

Hebrews 7:1-10

by Don McClure

The sermon emphasizes the superiority of Jesus Christ's eternal priesthood over the Levitical priesthood represented by Aaron and Melchizedek.

Duration: 34:44

Scripture: Genesis 14:18-20, Psalm 110:4, Hebrews 7:1-19

Topics: "Jesus Christ", "Priesthood Order"

Description

In this sermon, the speaker begins by expressing gratitude for the blessings of life and the ultimate protector of our souls, Jesus Christ. The speaker then introduces the topic of the priesthood of Christ and how it is greater in order and ministered under a greater covenant. The speaker explains that the priesthood of Jesus is carried out in a greater sanctuary and emphasizes the importance of understanding this concept. The speaker also highlights the figure of Melchizedek and how the writer of Hebrews uses him to illustrate the superiority of Jesus over Aaron.

Transcript

A new section we're kind of moving into here. I'll explain in a moment, but let me just read a few of the verses. For 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 Abraham gave a tenth of all, a part of all, first being by interpretation the king of righteousness, and after that also the king of Salem, which is king of peace, without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth the priest continually.

Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils. For verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment, to take tithes of the people according to the law that is of their brethren, even though they come out of the loins of Abraham. But he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises, and without contradiction, the less is blessed of the better.

Here men that die receive tithes, but there he receiveth them, of whom it is witnessed that he liveth. For as I may also say, Levi also who received the tithes, paid tithes in Abraham, for he was yet in the loins of his father, when Melchizedek did meet him. Well, that's an interesting section of scripture, and tremendously important, I think, for every one of us.

But let's pray, and then we'll look at it. Father, we do want to thank you for your word, and we thank you, Lord, for all the blessings, Lord. Again, the wonderful blessings of life we have today.

Lord, we thank you for those that have given their life to protect us, to care, Lord, for so many of the freedoms that we have. And today, Lord, we thank you for the ultimate protector of our soul, Jesus Christ. And we ask that as we look to you and we look to your word, that you would open your word, minister to us from this section, Lord, and make it clear to us what it is really all about, and how it is so appropriate that we understand it in our own lives.

For, Father, we ask it in Jesus' name. Amen. Well, as you know, as we have been going through the book of Hebrews, we have been discussing the fact simply that how the Jesus Christ is better than anything and anybody because of the fact that he is the fulfillment of them all.

He's better than Moses, better than Aaron will see, better than the priesthood will see, better than the sacrifices, better than the law, better than the temple, better than anything and anybody that ever came along in all of the history of Judaism, simply because they all pointed to him, and he is the greater of them. He is the fulfillment of them. And so, thus, when he has now come, you no longer need the greater that were merely used to prepare you and to point the way to him, for you now have him.

Well, here as we kind of move into another section here, where we're now looking on how the priesthood of Jesus Christ today, ever since he came into the world, is now better and greater than Aaron's. And, of course, at the time that this is written, the book of Hebrews, they are still carrying on the priesthood, of course, within Judaism. It tells us in chapter 8, verse 4, it says, For if he were on earth, he should not be a priest, seeing that there are priests that offer according to the law.

The law is still being lived under. The priesthood is still being practiced. And here the writer of Hebrews is wanting to write this whole book to say, You don't need this priesthood.

I realize how fundamental, how important it was once to you and has been for so many hundreds of years and how there may be a difficulty walking away from it. But if you are looking at the greater reason, the fact that Christ has come, you'll realize I do not need the lesser any longer. He's going to be going through here for a few chapters, telling us some things that are so important about the priesthood of Christ and how here in this chapter, he's going to be wanting to tell us on how that the priesthood of Jesus, it is greater by order.

We'll be looking at that this morning. That is also, he's going to be telling us in chapter eight, how that it is also ministered to us under a greater covenant. We'll be explaining that on how that the way that Jesus' priesthood is carried out now, it's much more wonderful than it ever was before.

There's a greater covenant on how it works. It's in a greater sanctuary. He's going to tell us in chapter nine, the place and how it is fulfilled and where and how God's spiritual sanctuary operates now is so much more wonderful than just the physical sanctuary that there once was before.

And it is also much greater because of the fact that the sacrifice that is offered by the priest being now Christ himself. We'll see that in chapter 10. So 7, 8, 9, and 10 are about much about the priesthood of Christ.

It's something that we need to understand all of us very, very well. Well, the key figure here this morning in this section of Scripture here in chapter seven is a fellow named Melchizedek. He appears but twice in the

Old Testament, back in Genesis and then in Psalms.

But the writer of Hebrews here wants to give us a number of reasons why he is greater, why Jesus is greater than Aaron. And the first thing that he does is he takes us here to this fellow Melchizedek. And he wants to tell us something about Melchizedek and on how that Jesus Christ is likened to Melchizedek.

And he'll explain that. But in so doing, Melchizedek and Jesus Christ are either greater than Aaron and greater than any priesthood, any intermediary you would ever again think of having between you and God. That now Jesus Christ is greater because he is the preeminent one.

First of all, as this fellow Melchizedek is introduced to us here in chapter seven, he's revealed to us essentially to be a type of Christ. In verse three, it says that he is without father, without mother, without descent, having neither beginning of days nor the end of life, but he's made like unto the Son of God and he abideth a priest continually. In verse 15, it says, And it is yet far more evident, for that after the similitude of Melchizedek, there arise another priest.

He says, we're going to talk about the priesthood. I want to talk to you about a priesthood that is even greater than Melchizedek's. Pardon me, greater than Aaron's.

And that is Melchizedek. One that we know very little about, but as we are explained to us here in Hebrews 7, it's so important to see it. For Melchizedek is introduced to us here as both king and priest.

Both king and a priest, something of which no one in Aaron's line ever was, but Jesus, of course, is both a king and a priest. No priest ever sat on a throne, no priest ever ruled, but Jesus did both. As Melchizedek, who is introduced to us here, he's Melchizedek.

He was the king of Salem, which means peace, presumed by many to be Jerusalem in its early days. But at any rate, the king of peace and Jesus, of course, while Melchizedek was the king of a place called peace, Jesus Christ is the king and the prince of peace, of all eternal peace. The name Melchizedek, as we're told, it means the king of righteousness, which again, a perfect fulfillment found in Christ.

The absolute king of all righteousness in Christ, God's righteous king. And so Jesus, by his name and by his office, he has this amazing likeness unto this fellow Melchizedek that we know so little about. Melchizedek also, though, represents Christ in the sense of his origin.

For as the Bible explains to us here, as we already read, that he had, there's no record of his birth or of his death. He's without beginning of days, as it says, or end. Now, that doesn't mean necessarily that he didn't have parents and that he didn't die, but just simply for the Bible's illustration here.

There's no suggestion of it. There's a lot of Bible scholars that believe that Melchizedek is what theologians called a theophany or simply a pre-incarnate appearance of Christ. That before Jesus came here, you know, the son of Mary, he had appeared a number of times to Abraham.

You know, Jesus said about Abraham, Abraham saw my day and he rejoiced in it. He knew me. And they looked at Jesus and said, wait a minute, you aren't 50 years old.

And you want to tell us you and Abraham knew each other? And he said, you got it. And here it was something to where Jesus talked to Abraham. And it's believed by many that his appearance to Abraham was as none other than Melchizedek.

He appeared to Moses. He appeared to Joshua. And in these pre-incarnate appearances are theophanies.

But here it is something to where this is why many believe, and I don't disagree with them all. I don't know that it's important that somebody make a position on it, but it is certainly quite possible that this Melchizedek was none other than a pre-incarnate appearance of Christ in the sense that he is given to us as having a priesthood that is eternal. He has no beginning.

He has no end. He has no parents at all. He isn't human in that sense.

Where all of the other priests, you know, from Aaron on, they had to defend their priesthood as being a part of the tribe of Levi, and they had to have family records to do it. But here, this priest that came along had no need to do such. He was a greater priest because he was a preeminent priest.

We're told here in Hebrews 7, 8, that this again is like unto Christ. For here it says in verse 8, it says, And here men that die, they receive tithes, but there he receiveth them of whom it is witnessed that he liveth. He says, I'm talking to you about a priest that not only was, but he still is.

He is alive, who is made not after the law, verse 16, of the carnal commandment, but after the power of an endless life. But this man, verse 24, because he continueth forever, he has an unchangeable priesthood. In verse 25 he says, Wherefore he is able to save them to the uttermost that come unto God by him, seeing that he ever liveth.

Here it tells us simply about Jesus Christ. When you look at all other priests, they come and they go. They're born and they die.

They're finite. This is an eternal, preeminent ministry that Jesus Christ has always had. Always been.

And now has come to ultimately fulfill. And here as he looks now at him, wanting to say there that he also wants to point out that he is superior. He's preeminent to Aaron because of the fact that very simply Aaron, he says, paid tithes to Melchizedek in Abraham.

As he points out there, he says in verse 7, it says, And without contradiction the less is blessed of the better. And here men, they die, they receive tithes, but there he that receiveth them, verse 8, of whom it is witnessed that he liveth. That I may say Levi also who received tithes paid tithes in Abraham.

For he was in the loins of it. And so here's what he's saying is the greater always blesses the lesser. The lesser gives tithes to the greater.

And Abraham, when Abraham came and gave a tenth of all he had, who is the father of us all, who is the one through which everything has come, the priesthood. He is the father of all of the faithful. The first of all of the Jews of the Hebrew nation.

And he says, but he then met somebody that he then took a tithe to. And now Aaron was in his loins. And through Abraham, Aaron therefore paid tithes to the greater.

And even Aaron therefore would have to be in acknowledgement that there is a greater priesthood than him. That that's because Aaron was a descendant and therefore even a lesser than Abraham. And now simply wanting to say to us that Jesus Christ, he is one that he has the preeminent priesthood above all.

And he is preeminently greater in the sense that all of the priests. And to me when I when this morning when we're talking about priests, we're talking about Aaron. And we're talking about the Hebrew priesthood.

But may I say I believe that these same principles are true in any and all mediators that anybody would ever have. In all churches and all ministries. I don't care whether you're talking about in the Catholic Church today where the priesthood is still carried on.

When you're looking at Judaism that still has a form of the priesthood carried on. When you're looking sometimes in the Protestant Church. We don't go for the the papacy sometimes only because we believe in a local papacy.

I'm Pope, you know or something. But the one on how easily sometimes we can set ourself up as an intermediator. And allow people to put you know even people, human beings, pastors, other leaders in between them and God.

Of which the Bible wants to tell us there is no such place. There is nobody between you and God. There is one God and one mediator between God and man and that is Jesus Christ the Bible says.

And none else. And for any time that somebody would be tempted to look at all of the human being. To realize that everybody else has come from the loins of somebody.

Every other being that has ever been any form. They have come, they have been born, they die. They come, they go, they are human.

And here the writer of Hebrews is wanting to say there is a priest. That always has been around that is now around even more revealed than ever before. In Jesus Christ who is without beginning of days.

He has no end of days. He has always been and always will be this preeminent glorious priest. All of the priesthoods that ever even were established momentarily were merely to suggest.

And to reveal and to be a type or a symbol of what he ultimately is to become to each one of us. And maybe some of you were maybe born and raised in some form of religion or ministry or church. Where there were people in between you and God.

And then when you even maybe struggled with the thought of coming to that place where you stepped aside. From every other mediator, every other priest, every other intercessor. Maybe even struggled and thought oh I will be in trouble.

I don't know if I should do this. I don't know if this is right. Am I believing God? When you would merely come to a place of totally and completely looking at Jesus Christ.

As your complete sovereign priest. Well Jesus is better because than any priest that ever came along because he is preeminent. He is far above and beyond them all.

Abraham himself and every other descendant ever born of Abraham. They all born. They were all born.

They all died as did Aaron. But he is also greater than Aaron and again all other intermediators or all other priests by permanence. In the sense that it tells us in verse 11.

If therefore perfection or completion you know were by the Levitical priesthood. For under it the people receive the law. What further need is there for another priest should come and arise after the order of Melchizedek and not be called after the order of Aaron.

For the priesthood being changed. They are made of a necessity to change also the law. For he of whom these things spoken pertains to another tribe.

To which no man gave attendance to this altar. For it is evident that our Lord sprang out of Judah which tribe Moses spake nothing concerning the priesthood. And it is yet far more evident that after the similitude of Melchizedek there arises another priest.

And here in a sense again because all these other priests they come and they go. Here is another priest Christ that has come along. Who is there though but he is an absolutely permanent priest.

He is a priest there that as he comes he is never you know he doesn't come and he doesn't go as other ones do. And Jesus is superior not just by the preeminence that he has. But he is also superior because of his permanence.

He quotes there out of Psalm 110 verse 4. And there's some facts that come out of it. But in Psalm 110 verse 4 says the Lord has sworn and he will not repent. Thou art a priest forever after the order of Melchizedek.

Here it tells us about Jesus Christ that he is not only a preeminent one but he is a permanent one. You are a priest forever. Jesus Christ when he came into the world he came as a priest forever.

The unchanging priest the wonderful priest. Aaron was somebody essentially there though he was a priest and a priest for a time. He was only a priest for a time for he was somebody that was actually replaced.

We are told here is what he's trying to tell us there by in a sense Melchizedek. Psalm 110 years and generations centuries after Aaron was initially the priest. Now God steps in and he says that's only going to be for a time.

And he essentially is already setting aside the Levitical priesthood established there in Aaron. Telling of another priest that is going to come that will be a priest forever after the order not of Aaron but the order of Melchizedek. And that there is another priest that is going to come when he is established.

Aaron's priest will be done away. We won't have two priesthoods going along simultaneously. There can only be one divine priesthood.

They can't operate side by side. But here the wonderful thing is that here when Jesus Christ comes. Into the world and he becomes a priest.

He is somebody there that he becomes the perfect priest. Also it tells us on down in verse 19. Not only Aaron's priesthood wasn't perfect in verse 19 it says the law made nothing perfect.

It didn't do the job. The priesthood it tells us there in verse 11 it didn't do anything perfect. Otherwise there wouldn't be a need for another order of Melchizedek to replace Aaron's priesthood.

In chapter 10 tells us as well there it says for the law having a shadow of good things to come. And not in the very image can never with those sacrifices be offered year by year or make the offers perfect. Here he

is going to tell us Aaron's priesthood was never perfect.

The law was never perfect. The sacrifices were never perfect. But all of this is fulfilled simply when Jesus Christ becomes my priest.

And how wonderful it is that we have somebody there that is my priest permanently. Permanently. All the other priests he says they come and they go.

They live and they die. But another aspect is not only I have a preeminent priest but I have a permanent one. One of the things that if you look to men.

Anybody that ever looks to men will immediately be setting themselves up to be hurt. To be wounded. To be set down.

To be confused. In the sense that because you're looking at a human being. You're looking at somebody that is finite.

You're looking at people that will come and will go. And the closer you get to them and the better you get around them. The more difficult it will be in one sense.

But also you're always. If you're looking to people rather than learning to truly look to Jesus Christ. You're my king.

You're my priest. You're the one that's the center of my life. And you're the one that every time I talk to you.

I've got one that carries me all the way through life. All others kind of come on the screen. Drop off.

Got somebody for a little window of time here that intercedes. Helps. Leads.

Ministers. Involves. Mediates things in my life.

But they're all human. They all come. They all go.

Recently I had. I got a call from my credit card company. And they asked me if I was using my card somewhere.

I think in Germany. I said no I can assure you I've not been in Germany. And they said well somebody's got it over there.

And I said well what do we do about it. So we have to close it. And then we open up a new account.

I said well then let's do it. So they issue me a couple days later. I get a new credit card.

And they close this one down. And then my problems began. Because of the fact that I have.

I'm one of these guys. I'm real lazy. All my bills virtually are paid by my credit card.

All my utilities and all anything I can just charge to my card. Pay it off every month. And that way.

And next thing I know I'm getting all these utilities companies. I forgot to notify. Because then they go turn in my electric bill.

And the accounts close. And my water bill. And my cable bill.

And here I am having to call all these people. And then I'm calling the credit card. And I'm going back in.

Of course every time I call the credit card. I get some new person. Never talk to the same person twice.

That's a rule. Don't ever let them talk to the same person twice. So every time I call I have to explain the whole story.

You got to do this. And I got to do this. And each time the person sitting at the other end.

I'm looking for an intermediary. Help me through this thing. I've got a problem.

I need a priest. You know at the other end of that line. I need somebody that listens.

Somebody that cares. And instead. But instead.

I'm having to go through the whole story. Bring them all up to date on what has happened. How the initial call from somebody.

And what has occurred. And I need somebody to do this. Oh, oh, oh.

And then finally after about 20 minutes. They start to understand you. And start to care about you.

And start to have some concern about you. And say okay. Well then here's what we can do.

And what we've got to do. But you've got to go through this whole thing. Of where you end up.

Almost have to go out for coffee and donuts together. With the person on the phone. Before they care about you.

And will help you. And understand you. And so it is that any time.

In anything in life. That when we attach ourselves. And we look at a human.

Who comes and goes. And who's finite. Who is imperfect.

And to open up that dependence upon them. To do something for us. And to realize.

Well they're going to come. And they're going to go. They're going to live.

And they're going to die. And they're going to be around for a time. But here it says about Jesus.

That he has the power of an endless life. He is somebody. That when I am building my relationship with him.

And he indeed is my priest. I can go anywhere. Anytime.

Anyhow. Anywhere. On the whole planet.

I can be in an environment. Where nobody knows me. Nobody speaks the language.

Nobody cares. There's no fellowship. There is nothing else there.

And yet if I have not built that relationship with my priest. Christ. My eternal priest.
Who always. Anytime I call. In any country.
In any language. In any problem. I'm not having to bring him up to speed.
I'm not having to say. Now Jesus I know. I know you've never answered the phone before.
You know. But only here. Let me tell you the thing.
No. He knows everything. In fact.
I don't even have to call him. He calls me. Don.
You got a problem. You know. Or something.
But we can fix it. He can fix me. He speaks to me.
He says. Here's what's coming down the pike. Or here's what's happened here.
And here's the answer to it. And when I am learning there. To realize.
I have a priest. Forever. After the order of Melchizedek.
And here of course. Melchizedek's priesthood. It tells us in verse 20.
It says. Inasmuch as not without an oath. He was made a priest.
For these priests were made without an oath. But this Jesus. Thereby an oath by him.
That said in him. The Lord swear and will not repent. Thou art a priest forever.
After the order of Melchizedek. And here Jesus. He becomes much better.
Of a high priest who goes on. There simply because Aaron. There wasn't even an oath.
He was just instituted. Here you do it. But when an oath is given by God.
You are a priest forever. Aaron comes. Aaron goes.
Jesus is not only a preeminent priest. He is an eternal priest. He never comes.
He never goes. He always is. Aaron with him his successors lived and died.
Verse 23 it says. And they were truly many priests. Because they were not suffered to continue.
By reason of death. But this man. Because he continueth forever.
He has an unchangeable priesthood. You know he says. The problem is with human beings.
They have this tendency of dying. You know. They get old.
And they die. None of them could continue. You watch some of them.

As they don't want to die. And they hold off. We just watched the Pope.

You know. For years. You know.

Kind of. Is he dead yet? You know. As you are looking at him.

A lot of times. And you know. And here he does his thing.

And his head is down. Nothing moving. Well.

Holding on. Trying to be. To carry on.

I don't mean that as a cheap shot. But it's just. He is human.

One of the most interesting things. I recently read. About within the Catholic Church.

They have a very strange way. To determine the death of a Pope. Unlike the way you determine.

Most people die. They do not determine a Pope dies. The same way everybody else does.

And here is a process. That happened on Saturday April 2nd 2005. This year.

Just last month. The right of extreme unction was given. On the evening of Saturday April 2nd 2005.

This last month. To Pope John Paul II. The time in which then he went on.

And passed away. But at this time. His chamberlain came in.

And actually comes up to the Pope. The papal hospital bed. There.

And he asked the Pope. And he says. True story.

Are you dead? Presuming there's no reply. From the Pope. That he would then.

Pick up a silver hammer. And he strikes the Pope. On the head.

Asking the same question again. Are you dead? In other words. This is going to be a end of your priesthood.

Right here. If you do not answer. True story.

And then. If he does not reply after that. Three times he is asked.

If he is alive. Using his baptismal name. And when he does not reply.

At that point. He's pronounced dead. Most people.

He's dead. Well this guy. He gets a silver head.

Knocking. But at any rate. Or something.

To determine. Okay. His priesthood is over.

But every other priesthood. Not just his. All.

They're not right. Any longer. When Jesus Christ came.
He looks at every single one of us. And he says. I am your priest.
I always have been. I always will be. I will never change.
I will never die on you. He ever lives to make intercession. He presents us faultless.
He's the same yesterday. Today. And forever.
He knows absolutely everything. That there is to know about. And he's also better.
Lastly. Because. Simply.
Than Aaron. Or again. All of the priests.
All of the mediators. Because. Of his perfection.
We're told here in verse 26. For such. A high priest became us.
Who is holy. Harmless. undefiled.
Separate from sinners. And made higher than the heavens. Who needeth not daily.
As those high priests. To offer up sacrifice. First for his own sins.
And then for the people's. For this he did once. When he offered up himself.
For the law maketh men high priests. Which have infirmity. But the word of the oath.
Which was since the law. Maketh the son. Who is consecrated.
Forevermore. Here he looks here. And he says.
Jesus is not simply. The greater high priest. Because of his preeminence.
He's not just simply. The greater high priest. Because of his permanence.
He's also the greater high priest. Because of his perfection. He is somebody.
That when you are looking. At Jesus Christ. You're looking.
You're looking at somebody. Who is absolutely perfect. All of the other high priests.
Even Aaron. Every other one of them. Aaron actually.
Led the children of Israel. Into worship of idols. And into corruption.
And you know. Aaron's sons. You know were wicked men.
That God literally struck dead. Eli's sons. The high.
You know the prophet. If you look at Samuel. You look at so many.

Great leaders in Israel. But on how they. Or their sons.
Sinned. And they had to go. And offer sacrifices.
For themselves. Just to try to keep. Themselves in a place.
Where they could be used. But Jesus Christ. Is the perfect high priest.
Simply because. He is perfect. He is preeminent.
He always was. Always will be. He is perfect.
In every way. When you look at him. And realize.
There what a glorious. High priest. And how.
And what it means there. When it says there. In verse 26.
It says for. Such a high priest. Became us.
It means there. He's absolutely. Appropriate.
Or perfectly. Fitting. To us.
Just like when somebody. Has on a new outfit. And you say.
It looks so becoming. On you. It means it just fits you.
And here. When it says about Jesus. That he became us.
He absolutely. Fits you. That right now.
There is one. Who wants to walk out. The door today.
That the most. Perfect. Befitting.
Outfit. You'll ever wear. Is allowing Jesus Christ.
To walk out of here. With you. As your high priest.
Preeminent. Within your heart. Permanent.
Perfect. Within your heart. Perfect.
Within your heart. To say. Lord.
You and you alone. Are. My.
High priest. All the others. Sinned.
All the others. Fail. All the others.
Will let you down. That's one of the things. That's all.

It is very intimidating. I guess. About being in a ministry.
As you. As I'm called to teach. A book.
That is perfect. While I. Am far from it. You tend to want to hide out.
From people. Because you teach a book. That's perfect.
And then it's well. Then you must be. So.
I don't. Hang around people. I just go.
Hide. You're afraid. To be found out.
On how human you are. Because I constantly. Need sacrifices.
For myself. I'm constantly. Lord.
Forgive me. Lord. Help me.
Lord. Strengthen me. Lord.
I don't want. To think or behave. Or carry out.
A life this way. You change me. Save me.
Help me. That will never. Stop.
In my life. While I represent. A perfect Lord.
In a perfect book. In the sense of my call. I am still.
Having to offer. Constantly. Sacrifices.
For myself. But not Christ. Constantly.
Be letting people down. Joe Foch. A dear friend of mine.
In many. Many years. A pastor.
Back in Calvary Chapel. In Philadelphia. Tells this story.
At home. Time. He and his wife.
They got a. Somebody gave them. A couple days. Away together.
They had. The time. Their children.
All young. All at home. Four children.
Wonderful family. But a lot of energy. And anytime.
I'm back there. I'll stay at their house. I'll hang around.

And it's just this. Wonderful home. But it is intense.
And somebody gave. He and his wife. A gift.
To go away to a hotel. For a couple of days. Something that they had rarely.
Been able to do. And he's so excited. They go off.
And they're at this. Nice hotel. And the night before.
His wife decides. To have breakfast. In bed.
Something they've never done. And so she orders it. And he says.
Fine. Go ahead. What she put down.
A time. You check on the thing. What time you want it at.
You do the order. And stick it out. On your door.
Well then. At some hour. When he's there.
Just so excited. To be asleep. Away from the kids.
And there's a knock. At the door. He goes.
Opens up at the door. In the morning. His eyes are all foggy.
What? And there. Is a guy there. Bringing breakfast.
And. Smile on his face. He says.
Hi. Breakfast. He says.
No. No. And he says.
Yes. And he's. He's so upset.
But he brings it in. And then. As the guy brings it in.
He's checking off the thing. He says. Oh.
We forgot the coffee. And so. So he leaves.
And he goes back to bed. And can't. But in a moment.
He's just starting to go back. Bang. Bang.
Bang. A note. He opens the door.
And there's the guy with the coffee. A big smile. He says.
Oh. All right. Takes the coffee.

And he shuts the door. You know. I want to go back for a few moments.

To some rest here. And a. Minute later. Another knock on the door.

And. He opens the door. And here's the kid again.

The third time. And he says. What? Now.

And the kid says to him. Well. I'm sorry.

Pastor Joe. And he. Joe.

But. He says. I've been going to your church for two years.

And I've never been able to say hi to you. And I just want to do this. And say hi.

It was so nice to meet you. And he's there after. He just.

What do you want? Now. You know. And then he.

You know. He's there. He says.

Hi. Nice to meet you. You know.

I mean. He's trying to recover from it. Human.

We're all human beings. And any time you set up a human being. You know.

You're going to be in trouble. Because there's only one perfect one. He's the one that wants to go home.

With every one of us today. Empower you. He's befitting you.

And maybe. You know. Some.

You know. There's this tendency to look at human beings. If you do.

You'll be let down. They'll fail you. Because.

They all have to offer sacrifices for themselves. They all live. They all die.

They all come. They all go. And here the writer of Hebrews is wanting to tell every one of us.

Don't you realize there is somebody so befitting you. So becoming on you. Can't you just simply see him.

And hear him. And open your heart to him. Let him cleanse you.

Let him help you. Let him love you. He knows you.

You don't have to explain the issue to him. Like you do every other intermediary. Present your cause.

You know. And then even when we do. Our explanations.

Are wrong. But his is perfect. And to be able to come.

And just say Jesus be my high priest. No human. Just you.

Just you. Lord we thank you for your word today. So simple.

And Lord I pray today. That each one of us would know what it is. Just to simply come and say Jesus would you be my high priest.

Imagine that. The very one that Abraham met. The very one that Abraham took out and take his tithes and gave to.

You come to me today and say I'll be your priest. The very one that Aaron and all others paid tithes to. And the lesser always honors the greater.

Lord may we honor you. Lord may we be able to come to you. And put you in that place of being our high priest today.

May you be the one Lord that we find ourself. I love you and I trust you. Would you watch over me.

Would you be my priest. Go home with me. Intercede for me.

Present me faultless to the Father. Watch over my life. Lord Jesus may we truly know what it is to love you.

And to look to you. And to trust you. Jesus in your wonderful name we pray.

Amen.

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