

Jesus, Our High Priest

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[0 : 00] Welcome. You are about to listen to a destiny changing message preached by Pastor David at Karis Phase 2. Karis Phase 2 is our revival seeking youth ministry where young people are coming to know Jesus Christ. Faith comes by hearing and by hearing the word of God. Be blessed as you listen. In our previous teaching which I loved very much I was trying to attempt to speak about expiation after talking about redemption and propitiation and propitiation is how God is satisfied and pieced with a certain type of sacrifice. Okay so Christ becomes a propitiation.

God is propitiated. The anger of God is propitiated by the sacrifice of Christ. Then it took me further to talk about how he is a high priest and him as a high priest goes to God on our behalf not on his behalf but goes to God on our behalf not to mediate for his sins because he had no sin unlike the previous priests. He goes to God without sin and the sacrifice he takes is not the blood of bulls and goats but he takes his own blood. And he didn't do it every year. He did it once and for all.

And the other ones could not do it. They couldn't remain high priest forever because death prevented them. However our high priest because he liveth because he ever because he ever liveth. Hebrews chapter 7 because he from verse 24 and 25. He says in the 24 says in the verse 24 but this man because he continues ever. All right now what's the meaning of continuing ever?

When you look at the verse before it tells you what it means in the context what continuous means. The previous verse that and there were truly many priests because they were not suffered to continue. Why? Because by reason of death you can still be in office where you die.

So he says that there were many priests because every priest when he's when he's whilst he's doing he gets to a time he dies and he can't continue. So another person has to take his place and then he also died. So that's why there were many priests because death prevented one person from continuing.

But look at the next verse. He says that but say but oh when I'm studying the scriptures and I come across the word but it means that there's a change of focus. There is a change because he was saying something the argument was going this way but now it's going that way. He said these people were dying because death prevented them from continuing. But this man who is this man talking about? Jesus.

[3 : 01] This man because he continueth ever. Do you understand now why he's the word continue? What does it mean? He doesn't die. Because he continueth ever. He has an unchangeable priesthood. The same person has been the same priest for many years.

Human beings die because we are mortals. We don't have immortality. We have mortals. So human beings are mortals.

So they continue dying. But Jesus Christ. Did he also die? He did. He did. He did. But he didn't die as a high priest.

He died as the sacrifice. He died as the sacrifice. Look at this. This is so interesting. Oh good God. He died as the sacrifice. Watch this. Watch this. He died as the sacrifice. And when he resurrected from the dead then he appeared as a high priest with the sacrifice of the blood. And he appeared before God with his own blood as a high priest.

Now, the first time Jesus' type of high priest was mentioned in the Bible is Abraham. In Genesis chapter 14 verse 18. When Abraham was coming from the slaughter of the kings and Melchizedek, the high priest, Melchizedek, the high priest, met Abraham.

[4 : 27] Ooh. Bible says that. And Melchizedek, that's the first name. The first time this name was mentioned in the Bible. Melchizedek, king of, he's a king. Oh, we thought he's a priest.

King of Salem. That's Jerusalem. Peace. Salem. Peace. The king of peace. Brought out bread and wine. And he was, oh, oh, he was also a priest. In the Old Testament, kings were not priests. No,

no, no. In the Old Testament, under the Mosaic law, you can't be a king and a priest. Because the kings had to hail from the tribe of Judah and the priests came from the tribe of Levi. So your tribe determines whether you can be a king or a priest. And so in the law of Moses, then there was never mention of priesthood in the tribe of Judah. His kingship, according to Hebrews chapter 7, verse 14. Hebrews chapter, I feel like preaching on, you know. Hebrews chapter 7, verse 14 says, For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. [5 : 34] Now, when you read the Bible, I taught you, when you read the New Testament and you come across the phrase Moses said, what does it mean? The law. Okay. So Moses was a symbol or a state.

When you mentioned, you shared the name Moses. It was representing the law. So they said, they came to Jesus in Matthew chapter 22. Is it 22? Yeah. 22 from 23.

The Sadducees came to Jesus and they said, Moses in the law. Okay. Okay. Moses said, you see, Moses said. Now, when they said Moses said, they are not talking about Moses as a person, but the law that came from Moses.

It said, we have found the Messiah. John chapter 1, from verse 41, 42, 43. Actually, 43 and 44, 45. It said, we have found the Messiah of whom Moses spoke about.

See, Philip found Nathaniel and said, we have found him of whom Moses was in the law. So every time they quoted Moses, they meant the law. Now, in Hebrews chapter 7, verse 14, they says that Moses, it is evident that our Lord arose from Judah.

[6 : 42] Okay. But what about Judah? Of which tribe? Judah is the tribe. Moses spoke nothing concerning priesthood. So that means that if you want to be a priest, you better not come from the tribe of Judah.

Yeah. But it is evident that our Lord, our Messiah, this man Jesus, held from the tribe of Judah. That means priesthood is out as long as the law is concerned.

Priesthood is out. But how then does he become a priest? Because if he's becoming a priest, then it looks like his priesthood must be outside of the law.

That is why Melchizedek had to appear before the law came. So Jesus, this priesthood integrated into something that predated the law.

That is why those who speak about tithing as law and law, they are making a mistake. Or those who say the law is gone, you can't be tithing. No, we are not talking about the tithing in the law.

[7 : 43] We are talking about the tithing in the Lord. Yes. Yes. Praise God. Melchizedek. The first appearance of Melchizedek was about tithing.

Wow. Before the law. See, Genesis, it says that then Melchizedek, king of Salem, brought out bread and wine. He was the priest of the most high God.

Let me submit to you. The first time priest was mentioned in the Bible is this one. Okay. And it wasn't the law of Moses' type of priest, which was called the Aaronic Priesthood.

That's the law. You have to come from Levi. But the first time priesthood was mentioned was before the law was given. It was Melchizedek. It was Melchizedek. That's the first time the word priest appeared in the Bible.

And it was pointing to the Melchizedek. So he said, Melchizedek, king of Salem, the priest of God. He was the priest of God. Verse 19. And he blessed him, saying, blessed be blessed.

[8 : 48] Now, let's go to 17. Let's look at, I missed something. Yeah. Let's go to 17. Then king of Sodom, watch it. King of Sodom went out to meet Abraham at the valley of Sheba. Sheba.

That is the king's valley. After his return from the defeat of Chedelo-Oma, the king, and the kings that were with him. Then Melchizedek, also a king.

So Sodom had a king. Okay. But Salem also had a king. And the kings were coming to meet Abraham. Wow. So king of Salem also came and met him.

And he, good. And king of Salem brought out bread and wine. He was the priest of God. Then look at the next verse. Verse 19. And blessed him and said, blessed be Abraham, Abraham of God most high, possessor of heaven and earth.

Look at the next verse. And blessed be God most high, who has delivered your enemy into your hand. And Abraham, he there, means Abraham, gave him, gave the priest tithes of all.

[9 : 48] So the tithe they are making noise about is not the tithe of the law. We, the New Testament tithers, are not doing it based on the law. And the law comes with commands and instructions.

Grace doesn't come with commands and instructions. So this man never told Abraham, pay tithe. But Abraham was so full of insight and valued the way the covenant God works that he knew that I had to tithe.

If you are a New Testament Christian, you don't have to be told to tithe. You will just do it happily. So that means that if you are a New Testament Christian and you don't tithe, you are not under a curse.

Old Testament you are. New Testament you are not. Because it's not legal. It's not a matter of legality. It's a matter of covenant.

It's a matter of insight. It's a matter of relationship with a higher superior provider. See what Melchizedek said about Abraham, about God. He says that God, he says that, blessed be the God, be God most high, who has delivered your, ah, he was telling Abraham, God, the kings you slaughtered, God delivered them.

[11:06] How did he know? Because he was a priest of God. Look at this. Melchizedek was the priest of God. And he appeared to Abraham and he said that, ah, blessed be this God who delivered your enemies into your hands.

He delivered your enemies into your hands. So then it looks like he was an onlooker, an observer, watching what was going on. When the battle was over, he came and he said God did it and he was representative of God and gave Abraham bread and wine and blessed him.

And Abraham said, ah, this is a serious, serious personality. And he gave him the tithe. He gave him the tithe. When the kings were coming to him, he valued the priests, someone who carried priesthood but still a king.

He gave him the tithe. That seems to suggest to me that it looks like the priest, he was interceding for Abraham. One of the job of a priest is to intercede. So the fact that he's a priest meant he was interceding.

That is why he was aware of what was going on. That's why he knew the war, the battle that was going on and he appreciated the outcome. Because he knew that the outcome was determined by God, not by Abraham's swords and trained men.

[12:19] Am I confused with anybody at all? So he gave Abraham the blessing and Abraham gave him the tithe. Why did I bring my kids out here? That's the first time this name is mentioned in the Bible.

Then the next time he told you, that's interesting. They didn't mention his name again. That's Genesis chapter 14. Isaac came, didn't hear about him.

Jacob, Egypt, Exodus, Leviticus, Numbers, Deuteronomy. When I say, say no, okay? Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job.

Then he was mentioned again in Psalm. Why? Because, whew, why was he mentioned in Psalm? Because of David.

David wrote most of the Psalm. Psalm 110. Psalm 110, I mean. If you have a good Bible, you will see something. The heading. Sometimes they give heading.

[13:32] Okay? If you open from a Bible. Ask for an electronic Bible. It doesn't tell you these things. If you open your Bible, a good Bible will tell you who wrote it.

Psalm 11. Who wrote it? Psalm 11. Who wrote this Psalm? David. Who wrote this Psalm? David. Meanwhile, God has promised David that I'll raise your seed after you to sit on the throne.

Not Solomon. He said, he'll build me a house. So David had this. David had this very. David had a very special place in the plan of God.

So this high priest, Melchizedek, who knows, never mentioned again. Let's see. Let's read Psalm of David. Psalm said, the Lord said to my Lord. Sit.

Now, this is David. And who is his Lord then? Jesus. That's the question Jesus asked the Pharisees and they couldn't answer again. And the Bible said from that time, no one dared to ask him a question again.

[14:36] In Matthew chapter 22. Matthew 22. While the Pharisees were gathered together, Jesus asked them. What are you saying? Jesus asked them, saying, what do you think about the Christ?

Whose son is he? They said. Because it's a common knowledge among the Jews that the Christ is the son of David. It's a common knowledge. They said he was the son of David.

There's no question. Look at it. Let's go on. He said unto them. So how then does David, David, in the spirit, call him Lord? Saying, the Lord said to my, you see that, you see that Psalm? You see Psalm 110? David, so Jesus quoted Psalm 110. And they all knew that that was clearly David speaking. And they knew when David was speaking, he was speaking concerning the Messiah.

But it does not care to them that even though the Messiah was supposed to be the son of David, he was at the same time also the Lord of David. So he, Jesus asked them this question.

[15 : 39] That the Messiah, whose son is he? They said, of course, son of David. That is okay. How then David, not from his mind, but by the spirit, they knew it was by the spirit. How come that David, by the spirit, said, or called him Lord?

Saying, the Lord said, Jesus quoted Psalm 110, verse 1. The Lord said to my Lord, sit at my right hand until I make your enemies your food store. And then, if David then calls him Lord, how is he his son?

Then he said, ah, we've never thought about it. They are scholars. They are scholars. But now, they couldn't answer scholarly. Only one question.

So, he said, um, hmm, that's a good question. But we, we, we, we, we don't know. Rabbi, do you know this?

No. What does the book say? We don't know. It doesn't say anything about this. Hmm. But we thought we know everything about the law. Yeah, we thought. But this man is asking a question. Ah.

[16 : 49] Rabbi took off his step. I said, no. Just, just, just. And this was a public discourse. Wow. Jesus humiliated them. Wow. You think you know?

So, they always think they know. They ask Jesus one question. Question. Before they just answer this question, they were bringing questions. Questions. Usually, some of you are like that. Oh. I have a lot of questions.

This pastor. You don't know. Squat! Where did you get the question from? Is it because you read the Bible yourself? Or someone imposed it on you and suggested it to you?

Yeah. Yeah. You're preaching. How many times have you read the Bible? What do you know about? How many books are there in the Bible? What's the first book of the New Testament?

What's the last but one book in the Old Testament?

How many prophets are there in the Bible? How many prophets? Tell us the books. Prophets. How many of them? What are the history books in the Bible?

[17 : 44] Tell me which one is Apocalypse. Tell me. What do you know about the Bible? And you open your mouth and blah, blah, blah. Blah, blah, blah. Gibberish.

Abracadabra. Gibberish. I'm telling you to your face. You don't know. Squat! You have been brainwashed to tell you to. Excuse me.

Show me which religion has influenced more global civilization. Show me what civilization is coming from that part of the other religion.

You're talking nonsense. You are too ignorant. You have been brainwashed with arrogance. You will not.

Because you are blind. The God of this world has blinded you to be following all kinds of false prophets. The Bible says that the God of this world has blinded the minds of unbelievers.

[18 : 41] 2 Corinthians chapter 4 verse 4. Is he not interested? Yeah. It's not their eyes.

It's not their eyes. Their minds. That means their mind can see. So they think they are reasoning. Fantastic reasoning.

Very intellectual. But it's a blinded mind. In Ephesians chapter 4 verse 17. It talks about whose minds. Their minds are darkened. Darkened. Darkened minds.

Put it in Ephesians chapter 4 verse 19 or 18. Having their understanding was darkened. Being alienated from the life of God. So they go and take the Bible with a darkened understanding.

And all you see is errors. The mistakes. You see, oh yeah, yeah, I know, I know. The Bible contradicts itself. What do you know? All right. I think we should go back. I've gone far.

[19 : 41] Guys. I got it. I got it. I got it. I got it. So where did I get before? Jesus Christ. It says that. So who is his son? And Bible says that if David calls him Lord, how is he his son?

Look at the next verse. No one was able to answer him a word. Nor from that day on did anyone dare question him.

That was the last public. Jesus silenced them. No one. From that day, no one questioned him again. Because they kept questioning. One day he said, okay, you guys.

All right. He gets to give them one question. About himself from the scriptures. And they were confused. Wow. They couldn't deny it.

But they couldn't comprehend. Why? Because their minds were blind. So now, David said that the Lord, someone wants you. The Lord said to my Lord, sit now at my right hand until I make your enemies your footh.

[20 : 45] So, verse 2. The Lord shall send the rod of strength out of Zion. Rule thou in the midst of your enemies. In the day of your power, thy people shall be willing.

Hallelujah. Now, this is some, one of the most, watch this. This is the most quoted Old Testament scripture in the New Testament. Wow. Psalm 110.

Jesus quoted it. Hebrews quoted it. The apostles quoted it. It was the most quoted Old Testament text in the New Testament.

Don't forget that. This song. It's a very powerful song. It's a messianic song. All right. Now, look at verse 4. Very quickly. Verse 4. There.

Did you see that? Let's go. Let's go. Some of you are not reading at all. Please. Have I upset you? Is it too strong for you?

[21 : 46] You know, I touch on a lot of things when I'm preaching. A lot of things. Because I don't want you to be ignorant. I don't want you. Long after you have grown, most of these things I'm teaching you, it will become the foundation for your excelling in life.

All right. Let's go. The Lord has come. And will not repent. Wow. Now art in peace forever after the good of Melchizedek. Ha! The second time Melchizedek was mentioned in the Bible was David. By the spirit in Psalm 110 verse 4. First time Melchizedek shows up is before Abraham, after Abraham was born. Because he was interceding for Abraham.

Abraham brought him bread. Blessed Abraham. Abraham gave him the tithe of all. And that's it. It's like he vanished into thin air. We never... Why was the Bible so silent about him?

Until David comes on the scene and he said... And guess what? Do you know how David was speaking? By the spirit. It wasn't by himself. Because he said... Jesus himself said, David by the spirit. Matthew chapter 22.

[22 : 52] Remember? So David was speaking by the spirit. And he said, the Lord has sworn and all that. Verse 4. And he said, the Lord has sworn and he will not repent.

That means he will change his mind. About this Melchizedek issue. Down at a priest forever. How? Not after the order of Aaron. Aaron.

Because Aaronic priesthood must come from the tribe of Levi. Aaronic priesthood. And Aaronic priesthood is not a keenly priesthood.

It's not a keenly priesthood. So God said, you. After the order. The order. I found out the other time that there are professional bodies. And when you're an accountant, you are either a member of the ACCA or CIMA.

So they are professional bodies. Okay, that's what I'm trying. They are professional bodies. So then if they check, if you mention or you give your PIN or special number. And they type it into ACCA, they don't find you.

[23 : 57] Maybe you are not after this order. So they have to type it here. Oh, okay. He's, yeah. It's legit. It's legit. Because this order. There are two orders. And it's not. They are not contrary.

They don't contradict each other. It's just that they are orders. So you belong to this fraternity. You also belong to this fraternity. And you are all okay. Now, the Aaronic. The priesthood has only two fraternities.

If you have to be a priest, you must be. From all the Old Testament. Every priest must be according to the order of Aaron. Every priesthood. And you must be born one.

You cannot train to be. You have to be born. It's like royalty. You have to be born. And they prepare you. And then one day when it's your turn, you become the priest.

Or the high priest. That's how it's Aaronic priesthood. Or Melchizedek priesthood. But the Melchizedek can't order a priesthood. The Bible didn't say anything about it. Apart from Melchizedek showed up.

[24 : 54] They said he was a priest of God. And he went. He went into silence. Then David by the Spirit. When he was talking about the Messiah. He said the Lord has sworn. And you will not

repent.

You are. I made you a priest. This day. He says that the Lord. Thou art a priest forever. Then he had to be sure. That there's another order. Which may be the New Testament. The New Generation and the Old Testament has not mentioned.

Even though it has mentioned it once. He said your priesthood is after the order of Melchizedek. And then guess what? Silence again. So then in Acts chapter 13 verse 32.

Verse 32 says that. And we declare unto you glad tidings. How that the promise which was made unto our fathers. God has fulfilled the same unto their children.

How? In that he has raised. Watch this. Raised up Jesus again. As it is also written in the second Psalm. Thou art my son.

[25 : 57] This day I have begotten you. All right. So he said this day. What is the this day talking about? He's talking about today as I have raised you from the dead.

So God declared him to be his son on the day of resurrection. Now what I'm trying to say is that when God raised Christ from the dead.

He pronounced and said to Jesus that this day I have begotten you. And said you are a priest forever after the order of Melchizedek. Hebrews chapter 5.

We'll go to chapter 6. But chapter 5 mentions Melchizedek the first time. Verse 10. Or verse 6 rather. He also said you are a priest forever according to.

You see this is the same quotation in the Psalm. Now here God is. Let's do me a favor. Is that okay? Let's look from verse 1. Quickly. Quickly. From verse 1. Talking about high priest.

[26 : 58] For every high priest taken from amongst men and is appointed for men in things pertaining to God. That he may offer both gifts and sacrifices. Verse 2. He can have compassion on those who are ignorant and going astray.

Since he himself is subject to weaknesses. Because of this it is required as of the people so also for himself to offer sacrifices for sin. That's high priest.

You also have to have because you are also human. The next verse. No man takes this honor. Those who want to make themselves pastors by force. No one takes this honor upon himself.

Okay. No one takes this honor upon himself. But he who is called by God. Just as Aaron. Say Aaron. Aaron was called. Let's look at the next verse. Verse 5.

So also Christ. That's where I'm coming from. Christ also didn't get up and say I make myself high priest. So also Christ did not glorify himself to become high priest.

[27 : 58] But it was he who said to him. You are my son. Today I have begotten you. Now that's why I went to the Acts chapter 13 verse. I think 33. When he.

The promise that God. God has fulfilled the promise to us his children. In that he raised us. He raised up Christ from the dead. As it is written in the second verse. You are my son. Today I have begotten you.

When is that today? Please think about it. All right. Let's say today. Say today. Today. Jesus died on the cross. And God resurrected him.

So on the day of resurrection. When he resurrected from the dead. Bible said God has begotten him. Why begotten him? Because. For God so loved the world. He's already begotten of the father. But not in the flesh. The flesh was not begotten of God. It's his original nature. That was begotten of God. For God so loved the world that he gave his only begotten son.

[28 : 57] So this. So according to Romans chapter 1. You will see that verse 3. It talks about. Concerning his son Jesus Christ. Who was born. Okay.

Talking about the gospel. Concerning his son Jesus Christ our Lord. Who was born. What? How was he born? How was he born? He's the great. In what terms?

According to the flesh. So you can call him the son of David. According to the flesh. But originally. He is. The begotten of the father. That's what confused the Pharisees. That the Jesus.

Whose son is. They said the son of David. They were right. But what they didn't know. That the son of David. Was actually the Lord of David as well. Because he had. A pre-existing nature. Before he was born. Alright.

So now. The only begotten son. For God gave his only begotten son. He's talking about. His. Who he was in eternity. But this son. Became in the flesh.

[29 : 50] According to the. It became the seed of David. According to the flesh. And they killed him. They didn't kill God. They killed the human Jesus. So God raised this human Jesus.

And the resurrection. The resurrection Jesus. Was pronounced the son of God. The human flesh. In the flesh. Wow. So. Look at it. Look at the next verse. And declared him.

Did you see that? Yes. God declared the him. The flesh. According to the. Declared him. To be the son of God. With power. According to the spirit of holiness. How? By the resurrection.

Oh. I feel like preaching now. So. When he was resurrected. God declared that. This human being. For the first time. Has become. The son of God. So that.

You and I. Human beings. Can also. Become the sons of God. Shout hallelujah. Hallelujah. So. What is this? This is where I'm going.

[30 : 44] So when God declared him. To be the son of God. It wasn't only that. That day he resurrected. Acts chapter 13. Verse 33. 32.

Acts chapter 13. Verse 33. God. No. Verse 33. God fulfilled the promise. He has given to the father by his son. How? In that he raised him from the dead. At his. So when he raised him from the dead. He quoted.

As is. According to his reading. You are my son. The resurrection. Today. I have begotten you. Because. Jesus was not begotten. He has always been in existence.

That's right. But the human Jesus. The flesh. Human nature. No human being has ever come from the dead. No human being. He is the first fruit from the. You know what I'm saying?

He is the first fruit from the dead. According to 1 Corinthians chapter 15 verse 20. He is the first fruit from the dead. Jesus Christ. He is the. Now Christ. He is risen from the dead.

[31 : 39] And has become what? First fruit. So that first fruit. Was declared. The son of God. And now. Look at it. Verse 5. So. So. So he said that.

So also Christ. Did not glorify himself. To become high priest. But as it. As it was. He who said to him. You are my son. Today. I begotten. But the scripture.

That statement. It didn't end there. And he added. We added. As. He also says. In another place. The same chapter. Yes.

Verse 1 and verse 4. Yes. The same. Some one thing. Yes. The verse 1 verse 4. He said. As he said in another place. That thou art a priest. So now. What am I trying to. Why is all this. When. At what point in time. Did Jesus become a priest. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. Yes. What confere priesthood on him. Was it when he was born. When he would see a Messiah.

[32 : 34] From the time he was born. The Messiah has arrived. But the priest has not arrived. Because his priesthood was not based. On the law. So you can't be a priest. Just in the flesh.

But Jesus is priesthood. Let me tell you. What the priesthood was based on. Yes. The priesthood was based on something. According to Hebrews chapter. We talk about. Chapter 7 verse 14. Right. Now go back. So it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. The next verse, verse 15.

And as is yet far more evident, if in the likeness of Melchizedek, there arises another priest. So now he has brought Melchizedek in because Jesus couldn't have come from the tribe of Aaron or Levi. Because if he's going to be a priest according to the law, he must be from Levi. But he said there has come another priesthood. He says that it's far more evident in the likeness of Melchizedek.

[33 : 39] There arises another priest. Look at the next verse. Look at it. This is going to be interesting. Who has come according to the law? Sorry. Not according to the law of fleshly commandment, but what? The power of endless life.

Did you see that? Did you see that? That power of the life that has defied death. So when he rose that from the dead and crushed death, that endless life is what? The basis of his priesthood.

So he became a priest from the resurrection. That's why he said, this day you are a priest. Oh, oh. That day is the day of the resurrection. When he resurrected from the dead, there has emerged another priest.

Do you know why? Do you know why? In Hebrews chapter 7. Are we in 7 already? Ah. Ah. Okay. Then, how about verse 1 and verse 2? That's an interesting one. He.

He said, for this Melchizedek. How about him? He is the king of Salem. Is it true? Not only that, but he was a priest of the most high God. Who met Abraham returning from the slaughter of the kings and did what?

[34 : 41] And blessed Abraham. Look at verse 2. To whom Abraham also gave. Why is he bringing tithes again? God, there seems to be something about this Melchizedek. They can't preach to it and

tithe him.

But that's, it's not my topic. He said, Abraham gave tithe. Being translated. Now, let's look at this Melchizedek. Being translated king of righteousness. And then, also king of Salem. Meaning, king of peace. But there's something more coming. Interesting. Let's look at, let's consider Melchizedek. Somebody in an exam. He was going to write an exam. And he said, everybody should prepare.

He said, he was good. He prepared so much about a particular type of tree. Prepared so much about trees. This particular type of tree. And tree, tree.

And when he went to the examination room, the question that came said, describe birds. He said, ye? I didn't prepare for this one. So he said, no problem. He said, birds always fly and settle on a tree and make their tree.

[35 : 41] At this juncture, one may ask, what is a tree? That is not a right tree on a tree. He said that, no, you are talking about Melchizedek.

Excuse me. Mr. Writer of Hebrews. Can you just say a little bit about Melchizedek? He said, no worry. I'm going to say it in verse 3. So let's see what he said in verse 3. This Melchizedek, what? Without father. Without mother. Without genealogy. Genealogy. Having no beginning of days. No end of life. But is made like the son of God. Remains a priest continually.

Do you know Jesus couldn't have remained a priest continually in the flesh? Because death would have stopped him. Death would have stopped him. But when now he came with the power of an endless life.

God said, from today. You are my son. I've ordained you a priest. After the order. Shout out hallelujah. Hallelujah. So Hebrews chapter 7.

[36 : 41] Then he begins to talk about. In fact, before he went to chapter 7. He actually hinted Melchizedek in chapter 5. When he was talking about the Aaronic priesthood. Because his topic, his agenda.

And his focus on chapter 5. Was trying to compare Jesus to the priest of the Old Testament. Alright. So Hebrews is showing us how Jesus is better than anything religious.

So first of all. He starts by saying that Jesus is better than the angels. Hebrews chapter 1. Because for which of the angels has God said? You are my son. God has never told angel.

Verse 5. God has never told an angel. Verse 5 and 6. That you are my son. But concerning the son. He said. You are my son. Ha ha. I will be up.

So he said that God. Jesus speaks. God speaks about Jesus as a son. And he said your throne is. Oh. And he calls him God. I think verse chapter 1. Verse 9.

[37 : 37] Or chapter 2. Verse 9. He said. You are God. Thou, O God. Thy throne. Can you imagine? God told God. But concerning the son. God said. Your throne.

Oh God. Hey. Your throne. I mean. He said. Which of the angels will get this kind of description from God? So he starts Hebrew by saying that. Jesus is better than the angels.

Okay. What else is important in religion? And they're thinking about. Moses. Moses. He started talking on Moses. And he said. See.

Every house is built by somebody. Chapter 3. Yes. Every house is built by somebody. But he who builds all house is God. And then verse 3. It talks about Moses was faithful. As a servant. Hebrews chapter 3.

Verse 4. Moses was faithful as a servant. But this son. Jesus Christ. Is faithful over his own. So he said. Don't bring Moses close. And after he makes Moses small.

[38 : 30] As compared to Jesus. Then he brings the priesthood. Okay. Priesthood is important. Now let's bring it on. So he begins to explain.

How Jesus' priesthood. Is better than the Aaronic priesthood. Because it's an everlasting priesthood. A priesthood that does not change. Then he picks. After that he picks up.

About the tabernacle. The tabernacle. And all that. And he says that Jesus. Is actually serving. In a better tabernacle. So the purpose of Hebrews. Is to show how Jesus is better. Than any religion religious.

You can talk about. Including Moses. The angels. The law. And everything. Jesus. Including the sacrifices. That's why his blood is better. Than the cows. The blood of bulls. And goats. So that's the purpose of Hebrews.

And here. He brings out. The fact that. Jesus' priesthood. Is higher. And is better. Than the Aaronic priesthood. Why? Because. There's a guy called Melchizedek. So he starts by talking about. [39 : 25] The priesthood. In chapter 5. And that's why he said. No one takes this honor upon himself. Except the one who God has called. He begins to explain it. He begins. Then he says something. Look at chapter 5 verse 9.

And having been perfected. This one. This statement. Having been perfected. They're talking about Jesus Christ. Meaning that. He has fulfilled. All the legalities.

Of a savior. He has fully. Finished his job. Having been perfected. He became. Author of eternal salvation. To all those who obey him. Look at the next verse. Called by God.

As what? High priest. How? According to the order of. Look at the next verse. Look at the. Of whom? Talking about Melchizedek. Of whom we have. Much to say.

And how to explain. Since you are dull of hearing. So. If you want to go into Melchizedek. It's more complex. But you can't get it. So he said. At this time.

[40 : 21] That you need to be teachers. You need that someone. Teach you. The elementary things. So he changes the topic. Then chapter 6. Goes on to. The elementary things. Of Christ. We have to teach you. If you have tasted. The heavenly gifts.

And blah, blah, blah. He began to pick out on that. Pick on that. And after chapter 6. He didn't say too much. But chapter 6. But towards. Verse 12. He says that. We should. Don't be lazy.

But we should. Follow those who. Through faith and patience. Have endured the promise. Then he began to talk about Abraham. And then. Talk about how God. When he promised. Made a promise to Abraham. Because he can swear by no order.

He swore by himself. Saying in blessing. I'll bless you. In multiplying. And he says that. Therefore. By two immutable things. In which it is impossible. For God to lie. We might have strong consolation.

We have fled. We have strong hope. We have flair for consolation. And held on eternal life. Which goes beyond the veil. Where our forerunner. Our forerunner. Did you see that? He's bringing back. This is interesting.

[41 : 15] He said our forerunner. Has entered forever. According to the order. Did you see what's happening? According to the order of Melchizedek. So every time. He brings. He speaks to the land of Melchizedek.

All Moses. Angels. The priests. They don't come near Jesus. Because his order. Is Melchizedek. And this Melchizedek. Look at the next verse. Look at the next verse. And that's there. For this Melchizedek.

For this Melchizedek. For this Melchizedek. He's the priest of silence. He's the priest of God. The king of righteousness. Without mother. Without father. Without genealogy. Without beginning of days.

Without end of days. Hey. Hey. Hey. Hey. Hey. Hey. He began. He began to talk about the Melchizedek. This type of Melchizedek. Then he ran. Run. Run.

He kept talking about. Of course. The priest. According to Moses. They were Abraham's descendants. But this Melchizedek. Doesn't come from Abraham.

[42 : 09] Actually. He's the boss of Abraham. Abraham. Abraham gave time to him. And saluted him. And he says that. By the time Abraham was saluting Melchizedek. All his children were inside him.

So that means that. All the priests who were here to be born. They also saluted this senior one. So we are talking about. Yeah. It's in the Bible. It's in your Bible. Hebrews chapter 7. He said. Without controversy.

The lesser is blessed by the greater. Verse 8. You can't. So then. If this man blessed Abraham. That means he's greater than Abraham. So if he's greater than Abraham. How much more Abraham's seed.

And Jesus' priesthood. Is after the order of this one. Which is greater than Abraham. Woo. Wow. I'm preaching everything. I'm preaching everything. I'm just preaching the Bible.

Yes. I love it. Can I finish? Yes. So. Then he began to explain that. When Abraham was paying tithe. Levi. Who was also in Abraham.

[43 : 08] By default. So to speak. Also paid tithe. Because he was. It's there. It's there. In plain text. He also paid tithe. So that means. If Levi.

Who was. Giving. The law has mandated Levi. To collect tithe. Because. Anyone who collects tithe. Is greater. And the law has mandated Levi.

Amongst the children of Israel. To be the tithe collector. He said. This greater one who collects tithe. Also pays tithe. To who? To Melchizedek. Ah. How?

When he was in Abraham. He paid tithe. That means that. This Melchizedek guy. Is a big guy. And he said. That Jesus Christ priesthood. Is after the order of this one.

He said. Moses. Jesus comes from. Jude. Judah. He's only king. You can't be. Priest in the old testament. And be a king. No.

[44 : 04] It can't happen. But. You remember Melchizedek. He's the king of Salem. And the king. Prince of peace. King of peace. He's a priest. And a king. Melchizedek.

He's the only one who can combine those two offices. And Jesus came. That's why we call Jesus. The lion. Of the tribe. Of Judah.

And yet. He's also. The priest. After the order. Of Melchizedek. And he says that. His priesthood was not based. On. The law of commandments.

That was given to Moses. But it was based on something higher. It was made. It was based on. An endless life. Another translation said. Indestructible.

How does that? Amplify put it. Amplify. It says that. Who has been constituted a priest. Not on the basis of bodily legal requirements.

[45 : 00] An external. An external imposed command. An external command. An external command. An external command. Concerning his physical ancestry. But on the basis of. The power of an endless.

An indestructible life. So when he resurrected from the dead. With that indestructible life. It was conferred on him. Today. I make you a priest.

After the order. Of Melchizedek. And then he says that. All those other priests. They die. They come. They die. By him. Because he continues forever. Verse 24.

Because. And this. Oh. He said. Because he continues forever. Has an unchangeable priesthood. Do you know the good news? Therefore. Verse 25. Therefore.

He is also able. To save to the uttermost. Those who come to God. Through him. That's not the end of the day. See. He ever liveth. Ha ha ha ha.

[45 : 54] Hallelujah. He ever liveth. Christ ever liveth. To make intercession. To make intercession for them.

Then. I have to end. But. I'm tempted to add the next verse. Such a high priest. Is fitting for. Hmm. Because when you look at your condition. You don't need someone.

Who will be out of power. No. You don't need someone. Who came and died. No. No. You need someone. Who will be there. From the day you were born. To become born again.

You die. You still be there. When your children are born. When they. He says. He. He says that. Such a high priest. Is fitting for us. Tell somebody. Such a high priest. Is fitting for me. Such a high priest.

Is fitting for me. Who has. Who is. Holy. Harmless. undefiled. Separated from sinners. And has become. Even higher than the heavens.

[46 : 51] So. He's not just passed through the heavens. He's actually. Higher than the heavens. That's what we're talking about. When we talk about Melchizedek. Doesn't make sense.

Why Melchizedek. Appeared to Abraham. Because there's no human being. That can operate. After that order. That's why there was no need. To talk about him. Apart from David.

Once. Spoke about him. In the spirit. And then no one. Spoke about him. Until Hebrews. Began to explain. Who Jesus is. And every Jewish scholar. Knew about Melchizedek.

But they couldn't say much. Because it's not realistic. In their terms. Until Jesus resurrected. From the dead. Jesus is our high priest. This is our high priest.

This is our high priest. This is our high priest. Because he's able to make intercession for you. Don't sit there. And die of thirst. Doesn't matter what you do bad.

[47 : 46] Go back to God. There is someone who is sitting there. He's not condemning you. He's always saying. God have mercy. Say God you have to forgive this one. On the account of my suffering. The punishment.

That is mistakes. And is sin. Usually. Now in days we call it mistake. It's actually sin. Okay. Amen. The punishment that his sins require.

I've paid for it. For gifts. So he's sitting on the right hand of majesty. And appealing to the justice of God. Mercy. Mercy. Why would you stay away from him?

It doesn't matter how messy your situation is. There's always room. Because your sins cannot be so wild. That Jesus' mercy cannot cover. Thank God. Thank God that we have a high priest.

Thank God that we have a high priest. Thank God that we have a high priest. Thank God that we have a high priest. Look at this. What would you do if we didn't have a high priest? Amen.

[48 : 46] Amen. Hebrews chapter 2. Verse 17 says. Wow. Hebrews 2.17. Therefore.

In all things. He had to be made like us. Why? That he might be a merciful and a faithful high priest. In things pertaining to God. To make. Ah. Propitiation has showed up again. Ah. Ah. To make propitiation. In other words.

He's standing before God. With his blood. And he said. Let the blood speak. Father my blood. I said. God look at the blood. You have committed sin. God said.

My justice must punish you. Then. Just when his justice goes up. Jesus said. He's in me. That's my blood. Then God sees the blood. He said. Oh my boy. I love you. Ah. The demons are upset.

[49 : 41] God strike him. And God says. I love my boy. Why is God doing that? Blood has spoken for him. God is so happy. God is so happy with him. God is so happy with him. Because his blood has propitiated.

And he's now sitting on the right hand of God. That is why in heaven. He said. In the center of the throne. Come on. In Revelation chapter. Ah. I have to end please. Revelation chapter 5. In the midst of the throne.

He said. In the midst of the throne. When I looked. I heard the voice. And I was wept. I wept. Because there was nobody. No human being. Who is worthy. To take the scrolls. And break it. So John said. I wept. I wept. I wept. Because there was no one worthy. No one worthy. No one can answer this problem of man. No one. And so the angel told me. Weep not John.

Ah. One of the elders said to me. Do not wept. Behold. The lion of the tribe of Judah. Hey. Hallelujah. Hallelujah.

[50 : 37] Hallelujah. The problem you are crying about has been solved already. Wept. Wept.

Wept. Wept. Wept. For the lion of the tribe of Judah has prevailed. He said. The root of David has prevailed to open the scroll and to lose the seven seals.

Now why did I bring you to this scripture? It's the next verse. And they said when I turned. When I turned. I didn't see a lion. I didn't see a lion!

When I turned. I didn't see a lion. He said the lion has prevailed. When I turned. When I turned. I. When I turned. And behold. In the midst of the throne.

Where? The throne of God. Inside the throne. In the midst. At the center of the throne. In the midst of the throne. In the midst of the four. The four living creatures. in the midst of the elders.

[51 : 32] I saw a lamb. A lamb. A lamb stood. A lamb. It stood a lamb. Though it looks like when I look at the lamb, what's that?

It's a lion. And when I looked, it's a lamb. And I look at the lamb carefully. It looks like they have just cut the lamb. And blood. What does blood stand for? Atonement.

Propitiation. In the midst of the throne, the blood is still bleeding. The blood of the lamb. The blood of the lamb. The blood of the lamb. The blood of the lamb. The human problem is sin problem. But the blood of the lamb has prevailed. The blood of the lamb has prevailed. The blood of the lamb. When it comes to the devil who is attacking you, he's a lion.

You hold the devil and throw him out. When it comes to your sins, which is giving the devil access to attack you, he's the lamb. His blood. His blood is interceding for you.

[52 : 29] Father, she fornicated, but have mercy. He fornicated, have mercy. Lord, have mercy. Lord, have mercy. The blood has prevailed. The blood has prevailed.

The blood has prevailed. The blood has prevailed. Look at somebody and tell the person, don't worry, the blood has prevailed for you. The blood has prevailed. The blood has prevailed. The blood has prevailed.

Religion makes you feel so bad about your sins. Religion makes you feel so bad about your sins. Godliness makes you feel, I still have the sin, but I feel God said, it's okay, come, come.

Yeah, I said, I don't have condemnation for you. I have good news for you. But God, why won't you strike me? Because I can't. Blood. The blood has propitiated me. The blood of the high priest.

Your high priest is interceding for you with his own blood. And when I look at the blood, I'm just happy. I just like you the way you are. Come. Come. Religion comes to condemn.

[53 : 31] Does it make sense when Jesus said, I did not come to condemn. The son of God did not come to condemn. No. God did not send his son into the world to condemn. But he sent his son.

John, you only read John 3. But look at John 3.17. For God did not send his son into the world to condemn the world. But that the world, through him, he didn't come to condemn.

He didn't come to condemn. He didn't come to condemn. He didn't come to condemn. Some of you feel already condemned. Sin condemns. But the blood forgives. Why does the blood forgive? Because the one who shed his blood is standing right at the right hand of the Father. Sitting at the right hand of the Father. Interceding. He ever lives to make intercession for us. He is able also to save to the fullest.

He is not only saving you when you are good. Oh. He said, He is able to save them to the fullest. The utmost. It doesn't matter how bad you are.

[54 : 29] He can save you through and through. Why? Because he ever lives to make intercession for them. The blood is covering you. The blood is covering you. The blood is covering you.

The blood is covering you. Why don't you lift up your two hands and thank God for the blood? Lift up your two hands and thank God for the blood. Listen, listen, listen, listen, listen, please. Stop praying for forgiveness of sin.

I just want you to thank God for the blood. Just thank Him that your sins are forgiven the blood. Thank you, Lord. Listen. All right. Let me put it in a long way.

Stop. Still, God, I'm so sorry. Stop that. And we don't need that. We know your story. But it doesn't give you access. It's the blood that gives you. I know your sorrow.

So you want to say, hey, I'm grateful for this blood. Yes! Come on. Come on. Lift up your hands. Turn down for the blood. Turn down for the blood that gives us access.

[55 : 27] God bless you for listening to the amazing message. We pray your life can never be the same. Don't forget to like and subscribe to Karis Church on YouTube and to listen to more messages from David Entry on all relevant streaming platforms.

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