 1Corinthians 15:45. In fact, his flesh and blood was not human, but heavenly.] During+ the yearly ordination of an earthly high priest (also of each priest when it was his duty to serve his month in the tabernacle) he had to offer his own personal sacrifice [even as did each and every Israelite among the people of Israel] before offering sacrifices for the people.

The Lord God of Israel had placed this requirement in the Mosaic Law as a

foreshadow knowing it would in heaven become his duty as Jesus the Son of God to forever so the work of high priest.

8:4 For if he were on earth (to work within the Law), **he should not be a priest, seeing that there are** (already) **priests** (of the Aaron priesthood) **that offer gifts according to the law:**

Of course the Writer of Hebrews refers to the having-come-Messiah (i.e. having arrived on earth and presently is in heaven). Thus, Jesus on earth was not a priest of the Mosaic Covenant. He was and is a priest according to the Abrahamic Covenant; which was earlier and higher than the Mosaic covenant; so with his death and resurrection he had become raised forever to the Full-Promised-Level of covenants.

8:5 Who (i.e. the high priest and priests of the Law) **serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make** (i.e. 'execute' the commandment of) **the tabernacle:** (here the Writer quotes from Scripture) **for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.**

In the mount (see my book God's Rock) God had admonished Moses (having seen every detail of the heavenly tabernacle) to execute the earthly tabernacle exactly as best it could be rendered using earthly components; and moreover, each earthly component was spelled out for Moses by God. This, then, is what is meant by '**the pattern**'.

Once the earthly tabernacle's earthly parts were assembled, the structure (i.e. 'tent') became the '**shadow**' of the heavenly tabernacle. Much later when Solomon's temple was constructed it was built according to the '**pattern**'; and thus it, too, was an earthly '**shadow**' of the heavenly.

8:6 But now (i.e. returned from earth to the Father) **hath he obtained** (i.e. 'brought to pass') **a more excellent** (i.e. 'surpassing') **ministry, by how much also he is the mediator of a better** (i.e. 'stronger') **covenant, which was established upon better** (i.e. 'stronger') **promises.**

8:7 For if that first (i.e. 'foremost') **covenant had been faultless, then should no** (i.e. 'no possible') **place have been sought for the second.**

The Bible has more than a few covenants initiated by God the Father and His Son, but here the Writer is comparing the Mosaic Covenant with the newest and final Jesus Christ Covenant. The former was and is necessary for sins of God's people Israel, but it functions properly only with an active temple and priesthood (including a high priest) of the chosen family lineage of Aaron. This is why Israelites, worshiping within their Covenant, have been caught in limbo; thus, they strive within their traditions to please their Lord God ... who loves them and holds them amid their cutoff season until he comes to them again as their King.

A '**place**' in heaven already contained the heavenly tabernacle awaiting Christ Jesus to take his place as high priest where *he now is officiating*. Yet, this verse is about *tabernacles (temples) upon earth for God's people*. Thus, upon his coming again to set up his kingdom on earth he shall bring with him that heavenly tabernacle

so as to continue his priestly duties. Therefore, the word '**second**' refers to *the fulfillment* of Jesus' kingdom on earth.

The '**first covenant**' (the '*righteous law*' with its *tabernacle, priesthood, and required sacrifices*) had been '**placed**' among God's people the Israelites ... for a person's *sin* could not become *obvious to him* unless he was first *given an excellently working law* ... of which he *could not deny* its goodness to him. Even so, the '**first covenant**' was but a '**shadow**' of the flawless covenant and tabernacle now operating in heaven ... awaiting its season to be brought to earth.

Before time began the Son in his Creating Process created the heavenly tabernacle and '**placed**' it in heaven in *anticipation of* the sins of all peoples and especially for the lineage of Abraham and more especially for the *chosen nation* of Israel.

We see that this is our Magnificent Lord as he knows his sheep in advance and has prepared things for him or for her. This was true of every Israelite, and for each person of ages past who responded to a *Wonderful Inner Impulse* to seek the God who had created the world. The '**first**' covenant to Israel was faulty in that *it did not cover the Whole of God's Plan of the Ages* . On the other hand, the Abrahamic Covenant did include the Plan by way of *pointing* to it and to the Plan's Redeemer.

Paul tells us that the Mosaic Law is a *Righteous Law for a chosen people* ... which pointed each person of a *chosen life* to what *God expected of him*. Anything else constitutes rebellion. Thus, each Israelite person was made responsible for what he was taught ... indeed, to what his fathers before him had sworn allegiance.

Before the Messiah's Resurrection (i.e. well before, and throughout, *the age of Israel*) many individuals among the nations had been *positively* and in faith *responding* to the God of Creation of the World. Therefore, when the Lord elevated his people Israel to national status, especially in David and Solomon's reigns, a great many individuals of the nations were seeking Israel's God so that many were taking pilgrimages to the holy city Jerusalem. They traveled from great and far to that temple and as best they could they honored Israel's Mosaic Law.

Therefore, *the Spirit of the Righteous Law was living in them and they were Pleasing to the God of the 'kingdom of heaven'*. Moreover, they looked forward to being included in the '**kingdom of heaven**'. We see such individuals in the Old Scriptures and in the Gospels and in the Book of Acts.

If that '**first**' covenant were faultless then there could *never ever be any possible place* to install another covenant. So ... throughout all the ages ... the Lord Son of God has been collecting sheep for the Father ... sheep *by faith* within Israel yearning for a closer relationship with their God .. and sheep outside Israel who *by faith* were yearning for a closer relationship with the Creator God ... sheep of different folds.

8:8 For (when) finding fault with them, he saith, (Jeremiah 31:31) Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

The Promise is with all the house of a United Israel, yet the house of Judah is emphasized because the holy city of Jerusalem is where shall operate the Temple of Jesus Christ in his Kingdom ... also because Judah is the tribe of David whose kingdom was truly of God and was a fore-type of Christ's Kingdom ... also it is because of David's (Adam-human) lineage through which the Messiah was Promised to arrive to Israel.

8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued (i.e. 'persevered') not ('fixed in') my covenant, and I regarded them not (i.e. and so I 'became neglectful toward' them), saith the Lord.

Upon leading them out of Egypt, the *Lord* had made the Mosaic Covenant unto *the fathers of Israel*. Yet, (to repeat what has been said here and within this series of Sermons about the Whole Christ) it was of *the Abrahamic Covenant* that the *Lord of Promise* (the Messiah) would personally arrive to earth. Even so, to Israel did he initially arrive, for Israel's *national Law* had been given as a '**foreshadow**' of the heavenly tabernacle ... so that '*the nations*' round about Israel could study it through the ages. *The nations* understood that Israel's temple represented Israel's covenant with the God of Creation and so they knew well Israel's Law studied over the ages by their wise men.

Upon Christ Jesus' Resurrection the '**new covenant**' kicked into gear both for *Israel* and for *the whole lineage of Abraham* ... and *for the whole world*. Therefore, acceptance or rejection of this Covenant is what eternally matters between the Lord and every individual.

Yet, there are many people in the world that still seek salvation by means of Moses' Law. They have forgotten that salvation is in the God of Abraham, Issac, and Jacob ... and not in Moses. They are seekers as mentioned in the latter part of the note in verse 7.

Truly, the early seekers of ages past were accepted and favored by God as they pleased Him *in faith*. Yet, in Christ Jesus the risen Messiah there exists a Covenant that is '**Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt**'. Thus, the Israelites of today, to find their Messiah, must turn to Christ Jesus and his New and Faultless Covenant. Many Israelites have found him and many today are finding him.

Shall (of can) the non-Israelite seekers of today (working as best they can with the Mosaic Law) find God? I do not know; for that *former law* required (requires) that a person truly Know it and totally Keep it. *Chosen* Israelites struggled with it ... and only *by Faith* in the *God of their law* could any of them be saved. For it was not by '**the sacrifices of bulls and goats**' that they were saved ... but by *the God to whom* were the *sacrifices accomplished in obedience*. And surely, a great many Israelites under the Law were *circumscribed in their hearts* as well as *in their flesh*.

I personally count as a friend a man (a gentile) that trusts in Moses' Law and he is in my prayers.

And so, from the time of the Resurrection, how many Israelites while yet they are blind to their Messiah have nevertheless desperately clung to their Ages Old '**God of**

Israel'? This, then, is their condition ... '**thus saith the Lord** (and so '*I became neglectful toward*' them)', in that, their covenant cannot work properly without a temple in the holy city and without a priesthood with its high priest. Nevertheless, in fact, they do have '**the Lord God of Israel**'.

Surely (amid the Lord's '**neglect**' to Israel) amid the wars, persecutions, and tortures the cries of Israelites around the world have been heard and accepted. There will come a Day when their Redeemer will reveal himself to them ... and take Vengeance upon their persecutors.

The New Final Covenant

8:10 For this is the covenant that I will make with the house of Israel after those days (of the Lord's return), **saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:**

For the world's future, this is for the future. Yet, how does the Promise of It reach in compassion today to each Israelite who cries out in desperation to the One who Promised? They do not yet know him as their Lord Jesus, but *He Knows Them each one*.

Only as '**wild branches grafted in**' are you and I dear Christian brother or sister (i.e. Gentiles) ... for the Shepherd has more than just the flock of Israel (still amid the Lord's '**neglect**'). And, though Gentiles are included, the promise '*I will be to them a God and they shall be to me a people*' is yet to be completed, awaiting our Lord's kingdom.

That which you and I now have is also yet *faulty* ... not *faulty* in our Lord Jesus ... but *faulty* in our *faulty fallen flesh*. The greatest desires of you and of me toward our Lord are yet *faulty* even as the Apostle Paul told how he struggled within his flesh and how he yearned for the day when he would be at total rest with his Lord ... such that even then he knew he would not be with Jesus in his kingdom until Jesus established the kingdom on earth ... in Jerusalem the holy city (where Paul and all of his Israelite brethren will some day '**after those days**' be humbly glorifying their Lord together along with you and with me).

Newly Uplifted Children of God

8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

THEN we '**shall not teach every man his neighbor and every man his brother**'.

Ah, but NOW we have our *faulty* differences. And we attempt to teach brethren about our differences, and how our differences from them are superior to their differences.

We Gentile brothers and sisters should have high regard to the Son of God as he plucked-out Israelite branches (which shall be en-grafted in their time). For even more he stands ready for plucking-out Gentile Christian Church branches. How else can he save the world? For the world laughs at Gentile Christian Church branches as

we faultily try to accomplish the Lord's work for him. Biblical branches of the Lord's vine are supposed to bear the Father's fruit ... not Christian fruit, but the Father's fruit.

John 15:1,2 I am the true vine, and my Father is the husbandman. Every branch in (i.e. 'fixed in') me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

15:4,5 Abide in (i.e. 'fixed in') me (ye apostles, disciples, under-shepherds, teachers, preachers, etc.), and I in (i.e. 'fixed in') you. As the branch cannot bear fruit of itself, except it abide in (i.e. 'fixed in') the vine; no more can ye, except ye abide in (i.e. 'fixed in') me. I am the vine, ye are the branches: He that abideth in (i.e. 'fixed in') me, and I in (i.e. 'fixed in') him, the same bringeth forth much fruit: for without me ye can do nothing.

15:6 If a man abide not in (i.e. 'fixed in') me, he is cast forth (i.e. out of his or her calling) as a branch, and (thus) is withered; and (as in vineyards) men gather them, and cast them into the fire, and they are burned (to make room for the vine and the vine's good branches).

15:8 Herein is my Father glorified, that ye bear much fruit; so (and only so) shall ye be my disciples.

Ah, but so many branches (under-shepherds, teachers, preachers, evangelists, church planners, seminarians, etc.) bear much more their own brand of fruit. Indeed, in some form or other, their church brand of "fruit bearing" is taught in all of the Bible Colleges and Seminaries.

This being the case: is such a branch the Lord's branch? Or rather are such Christian leaders professional churchmen and churchwomen working in the business of their own brand of church? How much of the Father's fruit hangs from branches in the many varied churches? Is the fruit amid the churches goodly 'sacred' or goodly earthly?

We Christians admire and prefer our brand of fruit... thus we have many varied churches great and small ... for Christian leaders cannot lead unless we Christians follow them. What kind of Christian leaders do we admire ... goodly heavenly ones or goodly earthly ones? For we only follow that which we admire.

And the world laughs at us or scratches their heads or decides to kill us ... as the world is doing in numerous places around the world.

On the other hand, notice in verse 6 that a branch that actually *is fixed* in the Vine may yet *not be abiding* nearly as *fixed in the Vine* as the Lord expects him or her to be (verse 9). As the case with natural vines and branches, when a vine withdraws its sap from a branch then the branch withers and falls to the ground where it lies until husbandmen gather and pile them to burn them leaving room for the living vine and its profitable branches. Such is the case with the Jesus-Vine. And we must wonder, is the Lord gathering up dead branches or is he letting them lay as lifeless churches on the earth?

Over the last 60 years or more in America it seems that true branches fixed in

the Vine became *distracted* from '*persevering*' in Christ and have gone to church-building for Christ. In your Bible you can find examples of this regarding kings, prophets, disciples, etc., when the Lord decided to '**neglect**' such previously '**blessed**' branches.

How wonderful is the Day when I and all my brothers and sisters (we little sheep) shall truly and fully '**know**' our Shepherd Lord ... '**from the least to the greatest**'.

Our New Hope

8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Thank you Lord!!!

The Old Covenant Not Yet to Vanish

8:13 In that he saith, A new covenant, (and thereby) he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

In his day, Paul emphasized the stark *resemblance* in New Testament churches to the *workings of the Law* already finding their way into them. Across the Christian world even then admired Christian leaders were experimenting with doctrines not truly of the fruit of the Father's Vine.

Regarding our own time and in our own churches, differing church doctrines require obedience to them for a brother or sister to be accepted and loved by the brethren. We are required both in mind and by action for us to perpetrate the doctrines and to defend them. Today Christian brothers and sisters are separated: church from church.

The New Covenant is a spiritual covenant which operates toward the individual child of God by a heavenly *force* working through a faith placed within. Obedience to Jesus' COMMAND *to love each other* lifts a child of God into Jesus' good pleasure.

Even so, *real love of the brethren* can only work by means of a similar heaven-*force*. Our working at a church doctrine of love among church members is not heaven-love ... because one's flesh strongly tends to love itself and things familiar and dear to him.

I do not advocate ONE CHURCH, for Jesus will take care of that in his time and judgment: for in its season, the Vine (himself) '**will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.**'

The New Covenant has not destroyed the Old Covenant. Instead, the New has affected the '**old**' such that it is '**decaying**'. That is, when the Messiah was crucified, the New Covenant of God's Plan of the Ages came into effect.

In other words, the Son of God, the God of Israel, the Lord himself ... he had been the Sap of the Old Covenant Vine ... thus upon Jesus' Crucifixion the Wondrous Saving Sap of the Old turned toward flowing in New ... such that the Old is withered

and near passing away. Indeed, the Old Covenant continues by the Letter and by Obedience to the Letter. The person trusting in it must live by it in obedience to it ... and therefore the person can experience only a very slow-flowing Sap which cannot sustain profitable fruit for the Father. Is it not, then, recognizable that Israel is in **'neglect'** by their Lord?

Another analogy: The final passing of the Old Covenant is like a fading flower which has had a *Seed* contained in it of *Something higher* than itself ... and when that Wondrous Seed arrives to earth again in Full Bloom (verse 8:12) the Old will completely **'vanish away'** ... for God, and His children Israel, will have no more need of it.

Dear reader, please understand that the Old Covenant with its Righteous Law has always pointed the world in the direction of the God of Creation (Romans 1).

The New Covenant in Christ Jesus, on the other hand, *does not point*. Instead, it is an *Interface* between God and the world. This *Interface* was created by the Son for the Father. In other words, Christ Jesus now stands between Almighty Father and the world. Earthlings of Fallen Earth can become the Father's child only through *the Interface*, Jesus. He stands ready to save. His future arrival to earth in Power and Glory will defeat, beat down, and humble the world...and shall set free (in the highest sense) all of the Father's children.

The Apostle Paul on the Same Subject

Philippians 2:1,2 **If there be therefore any consolation** (i.e. '*imploring, exhortation*') **in Christ, if any comfort** (i.e. '*consolation*') **of love, if any fellowship** (i.e. '*participation*') **of the Spirit, if any bowels** (i.e. '*sympathies*') **and mercies, Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.**

Please note Paul's use of Christ (i.e. Messiah, the Promised One) instead of Jesus.

In Christ **a**) there is a heaven-inspired '**imploring**' reaching toward you, even as also there is '**consolation of love**' in the Shepherd's pasture where so many of us little sheep have settled down to a good life among the brethren.

Yet, **b**) for those who *inwardly yearn for closeness to the Shepherd* there is a fellowship centered in '**Spirit-participation**' full of '**sympathies and mercies**' inspired by the Lord himself toward the brethren ... that is, brethren also of the church down the street ... and also wandering sheep nearby yet without the church.

a) The '**imploring**' is within *the love of the Shepherd toward his sheep* and **b**) the '**consolation**' is within *the love of the yearning sheep toward the Shepherd*.

This two-verse passage does *not* comprise a *list of things expected of the child of God*. For indeed, the Shepherd's Covenant *is not* comprised of a *list* as in the Mosaic Covenant.

If a church has a *list of expected things* for its members then it would be similar to (and perhaps an extension of) the Mosaic Law. Surely, Righteousness by the Law does call for *righteous good things and actions*, as in these verses; therefore, a church calling for its members to live by such a *list* (even making a list from New Testament Scripture) is making its members to live essentially by the Law (church law). This is

the very thing that Paul preached and implored against!

Christ's Covenant, on the other hand, is a finalization of the *simple but eternal* Abrahamic Covenant. This two-verse passage calls for Life *in* Christ, who is *in* heaven, and *only* by the Spirit *of* heaven can such things become energized into the very actions of a child of God. I call this "faithing" since it is '*faith in action*'.

The former things **a**) are always *from the Shepherd toward his sheep*; but even in this so many sheep miss out as they are more into fellowship with the brethren near and dear to them than into the Shepherd. Yet, '**if**' a child of God is looking to the Shepherd (more than feeding upon the good pastures and focused upon loving his fellow sheep) then this sheep is focused more upon *nearness to the Shepherd* and so the things of **b**) become *indwelling forces directed from the all powerful Shepherd (in heaven)*.

Paul states '**If**' you have the things of **a**) going on in you as you are among your group of Christians ... then he says, '**Fulfil ye my joy, that ye be likeminded** (unto me), **having the same love** (of the things of **b** and thus), **being of one accord, of one mind.**'

Oh how our churches fall short of Paul's '**exhortation**'. Even among brethren bound together in a church there often is a lack of love between some members. And surely there is the lack of love between denominational churches; for in the best of cases usually we simply put up with the existence of other churches. And in the worst case ...

So, dear Reader, if you agree with my estimation of the Church as a whole ... then do you see that the truth of verse 1 is not alive-and-well among Christians as we walk along in the world? Even so, if we take note of Paul's '**exhortation**' then we CAN become humbled by the heaven-sent Spirit to seek *forgiveness* ... because this is Real revival.

2:3,4 Let nothing be done through strife (i.e. '*intrigue*') **or vainglory** (i.e. '*empty glorying, self-conceit*'); **but in lowliness** (i.e. '*humility*') **of mind let each esteem other better than themselves.** (Therefore) **Look** (i.e. '*aim at or focus on by excluding all else*') **not every man** (i.e. '*each*') **on his own things, but every man** (i.e. '*each*') **also on the things of others** (i.e. '*different*').

The Greek for '**each esteem other better than themselves**' is '*you each are in leadership, having varying authorities in the Lord, so each consider other leaders as also excelling in work for the Lord*'. Each with his authority in the Lord is different and therefore humbly consider the excelling work of each.

2:5,6 Let this mind be in you, which was also in Christ Jesus: Who, being in the form (i.e. '*adjustment*' of parts) **of God, thought it not robbery to be equal with** (i.e. '*seeming similar to*') **God:**

The Son of God, the Christ Messiah when he had not yet arrived to Israel '**thought it not robbery to be equal with** (i.e. '*seeming similar to*') **God!**' Note that Christ was a '**part**' of God in the Work of *God's Plan of the Ages*; thus, before time began God

(i.e. the Whole God-Head, *Elohim, Yahweh*) had '**adjusted**' Himself into '**parts**', so that the Works (of the Whole) could nonetheless be viewed by earthlings as being in (or by) '*parts*'. As *God's Plan of the Ages* was unfolding, the tiny minds of men could contemplate "God".

Therefore, there is God *the Father, Son, and Spirit*. Therefore, before the world began, the '**part**' of God that is the Son knew himself '**similar**' with God the Father.

This is the meaning of the Biblical word 'Jehovah' or 'Yahweh' ... which word is the *Name* through all the Old Ages of a multi-personality-God. That is, *not* a God in three *persons*, but a God '**adjusted as**' three *personalities* such that His sheep can *somewhat better comprehend* Him.) The Old Testament concept of '*the all being One Being*' is expressed by '*Elohim*' *the multi-personality-God*.

The Son of God also had been '**adjusted**' as the God of Creation, the God of Adam and Eve, the God of Cain and his lineages, and of Able the first to be killed by Cain and his lineage, and the God of Seth and his lineages ... and on down to Noah and his three sons and their lineages ... and on down to Abraham and his many lineages ... and the Lord God of Issac and of Jacob and Esau ... and the Lord God of chosen Jacob and his twelve chosen sons and their lineages ... and thus the Lord God of Israel ... the Lord of Host ... the Lord Christ Messiah to come to earth, etc.

And so in verses 2,3 we see that Paul is expressing that the Lord, even as in considering himself with the Father, also considered the twelve chosen disciples to be *individual parts* of the Son's *part* of the Plan. And so we see also that Paul is expressing that each *chosen* leader (in Jesus' Work among men) has a '*calling*' with its '*authority*'. And Paul states that each such *chosen* leader should - in humility - consider the Lord-enabled-quality of the work of each ... and therefore marvel at each leader and his work for the Lord ... even as Christ continues working out God's Plan of the Ages.

2:7 But made himself of no reputation (i.e. '*emptied himself*'), **and took upon him the form** (i.e. thus '*adjusted himself*' into an even *different* '**part**' of the Godhead) **of a** ('*bond*') **servant, and was made in** (i.e. '*to become fixed in*') **the likeness** (i.e. '*resemblance*') **of men:** (i.e. Jesus often referred to himself as 'the son of man')

2:8 And being found in fashion (i.e. '*circumstance, condition, external environment*') **as a man, he humbled himself** (even more), **and** (so) **became obedient unto death, even the death of the cross.**

Christ Jesus did not operate or function like men of earth. Being of heaven and sent down, he *could not* operate or function like men. As you can see, the word '**fashion**' in the Greek infers that Christ Jesus found himself immersed into the '*circumstance, condition environment*' of a fallen world where, in fact, the children of God must operate. Thus, immersed into their environment, he had to experience their environment.

He operated/functioned within this final-holy-form while on earth. He continues in that holy-form, which was predetermined when establishing the Plan's working out.

Therefore, operating within this humbled **'part'** of God's Plan of the Ages, the Son had become *'the son of man'* (meaning *'the son as pertains to men'*) as Jesus often referred to himself.

2:9-11 Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess (i.e. *'acknowledge, fully agree'*) that Jesus Christ is Lord, to the glory of God the Father.

Please note that Paul now uses Jesus more than Christ.

The Olden name of the parts-together-in-One was Elohim and continued on as Yahweh or Jehovah unto Israel and the Promises to Israel. Ah, but the name to which **'every knee should bow'** is **'above every name'**, which is **'Jesus'** ... which is by the Design of Almighty God (Elohim, Yahweh, Jehovah) ... which is **'to the (very) glory of God the Father'**.

Here we see that when Jesus (continuing as a future Messiah) *arrives again* to his people, all arguments that he is not the Son of God will have vanished. Even his defeated enemies will acknowledge it, as they become his **'footstool'**.

Even so ... the Exalted Son of God continues his role as *'the son of man'* (meaning *'the Son as pertaining to all men'*) which wonderfully is **'to the glory of God the Father'**.

2:12,13 Wherefore, my beloved, as ye have always obeyed (within the teachings), not as in my presence only, but now much more in my absence, work out (i.e. *'work fully, accomplish'*) your own salvation (i.e. *'rescue, deliverance'*) with fear and trembling (so as to be ready for him when he comes).

For it is God which worketh (i.e. *'actively efficient'*) **in you both to will and to do of his good pleasure** (to be ready for him when he comes).

As the Writer of Hebrews and Peter wrote to the eastern churches, likewise Paul wrote to the new assembly of Christians in Philippi. According to Paul's teachings: bishops (i.e. *'overseers'*) and deacons (supporters of scattered Christian gatherings) were men assigned to *the work of order* among the many gatherings within *the broad bounds of and around* the large city of Philippi.

Amid local gatherings, false teachers were rising up. Yet, if a gathering operated by Paul's teachings (taught and controlled by the overseers and the deacons of Philippi) there would be far less likelihood that false teachers and teachings could take hold.

2:14-16 (You leaders) **Do all things without murmurings and disputings** (the atmosphere ripe for false teachers): **That ye may be blameless and harmless, the sons of God, without rebuke** (from the Lord), **in the midst of a crooked and perverse nation, among whom ye** (the overseers and deacons) **shine as lights in the world; Holding forth the word of life** (within good order); **that I may rejoice in the day of Christ** (coming again), **that I have not run in vain, neither laboured in vain.**

2:17,18 Yea, and if (you agree that) **I be offered upon the sacrifice and service of your faith,** (then) **I joy, and rejoice with you all.** (And so) **For the same cause also do ye (have) joy, and rejoice with me.**

2:19-21 **But I trust in the Lord Jesus** (nevertheless) **to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no** (other) **man** (in the ministry) **likeminded, who will naturally care** (i.e. '*genuinely be anxious*') **for your state** (as Timotheus shall be). **For all** (other helpers of my Apostleship) **seek their own** (things), **not the things which are Jesus Christ's** (things).

As in Paul's day, as in the Writer's day, as in Peter's day... so today in much of the ministry as 'called workers' seek more their own things.

So then, what are *Jesus Christ's things*? Jesus told the apostles, '**... eat of my flesh and drink of my cup, pouring out my blood for the sins of the world ... (and) also my commandment to you is love each other.**' The things of Jesus Christ are well stated above in this Sermon, both by the Writer of Hebrews to the eastern churches and by Paul to the Philippians. Surely, our Lord Jesus is in Control, and *called* ministers need to live within in his commands.

We have considered -

Hebrews 8:1,2 **Now of the things which we have spoken this is the sum:**
Philippians 2:12 **If there be therefore any consolation** (i.e. '*imploing, exhortation*') **in Christ,**

Sincerely, Ron

PS. Dear reader, we are reminded continually in Scripture both Old and New that the Father's eye and the Son's eye and the eyes of the Spirit are upon me and you. Whether you are a leader as discussed above or a sheep of the Lord's pasture - whether in church regularly, or not so much - if you belong to Yahweh Elohim then those eyes also are upon you. For me this is a wonderful and sustaining thought. It is ever on my mind as I pray each morning my standard prayer (which I might share some day in one of these sermons). I always begin with "Father, hallowed be your Name" ... and so on ... and then I request, "Forgive me my trespasses against you. Forgive _____ (my wife) her trespasses against you." Further on in the prayer I request, "Bind the evil ones from us ... and bind up the evil and wickedness that is in me ... and bind up the evil and wickedness that is in _____." We are aware of those eyes upon us and we are aware that those eyes see more accurately than our own the evil and wickedness in us ... therefore, we depend more on those eyes than upon our own.

The Scriptures Old and New speak of eyes. In Genesis 3 we read of the work of Satan in convincing us that only if we could see even somewhat as God then we could better help

Him ... and yes, the eyes of Adam and Eve were opened, and they saw God in a new way ... as very unhappy with them ... and they feared instead of loved God ... such that their fellowship with Him changed. Thus it is with each of God's children through the ages. Yet ... if one has the true Biblical '**fear of God**' then He is pleased, and it is so very good to gaze unto Him when He is pleased.

In Genesis 21:19 we read that God can open one's eyes to see what he or she cannot see, and in Genesis 22:13 we see that God can open one's eyes to see even greater and more spiritual things of His provision. Dear pastor or priest you might do a study through scripture just upon "eyes", which study could make for a series of sermons or teachings to your members so that their eyes might be opened to their great gift of eyes, physical and mental and spiritual, given by God ... which can be used by each to the good or to the bad (Isaiah 17:7 and 3:8) (see also Ezekiel 38:23).

Ezekiel 1:18 and 10:12 are examples in the Old Testament of the eyes of God in His many Parts, but we also see horns with eyes in Daniel 7:8,20 (the anti-Christ). To sum up this subject in the New Testament: see Revelation 1:14, 2:18, 4:6,8, 5:16 (Christ-the-Lamb's horns also have eyes), 19:12 ... finally and thankfully 21:4.

I have tried not to sermonize here ... only to share my (our) heart with you. The *Parts* of Yahweh Elohim and the *Parts* of our Savior Son of God are many ... and each has eyes. You and I have eyes; let us focus them onto the Father through the Son by the Spirit. Amen