

# Studies in Hebrews - Part 4

by Ken Baird

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*This sermon explores the significance of Jesus as our high priest and the implications of His eternal priesthood after the order of Melchizedek.*

**Duration:** 58:34

**Scripture:** Hebrews 3:1, Hebrews 4:14, Hebrews 6:12, Hebrews 6:18-20, Hebrews 9:1

**Topics:** "Gods Nature", "Jesus Priesthood"

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## Description

In this sermon, the preacher focuses on the unchanging nature of God and the importance of finding contentment in His laws. He emphasizes that while everything in life changes, God remains constant in His love, purpose, and priesthood. The preacher also highlights the role of Jesus as our great high priest and intercessor, referencing Hebrews 8. He encourages the audience to read and study their Bibles, as neglecting this practice can lead to a lack of discernment between good and evil.

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## Transcript

We turn our Bibles please to the fifth chapter, really the fourth chapter of Hebrews. In past nights we have seen our Lord Jesus compared and contrasted to prophets, to angels, to apostles, and now tonight to priests. We have too much ground to cover tonight to cover it in one night, but we will do our best and cover as much of it as we possibly can to increase appreciation of the high priestly work of our Lord Jesus as to how important it really is.

Verse 14, now you remember, in Hebrews 3 and 1 we were told, Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession Christ Jesus. You have considered him as apostle and now as our high priest. Verse 14, seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us burrow fast in our profession or confession.

For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sin, who can have compassion on the ignorant and on them that are out of the way.

For that he himself also is compassed with infirmity, and by reason hereof he ought, as for the people, so also for himself to offer for sin. For no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest, but he that said unto him, Thou art my son, today have I begotten thee, as he saith also in another place, Thou art a priest for ever after the order of Melchizedek.

Who in the days of his flesh, when he had offered up prayers and supplications, with strong cryings and tears unto him that was able to save him from death, and was heard in that he feared, though he were a son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him, called of God an high priest after the order of Melchizedek, of whom we have many things to say and hard to be uttered, seeing ye are dull at hearing. For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat.

For every one that useth milk is unskillful in the word of righteousness, for he is a pig. But strong meat belongeth to them that are of full age, even to those who by reason of use have their senses exercised to discern both good and evil." We are told in this last parenthetical portion of the gun reading, which carries us down to verse 12 of the sixth chapter, that the apostle, and we've never yet discussed why we think it's the apostle Paul who wrote this, and I don't think it's necessary, as a matter of fact the spirit of God has hidden the authorship of the book of Hebrews from us, that is, it's not expressly stated, and it would be conjecture purely to say that Paul, we couldn't say it was dogmatism, but there are reasons to believe that Paul did write it. But the apostle nevertheless, in the writing of this book, lamented the fact that he would like to have many, many things to say about the Lord Jesus, but they were dull of hearing and they couldn't take it.

Now, he spoke of them as becoming such as having had need of milk and not of meat. Now, that's a serious thing, because we either go forward in our spiritual experience or we go backwards. They had become as those that had need of milk and not of strong meat.

Now, that's a serious thing. We can slip in our appreciation of the Lord Jesus. And, of course, I think that we have a, if you've often wondered whether or not, if you've tried the place yourself, I think that this scripture gives us four discernible things as to the difference between meat and milk in ministry and our ability to take it in.

Certainly, the exaltation of our Lord Jesus Christ as he is, a high priest at the right hand of the throne of God, certainly that is the strong meat of scripture. I think the milk is, no doubt, our Lord Jesus Christ in his humility and his earthly pathway down here below. The four gospels contain much milk, but the book of Hebrews is very evidently a book of strong meat.

It's about the glorification of our Lord Jesus Christ. And then another test is that they ought to have been teachers, but they had need that one teach them again. That's the sad part of it.

Again. The first principles of the oracles of God, they had slipped, they had even forgotten what they did know at one time. Oh may God keep us from ever having that experience.

So there is another test. Meat is taken in by those who are able to teach, whereas milk is reserved for those who need to be taught. And then there is a measure of steel in the use of the word of God.

I suppose that's a continuation of verse 13. Everyone that use of milk is unskillful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age.

It's a matter of spiritual maturity. And then last of all, even those who by reason of use have their senses exercised to discern both good and evil. Their acquaintance with God's principles and with God's word is such that if false doctrine is introduced, they can spot it immediately.

They don't have to have many words before they know of a truth. That the scripture or the doctrine being taught is not in accordance with the principles of God or the word of God. And so they cannot discern between good and evil.

Now that was the sad state of these Hebrews. They had left them to a condition like that. I verily believe that if we don't read our Bibles, if we don't study our Bibles, then it's hard to do in this day and age.

I know that to be a fact. There are so many disturbing factors. But the art of meditation, of rumination, if you want to put it that way, has almost been lost.

There are so many things that crowd in upon us for our attention. And we can retrograde as Christians and our grasp of the word of God can slip, and we ought to fear that sort of thing. Now to go back to Christ as our great high priest.

He is a priest after the pattern of Aaron, but after the order of Melchizedek. Now his priesthood followed the Aaronic pattern because he offered animal, that is, because of the animal offerings that were a type of our Lord Jesus Christ, who was the Lamb of God, the great antitype. Now we can see that the priest of that day had a priestly duty.

He offered gifts, he offered sacrifices for sin, and he instructed the ignorant. He was a teacher as well. The priest could exert a powerful influence for God.

Now our Lord Jesus Christ, no man took the honor of the priesthood upon himself. Even the sons of Aaron did not take that upon themselves. They were appointed of God.

But our Lord Jesus Christ, in contrast to this, God swore to him personally that he was a priest forever after the order of Melchizedek. Now I believe that statement was made, thou art a priest forever after the order of Melchizedek. I believe that statement was made after the resurrection of our Lord Jesus Christ.

Even as I believe the statement was made, thou art my son, today have I begotten thee, was made after the resurrection of our Lord Jesus Christ. The reason I believe that is this. Our Lord Jesus Christ was a priest forever after the order of Melchizedek, because Melchizedek, uh, his death is not recorded in the scripture.

The apostle makes much of that. And I'd like to think of our Lord Jesus Christ in that way. Now, if you will, in that connection, turn over to chapter seven, please.

We're going to have to be turning our pages quite a bit this evening. We have so much ground to cover. Verse one, for this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the king, 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 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 a priest continually.

Now, our Lord Jesus Christ is said to be a priest forever after the order of Melchizedek. Uh, and after the power of an endless life, as we have in seven, uh, chapter seven, verse 16, who is made not after the law of a carnal commandment, but after the power of an endless life. And then, uh, verse 23, and they truly, that is seven and 23, were not suffered to continue by reason of death.

But this man, because he continueth ever, hath an unchangeable priesthood. Now you see, his priesthood after the order of Melchizedek was based on the fact that he could not die. So that definitely establishes the fact that he was not a priest after the order of Melchizedek, even though it prophetically states that he was, that he would be, until after his resurrection.

Because it would have spoiled the time that our Lord Jesus Christ then declared a priest forever after the order of Melchizedek, and then have died. But he lived forever after the power of an endless life. Well, someone might have said, didn't our Lord Jesus Christ die as a priest? Uh, I'm not sure about that.

I'm not going to be dogmatic about it. I think he died as a prophet. He said it cannot be that a prophet perish out of Jerusalem.

And he took himself, he took his place along with the other prophets. He certainly died a sacrifice for sin. But he entered into heaven bearing the sweet incense of his own precious blood with him.

Now I know I'm traveling fast. Be patient with me. Chapter 9 of Hebrews, verse 11.

But Christ, being common high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say not of this building, neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. Now this was after he had raised again from the dead, had risen from the dead. He entered in once into the holy place.

Now that's into heaven itself. Not with the blood of bulls and goats, but by his own blood. Someone might ask the question, is the blood of Christ in heaven? No, his blood was spilled upon this earth.

And his blood has claimed this earth for himself. And someday he's going to reign over this earth. And let me tell you something.

The value of that precious blood, the memory of that precious blood, will never perish. The good of it, the memory of it, the value of it, will live forever. His blood was given as a ransom for our sins.

And a ransom is something that is paid. A ransom is a price that is paid. And it's the blood of our Lord Jesus Christ that is our ransom, and it's been paid.

And if you ransom something and give them the money, and you take the article back, the money is gone. And our Lord Jesus Christ, his precious blood was a ransom price for you and me. We're not redeemed with corruptible things as silver and gold.

We're bought back but by the precious blood of Christ as of a lamb without blemish and without spot. But I'll tell you, he entered into heaven. He entered in once into the holy place, having obtained eternal by his own blood.

Now it's the value of his own blood, the memory of his own blood that he enters heaven, and he presents that as our acceptance. I think we can see that. I don't think we need to spend any more time on that point.

But it's the value of his precious blood. And he enters there as a high priest after the order of Melchizedek, and his priesthood is never changed. Now I'd like you to notice, before we examine in some detail the beauties of the priesthood after the order of Melchizedek, I'd like to have you go with me, if you will, please, to Psalm 110, where this is all stated.

I trust you won't think that we're technical about these points, but I think it's nice to have them before us. Psalm 110 reads like this, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. When was that statement made? It was made after Christ had risen from the dead.

Why was it made? Psalm 109 and Psalm 110 are definitely connected. In Psalm 109, we have the anguish of soul of our Lord Jesus Christ. We see his betrayal in Psalm 109.

Psalm 109 is quoted by Peter in the first chapter of Acts, in the appointment of Matthias and Barnabas. Matthias was chosen. He quoted it in connection with the death of Judas, Judas Iscariot.

Psalm 109 is quoted. All in all, he felt the betrayal of Judas. Psalm 109 is called an imprecatory psalm.

Our Lord Jesus Christ, and I think that this is well to remember, vengeance is mine. God says that. Vengeance belongs to God.

I will repay, says the Lord. And in the imprecatory psalms, we have our Lord Jesus Christ speaking, because he is the only one that can call for vengeance. And he calls for vengeance upon Judas Iscariot.

Not only Judas Iscariot, but his children, his posterity. Oh, he felt it, the injustice of what Judas did. How terrible it was to do what he did.

And so these are the words of our Lord Jesus Christ. And he felt the reproach. He felt the shame.

He said in verse 22 of the 109th psalm, For I am poor and needy, my heart is wounded within me, I am gone like a shatter and a decliner, I am tossed up and down as a locust, My knees are weak through fasting, and my flesh feeless of fatness. And it became also a reproach unto them, when they looked upon me, they shaked their head, Cursed me, O Lord my God! Thou hast paid me according to thy mercy, that they may know that this is thy hand, that thou, Lord, hast done it. Let them curse, but bless thou.

When they arise, let them be ashamed, but let thy servant rejoice. Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion as with a mantle. Oh, my friends, think of having the Lord Jesus Christ praying, not for you, but against you.

How terrible that would be, having the Christ of God praying against you, as he does in the imprecatory psalms. There's a difference between the psalms of complaints, where our Lord Jesus Christ is the speaker, and then where David is the speaker. Now David had his complaints, but even when he complains about the words of Joab, the Edomite, he doesn't, well, he singles out Joab in the title of the psalm, but in the psalm itself, he speaks of the tongue in a general way, and of its treachery.

And it seems that David did not bear any personal grudge or hatred for doing it, but he thinks of it in the general way, yes, that's the human tongue for you. And David does not deal in personality, except in the title of his psalm, which we must have, and which is inspired after all. But it's not set way with our Lord

Jesus Christ, because vengeance belongs to God.

I think the imprecatory psalms should strike deep into our hearts to think that the Christ of God, who could offer, and did offer mercy to some, would later pray against them, and pray for their judgment. In the 109th psalm, we have the indignities that our Lord was subjected to. We have the injustice of man to him.

But psalm 110 is God's answer to all of those things, and how lovely it is to listen to God consoling him because of the shame and the indignities that were heaped upon him from them. Psalm 110, the Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Very obviously, after the resurrection of our Lord Jesus, the Lord shall send the rod of thy strength out of Zion.

Rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power. In the beauty of holiness, from the womb of the morning thou hast to do of thy youth.

The Lord hath sworn and will not repent. Thou art a priest forever, after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of Israel.

He shall judge among the heathen. He shall fill the places with the dead bodies. He shall wound the heads over many countries.

He shall drink of the brook and the wave. Therefore shall I lift up the head. Drinking of the brook and the wave is a symbol of victory.

Believe me, they didn't drink when they were fighting. They drank when the fighting was over. And our Lord Jesus Christ had fought and won the day.

On the 110th Psalm, I love it. It's God consoling his son after his ascension to the right hand of God. And he declares him to be, he swears, the Lord hath sworn and will not repent.

Thou art a priest forever, after the order of Melchizedek. And our Lord Jesus Christ lives after the power of an endless life. Now Melchizedek, as we read there in the seventh chapter of Hebrews, I don't believe that he was an angelic being, although some have felt perhaps that he was.

It says of him, 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. I think what the Holy Spirit would have brought before your heart and mine is this, that the Spirit of God very carefully hides the descent of Melchizedek, and very carefully avoids the recording of his death. We don't know where he came from.

We don't know when he died. We don't know where he was buried. And the Spirit of God is very careful to hide those details.

Why? Because he was a type of our Lord Jesus. And as one, as a priest who lives forever on the other side of death, it would not have been proper to have recorded either the descent or the death of Melchizedek. So the Spirit of God hides those details, hides them from us.

But I believe, I do believe that he was a human being, but he was a great human being, because this man, though there is simply one reference to Melchizedek, historically speaking, not prophetically, but historically speaking there is only one reference to Melchizedek, and that is in the 14th chapter of Genesis. And he is judged by the writer of Hebrews to be a greater man than Abraham. Now that was the man whose priesthood, the order of whose priesthood our Lord Jesus was given.

And after that order he reigns. He is a priest forever after the order of Melchizedek. Now let's notice some of the lovely things about Melchizedek.

He was a priest and a king, both. He was the king of Salem. Salem means peace.

And he was the priest of the Most High God. Now he is a fitting type of our Lord Jesus Christ, because our Lord was both a king and a priest. And because you and I are in Christ, and because we are his own, he has made us kings and priests.

But in the history of Israel, God very carefully kept the line of the king and the line of the priest separate. There were two kings I can think of at the moment who tried to change that order to their own destruction. Saul, on the occasion early in his reign, he tried to offer a sacrifice.

He tried to be a priest as well as a king. And for that act he was rejected by the Lord. The children of Israel were gathered around him.

Samuel was supposed to come, and Samuel was a sacrifice. But Samuel didn't appear when Saul thought he did. He should, and the people began to leave Saul.

And he knew their reverence for the sacrifices, so Saul forced himself, and he offered the sacrifice instead of Samuel. And immediately he was rejected. God was determined that no Old Testament man should be both king and priest.

Melchizedek was the only exception. He was a king, and he was a priest at the same time. On another occasion, Azariah, more commonly known, I believe, as Uzziah, came to the temple on one occasion, and he was determined to offer up some infants.

He was a king, and he decided that he was going to be a priest. And the priest of the Lord met Uzziah at the door, and they told him that I pertaineth not to thee, Uzziah, to offer before the Lord. Uzziah was angry that they should speak thus to the king, and he was determined to go through with it.

God met him with leprosy. And when the priest saw leprosy rise in his forehead, they rushed Uzziah. I suppose in our day they would call it they gave him the bum's rush.

They rushed him out of that place, and when he found out that he was smitten with leprosy, he hasted to go out himself. He didn't do it. God smote him with leprosy, and he was a leper to the day of his death.

That was reserved for Christ and Christ alone to be king and priest, a priest forever after the order of Melchizedek. Now, let's think of that, his ministry, as being endless. Verse 23 of the seventh chapter of Hebrews, And they truly were many priests, because they were not suffered to continue by reason of death.

But this man, because he continueth ever, hath an unchangeable priesthood. Therefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heaven.

Leadeth not daily of 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 a son who is consecrated forever

more.

Now, our Lord Jesus Christ, because he continues forever, has an unchangeable priesthood. You know, it's lovely, the unchangeable characteristics of our God. He says, I am the Lord, I change not.

Therefore ye sons of Jacob are not consumed. God does not change. Change is the mark of the finite.

Everything that is finite changes. We get older, and we get more wrinkles. Our eyes grow dim, and the grinders feed.

Oh, how sad it is to read the twelfth chapter of Ecclesiastes. We change. Everything about us changes, because change is the mark of the finite.

Even the heavens change. We read in the first chapter of Hebrews, they're perishing. They're waxed and old, as doth a garment.

Some days it's going to fold them up, set them aside, and are going to serve their use. But our God does never change. His is an unchanging love.

His has an unchanging purpose. His is an unchanging priesthood. And we can revel in the fact that God does not change.

Some of the changes of this life we don't like. Some of the changes are for the better, God is in it. But the other changes we don't like.

But thank God we don't have to get used to another priest. You know, in the Old Testament, it must have been a sad occasion. I know it was a sad occasion of the death of a good priest.

I think of the case of Joash. Joash, you remember, Athaliah destroyed all the seed royal, but Joash was hidden. She did it because in her selfish desire to reign, she had to get the royal seed out of the way.

Joash was hidden. Jehoiada, a very good priest, took Joash to his own personal care, and instructed him, and kept him hidden in the temple. Until, after a number of years, it became about seven, I think it was, after he was hidden as a baby, he was declared to be king, and Athaliah was slain.

And Jehoiada was the counselor of Joash all his days. And Joash was a good king, but finally Jehoiada died. He couldn't live forever, and he did live to be 130 before he died, but unfortunately Jehoiada died.

The princes of Israel came to Joash, and they persuaded him to forsake the Lord. And Joash got so far away that when Zechariah, the son of Jehoiada, who naturally became priest after the death of his father, when Zechariah rebuked Joash and those princes for their ungodliness, Joash had Zechariah put to death. And he was the son of the good priest Jehoiada that had taught him so well.

It was too bad that Jehoiada had to die, but he did. He lived to be 130, a ripe old age in that day, but he did die. I have no doubt there was some real lamenting in Israel when Jehoiada died, and oh, it had such an adverse effect on Joash.

He didn't remember the kindness of that dear man, but he slew his son, and it went ill with Joash because the high priest died. But thank God you and I don't have to get used to another high priest. After all, Jehoiada became used to the people, the problems of the people in his day, and oh, how much

confidence it would have been to have a friend like a godly man.

How wonderful it would have been that he died. How would it be with you and me? We'd have to get used to another priest. He wouldn't know it.

Perhaps he had his friend. But oh, here's a friend. Here's a high priest that will never die.

And the great knowledge that he has of you and me will always be at his disposal in meeting our needs. He is infinite in his knowledge of us and in his power to care for you and for me. But I'd like to talk a little about the distinctive ministry of Melchizedek as regards Abraham.

Shall we turn to the 14th chapter of Genesis, if you please? Let's read about the distinctive ministry of Melchizedek, the priest, and see it as a type of our Lord Jesus. The king of Sodom, Lot, had gone down to Sodom to live. And because Lot had gone to Sodom and cast in his lot--that seems to be a double talk there, but it isn't--because Lot cast in his lot for the Sodomites, the misfortune of Sodom fell upon him.

Sodom got into trouble. And the kings around warred with Sodom, and they defeated him. And it came to Abraham's attention that Lot had been captured and all his group.

Abraham and his own trained servant, and Aner, and Eshgal, and Mamre, were there, men, and the young men with them. They pursued those kings, and they overtook them. And they delivered the king of Sodom, and Lot, and the rest.

Verse 17, after the battle, the king of Sodom went out to meet him. After his return from the slaughter, Ketel Amar and the kings that were with him at the valley of Shadda, which is to Kingsdale, and Melchizedek, king of Salem brought forth bread and wine, and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abraham of the Most High God, possessor of heaven and earth, and blessed be the Most High God, which hath delivered thine enemies into thine hand.

And he gave him tithes of all. That is, Abraham gave to Melchizedek tithes of all that were with him. And the king of Sodom said unto Abraham, Give me the persons, and take the goods to thyself.

And Abraham said to the king of Sodom, I have lifted up my hand unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine. But thou shouldest say, I have made Abraham rich, save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshkol, and Mamre, let them take their portion. Now, the ministry of Melchizedek came after the successful conclusion of a battle, of a battle that went in favor of Abraham.

And the king of Salem came and brought forth bread and wine to Abraham, for he was a priest of the Most High God. Can't you see the beautiful picture of our Lord Jesus Christ, who before his death instituted a feast using bread and wine? And he instituted that feast that you and I might be strengthened. As we sometimes sing, bread to strengthen, wine to cheer.

These emblems are significant in themselves. Melchizedek introduced them. And our Melchizedek has given to you and to me bread and wine that you and I might be strengthened.

And oh, how we need the Lord's Supper. How we need that bread that speaks to us of that body in which he suffered, and that wine of joy, that wine of blessing that speaks to us of his precious blood. How we

need it.

But he did not only give those emblems to Abraham, he gave him a revelation of God, because he blessed him and said, Blessed be Abraham of the Most High God, possessor of heaven and earth. That was the revelation that he gave Abraham of God. Now, after this occasion of the meeting with Melchizedek, Abraham was subjected to a terrible temptation.

King Sodom came to Abraham and he said, Abraham, he said, just give me the people, that's all I want, and you take all the goods. I'm so glad to recover my people, that you may have all the goods. And Abraham said, No, I'll take nothing, not even a shoe latchet, not even a shoestring, lest you say I've made Abraham rich.

Now, why could Abraham say this? Well, he said, I have lifted my hand unto the Lord, the Most High God, the possessor of heaven and earth. That was the revelation he had of God. What did he have in need of Sodom's riches? He had a revelation of God as the possessor of heaven and earth.

Now, that revelation, and that bread and wine that he received at the hands of Melchizedek strengthened him for this temptation. And I'd like to think of the ministry of our high priest as strengthening you and me against the scourge of materialism. Because I think in a special way, the materialism is the temptation of this age.

We've said it before and we'll say it again, that the last state of the church in the book of Revelation in chapter 3 is the Laodicean state of the church. And those people of Laodicea said that we're rich and increased with goods and have need of nothing. That's what the church said, I am rich and increased with goods and have need of nothing.

And the Lord says, I knowest not that thou art poor and wretched and false and blind. By their standards, they never had it better. By their standards, they had arrived.

By their standards, everything was just fine. But theirs was a materialistic standard. By the Lord's standards, by a spiritual standard, they were miserably poor.

That is the last days of the church are those days upon us. All the materialism that is in our, that is rampant in the world today. This nation has never reached a higher point of prosperity.

Even in our temporary recessions, we can't complain too much. But there is such a danger in these things, and every one of us are subjected to them. Same, same as opposed to our appreciation of a person.

What is our standard? Is our standard a spiritual one or a material one? If our standard is a material one, we may well say, right along with the Laodiceans, we never had it better. But if our standard is a spiritual one, I'm afraid we'd have to hang our heads in shame. Now the ministry of Melchizedek was especially, especially effective in giving Abram a victory over materialism.

He had such a conception of God as the most high God, the possessor of heaven and earth. He simply didn't need what the king of Sodom had. Wouldn't it be wonderful if you and I could be satisfied with what we've got? Godliness with contentment is great gain.

And I'm telling you, that's the gain that's worth having. A contented life, contented with a lot that God has given us. We could talk a lot about that, but if I did, I might get to preaching, and that's bad.

We don't like to preach, do we? We don't like to sermonize. Oh, may God give us a correct sense of values. And then, of course, in connection with our great high priest, he sits at the right hand of the throne of God, ministering to you, and may spring fresh revelations that shall help us in times of stress and danger.

But he does something else, too. He is there as our intercessor. Now back to the eighth chapter of Hebrews, for just a point, if you please.

Eighth chapter of Hebrews. Now of the things which we have spoken, this is the sum. We have such a high priest who is set at the right hand of the throne with the majesty in the heavens.

A minister of the sanctuary and of the true tabernacle which the Lord pitched and not man. For every high priest is ordained to offer gifts and sacrifices. Therefore it is of necessity that this man have somewhat also offer.

For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law, who serve under the example and shadow of heavenly things. As Moses was admonished of God when he was about to make the tabernacle, foresees that he that thou make all things according to the pattern showed to thee in the month. Now our Lord Jesus Christ is not offering sacrifices.

He did that once for all. There is no more sacrifice for sin. Now it's true in the book of Ezekiel.

In the latter chapters of the book of Ezekiel, where the millennial temple is explained and described rather, that sacrifice is again mentioned. And I believe that the altars, the Jewish altars in the millennial reign of our Lord Jesus shall again consume literal sacrifices. But those sacrifices will be in the form of a memorial.

They will not be efficacious to take away sin. There has been one sacrifice for sin. Christ has made that sacrifice once and for all.

It will never need to be repeated. And any sacrifice upon millennial altars will only be for the purpose of memorial. Well now, if our Lord Jesus Christ is not offering sacrifices, what is he offering? It's simple, by process of elimination.

Verse 3, For every high priest is ordained to offer gifts and sacrifices. Therefore it is of necessity that this man have somewhat also to offer. He's not offering sacrifices, so very obviously he is offering gifts.

Now what gifts are he, is he, what gifts are being offered? Is he offering for you and for me? Well it's the gifts that we bring. Do we bring gifts to God? There are many gifts that we can bring to him. We can bring the sacrifice of our lips.

We can bring the sacrifice of our pocketbooks. We can bring the sacrifice of our whole lives, of our whole selves. Everything that we have.

Do we bring them? He is our intercessor and our, he, all our prayers are channeled through our Lord Jesus Christ to God. Thank God my prayers don't reach the throne of God in their original form. I believe they are repeated by my high priest.

You know there's sin in our prayers. There's so much selfish in our prayers. I think a good deal of the prayers of our childhood carry right through into our adult life.

Oh God bless mama, bless papa, bless grandma, bless grandpa, bless brother, bless sister, bless everything that pertains to me, and keep everything in good order so that I won't have a thing, or as one has said of a man who prayed, oh God bless me and my wife, John and his wife, us four and no more. Our prayers are filled with selfishness, but I doubt if they reach the throne of God in that form. We have a high priest that sits there, and ah, as the wicks were trimmed, and as the evening prayers were offered, the incense was burned, and God smelled that sweet.

And I believe that our Lord Jesus is our high priest and prays for you. He comes in the work of his own name. Now literally, shall I say that, I wouldn't be too dogmatic about that.

But our prayers reach the throne of God through him. I hope he does receive them. You know it makes me a little uneasy sometimes to to have it prayed in a prayer meeting.

I hope now I don't make anybody self-conscious in your next prayer meeting here. Oh God bless those that are not here tonight. We know they're cold in We know they're awake in God.

Bless them and bring them along and give them a fresh appreciation. Well, maybe it's good because God needs to be informed, doesn't he? He needs to be informed about the condition of his people so that he'll be able to take care of them and get after them. Oh, I think sometimes, well, I'm not going to be critical, but I hope that my prayers along that line, and I do pray that way.

I tell the Lord to get after some people, just as if he didn't have enough initiative of his own to do it. But I'm glad that my prayers don't reach the throne of God that way. There's one who is our intercessor, our great high priest.

Oh, how wonderful. We are blessed. Blessed because of his ministry at the right hand of the throne of God.

The lions have fallen unto us in pleasant places. There's a man on the job up there. Pardon that mundane language or that earthly language.

Earthly. But there is a man that's engaged there for you and for me. Our great high priest.

I'm glad he's there. It goes well with you and me because he's there. He doesn't sleep and he never dies.

And he knows our needs. Our great high priest. How wonderful his ministry.

Now there is much more, obviously, that could be said about Christ. Christ is our great high priest. But oh, let's live in fresh appreciation of what he's doing.

And let's bring along more gifts. Things that we want to give to God from our hearts. Because of what? Brother Christ, would you close with a little prayer please, sir?

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