

Order of Melchisedec

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Introduction:

- A. Men need priests for peace with God. The patriarchs were priests i.e. Abel, Noah, Job, Abraham, etc.
- B. We also must have a priest ... mediator ... daysman ... or a suitable go-between for peace with God.
- C. The Old Testament highly emphasizes Israel's priests, but Jesus Christ is far superior to any of them.
- D. In light of brief considerations of Moses' Law last Sunday ... cutting the throat of a female lamb or wringing the head from the neck of a panicked turtledove ... let us exalt Jesus Christ as high priest.
- E. Look at Hebrews 3:1 ... for Paul there declares we should consider Jesus Christ as our high priest.
- F. Look at Hebrews 8:1 ... for it is declaring the wonderful things that have been laid out in chapter 7!
- G. Paul had already mentioned Melchisedec three times in leading up to Hebrews 7 (Heb 5:6,10; 6:20).
- H. Preparatory reading should include the historical sketch of Genesis 14 and prophecy of Psalm 110.
 - I. Due to the fabulous prophecy of Psalm 110:4 of David's Lord being a perpetual priest like Melchizedek, Paul by the Holy Spirit will open to us the features of Melchizedek that our Jesus has.
- J. Thus far in the book of Hebrews, Jesus Christ has been set forth as equivalent to Levitical priests.
- K. No other epistle of the N.T. calls Jesus a priest. A mediator, yes; but not a priest or a high priest.
 - 1. The two great elements of the Old Testament were the priesthood and the Law of Moses.
 - 2. Paul dealt extensively in this book of Hebrews with the sacrificial aspects of our salvation.
 - 3. Most religions have priests, because Satan must ape God's religion to deceive; we have a priest superior to any God ordained and any the devil imitated i.e. Catholics, Buddhist, Mormons, etc.
- L. So far in Hebrews, we have learned three aspects of Jesus Christ's role as our great high priest (3:1).
 - 1. He is able to have compassion on men due to His humanity and temptations (2:10-18; 4:15 – 5:3).
 - 2. He was made a high priest by a proper call from God; He did not choose it for himself (5:4-6).
 - 3. He had intercessory success with God, for He was heard in the Garden of Gethsemane (5:7-10).

1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

- A. The word of emphasis going into chapter 7 is "forever" from 6:20. See perpetual priesthood.
- B. Since Jesus was made high priest after the order of Melchisedec, we should learn about him.
- C. Paul has referred to this man thrice already in Hebrews without explanation (5:6,10; 6:20).
- D. The name, Melchizedek or Malkiy-Tsedeq, from the Hebrew, is king of righteousness (7:2).
- E. Melchisedec was the king of Salem, or Jerusalem, long before David (Ps 76:2; Joshua 10:1).
 - 1. Jerusalem was the city of David, and it was the city of the great king (Ps 48:2; Matt 5:35).
 - 2. David finally took it from the Jebusites by Joab and made it his own city (I Chr 11:1-9).

- F. He was a priest of the most high God, Jehovah the LORD, as were the faithful patriarchs.
 - 1. Abel was a priest of God, for he offered sacrifices for himself unto the LORD (Gen 4:4).
 - 2. Consider other patriarchal priests who sacrificed to God – Noah, Abraham, Isaac, Jacob.
 - 3. There were other patriarchal priests that did not even connect to Israel, as Job and Jethro.
- G. Jesus Christ is a king and priest, so the comparison is fitting (I Timothy 6:15; Hebrews 4:14).
- H. Jesus Christ is a king of righteousness (Jeremiah 23:5-6), and He is a king of peace (Is 9:6).
 - I. Melchizedek came from Salem after Abram defeated four kings of Assyria and Babylonia.
- J. Melchizedek, as priest of Jehovah, blessed Abraham for his great victory over his enemies.

2 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;

- A. The word of emphasis going into chapter 7 is “forever” from 6:20. See perpetual priesthood.
- B. Abraham gave a tenth part of all to Melchisedec, which is to pay a tithe of all the battle spoil.
 - 1. This is interesting, since Abraham was the most faithful and greatest patriarch of Israel.
 - 2. If there was a man that deserved and proved eternal life to Jews, it was father Abraham.
 - 3. Yet we read here that Abram gave a tithe to a religious man greater than even Abraham.
 - 4. Melchizedek blessed Abraham and was God’s ordained priest, so Abraham honored him.
 - 5. The tithe, or a tenth, was established as God’s portion before Moses (Gen 14:20; 28:22).
- C. It is nice when the Holy Spirit interprets the name Melchisedec for us, king of righteousness.
 - 1. God by sovereign providence raised a Canaanite king for His glory and a type of Christ.
 - 2. Jesus Christ loves righteousness, and His scepter is a right one (Psalm 45:6-7; Heb 1:8-9).
 - 3. Jesus Christ is a king of righteousness (Jeremiah 23:5-6; Is 11:1-5; Dan 9:24; I Cor 1:30).
- D. It is nice when the Holy Spirit interprets the name Salem for us, peace. He was king of peace.
 - 1. God had prepared a nearly impregnable location for a glorious city in the mountains.
 - 2. He had named this place Salem, or peace. Its fuller name is Jerusalem, the place of peace.
 - 3. The Lord did give peace in this place by the blood of His cross (Hag 2:9; Col 1:19-21).
 - 4. No wonder Jesus Christ is called the Prince of Peace (Is 9:6; 53:5; Luk 2:14; Acts 10:36).

3 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.

- A. The word of emphasis going into chapter 7 is “forever” from 6:20. See perpetual priesthood.
- B. How can Melchisedec be understood to have no father, mother, descent, beginning, or end?
- C. We do not believe there are two Godmen! We do not believe Melchisedec is still alive! We do not believe Melchisedec was an angel! We do not believe Melchisedec was a mere fable!
- D. These terms describe his officially recorded priesthood. Note, “Abideth a priest continually”!
 - 1. Paul is not here giving us new revelation that Melchizedek was actually an angel king!
 - 2. Paul is here giving some strong meat that this strange O.T. character pictures our Jesus!

3. God's scriptures of Melchizedek do not include father, mother, pedigree, birth, or death!
 4. Genealogies were essential to priests under the Law (Ex 28:1; Num 16:8-11; Neh 7:64).
 5. Jesus had a mother, so how was Melchizedek like Him? No genealogy in tribe of Levi!
 6. Jesus had a Father and a father, so what of Melchizedek? No genealogy in tribe of Levi!
- E. How was Melchizedek made like the Son of God? As an example and shadow (Heb 8:5).
1. The Godman and mediator Jesus Christ did not yet exist, but Melchizedek was a type.
 2. By the only official genealogy of truth, Scripture, Melchizedek was a perpetual priest, for there is no genealogical evidence recorded to determine his ordination or demise!
 3. If this is too hard for you to grasp, it is why Paul was reticent to even open it (Heb 5:11)!

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

- A. Here is serious consideration for Jews, for Abraham was the greatest personage in their religion, and yet he showed inferiority to Melchizedek (Mat 3:9; John 8:33,53).
1. Abraham was a patriarchal priest in his own right, but Melchizedek was Abram's priest!
 2. Note the altars Abraham made and the offerings he offered (Gen 12:7-8; 13:4,18; 22:13).
 3. Note how God appeared to Abraham and answered his prayers (Gen 17:1; 20:17; Ex 6:3).
 4. Yet Melchizedek led worship, blessed Abraham, blessed God, and took Abraham's tithe!
- B. The great father of the Israelites, Abraham, honored Melchizedek with a tithe of the spoils.
1. From a religious perspective, tithes are given to those more directly in the service of God.
 2. Abraham walked with God, was the friend of God, offered sacrifices to God, and was the father of God's people, yet he was religiously inferior to Melchizedek, proven by a tithe!
 3. Paul logically taught converted Jews that Jesus Christ was superior to their past religion.
 4. Consider Paul's nine references to Abraham in both the book of Romans and Galatians.
- C. The tithe was not something invented by Moses under the Law that has passed away again.
1. Abraham (Gen 14:20) and Jacob (Gen 28:22) both practiced the tithe, both of which are duly recorded in scripture, well before Moses and the Law.
 2. Tithe. The tenth part of the annual produce of agriculture, etc., being a due or payment for the support of the priesthood, religious establishments, etc.
 3. If Abraham, Jacob, and Moses gave tithes, "how much more" shall we give in the gospel?

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

- A. Continuing to consider the implication of Abram's tithe, Paul reviewed tithes under the Law.
1. Verily, or it is indeed truth, tithes were a great honor to be taken from some for others.
 2. Paul pursued priesthood, so he wrote of those that are of the sons of Levi, not all Levites.

3. Some of the sons of Levi, who are born to their office of priest, take tithes of other tribes.
 4. The Law, which Paul was subtly undoing, commanded the other tribes to support priests.
 5. The Law, the inspired constitution of the O.T., raised priests above their fellows for God.
 6. Therefore, the receiving of tithes from peers in Israel, indicated a high honor from God.
 7. Though the other tribes were Abram's children, they were religiously inferior to priests.
 8. The people paid tithes to priests, inferior to Abraham, who was inferior to Melchizedek!
- B. Observe that these sons of Levi receive the office – it was given to them by God's choice, so there is always a call, appointment, or ordination by God to such religious offices (Heb 5:4).

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

- A. Melchizedek is not a descendant of Levi, yet the great Abraham paid tithes to Melchizedek.
1. It was a high honor and showed religious superiority for Levitical priests to take tithes.
 2. Yet the father of the priests and those that paid the tithes paid a tithe to Melchizedek.
 3. Paul is still pursuing the greatness implied of Melchizedek by Abraham's tithe to him.
- B. Though Abraham had the great promises of God's friend, Melchizedek blessed Abraham!
1. God promised a land, an innumerable family, destruction of enemies, and blessings on all nations, which we understand through the N.T. to be primarily spiritual (Galatians 3:16).
 2. Melchizedek blessed the great Abram, showing superiority to the man with the promises.
 3. Blessings were a function of God's priests, and they proved superiority (Num 6:22-27).

7 And without all contradiction the less is blessed of the better.

- A. The fact that one man could officially bless another shows the superiority of the one blessing.
- B. There is a certain implied superiority by the one calling blessings down from God on another.
- C. If one man can officially call blessings down on another, then he has a superior office to him.
- D. The issue here is not superiority in moral character or eternal life, but rather office and rank.
- E. Blessings were a duty of God's priests, and such proved official superiority (Num 6:22-27).

8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

- A. Paul continued teaching from Abraham's tithe to Melchizedek, but from a different angle.
- B. This chapter's greatest point is the perpetual priesthood of Jesus Christ, from Melchizedek.
- C. Israel's priests were mortal men who received tithes, but Melchizedek had no recorded death.
- D. Paul did not say by inspiration Melchizedek was alive, but that there is no death recorded.
- E. David had prophesied that Christ would be a priest forever, like Melchizedek (Psalm 110:4).
- F. The scriptures, the only record and witness that counts, did not record Melchizedek's death.
- G. The issue of a perpetual priesthood is based on the lack of his recorded death as priest (7:3)!

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

- A. Here is a further argument to the greatness of Melchizedek, Levi himself paid tithes to him.
- B. Levi was the father of the priests who received tithes, thus a great person, but he also paid!
- C. Abraham actually paid the tithes according to Genesis 14:20, but Levi paid them in a sense.
- D. Having compared Melchizedek to Abram, Paul now showed his superiority of office to Levi.
- E. If Levi, the father of Aaron and all Israel's priests paid tithes to Melchizedek, he is greater.

10 For he was yet in the loins of his father, when Melchisedec met him.

- A. Here is the explanation for Paul's claim in the previous verse. Levi was seminally in Abram.
- B. No wonder Paul said something about things hard to be uttered to ears dull of hearing (5:11).
- C. Abram was greater than Levi by being his father, and he contained Levi in himself seminally.
- D. If you cannot see God reckoning Levi in Abram, God reckoned you in Adam (Romans 5:12).

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

- A. Paul's logical reasoning is precious to learn, as he showed the Law and priesthood changed.
- B. The Jews put all their trust in the priesthood that gave and taught the Law of Moses to them.
 - 1. As Acts 15, Romans, and Galatians show, converted Jews could hardly give up the Law.
 - 2. It had been God's religion for a time, but it had been replaced (Luke 16:16; John 4:21-24).
- C. If the priesthood and Law brought perfection, why did God call for another priest (Ps 110:4)?
 - 1. Psalm 110:4 was written 500 years after the Law and Levitical priesthood, implying the need for a better priesthood that could and would do things better than Aaron's sons.
 - 2. The prophecy of a priest like unto Melchizedek proves Aaron and sons were faulty.
 - 3. Paul used a similar argument in Hebrews 4:7-9, where the timing of Psalm 95 is used.

12 For the priesthood being changed, there is made of necessity a change also of the law.

- A. Since the Levitical priesthood had to be changed (Ps 110:4), the Law must also be changed.
- B. Since the Law ordained the Levitical priesthood, it must be changed for a new priesthood.
- C. Do you see how much is declared in Psalm 110:4? A coming new priesthood and a new Law!

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

- A. Paul wrote and taught about Jesus Christ, of whom Psalm 110:4 was written (Matt 22:41-46).
- B. The Lord Jesus Christ came from the tribe of Judah (Gen 49:10), none of which were priests.
- C. Proof that the Law had changed was that Jesus Christ's descent was from Judah, not Levi.

14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

- A. The Old Testament prophesied of Christ coming from Judah (Gen 49:10; II Samuel 7:11-17).
- B. The New Testament record, confirmed by Rome, plainly declared Jesus Christ from Judah.
 - 1. There is plenty of evidence – it is evident – that our Lord, Jesus Christ, came from Judah.
 - 2. He was from Judah legally by his father Joseph, through David's Solomon (Matt 1:1-16).
 - 3. He was from Judah biologically by mother Mary, through David's Nathan (Lu 3:23-38).
 - 4. The Roman records were good enough to get Joseph to Bethlehem, so they had records regarding Jesus, for Pilate knew he was of Nazareth (Luke 2:1-5; John 19:19-22).
 - 5. The witness that Jesus was the Son of David was known (Matt 9:27; 15:22; 20:30; 21:9).
 - 6. Therefore, Paul reasoned that the Law had been changed, for Jesus had a new priesthood.
- C. Here is Paul's condemnation of the argument from silence – the fact that Moses did not say anything positive about Judah, but only positive about Levi, prohibited priests from Judah.
 - 1. Some argue from silence. Since the Bible did not condemn men from Judah being priests, they can be priests. But the positive command for Aaron's sons strictly precludes Judah.
 - 2. Moses' silence about men of Judah being priests precludes them on the basis of Moses' positive command for the sons of Aaron from the tribe of Levi to be Israel's priests.
 - 3. Some argue from silence. Since the N.T. does not condemn musical instruments, then we can use them. But the positive command for singing precludes any other musical form.
 - 4. If we argue from silence, then cookies and milk or chips and Coke would work for the Lord's Supper, since there is no express command against these tasty substitutes.
 - 5. How do we know it was not lawful for David to eat the shewbread (Matt 12:3-4)? The Bible had positively declared that it was for the priests, thus precluding David (Lev 24:9).

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

- A. There is much better and stronger evidence – far more evident – that the Law of Moses ordaining priests from the tribe of Levi has been changed.
 - 1. The evidence Jesus came from Judah proved the Law for Levites had changed (7:11-14).
 - 2. But there is another trait of Jesus Christ that is much weightier than this change of tribe.
- B. Jesus is a priest after the order of Melchisedec, meaning after his similitude or likeness.
 - 1. There is not an actual order of priests, one of which was Melchisedec, but rather a figure.
 - 2. Jesus Christ was made a priest like Melchizedek, bearing some of his recorded and unrecorded features, for he was a mysterious priest that was even superior to Abraham.

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

- A. The priesthood of Jesus Christ, the Son of God, was based on the power of an endless life!

1. This is the far weightier evidence of the Law changing – the new priest would never die!
 2. The repeated mention of His eternal priesthood is found in the word “forever” (Ps 110:4).
 3. The lack of official witness of Melchizedek’s death also gives an eternal ministry (7:3).
- B. The carnal ordinances of the Law were very weak in their priesthood compared to this one.
1. The Law of Moses ordained things that were carnal compared to the spiritual N.T.
 2. The Law was carnal? Physical, material, sensual, external, temporal, fleshly, and visible.
 3. Compare spiritual and carnal in these places: Romans 8:7-8; 15:27; I Cor 9:11; Heb 9:10.
 4. The New Testament is spiritual, eternal, and internal. See John 4:20-24 and II Cor 4:18.
 5. Old Testament priests became so by a carnal commandment of a merely physical man.

17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

- A. The repeated references to Psalm 110:4 are because it and Genesis 14 are all there is, which is more than enough for an inspired by the Holy Ghost through the pen of our brother Paul!
- B. The proof of a coming priest with power of an endless life is based on “forever” (Ps 110:4).
- C. The proof of a priest with power of an endless life is no death certificate (Gen 14:18-20).

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

- A. Psalm 110:4 exposes the weakness and unprofitableness of the priests under Moses’ Law.
- B. The commandment for the Levitical priesthood had been disannulled due to its inferiority.
 1. While true of the entire temporary Law of Moses, it primarily refers to the priesthood.
 2. Annul. To put an end or stop to (a state of things); to abolish, cancel, do away with. To destroy the force or validity of; to declare invalid or of none effect.
 3. Disannul. To cancel and do away with; to make null and void, abolish, annul.
 4. Dis. Attached to annul, it is an intensive “out and out, utterly, exceedingly.”
 5. Consider the use of this verb relative to the Promise and the Law (Galatians 3:15,17).
 6. And this disannulling change verily – of a certain truth – occurred by this great evidence.
- C. The Law was weak and unprofitable, for it could not make anyone or anything perfect (7:19).
 1. Paul here introduced more clearly a change that he will expand upon further (Heb 8-12).
 2. The Law was weak in its priests, covenant, sacrifices, requirements, promises, power, etc.

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

- A. The Law of Moses made nothing perfect, especially as pertaining to the subject of priests.
- B. The hope of the gospel – salvation by God’s Son Jesus, our priest – does bring perfection.
 1. The promises to Abraham gave hope in Jesus (John 8:56; Heb 6:13-20; Gal 3:16,29).
 2. Moses’ Law was designed to curb transgression and point out hope in Christ (Gal 3).

- C. Reader, do you know the excellency of Jesus Christ and our great hope because of Him?
 - 1. You may go boldly into the very presence of God by direct speech (Heb 4:16; 10:19-20).
 - 2. What holds you back? A personal relationship with God Himself is wide open to you.
 - 3. Baptism becomes the answer of our good conscience and hope in Christ (I Pet 3:21).

20 And inasmuch as not without an oath he was made priest:

- A. The inauguration or ordination of Christ to Melchizedek's priesthood was different yet again.
- B. Paul leaves the words "forever" and "Melchizedek" of Psalm 110:4 to focus on "sworn"!
- C. Jesus Christ was ordained to be a priest like Melchizedek by the oath of God Himself.
- D. The greater the ordaining authority and the ordination ceremony, the greater the priest!
- E. For lovers of the written word of God, observe that Paul makes an argument from one word!

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

- A. The Levitical priests became priests by God's decretive choice of Aaron in the beginning.
- B. Subsequent priests took their office by birth to Aaron's family and a sanctifying ceremony.
- C. But Jesus Christ was made a priest like Melchizedek by God's irreversible oath (Ps 110:4).
 - 1. Remember the importance of swearing – it puts an end to any strife (Hebrews 6:16).
 - 2. God used an oath to give greater assurance by two immutable things (Heb 6:17-18).
 - 3. Almighty God, the LORD Jehovah, did not just request, declare, or promise; He swore!

22 By so much was Jesus made a surety of a better testament.

- A. The New Testament of the Lord Jesus Christ was put into force by this oath of God Himself.
- B. Paul will go further in Hebrews 8 and 10 to describe the better terms of the New Testament.
- C. The new covenant or New Testament is based on God swearing for our faith (Heb 6:13-20).

23 And they truly were many priests, because they were not suffered to continue by reason of death:

- A. Paul took up yet another argument in favor of Jesus Christ – the mortality of Levitical priests.
- B. The priests from Aaron of the tribe of Levi were very many, because they kept dying off!
- C. What a tragedy! The priest that knew you, was faithful, and God heard, disappeared by death.
- D. The difference between Eli and his sons and Samuel and his sons was very painfully great.
- E. Every faithful pastor and every godly parent will die, but Jesus Christ lives forever and ever.
- F. A genealogy of priests shows how many high priests there actually were (I Chron 6:1-15).

24 But this man, because he continueth ever, hath an unchangeable priesthood.

- A. The Lord Jesus Christ was dead for three days in His state of humiliation, but no longer!
- B. Because Jesus Christ lives forever, there is no change of priest in His glorious work for us.
- C. The Lord Christ chose to die for three days and three nights, but He lives (Rev 1:17-18)!
- D. He is the same yesterday, and to day, and for ever ... an unchangeable priesthood (Heb 13:8).

25 Wherefore 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.

- A. Based on the comparison before, wherefore, Jesus outlives all Levitical priests by eternity.
- B. The word also in the sentence indicates His endless life did more than avoid change (7:24).
- C. Jesus Christ saves sinners to the uttermost – this is more a description of time than of degree.
 - 1. The basis or reason for salvation of sinners to the uttermost is in “seeing he ever liveth.”
 - 2. The power of an endless life is the basis for Jesus Christ’s superior priesthood (7:3,16).
 - 3. The call of Jesus Christ to the priesthood included this salvation in the word “forever.”
 - 4. There is only one mediator between God and men, not a multitude of priests (I Tim 2:5).
 - 5. We must never forget or neglect the present life of Jesus Christ (Romans 5:10; 8:34).
 - 6. He offered one sacrifice for sin forever 2000 years ago, but He still is our Priest forever.
 - 7. There is still a role He serves at the right hand of God making daily intercession for us.

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

- A. There could not be a better high priest ordained for us than the Lord Jesus Christ of Nazareth.
- B. The high priest that has been described so far by Paul is most appropriate for our sinful case.
 - 1. Become. Agree or accord with; suit, befit, grace. Congruous, appropriate, and fitting.
 - 2. Consider other uses of this verb with the same sense in Titus 2:1 and Hebrews 2:10.
- C. Jesus is a becoming great high priest for He is holy (Mark 1:24; Acts 3:14; Revelation 3:7).
 - 1. Aaron surely wore a mitre declaring holiness, but Jesus is holiness (Ex 39:30; Luk 1:35)!
 - 2. We need a holy intercessor to approach the Holy God, and Jesus is that One (Is 6:1-7)!
- D. Jesus is a becoming great high priest for He is harmless (Is 53:7; Matt 26:52-54; I Pet 2:23).
 - 1. There have been bad and evil priests (Eli’s sons), but not that good Man (Acts 10:38).
 - 2. This Man was so gentle and innocent that He did not revile or threaten (I Peter 2:23).
- E. Jesus is a becoming great high priest for He is undefiled (Is 53:9; Luke 23:22; Heb 4:15).
 - 1. If you want a blameless priest or bishop for your soul, then look to Christ (I Pet 1:17-20)!
 - 2. The original sin and depravity of Adam never touched Him, for He was born of a virgin!
- F. Jesus is a becoming priest ... separate from sinners (Luke 1:35; Rom 5:14-19; Rev 5:1-10).
 - 1. This great high priest was tempted in all points as all sinners, but without sin (Heb 4:15)!

2. The only sinners He associated with were those who repented (Luke 7:36-50; 19:1-10)!
- G. Jesus is a becoming priest ... higher than the heavens (Eph 1:20-23; Heb 4:14; 8:1; 9:24).
 1. Rather than a carnal priestly office on earth, Jesus is at the right hand of God (Heb 8:1-2).
 2. Rather than a man made lower than angels, He has an office far above them (I Pet 3:22).

27 Who needeth not daily, as 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.

- A. Because His high priesthood is so superior to that of Aaron, His work is also very different.
- B. He does not need to daily and continually offer sacrifices (Exodus 29:38-42; Hebrews 10:1).
- C. He does not need to ever offer sacrifices for His own sins (Leviticus 16; Hebrews 5:3; 9:7).
- D. He offered one sacrifice one time for sins (Hebrews 9:12,26,28; 10:10,12,14; I Peter 3:18).
- E. He does not offer the vain blood of animals, for He offered up Himself to God (Heb 9:12).

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

- A. Moses' Law made priests from mortal, sinful men; but the oath by prophecy ordained Jesus.
 1. Both Eli and his sons had severe problems, which God had to judge by eliminating them.
 2. Nadab and Abihu showed their irreverence for the proper worship of God and died for it.
 3. Aaron himself was so compromisingly weak he made a golden calf in Moses' absence.
- B. The Law, and rightly so, made men high priests that have human infirmities (Hebrews 5:1-2).
 1. The Levitical priests by the Law were subject to the infirmity of death (Hebrews 7:8,23).
 2. The Levitical priests by the Law were subject to the infirmity of sin (Hebrews 5:3; 7:27).
- C. The oath, which came 500 years after the Law, made Jesus Christ a holy priest forever.
 1. Jesus Christ, victorious over death, is able to be a high priest for evermore (Heb 7:24).
 2. Jesus Christ, victorious over sin, is made a consecrated – holy – high priest (Heb 7:26).
- D. Consecration was the dedication service of sanctifying a man to a holy office, and the Lord Jesus has been consecrated for evermore by the oath of Almighty God (Ex 29:35; 30:30).
- E. Jesus Christ was ordained to be High Priest by the oath of God (Psalm 110:4; Hebrews 7:21).

Conclusion:

- A. Consider our great high priest in light of His Melchisedec priesthood, for there is no other priest at all.
 1. Our Lord Jesus Christ is not only a high priest, but He is also King of Jerusalem (I Tim 6:13-16)!
 2. He lives forever, even though He was dead by choice for three days and nights (Rev 1:17-18)!
 3. Both Melchizedek and Jesus Christ were not from the tribe of Levi, but Judah (Hebrews 7:11-14).
 4. Jesus is the Lion of the tribe of Judah, the Root of David, fully acceptable to God (Rev 5:5)!
 5. Both Melchizedek and Jesus Christ were and are superior to Abraham (Heb 7:4-7; John 8:56-58)!
 6. Jesus Christ is eternal, like Melchizedek appeared to be, with an unending priesthood (Heb 13:8)!

7. His intercessory work is exalted highly in comparison to his mediatorial work (Rom 5:10; 8:34)!
 8. Do you like His 5 becoming attributes listed by the Holy Spirit for your comfort (Heb 7:26-28)!
 9. Jesus Christ is a King of Righteousness, having loved it more than man (Psalm 45:6-7; Heb 1:9).
 10. Jesus Christ is a King of Peace, having made peace by the blood of His cross (Is 9:6; Hag 1:9).
- B. We have been made kings and priests ourselves, but it is through this King and Priest (Rev 1:5-6)!
1. We go directly to God through His mediatorial and intercessory work (Heb 4:14-16; 10:19-22).
 2. He purified us, sons of Levi, so our offerings are acceptable (Mal 3:1-4; 1 Pet 2:5; Heb 13:15).
- C. There are only a few things for us to do! We should rejoice in such news and run to Him in faith!
1. If you have not believed on Jesus Christ, as the Son of God and glorious Saviour, you are a fool!
 2. If you have not been baptized in His glorious name, then what are you waiting for, the Judgment!
 3. The better hope of the gospel in Jesus our great high priest should make us draw nigh (Heb 7:19)!

For Further Study:

- A. Sermon Outline: [Jesus Christ Is Our High Priest](#)
- B. Sermon Outline: [Our Great High Priest](#)
- C. Web Document: [Should Christians Tithe?](#)