

- 1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
- 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;
- 3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.
- 4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.
- 5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:
- 6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.
- 7 And without all contradiction the less is blessed of the better.
- 8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.
- 9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.
- 10 For he was yet in the loins of his father, when Melchisedec met him.
- 11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

Hebrews 7:

Melchisedec, and the Order of Melchisedec means the order of the priests of the most high God.

[Line 3 points to Elijah and John the Baptist] because [Line 1] shows the slaughter of the kings of sodom and gomorrah, where two angels appeared before Abraham when Sarah was laughing in the tent, and went to Lot's place in sodom and destroyed gomorrah with fire and brimstone. These two great angels and priests were Moses and Elijah. Elijah and John the Baptist never had descendants, not like Moses and Abraham, for Moses made love with Zipporah, the daughter of

Jethro. Since The HOLY GHOST was in Elisabeth's womb even for John the Baptist, John the Baptist Who is the greatest among those born of women, but not conceived of woman. For Our Lord Jesus Christ was also born of the Virgin Mary. Thus [Line 3] "Like unto the Son of God" holds true, that John the Baptist was the vessel of The Son of God, as Moses was the vessel for God the Father and Abraham the vessel for The Comforter, The Holy Ghost of Peace, to make Peace with God's Creation, foremostly the likeness of God, that is man: therefore beloved by both The Father and The Son.

- 12** For the priesthood being changed, there is made of necessity a change also of the law.
- 13** For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.
- 14** For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.
- 15** And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,
- 16** Who is made, not after the law of a carnal commandment, but after the power of an endless life.
- 17** For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.
- 18** For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.
- 19** For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.
- 20** And inasmuch as not without an oath *he was made priest*:
- 21** (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)
- 22** By so much was Jesus made a surety of a better testament.
- 23** And they truly were many priests, because they were not suffered to continue by reason of death:
- 20** And inasmuch as not without an oath *he was made priest*:
- 21** (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)
- 22** By so much was Jesus made a surety of a better testament.
- 23** And they truly were many priests, because they were not suffered to continue by reason of death:
- 24** But this *man*, because he continueth ever, hath an unchangeable priesthood.
- 25** Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.
- 26** For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;
- 27** Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.
- 28** For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

This passage in Hebrews 7 shows that the High Priest Jesus Christ would change the Law of Moses into a better, nay, the Purest Law there is: Of The Sacrifice of Himself for The Remission of Sins.

“And they truly were many priests, because they were not suffered to continue by reason of death”

This Line [Line 20] shows God the Father's Solemn and Grave Oath And Faith in His only Begotten Son Jesus Christ, to be the Highest of the High Priests, to live a life of NO SIN and to finally at once Sacrifice Himself to Save God's Creation. For Our Lord Jesus Christ is The High Priest, The Perfect High Priest; Moses, Elijah, Abraham can come and go, but Jesus Christ came only once to offer Himself up for Sacrifice, and He did not need to offer up sacrifice not like unto the other three High Priests of the Order of Melchisedec who continually would need to offer up sacrifices for his own sins.

- 1 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;
- 2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.
- 3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.
- 4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:
- 5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.
- 6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.
- 7 For if that first *covenant* had been faultless, then should no place have been sought for the second.
- 8 For finding fault with them, he saith, 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:
- 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 not in my covenant, and I regarded them not, saith the Lord.

of darkness working iniquities, transforming itself into an angel of light, but in truth is the angel of satan and the devils. Such are the patterns of aliens in the sky with its flying devices. These are the workings of the devils.

- 10 For this *is* the covenant that I will make with the house of Israel after those days, 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:
- 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.
- 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.
- 13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

Hebrews 8:

Since the antichrist solomon pitched the false temple or tabernacle, it is the antichrist, solomon is the true antichrist to be revealed soon in the years to come.

For it is written in Scriptures: We have such an high priest, Jesus Christ, Who is set on the Right Hand of the Throne of the Majesty in the Heavens.

Even Moses was not allowed to make the tabernacle, why then did the antichrist solomon try to build the first temple and third temple as of now?

[Line 9] perfectly sums up the nature of the false jews and false messiahs and the prince

Here the second covenant after the covenant given to Moses shows a Perfect Salvation of God's Chosen People, not of the outward, but of the mind and hearts of the true men and women of Peace. The Perfect Remission of Sins and Salvation by Grace through Faith, unto Righteousness.

- 1 Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.
- 2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.
- 3 And after the second veil, the tabernacle which is called the Holiest of all;
- 4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;
- 5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.
- 6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.
- 7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:
- 8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:
- 9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Hebrews 9:

For the first covenant must be before the second covenant, the tabernacle which is called the Holiest of all. For the first shall be last, and the last shall be first.

Thus the High Priest is Jesus Christ, as in Heaven Jesus Christ went into The True Tabernacle to Offer The True Sacrifice, when the high priests which were ordained by God to rule over men would do the same in an earthly tabernacle to shew the way into the Holiest of all, while the first tabernacle was yet standing. In truth therefore, Jesus Christ was The High Priest Who [Line 7]

went alone once every year, not without blood [with blood], which he offered for himself, and for the errors of the people. Thus, the first tabernacle pointed towards Jesus Christ's True Tabernacle of Perfect Sacrifice for The Salvation of All Sinners of The Woman's Seed in Christ Jesus, not of the ^{devils' seed}. For the devil satan wishes to destroy all that is God's. Such is the lunatick. And satan is not God's Creation, but an evil and not natural form which came to being from the face of the deep in the Creation of Earth, for as it is WRITTEN: **In the beginning God created the heaven and the earth.** For it is known as a truth that with a thought of something, there must be an equal and opposing thought. This opposing thought is satan, and is the worst of the worst, the unjust, the wicked, the devil in its fullest. And in fear of its devil and evil ways to corrupt that which is Pure: and God the Father moved upon the waters and knew its place, so He Created The High Priest to Destroy it. But for this, satan will in its ignorance Glorify God the Father all the more, as it shews unto the angels a JUST and RIGHTEOUS GOD: A GOD OF REWARD FOR THE PURE AND WRATH AND JEALOUSY OF THOSE WHICH SEEKETH TO DESTROY HIM AND STEAL FROM HIS GLORY. Thus Our God The Father is Humble, as He allows such wickedness to present itself for a while to wickedly rob Him of His Glory and to Blaspheme Him by murder of the highest degree.

- 9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;
- 10 Which *stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.
- 11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
- 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.
- 13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:
- 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?
- 15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.
- 16 For where a testament *is*, there must also of necessity be the death of the testator.
- 17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Therefore, the only way that satan could blaspheme God the Father to the fullest is to ordain the antichrist to create the tabernacle with wicked men's hands, of graven images, of earthly and carnal buildings.

For where a testament is, there must also of necessity be the death of the testator [Line 16].

For a testament is a force after men are dead; otherwise it is of no strength. For by Faith are ye Saved By Grace. If the Testator Liveth, How Will

He Examine The Righteous and Just, and Be The True Witness on The Day of The Judgment of The Lord? To cast the wicked into the bottomless pit and the lake which burneth with fire and brimstone everlasting?

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

[Line 22] For there is Power in the Blood. As Abel's innocent blood cried out from the earths. For the Blood of the Innocent Liveth, and Life is God, and God is The God of Life. The dead and satan only steals from the innocent to be alive for a short time and in due season will be dead in hell everlasting and forevermore.

Therefore, in order for the priests on earth in the first tabernacle to shew the requirement of salvation, the pain and suffering of The Coming of Jesus Christ Our Messiah, there must be bloodshed and the image of innocent bloodshed, of the nature and the evil of satan's seed within the woman's seed in Christ Jesus. To be PURIFIED unto Salvation, for the

REMISSION OF SINS AT THE PRICE OF THE ONLY BEGOTTEN SON OF GOD. This is the Pattern on earth of that which is in HEAVEN.

[Line 27] Shews that men are appointed once to die, but after this the judgment, The Great Day of The Lord God's Judgment of The Wicked. To Cast the devil and devils finally into the lake which burneth with fire and brimstone, for the false prophet and the antichrist firstly, then satan itself. This is the truth: that satan has only been given a small trial and it has chose to destroy God utterly when given a small advantage that it perceiveth. Therefore The HOLY AND JUST GOD OF RIGHTEOUS INDIGNATION has all the Right to cast it into everlasting torment for its murderous nature against Him, and Only Him, and next His Creation which He Holds Dearly. Therefore, one short trial is enough, and Christ Jesus will only come ONCE to SAVE, and THE SECOND COMING OF JESUS CHRIST to DESTROY the antichrist and the wicked once and for all, even unto armageddon, after the antichrist is struck down the final time, who is solomon.

- 1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.
- 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.
- 3 But in those *sacrifices there is* a remembrance again *made* of sins every year.
- 4 For *it is* not possible that the blood of bulls and of goats should take away sins.
- 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:
- 6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.
- 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.
- 8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;
- 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.
- 10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.
- 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:
- 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Hebrews 10:

[Line 6] Shews the pattern on earth after the True Sacrifice in Heaven: For the many sacrifices of the antichrist solomon displeased the Lord Greatly. Even the thousands of creatures that solomon the antichrist would sacrifice in one day. The filth and the smell of the antichrist, of hurt, of pain and suffering for its own pleasure. For it is truly THE antichrist, after the image and likeness of satan itself. The only begotten son of the devil satan is the antichrist, which tempteth our Lord Jesus Christ, as satan itself tempteth God the Father. So doeth the false prophet tempt the Holy Ghost of Peace with false peace, as an open white sepulchre.

So yea, Jesus Christ is both THE HIGH PRIEST AND THE WORTHY LAMB OF INNOCENCE SACRIFICED FOR ALL SINNERS not of the devil.

- 13** From henceforth expecting till his enemies be made his footstool.
- 14** For by one offering he hath perfected for ever them that are sanctified.
- 15** *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,
- 16** This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
- 17** And their sins and iniquities will I remember no more.
- 18** Now where remission of these *is*, *there is* no more offering for sin.
- 19** Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,
- 20** By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;
- 21** And *having* an high priest over the house of God;
- 22** Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
- 23** Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)
- 24** And let us consider one another to provoke unto love and to good works:
- 25** Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

Henceforth expecting till His enemies be made His footstool. This passage in Hebrews 10 shews that for Jesus Christ's Perfect Blood Sacrifice, as sinners in Faith, we can now freely come into His Holy Heaven and be with Him, to Praise Him For ever more of His Great Love and Sacrifice in The Name of PURITY and Salvation of the weaker vessels in Him and of God the Father's Perfect Creation, only for a moment corrupted by the devil's seed and lies and hypocrisies of wicked and strange smells of everlasting torment in the depths of the lake which burneth with fire and brimstone.

[Line 25] encourages the saints to assemble together. For the wicked devils do also assemble together under ground in its secret

assemblies named after diverse devil orders which are under the disguise of charity and giving of offerings to the people of diverse skins. THIS IS UTTER HYPOCRISY. By its fruits: world starvation, world pestilence, world poison, fear, wars, earthquakes: therefore there is but one conclusion: all these antichrists and its false secret assemblies are of the devils. If the devils know the power of assembly, so shall Christians assemble together in tribulation, nay, great tribulation even the more.

- 26** For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,
- 27** But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.
- 28** He that despised Moses' law died without mercy under two or three witnesses:
- 29** Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?
- 30** For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.
- 31** *It is* a fearful thing to fall into the hands of the living God.
- 32** But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;
- 33** Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.
- 34** For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.
- 35** Cast not away therefore your confidence, which hath great recompence of reward.
- 36** For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.
- 37** For yet a little while, and he that shall come will come, and will not tarry.
- 38** Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.
- 39** But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

[Line 26] points to the sin of the unfaithful pharisees and open white sepulchres which refuses the Holy Ghost unto Salvation of Peace.

Therefore, unto its, for evermore damnation into the bottomless pit and the lake which burneth with fire and brimstone everlasting, with strange fires, strange smokes of its diverse base lusts. For its CURSED JESUS CHRIST and WISHES TO CRUCIFY OUR RISEN CHRIST JESUS MANY TIMES MORE, EVEN FOR EVERMORE, therefore unto its, its own blood upon its children of the devils: devils in carnal form.

Therefore, God is a GOD OF JUSTICE AND RIGHTEOUSNESS. AMEN!
[Line 34 to 36]

For the Law of Moses is complete from Jesus Christ's Sacrifice. Amen.

- 1 Now faith is the substance of things hoped for, the evidence of things not seen.
- 2 For by it the elders obtained a good report.
- 3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.
- 4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.
- 5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.
- 6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.
- 7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.
- 8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
- 9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:
- 10 For he looked for a city which hath foundations, whose builder and maker *is* God.

Faith is Faith. Faith is the substance of things hoped for, the evidence of things not seen. "A leap of Faith" will become experience, and experience leads to more Faith and Hope is complete and satisfied. This is from my own experiences.

[Line 3] Shews that the worlds were framed by the WORD of GOD, therefore Romans 1:20 Holds True. ALL SCRIPTURES are tried and True.

The accounts of the Law of Moses are shewed by the accounts of Abel, Enoch, Noah, Abraham and His true seeds. These accounts may be silly to the wicked, but to the Righteous are they

good and Pure and Truthful. The Law of Moses is not for the unfaithful and wicked and not peaceful ones which doeth iniquity and lie about its inward appearance of the heart, but outwardly boasts of its promise of God the Father. These are utter pharisees and open white sepulchres and the synagogue of satan.

- 11** Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.
- 12** Therefore sprang there even of one, and him as good as dead, so *many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.
- 13** These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.
- 14** For they that say such things declare plainly that they seek a country.
- 15** And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.
- 16** But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.
- 17** By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,
- 18** Of whom it was said, That in Isaac shall thy seed be called:
- 19** Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.
- 20** By faith Isaac blessed Jacob and Esau concerning things to come.
- 21** By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

- 22** By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.
- 23** By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.
- 24** By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;
- 25** Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;
- 26** Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.
- 27** By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
- 28** Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.
- 29** By faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned.
- 30** By faith the walls of Jericho fell down, after they were compassed about seven days.
- 31** By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.
- 32** And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:
- 33** Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

- 34** Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.
- 35** Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:
- 36** And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:
- 37** They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;
- 38** (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.
- 39** And these all, having obtained a good report through faith, received not the promise:
- 40** God having provided some better thing for us, that they without us should not be made perfect.

ARE NOT ALL THESE ACCOUNTS TRUE? Of the open white sepulchre's false church of united scourgings after the final fall of satan onto earth after 1260?

- 1** Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,
- 2** Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
- 3** For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.
- 4** Ye have not yet resisted unto blood, striving against sin.
- 5** And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:
- 6** For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.
- 7** If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?
- 8** But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.
- 9** Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?
- 10** For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.
- 11** Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

[Line 1] For if we be infinitely less patient than God the Father in The First Heaven, then thus vengeance is of the Lord's: it is not ours. We are to be meek and patient in longsuffering until God the Father saves us. For not only did God the Father Who Liveth Inside His Only Begotten Son Jesus Christ suffer disease of all kinds of the devils, pain and suffering on the cross,

foremostly, HUMILIATION, and the greatest pains in the center of the earth for three days and three nights. SUCH is the Patience of Our Lord Jesus Christ and His Father Who is in HEAVEN.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

For when reading The Scripture, we should be meek and quiet in The Holy Ghost, NOT as Esau, for one morsel of meat selling his Holy birthright which cometh from The seed of Abraham his father.

- 23** To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
- 24** And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.
- 25** See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven:
- 26** Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.
- 27** And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.
- 28** Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:
- 29** For our God *is* a consuming fire.

AMEN!

- 1** Let brotherly love continue.
- 2** Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.
- 3** Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.
- 4** Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.
- 5** *Let your conversation be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.
- 6** So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.
- 7** Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.
- 8** Jesus Christ the same yesterday, and to day, and for ever. •

- 9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.
- 10 We have an altar, whereof they have no right to eat which serve the tabernacle.
- 11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.
- 12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.
- 13 Let us go forth therefore unto him without the camp, bearing his reproach.
- 14 For here have we no continuing city, but we seek one to come.
- 15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.
- 16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.
- 17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.
- 18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.
- 19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.
- 20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,
- 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.
- 22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.
- 23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.
- 24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.
- 25 Grace *be* with you all. Amen. (*Written to the Hebrews from Italy, by Timothy.*)

AMEN!