

The Hebrew Epistle

Part 1

Speaker	R. Mahers
Duration	00:16:41
Online version	https://www.audioteaching.org/en/sermons/rm001/the-hebrew-epistle

Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.

[00:00:00] Bevor wir uns an die Versen und Bischöfen der Bibel anschauen, denke ich, dass die Bischöfen in der Bibel, die Bischofskarte, die Bischofskarte, die Bischofskarte, die Bischofskarte, die Bischofskarte, die Bischofskarte, die Bischofskarte, die Bischofskarte, die Bischofskarte [00:01:06] Bischofskarte, die Bischofskarte, die Bischofskarte, die Bischofskarte, die Bischofskarte Here he is as the creator, all things were made by him, we are told in John chapter 1 [00:02:02] who being the very brightness, the very effulgence, the very shining force of his glory and the express image of his being, of his substance and upholding all things by the word of his power when he had by himself made purgation for sins sat down on the right hand of the majesty on high we start in this great lesson with the majesty of Christ as the creator, the very shining force of God's glory the expression of his being and we are told he sat down an evidence of a completed work never to be repeated never given their lives for that basic truth in the past [00:03:02] sadly people are just giving up these truths and throwing them away but Christ we are told here when he had by himself made purgation for sins sat down on the right hand of the majesty on high and then verses, I won't read them, but verses 4 to 11 contrast the Lord Jesus the supremacy of Christ with that of angels and it ends up with that section thou art the same, quoting from the psalm 102 thou art the same and thy years shall not fail so we have in the first chapter the supremacy of Christ as God chapter 2 must be well known I'm not saying anything that is not known but just to bring these matters I trust to our attention [00:04:01] in a fresh way chapter 2 brings before us Christ as a man the chapter 1 is based on psalm 2 thou art my son, this day have I forgotten thee chapter 2 is based upon psalm 8 verse 6, what is man? thou might of him or the son of man that thou visitest in now as thou mayest him who loatheth the angels thou crownest him with glory and honour and didst set him over the works of thy hands we have the wonderful blessings then that come to us as a result of Christ becoming a man go on to verse 14 for as much then as the children are taken of the flesh and blood he also himself likewise took part of the servant [00:05:02] that through death he might destroy or allow him that hath the power of death that is the devil secondly deliver them who through fear of death for all their lifetime subject to bondage for verily he took not on him the nature of angels but he took on him the seed of Abraham wherefore in all things that behove him to be made like unto his brethren that he might be merciful and faithful high priest in things pertaining to God to make not exactly reconciliation but to make propitiation sins of the people what a wonderful blessing that is for in that he himself has suffered being tempted he is able to sacrifice what a help to them that are tempted [00:06:03] then we have a digression after the first verse of chapter 3 and the thought is taken up again in verse 14 of chapter 4 and it says this we well know the verses saying then that we have a great high priest that is passed through the heavens Jesus son of God in those five English words Jesus the son of God we have encompassed the truth of the essential manhood of Christ and his true deity Jesus the man born to this earth the son of God the one who was ever with God the eternal son of God both God and man in one glorious blessing

saying then we have a great high priest that is passed through the heavens [00:07:02] Jesus the son of God let us hold fast our confession what a wonderful thought we have here passed right through the heavens so we have one of these exhortations many of the let us's of Hebrews let us hold fast our confession for we have not a high priest who cannot be touched with the feelings of our infirmities but was in all points tempted like we heart of a question of sin that was an impossibility for him we need to cling to the person of Christ in all that he is Satan comes he said and finds nothing in me so in these powerful negatives we have brought before us we have not a high priest who cannot be touched with the feelings of our infirmities [00:08:01] we have a high priest I suppose if we could put it in another way although that's not how the spirit of God puts it who can be touched with the feelings of our infirmities let us therefore come boldly under the throne of grace we may obtain mercy and find greater healing in time of need we had before us the thought of washing in the wilderness journey and here we have on the throne of judgment of fire and of awesomeness that we have in the book of Exodus we have a throne of grace whilst this is a throne of grace we ought not to go to the other extreme that is so prevalent today where there is irreverence sometimes and using the name of Father in the light way without recognizing the greatness and the reverence that comes here we are to count that it is a throne of grace [00:09:01] and we are exhorted to obtain mercy and find greater help in time of need and then we are told after another digression in chapter 7 we are told the contrast we are given a contrast of this great high priest we are told something of his superiority and we are told about Melchizedek this mysterious figure that appears suddenly in Genesis chapter 14 going back to verse 20 the last verse of the 6th chapter it talks about or the last but one verse it talks about we have an anchor of the serf both sure and steadfast which entered into the bay where the four remedies for us entered even Jesus [00:10:03] made a high priest forever after the order of Melchizedek and Christ is not a priest after the order of Aaron but a priest after the order of Melchizedek Melchizedek appears suddenly on the page of the scripture we are told something about him in verse 2 he is king of righteousness and after that also king of Salem that means king of peace without father or mother without descent having neither beginning of days nor end of life but made like a serf god by the priest forever and we are told in verses 4 to 9 4 to 10 how Abraham paid tithes to Melchizedek and how the lesser [00:11:01] is less to the better far superior then to the Aaronic priesthood that it argues in verses 11 to 22 how the Aaronic priesthood was imperfect no priesthood arisen from the tribe of Judah but there is this priesthood in Israel the Aaronic priesthood they died verse 23 they truly were many priests because they were not allowed to continue by reason of death but this man because he continues ever hath an unchangeable priesthood wherefore he is able also to say them to the uttermost that come unto God [00:12:01] by him seeing every little to make intercession for us for such a high priest as became us who is holy harmless undefiled and separate from sinners made higher than the heavens who needs not daily as those high priests to offer up sacrifice first for their own sins then for the sins of the people for this he did once when he offered up himself I've gone over these very quickly but the thought I want to bring before you those who may wish or you may wish to do that in your private reading the supremacy of Christ as the high priest after the order of Melchizedek in relation to the Aaronic priesthood the Melchizedek priesthood by no means we [00:13:01] that's found in the section 11.22 the Aaronic priesthood was not and just one other thought is the perfection of the work of Christ that's referred to referred to in chapters 9 and 10 so in verses 9 and 10 chapter 10 we read verse 11 every high, every priest daily ministry offering often the same sacrifices which can never take away sin but this man after he had offered one sacrifice for sins I believe it should be after sins forever sent down on the right hand of God the work of Christ stands in wonderful contrast to the offerings that were continually [00:14:01] offered under the old economy so we have the perfection of his priesthood we have the perfection of his person we have the perfection of his work and we have later in that chapter no longer the way into the holiest bar to only the high priest and he only on one occasion in here that we have access into the holiest of

all by the new and living work now these things are brought before us not to engage our intelligence they are brought before us and our hearts may be concentrated on the person of the Christ we recognize in who he is and they are brought before us so that we might have him before us and we have in chapter 11 the gallery of faith those who lived on the principle of faith and I just want to read without any comment chapter 3 verse 3 [00:15:01] of chapter 12 consider him or perhaps I can read verse 2 of chapter 12 Jesus the author and finisher of faith he is a supreme example of living life faith who for the joy that was set before him endured the cross despising the shame when he stepped out of the right hand of the mad throne of God for consider him as endured such contradiction of sinners against himself lest ye be wearied and faint in your minds he's been brought before us in this wonderful epistle in this epistle that deals with our pathway here with all the trials of the wilderness with all the temptations to go back and to give up as the Jews were and so brought before us they were wanting to go back to things that they could touch and feel [00:16:01] and see like the temple and the physical sacrifices they were told to believe in one they could not see and so we in this generation whilst the world looks around for helpless signs grasping the material we need to have our minds set upon him the glory of his person the perfection of his work his great the great high priest who is there now pleading for us and we need to consider him lest we be weary and faint in our minds