

# Christ our High Priest forever (Quality: Good, incomplete)

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[ 0 : 00 ] Let us turn to God's precious word. Paul's letter to Hebrews chapter 7.

Hebrews chapter 7. There in that 17th verse of Hebrews chapter 7, we have this word which tells us, For he testifieth, thou art a priest forever after the order of Melchizedek.

This is indeed a quotation from Psalm 110 and verse 4. And it speaks indeed especially concerning our Lord Jesus Christ.

It's good indeed to look in the book of Hebrews and see there in chapter 3 that the apostle is trying to appoint these Hebrew Christians to the Lord Jesus.

He's trying indeed because they're affected in their faith and their trust in Christ and God, that others would bring in things concerning the temple worship and the ceremonies and such like.

[ 1 : 25 ] In fact, it was a big thing for these Christians, these believers. And I don't think sometimes we can really fully enter into it, what it was they had left.

And realize that though they were things that pandered to the flesh and the natural part of a man. That when a man left all the oracles and temple services and all the things appertaining to that temple worship and praise, it was a big pull away.

It was a big cleavage for him to leave all that visible thing and then trust in the antitype which was Christ, which was the fulfiller of those things.

And one can understand that when one is indeed in a place of worship, where indeed one has had many blessings and encouragements and hopes and aspirations.

And when the Lord God will call one out of that place, it's amazing when we search our hearts, how much we at times stick, as it were, to the plaster and the stones and the people of that place.

[ 2 : 30 ] And how slow we are at times to move out when the Lord says, come ye from among them and be ye separate. It needs the work of grace, friend. Oh, it needs the work of grace to separate ourselves unto God and God alone.

It's a great and mighty thing, but it can be done by the grace of God. But he points them, not as it were, to these things as such, only as those types and shadows which are fulfilled, but he points them to Jesus.

Where shall I point anyone, says the preacher? Only to Jesus. Is that not true of the Greeks? They said we would see Jesus. They desired to see him alone who would satisfy.

And is that not our cry? See, the apostle says in chapter 3 verse 1, Wherefore, holy brethren, partakers of the heavenly calling. Listen.

Consider the apostle and high priest of our profession, Christ Jesus. Profession. That means the one whom we confess, who we believe we possess and we know.

[ 3 : 39 ] Notice his statement is, consider. Spend time thinking upon these things and meditating upon these things. And it's good for us to be reminded, how can we know Jesus?

We can't know Jesus in some sentimental way or in some so-called dreamier, visionary way. We can't know Jesus by some outward means and forms.

How can we know Jesus? Only, my friends, is it not true, looking through the lattice work of the word. We behold him, as it says in the Song of Solomon, behind the lattice work.

And we see him in the word and through the word. And this is the only way we can know our Lord. And it says, consider the apostle. That is a sent one. One who is sent from God to us with the message.

And oh, thank God for his grace today, friends, because we'd still be in darkness. We'd still be lost in sin. We'd still be strangers at the door and out in the wilds, if it had not been that God in his mercy and grace had caused us indeed to hear the apostle bringing the message, as it were, from heaven unto us.

[ 4 : 49 ] A sent one to us, friends. But then, when we've come to experience and know something of this so great salvation, which he had accomplished by dying on Calvary's tree and rising again from the dead, so that we might be justified by faith.

We indeed see that the word here says also, an high priest of our profession, Christ Jesus. Consider him as that high priest, that one who ever represents us before God, the Lord Jesus Christ.

This one mediator between God and man. So when we're talking about this, thou art a priest forever, after the order of Melchizedek, we are talking about the high priest of our profession, Christ Jesus.

We're talking about the Lord, dear friends. It's the Lord. And this is the thing you and I want to know and we want to see. Does he not say in that hymn, O let us ever hear thy voice, in mercy to us speak, and in our priest we will rejoice, thou great Melchizedek.

That's what we want, didn't it? That's what we want, isn't it? Not just religion. Not just preaching and teaching. We want the reality of them doctrines. Them doctrines and the reality in our experience and ourselves.

[ 6 : 16 ] So let's spend a little time, friends. In this day and age of many sentiments and thoughts concerning religion and the approach of man to a holy God, wherever it is, it's tragic to see that we need to be sure what we understand.

It's not only the papists, is it? It's not only the other companies and groups, but even in some of the so-called Protestant groups and religions, even in so-called, even Methodist and Baptist churches and Pentecostals and such like, you have this idea sometimes that it is good for a man to confess his sins to the pastor or the minister.

Tragedy of tragedies. To say to people, look, if you can't feel you've got forgiveness, then confess it to a man. That's contrary to the word, but it's what's going on today.

It's going on in an abundance today. That there are those who profess to believe in Christ and encouraging people to confess their sins to them.

And it's the same, isn't it, sometimes? When we go to visit people and talk with people, they want to open up their hearts to us as pastors and teachers of the church.

[ 7 : 37 ] Be wary. Be wary. Be wary that in all this we don't become priests before God and we point them to the ever-living Saviour, friend. Oh, let us beware that we don't, it's so easy in this day of so-called counselling and reasoning and work of deacons and elders and pastors that we might get in between God and the sinner.

May God give us grace to see that we must point them ever to the great high priest. Who is this great high priest we have to consider? This great high priest, this Melchizedek that sat before us in the world?

Just listen again at verse 26. For such an high priest became us who is holy, harmless, undefiled, separate from sinners and made higher than the heavens.

Holy, of purity, the nature of Christ. Remember that thing which is born of thee, that holy thing, he said. Harmless.

He's without guile, friends. He's free from all evil. Neither was guile found in his mouth. He was undefiled. He did not become contaminated in any way as he walked through this world of sin and corruption.

[ 8 : 57 ] There was no blemish in him because he had got to be the lamb without spot. And he was separate. He was separate in sin. Oh, he walked among sinners but he was separate from sin.

That is, its cause and its effect. This is the great high priest. Special, friends. He's special because indeed the word would be he's unique.

He's unique. That's the picture. See the revelation of him concerning him. Thou art is unique. He's not a continuation of a priesthood in the Old Testament.

Oh, no. He's a unique priesthood all of his own. Forever, the word tells us. Not only that, friends. His is a universal priesthood.

The Levitical priesthood was for the Hebrew and the proselytes agreed but still, generally speaking, for a nation and a people. But his is a universal...

[ 10 : 01 ] Oh, I don't mean universal salvation. Don't get me wrong. I believe in particular redemption. I'm not talking about that part of it. When I talk about it universal, I mean Jew and Gentile.

For the middle wall of partition is broken down and he is that great high priest out of every nation, tongue and tribe. There's none of any particular nation who cannot indeed know this great and glorious Saviour.

Oh, no. That's the picture we must see. Universal in that sense. To every tribe and every nation. Remember when I were meeting with those Zulus in that church.

They were believing in the same Jesus as we believe in. I remember at times when I met some Jewish Christians, they believe in the same great high priest as we do. As the Ukrainians do or the Brazilians or as these people in Burnley do or as we do at Thorson.

He's a universal priesthood in that sense. All without distinction. But something else. It tells us here it is an unchangeable priesthood.

[ 11 : 08 ] Verse 24 says, But this man, because he continueth ever, hath an unchangeable priesthood. It's not changeable. Like the Levitical priesthood when one died it was passed on to another.

No. Here we have a priest forever after the order of Melchizedek. And it's a uniform priesthood. That is, it's uniform with Melchizedek.

There are certain things about Melchizedek, the names and the office of Melchizedek which are the same. Melchizedek and Christ. For it says, Thou art a priest forever after the order of Melchizedek.

We have to get our doctrine right first before we can start to apply it. Be patient. We might like experimental preaching but we have to get our doctrine as near right as we can.

Look at verse 1 there in chapter 7. And it mentions this Melchizedek in the Old Testament which is in Genesis 14, 18 to 20.

[ 12 : 14 ] Now this is an exegesis of that historical happening. There is the historical happening in the Old Testament where Abraham is returning from Sodom in this time in the great battle and all these things take place.

And here an exegesis in Hebrews concerning this thing. We have the historical record there, the statement of facts concerning Melchizedek king of Salem.

And then in the New Testament the Apostle Paul begins to apply it or to explain it. First of all, this name signifies, that is Melchizedek, it signifies king of righteousness.

We need to get this right, don't we? Our Lord Jesus is the king of righteousness. He is righteousness himself. In the gospel the righteousness of God is revealed.

That's the great picture. He is the only righteous one. Think, think friends. When you're trusting to someone your salvation, when you're confessing your sins to someone, when you indeed want someone to help you in your difficult situations and you want counsel and guidance, who are you going to go to?

[ 13 : 41 ] Will you go to a man or will you go to God? Here is one who is righteous, the only righteous one who can aid the sinner for he is indeed this great high priest set before us.

We see also in his office that is, there is that type of Christ in this king of Salem.

For king of Salem really means peace, king of peace. So Christ is called the prince of peace. Not only is he a peace lover, he is a peacemaker.

You might remember him even in the upper room when they were gathered for fear of the Jews. and he came and stood in the midst and he spoke peace unto them.

He said, my peace I give unto you. He is the king of peace. He is the only one in your circumstances and trials who can speak peace to your souls.

[ 14 : 50 ] There is no one. Listen, when you are in a problematic situation or you are in trouble, maybe you are grieved or sick or you have problems with finance or with some spiritual problem, though others can point you in the scriptures to certain things and such like, there is only one in your trouble who can speak peace to your soul, friends, that can be relied upon because another might speak peace to your soul when you are in trouble and trial or in sin or something and he might be putting a plaster over the wound and it might be pussy underneath and full of matten and filth that wants fetching out.

So you need to go to him who can speak peace to the only one who can heal the wound and speak peace to the soul. And that's this great indeed Melchizedek that is set before us.

That's the lovely picture of him. This king of Salem is like king of Jerusalem, isn't it? But that's what Salem is. Indeed, Jerusalem and he is the king of Jerusalem.

He is the king of his people. That's the lovely picture. Not only is he king but priest of the most high God. So Christ is both king and priest.

What more do we want? Why should we look to men? Why should we look to systems? Why should we look to churches or organizations or excitements? Why not look to him who is life indeed?

[ 16 : 20 ] And it tells us so much about him. They're indeed king of righteousness, king of Salem, which is king of peace, without father and indeed without mother.

That must be in respect, of course, as mother to his Godhead. Oh, but you've seen it all over the cities. This is the mother of God church.

Blasphemy, corruptions, sinkings of man's religion, God has no mother. It tells you there in the word, concerning the divinity of Christ.

There is the picture, down and there is the truth. Oh, friends, in respect to his Godhead, he has no mother. And in respect to his manhood, he has no father.

For Joseph was only his supposed father. Let's remember these things. And it says, indeed, concerning him, concerning his generation.

[ 17 : 24 ] You know, there's no mention, that is, of course, concerning Melchizedek, of his genealogy. There's no record, no story of his life. It is concealed.

And so this is the picture of our Lord Jesus. And in Isaiah 53, verse 8, it says, and who shall declare his generation. Oh, friends, let's see that this is some very special person who is set before us in the scriptures indeed.

Let's see this. And who is blessed, there is that blessing. As a type of Christ, there is the blessing to the heirs of promise, the true seed.

Not after the order of Aaron, friends, the Levitical priesthood, not passed on to some other men, but this is indeed his peculiar and special priesthood, the Lord Jesus Christ.

It's good to search it out. It's good to see it. This priesthood. Who can speak the words of forgiveness to the soul? None can forgive sins but God.

[ 18 : 30 ] Oh, you might say the Pharisees and scribes said that. True they did, but it's true. Jesus had to show that he was indeed God in the flesh who was able to forgive sins. But let's think of it.

Who can believe? Who can know? Who can understand these things? We need to be led out to see them, don't we? We need to be led out by the Spirit of God to understand and grasp these things.

There is a time when we saw them only as it were, men as trees walking as it were. We didn't fully grasp and understand but God, as Christ did lead that blind man, we've been led out by the Spirit of God to see more and more of our glorious and mighty one, to walk in the new and living way, to walk in the mediator, to know something of this forgiveness of sin and the mercy.

Have you known him? Is it only a doctrine? Is it only something we shall be singing in a bit in this book? Or is it something of reality with our souls?

Is it some living experience of that living soul, that new life, we're tuned with God? We need to search it out. You see, let's hold our doctrine right.

[ 19 : 47 ] Amen. Thou art a priest forever after the order of Melchizedek. Unique, a universal priesthood, unchanging, very uniform. Here he is, king of righteousness, Jehovah Sidkenu, king of Salem, king of peace, priest of the most high God, forever.

There's no other priesthood. But how is it worked out within me? How do we know this priesthood? Is it just something that's in the doctrine and there and it's away from us?

Or is it some doctrine surely that's got to be known? If it's not known, then it's not effective. And then if we only know a doctrine, it's only in our heads.

If it's only in our heads, it's no good to us. It's got to affect our life and our living. Could I bring you to four things, or five things just to think of?

First, in affliction, then forgiveness of sin, then in service, that is of course, finding we have sin present with us in service and we need a mediator, we need a high priest.

[ 21 : 00 ] service. And the second point of service, we need the power in that service. And then to the final end, or that journey, and that pilgrimage.

It's so important. You know what the hymn writer says? A form of words, though e'er so sound, can never save a soul. The Holy Ghost must give the wound and make the wounded whole.

That Christ is God, I can avouch, and for his people cares. For I have prayed to him as such, and he has heard my prayers.

religion's got to be real. Got to be real. I'll go back a long way, though I could go to yesterday, or even the day after, to see this great high priest at work.

When this poor sinner ventured in faith on Christ, little did I know of him. Oh, I knew something, and I still needed to cry out, as with the Apostle Paul, who had known him a long time, and very deeply, oh, that I may know him.

[ 22 : 15 ] And friends, we learn to know him. We don't always learn him in the school room. We learn him in the experience room. We learn him into the day-to-day activities.

We learn of him. I found, indeed, the reality, as a prayer we have today, and we need to find this, how he is as a great high priest.

This one who stands between me and a holy God. Ever represents me. One who is my mediator between a holy God, our God who is a consuming fire, and if he was approached outside of Christ, would shrivel us up with his holiness and perfection.

So only Christ will do. Affliction. I remember a time when I was taken into much trial with two of my children and my wife.

One had got pots on her leg and arm fastened up. The little lad had got a fractured skull and my wife was in hospital.

[ 23 : 22 ] I remember at this time and season I was caring for my son. I was working 12 hours a day and all the time the other two children had gone to my mother's.

And all the time I was trying to work and to prepare to preach for I preached in those days and yet at the same time look after my son by taking him indeed to be with the neighbours while I worked.

I remember I set off well. I used to dress him and feed him and take him to the neighbours but I remember that after a week had gone, in fact not many days I was taking him wrapped in a blanket with the cornflakes under my arm and taking him to my neighbours.

And then within not much longer suddenly my face began to turn white and I seemed to get a little bit of a haggard look for indeed we find out that men don't make mothers.

Oh men might be encouraged to help a lot today with the children but they'll never make mothers. I don't care who we are, they'll never make mothers because they can't be mothers and they can't do all this as well and work as well, it's an impossibility.

[ 24 : 29 ] But yet I see that this case was upon me. And men kept saying at work, look at you, three times these three things have happened to you all in a row. Where is your God now?

Where is this God you keep telling us about, you talk about, where is he? I began to wonder. I began to be troubled, upset.

But the lovely thing about it is you have a great high priest, thou art a priest forever after the order of milk. He knew, he knew friends, and he came to me and helped me.

And does it not say in the word that came to me, hope thou in God, not after the trial, in the trial. That's where it was one day, that's where the disciples on the Emmaus road learnt the truth, they spoke of it afterwards, but they learnt it there and said, did not our heart burn within us.

And friends, these were precious times because the Lord was putting his pressure upon his servant, the Lord was putting the fire upon his servant, the Lord was using the hammer upon his servant, but praise God, there was a great high priest in control who knew what to do, knew how much fire to give it, and yet he told his servant to hope in God, and God delivered.

[ 25 : 55 ] And there will never be forgotten times, like with your situations and your experience, you'll never forget them, they're burnt into your soul friends, by the spirit of God, they're burnt into your experience, and you turn around and say, I woke up this morning singing it, indeed, God is good, indeed, God is good, God is good, hallelujah, and we were taught to sing it through adversity, because God enabled us, didn't he, he upheld us and he strengthened us in these things, and that's why we've got to believe this word, which comes to us time and time again, the doctrine is true, no doubt about it, our experience can't alter that doctrine one iota, and we must not make our experience a proof of it, only a realisation of it, day by day, thou art a priest forever after the order of Melchizedek, hallelujah to Jesus, praise the Lord for his goodness and his mercy towards us sinners, then there's another thing, forgiveness of sin, we've mentioned a little bit that it's no we're going to men to have our sins forgiven, we need to go to

Christ, we be saved by grace, brought into a new experience, that sin attends us, in 1 John we read that if a man says he has not sin, has no sin, the truth is not in it, we learn to know we have indwelling sin, we have to confess, we need forgiveness, you see we are forgiven because we're justified by faith and our standing with God is sure, we're forgiven, we can't in one sense of our justification be forgiven any more than we are, but there's the realisation of our daily walk with God, where sin contaminates us on the walk, like as with Peter, he bathed and he had to have his feet washed, we must be washed daily, well the word says, notice the word in, in 1 John, the blood of Jesus Christ, his son, cleanseth us from all sin, that is tied up with the words, if we confess our sins, he is faithful and just, to forgive us our sins and cleanse us from all unrighteousness, all fastened together, now these are to believe us, people who believed and are washed in the blood, justified by faith, imputed righteousness is there, but sin still attends us, how is it going to be dealt with, who is going to remind us we have fallen into sin, because we can so easily start to rely upon nature's mind, the great high priest, that is his work, and he reminds us, doesn't he, he reminds us that we have sin, like as with

Peter in the boat when he saw that great shawl of fishers, he said, Lord, depart from me, because he saw and knew his sin, like the man in the temple, he wasn't taken up with all the show and the things that went on in the temple, he says, God be merciful to me a sinner, you see, who's going to show us our sin?

The pastor might not be too moved to show you, the preaching might not always just get there, or seem to, though it will in its time and season for the word will indeed show us our sin, and washing of the water of the word indeed is that which affects that work of sanctification, but surely, this is the work of the great high priest, I need him to stand daily before the holy God for me, because I am still a sinner, though I am called to be a saint, though I have imputed righteousness, it's no good saying, oh, some talk about sinless perfection, and Christian perfection, and all this, but I'm sorry, I don't go with it, I can't see one moment when we can be without sin, contradiction, maybe you will say it is, but the truth is there in God's precious word, indwelling sin is there, and I need, and I know, and I am thankful, I've got a great high priest, after the order of Melchizedek, thou art a priest, forever, he doesn't go to sleep, he's not forgetful of me, he knows me, reminds me, this past week,

I've just had a little experience, concerning this, God's never let me down, oh, I've been, I've been down at the bottom, I'm up at the top, you know, but I've got to say today, whatever happens tomorrow, God has never, I've let him down, but he's never let me down, never, never let me down, I've had that other little chorus, is it count your blessings, name them one by one, you know, what God's done, marvellous, isn't it, I was telling my wife this morning, she says, God is good, she says, blessed, it would be better for us if you didn't give so much away, but that's not the point, is it, friends, not the point, is it, friends, God is good, I had a little inclination, I had a little thought come to me, of how I could get some more money, oh, not in an illegal way, or in a very legal and proper way, oh, nothing wrong in it whatsoever, morally speaking, even probably spiritually speaking, but I don't know so much about scripturally speaking, though many, many approach this means of increasing their help and their aid, and I would not condemn anybody, and I wrote the letter, and I got it signed, and it was a good case, no doubt about it, it was a good case, but the

[ 31 : 44 ] Spirit of God came to me, through the Word, and spoke to me, pointed out to me, had God ever not met my needs, had God of those with