

Christ Our High Priest -1 - Dr David Antwi

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 06 May 2014

Preacher: David Antwi

[0 : 00] Thanks for checking in on this podcast. You are about to hear an inspirational teaching from Caris Ministries. If God has used this ministry to bless you in any way, please take a moment and write to us at amen@caris.org.

We are always inspired and blessed to hear how God is blessing people all over the world through what he is doing here at Caris. Also, if you would like to support this ministry financially, you can do so online at caris.org so we can continue making podcasts such as this available free of charge. Father, thank you for giving us the privilege to hear your word. Speak to us. Reveal yourself in the pages of the scriptures because in it is written of you.

We want to know you more. We want to get closer to you. Oh, Jesus, our high priest, reveal yourself to us in the scriptures.

I pray that as I teach your word, Lord, bring encouragement to the discouraged. Bring healing to the sick. Bring strength to the weak.

[1 : 18] Oh, Lord, bring conviction to the sinning. Save the lost. Bring direction to the confused. And glorify your name. Inspire your people.

Challenge us. Charge us. Infuse more of yourself into us. We thank you. In Jesus' name. Amen. We are grateful to God.

We thank God for his mercies. The Bible says his mercies endure forever. Someone shout mercy. Shout mercy.

The mercies of God endure forever. The one who needs mercy is the faulty one. If you are faultless, you don't need mercy. It is good that God is a God of mercy.

Oh, someone didn't hear that. It is good that God is a God of mercy. He's very good. Other than that, none of us will be able to stand before him and qualify.

[2 : 26] But his mercies are new every morning. So, the Bible says that it's because of his mercies that we are not consumed. If there's something you need from God, it's better you don't go before God and tell God how good you have been, how well you have behaved, how you've ticked all the boxes.

Does that mean good behavior is not necessary? It's very necessary. But it's better to go to God and say, God, in spite of what I think I have done, have mercy on me.

So, Jesus tells us the parable of someone who went to the temple and said, God, look, I've been so good. I pay tithe. I do that. And the other one couldn't even lift his eyes and look up to God.

He felt so dirty. And he said, Lord, just have mercy on me as sinner. He said, Lord, have mercy on me as sinner. He went, the Bible says that he went home justified because he went and asked for mercy.

There's a time Jesus was passing. Someone was making noise, noise pollution, public nuisance. But he said, all I need, Lord, Jesus, the son of David, have mercy on me.

[3 : 48] Someone, why don't you clap for the message of God? Thank you. He said, Lord, he said, mercy for God. Hallelujah. The book of Hebrews is a very strong book.

The book of Hebrews is a strong comparison between the old system of the way God was dealing with people and the new system of how God deals with people.

The book of Hebrews compares or takes the old system or old system based on works, right?

And then shows how it's different from the new system based on grace. And so when he started the book of Hebrews, he started by talking about how God in times past spoke to the prophet.

Now speaking through the son, who is the express image of God. Then he begins to compare Jesus to the angels because spiritual authorities in the old testament angels were highly revered in the old covenant.

[5 : 07] So he begins to compare Jesus to angels. And he says that Jesus is higher than the angels. His role, so long as humanity and God is concerned, is higher and better than the angels.

Then from the angels, he also goes to talk about one of the highest figure in the old testament who was Moses.

Moses was described as the mediator in the old testament. So he mediated between God and man in the old testament.

In other words, the old Bible, actually John puts it this way in John chapter 1. It says that the law came through Moses.

Okay, so that is why Bible talks about the law and the prophets. When you talk about the law, you are talking about Moses. The law and the prophets. The old testament, mainly the covenant was given through Moses.

[6 : 10] So Moses, as it were, the one God used. He was the chief personality in the old testament. So Moses told them that God is going to raise from amongst you someone like me.

Talking about Jesus Christ. So even in theological sense, Moses can be said to be a type of Jesus. Okay, so we can talk about how Moses, when you look at the role of Moses, you can tell how much he is like Jesus in a certain limited sense.

He wasn't like Jesus fully, but in a certain limited sense, so long as his role as God's agent was concerned, he was like Jesus.

And so then, when you talk about the old testament, the important thing about the old testament was how God relates to man. So, let's just backtrack a little bit and find out how things started. God created man. Man fell. And Bible says, for all have sinned and fallen short of the glory of God. And so, man is wanted by God as his way.

[7 : 18] Does that make sense? Man was like became divine criminal. A criminal before the justice of heaven. And so, then God cannot just have relationship with man, a criminal.

God can, because you are illegal, so long as sin in your life is concerned, God can have dealings with you. Does that make sense? Now, then God called Abraham, who responded to God in spite of his state.

He responded to God and believed God. So, Bible says that he accounted it to him for righteousness. He wasn't righteous. But because of his belief in God.

Now, God can count someone only righteous on one basis. That is, on the basis of Jesus Christ. His finished work. If you believe and accept it, righteousness is accredited to you.

Now, how come Abraham was declared righteous if he had not received Jesus Christ? So, Bible says in Galatians that the gospel was preached to Abraham. Jesus said, before Abraham, I was.

[8 : 23] And he told him that your father Abraham sought to see my days. And he saw it and he was happy. So, Abraham, Bible says that when God called Abraham, he moved.

Seeing what was invisible. He saw ahead. He saw Jesus Christ. And Bible says the gospel was preached to him. So, now Abraham's righteousness was purely based on faith.

In the Jesus he saw before Jesus showed up. Does that make sense? All right. So, that's why we are all sons of Abraham. Because we are all in that same line. Our righteousness is not because of what we have done.

Why? Because man was fundamentally a criminal. God wanted. You are wanted by God. You can't have a relationship with God. So, the only way Abraham had a relationship with God was to step aside the justice. The normal judicial system.

By entering through the righteousness of Christ. Which is also what is. It's not injustice. Okay. Mercy. Mercy is not injustice. Mercy is non-justice.

[9 : 22] I'll explain it. There's a difference between injustice and non-justice. Because you stole. You should go to prison. You stole. Mercy said you won't go to prison.

And now find a way of compensating that evil you've done. So, to an onlooker, that's not justice. Because you have been. But then to God's righteous way of doing things.

He pardoned you. He had mercy. Because of letting someone else pay for your crime. So, as it were. Mercy is like kind of not really justice.

It's non-justice. All right. Does that make sense? Not injustice. Because injustice is negative. So, either you are dealing. God is dealing with you based on his justice. Or dealing with you based on what?

Mercy. Which one do you want? Mercy. Someone should say mercy. Say mercy. Mercy. Now. And so. I'm going somewhere.

[10:20] Because God. Man couldn't get to God. He called Abraham. And because Abraham believed. He started a system in Abraham. Now. He said. In your. He blessed Abraham. He said.

In your seat shall all the earth be blessed. Talking about Jesus Christ. But God himself had a plan. To come on earth. To be one of us. Say one of us. That's very important.

So, he will be one of us. Then through being one of us. He can die to save us. So, he. As it were. He brought himself in captivity.

Under a system being controlled by the devil. And he died within the system. To break loose. And deliver those of us who go to him. Do you understand that? Now.

So. Jesus. God's plan was that he himself was going to come on earth. But he has to come on earth. Not just as a criminal. At least. He has to come on earth through a system that he.

[11:14] Has accredited. Has accepted. He's accepted. Now. What I'm trying to say is that. God called Abraham. And started a people with Abraham. Because Abraham couldn't have a child.

Isaac. Isaac. As it were. Was not Abraham's. Real natural son. Because dead womb can produce a child. And a dead body can produce a child.

So. When Abraham believed God's word. It's. It became the seed in his loins. It was a prophet. That's why the Bible says that. Because Abraham had a natural son. Called Ishmael.

So when you're talking about natural son. It's not that. But the child of promise. Was carrying the seed of God. Which is the word of God. And through that. God. Called Abraham. Passed the seed. Through to Isaac.

And then. Isaac had Jacob. And Jacob had the. The 12th tribe. The sons of Jacob. They became Israel. And so. God began. It was a process.

[12:12] Through generations upon generations. God built for himself. A people. Called the Jews. Through whom. He himself. Now. Because. Now. Let's see. Man is wanted. But how come God.

Have a people. And on what grounds. Was he dealing with them. Because man must deal with God. And so. When he called them. He. Then instituted. What is called. The rituals.

The laws. And the high priest. Or the priesthood system. Now. The role of the priest. Was to stand. In between. God and man. Does that make sense? Because men.

Had problem. And we need a lot of mercy. He. So. God. Now. Form a people. Called the Jews. And any. So let's say. This. All these.

These are the Jews. And this is the whole world. Let's say. These guys are Americans. Or Europeans. And these guys. Are Asians.

[13:07] And these are the Jews. Okay. So long as God is concerned. Whether you are Asian. America. American. Chinese. Russian. You are all Gentiles.

Because all have fallen short of God's glory. But God himself. Handpicked. And made. Kind of. Generated. The Jews. Through Abraham. His man.

Who he chose. Right. And then. Through the Jews. He. Because. He. Because. They became his people. He started. Dealing with them. So. So. That's why. When you read the old testament.

They go to war. They were killing everybody. Apart from the Jews. God was not dealing with anybody. It's only the Jews. And the Jews. The Jews were not supposed to mingle with the Gentiles. We were dirty. So if you are a Jew.

And you go to the house of a Gentile. By the time you come. You have to wash yourself clean. With a special purification water. Do you understand? So. That explains why. Peter. Saw the vision.

[14:03] And God told Peter. To go to Cornelius house. Peter said. I am a Jew. I can't enter the house of a Gentile. The Jews were so religious. That even when God was reaching out to the Gentiles.

The Jerusalem church called Peter. We heard you went into Gentiles. To go and preach to them. We don't deal with Gentiles. And Peter said. Who am I? Not to obey God. When God has accepted them.

So God called Paul. To bring the gospel to the Gentiles. Because Gentiles. As long as Jews were called. Gentiles don't mix. Does that make sense? When you read. Ephesians chapter 2.

Verse 14. Which says that. God. Jesus Christ. Died on the cross. And made both. Gentiles. And the Jews. One. Ephesians chapter 2.

Verse 14. For he himself. He himself. Is our. For he himself. Is our peace. Who has made both one. The both there. Is the Jews. And the Gentiles. And has broken down.

[14:58] The middle wall of separation. So then. Jews and Gentiles. Don't mix. It's called. Racial discrimination. It's called. Racial segregation. It's called.

Human limitation. Human barriers. It does. Oh. Oh. I don't want to go there. But let me just mention a little bit. It does not matter. Where you grew up. And who you are. Human beings.

Are naturally discriminative. So. I'm not. Oh. Human beings. Are naturally discriminative. Even in church.

Some people. Will mangle. Only certain type of people. And not. Hang around. Some other type of people. Because human beings. Are naturally discriminative. Sometimes.

When you watch. You. Like. A young lady like this. Comes to church. And guess what. After a while. Most of her friends. Will be young like her. It's natural.

[15:53] Now. Yeah. He's coming close home. Now. And even those friends. Who will be young like her. It's likely. They may be. People who do a hair. Like her hair. Does that make sense?

Because. When we close. The elderly ones. You notice that. They always hang. They. Every time. They will talk to one or two people. But they are among themselves. That's. That's how human beings. Human beings. Are naturally discriminative.

So. Then. Bible says. Jesus Christ died. To remove. The wall of discrimination. So that we can have a church. Oh. You didn't get it. For he himself is our peace.

Who has made both one. And. Has broken down. The middle wall of separation. Go to the next verse. And see. See what's there. Having abolished. In his flesh. The enmity. His flesh. The enmity that exists.

Amongst human beings. He said. Jesus Christ. So in church. It shouldn't exist. If you are really Christ centered. You won't see any difference. Between other Christians. And you. Anytime you begin to see difference.

[16:54] Between other Christians. And you. You are walking in the flesh. Hello. And so he says. Having abolished. His.

In his flesh. The enmity. That is. The law of commandments. Contained in the ordinances. Say ordinances. So as to create in himself. One new man. From the two.

What two is he talking about? Jews and Gentiles. He wanted to make one new man. And one new man is a church. To create in himself. One new man. Which is Jews. And so he had to even die.

To deal with the separation. Between Jews and Gentiles. To make himself. One new man. Even to make it more clear. Go to the next verse and see. And that he might reconcile.

Both. Who are the both? Jews and Gentiles. He must reconcile. Both. To God. In one body. Through the cross. Thereby putting. To death. The enmity.

[17:49] The enmity. The segregation. The restriction. The division. The markings. That exist between humans. He says that. This is Christ. Put to death. He removed it.

Through his death. On the cross. So look at the next verse. That's not what I'm trying to say. And he came. And preached peace to you. Who are far off. That's the Gentiles. And to those who are near. That's the Jews. Go to the next verse. Let me see. Last one. I don't leave there. But never said that. Okay. For through him. We both have access to the Father.

No. Go. You see they're both again. Talking about two. Two groups. So long as God is concerned. There are only two groups of people. There were only two groups of people. On earth. Two races. The Jews.

And the Gentiles. Hello. And now. There are still two groups of people. On earth. Those whose names are registered. And those who are not in the register.

[18:43] So God doesn't deal with you. Based on your background. Based on who he gave birth to you. Based on your education. All those things are not necessary. He deals with you. Based on your faith in Christ. Hallelujah. Now. Back to what I'm saying.

So God formed these Jews. And gave them ordinances. Because when you read verse 15. It talks about. The commandment. And the law of commandments. Contained in the ordinances. What are ordinances?

Ordinances are systems. Set in place. Religious systems. So they can. Through that. They can relate to God. Because. If you don't put these. Religious systems in place. Man was so.

Dirty. Man was so sinful. We will always break. You can't break God's law. And think everything is okay. So he puts in ordinances. And part. Some of the ordinances. Is what is called.

The sacrifices. Sin sacrifices. But. Who is going to offer. The sin sacrifice. Because if we have all sinned. Then who is going to. Offer the sin sacrifice. So God. Had to choose.

[19 : 36] Certain special people. Among the people. Say among the people. God has to choose. Certain special ones. From amongst the people.

Who he will set aside. And give them a special task. Of relating to him. Between him and the people. Standing like between us. Or mediators.

Between God. And the people. So they go to God. On the behalf of the people. And they come to the people. On the behalf of God. Who they are called. The priests. It was necessary.

So God can have a relationship. With them. Now. That is God's system. Of dealing. Of operation. Now. Has that stopped? No. Has anything.

In the law. Stopped? No. So if we say. We are saved by grace. And not by the law. I explain to you. How grace meets. The requirement of the law. And so. Grace didn't cancel the law.

[20 : 35] Grace fulfilled the law. And just transferred. The credit to you. So that you go before God. As though you have always. Obeyed the law. Exactly. So.

God doesn't say one thing. And change his mind. Jesus said. In Matthew chapter 5 verse 17. I came to fulfill the law. I did not come to. Matthew 5 verse 17. He said.

I did not come to destroy. I did not. Don't think that I came to destroy. The law. And the prophets. I did not come to destroy. By what? To fulfill it. So he fulfilled it.

Look at verse 20. Verse 20 says that. Unless your righteousness. I said to you. Unless your righteousness. Exceeds the righteousness. Of the scribes. And the Pharisees. You will by no means.

Enter the kingdom of heaven. You need some excellent righteousness. But the Pharisees were so good at it. You can't beat them to it. But Jesus said. To get God's attention. Your righteousness must beat the righteousness of the Pharisees.

[21 : 32] So what are you going to do? No hope. No hope. So Jesus. Watch this. Jesus did not say. Righteousness is unnecessary. Going to God.

He said it is necessary. The law and the prophets. He didn't say they are irrelevant. He said they were relevant. So he came. To fulfill the law. And the prophet. He came. To fulfill it.

To gain that righteousness. So that he gives it to you. And you show up. You remember the song. Dressed in his righteousness. Alone. For the last time. Before the throne. Hallelujah.

So back to what I was talking about. So God. Puts. A system of priesthood together. Now. But who qualifies. To be a priest. Who qualified.

To be a priest. Under the old testament. So that once we know. Who qualified. We will see. If you've got a priest. A high priest. And if your high priest. Actually qualifies. Now.

[22 : 30] Look at. Thank you Jesus. Numbers chapter 3 verse 12. Now behold. I myself have. Have taken. Who? Who? The Levites.

Okay. The Levites. I have taken. The Levites. Say Levites. Or Levites. It doesn't matter. So long as you know. What they're talking about. I have taken. The Levites.

From amongst. The children of Israel. Instead of. Every firstborn. Instead of. Every firstborn. Who opens the womb. Among the children of Israel. Therefore. The Levites. Shall be mine.

Let's all say that together. That. Do you understand. Does it make sense. When you hear the word. Leviticus. Leviticus. Stems from there. And the book of Leviticus.

You know what it's about. The book of Leviticus. Is fundamentally. About rituals. Laws. This is how you should sacrifice. When you go to the temple. This is what you shouldn't do. This is what you should do. When you are coming to sacrifice.

[23 : 26] An animal. This is how it should be. This. Leviticus. Was all about the rituals. Rituals. How the priests. How the Levites. Were supposed to. Represent the people. Before God. Now watch this.

Now. The Levites. Their job. Their job. Was to do. Work. In the temple. Or the tabernacle. It was first. The tabernacle. Then later on. It became the temple. Alright. So.

Their job. So what. Like. Church workers. Say. How many of us. Are church workers here. Oh. Come on. Be proud. Lift up. You. And be bold. About that. Proud. Now. These are the Levites.

As it were. In those days. Okay. Anyone who does anything in the temple. Either cleaning. Sweeping. Singing. Playing. They all come under the Levites.

They are all Levites. And Bible talks about how the Levites. Now I'm good. Because some of you will be troubled. Levites are blessed. Amen. In those days.

[24 : 24] So anyone who. Performs and carries out. Any function. In the physical temple. Temple. Was supposed to know. Was supposed to be a Levite. If you are not a Levite.

You are not supposed to. And if you do that. You are going to be. Be punished. And you can lose your life. Now. However.

There was this man. God called Moses. And Moses had a brother. And had a sister. For your information. Moses was a Levite.

He came from the tribe of. Levi. Or Levi. Okay. And. And Moses had a brother. Who remembers the name of his brother?

Aaron. So what tribe do you think. Aaron comes from? Huh? Are you sure? Why? Because Moses was his brother.

[25 : 21] Okay. That's so simple. Alright. Let's look at Exodus chapter 28. Exodus chapter 28 verse 1.

Oh. Oh. I love this. We're getting somewhere. Someone must. Grasp this. Now.

Take Aaron. Your brother. And his sons. With him. From amongst. The children of Israel. That he may minister. To me. As priest.

Aaron. And. Aaron's sons. Nadab. Abihu. Abihu. Eleazar. And. Ethama.

And you shall make. Holy garments. For Aaron. And. Aaron. Your brother. Your brother. For. For glory. And for busy. Priests are supposed to wear. Nice garments.

[26 : 18] Alright. And then make garments. For glory. And for beauty. Alright. So. He says that. Aaron. And his sons. Say Aaron and sons. That is so important.

For your information. The Levitical. Priesthood. Or. Let me put it this way. The. Aaronic. Or Aaronic. Priesthood. Was. Hereditary.

If you are not born. A Levite. You. It's like. Being in a royal family. If you are not born. A royal. You can't just go. And overthrow the queen. In the same way.

The Levitical. Priesthood. Was. Hereditary. In nature. In the sense. That you need to be. A Levite. Those. Those are those who. Sometimes do other. Little little priesthood.

Work in. But the main priest. Must come from. Aaron's. Line. So. If you are going to be. Actually the actual priest. In the temple. In the house of God. Those days.

[27 : 16] Or in the. In the. In the tabernacle. You need to be. A seed of Aaron. Look at. The book of. Um. Numbers. Numbers. Again. Chapter 18. Verse 7. Numbers.

Chapter 18. Verse 7. Therefore. You. And your sons. With you. Shall attend. To your priesthood. For everything.

At the altar. And behind the veil. Say behind the veil. Say behind the veil. Behind the veil. Permit me to just take my time. To explain a little. Something little about the veil. In the.

In the tabernacle of God. They have three. Chemists. Okay. They have the three. Parts. It has three parts. We have the. Outer court. Where.

You know. Many people can just go. And then we have the. Inner courts. Where only the priest.

Who do. The work. Can go. And then we have the. The holy of holies. Okay.

[28 : 12] The holy of holies. The only person. Who can enter. Is the high priest. And. The. When you are going. It's like the altar. This altar here. Um. From the fire. Altar court.

Here. Inner court. Here. Holies of holies. And the holies of holies. Unfortunately. There is a big curtain. That separates the holies of holies.

From the holy people. The holy place. So when you stand. In the. In the holy. The holy place. Inner court. Or whatever. You can't see the holies of holies. God. There is a curtain. And. Only.

The hype. Because. Within the curtain. Behind. Oh. Say the veil. Say the veil. Behind the veil. Was the. Ark of the covenant.

Which was. God's presence. With his people. So that was like. Where God was. That was. And you don't go there. If anyone. Enters there. You can't come out.

[29 : 09] And even the high priest. If the high priest. Goes there. And he doesn't do his. His work properly. He's going to. They have to pull him out. As a dead man. You remember that. So.

So. When he says. Put that scripture. On the screen again. In. In numbers. Chapter 18. He says that. For everything. At the altar. And. Behind the veil.

In other words. Only. Aaron's sons. Can become high priests. Because it takes. Only the high priest. To go. Behind the veil. You don't have to remember.

Forget this. It takes. Only the high priest. To go where? Behind the veil. And when we talk about. You know what they go and do. Behind the veil. Not go and pray. Not go and. They go. You can't go.

Behind the veil. Any day. And you go. Behind the veil. Pastor Phil. You go there. Once a year. Which is called. I can't even. No. No. No. Yom Kippo. Yom Kippo. Some of you have heard it before.

[30 : 04] Yom Kippo. All right. So it's called Yom Kippo. That is. The 10th day of the 7th month. Once a year. That's the only time. The high priest. Goes into. The.

Goes behind the veil. Because you can't go there. So you know what he goes to do. Behind the veil. You know what he goes to do. He. First of all. He has to go with blood. What sort of blood?

The blood. Of atonement. It is that. So they bring the goat. They lay their hands on the lamb. Or the animal. And the high priest. Confess the sins of all the people. Including his own.

Confess on the animal. The animal is slaughtered. Then the blood. Is brought behind the veil. And put on the mercy seat. I explained what the mercy seat was. A time ago. Put on the mercy seat.

Behind the veil. And he will use. Bible says. He will put his hand. Deep his hand in the blood.

Sprinkle it. You remember. Bible says. We have the blood of Jesus Christ. The blood of sprinkle.

Okay. So sprinkle it.

[30 : 59] Behind the veil. And put it there. Just for atonement. To cover the sins of the people. Say behind the veil. And how many times was that done?

Once a year. So the high priest. Goes there. Once a year. And he has to wait. For the next year. And go there again. He has to wait. For the next year.

And go there again. If he dies. Guess what? His son. Or the successor. The successor. Then goes there. Once a year. Once a year. So God told Aaron. Put it back on.

There is something. I want to show you. There quickly. In. I'm. Namath chapter. 18. Verse 7.

Namath chapter. 18. Verse 7. Now. It says that. Beyond.

Behind the veil. And you shall. Serve. I give. Your priesthood to you. As a gift. For service. But the outsider.

[31 : 54] Who comes near. What happens? If you are not. From the line of Aaron. And you try to do that. He said. You shall be. Judgment. Instant divine judgment.

You will die. That's what God said. So. What I'm trying to establish. Is that. Who qualifies. To be a high priest. Who? Sorry.

Son of Aaron. Or someone. In the lineage of Aaron. Obviously. It must be a Levite. Okay. So. In the old testament. It's called. The Levitical priesthood.

Or. The Aaronic priesthood. And no one. Oh. No one. Could be a priest. Outside. Of that lineage. You can't. Because God said.

These people. When they were giving lands. When they were dividing the lands. They said. The Levite. Don't give them land. They are mine. I'm their portion. So. In those days.

[32 : 50] The tithe. Was brought to the house. And then. When you bring. Animal sacrifice. After that. The priest. Had some portion to eat. It belonged to the priest. Anything in the temple. So.

They were really. Kind of enjoying. But they didn't have land. They didn't have inheritance. Their portion. Was the temple. So.

You can't just go in. And sacrifice. If you are not a priest. God himself. Will kill you. And so. It would be wrong. For us. To have someone. Who is not from the tribe. Of Levi.

The lineage of Aaron. To become a priest. Let alone a high priest. Does that make sense? Now. What was the job? I've said it already. What was the job of the high priest? Now.

Let me. There is a priest. And there is a high priest. From what I've said. You can tell what the high priest does. Which the priest can do. What is it? Go. I like that. Who said it? You. What did you say?

[33 : 45] Go behind the veil. I love that. That means going to the Holy of Holies. And present atonement. Present blood. Okay. That's once a year. That's the only thing the high priest does know. That's one major thing he does.

No other person. So he goes to. And presenting the blood means that. Asking for God's mercy. That's why he puts you on the mercy seat. So his job. Is he was picked from. Amongst the people. To go before God.

With sacrifices. To seek for mercy. On the behalf of the people. Hebrews. Chapter 5. With that in mind. Let's now go. Let's now zoom in.

It's good to have some background. Hebrews chapter 5. Is someone getting something? Hebrews chapter 5. Hallelujah.

Bible. In the book of Hebrews. Hebrews refers to Jesus as high priest. 15 times. 15 times. High priest. And so we'll find out what the high priest does.

[34 : 45] And how he does. Now before we read it quickly. The things that the high priest. Used to do. In the old testament. Is that the high priest. Oversees all the priests. So all like the church.

The temple. The tabernacle activity. High priest is responsible. How things are done. The sacrifices. Inspections. High priest is basically responsible. And the high priest. This one you don't know.

Listen to this very carefully. The high priest had a garment. He's the only one who could wear it. And that garment had a special breastplate. With special dice. Like dice.

You know dice. That dice we throw. Dice like stones. Two. One is called Urim. And the other one is called Tumim. Now the Urim and the Tumim. Is when you want to hear from God.

When the nation wants to hear from God. They go to the high priest. And then the high priest will inquire of the Lord. How would he know whether God. The Urim and the Tumim. If the Urim or the Tumim. One of them is like red and green.

[35 : 42] Whichever lights. If so if it's red. That God says that no. If it's green. God says yes. And it's the only. Only the high priest who wears that. No one can wear it. Because it's the high priestly garment.

Right. So the high priest. Besides oversight. Over the priest. He was the only one who wore the garments. With the Urim and the Tumim. For direction. Say direction. Say direction.

And I tell you. If you are lacking direction. You go to the high priest. He will seek from God. And give it to you. We have a high priest. Hallelujah. And the high priest also offers sin. Offerings.

So offerings that were supposed to be given to God for sins. And then finally the main one. As I told you. Atonement. Behind the veil. Praise the Lord. So now. With that in mind. Let's go to Hebrews chapter 5. Verse 1.

I like this scripture too much. Can you see what I'm seeing? Open your eyes. Open your eyes.

[36 : 41] He said for every high priest taken from among men. Is appointed for men. Where is he taking from? Among men. Where is he taking from? Among men. No. No.

And he's appointed for who? Men. In what? In faith. So high priest job is not like political.

No. It's one of first of all. It's taken from amongst men. Appointed for men. In things pertaining to God. So you want things pertaining to God.

You come to the high priest. High priest. That's his job. Watch this. In things pertaining to God. That he may offer both gifts and sacrifices for sin.

High priest job. Hebrews. Right. Verse 2. Verse 2. He can have compassion on those. Who are ignorant. And going astray.

[37 : 36] Since himself. He himself. Why? He understands. He understands why you got tempted. And you didn't do what you. The high priest understands. So that's why he has to be taken from amongst men.

Because if you don't take. One from amongst men. Okay. No. You are. You are sending an honorary street man. To go and represent. Policemen. At the parliament.

He may not be able to speak on their behalf properly. But if you. If you choose a policeman. Who has been in the service for 30 years. And he's talking for policemen.

You know he can talk better. And so. He himself. He has to be chosen from amongst men. So that he can even have mercy. On those. Who have been tempted. Who have been tempted. Because he's like them.

Say he's like them. He's like them. Hmm. I think that should have rung a bell. He's like them. He's like them. Say he's like them. High priest has to be like that.

[38 : 34] Hey. I like this one. If your high priest is not like you. You are in trouble. So. That's why your high priest.

Must be from amongst men. So. Oh. So Jesus. Couldn't you have just. Decided I'm God. Then I'm praying for you. I don't work grounds. Does he know what it means to be a human being? I said. Why is he praying for me? Someone is getting something. Hallelujah. Let's finish this. This. This chapter.

Then. There's so much. There's so much. God. But we'll continue. So. Let's. Let's take our time to devour this thing. Because of this. Verse 3. Am I on verse 3? Yeah. Because of this. He is required. As for the people. So. He's required. As for the people. So also for himself. To offer sacrifices for sin. And no man takes this honor.

[39 : 32] Upon himself. By he who is called. By God. Just as. Just as well. Did you see Aaron showing up here? Now. Does that make sense? When we hear the word Aaron here.

Because Aaron was called by God. And he said. This thing is going to be for Aaron. And his descendants. If you try and take it upon yourself. God didn't call you. He will kill you. So. It's dangerous for people to decide to. Oh. My friend is a pastor. His church is doing well. So. I'm going to start the church. You must be called. That's why even in courage. We are careful. We don't do. Things what other churches are doing. So other churches are doing big programs. So we have to also do it. We may kill ourselves. Because. Anything that pertains to God.

You must make sure. You have been called to do it. Hallelujah. So. So. He says that. You don't take this honor. Upon yourself. Except him who has been called.

[40 : 27] Just as Aaron was called. In the same way. Verse 6. Oh my God. I miss you. I like this word. Oh. Hallelujah. Verse 5. Hey.

Did you see how he starts verse 5? I told you. When you are reading the Bible. You come across. Likewise. So also. In the same way. Moreover. Like. You know. This one. Don't. Don't ignore those words. They are powerful.

And therefore. We are going to come to one of the therefores very soon. Say therefore. So he said. So also. Christ did not glorify himself to be high priest.

Ah. That means he's high priest. He did not glorify himself to be high priest. But it was he. Talking about God. Who said to him. Who said to Christ. You are my son. Today.

I have begotten you. Go to the next verse. So. Ah. As he also. Says. In another place. You are. A priest. Forever.

[41 : 22] Shh. You are a priest. Forever. You are a priest. Forever. According to all. According to all. According to all. According to all. Hey. Which one two is that? Because all we know is.

You can't be a priest. If you are not in the order of Aaron. Where from this. Melchizedek. He threw that one in.

He threw that one in. Alright. Let me leave this now. And let's go to chapter six. Once we finish reading chapter six. Oh. You want us to go to chapter two. Okay.

Let's go back to chapter two. Verse 14. 15. 16. 17. We are ending on verse 17. I actually want us to read verse 17. But let's start from verse 14. Chapter two. Verse 14.

Then from there. We will go to chapter three. Verse one. And then from there. We jump into chapter six. In as much as the children. Were partakers of flesh and blood. He himself likewise. Shared in the same.

[42 : 17] That through death. He might destroy him. Who has the power of death. That is who? Jesus Christ. Talking about Jesus Christ. Because we are flesh and blood. He himself decided to become the same. Why did he become the same?

Oh. Yes. Before we go. But then from the text. Why did he become like us? He might destroy him. Who had the power of death. So then. He couldn't destroy him. Who had the power of death. If he had not come down. To become one of us. So then from inside. Fight it. Because.

A man's enemies. Are those of his own. Jesus. Jesus. Jesus. He was not. Because when it comes to the spirit. In heaven. Jesus said. I saw Satan fall like lightning.

He defeated him from heaven already. So in heaven. He defeated him. But he came down on earth. And he became like one of us. Okay. So Jesus became like one of us.

[43 : 13] So that through. Guess how. You know how he defeated him. Go back to the Hebrew chapter. Chapter 2 verse 14. You know how. He said that. That through death. 1 Corinthians chapter 2 verse 6.

He said that. If the priests of this world had known. They wouldn't have crucified the Lord of glory. They didn't know. That by crucifying Christ. The devil didn't know. That by crucifying. He was shooting himself in the foot. So.

Because. Jesus' agenda was to die. That's why when Peter said. When Jesus said. Who do men say. I am. In Matthew chapter 16. Peter said. Hey. You are the son of the living God. Jesus said. Blessed are you.

Blessed are you. And Peter was feeling so cool. Now it feels like. Yeah. He has the revelation. And Jesus said. The Bible said. After this. Jesus began to explain to them. How he has to go to Jerusalem. And the chief priests.

And the elders. Will take him. And crucify him. And while he was explaining. Peter said. No Lord. Bible said. Peter took him aside. And began to rebuke him. Because he had the revelation. Revelation man.

[44 : 10] He began to rebuke Jesus. You know. That's the first time. Jesus addressed someone as Satan. Bible said. Jesus look and said. Get deep behind me Satan. For you are not looking.

For the things of God. But the things of man. Because. His agenda. Was to go to the cross. Peter almost stopped it. He wanted to stop it. Because it was in Peter.

Satan was taking over. The man who had the revelation. From the Holy Ghost. A few moments ago. All of a sudden. Satan took over. So you see.

When you are dealing with people. You must know. What spirit they are operating with. Someone can profess you. One moment. And the next moment. Hey. So. Jesus rebukes Satan.

Why? Because. He had to go to the cross. He said. In John chapter. Chapter 12. Verse 24. He said. Accept the corn of wheat. Falls to the ground. And die. It abides alone.

[45 : 03] In verse 36. Or somewhere there. He says. For this purpose was I born. And for this reason. Did I come to this earth. He came to die. Why? So that through death. Say through death.

Say through death. Say through death. Through death. He will destroy. Him who has the power of death. That is the devil. So he. Destrovable. Talks about. In Colossians chapter 2.

Verse 14. 13. 14. He said. He made a public show. Over them. Triumphant over principalities. And powers. He made a public show. He is spectacle. He made a show. Satan is nothing.

So don't fear the devil. Alright. Quickly. Let me move on from there. And so verse 14. Go back.

Hebrews chapter 2. Verse 14. Bible says that. Thy might destroy him. Who has the power of death. Who is that? That is the devil. Verse 15. And not just that. And also release us. Verse 15. And release those who through fear of death. Were all their lifetime subject to bondage. Verse 16.

[45 : 59] Oh. I like this one. Verse 16. For indeed. He does not give aid to angels. But he gives aid to the seed of Abraham. That is talking about. Ask. Now. Go to the verse 17. This is where I wanted to get to.

Therefore. Say therefore. Therefore. Say therefore. Therefore. No. Before anytime you see therefore. Pause to think of why that therefore is therefore. What is therefore. Now. It says. Therefore what?

Because. Because. Because. Because. Because he came. And became like one of us. So that through death. He might destroy him.

Who has the power of death. And release us. Who? Through fear of bondage. Through fear of death. We have been in bondage. We have been in bondage all our life. Release us. And then present us to God. He said. Therefore.

In all things. He. He had to be made. Like his brothers. Why? Because that is a judge. Why must he be made like us? That he might.

[46 : 55] Why? Why? Why? Why did he have to be like us? So he can be a. What's mercy? Mercy has to do with. On the behalf of human beings.

Faithful had to do it on the behalf of God. He had to become like us. Jesus had to be like us. So that. Like his brethren. That he might be a merciful.

And a faithful. High priest. In things pertaining to God. To make propitiation. For the sins of the people. The reason why he came. Two main reasons.

Okay. Two main reasons. There's one negative reason. And one positive reason. The negative reason for his coming. Was to destroy the devil. The positive reason for his coming.

Is that he can be merciful. High priest for us. Amen. Shout hallelujah. Hallelujah. It's from what we read. Because it says that. Because the sons. Were flesh and blood.

[47 : 52] He also took part in the same. That through death he might. That's why he came. But there's another one. In the verse 17. He says that. Therefore. Because he had to be a high. Premersive foe. He had to be like us.

So he had to be like us. To represent us. And he had to be one of us. To destroy the world. What is keeping us. Shout hallelujah. Hallelujah. Hallelujah. Hallelujah. Shout hallelujah.

That's a faithful. And a merciful high priest. What does it mean to be merciful? When you are crying. I need help. He knows what you mean. Look at.

Look at verse 18. If there is. I think there is. Look at verse 18. For in that he himself. Did you see that? Let's read it together. Let's go. For in that he himself.

Has suffered. Being tempted. He is able to aid those. Ah. Is anyone here being tempted? Jesus is able to aid those.

[48 : 46] Who are being. Why? Because he is so fed. Being tempted. He knows what. Angels don't know what it means. To be tempted. They don't. Say high priest. High priest.

That's why. He is before God. Making intercessions for us. Now quickly. Let's. Let's. When you go to the next verse. Which is 3. Chapter 3 verse 1. It talks about. Therefore holy brethren. Particers of the heavenly calling.

Consider the apostle. Ah. And the high priest. Ah. The high priest of what? You have to talk about it too.

You have to talk about it. He did all. So you can. Talk about. Jesus being your. Your high priest. He is the high priest. Of our confession. And then. He takes what you are saying. And that's what he stands on.

To intercede. The high priest. Of our confession. Jesus Christ. Let's leave that. But let's go to. Hebrews chapter. Chapter 6. Verse 20. Jesus our high priest.

[49 : 44] I want to finish. With the Aaron. Where. Where. Okay. Go back. Go back. So it makes sense. I think from this. Because a lot. Verse 18. Okay. Let's go to from it. Verse 18.

Even that. You know. You remember I said that. Verse 19. Verse 17. Quickly. I'll rush through that. Okay. Good. That God. Determined to show more abundantly. The heirs of promise. The immutability of his counsel. Confirm it by our own.

That by it. But that by two immutable things. In which is possible for God. It's impossible for God to lie. We might have strong consolation. Who have fled for refuge. To lay hold of the hope.

That is set before us. All right. Which. This hope. We have as an anchor of. The soul. Sure and steadfast. And which enters the presence. Behind the veil.

You see the veil. Our hope is not just here. It enters very well. God himself is. Oh my. Shaka. Ka. Ka. Ka. Ka. Ka. Ka. Your hope for a good marriage.

[50 : 42] Your hope for breakthroughs. Your hope for heaven. Your hope for peace on earth. Your hope for an upper hand in life. Your hope for victory. He said the hope is not just here. It enters behind the veil.

It goes behind that. You know veil. Veil is what prevents one section. What divides one section from the other section.

We on earth. We are. There is no way you can use human calculations. To determine what is in heaven. So we. As it were. We are in heaven.

We are veiled. Heaven. Human things cannot. You can't have serious binoculars to see. Who is in heaven. Was. Because you can't pick up.

Because it's spiritual. But you know what. Our hope. Moves from beyond this. The natural. Into the spiritual. Not spirit. Just spiritual. Because in the spiritual realm. We have all other things.

[51 : 37] But this one goes. Very straight. Behind the veil. Which way. Behind the veil. Go to the next veil. See. Where. Where. The forerunner. Has entered for us. Who is a forerunner?

No. No. Jesus is the one. But. What is a forerunner? Going before you. So we are all going there. The forerunner. No. We. Our spirits are there with him.

But when he comes back. He's taking. And the last. When you. A Christian die. He's going. To be. Where would Jesus say. Because Paul said. In Philippians chapter 1. Verse 21. Somewhere. They said.

For me. To leave his Christ. To die his gain. To leave his Christ. To die his gain. Because. To be absent here. With you. It means to be present with the Lord. So when you are out. You check out here.

You're checking. So the forerunner is gone. Wait. Yeah. Yeah. Yeah. Yeah. Yeah. Yeah. Yeah. Yeah. Yeah. The forerunner is gone there. So he says that. Let's go back. He says. Where the forerunner has entered for us.

[52 : 32] Even Jesus. Having become high priest. For how long. For how long. For how long. According to the order of Melchizedek.

Now. So he throws in a big word here again. His priesthood. Because you see. Remember. This book is called Hebrews. To the Hebrews.

They understood the Old Testament system. So now if you bring up a priest. You must tell us there is his order. So you can't just say. Jesus high priest. Because. Just. On what ground did he become an high priest?

According to the order of Melchizedek. Look at the next verse. Verse 7. Verse 1. For this Melchizedek. You see. They began to talk about Melchizedek. This Melchizedek. King of Salem. Priest of the most high God.

Priest of the most high God. Who met Abraham. Ah. Abraham. Link it to. Who met Abraham from the slaughter of kings. And blessed him. Watch this. Verse 2. Quickly. Verse 2.

[53 : 31] To whom also Abraham. Get 10th part of all. First being translated. King of righteousness. That. That. He's the king of righteousness. And then also king of Salem.

Salem means peace. Like shalom. King of. No. Go back. Go back. King of Salem. Meaning peace. Okay. Go to the next verse. Verse 3. Hey. Without what? Let's not ridicule.

Let's go loud. Without mother. Without mother. Without genealogy. Having neither beginning of days. Nor end of life. But made like the son of God. Remains a priest continually.

No. No. No. He said this one has no godmother. This one has no god. Which human being hasn't got mother or father? And guess what? Abraham met this man.

Abraham met this man. And when Abraham met this man. Do you know what Abraham did? As the high priest of God. Abraham paid his tithe. If you are in the Melchizedek priesthood.

[54 : 31] Is that tithe receiving priesthood. And blessing issuing priesthood. Look at this. Abraham. So. Bible talks about how. He's without beginning of days.

No. End of days. That must be God. That's a description of God. But. God himself being the high priest of most high God. Think about that.

Jesus. Now. Theologians call him. That's the pre-incarnation appearance. Jesus appeared before he actually appeared. Does that make sense? Some people saw him before he appeared.

Just the way. Particularly. I know. I grew up. In Africa. They say. In Africa. Somebody said. Someone died. But. Three days later. Someone saw him. You know.

They said. I saw him on the bus. I spoke to him. Later on. When I arrived. I was told he's dead already. I saw him. I don't know how true and authentic those stuff are. Okay.

[55 : 28] But. But. This one is not afterward. This one was before. Before Jesus was born. He had appeared to certain people. It's called. It's called. Christophanies.

That's theological word for you. Or theophanies. It's called pre-appearances of Christ. Before his physical birth. Does that make sense? All right. Now. I think.

If I go. I'll go too deep. Now. Watch this. Go to the next verse. Now. Consider how great this man was. Who even the patriarch Abraham gave tenth of the spoil.

Abraham paid tithe. That's what it means. Go to the next verse quickly. And indeed. Those who are of the sons of. Ah. Watch this. What. Who. What. What was unique about the sons of Levi?

Priesthood. Okay. Priesthood. And it. It's only priests who receive tithes. Priests. It's only the priests who are receiving tithes. Those times. Okay. He said. So. Indeed.

[56 : 24] Those who are. The sons of. Of the sons of Levi. Who received. The priesthood. Had. A commandment. To receive tithes. From the people. According to the law. All right.

That is. From their brethren. They were receiving tithes. From their brethren. That means that. Once you receive the tithes. You declare the blessing. Though. They have come from the same loins.

Or the loins of Abraham. We are all the same. Why is it that you are receiving tithes. From me? We are all the same. But God put it this way. God authorized them. To receive tithes. So those guys were top. The Levites.

The priests. They were powerful. But watch this. Go to the next verse. It says that. But he whose genealogy. Is not derived from. Them. Receive tithes. From Abraham. Now.

He's telling you. He's talking about. The. Priesthood. Of. Melchizedek. Is different from the priesthood. Of the Levites. Because.

[57 : 17] He who is not a Levite. Received tithes. From Abraham. Hey. So that means that. So long as God is concerned. There's not only one order of priesthood. Even though he said.

The priesthood is only for the Levites. There was a higher order. And that higher order. Now watch this. The Levites were from Abraham. So Abraham didn't give tithes. To the Levites.

Because they were his sons. They came from his loins. But Abraham gave tithes. To someone higher. Now he says that. Jesus Christ was made high priest.

According to the order. Of Melchizedek. Even Abraham paid tithes to him. Listen. The high priest you have got. Is serious. That's why there's no need you fail.

You cannot fail. Let's finish this thing quickly. Verse. What verse are we on? God. But. He whose denomination is not derived from. Then received tithes. From Abraham.

[58 : 14] And blessed him. Who had the promise. Blessed Abraham. Who is this big man? Because. Go to the next verse. Beyond all control. Less. The lesser is blessed by the better. So that means. This person was better than Abraham.

That's what he's trying to say. Go to the next verse. Verse 8. Here. Mortar men received tithes. But there. He received them. Of whom it is witness. That he lives. So he doesn't die.

Bible says he doesn't have the genealogy. Endless life. He was the one who received tithes. He himself received tithes from Abraham. Say Jesus. So this tithes thing.

Abraham did it to. So I don't know why you are born again. You are saying that it's Old Testament. Old Testament. Then you go. It's Old Testament. Then go and pay for Levites. Go to the Levites. But this one. Abraham himself was doing it. Before Levi showed up. He was doing it outside of the law. Doing it to Melchizedek. That's the priest. So that kind of priest. He received tithes. Alright.

[59 : 13] Let's go on. Let's go on. Hebrews chapter 7. Let's go on. Let's go on. We will end very soon. And then we will continue. I will show you something next time. Even Levi. Who received tithes.

Paid tithes through Abraham. So to speak. Because Abraham was paid tithes. Because Levi was Abraham's child. So it's like. Your dad. Your dad was paying taxes.

That means that the house you are living in. You are actually a taxpayer. Do you understand what I'm saying? You can now start growing. Your dad is not there. He's giving the house. He says, I won't pay tax. No. You have to. Because that's the order.

You are not better than your dad who gave you the house. Next verse. For he was still in the loins of Abraham. His father. When Melchizedek makes Abraham. So Levi was not yet born.

And when Abraham paid the tithes. That means that Levi by inference. Also paid tithes to this side. So even the higher ones on earth. Who were receiving tithes. Were tithes payers. To Melchizedek.

[60 : 08] Now I'm taking it some way. Remember I said that. We have a high priest. After the order of Melchizedek. Go to the next verse. Therefore. Say therefore. Therefore.

You see that therefore again. In the light of all this we've heard. If perfection were through the Levitical. Now when you hear the word Levitical. Does it make sense? That's why I took my turn to explain these things.

So it doesn't look. If perfection. Were through the Levitical priesthood. For under eight people received the law. What further need was there. That another priesthood should arise. According to the order of Melchizedek.

And not called according to the order of Aaron. Because if that was okay. Then we didn't need another high priest. If Melchizedek priesthood was okay.

The Levitical priesthood was okay. We didn't need another one. Which is different from Aaron's order. Why? Because. Go to the next verse. Verse 12. For the priesthood being changed.

[61 : 05] Of a necessary. There is a change of law. Go to the next verse. For he who. For he whom these things. Are spoken. Belong to another tribe.

From which no man had officiated. At the altar. Jesus didn't belong to the tribe of Levi. Do you know the tribe belongs. Revelations 5.5. He is called the lion of the tribe of Judah.

He is in the tribe of Judah. Have you heard the revelation 5.5. Which is on the screen. Let's see.

Lion of the tribe of Judah. Lion of the tribe of Judah. Do you know we behold. The lion of the tribe of Judah.

The root of David. Has prevailed to open. So Jesus is from the tribe of Judah. And Bible. God clearly said that. Anyone. Who tries. Comes from outside this tribe. Who tries to become a priest. Must be killed. So Moses clearly. Did he not say anything. And there is no one in the tribe of Judah. Who becomes a priest. So. What. Now in Matthew chapter 2.

[62 : 01] Verse 1 and 3. Bible talks about. They went to Bethlehem of Judea. To go and look for Jesus. When he was born. So he is from Judah. He is a Judah. He is a Judean.

Okay. Jesus Christ. The Bethlehem born of Judea. In the days of Herod. So Jesus. Jesus is from Judah. Say he is from Judah. Now. Moses did not say anything.

About priesthood. Concerning Judah. So now. Why are you saying. That is why I took my time to explain. Why are you saying. That Jesus is a high priest. Because only high priests. Are only. From the lion of Aaron.

So. Wow. How. How. Go to the next verse. Quickly. Hebrews chapter 7. For he who. Okay. For he who these things are spoken of.

Belong to another tribe. From which. Tribe. Noah. Verse 14. Verse 14. For it is evident. That our Lord. Arose from Judah.

[62 : 57] Of which. Tribes. Spoke nothing. Concerning priesthood. Why is he now a high priest. What kind of high priest. Is this one too. Because the law.

God's system. Of dealing with things. You can't be a priest. If you are not. From. The lineage. Of. Levi. So then. How come you are saying.

Jesus is a priest. How. Can you just be a high priest. Because. It's against the law. The law. Does not make provision. But you know. This man is not operating.

Based on the old law. He's operating. Now watch this. Remember I told you. He didn't come to destroy the law. He came to. So. There was a provision. Everything within the law. That makes. His priesthood valid.

Go back. Let's go. Let's finish the text. We will be ending here. And it's here far more evidence. If. In the likeness of Melchizedek. There arises. Another priest. Go.

[63 : 55] Verse 16. Who has come. Not according to the law of the. You see. Not according to. The law of the fleshly commandment. But according to the power. Of an endless life.

So he's not coming based on what. This natural law has said. He's coming based on the. Endless life that produced that law. So. Even the law which came was good. But there is something higher than the law.

Which the law points to that. This is my senior. Bible says. Jesus is coming. According to. According to. The power of an endless life.

Go to the next verse. For he testified. You see. Now. Let me say. Let me say this. This is a little. Theological. But I have to know. This. Quotation.

Is the most. So. 1. 1. 10. Verse 3 and 4. Is the most quoted. Old Testament Bible. In the New Testament. Every time. New Testament writers. Refer to the Old Testament. This scripture.

[64 : 51] Was there. Is the most quoted. In the New Testament. Of the. All the Old Testament. Quotations. Does that make sense? It's a very powerful scripture. You. So this is quoting. From Psalm. Psalm. 1. 10. Verse 4. All right.

Okay. See. So this is Psalm. 1. 10. Verse 4. He said. The Lord has sworn. Sworn. And I will not. The Lord has sworn. I will not relent. You are a priest forever. According to the order. He said it before.

Yes. In Psalm. Jesus came to fulfill. The law. And the prophets. All right. Quickly. Let's finish. The Hebrews chapter 7. Back to. Hebrews chapter 7.

Verse 14. So. For it's evident. That our Lord arose from Judah. Of which tribe. Moses spoke nothing. Concerning priesthood. Go to the next verse. And it's here. We've read it already.

Go to. Go to verse 17. Go to verse 17. Quickly please. For. He testified. You are a priest.

Pre-forever. According to the order of Melchizedek. Go to the. Verse 18. On the one hand. There is an annulling.

[65 : 45] Of the former commandment. Because of its weakness. And its. Unprofitableness. What does that mean? What the Old Testament. Was doing. The priests were doing. Was good. But it wasn't helping people.

It. That was why they had to. God had to bring another one. Now. The question is. Did. Didn't God know it won't work? No. He knew it won't work. He knew.

He knew exactly. It's like a mirror. I heard a preacher say this. I love it. The law. It's like a mirror. It's like a mirror. If you look at the mirror. And you see some bumps in your face. Where is the fault coming from?

Mirror. It's just in your face. So. The mirror has not got a problem. The mirror is doing its job.

In the same way. The law is perfect. The Bible says. The law is good. But we have so much problem. When the law comes around. So the law. Which was supposed to help us.

[66 : 44] Was killing us. Because we are too faulty. The law was killing us. And do you know why? Do you know why? If. If. You want to. If you want to sell.

Makeup. To someone. Let them use the one they use. And show them. Their face in the mirror.

Then. You show them. How they look. After this one. Then they realize.

I don't like the way I look. So God brought the law. So that you can see. How bad you look. So.

Bible said that. So that before God.

Every mouth will be stopped. No one can boast. Romans chapter 3. Verse 19. 20. It said. So that all mouth will be stopped. Before the law. You can boast. So the law came.

Bible said. By the works of the law. See. Now. We know that. Whatever the law says. It says to all those. Under the law. That every mouth. Might be stopped. And all the world. May become guilty. Before God.

[67 : 40] So the law. Makes you shut your mouth. You can't say. I'm clean. I'm clean. Ask for me. I'm better. You are not. Look at you. Look at you. Look at you. So you always be looking. You end up saying. Oh a wretched man like me. Who can help me?

So in your desperation. Then you look for Jesus. Clap for the law. Clap for the law. Clap for the law. Hallelujah.

Let me. Let me. Let me. Let me. Let me. Let me. End on a good note. So that we can. We can.

Come expecting more. One of the things. I'm going to pick up. The next time. Is Jesus Christ. The high priest. Must have something to offer.

He had to go in the holies of holies. With blood. It's called the blood of the atonement. Bible said.

Jesus Christ. This kind of high priest. He did not go with. The blood of animals.

He went with his own blood. Perfect. That's why it's called the lamb of God. He came. He went with his own blood. And did it.

[68 : 36] Romans chapter. Romans chapter 6 verse 10. He did it once and for all. Romans chapter 6 verse 10. He died once and for all. Say once and for all. Say once and for all.

Once and for all. For the death that he died. He died once for all. Once. But in the old testament.

The priest. The Levitical priesthood. Every year. They have to do it with another good.

Because it wasn't perfect. That thing was not helping the people. And it wasn't even taking away their sins. It was just covering their sins. So they have to keep doing it. But Jesus had to do it. Once and for all. Hebrews chapter 9 verse 26.

He said once and for all. Say once and for all. Once and for all. Hebrews 9 verse 26. Once and for all. He then would have had to suffer. Often since the foundation of the world.

But now. Once. At the end of the ages. He has appeared to put away sin. By the sacrifice of himself. Verse 27. He has appeared. Therefore.

[69 : 34] He is appointed unto man. To die once. So he has appeared to do it. Hebrews chapter 10 verse 10. I like chapter 10 verse 10. That's a powerful one. Look at that. Hebrews 10 verse 10. Is a powerful one. And then we look at 10 verse 12. And then we end.

Hebrews 10 verse 10. It says that. By that will. We have been sanctified. Through the offering. Of the body of Jesus Christ.

How many times? Once and for all. We have been sanctified. Once and for all. Hebrews 9 verse 12.

Hebrews 9 verse 12. Hebrews 9 verse 12.

Now. I like this one. Not with the blood of goats and cows. But with his own blood. He entered the most holy. You see. You know what the most holy place is. Where is the most holy place?

You got it. Come for yourself. Yes. I've achieved what I want. You got it. The most holy place. Was behind the veil. And. Who goes behind the veil? The high priest.

[70 : 32] With what? With blood. Of atonement. The blood of the bulls. And the goats he has killed. He has to go there. To offer atonement. For himself. And for the people. This says also. Being a high priest.

Put it back on the screen. Hebrews 9 verse 12. Jesus also. Being a high priest. Now. With. Okay. Let's go back. Verse 11. Let's see if. But Jesus Christ.

Hey. Can't you see it? Are you not excited about it? But Jesus Christ. Come. As a high priest. Of good things to come.

With the greater. And the more perfect. Tabernacle. Not made with hands. That is. Not. Of this creation. So the tabernacle. Jesus was dealing with. So the veil he entered. Is not physical veil. Those high priests. Were going through. Physical veil. Where the door destroyed. But he entered. That's why our hope. Enters. Beyond the veil. Where our forerunner. Has gone.

[71 : 25] So he entered behind the veil. Not physical hands. But God's actual presence. Go. Go to the next verse. He didn't go there. Because he had to go behind the veil.

With blood. Of bull. He didn't go there. With blood of goats. And cows. But with his own blood. He entered the most holy place. Once. For all. Having obtained what? Not internal.

Eternal. It's different from internal bleeding. That was inside you. Eternal. He has obtained. Eternal redemption. That means that you have been.

Redeemed eternally. Hallelujah. Hallelujah. You were not redeemed. Only last year. And this year. You go back into the hands.

Of the devil. Do you know why? Because he became like you. And I. And died to destroy him. Who was the power of the devil. The power of death. And then went into the holy place. Made atonement on our behalf.

[72 : 22] And redeemed us eternally. Say I'm redeemed. Him. He obtained eternal redemption for us. Eternal redemption for us. Eternal redemption for us.

Once and for all. Once and for all. After the order of Melchizedek.

Not this cheap kind of priesthood. Physical priesthood. Human beings who die. And because of death. They can't even continue. Another person has to take place. Another person has to take over. No. This says himself. Indestructible life.

Now. I can't wait to get to chapter 10. After he explains all these things. Then. He says that. No. No. Later on. After he explains all these things. He said. Therefore let us come boldly.

Now. When you look at chapter 4. Verse 14. 15. Can I call that one and finish? Please. Let's go. Hebrews chapter 4. Verse 14. Let's read it together.

[73 : 20] Let's go. Seeing then. That we have a high priest. A great high priest. Sorry. Who has passed through the heavens. Jesus. The son of God. Let us hold fast.

The high priest didn't die. Because you have him. You have to continue what you are saying. Hold fast.

You have a great high priest. Who has passed through the heavens. Entered the veils. Now. Go to the next verse. Go to the next verse. For. Oh. Oh. For we do not have a high priest.

Who cannot sympathize with. Why. Why can he sympathize? Because he was like us. For our high priest can sympathize. With our weaknesses.

But was. Who cannot. But was. In all points. Tempted. As we are. And yet. Thank you for listening. For more resources. Please visit. Carious.org Or call us on.

[74 : 15] 0207. 740. 9960. God bless you.