

Well, good morning, ward community church. It's great to see your faces. And I, too, am so blessed with the Britonson family and seeing what a blessing that they are as a family to see them all worshipping the Lord. And I don't know if you know, but Bonnie and her husband and the kids have some cds. If you saw the picture of the CD, they were traveling or musically inclined and had their cds, and it's amazing.

Thank you, guys. It's such a blessing. And so we're preaching from the Book of Hebrews, and we'll just do a quick review. We're in chapter five, and let's just talk about where we've been. So chapter one opens up talking about Jesus is greater than the angels.

Chapters one and two, that he's better than Moses. And in chapter three, in chapter four, we were talking how he's the high priest superior to Aaron. And in chapter five, we're going to be talking about him being as the high priest superior to the priesthood of Melchizedek. And do you have that Jesus better slide? Yeah.

And so, you know, we got the old covenant and the way that God set it up with the temple and the priesthood, and now we have the new covenant, and it's all in Jesus. Amen. And so along in each of these chapters, we also had some warnings at the end of each chapter. And so in Hebrews two, Tim was preaching about that. Don't be drifty.

Don't drift. That was the warning, to not drift away from the Lord. Chapter three was, do not depart from the Lord. Do not walk away from the Lord. Hebrews four.

That was about being, don't be disobedient, but enter his rest and be obedient in his rest. And today we'll be talking about Hebrews five. I'll be sharing with you Hebrews five, which is don't be hard of hearing or don't be dull of hearing. And so let's stand for the reading of the word. I was just going to read one through four.

And let's try this. Can you guys see? I just need a verbal. Can you see the scriptures? Okay.

I didn't know if they're too small. So I'll read the odd ones. You guys read the even ones. How's that sound? Let's try something new today.

So I'll read one and you can see two, three, and four. So for every high priest is taken from among men, is appointed on behalf of men in things pertaining to God in order to offer both gifts and sacrifices for sins he can deal.

And because of it, he is obligated to offer sacrifice for sins, as for the people, so also for himself.

Amen. All right, you may be seated. So Hebrews five, this is the first part. I kind of broken it up into three parts, is kind of how I saw it. And here, verses one through four and somewhat five and six is talking about the high priest and the role of the high priest.

And so verse one, it opens up with, the high priest is taken from among men and is appointed on behalf of men in things pertaining to God. So he's a representative. All the things that are pertaining to God, he's chosen from among men and appointed on behalf of us, of all mankind to be a representative of God. So, priesthood, the priesthood is for us, for the believers, you know, it's for us, the saints, those who are repentant. But the priesthood, is it for people who don't care, who don't repent.

No, it's not for the lost. It's not for sinners. It's for the repentant. So if you're living in pride, what's a high priest to you? It's not going to mean anything to you.

But we all need a priest because we need to be reconciled with God. And that is who Christ Jesus is. And so he, it says in verse two, he can deal gently with the ignorant and misguided, since he himself is also beset with weakness. And, you know, the priest isn't there to judge us. He's not there to say, well, this is the law, and you need to do this and you need to do that.

But he's patient and he deals gently with us. You know, back in the time of the Israelites, when they had to do sacrifices, the priest would bring in, or you would bring in your sacrifice to the priest and you would confess your sins to him, and you'd lay your hands on the animal, and the sins would be on the animal, and he'd sacrifice it for you, and he would teach you the law. So the priests were teaching and providing and guiding people to God and reconciling people through these sacrifices. But Jesus has been sacrificed once and for all. He is our high priest, and we can go to him directly and confess our sins, and we can confess our sins one to another.

What does it say? We will be forgiven. Amen. We don't have to keep shedding blood. Jesus blood was shed for us once and for all.

And so in verse two, we see that a priest is really the true leader of the people. He's focused on the people. He's compassionate with the weak. He's one of them. It says that he himself is beset with weakness.

Now, I'll be talking about this in a bit, you know. Yeah. Aaron and all the high priests from the order of Levi, the tribe of Levi, yeah, they're men. And they have to offer sacrifices for themselves as well, so they understand what it is to have to go before God and offer sacrifices and repent, because they too were men. Right?

But I can't wait to tell you about Jesus and how he's perfect and, you know, and so the high priest, he helps us get right with God. And in John two one, it says, my little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an advocate with the father. And who is that? Jesus Christ.

And he is the one who is righteous, so he is perfect. And he is our high priest. In verse three, it says that because of it, he's obligated to offer sacrifices for sin. As for the people, so also for himself. So, yep, he has to take sin head on.

He recognizes sin in his own life. And he has to be right before God before he can even bring your prayers, the high priest, to God and offer forgiveness for their sins. And so the high priest, he understands confession. He understands prayer. He understands offerings and gifts.

He understands repentance and delivering people from their sins. And in Galatians six, it tells us that the people who are wise are able to restore, and the high priest needs to be able to restore people and have the knowledge without letting sin get in his way. And so the priest is struggling in his own life. He'll sacrifice. He's made pure so that he can help us enter in.

And Jesus is the perfect one. The priest was never perfect, but Jesus is perfect. In Leviticus four one three, it says, then the Lord spoke to Moses, saying, speak to the sons of Israel, saying, if a person sins unintentionally in any of the things which the Lord just commanded not to be done and

commits any of them, if the anointed priest sins so as to bring guilt on the people, then let him offer to the Lord a bull without defect, as a sin offering for the sin that he has committed. Brothers and sisters, there are unintentional sins. The Bible even says that, that we can sin unintentionally.

But even an unintentional sin requires a bull to be sacrificed. And you know, the price of a bull these days is around \$1,800. You want to buy the whole cow. And so, I mean, that's a big deal. Even the priest has to offer the sacrifice even for unintended sins.

And so verse four, it's calling out to God. Sorry, it is a call from God. No one can take it on themselves. Aaron was appointed. Aaron is Moses brother, and he was appointed by God to be the high priest.

And you're called by God. It's not something that you just walk into, but God calls you to it. It's ordained by God because God chooses who the mediator is going to be between him and the people. We don't get to decide. Oh, you know what?

Anybody could be a priest. No. God said, aaron will be the person who will be the high priest. I will teach him my ways of the priesthood, and he will follow that for the sake of the people. Well, God, it says that in verses five and six.

Let's continue. So also, Christ did not glorify himself so as to become a high priest. But he who said to him, you are my son today. I have begotten you, just as he says, also in another passage, you are a priest forever according to the order of Melchizedek. Now, this is the New Testament quoting the Old Testament.

So we're translating from the old to the new. And where was this? This was in psalms two and psalms 110, in psalms two, seven, it says, I will surely tell of the decree of the Lord. He said to me, you are my son. Today I have begotten you.

And then psalm 110. Sorry, it's verse four. Lose the typo there. My bad. I'm not perfect either.

I need Jesus. So psalm 110, four, the Lord has sworn and will not change his mind. You are a priest forever according to the order of Melchizedek. So here we have the author of Hebrews writing to the Hebrews, to the Israelites, to the Jews and saying, this is what was written and this is what we have now in Jesus. So begotten isn't talking about necessarily here about the birth of Jesus from the Virgin Mary, but this is talking about God bringing forth or birthing the high priest, that he has chosen Jesus to be the one who will be the intermediary between man and God forever in the new covenant, putting away the old, really fulfilling the old, and giving us this new covenant in Jesus.

So Jesus was one who was a man, but he lived perfectly. He was tested and he was found perfect. When he went into the wilderness, he was tested, and he was found without any blemish, and he was completely obedient to God. And the scripture says, if you love me, obey my commandments. And Jesus obeyed his commandments, not just the ten Commandments and the law, but the word of God coming to him, saying, do this, do that.

Remember when Jesus said, I only say and do what I hear the Father say and what I see him doing. So he is being obedient to the commands of God, not just in word, but in spirit as well. In spirit and in truth. And so Jesus was so committed to the father and so perfect that he died on a cross, and he was resurrected, and he ascended to heaven. And in this ascension, he is now in heaven as our

high priest, interceding when we have unintended sins and even unknown sins, when we're sinning and we don't know it, he is interceding to the Father on our behalf.

And, you know, the scripture is talking about according to the order of Melchizedek. Well, Jesus is greater than the Melchizedek. Melchizedek came about 400, 500 years before Moses, it said, and he was a king. He had no beginning, no end. He was a king and a priest.

So Melchizedek being a king and a priest. And you know what stuck out when I was studying Hebrews five is that Melchizedek was a king and a priest. But yet there's always been the separation of the priests and the king. And you know, the priests, they came from the tribe of anybody, the tribe of Levi and the kings, they come from the tribe of Judah. Hail, hail.

Line of Judah. There's an old song we didn't sing. And so here Jesus is fulfilling both the high priest and the king. Of course, Jesus is the king of kings and the lord of lords, right? Amen.

So why does this matter? You know, the Hebrews knew that there were kings, and they knew that priests. But Jesus is better than Melchizedek. So the author here is telling them, look, he's our high priest and our king. He will bring us peace.

He is the king of kings and the lord of lords. And so in Hebrews five through seven, it says, in the days of his flesh talking about Jesus, he offered up prayers and supplications with loud crying and tears to the one who is able to save him from death. And he was heard because of his piety. Although he was a son, he learned obedience from the things which he suffered. And having been made perfect, he became to all those who obey, and I want to emphasize the word, obey him, the source of eternal salvation, being designated by God as a high priest, according to the order of Melchizedek.

It's saying it again. And we'll be talking about Melchizedek when we get to chapter seven. The whole chapter is about Melchizedek. But why do we need a high priest? We have to be able to have a way to pay for our sins.

We know that God has laid out a perfect and holy law. This is how you can be perfect. Raise your hands if anybody is perfect. Has anybody been perfect and follow the law perfectly? No, none of us have.

Put my hand down. None of us have. But there is one who has had. And he was made perfect through obedience in what he suffered. He suffered on the cross for us.

He was whipped 39 times for us. A crown of thorns was placed on his head. He was crucified, and he learned obedience through that suffering. And he said, not my will be done, but your will be done, Father. And so we are able to follow him because of what he's done on the cross.

And he gives us his grace, his mercy, his power to live according to the law. But it's not just the word of the law. It's not just all these rules. But he writes his word on our hearts and he transforms us. Not that we are worried about God coming down with his hammer saying, you messed up here, you messed up here.

You need to repent. You need to. No, he's saying, come to me. When I was talking about Hebrews four, what does Hebrews four say? That we can boldly enter to the throne room of God because of what Jesus has done.

And that we can say, father, forgive me. And he is faithful to forgive us. And so people, we have to give this sacrifice. And they would put their hands on the animals and the sins would be transferred over and the high priest would do all that. But Jesus has finished that.

The ordinance of paying for sins has been fulfilled by the blood that Jesus has shed for us. It's done the old and the temple and all the high priests rules have been fulfilled by Jesus. And so I wanted to show you just what the temple looked like in the time of Jesus. This is just a big picture. Down at the bottom you have the courts of women and the brazen altar in the middle.

And then up at the top is the temple. And that's where the priests went. And you got the holy place with some more altars. And then the yellow square is the holy of holies. And that's where the ark of the covenant was.

And on the day of atonement, let's go to the next slide, on the day of atonement, the high priest would go into the holy of holies and then make an offering for all the people for that year. And the high priest, he himself had to be cleansed. And so he had all the rituals of cleansing that he would go through, and they bring the offerings into the holy of holies. And, you know, can you see the squiggly marks there? What is that?

What do you think that is? It's the veil. Yep, that's the veil that separated the holy of holies from the work of the priest. And in Matthew 27 51, it says, and behold, and this is when Jesus Christ was crucified and died. And when he died on the cross, it says, and behold, the veil of the temple was torn in two from top to bottom, and the earth shook and rocks were split.

In that moment of Jesus dying on the cross, that veil was split for us is that we now have a high priest that has entered in the holy of holies, and we can enter in, into the presence of God because of what Jesus has done, he ended it. So Jesus dying, the cross brought forth the new covenant that we live in. The temple was done. The role of the high priest was transferred from the lineage of the Levites to Jesus, who is greater than Melchizedek even. And what are we going to do?

There's no temple anymore. The temple was destroyed in 70 ad. What are the Jews going to do? They don't offer sacrifices anymore for their sins, but God planned it, that that temple would be destroyed because there is a greater temple that God would create. And guess where that temple is?

That's right. Right here you are, the temple. In one corinthians 6:19, it says, or do you not know that your body is the temple of the Holy Spirit who is in you, who you have from God, and that it's not your own, that you are not your own. For you have been bought with a price, therefore glorify God in your body. I told you it cost like \$1,800 for a bull to be brought in and offered as a sacrifice.

You'd have to buy that to offer the sacrifice. But you have been bought. You have been bought by Jesus. And now his spirit, the holy of holies, is in each one of you. Through the Holy Spirit.

Jesus has made that possible. Jesus reversed the whole thing of us having to buy it. He bought us, you know, and we're priceless. Each one of us are made in the image of God. Each one of you is a priceless, the blood of Jesus bought you, and that's priceless.

You know, we had the high priest, Aaron, and Aaron passed it on to Eleazar, and Eleazar passed it on to Phineas and so on. And none of those men were as perfect as a high priest as Jesus is for you and for me. Amen. And so we are all able to go to Jesus to pray to him, to confess our sins to one another. He's our high priest, and he will consecrate us and restore us and that holy spirit that we can enter into the holy of holies.

We can worship God here on the platform as an altar and say, God, be with us and dwell in us. We worship you, we praise you. You are worth it. Amen. So now we get to the third part of Hebrews five, and this is the warning.

Okay, so Hebrews 5:11-14. I'll read it to you. We don't have to stand and read it. It says, concerning him, we have much to say, and it is hard to explain since you have become dull of hearing. For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God.

And you have come to need milk and not solid food. For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature who because of practice, have their senses trained to discern good and evil and, oh, hallelujah. Praise the Lord. This is a good, solid rebuke to the Hebrews, who, of course, these are believers.

The Hebrews aren't just unbelievers. These are the believers who have been learning Jesus teaching from the apostles and, and what have you. But they have only been focusing on the elementary principles, on the milk of the faith. You know, Jesus died on a cross. He forgave my sins and will one day live with Jesus.

You know, if you believe in your heart, Jesus raised, you'll be saved. That's it. It's kind of elementary teachings, but there's something that we're called to go into. There's a depth of eating meat or eating solid food and that, you know, when you're only doing the basics and you come to church and you say, hallelujah, Jesus paid for my sin and, and you confess your sins and take communion and then go on, and you don't open your bible, you don't move on. The problem is that you're not going to be accustomed to righteousness.

You're not going to be walking out and living in righteousness. You're going to be sinning, repenting, sinning, repenting, sinning, repenting. And you're going to get frustrated. Frankly, this is where I've lived this, and I'm sure many of you have experienced this as well, of the sin rinse and repeat model. But there's something called righteousness.

And practicing God's righteousness and growing and having the word transform you. Romans twelve two, don't be conformed to the world, but be transformed by the renewing of your mind, by the reading of the word, right? And so we need to move on, put away the childish thinking, move into thinking as a man or as an adult. And as we begin to eat the word, right? I remember at the well with samaritan woman, and he's talking about living water in that, and there's that exchange of living water.

And then the disciples come and they say, oh, Jesus, you need to eat something. He says, well, I've already eaten. Where do you get the food? And he's saying, I don't eat just food, but every word that proceeds from the mouth of God, the word of God is my food, right? And so as we eat this food, we're going to discern good and evil.

And we got the law and the elementary, the Ten Commandments, elementary teachings. But what is the spirit of righteousness? How do we walk out in righteousness? Well, that's in our scriptures. That's in our Bible.

And as you're reading that word, it's not just a list of do's and don'ts, but you start to understand that the law is just the boundary on love. God is love. God wants us to have a relationship with him, and we're separated from him when we live outside of love. And the commands are just saying, look, this is what it is to love yourself, to love your neighbor, to love me. It's not about doing.

It's about being. And as these words are placed in your heart and your mind and you're transformed, well, what happens when the enemy comes? What did Jesus do when he was in the wilderness? What did he say? It is.

That's right. It is written. And that's what we can do to the enemy when he comes. That Jesus is actually writing the words of God on your heart, in your mind, and that you'll have freedom. You don't have to go through this constant battle of going around the mountain over and over and over with the same sin.

But God will lead you to his word and the truth and you'll know the truth, and hallelujah. The truth will set you free. And it's so. It set me free. And I love being free from sin and death and being able to live in his life and in the boundary of his love.

Amen. So how is it that people come to the priest and say, oh, I'm struggling with this, and I've been struggling with this for six years. And I'm like, well, let's dig in. What does the word say? I am fully secure in Christ.

I'm a child of God. No weapon formed against me will prosper. Let's start claiming the word and speaking the word over you. Not just saying, God, forgive me, but God, change me. Make me like your son Jesus, who is a high priest and our king.

And, you know, here we as a priest, you know, we can make mistakes. And I was thinking, you know, Moses goes up on the mountain, he gets the Ten Commandments, and he comes down and teaches them and sets up the high priests and the tribe of Levites and all that. That's Exodus 20. I want to take a note. That's where the ten Commandments are.

Well, by Exodus 32, he goes back up on the mountain again, and he's up there for many, many days. And the high priest, who knows all the laws of God, Aaron, he's supposed to be watching over the people, right? And here, they rip off the gold of their ears, and they're like, well, we don't know what Moses is doing, so let us make a God. And they put all their gold together, and Aaron makes a calf, and they start worshiping this calf. They're saying, this is the calf that led us out of Egypt.

And God tells Moses, you need to go down right now, because the people that you brought out of Egypt, they've corrupted themselves. They've made for themselves this molten calf, and they're

worshiping it and saying, this is who brought you out of Egypt. So Moses comes down, and Aaron sees him, and he says, well, don't be angry, my lord. This is Exodus 32 22. Don't be angry, my lord.

You know how prone these people are to evil. They said to me, make us gods who will go before us. And for this fellow Moses, who brought us out of Egypt, we don't know what happened to him. So I told them, whoever has gold jewelry, take it off. And they gave it to me, and I threw it in the fire, and out popped this calf, it says.

And out came this calf. And, you know, that reminds me. It's just like in the Garden of Eden, you know? And God comes to Adam. He's like, where are you, Adam?

And, well, you have sinned. And, well, this woman that you gave me, you know, kind of passing the buck, and Aaron's like, well, it just came out, you know, and we're all just helpless without God and his perfection in Jesus Christ. And I can't tell you how many times I've tried to make excuses for our sin. We've all done it right, and even the best when we hear the news. And a preacher that we've known for 40 years has suddenly fallen, or there is secret sin in his life, you know what?

Who's perfect? And I'm not using that as an excuse. No one's perfect, but Jesus is. And he makes a way to reconcile us to God. And so in romans ten one through four, it reads, brethren, my heart's desire and my prayer to God is for their salvation.

For I testify about them that they have a zeal for God. This is Romans ten one. If you could pop over. Yep. Thank you.

For I testify about them that they have a zeal for God, but not in accordance with knowledge. For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes. Now, look, we can have the milk. We can come to church on Sunday, listen to me, or pastor Gus or Tim or Eric, and you can hear a message, and then go home and live your life the way that you want, but you're not going to know righteousness.

You can have a zeal for God and yea, and amen, but you're not going to be walking in his righteousness. What it says is that they created their own righteousness. Brothers and sisters, I lived for 20 years in self righteousness, in doing it my way. I never opened up the Bible. The only time I've said this many times, the only time I opened the Bible, was when the pastor said, open your Bible and turn to romans ten.

That's it. That's the milk that I only got what was served from the pastor. But each one of us is called to pick up that Bible, open it up and read it, and have that transform us. And then we have our church center app. And if you click on more, you can do Bible reading.

And I got a link to a Bible app and read the Bible in a year. And I was just talking to someone, I was so proud. I said, pastor Darren, I've read the Bible in 90 days. I think they said that they were on the third time this year. Well, that's more than 90 days.

That's awesome. I mean, praise the Lord, but me to shave. And so, you know, this is my prayer for anybody who's just getting their milk on Sunday. My prayer for you is that you would go and read the Bible throughout the week. And this is, Jesus said, I don't just eat bread, but I live by every word of God.

And I can't tell you if Jesus said it like, it is so true, brothers and sisters, that this is the life. This is what will get us through the week. And could you imagine if you just came here and ate at our banquet, which, you know, our potluck, if that was the only time that you ate, could you make it until the next one? Probably not. Now imagine the word of God.

Jesus said that this is our bread of life, or he's our bread of life, that this is the word of God as his food. The longer you go without reading the Bible, the hungrier your spirit is. Like, I don't see how we can go a day without reading the Bible. If Jesus says, this is the bread that we eat. And so in verse 13, if you only take milk, how are you going to know what righteousness is?

Well, we learn from scripture what righteousness is. And if you continue in romans ten, it will talk about the righteousness of God. And verse 14 of Hebrews five, it says, talk about solid food that trains us for good and evil. And rather than coming to church or to Jesus or to your brothers and sisters repenting of the same sin over and over, get trained in learning what it is, so that we are not unintentionally sinning or have this ignorance of sinning. But we want to know God and love him and be filled with his spirit that gives love and joy and peace.

That is where we want to be. So let's take the word of God and make it part of us. Remember, it's not about do's and don'ts, but it's about knowing God and his character and who he is and what love is. And so Jesus will teach us. He's better than the high priest, even Aaron, you know, and any of the other priests, myself included.

We fall short. But Jesus is better. In Isaiah 53. Could I have Randy and his family come back up, please?

In Isaiah 53 six, it says, Jesus is better. All of us, like the sheep, have gone astray. Each of us have turned to his own way. But the Lord has caused the iniquity of all of us to fall upon him. Brothers and sisters, there's no amount of sin that Jesus hasn't paid for.

All of our iniquity is on him. Are you going around that mountain and over and over and over? Guess what? Every time you go around that mountain with sin, Jesus is enough to forgive you of that sin. And his blood is.

Take that first John one nine. If we confess our sins, he is faithful and righteous to forgive our sins and to cleanse us from all unrighteousness. All you have to do is confess. We serve a living, loving God who is faithful to forgive, and he doesn't hold it against us. And remember what we said.

And in Hebrews four when I. Verse 16. Therefore, let us draw near with confidence to the throne of grace so that we may receive mercy and find grace to help in the time of need. Brothers and sisters, Jesus is greater than the high priest. We don't have to keep coming back to the high priest to offer sacrifices.

God doesn't want sacrifices anymore. He wants obedience. He wants to teach you obedience and transform you into the image of Jesus. And we can walk to his throne. No matter what sin you've done, you can walk and receive that mercy and that grace to be forgiven and to be made whole and to have life.

And this last song that Randy and his family are going to be singing is a blessing for you guys. I want you to know that God loves you and he wants you to come to him and that there's no amount of sin

that's going to separate you from Jesus. And if you don't know Jesus, come forward. I'm going to be right over here and I'll pray with you to receive Jesus. And I want you to know this song is going to be a blessing for you.

For those who know Jesus, that he is here to love you and receive you and to forgive you your sins. Amen.

Lord, bless you and keep you. Make his face shine upon you and be gracious to you, Lord. Turn his face towards you and give. Say that again. The Lord bless you and keep you.

Make his face shine upon you. Be gracious to you, Lord. Turn him face to toward you and give you peace. Amen. Amen, amen, amen, amen, amen, amen, amen.

The Lord bless you, Lord bless you and keep you. Make his face shine upon you. Be gracious to you, Lord. Turn him faith toward you and give you peace. Amen, amen, amen, amen, amen, amen, amen.

May his favor be upon you. His favor be upon you and thousand generations and your family and your children and your children. May his favor his favor be upon you and a thousand generations and your family, your children may his presence go before you may his presence go before you and behind you and beside you, all around you and within you. He's with you in the morning, in the evening, in the coming. And you're going and you're weeping and rejoicing before you.

Amen Amen Amen Amen Amen Amen Amen Amen Amen amen Amen amen amen amen one more time amen Amen Amen Amen thank you, heavenly father, thank you that you are with us. Be blessed, brothers and sisters. The Lord be with you. May his face shine upon you. For you, your family and your children, your children's children.

In Jesus name have a good and godly week. God go with you. In Jesus name, amen.