

The Melchizedek Priesthood (2 of 2)

by Art Katz

The sermon emphasizes the importance of priestly integrity and accessing the availability of the Melchizedek priesthood through faith in the blood of Jesus.

Duration: 41:35

Scripture: Genesis 22:17-18, Exodus 25:22, Matthew 5:1-12, Matthew 18:20, Acts 9:1-19, Philippians 4:13, Hebrews 9:5

Topics: "Melchizedek"

Description

In this sermon, the speaker discusses how the preaching of the word of God defies analysis and critique. He mentions how scholars believe that Paul missed an opportunity in Athens by becoming philosophical instead of sharing the gospel. The speaker also shares a personal experience of witnessing a man being publicly berated for supposedly falling asleep during a sermon, but later realizing that the man was actually deeply moved by the message. The sermon emphasizes the importance of acknowledging God as the creator and the need for repentance, even if the message of the gospel seems outlandish and offensive to rationality.

Transcript

Where two or three are gathered in his name. It doesn't take many, but it takes two or three of a very particular kind. Real saints, who will not withhold speaking the truth in love.

Slowly, remember after six paces, and the moving of the Ark of God, they made the sacrifice. So they'll be faltering, and inconsistent faith, and fear, because they've not been this way heretofore. They've only been in the world.

And in the world, they're self-conscious and privatistic. And they've not known what it means to express their hearts openly. You'll teach them by your example.

Priestliness will, and your prayer, will bring them progressively into a place where they will be that for you, and you will be that for them, and one another. This will be a real birthing. And everything in the world, and the flesh and the devil, will conspire against it.

So there'll be a real contest and struggle, and you'll be on your face before God, and in the holy place, in tears and praying for their souls. Do we love correction? Or do we resent it when it comes? And who are you to say? What, are you anybody? You know right away what the condition of that person is. Remember

what I said about this Japanese interpreter that I had in visiting the tabernacle movement in Japan? Before hundreds of people, he was made to stand up, and face an indictment from the founder of the movement, Professor Toshima himself, who didn't mince words.

Mother Basilia did the same thing in her own fellowship, publicly. And the man, his head dropped, he received this indictment, and I'm hearing, I don't know what's going on, it's in Japanese, so later that night I'm asking him, what happened that you were publicly required to stand, and evidently it was some kind of humiliation. Well, Professor Toshima thought I was sleeping, and he was publicly berating me for falling asleep while he's speaking, while the word of the Lord is coming forth.

I said, but you were not sleeping. I said, you were greatly moved, I could see that. He said, that's right, Art.

I was so moved that my head, I couldn't keep my head up, my head had fallen on my chest, which he misconstrued as having fallen asleep. I said, well, why didn't you then just protest? And I said, no, you got me all wrong. Oh no, he said, Art, I needed that.

You needed that? What do I need if you needed that? Hot shot, Brooklyn kid makes good. What do I need if you needed that? I tell you, dear saints, that movement was holy, holy, holy, because they received correction, because they continued in a spirit of humility, because they knew their frailty as men. And the remarkable thing is, it was a Japanese movement of the one race and culture in the world that saves face, that has the mask on, one of those women that painted themselves white, the concubines, it's a role, geisha girls, the whole play acting, the whole culture shot through with keeping face and not allowing the truth of your life to be shown to others or to acknowledge yourself.

Their movement was exactly the obverse. It was everything hung out. Everything was true.

Everything was expressed. Everything was known. This man was himself out of a mental institution suffering a nervous breakdown as a Pentecostal minister.

So he had no reputation to preserve. He could receive correction, desire it. So if we're not vigilant like that and willing for humiliation, and even if the correction is not correct, even if the person lacks that acuity of really finally identifying the point, still to receive it and understand the intent of their heart and be grateful.

Someone loves you enough to seek to administer correction, even though it may be a bit blunt or not expressed as artfully as we would like. What if it's clumsy? Well, what if it's crude? Are you a connoisseur that it's got to come to you on such terms that you can receive? That's already you're in trouble. We receive it in whatever form it comes and we're grateful for it.

Well, of course, that person is taking the risk of love even to express it. But I want to encourage you in that openness that is the required condition for the maintaining of priestly integrity. Though there's an element of shame, of embarrassment, that if I can bear it and let you in on some of those things that are private and personal, you're encouraged also to do likewise.

That's why it's done. That's why I'm sharing it. Okay, so there is a difference between the outer court and the inner.

And something is reserved for those who have kept their priestly integrity, the descendants of Zadok, whose name itself means righteousness. They shall come near to me to minister unto me. They shall stand before me to offer unto me the fat and the blood, saith the Lord God.

The two most vital aspects of the sacrifice are not the hide or even the meat, but the fat and the blood is what constitutes the sweet-smelling sacrifice or offering. The fat is more the symbol of rest and the best of a condition that issues out of rest. And the hide is burned with the tongue.

What we would consider a value, the Lord allows to be burned, and what we would have discarded as waste, the Lord cherishes as the most valuable, the fat and, of course, the blood. They shall enter, verse 16, into my sanctuary. They shall come near to my table to minister unto me.

They shall keep my charge. And they shall come to pass that when they enter into the gates of the inner court, they shall be clothed with linen garments. No wool shall come upon them while they minister in the gates of the inner court and within.

They shall have linen bonnets upon their heads. They shall have linen breeches upon their loins. They shall not gird themselves with anything that causes sweat.

These are all such remarkable prescriptions of what is required to keep flesh out from God, covered in that which is linen. Linen is the garment of righteousness, white, sinless, without violation, and nothing that causes sweat, no exertion or anything that is on that indicates the effort of man. And when they go forth into the utter court, even into the utter court of the people, they shall put off their garments wherein they ministered and lay them in the holy chambers.

They shall put on other garments. They shall not sanctify the people with their garments that have come out from God's own presence. They take that off and they come out for general circulation before the people.

Neither shall they shave their heads nor shall they suffer their locks to grow long. They shall only pull their heads. No external appearance of supposed priestliness or propheticness, where you look like the wilderness prophet and fulfill the romantic imagination of others or yourself.

There is nothing about you, and they cut on your hair, neither long nor short. It either shows celibacy or, what's the word, external separation, or you're some kind of a mystic with a long hoosie behind you. No, just ordinary.

Just keep it neat, but don't use it in any way to give an indication of a supposed spirituality, for that is false. That is unclean. Neither shall any priest be quine when they enter into the inner court, neither shall they take for their wives a widow, and so on.

They shall teach my people, in verse 23, the difference between the holy and the profane. And I've got the word difference here in King James in *italic*, the Hebrew word that's here given in *italics*, because it's not a literal translation, and cause them to discern between the unclean and the clean, the holy and the cunning, the sacred and the profane, not only by what they say, but by what they are. And in controversy, they shall stand in judgment, they shall judge it according to my judgments, they shall keep my laws, my statutes, and all my assemblies, they shall hallow my Sabbath.

The priesthood was originally not only the office of intercessor and officiating its sacrifice, but the teaching of the law. And when the priesthood failed, the rabbis took over, the Pharisees, and established a whole legal system that is the basis of present-day Judaism, contrary to the spirit of the law that only the priest could rightly administer so long as they were in the right place. And so it goes on about keeping themselves from being exposed to the dead, and in verse 27, in the day that he goes into the sanctuary, to

the intercourt, to minister in the sanctuary, he shall offer his sin offering, saying, Lord God, it shall be unto them for an inheritance, I am their inheritance, and you shall give them no possession in Israel, I am their possession.

So they are freed from ambition, from acquisition, from properties, they shall eat of the offerings, and so it bears a remarkable correspondence to the prescriptions given at the first, shall it be carried into the millennial and the eternal future. Okay. I think this is all preparation.

If coming and ministering unto me in the holiest place of all is the nub of the matter, not the external priesthood that hacks up the sacrifice or takes care of the buildings or addresses the needs of the people. And our present day Christianity is people oriented. The needs of the people.

How many of the greatest churches of success today have begun by canvassing neighborhoods door to door to find out what are your needs? Are your needs being met? What can we do for you? You need a bowling alley? Well, we'll have one in the basement of the church. You need counseling for this or for that? Your children, your needs are the whole foundation of the church. And they're enormously successful.

But they're not communicating. Nor can they. We think that's essential.

So that's for the outer court. Our concern is the inner court, the holiest place of all. And how can we come into it frequently if not abide in that place so that what we offer to men is beyond what they need as they perceive it but the need as God perceives it which is at heart the communication of himself as God.

We can only get the sense of that in this holy place, in this holiest place. But how shall we have access if formally it was only open to the high priest once in a year? That's where the book of Hebrews gives us answers. And we're now going to consider.

And now our faith is going to be tested. It's one thing to read what we're going to read and consider but the issue is have we a faith to believe it for ourselves? That he has opened a new and living way by his blood that the veil is rent and that we are even bidden to come and to enter because he's made a way once and for all. That includes John and Alex and all of you precious saints the all is all inclusive that we can come into the holiest place of all and there he will meet with us.

And that we can live out from that place it doesn't matter if you're in Timbuktu or Singapore or Oshkosh, Africa wherever you are the essential place of your identity and your being is that place. Because the veil has been rent and a high priest has gone in before us to make a new and living way by which we can also enter and abide. And so the question is and on a few occasions the Lord has given me a liberty to speak on this have we a faith to believe for that? That is to say to actually enter.

Because a whole generation perished in the wilderness they could not enter for their unbelief. And God bids us enter that is to say appropriate come into this place. The veil was rent from the top to the bottom that kept out the people and only allowed the high priest to come in but once in a year and now that veil is rent.

But are we accessing the availability for Zadokite priestliness that God has made for us through his blood?

Let's look at Hebrews chapter 6 just before we come to the end of that chapter verse 18 well maybe let's go back a little further about obtaining the promise in verse 13 that made to Abraham when the Lord swore by himself saying I will surely bless you and multiply you and thus Abraham having patiently endured

obtained the promise human beings of course swear by someone greater than themselves that an oath given as confirmation puts an end to all dispute in the same way when God desired to show even more clearly to the heirs of the promise the unchangeable character of this purpose is guaranteed by an oath so that through two unchangeable things in which it is impossible that God would prove false we who have taken refuge might be strongly encouraged to seize the hope set before us we

have this hope a sure and steadfast anchor of the soul a hope that enters the inner sanctuary behind the curtain where Jesus a forerunner on our behalf has entered having become a high priest forever according to the order of Melchizedek this is a remarkable mouthful that our hope especially in an age of tumult and upset and oppression persecution, last days clash and collision between the powers of darkness is that anchor is set within the holy place it's in the sanctuary of God it will never be touched, it will never be affected by any outward tumult or disturbance it's the basis for our peace our security, our instruction our confidence it's a hope set as an anchor, steadfast within the veil behind the tent behind the veil because Jesus has penetrated that by the cutting of the veil of

his own flesh at the cross I think we're falling short we've appropriated the blood for sin but we've not appropriated the fullness of what was wrought by the death of Jesus that when he gave up his ghost and said it is finished, in that moment the veil was rent in the temple this nine inch thick covering that kept out the curious and the unqualified from the place of God's holy presence so as suggesting that something had to do with his death that opened up a new way of access into God into his very presence which is the requirement of priesthood and if we've not understood that and we've not entered we've fallen short because he abides a priest because he's without ancestry beginning and ending of days and as in the form of the son of God he abides a priest forever and so we who are

identified and in Christ are invited and cheer in his Melchizedek priesthood to the degree that we are sons and so more than the provision of blood for sin is by his sacrifice the veil is rent and there's an opening now by which we ourselves can enter the holy place as priest in him and in fact if we don't, what have we and what are we offering and what are we communicating when we come out and go before men so this is a remarkable provision that has been established by the same sacrifice by which the blood has been shed for our sin but it is also opened a new and living way into the holiest place of all, forbidden in times past to anyone other than the high priest but open to the sons of God who are joining him in the Melchizedek priesthood because they are without beginning and end

without ancestry and are in the form of sons, let's look at that in chapter 7 where this Melchizedek priesthood is described King of Righteousness, King of Peace Melech is King, Zadok King of Righteousness the same word that is without father in verse 3 of chapter 7 without mother, without genealogy, without neither beginning of days nor end of life but resembling or in the form of the son of God he remains a priest forever this is our privilege in him this is how we obtain a priestly status even though we are not descended from Aaron we obtain a Melchizedek identification to the degree that we are in him and to the degree that we are without father and mother ancestry or beginning or end of days what do you mean Art?

I clearly have a father and mother but where is your attachment? where is your identification? have you broken free from those things that would keep you in the earth because we read elsewhere I think in chapter 8 that if he was in the earth he would not be a priest at all he is in a transcendent place and we are offered a union with him in that place of transcendence which is beyond nationality beyond Hutteriteness and German-ness and American-ness and any other kind of thing that would keep us rooted and identified

with earthly things with culture, with man with institutions priests must be transcendent and above, they are heavenly Paul said I have my citizenship in heaven does that mean that in the earth he was irrelevant no, he was enormously relevant and significant all the more

because he was heavenly minded because he had the actuality of his true identity not as a Jew, though he said I was the Hebrew of the Hebrews, I was in no point lacking behind in anything and the Pharisees, no one was more zealous for the Lord than I when I count all that as done I've died to that and my true identity now is not my ethnic racial origin but my identification in Christ and so long as I'm in Christ I'm in his priesthood also I'm separated from those earthly entanglements that would keep me down and I'm in a heavenly place having access even to the presence of the Father by which I have obtained counsel and wisdom to function that when I'm sent out from Antioch without a program, without a outline just the life that is in me and the precious and renewing of the presence of

God from the holy place affects how I will speak at Mars Hill he never expected to speak he didn't send letters in advance to say hey, you guys, I think I'll be coming through, can you arrange for me a Saturday night meeting with the philosophers I want to speak especially to those who are influential in Greek civilization because this is the first time that anything like this will ever come to them, I need to have an audience he was brought not by himself but by circumstance, he was fleeing persecution they brought him to Athens and while he was there and he woke, he saw that the city was wholly given to idolatry it says he grieved, his spirit was grieved as he saw the city wholly given to idolatry therefore, disputing in the synagogue with the Jews and in the marketplace with all

persons, they heard this babbler speaking about resurrection and they brought him up to Mars Hill to hear what this babbler would say I can't say enough for the door of utterance that had been opened by the prayers of saints for Paul caught up by circumstances in an unanticipated place, but what a place, Greece the civilization, the glory that was Greece, have you ever been to Athens? have you ever been to Mars Hill as I have many times and seen the stone where Paul is supposed to have preached it's worn smooth by the feet of pilgrims you can slip and slide on it and you look up and you see the ruins of these temples and you have to catch your breath because even the ruins are so suggestive of the glory that was once Greece that you're awed, Greece was the place of the advent of tragedy

plays, Shakespeare later drew upon the classic Greek dramas, philosophy ethics, mathematics, physics all of the great pursuits of civilization know thyself, humanism itself had its birth in Greece and in Athens and this is the class of men that Paul is now going to face and what will he say? unaccustomed as I am to public speaking, I thank you for the privilege that has come to me today I don't want to offend against your traditions I understand, but I need to tell you nothing, I perceive on my way here passing your monuments to God that in all things you're too superstitious and your monument to the unknown God is really a cop out, the truth of the matter is you guys don't even really want to know God you prefer to have him as unknown so therefore you can continue in your homosexuality

because Plato had a little playboy the mode of life in Greece was you had your sexual toys and kids, young men, young boys were used as playthings sexually by the men of the most elegant and educated part of the culture who wants to know God, a God who will say that's a no no it's convenient not to know God who in any way would impinge and infringe upon your enjoyment and Paul blew the whistle whom you worship in ignorance I declare unto you boy talk about chutzpah because once he declares it they're finished they can never again claim ignorance to hear from an apostle about the God who is God is to leave you without excuse before that God on the day of judgment and then he went on to speak that God

has weaned in times past but he now commands all men everywhere to repent and he's not

impressed with temples made by the hands of men for the earth is the Lord's and the fullness thereof for he's the creator of heaven and earth including Greece and Athens you need to acknowledge the God who is created this piece of turf upon which you are standing and that you think it's yours as a playground and a sport to do your thing God has weaned in the past with that kind of presumption but now he calls all men to repentance for he has appointed a day in which he will judge all men the world by that one whom he's raised from the dead, even Jesus come on Paul, these guys know nothing about resurrection, they've never heard the name of Jesus, this is an outlandish message it's not at all pointed to the intellect of men that they can as philosophers identify and begin to consider,

you're in fact violating everything that men hold dear intellectually your word is a colossal offense to rationality itself couldn't you think of something better?

He opened his mouth, it's just like Jesus in the Sermon on the Mount, he gathered up his disciples and he opened his mouth and he taught them, blessed are the meek blessed are the pure in heart the same God that gave Jesus the words of that great oracle, the Sermon on the Mount, gave Paul his message on Mars Hill and it could have killed him they could have been so antagonized by this threat and insult coming from a Hebrew a babbler that he could have died on the spot in fact one of those who claimed to him and believed did die on the spot in the Mount of Martyrs that is today in Paris Mount somebody knows this in French the Mount of Martyrs Montmartre where they have now art exhibits that the disciple of Paul who came to him on the Mount of Mars Hill and was saved subsequently was sent

by the same God into a pagan Europe and died on another Mount, the Mount of Martyrs proclaiming the same kind of message to the pagans there, but he was not allowed to come down he died at it so Paul's message that day was altogether priestly, it defies analysis by critique and examination you would think it was the worst thing that could be spoken and in fact the scholars say that Paul missed it at Athens no great church was raised up by Paul as in Philippi and in other places he really missed it because he became philosophical because he said God has made of one blood all races of men and established the bounds of their habitation that they might seek after God if happily they might be found of him, he misused his opportunity he should have given them the gospel step 1, step 2, step 3,

how to be saved why does he talk about the earth and the bounds and habitations of men for the purpose of seeking after God because that's the message that God gave him out of the holy place, I'll meet with you between the cherubim and above the mercy seat and there I will give you instruction for the sons of Israel or instruction for whatever the exigency and the need will be and therefore you can go from Singapore to Indonesia to Malaysia to India you don't have to think in advance what was appropriate for them how will you know what's appropriate but it's a once and for all that will not be given again, Paul never came back to that place, it was a one time visit and a one time speaking for which men in the hearing would be eternally responsible who was sufficient for these things where

did Paul get that word where did he get any of the words that he spoke that he spoke at Philippi or at any place or the council that he gave in his epistles, the same place the holy place, the holiest place of all, by which he had access, he's the author by all reckoning of the book of Hebrews, I know it's contested and the bible scholars say that it doesn't seem to be Paul's authorship because Paul doesn't talk like this, in his other epistles he doesn't talk like this, he's either a disciple of Paul or somebody else but what the dum-dums don't recognize is that Paul can speak in any manner of ways that what was appropriate in the

book of Romans is not what is called for here but the same inspiration that came for the book of Romans from the holy place came for the book of Hebrews in the

same place and the same source it's where God is enthroned the holiest place of all there I will meet with you and there I will give you instruction for the sons of men believers follow this you don't have to scrape and scratch and think what you can say and what will be appropriate you can act like that if your only intention is to get by you don't want to lose face, you want to maintain your reputation yes, then you can function out of your humanity and your cleverness what if life and death is at stake and eternity and once and for all speakings that will not be given again it can never issue out of your cleverness it can't even issue out of your past even out of the past that God himself has given you, there is not justification for you to pick up a past message that was blessed and

given and think it appropriate here you got the idea, this is a new moment, this is a once and for all and only priestly ministration will suffice but where will we obtain it we are not sons of Aaron we are Goyim, we are Gentiles ourselves and we come with a history of nationhood and ethnic racial backgrounds we are loaded with baggage that colors everything that we think and say and do, except that you have come to a place like Paul where you have counted it as dung and you have no ancestry you have no genealogy, you have no father and mother, you are without beginning or ending of days you weren't born in 1929 you are an unbroken piece of continuum that had it's origin in the earliest expression of God and his in the earth, you are an unbroken piece of continuum, you can't tell where

you begin or where you end that's high priestliness so my distinction is not that my name indicates Aaronic origin or Levitical origin my distinction is to the degree that it pleases the Lord and that I am a son resembling the son of God by his grace over the course of years and I'm also in his priestly ministration, I'm with him and the veil has been read and I'm bidden to enter into the holiest place of all and there to find whatever is needful out from God's own presence in that place how would you like not just to enter once in a while but to abide there continually even while you're at Ben Israel or in Singapore or Brooklyn or wherever you are though you're in those places physically, that's not where your essential being is your essential being is continually in the holiest place of

all and out from that place the Lord will express in his own wisdom and will what is appropriate at Ben Israel, at Brooklyn, at any place that's the heart of the matter because this kind of priesthood is not a putting on and a taking off, this is not professionalism this is not 9 from 5 or I'll be on at 7 that's beginning today without knowing what is to take place having only the faintest sentiment that this was God's topic not even assured, you heard me pray Lord if I'm mistaken and I'm just assuming something that touched my fancy and it's not you will dismiss it, but if it is this subject who can speak it, who has the right who has the ability, but yourself as the high priest out of your own life from the holy place communicate this mystery in such a way as in hearing those words our

faith is kindled to believe that we're bidding ourselves to enter but what me Lord, I'm just a blonde boy from Pennsylvania I'm to enter I don't have arts background I'm not Jewish, I'm Gentile High Priest Son of God Melchizedek I'm bidding you enter not to enter as an affront to the great privilege that I have bestowed before you in rending the veil that has kept you out previously, I have made for you by my blood and by my death a new and living way, and I'm bidding you come not only come, but abide verse 15 of chapter 7 speaks about the power of an indestructible life it's even more obvious when another priest arises resembling Melchizedek one who has become a priest, not through a legal requirement concerning physical descent but through the power of an indestructible life, for it is

attested of him, you are a priest forever, according to the order of Melchizedek there's a foreverness there's an eternality there's an unbrokenness because it's the power of the indestructible life, it's the life of God that's infinite endless and it's out of that life that this priesthood is performed you're a priest forever, not just at the high moments, but in ordinary conversation or speaking the truth in love to someone in the fellowship or just throwing your armor on the neck of a brother, or an encouragement or praying for somebody, or just in conversation you're a priest forever this is not a put on and a take off well that's exhausting not if you're serving and functioning out of the indestructible life, in fact if you're not in the indestructible life, you're not in the

priesthood, it's intrinsic, it's one and the same, have you the faith to enter, faith is an act and if you have been rightly formed till now, and have been growing from faith to faith you can believe this and in fact enter and live out from this place as your faith is forbidden what a pity to be an out of court minister and just attend to the needs of men and hack things and clean up and take care of the furniture that's okay but to minister unto men and to minister unto him is the truest ministry unto men he has something to bring the very nature of God the essence of what he is in himself that's perfect verse 26 for it was fitting that we should have such a high priest holy, blameless, undefiled, separate from sinners, exalted above the heavens, he has no need to offer sacrifices day

after day this he did once and for all when he offered himself by the word of oath which came later from them the law appoints his son who has been made perfect forever now this is the main point in chapter 8 of what we are saying, we have such a high priest one who is seated at the right hand of the throne of the majesty in the heavens and at the end of that verse, for if he were on earth, he would not be a priest at all, so there is a separation from earthliness the power of the earth chapter 9 continues in description of that greater priestliness affected by Jesus not by the blood of goats and calves but with his own blood thus obtaining eternal redemption in verse 12 of chapter 9 and in chapter 10 verse 19, therefore my friend since you have confidence to enter the sanctuary the holy

place, the holiest of all by the blood of Jesus by the new and living way that he opened for us through the curtain, through the veil that is through his flesh and since we have a great priest over the house of God let us approach with a true heart and full assurance of faith with our consciences sprinkled clean from our hearts sprinkled clean from an evil conscience and our bodies washed with pure water let us hold fast to the confession of our hope without wavering for he who has promised is faithful let's hold fast that anchor is set within the veil in the holiest place let us approach with a true heart full confidence, full assurance for he has opened for us through the veil of his own flesh a new and living way, so we have confidence to enter and if we have confidence to enter we

have confidence to remain it's not a flitting thing, on today off tomorrow, the same faith and confidence by which we enter is the faith and confidence by which we abide, we abide a priest forever it's not an on and off thing for which we then sag because it's in the power of the indestructible life, it's a whole new dimension it exceeds Aaronic priesthood, where men died or finished when their tenure ended with age, this abides forever it's beyond father and mother, beyond ancestry it's abiding with the son as a son it's the high calling of God in Christ Jesus, we need to hold fast that confession of our hope so Lord faith to believe this is faith to enter faith to enter is faith to abide faith to abide is to have answer, at any moment of time of crisis or extremity that will come before

us in these last days, we don't have to search for words or to find an answer to the crisis or predicament in which we find ourselves, your life is indestructible, your life has it's own wisdom and you've given us an

example both through Jesus the high priest and through Paul whose apostolic ministry was priestly from the beginning and for which we are in debtors Lord, for the great epistles that have come to us in the example of his life thank you Lord that woman in Philippi who harassed him and cried out with that demonic crazed cracked voice, these are the servants of the most high God who show unto us who is salvation, this did she many days but he being grieved at a certain moment of time turned and commanded that spirit to come out and it came out that very hour, which then set in

motion, being dragged into the marketplace, being stripped, being beaten, being thrown into the dungeon and forming the church out of a former prison keeper and the prisoners who were there at a moment that the life of God indicated not his convenience hey this lady is bugging me, it's about time she flakes off I'm going to exercise my apostolic authority and get rid of this he being grieved for her condition he seeing that she was a slave and a source of revenue to her masters who made much gain through her clairvoyance at a moment of God's bidding out of the holy place he turned, I mean the authority that was his, commanded that spirit to come out

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