

# Ministry on Hebrews

## Part 4

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[00:00:00] The Lord hath sworn, and will not repent, thou art a priest for ever after the order of Melchizedek.

Now we'll be looking at many other scriptures, all of them in the epistle to the Hebrews, but that's the only verse we'll read for the moment.

When I was in my late teens and early twenties, there was a standing invitation that young believers who had the interest and minimal domestic responsibilities were free to go [00:01:10] along to a discussion on the scriptures held in the home of a brother and sister in the Lord. And on one occasion, when we were leaving, this happened on the last Friday of every month, the host said, next month we'll look at the epistle to the Hebrews.

Well I thought that's good, there's one book I know nothing about at all, it's the epistle to the Hebrews.

So I thought that was a very good suggestion. However, while we were filing out saying goodnight to our host, he tapped me on the shoulder [00:02:01] and he said, by the way, he said, next month will you please give an outline of the epistle to the Hebrews.

And I suppose that was an early occasion where I had an opportunity to put into practice the old adage, if you want to learn, teach.

In those days I had very few, if any, textbooks on the subject. So what I did, which is really what we should do in any case, every day for that month I read through the epistle to the Hebrews. Now you know, when we consider the way we fritter away minutes and hours in large portions [00:03:01] of every day on this and that, which isn't very important, you know, if we are interested in any book in the Bible, we would do well to spend a month just reading the text every day for a month.

As the month went by, I began to collect certain impressions. And by the time the last Friday and the following month came around, the patient folk who were also gathering suggestions on the epistle to the Hebrews. Now, reflecting over the years, I don't suppose I've changed my main views much since then, although I will have dotted some of the I's and crossed some of the T's, put them in the [00:04:01] right place now and again.

What were those impressions?

First of all, a basic one.

When I read the epistle to the Hebrews, I must face up to this. There has been a change of dispensation.

Are you a dispensationalist?

Are you convinced that God's way of revealing himself and his way of approaching men and enabling them to approach him has changed from age to age?

Or do you consider that it's one continuous process and certainly from the days of the [00:05:07] bringing in of the nation of Israel that things are pretty much the same and it's one message throughout? Well, if you read the epistle to the Hebrews every day for a month, you can't escape this conclusion that Christianity is in tremendous major contrast with Judaism, the religion of Israel.

There are comparisons, but there are tremendous contrasts. And just for once, to go outside the bounds of the epistle to the Hebrews, if we bring in a verse from Galatians 3, we learn there, the law was our schoolmaster until Christ [00:06:05] came. But when Christ came, it made a tremendous difference. As we considered last night, shadow became substance.

There's been a change of dispensation.

Now the other conclusions I came to then and still have are really a development of that and give the reasons why a change of dispensation was necessary.

First of all, the Aaronic priesthood was imperfect.

We will consider tonight the imperfection of the Aaronic priesthood.

[00:07:05] Then arising from that, we must consider the need for a new order of priesthood, a different kind of priesthood altogether. Flowing out of that, arising from the need for a new order of priesthood, we shall look at what the epistle to the Hebrews says about the establishment of that new order of priesthood. And then, having considered those technical points which are absolutely vital, we will then consider the qualifications of Jesus to be that priest, that high priest, and we'll consider why perhaps it is right to say Jesus rather than the Christ or the Lord, although [00:08:09] of course he is all.

And then finally, we'll consider the object in view.

To complete this story, it would be right to consider the superiority of the new order of priesthood, the superiority of the Lord Jesus personally to anyone else, the superiority of all work that he does, particularly the priesthood and the superiority of the system in which he functions. Now, for completeness, that could well be added on, but we'll leave that last point until tomorrow evening, if the Lord will, where, as declared, the subject is better, [00:09:05] better, and we'll look at the various aspects of that. Now, would you turn, please, to the epistle to the Hebrews, and we'll look at verses which confirm the imperfection of the Aaronic priesthood.

As I say, if we want to be convinced, among other things, that there has been a change of

dispensation, since Christ came into the world, God manifested in flesh the text of the epistle to the Hebrews gives us it. Now, I shall need to do no more, most of the time, than read what scripture says. First of all, chapter 5, verses 1 to 4, for every high priest taken from among men is [00:10:06] ordained for men in things pertaining to God that he may offer both gifts and sacrifices for sins, who can have compassion on the ignorant and on them that are out of the way, for that he himself is compassed with infirmity.

And by reason hereof he ought, as for the people, so also for himself to offer for sins. And no man taketh this honour unto himself, but he that is called of God and was Aaron. Now, at the beginning of the week, I did say that an introductory qualification to get the gain of ministry on the epistle to the Hebrews was a reasonable acquaintance with [00:11:06] the history of the nation of Israel and the typology connected with the Hebrew religion as detailed throughout the Old Testament. Now, we cannot go over all that again. We are attempting to build up the truth brick upon brick and we cannot backtrack. We will have to assume in chapter 5 here, in the verses read, that we have an acquaintance with the imagery that's lifted out of the Old Testament. But as we go along, we'll mention one or two interesting details which I hope you'll find edifying.

In verse 1, not directly related to tonight's subject, notice that phrase, things pertaining to God.

[00:12:03] Worth noticing that priesthood functions in things pertaining to God.

Advocacy, by way of comparison and contrast, advocacy relates to the Father.

We have an advocate with the Father. Let us distinguish things that differ. Priest with God, advocate with the Father, that's always worth noticing. And because priesthood is the subject matter in Hebrews, it's things relative to God as such. Verse 2, one of the confirmations that the Aaronic priesthood was imperfect, incomplete, [00:13:06] is given at the end of verse 2, he, that is the high priest involved, is compassed with infirmity. Verse 3, he ought also for himself to offer for sins.

The high priest of Israel, he was a sinner by nature and by practice, and therefore the whole system was tainted because the one who officiated on behalf of the nation had to offer sacrifices for himself as well as for the people. Now we'll move on to chapter 6, verses 1 and 2.

Therefore leaving the principles of the doctrine of Christ, let us go on to perfection. [00:14:02] Now it's implicit in that remark, let us go on to perfection that Judaism was less than perfect.

It was incomplete.

Basic matters like repentance and faith towards God and resurrection of the dead, eternal judgment, excellent things to be considered, absolutely vital. But he says Christianity takes you further, there's a further development and he says this whole system was less than complete and he says to professing Christians, let us go on to perfection.

Chapter 7, now I'll read together verses 11, 19, 23, 27, and 28 and follow the words and [00:15:10] again the imperfection of the Levitical priesthood is self-evident. If therefore perfection were by the Levitical priesthood for under it the people received the law, what further need was there that another priest should arise after the order of Melchizedek and not be called after the order of Aaron? Well that's a fairly basic bit of reasoning. Why should there need be another one to supersede it if the

original one was perfect? There was imperfection written over the system. Verse 19, the law made nothing perfect.

Verse 23, there truly were many priests because they were not suffered to continue by reason [00:16:05] of death.

The priesthood was interrupted by the death of the one in Ophiros.

Just a phrase from verse 26, such an high priest became us. We need a high priest who's not like the Levitical priests who, it says in verse 27, those high priests needed to offer up sacrifices first for their own sins and then for the people's. Verse 28, the law maketh men high priests which have infirmity.

Chapter 8, verse 7, if that first covenant had been faultless, then should no place have been sought for the second.

Everything connected with the system was riddled with imperfection, incompleteness, and needed [00:17:06] to come along afterwards, which would be superior in that it would be effectual, complete, and perfect.

Chapter 9, verses 6 to 10, when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people. The Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing. Let us just pause there. The very fact that there was a barrier, a veil, and that there was no freedom of access [00:18:08] into the holiest, the innermost chamber depicting the very presence of God, the fact that access to that was blocked was a tribute in itself to the imperfection of the priesthood of the time which couldn't get in except in the person of the high priest, and that once a year, and that not without blood. Verse 25, the high priest entereth into the holy place every year.

Chapter 10, verses 1 to 4, the law having a shadow of good things to come.

Notice that expression, coming good things. [00:19:01] It's a feature of Hebrews, coming good things. The best is yet to be. At the time the system was operating, it couldn't be said that the best was available. The good things were ahead in the future, the coming good things. The law having a shadow of these, the very image of the thing, can never with those sacrifices offered year by year continually make the comers thereunto perfect, for then would they not have ceased to be offered. The witness of the perpetual chain of continual offerings meant the work wasn't complete. The claims of God had not been met once and for all. Verse 3, in those sacrifices there is a remembrance again made of sins every year, for it is not [00:20:04] possible that the blood of bulls and goats should take away sins, and every priest standeth daily, ministering and offering oftentimes the same sacrifices which can never take away sins. Notice how many times we've had to read words like this. They have to do it again and again, year after year. The priest had to offer for his own sins as well as the sins of the people. Imperfection, imperfection, imperfection. Now chapter 12 and verses 18 to 21.

This is the longest section tonight and it shows how painstaking the Holy Spirit has been in underlining that this God-ordained, God-supported Hebrew religion had its part [00:21:10] to play.

But when Christ came personally, to whom all the figures, the types, and the examples pointed forward when they were introduced, when Christ came personally, the dispensation changed, the whole order of things changed, and what had gone before was seen to be imperfect and incomplete. Now, there is a kind of summary in chapter 12, verses 18 to 21.

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice [00:22:01] of words, which voice they that heard entreated that the word should not be spoken unto them any more.

For they could not endure that which was commanded, and if so much as a beast touched the mountain it shall be stoned or thrust through with a dart, and so terrible was the sight that Moses said, I exceedingly fear and quake.

Now then, the major point made in the contrast between the shadow of Judaism and the substance of Christianity is highlighted in verses 18 to 21 of chapter 12.

Notice the things that are said. Notice that they are sensual. They pertain to the five natural senses.

[00:23:04] Verse 18, a mount that might be touched, it was tangible, that burned with fire. You could smell it, blackness and darkness, things that were visible, the sound of a trumpet, the voice of words, things that were audible. Verse 20, if so much as a beast touched the mountain, well, it was a tangible system where there was a mount which was capable of being touched. Yes, the law said, touch not, but the fact that the law says, touch not, means it was capable of being touched. It was tangible. So terrible was the sight, verse 21, again, that which is visible.

[00:24:03] How well this authenticates the statement that Judaism and the Levitical priesthood was concerned with that which was sensual, material, earthly, temporal, governed by time.

Christ brings in that which is heavenly, spiritual, and eternal. And chapter 12 brings this in. Now, if you turn back to chapter 9, verse 1, there is another verse, summing up the whole system, verily the first covenant had also ordinances of divine service and a worldly or earthly sanctuary.

Now, that last phrase is a very complex and difficult phrase. [00:25:04] And read all the books at your disposal, and you may still, certainly I still have difficulty in establishing to my satisfaction which are the right words to use and what the words are intended to convey. But certainly implicit in the statement, again, is that here was something that God introduced for earth with all the imperfections and limitations that that brought in. Now, we've necessarily spent quite a few minutes on that section because it's a major burden of the epistle to the Hebrews. Again, let us empathize with the Hebrew believers. They've been brought up to think this is God's system, this is God's religion for God's people [00:26:02] on earth, and there's nothing outside of it on earth for God. And to be told that it had to be put to one side as imperfect was something that had to be demonstrated to them very clearly indeed. And we'll see from the great number of texts, verses included in the epistle, that the writer did exactly that.

Now, we'll turn more happily now to the need for a new order of priesthood.

Discuss Hebrews.

Quite rightly, we say the Lord Jesus is our great high priest and he is after the order [00:27:01] of Melchizedek, but he functions after the pattern of Aaron at the present time. Good orthodox statement.

How often do we pause to consider what we mean by order, what we mean by pattern? Well, let us do that just for a few moments. Thinking about it, I would suggest that when we think of the order of the priesthood, whether it is the Aaronic order spoken about in Hebrews, or whether it's the order of Melchizedek, what is considered is the personal fitness of the priest.

His personal pedigree, his background, his qualifications, his training, and above all, [00:28:13] his calling.

Now, put those to the test in the epistle to the Hebrews relative to Aaron.

Consider his background, his training, his qualifications, his pedigree, his appointment, and all that kind of thing sums up what is involved in order.

Now, when we come to pattern, now I'm not using pattern in the sense that we looked at yesterday in chapters eight and nine in speaking of pattern as a model from which [00:29:01] the final thing can be seen and produced. I'm thinking of pattern in the way that it is used in talking of the function of Aaron's priesthood. Now, this is concerned with the functions Aaron performed. The job that he did, the way that he did it, the system in which the function is performed, in other words, in speaking of Aaron and his successors, we are thinking of what they did and the way that they did it. Now, that's a different kind of consideration to thinking about what they were personally, their background, their pedigree, their qualifications, their experience, and so on. And so, we come to this lovely verse that we read tonight, the Lord hath sworn and will [00:30:05] not repent. Thou art a priest forever after the order of Melchizedek. Now, would you turn back, please, just to refresh your memories to chapter one and verse 13. Again, we are going to read scriptures which confirm that if and because the Aaronic priesthood was imperfect, there is a need for a new order.

Chapter one, verse 13, let us bring in this one, quoting from the psalm, sit thou on my right hand until I make thine enemies thy footstool.

Here is one waiting, installed on the throne of God, waiting to take up a priesthood.

[00:31:02] Chapter five, verse six, thou art a priest forever after the order of Melchizedek. Verse 10, called of God and high priest after the order of Melchizedek. Chapter six, verse 20, Jesus made in high priest forever after the order of Melchizedek. Let us pause there. Not the Lord, not Christ, not Jesus Christ, our Lord, not our Lord and Savior, but Jesus made in high priest.

Those who trusted Christ as Savior from the people of Israel in the years succeeding Pentecost had been brought up in an atmosphere where the name of Jesus was a term of reproach [00:32:09] and the nation had not only crucified Jesus, they'd sent a message after him saying we haven't changed our minds, we still don't want him, they despised Jesus. God's message is the one who's on the throne, the one who's going to be the effectual high priest in things pertaining to God on behalf of the nation of Israel, on behalf of all the Lord's people.

In Christianity is the one who when he lived here was despised as the lowly Jesus. How often his

personal precious name of Jesus is used in Hebrews for that reason. [00:33:01] Chapter 7, verse 11, if therefore perfection were by the Levitical priesthood, for under it the people received the law, what further need was there that another priest should rise after the order of Melchizedek and not be called after the order of Aaron? Verse 17, for he testifieth thou art a priest forever after the order of Melchizedek. Verse 21, for those priests were made without an oath, but this with an oath by him that said unto him, the Lord swear and will not repent thou art a priest forever after the order of Melchizedek.

And now chapter 7, verses 12 to 14, I think this is the climax of the writer's reasoning. The priesthood being changed, there is made of necessity a change also of the law. [00:34:03] For he of whom these things are spoken pertaineth to another tribe of which no man gave attendance at the altar.

For it is evident that our Lord sprang out of Judah of which tribe Moses spake nothing concerning priesthood. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law. I could easily have given you a list of the scriptures and then most of us would perhaps have read them when we got home. But I think it's right that we read these scriptures which say the same thing again and again and again.

From Psalm 110, it's going to be fulfilled.

The only one that it could possibly look forward to is Jesus. [00:35:04] He's going to be the king priest.

But it's evident as the scripture says that if he was on earth, he couldn't be a priest. He's from the wrong tribe. Not from Levi, but from Judah. So if he's going to be the priest, there must necessarily be a new order of priesthood. Well, I don't think we have time to read really. Look, scan your eye down, chapter 8, verses 7 to 13, where Jeremiah 31 is quoted as saying, yes, we need a new order of priesthood and we need a new covenant. Not on the basis of thou shalt, but on the basis of I will. And the one who officiates in this new capacity, in this new covenant, is to be the one who [00:36:11] is in a new order of priesthood altogether. The Aaronic priesthood administered the old covenant.

The new covenant on a new principle, grace instead of law, I will instead of thou shalt, needs a new order of priesthood after the order of Melchizedek. Now the imperfection of the old order, the need of a new order, and now the establishment of that new order.

Now, I'll take the liberty, having established the principle, of pointing you to chapter 5, verses 1 to 6, and again verse 10, called of God and high priest after the order of [00:37:08] Melchizedek.

Chapter 7, verses 15 to 17 and 24, and chapter 10 and verse 9.

Go over those scriptures, and having demonstrated the imperfection of the old order of priesthood, having established the need for a new order, these scriptures that I've listed for you there say God has done it.

He has called to this high office a new high priest after a different order altogether.

Now those verses in chapter 5, 7 and 10, give them.

[00:38:05] Now what we must read together are the lovely verses that tell us about the qualifications of

the Lord Jesus Christ for the priesthood.

Again, along the way, what wonderful personal pedigree and qualifications the Lord Jesus has. Chapter 1 emphasises his essential deity.

He is God.

The pure gold in the tabernacle spoke of his essential deity. He is God.

He is the son of God. He's more. He's God the son.

[00:39:01] He's personally competent to function as priest in things pertaining to God because he is God. Chapter 2, not now his essential deity, but his sublime impeccable manhood, a perfect man, sinless yet tempted.

The right one to represent man in things pertaining to God because he is a man. Chapter 3 verse 1 tells us that he is the apostle and high priest of our profession. Now in the nation of Israel, Moses was the apostle coming out from God, representing God, speaking to the people on behalf of God. [00:40:04] Aaron was the high priest, the one through whom approach was made unto God. The Lord Jesus is the one who's come out from God and he's the one who conducts the people of God into the presence of God and how clearly that fits in with Psalm 110.

Psalm 110, not quite the same. Coming out of heaven as king, ruling for God, and also competent to take the people into the presence of God as priest forever after the order of Melchizedek. But let us look at Hebrews chapter 2.

Well verses 9 and 10 and 17 and 18 tell us that the things that he suffered and the things [00:41:12] that he learned in the days of his flesh gave him the right qualifications to be a priest in things pertaining to God.

He became a man.

He suffered.

He died in order that he might gain these essential qualifications to function as a priest.

Chapter 4 verses 14 and 15, again, we have not in high priest which cannot be touched but was in all points tempted like we are yet without sin. Chapter 5 verse 8, make a note of that one. [00:42:03] Chapter 7 verses 1 to 3 and 26.

Chapter 9 verses 11 to 14.

Chapter 10 verse 20.

Chapter 13 verse 12.

All tell us of the wonderful way in which the Lord Jesus Christ is the right one to be the priest over the house of God. I think perhaps we'd better give just a few minutes to chapter 7 verses 1 to 3.



This Melchizedek, king of Salem, priest of the most high God who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being by interpretation king of righteousness and after that also king [00:43:07] of Salem which is king of peace.

In that order, righteousness and then peace, always the order in scripture.

The work of righteousness should be peace and so on. Now as to pedigree, see what is said about Melchizedek. I'll single this out because it's perhaps one of the most difficult points to appreciate. Without father, without mother, without descent, having neither beginning of days nor end of life. It does not mean that biologically Melchizedek didn't have a father, didn't have a mother, his life never began and it never ended. [00:44:01] It doesn't mean that.

Melchizedek was an ordinary man but what we are told is that out of his personal history and details, the Holy Spirit has singled out those details about Melchizedek which give a fair representation of things that are certainly true of the one of whom Melchizedek speaks, the one whom he typifies.

The Lord Jesus, whom Melchizedek typifies, had no beginning or end of days.

He's God, blessed and forevermore.

He is not a creature. He is the creator and sustainer of the universe. [00:45:04] But what is singled out of the history of Melchizedek is entirely in line with the picture he is intended to represent. The next phrase, made like unto the son of God.

In Genesis 14, that early picture in Genesis 14, here the Holy Spirit says, made like unto the son of God.

Doesn't say made like unto the one who when he came into the world would become the son of God.

In Genesis 14, it said, made like unto the son of God. The son of God exists eternally.

[00:46:01] He certainly, in incarnation, he made himself known.

But here, the son of God antecedes, precedes the existence of Melchizedek.

And again, a happy confirmation of the eternal sonship of our Lord Jesus Christ. And again, he comes on the scene, Melchizedek. He performs his function and then he passes off the scene. Now at the moment, at the moment, the Lord Jesus is high priest over the house of God after the order of Melchizedek, the order of which we've looked at. It is right to say he functions after the pattern of Aaron. In this sense, the people of God are on earth.

[00:47:06] We are a needy people.

We are brought into touch with God who is in heaven. We are introduced and represented in his very presence by the one who has freedom of access unto him.

And we also need to come to other certain recognitions.

Now let us put together the epistle to the Hebrews in two major sections. Let us consider chapter 1 to chapter 7 and separately, let us consider chapter 8 to chapter 10. After his personal pedigree and qualifications are outlined, God, man, apostle, high priest, [00:48:08] we learn in chapter 2 and from the whole of chapter 2 to chapter 7 that the people of God are going through the wilderness of this world on their way to our promised land as the nation of Israel did in the literal wilderness. Now they got weary with their journey. They got defiled along the journey and they needed succor. They needed sympathy. They needed daily salvation. Now when we look at the epistle to the Hebrews, chapter 2 tells us that in what we might call the wilderness aspect of the priesthood of our Lord Jesus Christ, he provides us with succor.

[00:49:02] The word is used at the end of chapter 2.

If we look at verse 18, in that he himself hath suffered being tempted, he is able to succor them that are tempted.

He provides aid.

He provides relief. He provides comfort. He provides succor. Now chapter 4, again, happily for us, it uses words we can readily understand. Verses 15 and 16, well verse 15, we have not a high priest who cannot be touched. Now that's an oblique way of saying we have a high priest who can be touched. In a homely way we can say we have a touchable high priest. Think of the woman in the gospels. [00:50:02] How great her need, she said about the Lord Jesus, if only I can touch him. Oh there's no distress.

There's no situation in this life where we have a need, where we need feel free, afraid to come to him. He's our high priest above. He not only provides succor. He provides sympathy and verse 15 of chapter 4 tells us about that.

Now in chapter 7, it's slightly different, 24 and 25 tell us that in every situation daily salvation is available by approach to our great high priest above.

Yes, in such simple terms as what a friend we have in Jesus, take it to the Lord in prayer. [00:51:08] Now when we think of such things as succor and sympathy and salvation, these are all connected with our side, our situation, our infirmities, not sin, that would be a matter of advocacy, but weakness, infirmities, distresses, all are connected with our side as we journey on our way home. But if we bear in mind what the Lord Jesus said to his disciples in John 13, remember he taught Peter and the others, he said now look, this matter of feet washing, I want all the distress, all the furrows in your brow removed, all the distress taken away, [00:52:10] I want to deal with all the inhibitions on your side because I want you to enjoy the things of God on my side.

And as he said to them, how sweet the words, he says this is a matter of having part with me in my things.

And the feet washing was a facility towards that. Now we can liken chapters 2 to 7, the succor, sympathy and salvation, as dealing with our infirmities along the way to free us in his presence that we might be fully unburdened so that we are happily engaged in his side of our great salvation approach unto God. [00:53:03] Now it's when we come then to chapters 8 to 10, and with this we must draw towards a close, we get something of the issue of his side of the priesthood. Now of the things

which we have spoken, this is the sum, we have such a high priest set on the right hand of the throne of the majesty in the heavens, a minister of the sanctuary. He wants us on the inside place. He wants us to go with him into the very presence of God. Not that we might unburden ourselves about all the problems we've had, he's already attended to them in chapters 2 to 7.

But free of all the restrictions and limitations connected with ourselves, that responding to him that he might conduct us, he the minister of the sanctuary, we the people of God. [00:54:06] And then when we get to the climax, chapter 10 verses 19 to 22, having therefore brethren boldness to enter into the holiest by the blood of Jesus by a new and living way. Verse 22, let us draw near.

Now something of these verses we will leave over to another session where there'll be more time to go into it, but here we have it.

When we unburden ourselves in the Lord's presence, availing ourselves of his priestly grace at the throne of grace, are we with the Lord in this, that it's his intention that we unburden ourselves of all our difficulties and problems and distresses, that we might leave them to [00:55:06] one side and go with him into the very presence of God, drawing near in praise and in worship. Now the last remark tonight before we close.

In speaking of the priesthood of our Lord Jesus Christ, there's one essential thing we must recognize. In the epistle to the Hebrews, there is one priest, one priest.

The believers, we believers, are priests, Peter tells us about that, a nation of priests, the priesthood of believers, a holy priesthood. But the writer of the epistle to the Hebrews so wants us to concentrate on the uniqueness of Christ.

He only speaks of one priest, Jesus.

[00:56:04] Wonderful thing. We are spoken of as comers unto God. We are spoken of as worshippers. We are not, in Hebrews, referred to as priests. In the epistle to the Hebrews, there must be no rivals. There must be no competition. There is one preserved for the vision of our souls and he must be supreme, the one of whom the Lord God committed himself by oath and will not repent, thou art a priest forever after the order of Melchizedek.