

THE BOOK OF HEBREWS

Chapter Two

Verse:

1. *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.*
2. *For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;*
3. *How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;*
4. *God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?*
5. *For unto the angels hath he not put in subjection the world to come, whereof we speak*
6. *But one in a certain place testified, saying, What is man, that thou art mindful of him? Or the son of man, that thou visit him?*
7. *Thou madest him a little lower than the angels; thou crowned him with glory and honor; and did set him over the works of thy hands:*
8. *Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.*
9. *But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.*
10. *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*
11. *For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,*
12. *Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.*
13. *And again, I will put my trust in him. And again, Behold I and the children, which God hath given me.*
14. *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;*
15. *And deliver them, who through fear of death were all their lifetime subject to bondage.*
16. *For verily he took not on him the nature of angels; but he took on him the seed of Abraham.*
17. *Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining unto God, to make reconciliation for the sins of the of the people.*

18. *For in that he himself has suffered being tempted, he is able to succour them that are tempted.*

Vs 1 'Therefore, (and that is there for all the things he said in chapter one and I can't go back and do all of that) we ought to give heed (or literally apply ourselves and pay more attention) to the things that we have heard. Now 'heard' means something here. It is in the tense of the word. "Heard", it tells us something. If it said 'what you hear' it would be something present or future. But what you have heard makes it past tense. So what is he trying to tell you? Jesus said something in John 14:26 he said I am going away and I will send you another comforter which is the Holy Ghost, and he shall call all things to your remembrance whatsoever I have said unto you. Guess what? You have heard this before; all I am trying to do is stir it up in you so you can remember. Knock the dust off of it so we can remember. So it should say 'pay more attention to the things we have heard, lest at anytime we should let them slip.'

Now there is a word that Paul uses in his writings it's called *paratoma* it's not the word *hartemia*, that's the Greek word everyone uses for sin, but it's translated sin, but I don't think it is the proper translation of it. The language literally says this; *hartemia* means to miss the mark. *Paratoma* means an intentional or an unintentional slip. (What did he just say in that? "slip") Now intentional or unintentional what would that cover? Everything. So we have to realize that least any time we should let this thing slip away from us. It tells us that we can have God in our grasp and let go of Him doesn't it? He is right here. That doesn't mean we are going to loose out in the end, it just means we aren't going to have any rewards.

Vs 2 'Because if the word spoken', not by, but 'through', angels was stable or steadfast and every transgression or violation and disobedience (this word disobedience is not literally the word disobedience, but it is hearing amiss). The language says it is hearing amiss. Now if I were to tell you to go into the kitchen and get you something to eat, and you heard me say go into the kitchen and wash your feet, what would you be doing when I went into the kitchen? You would be washing your feet instead of getting something to eat. Now does that make you bad because you misheard me? No, but you would have clean feet. Just because you hear amiss does not make you a bad person, it just means that you didn't hear it properly. So he is not speaking about doing some bad thing here, he is saying, if you hear wrong. Did any of you ever hear anything wrong? Every one of us experiences it. Someone can say, 'that cup there is red', and then someone will say, Fred who? I mean your mind does these things; you have got to

understand that it is not you. This is the mind, that serpent, the thing between our ears that is constantly messing things up. When God told Adam and Eve don't eat of the tree, what did that thing do to Eve? It said, 'if you'll eat of that tree, you will be just like God'; well, she already was. It was hearing amiss. And there was the sin from the very beginning; she didn't hear what was said. If she would have paid attention to what God said she wouldn't believe what her mind told her. She wouldn't have believed that serpent. She wasn't paying attention. So we need to pay attention. So don't worrying about the external things we are doing, but about what we are hearing and what is going on inside of us.

'Because of this they received a just recompense of reward;' Let me say something here: If they received a just recompense of reward for the natural things they did. Did they? He is speaking about the ones that died in the desert; did they receive a just recompense? Okay now answer a question. Where are they? The just recompense was in the flesh. He never judged them in spirit after they died. When Jesus went into the bowels of the earth, what did he do? What did the book say he did? He went and he set the captives free. How many were captive? All. How many did he set free? All. He went and got them all. So God is not punishing those people, He brought them and reconciled them back through his son Jesus, the Christ. I don't want you to get the wrong idea like he is punishing them or something; God is not mad at anyone.

Vs 3 *'How shall we escape if we neglect so great salvation, and the word is not salvation, but deliverance. 'Which at the first began to be spoken through the Lord, and was confirmed unto us by them that heard him.'* He is speaking about people that actually heard Jesus ministering and spoke these things to them.

Vs 4 *'God also bearing them witness, both with signs and wonders, and various miracles and gifts of the Holy Ghost, according to their will.'* That's why in the Pentecostal realm it never set with me. When I first started I thought 'Boy I must be nothing because I just can't do this when others do it. I mean they go out there and just make everything happen.' Of course they were working it up in the soul realm. But the way I understand it, it's His will. It says in I Corinthians 12:11 *'He divides the gifts to every man as he wills'*. It's not my choice to work up a gift. If God wants something done, He spoke it, the scripture says, through a dumb ass, a donkey, a burro, whatever it was, a four-legged creature. If He can speak through that, He can speak through anybody can't He? He can speak through anything He needs to speak through. So if that is what He wants to do, then why do I think that I have the authority and power to stir something up in me and do it? Because Jesus himself said, I did nothing that I wasn't directed by my Father to do. Jesus

didn't do what he wanted to do. He did what Father told him to do. That sounds like what we talked about this morning about waiting on God and hearing and getting direction from Him, instead of trying to run out and do something. It's immaturity to go out and try to do something and suppose we understand everything God wants. We can understand a lot about God, but we don't know what He wants done, necessarily. I can love my Father and know Him very well, but I don't know what He wants done. That's in His mind and He has got to give it to me, and that is the same for all of us. In James 1:18 it says *he begot us by his own will*. And what I was speaking of prior to this in I Cor. 12:11 where he said he divides the gifts severally as he wills, as he wills it is not our will.

Vs 5 *'Because to the angels has he not put in subjection the world to come, whereof we speak.'* He has never said that these ministering spirits could ever control anything, did he? He gave that to the sons of Abraham.

Vs 6 *'But one in a certain place testified saying, 'What is man, or humanity, that thou art mindful of **them**'.* **Hello.** Of humanity, plural. Job 7:17-18 speaks of this place that he spoke of and then David again reiterated it in Psalm 8: 4-8, and in Psalm 144: 3 & 4 it is where he says, *what is man that you are mindful of him?* What is in humanity that He is mindful of? What is it? It's the Christ that He has put within us. There's the thing that keeps Him mindful of humanity. He created this vessel to put His Christ within, that's why He is mindful of them. *'Or the son of man that thou should visit them?'*

Vs 7 *'You made them (not him) a little lower than the angels'*, not him, He didn't make Jesus lower than anything. He made humanity a little lower than the angels. *'You crowned them with glory and honor and you did set them over the work of your hands.'*

Now, who did He set over the work of his hands? He said Adam, *'take this world subdue it'*. He set the world in the hands of humanity. He wasn't talking about Jesus the Christ. He placed this vessel; he gave it to us.

Vs 8 *'Thou hast put all things in subjection under his feet'*, that's Christ's feet, his lifestyle. If we walk Christ's lifestyle could I possibly have anything that is not in subjection to me? If I am living the lifestyle of Christ, what would not be under my feet as I walk my life? Would there be fear, insecurities, retaliation, anger, violence would those things be in my life? Because in His life style He has put everything under his feet. So that means He can walk right over top of it. Does it mean He never experienced it? You have to experience it, but you have

also got to separate from that thing. There has to be a point where you say, 'That's it.' I know it's here: Take every thought captive to the obedience of Christ.

'Because he put all in subjection under him', or them, *'he left nothing that is not put under subjection, under him, but now we see not all things put under him.'* So what is he saying? He is showing you something? He said, we know everything is under him, but yet we don't see it. What is he telling you? Everyone has not experienced this yet. Go back ten years ago, how many of you were experiencing what you are experiencing today? Go back twenty, thirty or forty years, man we are all back out in the street. None of us knew what was going on. He said, now we don't see that anymore, but what did he say we do see? We see Christ. And didn't Paul say, *'we no longer see any man after the flesh, but after the Spirit'*. He said we don't even look to Jesus the man after the flesh, but we look to all of them after the Spirit', because Christ is Spirit. We have got to get out of this mentality that someone has a flaw in them. Hello!!! You all have flaws, me too. My flesh and blood does not inherit the Kingdom of God; my Spirit is in the Kingdom of God and I didn't say my flesh is going to inherit anything, I said my spirit and your spirit are in the Kingdom of God.

Jesus said in Luke 17:20 *The Kingdom of God is within you?* It's not in the by and by somewhere, it's in you right now, and your spirit is already in the Kingdom. You just haven't got it reconciled with this body yet, that's all. It has a little experience to go through yet; you will get there. You know how I know that? Because He said, *whoever began a good work in you, shall complete it'*. Who began the good work in you? God did that, and God is going to finish it and you can't stop it. If you could stop it then you're more powerful than God and I don't think that is going to happen. I already know how it is going to end. We are going to win; I know that.

Vs 9 *'that he by the grace of God should taste (now we should see the one that was made a little lower than the angels or the messengers) for the suffering of death, crowned with glory and honor'*. Now look, he said Jesus, this Christ, was made for one thing. What? To die, and that was that body. You know what? If we are Christ on the earth today and the Bible says that, guess what my body is for? To die; It is going to die for someone else. It is going to be a sacrifice. I mean, if he had to be, what am I? Well you know what? The same time he was sacrificed, so were you. According to the scripture. Because Paul said when he was on the cross you were on the Cross-. When he was buried, you were buried, and when he was raised in newness of life, you were raised in newness of life, so when are we

going to believe what he said? When are we going to believe this thing? Are we going to wait until someone comes around 50 – 100 years from now? When are you going to believe what God said? And that is the end of it. He said it. That makes it real. Someone has got to stand and say, hey, I believe what God said. You know what? I will be guilty of that; I believe it. Throw the rocks if you want to. I'm opening the box. It's already open, brother. I ripped that package open along time ago. *'That he should taste death for the sake of every man,* or for "all" the word is all. He died, tasted death for every man. Who would that leave out? No one. If it didn't leave anybody out then there is going to be an empty void someplace where the church preaches everybody is supposed to go or most people are supposed to go.

Vs 10 *'Because it was fitting for him (is what it should say) through whom are all things, even through whom are all things, in leading many sons into glory to make the captain (that's the leader) of their deliverance perfect, or mature, through sufferings'*. That's where the church says, 'come on in and walk through the tulips; come to the rose garden.' Now I am going to tell you, He learned obedience through the things He suffered. There is going to be a lot of suffering. Now it may be physical, but it may not be. There is more suffering between your ears than there is anywhere else. Here's the suffering. When we're rejected like he was rejected. When he went to his home town they said, 'huh, wasn't his dad the carpenter?' Isn't his mother Mary over there?' 'Who does he think he is?' You're not going to get any respect out of humanity. Humanity doesn't know how to respect anyone. They are into taking care of the ego, the number one man to them. So if you want some suffering scriptures, let me give you a few of them: Luke 13:32, Luke 24:27 & 46, John 19:30, Hebrews 5:8 & 9. I just gave you a few. There are many, many more. I could give you a teaching on suffering and I could preach to you for three hours and not even begin to touch all of them. And that's just starting in maybe the Book of Acts. From Acts through, just on the word suffering I could teach for three hours and not even begin to get through all there is written on suffering. So there is something about the suffering that we need to know about. But you see. It's all ready been taken care of. Because he said ***'It is finished.'*** It's not a physical suffering; it's a mental suffering. When you're rejected like that, what do you feel like? What would you feel like if your children rejected you and wouldn't talk to you? Someone said mad or in a low self esteem. Now does that give me a right to get into low self-esteem and feel sorry for myself? No. I have a daughter that doesn't speak to me. I have a granddaughter who will be 3 July 9th and I haven't seen her for over 2 years, and she just lives an hour from here. I can't talk to her. I can get in low self-esteem and have a pity party, but I know that my Father is in control of this thing and

there is a purpose for it and I can't get involved in it. I can't go force my way in and try to do something that is not of God. I won't push, as some people say. I'll just wait on Father, and whatever is meant to be will come this way, but I won't interrupt someone else's life if that is what they want to do. The same is with all of us, when we're rejected, it doesn't feel good. But I will guarantee you this, the day that he died, he was rejected again, but I guarantee that even if he is rejected today, he still feels. You will never get over the pain of rejection. What I am saying is, that you will always feel the pain. It's no different than if I walked up to you and stuck a knife in you; would you feel the pain? It doesn't mean that I have to act or retaliate, but I am going to feel the pain. Rejection, or hurt or suffering has no benefit if it has no pain involved in it. If there were no feeling in it, what benefit would there be? You still love them right through the midst of it, even when they are hurting you.

Vs 11 *'Because both he that sanctifies and they that are sanctified are all from out of one.* The word 'of' is 'ek', so it should be 'from out of'. So all of us are from out of one. Being who? God. Christ came from God, so we all came out of God the Father. *'Because of this, he is not ashamed to call us brethren.'* If we all have the same Father, then guess what we are? We are all brothers; we are all family. We are all brothers and sisters; we have the same Father. Now tell me someone on this earth that doesn't have the same father. I saw a sign in a store window and it said, 'One world under God'. And what they were saying is: You see all these people saying "God bless American" and this person had enough guts to say, 'No, we are all under one God.' One world, one God. No matter what people think there is one world one God and they are our brothers and sisters, even if they are throwing bombs at us or crashing airplanes into towers. It makes no difference; there is one God, one world. They are all our family. So you'd better get used to it, you are going to be together through eternity. So you might as well get used to meeting more family.

Vs 12 *'Saying, I will declare your name to my brethren, in the midst of the church will I sing praise to you.'* He said I'm going to declare your name (he's speaking of God). And what is your name? (Your nature; your character (anoma).) I am going to declare your name in the church. Guess what? You are the church. *'In the church will I sing praises to you.'*

Vs 13 *'And again I will put my trust in him, and again behold I and the children which God has given me'*. (And that's who's going to do it.)

Vs 14 *‘Forasmuch then, (or since then) as the children are partakers of flesh and blood.* He’s calling us children before we became partakers of the blood didn’t he? He said since the children are partakers of flesh and blood. So we were children before the flesh and blood. *‘He also, himself, also likewise took part of that same.’* He who? God. *‘In order that* (the word ‘that’ is the word “hina” in the Greek, and it means in order that through death he might destroy him that had power of death, or the one that had power of death, and who is that? The devil. The word ‘devil’ is the false accuser, it doesn’t say devil, in the language it says *false accuser*. Now who is your false accuser? In my mind every day I hear something accuse me of doing something wrong. Do I have to listen to it? **NO**. I can just say that is some of the things that are under His lifestyle. We have the mind of Christ, Paul said. If I have the mind of Christ then I can’t live and communicate with that serpent nature. I have to put it under my feet; I have to say no, I hear you, but I am not going there. It’s that simple. You have got to make a decision in your life. Anything, any vice, any character flaw that you feel is in your life, that is not becoming of God, there is only one way to stop it. You can’t quit anything by a formula. Because everyone in the church has formulas of how to do this, this and this, and quit this, change that, do that. It’s not a formula, it is one thing: Knowing that God resides in you in the person of Christ. You have to know He is within. It is not what I say out of my mouth if I cuss in front of someone. That is not what it is about. What difference would it make if I cuss in front of another human being? Who else did I cuss in front of? God sees everything. Who should I be concerned with? I have people say all the time to me: ‘whoops I didn’t mean to say that in front of you, you’re a preacher.’ Well what are you worried about me for? You should be concerned about your Father, what does your Father think? We have to get our minds back in the right place.

‘That he might destroy him that had power; that is the devil.’ In I John 3:8 it says *‘For this purpose was the son of God manifest, that he might destroy the works of the devil.’* Now even if there was a devil, he is not trying to destroy him, he is trying to destroy his works. Now if we realize that it is the thinking process. And what he is saying in destroying the works of the devil is that he is destroying the thinking process; the carnal mind, the way it works. He is putting the mind of Christ upon us. He is putting that mind in us so we think differently. That is what he is doing. He is not destroying how your brain works; he is destroying the program. Can you understand that? He is taking the program of Adam out of your mind and putting the program of God in your mind. Now you have the mind of Christ, the mind of the Father, same thing. So he is deleting your other mind and putting in the mind of Christ. It is not going to be a total delete like you do on your computer and wipe it all away, it’s not that simple. You put a little bit in

every day. You work at it and work at it and work at it. Fill the trash bin and empty it later.

Vs 15 *'And deliver them* (you see he is going to destroy the works of the devil; that thinking thing) and that is how he is going to do what in the fifteenth verse? He's going to deliver them *'who through fear'* (it's phobos); the root word is phobia where we get our fears and phobias, it is the same meaning). So everyone who has been in phobia or fears all of their life of death; fear of dying. When I was younger I was full of so much pride and arrogance and fear, but I would not let anyone know it, because if I let someone know I was afraid then I was considered weak. No, you're a man, can't let no one see any fear in you, they will think you're a sissy. But you know what? The whole time I was trying to put on this phisod to people, and I was angry and violent and I hurt many people physically to keep up my phisod and to make them think I was bad so they would leave me alone. In reality I was scared to death. When I got to Viet Nam, I found out about fear. I found out there was no one who was not walking with some of it. You get into combat and you'll find out. It's like that in a war situation when you are not in control and when someone else is doing everything and you're just caught in the middle of it; you'll find fear. And then one day God shook my cage. He turned me upside down and he showed me in reality that I was scared stiff. And I had a phisod so thick that dynamite could not have blasted through it. But only God's love coming into my life could tear that phisod down and made me realize that it doesn't make any difference what anyone thinks, because now I have no fear. People can do anything they want to do. I had no fear because I know Him the one who took care of all of that.

And I am not just saying that I know that there was something that God did that took care of something. No, I am saying that I know Him! It's not about knowing about this book; it's not about knowing what He did. I'm telling you **I KNOW HIM!** And there is no more fear. If you see this there is no more fear, you are free. Nothing can put you in captivity anymore. If only you could hear this. Hear it with your spirit, not with your eardrums. You are free. You don't have to go back under anything.

Verse 15 continued: *'And deliver them, who through fear of death were all their lifetime subject to slavery'*. Can you imagine the life of a slave? Never having a right to do anything? Isn't that what a slave is? They only do what they are told. You can never have the pleasure of doing anything that would pass through your mind that you would like to do. Could you imagine being there? Most of society is there. They just don't know that they are in jail.

A man in our fellowship told me a story about the dog he and his wife used to have named 'Zoë'. He tied her up in front of a fireplace to dry after they had given her a bath. They clipped her to a little chain, and after a while he didn't have to tie her up anymore he just took her there and sat her there and they would touch the leash hook to her collar and she would feel like she was chained and they would walk away and she would just sit there. That is the way humanity is through fear that God has already destroyed. It's a done deal, it's finished, but we are sitting there in fear, afraid to do anything. I can't do what I want to do, because somebody might do something. It's not in my control. My staying there isn't going to stop it. If you have something to do then do it. There is liberty and freedom in God, not being bound up. I can go. When I go out of here. If this place burned, and it almost did in July. I came home and the whole side of the house was scorched, the roof was burnt, the fence burnt down, the houses next door burnt down, what is that to me? I have insurance so what. Burn it down; God will provide us with another one. No big deal. It's just stuff. But if I have to live my life not being able to do what is in my heart, I am in the biggest prison in the world. No bars could lock you up that bad. It's your mind. I know all kinds of people that are locked up in their mind so bad that they can't enjoy and know Him. They only know about something that went on in that book. Now if you can't get it out of that book and into your heart, you are wasting your time. It has to become real in your life. It has to become reality.

Vs 16 '*Truly he took not on him the nature of the angels; but he took on him the seed of Abraham.*' Again, he didn't give it to the angels, he gave it to us, His sons; we are His seed.

Vs 17 '*Wherefore in all things it behooved him* (that is kind of a terrible word). ***He had to be made like unto his brethren.***' (It didn't behoove him anything; that is King James language, I don't know where they got that. It sounds like he got hooves on him like a cow or a horse, I don't know.) '*Wherefore in all things he had to be made like unto his brethren in order that he become,* (not he might be, that word might is an added word it isn't even there) It's "ginomai"; '*in order that he might become the compassionate, merciful and faithful high priest in things pertaining to God.*'

Now, to be that high priest he had to be what? Merciful, faithful (the word merciful is compassionate) in things pertaining to God. What pertains to God? Hello things that pertain to God. He has to be compassionate to people. This is not about books and trees and houses and cars and rocks; it's about people. He

had to have compassion and faithfulness to the people. Didn't he say that he was a mediator? There is one mediator between God and man, the man Christ, Jesus. The **man** Christ, Jesus had to be that faithful mediator between God and man, this is us and if we can't come to this place, we will never be that faithful mediator. But we better be; that is what we were called to be. What's the purpose, to make what? He is going to be a faithful priest, compassionate, merciful priest in things pertaining to God. Look what it says here, to make what? *'Reconciliation for the sins of the people'*; My God. To make reconciliation, to reconcile man back to God from the separation that was between them because of what they thought in their mind. Do you hear this?

We have only been separated from God in our thinking process. If we would let our thinking go aside and just listen to what God says, we wouldn't have a problem, it's what we think. It's always been what we think from the very beginning. But what does think mean? The word 'think' is 'noeo' and the word we use 'repentance' is '*metanoeo*' change 'meta' the way we think. Isn't that what it's all about? That is what the mediator is doing; he is trying to come to you and show you what God is saying. Don't listen to what your mind says, listen to what the Spirit of God says. God says He loves you. He says that you are holy, righteous, you are unblameable, you are not guilty, you are sons of God, you are called, you are anointed, you are blessed; how much more do we need? How many things do I have to come up with? I have a list if you want me to bring them up. Everything would be all right if we trust God, but we are not trusting. We say, 'I trust God' but as soon as something comes up you grab your gun and defend yourself. Am I trusting God or am I trusting in this 44 until God shows up? I had a bad report this week; they said that I was going to go paralyzed from the neck down. I don't believe that. Now I can go talk to them, but I don't believe it, because I don't think God is going to put me in a bed. I don't think so. I don't believe it for a minute. They want to do surgery on me; cut me in three places, in my back and my neck. I will go talk to them and I'm not saying I won't have surgery sometime, but I don't believe that I am going to be paralyzed, because God said I would die naturally. Natural causes, and I don't think that is lying on a bed and wasting away. I have things to do. I don't have time to understand and realize what those doctors' say they know. I don't believe that the doctors know everything. But I do know Him that knows all things and I trust in Him and I don't have to worry about it.

Again back to verse 17 *'To make reconciliation for the sins of the people.'* Let me quote a verse out of Leviticus. Leviticus 8:13, 14 & 15. 'And Moses brought Aaron's sons and put coats on them and girded them with girdles and he put

bonnets on them as the Lord commanded him, and he brought the bullock for the sin offering. What is a bullock? A young bull. And what does that bull represent, except the human nature; the beastly nature? 'and Aaron and his son's laid their hands upon the head of the bullock (there's that mind again that they are trying to do away with) for the sin offering, and he slew it, and Moses took the blood and put it on the horn of the altar, round about with his finger and purified the altar and poured the blood at the bottom of the altar and sanctified it to reconcile. 'Reconciliation'. This word reconciliation came from the heart of God from the very beginning, and people do not want to receive it. I'm sorry; this is what God has from the very beginning. You can look in II Chronicles 29:24 and you can look in II Corinthians 5:18 & 19, and you will find this same thing. And you know what it says in II Corinthians? God has given us now the ministry of reconciliation. Well if he gave it to us, what are we supposed to do with it? We are supposed to walk it out. He gave us a something to do and that is to reconcile creation back to Him. If it seems too big for you that's okay, but I am going to go on and I'll carry you in. Bad back or no bad back I'm going to carry you in. And it says the reconciliation was for the sins of the people.

Vs 18 *'Because in that he himself had suffered (whoa, what did he do?) he was suffered being not tempted, (but tested or disciplined – that is what the language says) he is able to aid or help them that are tested or 'disciplined'*. God chastises those He loves. So all of this stuff that we are speaking about (life) that we go through, what is the purpose of it? God is trying to test us, not to show us what we don't know, but to show us how much we've learned. And in our faults, we learn from that. And in that He is disciplining us. He disciplines us. If we love our children do we not discipline them? God is just disciplining His children. Don't get upset; don't take it personal. He is going to discipline us. Hebrews 5:8 says that.

So you can go ahead and think what you want, I am telling you, by the Spirit of God we have to change. We can't live in the past anymore. It IS; everything IS. It's not about what went on back there. Yes, thank God that those things occurred, and Paul said that everything that happened to them was written for one reason, for our learning and our instruction. That's why all of that went on back there. Come on, we have to get this in us. We can't be playing a game about this thing; this is reality NOW. You have to know Him. The Jews walked and they knew about Him. Moses knew His ways and the Jews knew about Him, where did they end up? In a grave. If you want to sit on the throne, you have to know Him. We have to go beyond just knowing about Him.