

Building on the Foundation

Chapter 10

We have been considering Jesus, although born Christ, being made an high priest. I want to reiterate that the end of Hebrews 4 talks about us coming boldly to the throne of grace for mercy and grace in time of need. With that in mind, let's take a look at the 5th chapter of Hebrews where the author compares a priesthood of Levi with the priesthood of mature sons.

In the first verse of the 5th chapter of Hebrews, it says, For every high priest taken from among men is ordained for men in things pertaining to God. Under the Levitical priesthood, there was one of the 12 tribes (that was the tribe of Levi) that was not given land in the promised land because the provision for the household was not going to come by farming or shepherding. The provision for their household was going to be by being a priesthood for the rest of the nation, so they lived based on the offerings that were brought to the tabernacle. When you were born as a male into the Levitical tribe, there was no question what you were going to become when you grew up. You weren't going to be a farmer or a warrior or a shepherd; you were going to be a priest. So, one of the likenesses of the two priesthoods is that every son of God is designed to be a priest. Just like every male Levite was going to be a priest, every son that is birthed of God is to grow up to be a priest.

One of the differences of the two priesthoods is that of all the priests there was only one high priest at a time under the law. Although all male Levites were priests, there was only one who was high priest, but the sons of God who become priests all have the same office; they are all high priests. One reason for this is that under the law only the high priest went into the holy of holies, and he only went in one day out of the year. So, there was not a continual provision of service in the holy of holies. Just on a purely functional basis, they didn't need a lot of high priests. But the son of God becoming a high priest enters into the holy of holies and this is where his primary function is.

In the 9th chapter of the book of Hebrews, when the furniture of the tabernacle is described, there is not even a mention of the outer court. There's mention only of the holy place and the holy of holies. Under the law, there were three pieces of furniture mentioned in the holy place: there was the golden lampstand, there was the table of shewbread, and there was the altar of incense with the censor on the altar. In the holy of holies, there were two pieces of furniture: the ark of the covenant and the mercy seat. When we read Hebrews 9, the censor is not on the

altar of incense; it says that the censor is inside the holy of holies, between the veil and the mercy seat. So, we can see that with a new priesthood there is a new functioning to the holy of holies and the holy place.

So, all sons are destined in maturity to be high priests, and here it says, every high priest is taken from among men. This follows perfectly with what we've been talking about of the purpose of God to bring man, Adam, into Christ by bringing Adam into sonship as Christ. No longer Adam but Christ, learning not to be of the earth earthy but to receive his life from above. It says that they're taken from among men. By the work of the spirit, they are brought out of being earthy and being natural to being heavenly and spiritual. As a result of that harvest, of being drawn to God, as a result of being taken from, and the time spent with the work of God through the Holy Spirit, they are able to be ordained for men in things pertaining to God.

We see this in the life of Jesus, how that he was 18 years in Nazareth learning his father. When he was manifested for a brief period of time in a ministry to Israel, it says the first thing that he ever preached was the kingdom of God. It says he went from place to place preaching the kingdom of God. So, as a result of being held in fellowship with God until he was 30, when he was released in a ministry to men, he brought things that pertained to God with him. The authority in which he spoke was the thing that was the most notable to the people of Israel. When Jesus began to teach, he couldn't teach based on other scriptures than the ones they had, so there's no record that they ever said, We've never heard things like this before. What they did say was, We've never heard these things in this way before because he teaches as one who has authority. This is the evidence of him being ordained for men in things pertaining to God. There was an authority and a substance with which he spoke the words. A similar thing happened on the road to Emmaus with the two disciples because they said, How our heart burned within us as he spoke. They were familiar with the scriptures that he spoke from, but the evidence of the impact it had on their hearts was the work of the Holy Spirit.

I want to look a little bit down into the 5th verse. It says, So Christ glorified not himself to be made a high priest. In other words, he didn't decide, This is what I want to do with my life. He gave himself to God; he offered himself through the spirit to his father and the dealing of God made him a high priest.

Let's go from here into Hebrews 12, because my primary purpose is not to teach on Melchisedec. It's pretty difficult to talk about a high priest without talking about Melchisedec, but I wanted to look at the principles upon which the priesthood is established without the title or designation of the priesthood. In the beginning of the 12th chapter of Hebrews, we see an exhortation for us to continue and to run

with patience. In the 2nd verse, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. This consideration of endurance is a major issue for us if we are going to finish this course. Most people who start don't finish. Many people who start never see the purpose for which they started. I was raised in a Christian family and we went to church every Sunday. I was 20 years old in the church and in the scriptures before there was any consideration that there was a calling to be a priest, and not a priest unto the church, but a priest unto God. I hadn't considered that God was looking for a priesthood on the earth of mature sons whose authority would be what they've allowed God to do in their life, not authority given by man, not any authority given by an organization of man.

So, we're looking unto Jesus; he despised the shame and is set down at the right hand of the throne of God. Do you remember what God spoke to the son in Hebrews 1 and 2? It says that he didn't speak prophetically to the son; he spoke to the son in terms of today, not about future things but what needed to happen today. He not only didn't speak to him in prophetic terms, but it says that he spoke to him differently than he spoke to angels. The way God speaks to angels is to go and say. So, we see angels that carried messages to Joseph; and the angel said, Take the lad to Egypt for Herod seeks to kill him. An angel was sent to go and do. There was an angel sent into Egypt to kill all the firstborn. But it says God never spoke to any angels this way; only to the son, not to the angels, did he say, Sit thou at my right hand until I make your enemies your footstool. That's a very difficult thing for us to do. We want to do; we want to say; we want to go. But the word of the Lord to the son is, Sit until I.

There's another thing about this priesthood. In the 7th chapter, let's start reading in verse 19, For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God. What was brought in that did away with the law? It says, For Christ is the end of the law to all who believe. The 20th verse, And inasmuch as not without an oath he was made priest: (for those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent.) The Levitical priesthood was authorized by the law; it was by a carnal commandment. This priest, it says, was made by an oath.

I want to say very plainly what this oath was and who said it. The oath is I will do this. The one who spoke the oath is God, so this priest is different in authority; he's different in the source that he originates from. It is not natural birth; it is spiritual birth. The authority of it is not a natural commandment; the authority of this is God himself. This is all built on the 4th chapter where it says that we must enter into the rest. Us entering into the rest is us sitting and letting God do the work in

us. If by gifting and calling you have a ministry to go and say, if you're a child and you're in school, if you're a man and have a job, if you're a woman and have a house to keep up, this does not prevent you from allowing God to draw you to himself to learn the ways of God, to learn the precepts of the kingdom of God, to be prepared to be sent by God, and take place in a priesthood that the earth desperately needs.

In Hebrews 12, where we were, there's the process described where we are exhorted to run with patience and to recognize that one of the most difficult things to do in submitting ourselves to God is to endure the change. There is a process of seeing ourselves in the light of God. The experience of David when he said, Search me, oh God. You see if there be any wicked way in me. To experience what Jesus said when he said we're not talking about performance, we're talking about the thoughts and the intents of the heart now. It's very difficult to see ourselves for what we are, not based on what we do. Since this is really more about what we are than what we do, we cannot touch that. Most people will lose hope and let go of a deeper call and settle back for a more outward performance and more of a knowledge-based religious system than a trust-based approach to the throne of grace.