

58-Hebrews-06-Transcript

[Music]

[Music]

well welcome back to Wednesday night Bible study tonight we are in Hebrews chapter 5 and this is a chapter that deals with Jesus Christ as our great high priest in fact the next five chapters deal with Jesus Christ as our great high priest and what we've seen so far a beginning with chapters 1 to 4 is the superiority of our Lord Jesus Christ he's superior to the Angels he's superior to all the prophets he's superior to Moses we even read that he's superior to Joshua and now we're going to understand his superiority to Aaron and this superiority is so important to the Apostle that he spends the next five chapters making sure that the Hebrews understand that Christ is superior to Aaron's priesthood and will understand why the Apostle spent so much time on this subject in this chapter 5 which introduces the next five chapters what you're going to deal with the priesthood of Jesus Christ let's open with a word of Prayer and get into today's study our Heavenly Father we come before you just so joyful father that you have called us out of the world and you've called us unto your son Jesus Christ we thank you for the word we thank you for His faithfulness we thank you that he is our high priest and He loves us he has shed his blood to wash us from our sins and we just thank you so much God for this incredible love that both you and the son have for us and we pray God that you will bless our study this evening that you'll open our understanding and deepen our faith and

conviction and we ask all of this in
Jesus most holy name Amen
so this is Hebrews chapter 5 but as I
like to do we'll just back up a little
bit to make sure that we get the the
full context of what it is we're going
to be studying here in chapter 5 again
beginning in verse 1 as we have in our
opening that God in at different times
and in different ways spoken time
asked unto the father's by the prophets
and so we understand that the fathers
were a disaster God sent His Word
via angels to the prophets to our
fathers and they were a disaster and so
now therefore we ought to give the more
earnest heed to the things which we have
heard because we the Hebrews of the New
Covenant we've heard these things
directly from the Lord not from angels
and not from prophets but from the Lord
Himself 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 for the word spoken by
Angels was steadfast and every
transgression and disobedience received
just punishment so every single one was
punished appropriately how shall we
escape if we neglect so great salvation
which at the first began to be spoken by
the Lord Himself and was confirmed unto
us by them that heard him so this is
something that becomes very clear to us
that we must be very cognizant of who
this word came to us by and and and the
onus that is upon us to be faithful to
this great word of salvation which has
come to us by the Lord Himself and then
chapter 3 so that was chapter 1 chapter
2 chapter 3 then opened up with their
four holy brethren he's speaking to the
holy brethren the brethren that have
been called out that have been set apart

for holy use therefore holy brethren
partakers of the heavenly calling so
this is not for anybody this is for
those who are partakers of the heavenly
calling this calling is coming out
of heaven from God himself
therefore holy brethren partakers of the
heavenly calling consider this is
something that he wants us to think
about he wants us to consider this think
about this
don't let this escape you and what is it
that we are to consider
he wants us to think about two things
one is consider the Apostle and the
second is and high priest of our
profession so there are two things that
were asked to consider one is that this
is the Apostle sent by God and the other
is this is the high priest of our
profession Christ Jesus now that he is
the Apostle the Apostle Paul has helped
us to consider this already in fact I
would say the first four chapters of
this book have been all about us
considering the fact that Jesus is the
one sent by God to deliver a message to
us so his superiority to the angels his
superiority to the prophets his
superiority to Moses his superiority to
Joshua all of this is for our
consideration as him as the Apostle as
the one sent now beginning in the
balance of chapter 4 the back half of
chapter 4 the Apostles going to pivot
and for the next five chapters he's
going to help us consider the
superiority of Christ's priesthood so so
far we we we are hopefully we get it
that eases the a superior apostle now I
just want to go to a scripture in the
Gospels that speaks about Christ as the
apostle just to put a ball on what we've
heard in Hebrews the first four chapters

he says here
in Matthew chapter 21 that the
husbandmen this is someone who who owns
a vineyard
he's the husbandmen took his servants
sorry that the husbandmen took the
Lord's servants so the Lord has been
sending servants these are apostles
these are one sent by God and the
husband and the ones who are responsible
for keeping the vineyard that's that
that was all their job was to do is to
look after the vineyard so what what did
they do
they took his servants these are people
who've been sent by by the God and beat
one and killed another in stone
and another again he sent emphasis being
on he sent other servants so more
apostles are being sent in in the sense
that apostles are one sent again he sent
other servants more than the first and
they did unto them likewise and this
really captures what the Apostle opens
up with when he says in times past at
sundry times and in various ways God
spoken to our fathers and again I said
that in previously that this sounds
complimentary but it's a condemnation
it's a condemnation because here's what
happened when God sent his word the via
his prophets to our fathers so he sent
other servants more than the first and
they did unto them likewise but last of
all he sent again this is we're
considering Christ as our apostle last
of all he sent unto them his son saying
they will reverence my son but when the
husbandmen again this is their there
they don't own the vineyard they are
just husbandmen when the husbandmen saw
the son they said among themselves so
this is how they conferred with each
other this is the heir so they

recognized him they understood who he
was come let us kill him and let us
seize on his inheritance

so rather than understand that he has
come for to bless them and then to have
them share in the inheritance they don't
they they believe that somehow he's
threatening them and they don't want to
give it out give up the inheritance they
want to seize it so let's kill him and
seize on his inheritance and they caught
him and cast him out of the vineyard and
slew him then the question comes when
the Lord therefore of the vineyard comes
what will he do unto those husbandmen
and that is the question now that Christ
is both our high priest and the apostle
sent when we were studying Revelation
and as John introduces Christ to us in
Revelation

he actually does introduce him as both
the Apostle and the high priest of our
profession he says here in Revelation 1
verse 5 Grace and peace be unto you from
the father that is he which is and which
was and which is to come and from the
seven spirits which are before his
throne that's verse four and then verse
five and from Jesus Christ who is the
faithful witness

so the Apostles are sent with a
testimony they're sent to testify
they're sent with a witness and Jesus
Christ had a testimony and he was
faithful to the end no matter what
opposition he faced and this is what the
Apostle Paul wants us to consider
consider the Apostle that is Jesus
Christ the opposition that he faced and
his faithfulness to the end consider
that so grace and peace from Jesus
Christ who is the faithful witness that
the one-cent and the first begotten of
the Dead and the Prince of kings of the

earth now noticed this unto him that loved us and washed us from our sins in his own blood

so right there in verse five of

Revelation were introduced to Christ as as both the faithful apostle and our high priest the high priest of our profession that and this is this is why the Apostle Paul is going to spend so much time relative to the time that he spent a searching Christ superiority as a as apostle now he's going to spend a lot more time asserting his superiority as high priest and it has everything to do with this that he washed us from our sins in his own blood

this is our high priest this is the level of care the level of concern the level of love and compassion that he has for us that he would come and shed his own blood and then washed us from our sins

in that blood this is what we have to consider this is what we have to deeply reflect on who is it that we're dealing with we're dealing with the faithful apostle and the high priest of our profession let's go back to Hebrews so we covered Hebrews four last week but just to get the context of it as we roll into chapter five he said the last week we we read this where he concluded from this passage about the rest that that's available to us let us labor therefore and we what we said last week was the Hebrews must not look for comfort and by extension speaking to us in this time when we packages with Hebrews this is not a time to look for comfort this is a time to understand that we are called to be witnesses and we have as an example in Revelation Jesus Christ as the faithful witness we have as an example in Revelation John who introduces

himself to us as him who bore witness to to the Word of God and to the testimony of Jesus Christ and to all things that he saw so we have that in revelation 1 verse 2 so we have this faithful witness of Christ and we have John following Christ's faithful example and then even later on in chapter 1 when John says the reason why he's on the Isle of Patmos the reason why he's been exiled to Patmos is because of his faithfulness to the Word of God and to the testimony of Jesus Christ and he's calling then on the seven churches in Revelation by extension in the whole church to be faithful just as he calls it he calls himself his hour come our brother and companion in tribulation he's right there with us he understands be faithful be faithful so when when the Apostle here speaks of laboring let us labor therefore it is this this he's speaking to the Hebrews to say face the persecution be faithful face it and that's part of our labor therefore to enter into that don't turn back labor to enter into that rest lest any man fall after the same example that's the example of the provocation in the wilderness when they fell because of unbelief there's the land go into the land they wouldn't go into the land in fact when Joshua and Caleb said that the land is a beautiful land and if God is pleased with us he's going to give us this land in fact these giants are bred for us what was the response of Israel stone them to death we don't want to hear that stone them to death so all Israel the fathers were this tremendous example of unbelief and now the Hebrews in the first century are running the risk of following their father's example and so

the advice is labor don't turn back go forward go forward and be faithful don't don't fall in this manner of or in the same manner of unbelief as the father's did but why because the Word of God is quick and powerful the Word of God is quick and powerful and it's sharper than any two-edged sword so the Word of God is a two-edged sword but it's sharper than any man-made two-edged sword piercing even to the dividing asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and intents of the heart so we cannot fool God so the Hebrews are putting on this religiosity a play and they're saying you know we want to be at the temple and we believe we still believe in God and you know it's the same God so we can go back to Judaism and any saying look you you we have to do business with Jesus Christ we need to give an account to Jesus Christ the the passage we looked at last week said you know we have to deal with him with whom we have to do him with whom we have to give an account and when the Word of God examines us this is the type of examination that we'll be faced with there is no fooling God we could fool man we cannot fool God and so ultimately all of us have to come before that seat of Christ and his word and his word is going to examine us and it's a discerner of the thoughts and intents of the heart and this is exactly what we see in the epistles from Christ to the churches where he makes it clear he searches the hearts so he says here neither is there any creature that is not made naked and manifest obvious in his sight but all things are naked and opened to the eyes unto the eyes of him with whom we have to do there's there's

the passage that I was referring to from last week so all things are naked and opened unto the eyes and we see in Revelation these are eyes like a flame of fire and a sharp two-edged sword this is the examination that the church must go through so we either face Christ or we face the world and and Caleb and Joshua said the Giants in the land their bread for us and this is the same message today these puppets of Satan the servants of the devil they are bread for us as Christ himself says in the Gospels the worst they can do is kill us and after that there's nothing more they can do but there's more that Christ that Christ can do there's more that the father can do so let us fear God not men so all things are naked and opened we're going to be completely transparent in front of them and this religious play that a lot of us are into as the Hebrews were not going to cut it with the Lord not going to cut it with the Lord seeing then so this is now the the introduction of the consideration of Christ as high priest up to now the Apostle has been helping us consider Christ as the Apostle the one sent with a specific message to us that's superior to anybody else that's been sent now he's gonna pivot and he wants us to consider Christ as our high priest seeing then that we have a great high priest so this is the second consideration we have a great high priest so seeing then that we have a great high priest that is passed into the heavens ah this is not just any high priest this is a high priest that was on earth and has passed into the heavens so not just the first heaven but he's right up there

with the throne of God seeing them as
the conclusion is coming to seem then
that we have a great high priest that is
passed into the heavens Jesus the Son of
God because we have Jesus as our high
priest this is the conclusion let us
hold fast our profession this is not a
time to let go

so many are letting go many feel that
okay you know what this is too hard
let's turn back he's saying just hang in
there just hang in there do not turn
back this is not a time to turn backward
this is a time to hold on and why
because we have a great high priest
so he says consider the high priest of
our profession Jesus Christ
seeing them that we have this height
this great high priest that is passed
into the heavens Jesus the Son of God
let us hold fast our profession he is
the high priest of our profession let us
hold fast this profession this
profession that we've made now it goes
on to further explain why we can hold on
why we can face whatever it is we have
to face and still be successful don't
let go don't turn back we have this high
priest for we have not we're going to
hold on to the high priest of our
profession because we have not a high
priest is what he wants us to consider
which cannot be touched with the feeling
of our infirmities so the Apostle seems
very clearly the weakness or the
weaknesses of the Hebrew brethren and
he's saying turn to the high priest he's
for us he shed his blood to wash us from
our sins he wants us to be successful
to him and you can turn to him in
confidence because it's not just any
high priest this high priest can be
touched with the feeling of our
infirmities he's not gonna look at us

like oh I have no idea what you're going through

he knows exactly what we're going through he can be touched with the feeling of our infirmities for we have not a high priest which cannot be touched with the feeling of our infirmities but was in all points tempted like as we are yet without sin so he was tempted just like us yet without sin

and again this is one of those scriptures that is repeated often it's quoted often we'll say it in our prayers we'll stay to encourage one another but in the context we need to be careful about the text it's not saying that every single temptation that we have ever faced

Jesus has faced every single temptation as well and so he's like us he's been tempted with absolutely everything but Jesus was not tempted with absolutely everything Jesus was tempted in all points as the Hebrews were at the time how were the Hebrews being tempted well it would be similar to today if we have any idea of what is happening in Sudan in North Africa in the Middle East that there is tremendous persecution of Christians they are suffering tremendously and they are being forced on pain of death on pain of persecution to renounce their faith and yet they will not renounce their faith and so it is this type of grief which right now you know here we are in Western Canada or sorry West the Western world Canada America either Western civilization even Europe to some extent we can include although that's collapsing very quickly we are not yet facing the grief that the Hebrews were facing first century and that Christians are

facing today in the Middle East and North Africa and beginning to face in parts of Europe in the UK and beginning to face even in North America Australia New Zealand these Western civilization's it's coming

this is 2018 I'm speaking to brethren today in May 2018 but I'm also speaking into an archive and and who knows who's listening to this in the future and what you may be facing in the future but it's the same message we have a high priest that can be touched with the feeling of our weaknesses because he was in all points tempted the way the Hebrew brethren were that is tempted with the weakness of facing persecution paced face and crucifixion look at Matthew 26 he says and when he went a little further he fell on his face praying he prayed saying O my father if it be possible let this cup pass from me so this is what the Hebrews have to face this intense persecution possibly even crucifixion and and they they are terrified of what they have to face and so they're thinking of turning back and the Apostle is saying Hebrew brethren Hebrew brothers holy brethren you have a high priest that understands your weakness because he was tempted in the same way to try to avoid this persecution and so here we actually see it recorded for us in the gospel account all my father if it be possible let this cup this cup of persecution pass from me nevertheless not as I will but as you will so he can be touched with our weakness because he went through it and in the face of persecution this is how we have to pray that if this cup can pass from us please nobody voluntarily wants to face this sort of thing nevertheless price tells

us that the hairs on our head are numbered and not a hair can fall from our head without him knowing about it without him permitting it and so there is a permission that the beasts power is going to have to prevail over the Saints just as this beasts power in the first century had permission to prevail over the Saints and that turns to us for a testimony that is our job to be faithful witnesses to be faithful testifiers of this truth in Christ so he was touched by it look at again in verse 42 of Matthew 26 he went away again the second time and prayed saying O my father if this cup may not pass away from me except I drink it thy will be done this is our high priest so the Hebrews are facing this intense persecution and Paul is saying to them call on the high priest he knows exactly what you're going through in all points of this weakness that we have it as humans to face this sort of tragic demise he faced it then he faced it faithfully and now he sits as our high priest and he understand the same way that he called out to the father and the father heard him we can call out to our high priest and our high priest will hear us coming back to Hebrews so he says that because Christ understands the weakness of humans in facing persecution it facing this kind of demise let us therefore come boldly unto the throne of grace again a scripture that we will quote very often and quoted very often out of context but in context it's talking about facing persecution and look the devil hates Christ he makes that very clear to us in John 16 the devil hates Christ and he hates any of us who are grafted into his body by

extension we are Christ we have His Holy Spirit and so the devil is the same devil the same devil that through intense vile hatred and viciousness and violence at Christ is throwing that vile hatred and viciousness and violence at the followers of Christ and so this is just something this is the context then that when we have to face this sort of thing to be mindful consider the Apostle and the high priest of our profession let us therefore in considering Christ as our high priest let us therefore come boldly unto the throne of grace the same way that Christ went to the Father's throne we can come to his throne let us come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need and this was a great time of need for the Hebrew brethren in the first century I'm speaking now into the future because here in the Western world were pretty comfortable but signs are all around us that this comfort is disappearing and we need to be very very convicted about what we believe and so when this persecution comes upon Christians worldwide and we know that this is the case we read in Revelation that's the time that we know we can come boldly unto the throne of grace he's been through this he knows this and so he and he knows the weakness associated with it even though he was full of the Holy Spirit he was still human and so he understands and so because we have this empathetic high priest we can come boldly unto the throne of grace and obtain this mercy and grace that we need which he so willingly will give to us now we come into chapter 5 so we can come boldly unto this throne and here's the understanding now that consider

Christ is our high priest and we're gonna see how superior he is to Aaron for every high priest taken from among men and that's the key now that the high priest is taken from among men he doesn't just parachute out of nowhere he's taken from among men he's ordained for men so he's taken from men and he's ordained for men in things pertaining to God that he may offer both gifts and sacrifices for sins that's what that's the function of the high priest and we can actually see when Aaron was chosen as high priest hearing it Exodus 20:8 and take you unto you Aaron the speaking to Moses take unto you Aaron your brother and his sons with him from among the children of Israel so you know you don't go to the Arab nation you don't go to the Indian nation you don't go to the African nation this servant must come from among the people of Israel to serve the people of Israel so take you Aaron your brother and his sons with him from among the children of Israel that he may minister unto me in the priests office even Aaron Nadab and Abihu Eleazar and Ithamar Aaron's sons so they didn't they didn't select themselves they didn't say oh you know Aaron didn't come to Moses and say Oh Moses you know I'm your brother probably it's best if we what do you think you and I I'm your brother you can trust me I'll be your high priest no this wasn't even in Aaron's mind he was taken from among men and selected by God and put it to this office of high priest with his sons coming back to Hebrews this high priest that's taken from a man among men so he's taken from him among men so that he can serve men he's taken from Israel so he can serve Israel who can have compassion on the ignorant by

extension here the Apostle is calling the Hebrews of the first century ignorant they are fools but the high priest can have compassion on the ignorant and on them that are out of the way they think they're in the way by staying in Judaism Paul is telling them no you're out of you've gone off course but the high priest can have compassion on the ignorant and on them that are out of the way for that he himself also is calm past with infirmity so this is why he's taken from among so that he can be compassionate as he serves in the office of high priests for men and by reason here of he ought as for the people so also for himself to offer sins so to offer for sins so this is this is exactly what the high priest would have to do he would have to especially on the day of atonement the most holy day for them to go in and ask forgiveness for the people he would the high priest would also sacrifice for sins for himself and for the people so look here in Leviticus 16 Aaron shall offer his Bullock of the sin offering which is for himself and make an atonement for himself and for his house and this is now the argument that we're gonna see why Christ's high priesthood is superior Tarrance because Aaron was a sinful man and he had to offer first as high priest for himself and then for the house of Israel then shall he killed the goat of the sin offering that is for the people so first you have to look after himself to become holy then he can look after the people to make them holy and bring his blood within the bail and do with that blood as he did with the blood of the bullocks so first he does for himself then he does it for the people to sprinkle it

upon the mercy seat and before the mercy seat to bring the mercy of God on the people so again he highlights here in Hebrews can continue in Hebrews no man takes this honor unto himself but he that is called of God as was Aaron so nobody can just sort of say you know I'm just gonna go in a cave and just make things up and give myself honor and you have to believe me nobody's there to back me up no there are no witnesses I just just off the top of my head I want to have a I want to have honor among men maybe I didn't have such a good upbringing people were looking down on me and now it's time for revenge and time for me to give honor to myself no such thing no such thing this this honor is not something like any man can give himself but he that is called God as was Aaron's he's very clearly establishing just how special Aaron's priesthood was but in doing this he's going to show how inferior this priesthood is to Christ's so now he introduces Christ so also Christ glorified not himself Christ did not glorify himself at no time did Christ are say you know i wanna i want this for myself in fact it was quite the opposite he humbled himself but God lifted him up so in the same context of the priesthood Aaron didn't choose it for himself God selected him and gave him that honor and it was a tremendous honor and in the same way now this priesthood this high priesthood is something that God gave to Christ so also Christ glorified not himself to be made a high priest but he that is God that said unto Him you are my son today I have begotten you so this is the honor that that God gave to Christ and Christ didn't give it to himself so notice this though is very

interesting here in Hebrews 5:5 he's quoting from the Psalms so also Christ glorified not himself to be made a high priest but he that said unto him you are my son today I have begotten you this comes from Psalm 2 so let's just read the context your song to where he noticed this in Psalm 2 verse 6 he says yet have I set my king upon my holy hill of Zion

he doesn't say my priest because here in Psalm I sorry Hebrews 5 he says Christ didn't glorify himself to be made a high priest but God said unto him you are my son today I have begotten you so he quotes this passage from the psalm to that today I have begotten you you're my son as justification or explanation for Christ being chosen by God

to become a high priest yet when we go to Psalm 2 it says I've sent you yet have I set my king

it doesn't say my priest my high priest yet have I set my king upon my holy hill of Zion so he's the king upon the holy hill I will declare the decree the Lord has said unto me you are my son this day have I begotten thee so this is the quote that the Apostle is quoting yet when we look at the context it's not that you're my son I begotten you and your high priest it's you're my son I've begotten you you are King further it goes on to say ask of me and I shall give you the heathen for your inheritance and the uttermost parts of the earth for your possession so this should be very encouraging that the heathen who are railing against the Hebrews who are persecuting the Hebrews need to understand that God is going to give the uttermost parts of the earth and all the heathen to this king you shall break them with a rod of iron

you shall dash them in pieces like a
Potter's vessel be wise now therefore o
you Kings so this is about kingship not
about priesthood even though the context
sorry the quote in Hebrews 5 is about
the high priesthood yet when we were
looking at the context of Psalm - it's
about the kingship be wise now therefore
o you Kings be instructed you judges of
the earth and that's our message as part
of our testimony this is our message to
evil men be wise yeah this is we're
dealing with the son of God himself and
he is King and all the uttermost parts
of the earth will be given to him for
his possession so let's come back to
Hebrews 5 now so also Christ glorified
not himself to be made a high priest
doesn't say King is a high priest but he
that's God that said unto him you are my
son today
have I begotten thee now he goes to
verse 6 as he says also
in another place so now he's coupling it
with another song this is gonna be Psalm
110 you are a priest forever after the
order of melchizedek and so he's now
establishing the superiority of Christ's
priesthood over errands that you are my
son today I have begotten thee and when
we look into the psalm it's all about
his kingship now he goes on to say well
yeah and he also says in this other
place that is in Psalm 110 you are a
priest forever this is a forever
priesthood but this is not after the
ironic order this is after the
Melchizedek e'en order and what we know
from the Melchizedek e'en order is that
Melchizedek was not just a high priest
he was also a king he was the king of
Salem so this order of priesthood
involved kingship not just priesthood so
this Melchizedek e'en priest is a king

and a priest and so he's quoting here
Psalm 110 and if we just read the psalm
here the Lord shall send the rod of your
strength out of Zion so the king in
Psalm 2 is in Zion now the Lord shall
send the rod of your strength out of
Zion rule you in the midst of your
enemies this again is context the king
the priest the king the Melchizedek e'en
priest shall rule according to the order
of Melchizedek he's a priest and a king
and as a king he will crush his enemies
bring all those who said that they would
not have me rule over them and slay them
before me this is the Melchizedek ian
order it does not tolerate any
opposition because it's going to be a
worldwide order so he says rule you this
this priest the Lord shall send the rod
of strength out of Zion in the midst of
in the midst rule you in the midst of
your enemies this is how powerful he is
your people and this is the high priest
the Hebrews are being told to go to the
one that's gonna crush all his enemies
so yeah we have enemies that Christ has
enemies and and they don't hate us
personally they hate us because we
follow Christ but Christ is going to
crush his enemies your people shall be
willing in the day of your power in the
beauty of holiness from the womb of the
morning you have the dew of your youth
the Lord has sworn he sworn this the
Lord has sworn and he's not going to
change his mind
there's no abrogation here there's no
change the Lord has sworn and will not
repent you are a priest for ever so the
high priest was a high priest for his
lifetime but this order of priests is
forever after the order of Melchizedek
so this Melchizedek Ian order involves
priesthood and kingship and eternity

priesthood kingship eternity and the
crushin of all enemies the Lord at your
right hand shall strike through Kings in
the day of his wrath and we have read
much this in the book of Revelation but
here in the book of Revelation again
that the high priesthood and in the
midst of the seven candlesticks when
John heard the voice and turned to see
the voice that spoke with him one like
unto the Son of man notice at this time
he's not clothed in the purple and
little thought the garments is clothed
in white clothes down to the foot and
Girt about the paps with a golden girdle
I shouldn't say of white it doesn't
necessarily say that but it's the high
priesthood garment that he's wearing
down to the foot III say why just
because of these sacrifices but not
necessarily but just says garment down
to the foot and Girt about the paps with
a golden girdle so he certainly is in in
this high priesthood garment and and and
down to the feet and then there's
something around the waist which is
golden and notice this then that he is
after the Melchizedek in order which
means he's a king and a priest and has
made us
kings and priests so the Melchizedek ian
order it's a priesthood but it's a very
special type of priesthood in that it
involves kingship it involves priesthood
and it involves eternity and Christ has
washed us in his blood to make us Kings
as our high priest to make us kings and
priests forever so we are coming into
this Melchizedek Ian order it's no
longer the ironic order he's made us
kings and priests unto God and his
father to him be glory and Dominion for
ever and ever amen
and again mindful of Philippians that

Christ did not bring this honor upon himself but being in the form of God did not think it robbery to be equal with God it wasn't something he tried to hold on to but made himself of no reputation he didn't come saying hey honor me I'm special I'm a holy prophet I'm an apostle I'm neither the last person no one else after me I'm just so I'm the first and the last I'm so special bow down and you didn't do any of that he came and he just completely humble himself made himself of no reputation and took upon him the form of a servant and was made in the likeness of men that's necessary because the high priest must be taken from among men in order to minister to them and being found in fashion as a man he humbled himself and became obedient unto death even the death of the Cross this is the high priest we have to consider therefore God has highly exalted him so this order of the Melchizedek e'en order this is high exaltation a king and a priest forever God has highly exalted him and given him a name which is above every name that are the name of Jesus every knee should bow and this is reality we can't apologize for this this is reality and whether people face it now or later they have to face it whether they bow now or later they have to bow every knee will bow at Christ of things in heaven and things in earth and things under the earth back to Hebrews 5 who in the days of his flesh so he has to be taken from among men so this is why he came and became a man became an Israelite who in the days of his flesh when he had offered up prayers and supplications with strong crying and tears so in all points he was tempted like the

Hebrews of the first century and so that's why they can appeal to him because he's been through it so in the days of his flesh when he had offered up prayers and supplications with strong crying prayers and supplications with strong crying and tears unto him that was able to save him from death and we know from the revelation that Christ now has the keys to Hades and to death so he can save us from death just as the Father resurrected him he now has the keys to death he cried unto Him that was able to save him from death and was heard in that he feared he was heard in that he feared and that's the appeal that the Apostle is making to the Hebrews and to us by extension fear fear it's a healthy thing to fear God and he feared God and so he faced the death that he had to face so that he could be obedient to the Father and so here we see the strong crying at the ninth hour Jesus cried with a loud voice this was serious he cried with a loud voice saying Eli Eli lama sabachthani which is being interpreted my God my God why have you forsaken me and people say all he's got for something no God didn't forsake him he was actually telling his brethren to go to Psalm 22 so they would know he's quoting the song and so they would immediately go to the psalm and look at the context of the psalm to understand what it is he fulfilled so Psalm 22 begins with my God my God why have you forsaken me why are you so far from helping me and from the words of my roaring read the rest of the song because that's what they would have gone they would have known in fact they wouldn't even have to turn to the scripture many of them would haven't memorized but Christ is pointing them to

that Psalm so that they can understand what has been fulfilled before their eyes and who he was and who he is back to Hebrews who in the days of his flesh when they had offered up prayers supplication with strong crying in tears and to him that was able to save him from death and was heard in that he feared so that's the message to us let earth to the Hebrews and to us by extension let us therefore fear lest a promise being left us of entering into his rest any of you should seem to come short of it please let us not be complacent let us not be overconfident let us not think you know oh I have the Holy Spirit it's also not by nothing to do here the scripture is telling us let us fear let us be zealous let us be careful not to neglect this great Word of God let us apply ourselves because there's a test right around the corner the same test that the Hebrews had to face in the first century we will have to face him in the 21st century and so the same lessons that applied to them applied to us the same lessons that applied to the fathers with Moses apply to the Hebrews of the first century applied to the Hebrews of the 21st century let us therefore fear lest a promise being left us of entering into his rest any of us any of us now there's no special here any of us should seem to come short of it verse 8 in Hebrews 5 though he were a son yet learned he obedience by the things which he suffered so there's a there's a learning that he developed about obedience that he's now requiring from us that he fully understands because he learned by the things which he suffered nevertheless Lord not my will but yours and there was a learning that was taking place in that

suffering and now he sits as our high priest having learned obedience and now requiring it from us in Luke 22 verse 44 being in agony he prayed more earnestly and his sweat was it were as it were great drops of blood falling down to the ground he was learning obedience through the things that he suffered and verse 9 of Hebrews five then being made perfect he became the author of eternal salvation unto all them that obey Him so he came to earth and he was obedient and he faced this tremendous persecution and in the weakness of human flesh but the strength of the Spirit and the commitment to obey the Father to the end and in going through all of that as a human being he learned and now he sits as our high priest being made perfect and it's not that he wasn't perfect this word our teleo means to be made complete so he's gonna function now in this role as high priest but he's been made complete by coming as a human being being taken from among man so that he can minister to men and we can understand that we can go to hit the throne boldly because we understand he was a man and he was tempted in all points the same way we are faced the same human weakness the way we do he has been made complete and so he's been made perfect and in being made complete he became the author of eternal salvation this this Melchizedek I an order is an eternal order and he's become the author of eternal salvation unto all them that obey Him he obeyed the father he cried out to the father for strength knowing that the father could save him he now expects us to obey Him he's seated on his throne we call out to him as our high priest knowing he's able to save us and we obey Him that's what revelation

is all about that blessed is he that
reads
and they who hear and the context is
keep reading keep hearing the words of
this prophecy and keep those things that
are written therein so we have to keep
those keep it be faithful to the end
like John like Christ and so if we obey
Him that is remain faithful
he is a is the author of this eternal
life eternal salvation
now this becoming perfect in the Gospel
of John after this Jesus knowing this is
about those this process of completion
he has to go through this complete
process in order to be taken from among
man and to be our high priest and after
this Jesus knowing all things were now
accomplished the process is complete
that the scripture might be fulfilled
says I thirst so he is following to a
tree this the scriptures so that he can
be the perfect high priest for us
now there was set a vessel full of
vinegar and they filled a sponge with
vinegar and put it on a reed and
put it to his mouth when Jesus
therefore had received the vinegar he
said it is finished so he was made
complete in the sense that he fulfilled
all the Scriptures and he crossed the
finish line and became the perfect high
priest completely completely fulfilled
the Scriptures he said it is finished
and he bowed his head and gave up the
ghost and so he was obedient right to
death so that he could be the perfect
Israelite and be the perfect High Priest
fulfill all the conditions terms and
conditions of the Covenant and be the
representative for Israel so that now we
can inherit the promises made to Israel
because Israel a faithful Israelite has
fulfilled the terms and conditions back

to Hebrews five called of God a high priest after the order of Melchizedek this is a higher level order this is an eternal order this is a kingly order this is the order of the high priest of Melchizedek and we will go into the Old Testament Genesis and in the Psalms what it means to be of the order of Melchizedec but I'm gonna save that for chapter 7 when the Apostle goes into more detail about the Melchizedek I an order called a of God a high priest after the order of Melchizedek and we do understand that this order it's a forever order it is it is not it's not at the level of the Aaronic the ironic high priest this is a completely different order altogether so he says here called a high priest after the order of Melchizedek now in explaining that he's of a different order he says this of whom that is Melchizedek we have many things to say there's there's a lot to be said here it's like Paul is just full of content around talking about Melchizedek in the Melchizedek I an order of whom we have many things to say and hard to be uttered seeing you are dull of hearing so this is quite a scathing rebuke of these people who think they're very religious and Paul's assessment of them is you've grown dull I'm trying to think there's so much I need to build upon and really lay out the case for Melchizedek and what this all means where do I start where do I start with you you're you're dull of hearing things go in one ear and out the other and so there's a lot to say here but it's gonna be very difficult because they've become dull of hearing now listen to the scathing rebuke of these

Hebrews these religious people for when
for the time you ought to be teachers
you have need that one teach you again
which be the first principles of the
Oracles of God so you should be teachers
now I should be able to call on you and
leverage your time in the word in order
to extend myself and and reach out to
many others especially the Gentiles who
are coming into the faith we should be
able to lean on you to strengthen to
edify to encourage them and now I come
and I see your condition you've run dull
of hearing you want to be teachers you
should have graduated
now you should become professors and you
know what I realize something tragic has
gone wrong we need to go all the way
back to first grade and just go back to
the foundation and and teach you again
you heard the foundation but you didn't
understand it because if you understood
it you would never reject Jesus Christ
and here we have a condition now where
you we thought you understood the
foundation but we're using the same
language whenever we talked about the
foundation you could hold your own we
could have a conversation about the
foundation but it becomes obvious now
that you didn't understand it and rather
than be able to call on you to teach
though is younger in the faith and give
you more advanced studies let's go on to
the really higher level studies while
you teach those who are younger in the
faith it's like you're a babe I forget
teaching you the advanced things we need
to go back to grade 1 and go back over
the foundation because you clearly
missed the point you have need that one
teach you again which be the first
principles of the Oracles of God so and
this is let's let's go back to the

beginning and you've become such as have
need of milk and not strong meat so
those that have need of milk he's
basically saying you know what you've
become like a baby and babies are really
really cute
who doesn't love a cute baby but there's
a point when the cuteness wears off you
know I know and when when we when our
children were babies you know they were
very cute babies lovely babies but when
you take them out to the playground or
you just meet up with other parents
maybe there's some sort of social outing
you can't help but kind of compare Oh
your baby's walking and it's only ten
months old my baby's 11 months old and
it's still crawling is that is something
wrong you
no no babies are different they mature
at different rates somewhere around one
year most babies are walking some might
be 13 months so it's okay but if they're
2 years old and they can't walk at some
point we cross over where it's a problem
if they're if they are still having milk
and they're 5 years old
something's wrong they should be on to
solid food years ago and so there is a
condition and many people may not be
aware of this but there is a condition
and this unfortunate girl had this and
she's not the only one there's actual
term for this condition where there are
babies who just don't rolled they stay
babies it's a terrible terrible thing
and so it's a beautiful cute baby but
there comes a point when you start to
wonder is this baby going to mature is
this baby going to get older and you
know again who doesn't love a cute baby
but there comes a point where you need
to mature there's there's a stage of
cuteness and baby 'no sand that's great

and there's nothing wrong with being a baby
we rejoice over babes in Christ but if 10 years later we're still babes in Christ 20-30 years later we're still babes in Christ then there's a concern and so here he says you you you have become so you've regressed such as have need of milk you've become like a baby and not of strong meat

I have strong meat I want to get into this Melchizedek in order I want you to understand the fullness of Melchizedek this is a an advanced concept you know most people hear about Christianity they don't know anything about Melchizedek and again this ideology of Islam is spreading all over the world and the Western world just loves it worth spreading all over Muhammad didn't understand anything about Melchizedek because he learned Christianity through the years going to the market hearing from other people and this is a very advanced concept and people didn't speak about this

this is advanced and so Islam has no understanding of the Melchisedec II in order and most Christians and this is why if you're gonna just listen to Christians yes we stop a Christian you know you're a Christian tell me about Melchizedek hmm have no idea and why is the Melchizedek I an Order so important that have no clue this is this is strong meat so you become such as have need of milk and not of strong me so I want to give you strong me but you don't need strong meat you need milk for everyone that uses milk is unskillful in the word of righteousness so he's what he's observing of the Hebrews of the first century is that they were not skilled in the word in the application of the word

so they have sort of concept academic concepts to do with the foundation but they weren't skilled and there's a point where the word has to live in us and Christ learned obedience through the things that he suffered he applied the Word of God and that's how he learned and so we have to obey we have to apply the Word of God and there's a skill that we develop as we apply the Word of God and if we're not doing this this is how we remain babies we have to be thrown into circumstances and search the Word of God and say how am i what's expected of me in this situation what does the word of God dictate somehow the Hebrews came to this conclusion that turning their back on Jesus Christ in the face of persecution and going back to Judaism that's somehow that would be okay and Paul is saying this is a most highness evil what you're doing is is ridiculously evil and obviously evil and yet you think it's okay and so you've become unskilled in the word of righteousness and you're a babe but strong meat belongs to them that are of full age so how do we become a full age as Christians even those who by reason of the so the Word of God is not something we read it's something we use even those who by reason of use have their senses exercised to discern both good and evil so so this is something that there's the Word of God to study academically and then there's the Word of God which we actually use and live by and there's a learning that takes place as we use and live by it our senses are exercised we develop good judgment and had they had they have done this they would never entertain for a moment that it would be acceptable to

God that they turn their back on Jesus Christ so next week we'll get into chapter 6 but just to close the thought here so because of all of this he says therefore leaving the principles of the doctrine of Christ so these are the first principles he's saying we need to leave that you can't stay a baby you can't be 30 years old and still drinking milk you can't be 30 years old and you can't walk you can't be 30 years old and it's just googoo gaagaa you don't know how to talk therefore leaving the principles of the doctrine of Christ let us go on unto perfection the same way that Christ went on unto completion unto maturity so he could be that complete High Priest let us search the scriptures and fulfill the Word of God as Christ did and go on unto perfection not laying again the foundation of repentance from dead works and of faith toward God of the doctrine of baptisms and of laying on of hands and of the resurrection of the Dead and of eternal judgment and we'll get into what all of that means next week but in a nutshell don't go back to Judaism that that is just your review you're retarding yourself your your reversing the growth process and you're going backwards let's go forwards and let's do that understanding considering the apostle but also deeply consider the high priest of our profession which is Jesus Christ the Lord he's so holy he's so pissed this this is beauty this is the man that if we follow him we become beautiful he shapes he changes us from the inside out so let us hold on to our profession and understand that we can come boldly to this high priest who was in all points tempted as

we are as we will be again 2018 here in
Canada West the Western world it's okay
it's pretty good pretty good if you're a
Christian it's not going to be this way
ongoing and so we need to be encouraged
by what we see here in the first century
with the Hebrews and we need to hold on
to this vision of Jesus Christ as our
high priest and a high priest of the
Melchizedek in order we look to him as
the coming King King of Kings Lord of
lords amen