

Rhythms of Peace - WORSHIP & COMMUNION

Jordan Biel Part 3 | Rock of Grace

Goal: That you and I would live in the peace God promises by doing the things God commands

Premise: God has established weekly rhythms - ways in which to live that bring us peace.

Avoiding these patterns (rhythms) leaves us stressed out.

There are weekly rhythms that God has designed such as resting & giving & worship that break the lies that steal your peace.

Last week we discussed rest and sabbath. Today, we're going to look at the topic of worship - specifically the Tabernacle and how Moses' tabernacle gives us a picture into what worship is supposed to be like. We'll also talk a little bit about the depth of revelation that took place during the Last Supper.

Today, we'll see communion as an act of worship and discuss ... What did Jesus blood accomplish?

We said this last week...

When you worship, you break the lie that you are a self-made man. When you worship, you are reminding your soul that it is GOD who has created you and saved you and given you everything you need for life and peace.

Before we describe Tabernacle Worship I want to set one more premise.

If you are discouraged and frustrated in life, it could be because you are living out of sync with God's established rhythm. God is an incredible designer - a master architect. Just think of the world.

Think of the oceans - think about the tide - the moon, the sun and stars, gravity, the sky, the sunset... He's an amazing designer and He knows what He's doing. I want to propose to you that we take His advice into careful consideration. His Word is full of truth and guidance for our lives.

Anytime we live outside of Creator God's design, we invite pain and confusion.

Matt. 6:33 "Put FIRST the Kingdom of God and all these things will be given to you as well."

We said that we put God first by coming together in worship on the sabbath and coming to God alone each day in prayer.

Luke 5:16 "But Jesus often withdrew to lonely places and prayed."

Again this word “Shalom” means so much more than peace. It means eternally separated from deserved punishment!

It means that someone else paid the price and that you can be forever liberated from any guilt or punishment - you can REST in that paid price. You can REST in the finished work of GOD! Jesus paid the punishment of our sins so we can FOREVER live in the perfect peace of God.

We’re going read a good bit of scripture here from Hebrews that makes it clear that it is Jesus who makes peace with God available.

Hebrews 3:1-16

Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it. 2 For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened.

3 For we who have believed enter that rest, ... 10 God’s rest has also rested from his works as God did from his. 11 Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience.

12 For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. 13 And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.

14 Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. 15 For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. 16 Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

When we ignore God’s Word and what the Tabernacle of the Old Testament shows us, when we ignore the price Jesus paid for us, we are rejecting the message and the gift of Father God - the gift of Jesus Christ.

Charles Spurgeon said it like this ...

“The man who tries to pray without a savior insults the deity. He who imagines that his own natural desires coming before God unsprinkled with the blood will be an acceptable sacrifice to God makes a mistake.”

Charles Spurgeon

In the tabernacle, everything means something. *At Home Read Ex 25-40

The tabernacle is a heavenly “service order” for worship.

GOD enables worship as it is HE who liberates His people from bondage and slavery. It is HE who rescued Israel(us) and calls us His special people & family. It’s an important part of our doctrine that you understand that it is God who initiates salvation. Some theologians will argue this but I tend to side with RC Sproul and others who say that only God speaks to a heart and brings someone

to a place of repentance. Sure we CHOOSE to repent but it is GOD who invites us by the voice of His Spirit.

What did the OT Tabernacle of Worship look like?

IMAGE UP

9 Now even the first covenant had regulations for worship and an earthly place of holiness. ²For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place. ³Behind the second curtain was a second section called the Most Holy Place, ⁴having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant. ⁵Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

[*The Holy Bible: English Standard Version*](#). (2016). (Heb 9:1–5). Wheaton, IL: Crossway Bibles.

We can't forget this principle; GOD makes knowing GOD possible.

We are drawn by His Spirit to know Him.

He invites us into a relationship with Himself. He makes that possible through His Son, Jesus.

The tabernacle of Moses gives us a picture of what the weekly rhythms of worship looked like and we can learn so much about Jesus and His amazing role and His amazing power in fulfilling each of these things.

1. Courtyard

To help you picture it, imagine a rectangle; it's 83' wide one the two shorter sides and 164' on the two longer sides.

This is all from Exodus 25.

Scholarss debate the size of a "cubit" from 17" to 20" so for the sake of simplicity, we will do what most scholars do and go with 18" A cubit is about 18"

In the courtyard, there's a lot of sound. Oxen making sounds, goats & sheep, weeping and repentance... It's MESSY too! Sacrifice is taking place.

Ex 23:15, Deut 16:16 tell us that we should never come to God's house empty-handed. We are to give Him a sacrifice of praise, an offering.

The Gate Into the Holy Place

Ps 100:4

Enter with THANK YOU! Gratitude is the key to entering into the God's presence. We must show that we are THANKFUL for JESUS.

The Gospel inspires gratitude.

Remember what we said... Before I enter a house, I have to go through the gate and enter the yard and THEN into the house. This is a simple illustration

JESUS is the GATE.

John 10:9

- worship leaders and pastors sometimes try to get people to "get right" (behavioral modification) or even a declaration for the "fire" or the "freedom" yet never say or sing the name JESUS! That's like running them into the wall. You must use the GATE.

If you don't FIRST enter the gate, you won't enter the courts.

If you don't VOCALIZE the name and person of JESUS, you will not enable people to enter in the presence of God, therefore won't see any change in their lives.

Religious services that are not centered on the name and person of Jesus will only leave people guessing, confused and possibly hopeless - if any hope, it's falsely placed in their own efforts - which in Paul's teaching is worse than even rejecting God. The self-made man can never become righteous or enter in to God's holy presence on His own, without JESUS.

See JN 10:1

John 14:6 "I am the WAY, the truth and the life. No one comes to the Father except by Me." - JESUS

The promised land is not just symbolic of the New Jerusalem / Heaven; it's also symbolic of God's presence. God has enabled ALL people to come into His presence.

Now you know why worship - Jesus-centered worship - is so powerful. God's presence - His literal Spirit - inhabits the praises of His people - praises about Jesus! Voices lifted up to Jesus - JESUS - the SPIRIT OF JESUS - responds to that!

There are times at Rock of Grace when people come to Jesus in salvation, in genuine repentance without a sermon even being preached yet. Why? When Jesus is lifted up as Savior, the lost who need saved, sense the power of God to save them.

"When I am lifted up (on the cross) I will draw all men unto me."

Hebrews 5/6

The Priests would go into the holy place after offer sacrifices on at the altar Ex 27:1-2 but ONLY THE HIGH PRIEST could enter once a year into the MOST HOLY PLACE.

The High Priest

Jesus is the High Priest who goes into the Most Holy Place to offer sacrifice on our behalf. Just like the High Priest went in once a year to atone for the sins (intentional and unintentional) of the Israelite people, our perfect High Priest JESUS went into the most holy place and offered HIMSELF as a sacrifice for OUR sins - making us right with God!

“Palm Sunday” the Sunday prior to Good Friday was a picture of worship.

Jesus as King, comes into the town praised as King, yet humble, riding on a donkey, not a stallion horse.

It’s interesting- he didn’t ride on a grown donkey - but the foal of a donkey - it was as if he was taking the lowliest form of transportation possible.

A baby donkey - not just a donkey - a baby donkey - His feet maybe even dragging on the ground. LOL

Jesus is the KING of all CREATION reigning triumphant as Lord - yet humbling Himself to the commands of Creator God - to come and give His life. POWER in submission. WOW!

Jesus death and resurrection made it possible for us to draw near to God every day alone and every week together. He enables us to have communion with God!

Hebrews 10:19–25 (ESV): Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, 20 by the new and living way that he opened for us through the curtain, that is, through his flesh, 21 and since we have a great priest over the house of God, 22 let us draw near with a true heart in full assurance of faith,

with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. 23 Let us hold fast the confession of our hope without wavering, for he who promised is faithful. 24 And let us consider how to stir up one another to love and good works, 25 not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

Notice how the Lord tells us to “Hold fast to the confession of our hope” and then tells us HOW to do that.

God gives us a principle and then a practical.

Principle: Hold on to this faith in Christ

Practical: (How) by coming together to worship God and encourage one another

God wants us to “hold fast” to our faith yet that can be an illusive idea to grasp. So to ensure we we know HOW to hold fast, He tells us. He says “Do not neglect to meet together” and “encourage one another”

Your kids need to see you reading the Bible and praying every single day. Let them SEE your devotion to God.

Psalm 78:3–7 (ESV): “I will tell the things that we have heard and known, that our fathers have told us. 4 We will not hide them from their children, but tell to the coming generation the glorious deeds of the Lord, and his might, and the wonders that he has done.”

“He established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers to teach to their children, 6 that the next generation might know them, the children yet unborn, and arise and tell them to their children, 7 so that they should set their hope in God and not forget the works of God, but keep his commandments.”

Parents, if you want your children to live in the blessing of the Lord then establish the rhythms of peace in their life that God has given us.

Let’s talk for a few moments about paradigm - the worldview that you have.

If you don’t have a real sense of rest and peace and joy in your life, then I’ve got ask you “How confident are you in the finished work of God?” GOD IS OUR SHALOM. JESUS IS OUR PEACE.

God was hinting at Jesus in Numbers 6:24 and what JESUS would accomplish on the cross through the Aaronic blessing - when Aaron, the high priest, was commanded by God with specific instructions on HOW to bless people and WHAT to say, he was commanded to say

The Lord bless you.

The Lord make His face shine upon you.

The Lord give you peace.

Shalom is not just “peace” like “have a good day” Shalom means eternal peace; peace as in “separation from punishment eternally.”

That word “peace” was shalom. But the word “peace” can’t adequately translate from the word Shalom. There’s no word like it in the English Language.

Because Shalom means so much more than “peace” **Shalom means blessing *with* peace** added. What do I mean?

You can have blessing without peace.

You can have money without peace.

You can ask God to bless you financially and God can bless you financially and you still not have peace.

You can have health without peace.

You can be healthy and be blessed in that regard yet be without peace because you're fighting with your children or your spouse...

The 7 Books of Moses and the Talmud all describe Aaron as being the High Priest who pursues shalom. It wasn't that he just enjoyed peace or experienced peace. He initiated peace. All 7 books of the Moses and the Talmud describe Aaron as bringing reconciliation to two people who were fighting - and he did this often.

For example - Bob and Ed are at odds and arguing. Neither will give in and compromise on being right and deserving an apology.

Aaron would go behind the back of Bob and tell Ed that Bob was sorry and that he wants to reconcile. Then he'd go behind the back of Ed and tell Bob and Ed is sorry and wants to reconcile and be friends again.

Then Bob would meet Ed and say "I'm so sorry too! Please forgive me! And they'd be reconciled."

Now here's the cool part of this!

Aaron is the High Priest.

He has better things to do. BUT, he cares enough about both Bob and Ed that he takes His time to go to both individually, speak with them and foster reconciliation and renewed friendship. Aaron brings peace to the chaos with intentionality.

JESUS is our HIGH PRIEST who brings reconciliation!

Aaron was a picture of who Jesus is and how He speaks to our hearts and invites us to have humility and pursue forgiveness of one another. And although He is high priest, He cares enough about us to initiate our reconciliation with our brothers and sisters.

If you're unwilling to forgive a Christian brother or sister who offended you then you're rejecting the peace Jesus died for.

You can't live at peace with other people if you're not surrendered to the God of peace. If you've had broken relationships and haven't figured out how to restore them, it's because you didn't bring the High Priest, Jesus, into the equation. Jesus and only Jesus, can initiate reconciliation in the hearts of people..

JESUS is the HIGH PRIEST like Aaron who supplies reconciliation.

SHALOM IS ALSO THE NAME OF GOD

So when you say Shalom to someone, you're not only blessing them with peace but you're asking God's name to be upon their lives.

When God instructs Aaron, and therefore us, on how to bless one another, He tells him to say to the Israeli people:

Numbers 6:24-26 (ESV):

24 The Lord bless you and keep you;

25 the Lord make his face to shine upon you and be gracious to you;

26 the Lord lift up his countenance upon you and give you peace.

I learned from Rabbi Hersh, another great teacher on Jewish customs and Hebrew language is that in a blessing, each line built upon the other and the last line and the last word was most important.

So while all 3 lines of this blessing is important, the last line and the last word in particular, are most important.

The Lord give you peace. The Lord give you shalom.

Why would the Bible say it like that “*The Lord* give you shalom”

Only GOD can give you this kind of peace. Only God teaches us to forgive one another.

Only The world and it’s system will tell you “an eye for an eye” but the Gospel of Jesus will teach you to forgive those who harm you, to bless those who curse you, to give to those who steal from you. Only Jesus teaches us that it’s “truly better to give than receive.”

The Kingdom is very counter-intuitive until the Holy Spirit comes into a person’s life on the day of salvation and they begin to see things as they really are.

The Lord *wants* to bless you. The Lord *wants* His face to shine upon you. The Lord wants to be gracious to you. The Lord wants to lift His loving demeanor - His smile upon your life and give you shalom/peace. The Lord wants to give you so much of His goodness, that it overflows, so much that you’re able to give it away!

The Altar

EX 29:12

The priest burned the sacrifice after cutting it.

CS Lewis description of the smell of butchered animals is the “smell of holiness”
WOW

Why don’t we sense that sound of pain/death/repentance/regret for sin/
emotional tears of gratitude in modern day worship? Should we? Could we?

Remember, the tabernacle was a design for HOW to worship a King. Why would Acacia Wood be used?

It doesn’t easily rot. Symbol: Purity and resistance to decay. Resurrection / Immortality

Bronze is a symbol of judgement

Dt 28:22-23

Disobedience leads to separation.

Numbers 21

The snakes brought judgment and pain.

The bronze seem

JN 3:14-15 is a symbol of himself - He’d be lifted up on a cross to bear the judgment for our sins.

The bronze serpent

The bronze altar (wood covered in bronze)

Jesus was on the acacia wood cross, covered in judgment JN 1:29 Jesus takes away the sins of the world.

This worship was passionate. Personal. Messy
The religious always rebukes the worship LK 10:37-40
LK 4 when Judas says “Tell her to stop making a scene!” Jesus replies “She has worshiped me since I came in and washed my feet with anointing oil and her tears. You’ve not done anything like this ...”
Religious: Mad, Cynical, Judgmental (looking for blame in others)
Worshiper: Thankful, Worshiping, Repentance (looking within)

The Horns of the Altar

Mercy. 1 Kings 1:49-53; 2:28

The sinner comes to the cross and cries out for mercy.
The cross shows the judgment of God poured out on Jesus - on the cross ‘horns’ held Jesus’ arms spread out showing MERCY for God’s people.

*Access can’t happen without sacrifice.

JESUS offered the sacrifice. We MUST look to the cross and celebrate the cross and Christ’ sacrifice for our entrance/access.

I urge you brothers and sisters in view of God’s mercy, to offer yourselves as a living sacrifice, holy and pleasing to God. This is your true and proper worship.”

We view His mercy when we look upon Jesus on the cross.
Our worship is submission to God - submitted to His Word - to His ways ...
Worship without submission to God isn’t worship at all.
He sent His Son to win our hearts and save us - to bring us back to HIS family for reunification with Him.

JN 4:23-24 God is looking for people who worship in spirit and in truth.
The whole POINT of what Jesus is saying is NOT our particulars
Romans 12:1 Worship in spirit and truth is FULL submission to the Lordship of Christ. *Whether there is banners or no banners, KJV or NLT, hymns or brand new songs... The method is NOT the point. The music style is NOT the point. Whether you’re in a barn or a cathedral, a warehouse or a sanctuary ...
JESUS is the point and if you worship JESUS as Savior and LORD and you’re gratitude for his sacrifice is a sign that you are worshiping in spirit and in truth. It’s a sign that you’re living in the rhythms God has established.
The rhythm is WHO you’re worship and WHY, not HOW you’re worshiping.

The woman at the well here engaging with Jesus, vocalizes the local arguments that took place over style and location. The arguments continue 2,000 years

later sadly. The message Jesus gave still rings true: WORSHIP JESUS as your SAVIOR who became the lamb, sacrificed for us so we could be liberated from sin. In doing so you are worshiping in spirit and in truth.

Particulars of doctrine DO matter BUT if you focus too much on the particulars you can miss the forest for the trees, you can miss the togetherness that God loves in exalting Jesus TOGETHER despite differences of opinions on how we should interpret certain scriptures and certain worship practices. Humility is the key here. Humility brings unity.

SUBMISSION TO GOD - our acceptable, continual rhythm of worship to our Creator & Savior. Our bodies become the temple of the HOLY Spirit. We become priests offering salvation to others and reconciliation with God!

The (bronze) judgment of God (wrath on sin bc He is HOLY) was put on Jesus. The serpent represents the sin. Jesus became sin, was hung on a cross, lifted up and mocked so we could be lifted up but not mocked but set free. WOW.

What do you need to submit to God? Worship without submission isn't worship at all.

Is there a part of your life - your sexuality - your finances - your temper - that isn't submitted to God, yet you're trying to lead worship? SUBMIT those sins to God. Put them on the altar - bring them to the cross. Look upon Jesus and submit those emotions and sexual desires or tempers or ... to Jesus.

You will continue to feel defeated if you are not willing to submit your sins to Jesus. Ironically, we are only free when we surrender. The Devil's role is Deceiver, Destroyer & Accuser according to scripture. His first aim is to deceive you into thinking that God's rhythm (patterns or rules) are a constraint; in reality, they're a haven of safety. **Mention Gay Girl Good God author's comments on her realizing her need to submit those sexual desires to Jesus in order to let herself be forgiven/made whole and FREEDOM from what Satan wanted. Worship then is a matter of submission - surrender*

Jesus is our High Priest. Jesus offers the sacrifice of HIMSELF to pay for the sins of all people for all time - that includes you and me!

He atones for our sins - He pays for them in FULL.

Jesus is our King just like Melchizedek was the King of Salem. He was the only one to serve as both High Priest and King.

Jesus is our High Priest & King!

He not only offered Himself as the sacrifice by dying on the cross for our sins, He did so out of love and compassion, feeling what we feel, hurting like we hurt. The Bible says He sympathizes with our weaknesses! WOW. He was "tempted in every way like we are!" He was perfect and sinless and the ONLY one who could die for us!

Disbelief in the rhythms and order that God established leads to anxiety - the opposite of peace / ignoring it leads to disobedience which prevented them from entering the rest that God was giving them.

Belief in God and His promises and the finished work of Jesus, our sacrificial lamb and high priest leads to obedience & submission which ironically, is the key to rest & peace in your life. Word's lie: Life for self leads to peace. Truth: Living for Jesus leads to peace.

*REPEAT THAT

Heb 4:3 "For we who have believed enter that rest..."
The REST and PEACE that God offers is FREE. JESUS PAID IT ALL.
But it takes belief.

This is why SABBATH - a day set aside at the beginning of every single week for you and your family to hear from God and His Word is SO IMPORTANT and irrevocably connected to your sense of REST for you and your family. Did you notice what comes next?

12 For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.

You see the Sabbath is about STOPPING from your work so that you can HEAR the WORD of GOD which is ALIVE and ensure that the thoughts and intentions of your heart - what's taking place all week long in your heart and mind - is in alignment with the Word of God.

Can you read the Bible on your own? Sure you can! And I hope you do every single day! We talked about that today and Jesus gave us an example - we get to be alone with God the Father every day in solitude with Him. But the Bible clearly illustrates being the people of God TOGETHER - tells us over and over to Tabernacle with God, to worship together, to pray together, to meet weekly to worship God in one accord and to read His Word together.

You can't earn His rest, but you can enter His rest through obedience to the rhythms He has created.

We are now priests and kings! We now carry the message of redemption for everyone!

Think about what Jesus did when He offered them communion that day in the upper room. Think about what Jesus said when He told them to "Do this in remembrance of Me" ONLY the Priest could "do this" Only the High Priest could take the Passover wine and bread and offer it to others!

Jesus was not only giving them communion - union with God - He was deputizing them as priests! He was saying "YOU can now offer repentance and reconciliation with God to others!"

WOW!

Now these other passages start to make much more sense right?

The Ushers are going to begin passing out communion
COMMUNION TODAY -

As a priest, our role is set up tabernacle for man to meet with God.

Romans 12:1

D. Jesus Christ superior to Aaron (4:14–10:18). Jesus Christ's qualifications as our great High Priest are now discussed (4:14–5:10). The author picks up the thread of his earlier statement that Christ is the High Priest of his people (2:17–3:1) and reiterates points made previously regarding his exaltation (2:9) and his experience of the trials of human life (2:18). After the stern warnings and the threat of God's searching judgment in the previous verses, consolation and encouragement are offered to those who have discovered that the life of faith is full of painful difficulties and severe temptations. Jesus, true God and true human being, is a high priest fully willing to help, as his suffering for sinners demonstrates, and fully able to help, for he combines perfect understanding of and sympathy with the struggling believer's lot in this world of sin ("in every way," v. 15) with unlimited ability to help. He knows how to deliver the godly from temptation having been victorious himself in every moment of his sorely tested life. That he is now seated on a heavenly throne signifies both that his sacrifice for sin has been accepted by God (1:3; 10:12–14) and that his perfect sympathy as a fellow man and brother of the saints is joined with divine omnipotence. Therefore, addressing himself to Jesus, the believer should not doubt that he will receive both forgiveness for past sins and strength to bear up under present trials. "Approach" (v. 16) translates the Greek term *proserchomai*, which the Septuagint often employs for the priest's approach to God in the sacrificial ritual (e.g., Lev. 21:17, 21). The author's meaning is not that access to God (limited in the Old Testament to the priest) is now extended to all believers, for the saints of the former age also came near to God (Heb. 11:6), as the psalms and other portions of the Old Testament emphatically demonstrate (Ps. 73:28). Rather, he means that the sinner must rely upon Jesus, not upon sacrificial ritual, for mercy and grace (10:1–3).

The author now takes care to establish in the mind of his readers, steeped as they were in Levitical regulations, that Jesus is in every way qualified to be the believer's great High Priest (5:1–10). First, as a representative of men a priest must be a man with fellow-feeling for those he represents to God (vv. 1–3). As one who offers sacrifices for sin, he must know what it is to do battle with sin. In the Levitical ritual this was emphatically expressed in the requirement that even the high priest must offer sacrifice for his own sins (Lev. 16:6). Second, the high priest must be appointed to his office (Heb. 5:4; cf. Num. 20:23–28). Now the author demonstrates in reverse order that Jesus meets both requirements (vv. 5–6). The two citations from the Psalter, both in the form of an address by the Father to the Son, establish that Jesus has his priestly office by divine appointment. Psalm 110:4 introduces the theme to which the author will return in 6:20ff. Jesus also meets the requirement of sympathy with those he represents (vv. 7–10). It is true that he did not sin and needed no sacrifice for his own sins (v. 3) but he was tempted more severely than any other person, and only the one who resisted to the

end knows the full weight of any temptation. The point made twice before (2:17–18; 4:15) is now elaborated. Christ as a man discovered what it is to cry out to God in fear and distress. The allusion to Gethsemane is unmistakable (Matt. 26:36–46). He learned to say “thy will be done” when the will of God was the way of the cross. In answer to his prayer he was enabled to bear his trial just as he will enable believers to bear theirs (4:15–16). This statement serves to demonstrate how completely and unqualifiedly the Son of God became a man like other men, though without sin. Though he was the Son of God and a sinless man, he was not exempt from the principle that it is through suffering that a person discovers the true nature and cost of obedience (vv. 8–10; 2:10). He was “a man of sorrows, and familiar with suffering” (Isa. 53:3), and it is precisely that suffering and perfect obedience in suffering which fit him for his role as Savior and High Priest. The necessity of obedience to Christ is not in contrast to the necessity of faith, for true faith and obedience are always found together, the latter the product and the sign of the former (cf. 3:18–19; 4:2, 6). The reference to Melchizedek anticipates the exposition to come in 6:20–7:28.

Rayburn, R. S. (1995). [Hebrews](#). In *Evangelical Commentary on the Bible* (Vol. 3, p. 1136). Grand Rapids, MI: Baker Book House.

His word needs no confirmation (John 17:17; Titus 1:2) but man’s faith is weak, the wait is long, and God takes pity on his children. Christ’s exaltation to the right hand of God (1:3; 2:9; 4:14) only further confirms the certainty of the eventual fulfillment of God’s promise of eternal rest for those who trust in him. These readers were no more secure than Abraham had been, resting as he did on the immutable promise of God, but they had further cause to be encouraged and less excuse for a wavering faith now that Christ had appeared and accomplished eternal redemption. “The inner sanctuary” (v. 19), a reference to the innermost chamber of the tabernacle and temple, anticipates the exposition of 9:6–14 and the contrast drawn there between the ineffectuality of the Levitical ritual and the power of Christ’s sacrifice to save to the uttermost.

The author now turns to discuss Melchizedek the priest (7:1–10). The few details about Melchizedek (vv. 1–3) are taken from Genesis 14:18–20. In distinction to the necessity of Aaronic ancestry as a prerequisite for Levitical priestly service (Heb. 7:14) nothing is said either of Melchizedek’s birth and ancestry or his death and posterity. For the author’s purpose, this fact demonstrates the existence in Scripture of another order of priesthood wholly separate from the Levitical. In this, Melchizedek serves as a type or embodied prophecy of Christ’s non-Levitical and eternal priesthood, which is confirmed not only directly in Psalm 110:4 (already cited in Heb. 5:6), but by his name (“king of righteousness”) and his title (“king of peace”), both redolent of Christ’s messianic office and dignity (v. 2; cf. Isa. 9:6; Jer. 23:6; Zech. 9:9–10).

Rayburn, R. S. (1995). [Hebrews](#). In *Evangelical Commentary on the Bible* (Vol. 3, p. 1138). Grand Rapids, MI: Baker Book House.

Attention is now drawn to the fact that according to Genesis 14, Abraham, though the heir of the promise and even in his hour of triumph, clearly behaves as Melchizedek's inferior, in both paying him tithes and receiving his blessing. Abraham was under no legal obligation to pay tithes to Melchizedek as Israelites would later be required by God's law to pay a tithe to the Levitical priesthood; hence, his paying of a tithe amounted to a voluntary recognition of Melchizedek's inherent dignity as a priest of God (cf. Heb. 7:16). "Who is declared to be living" (lit. it is testified, i.e., in Scripture) looks back to verse 3 and the silence of the record regarding Melchizedek's birth and death. By the absence of this information the type is perfected and more perfectly foreshadows Christ's eternal priesthood.

With the ground thus laid, the author sets out to show that of the two priesthoods reported in the Scripture, Jesus' is superior (7:11–28) and the only source of salvation (5:9). Of great importance to the interpretation of Hebrews is the contrary-to-fact conditional statement in 7:11a, together with two other such statements that figure prominently as the argument unfolds (8:7; 10:2). These clearly indicate that the readers of the letter, tempted to return to the comfortable paths of their former faith and associations, were inclined to precisely the opposite conclusions, namely, that perfection *could* come through the Levitical priesthood and that the sacrifices *could* make perfect those who offered them. Further, these conditional statements demonstrate that the author is criticizing the Levitical institutions precisely for failing to provide in themselves the forgiveness of sins and the perfection of the conscience (7:18–19; 9:13–14). The fact that they were never intended to do either (cf. 10:3, the blood of bulls and goats *cannot* take away sins

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Scriptures like Ps. 50:7–15; Jer. 7:1–26 show us that communion, passover, rituals were just signs and seals - pictures of what Jesus would do - not in part but in perfection!

Jesus reunited us with our holy God - our creator and He did it ONCE AND FOR ALL.

We simply have to believe it - to have faith - to accept Jesus Christ as not only our High Priest but our sacrificial lamb.

¹³ For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, ¹⁴ saying, "Surely I will bless you and multiply you." ¹⁵ And thus Abraham, having patiently waited, obtained the promise. ¹⁶ For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. ¹⁷ So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, ¹⁸ so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us. ¹⁹ We have this as a sure and steadfast anchor of the soul, a hope that enters into the

inner place behind the curtain, ²⁰ where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

The Priestly Order of Melchizedek

7 For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, ² and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. ³ He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever.

[*The Holy Bible: English Standard Version*](#). (2016). (Heb 6:13–7:3). Wheaton, IL: Crossway Bibles.

For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.

¹⁵ This becomes even more evident when another priest arises in the likeness of Melchizedek, ¹⁶ who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. ¹⁷ For it is witnessed of him,

“You are a priest forever,
after the order of Melchizedek.”

¹⁸ For on the one hand, a former commandment is set aside because of its weakness and uselessness ¹⁹ (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God.

²⁰ And it was not without an oath. For those who formerly became priests were made such without an oath, ²¹ but this one was made a priest with an oath by the one who said to him:

“The Lord has sworn
and will not change his mind,
‘You are a priest forever.’ ”

²² This makes Jesus the guarantor of a better covenant.

²³ The former priests were many in number, because they were prevented by death from continuing in office, ²⁴ but he holds his priesthood permanently, because he continues forever. ²⁵ Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.

²⁶ For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. ²⁷ He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. ²⁸ For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

[*The Holy Bible: English Standard Version*](#). (2016). (Heb 7:14–28). Wheaton, IL: Crossway Bibles.

⁵ They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, “See that you make everything according to the pattern that was shown you on the mountain.” ⁶ But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. ⁷ For if that first covenant had been faultless, there would have been no occasion to look for a second.

⁸ For he finds fault with them when he says:

“Behold, the days are coming, declares the Lord,
when I will establish a new covenant with the house of Israel
and with the house of Judah,

⁹ not like the covenant that I made with their fathers
on the day when I took them by the hand to bring them out of the land of Egypt.
For they did not continue in my covenant,
and so I showed no concern for them, declares the Lord.

¹⁰ For this is the covenant that I will make with the house of Israel
after those days, declares the Lord:

I will put my laws into their minds,
and write them on their hearts,
and I will be their God,
and they shall be my people.

¹¹ And they shall not teach, each one his neighbor
and each one his brother, saying, ‘Know the Lord,’
for they shall all know me,
from the least of them to the greatest.

¹² For I will be merciful toward their iniquities,
and I will remember their sins no more.”

¹³ In speaking of a new covenant, he makes the first one obsolete

[*The Holy Bible: English Standard Version*](#). (2016). (Heb 8:5–13). Wheaton, IL: Crossway Bibles.

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