"IN THE ORDER OF MELCHISEDEC"

(Christ has a Superior Order of Priesthood)
Hebrews 7
7-17-2021

Introduction: Verses 1 - 3

***Notice <u>how great Jesus Christ is</u> by comparing Him with Melchisedec.**

Jesus Christ, being a priest in the order of Melchisedec, is in the greatest order of priests because of. . .

I. The <u>OFFICES</u> He holds (v. 1)
(He is both King and Priest)

II. The <u>NAMES</u> He has (v. 2)
(His names are "King of Righteousness" and "King of Peace")

III. The <u>PEDIGREE</u> He came from (v. 3)
(He has no earthly, priestly, Levitical, written genealogy)

IV. The <u>TITHES</u> He received (v. 4-6a; 8-10)
(He didn't give tithes, but received them)

V. The <u>BLESSING</u> He bestowed (v. 6b-7)
(He is the "Blesser", and therefore is greater than the ones He blesses)

VI. The <u>NEW LAW</u> He brought (v. 11-19)
(He did not bring carnal commands but the power of an endless life [v. 16])

VII. The <u>ORDINATION OATH</u> He obtained (v. 20-21)
(He is not ordained by men on earth, but by God in Heaven)

VIII. The <u>ETERNAL MEDIATION</u> He provides (v. 22-25)
(He is never replaced as Priest because He will never die)

IX. The <u>SINLESS NATURE</u> He possesses (V. 26-28)
(He is not a sinner offering sacrifices, but a Savior offering Himself)

"IN THE ORDER OF MELCHISEDEC"

(Christ has a Superior Order of Priesthood)
Hebrews 7
7-17-2021

Introduction: Verses 1 - 3

***Notice <u>how great Jesus Christ is</u> by comparing Him with Melchisedec.**

Jesus Christ, being a priest in the order of Melchisedec, is in the greatest order of priests because of. . .

I. **The _____ He holds** (v. 1)
(He is both King and Priest)

II. **The _____ He has** (v. 2)
(His names are "King of Righteousness" and "King of Peace")

III. **The _____ He came from** (v. 3)
(He has no earthly, priestly, Levitical, written genealogy)

IV. **The _____ He received** (v. 4-6a; 8-10)
(He didn't give tithes, but received them)

V. **The _____ He bestowed** (v. 6b-7)
(He is the "Blesser", and therefore is greater than the ones He blesses)

VI. **The _____ He brought** (v. 11-19)
(He did not bring carnal commands but the power of an endless life [v. 16])

VII. **The _____ He obtained** (v. 20-21)
(He is not ordained by men on earth, but by God in Heaven)

VIII. **The _____ He provides** (v. 22-25)
(He is never replaced as Priest because He will never die)

IX. **The _____He possesses** (V. 26-28)
(He is not a sinner offering sacrifices, but a Savior offering Himself)

"IN THE ORDER OF MELCHISEDEC"

(Christ has a Superior Order of Priesthood)
Hebrews 7
7-17-2021

Introduction: **The mysterious historical appearance of Melchizedek - Genesis 14:1-24**

In Genesis 14, the reality of war comes home to Lot and the cities he dwelt in.
v. 14 - Abraham did not go to battle to deliver Sodom (for they were wicked – 13:13), but to deliver his nephew Lot. This conquest by Abraham is a strong testimonial to God's faithful promise to make Abraham great and to bless those who bless him and curse those who curse him (Gen. 12:3).
v. 18-22 - Clearly the emphasis is not on Abraham but rather on **"the most High God"** (a title for God repeated four times in this context – v. 18, 19, 20, 22). "The Most High God" = El Elyon (vv.18,19,20,22)
Abram's victory over the Amorite Coalition:
v. 17
Abraham is about to be lauded as the hero by the king of Sodom, until the mysterious appearance of one named Melchizedek appears on the scene and revealed El Elyon as the real Hero.

Hebrews 7:1 - ***"For this Melchisedec" -*** The writer of Hebrews now returns to a subject he had planned to expound upon in 5:10, but was stopped short to interject the parenthetical exhortation in 5:11 - 6:20.

Having shown Christ to be superior to the Old Testament prophets, Moses, angels, and priests, the writer now shows Christ's supremacy over the Old Testament Levitical order of the priesthood.

Since Jesus Christ was not from the line of Levi but from Judah (7:14), He would not qualify to be a Jewish priest, unless He could be linked to another order of priesthood.

To the Jews, who were big on tracing the genealogical pedigree to see who could qualify to be a priest, Christ could never qualify were it not for "the Melchisedec factor." (Incidentally, no legitimate Jewish priesthood could exist today, since all the genealogical records were destroyed in 70 A.D.).

Christ is not a Levitical priest but a "Melchisedecal" priest.

Comparisons are often a helpful illustrative tool (EX: how often we compare one person with another). In Hebrews 7 Christ is compared to Melchisedec.

SEE: Gen. 14:18-20. After Abraham's conquest of the confederacy of kings (who took his nephew Lot captive [v. 12], he was met by a unique individual named Melchisedec (who was either a preincarnate appearance of Christ or was a historical person, a type of Christ).

SEE: Psalm 110:1-7. A Messianic psalm proclaiming Christ as *"priest forever after the order of Melchisedec"* (v. 4).

"Priest" - a priest was a mediator between God and men, one who would intercede with a sacrifice to appease God's offended holiness.

Jesus Christ was not of the tribe of Levi, but Judah; therefore, He could not be a Levitical priest. He is in a superior order of priests -- namely, *"the order of Melchisedec"* (5:10, 6:20; 7:17, 21b)

***Notice how great Jesus Christ is by comparing Him with Melchisedec.**

Jesus Christ, being a priest in the order of Melchisedec, is in the greatest order of priests because of. . .

I. The OFFICES He holds (v. 1)
(He is both King and Priest)

No Old Testament Jewish priest also held the office of king. Only in Melchisedec and Christ does one man hold two offices at the same time.

Jesus rules as King and mediates between God and men as Priest.

In the Old Testament the throne and the altar were separated (Reason: Only Christ as this right to hold both offices).

Anyone, even a king, who tried to invade the priests' office was judged by God (EX: King Saul (I Sam. 15); King Uzziah (II Chron. 26:19).

SEE: Zechariah 6:9-13.

Joshua the post-captivity High Priest of Israel is a type of *"Joshua"* (Jesus Christ).

Note: V. 12-13 speaks of Christ, who will reign as king and mediate as priest (v. 13).

II. The NAMES He has (v. 2)
(His names are "King of Righteousness" and "King of Peace")

"Tenth" - a tithe; 10% of all the plundered goods.

Melchisedec's name means: "King of Righteousness."
"Melchi" from *Melek* = King
"Sedec" from *Sedeq* = Righteousness

(It is interesting to note that the city of Jerusalem will one day be called "The Lord our Righteousness" -- Jer. 33:16 -- because of the Lord Jesus' rulership over the New Jerusalem.)

"Salem" = Heb. *shalom* = peace

Jerusalem means the city of peace; hence Melchisedec was the king of Jerusalem ("Salem" being an abbreviated form of Jerusalem; perhaps the word is shortened here with the ultimate view towards Jesus not merely being the king of the city of peace, but of peace itself).

III. The PEDIGREE He came from (v. 3)

(He has no earthly, priestly, Levitical, written genealogy)

Actually, I could rephrase this point III to state: "The Pedigree He never had." (although Melchisedec had one, it was never recorded, so that he could serve as a type of Christ, who in terms of His divine nature, had no pedigree).

"Without father...mother...descent...neither beginning of days nor end of life" **-** ie. no recorded genealogical records of father, mother, descent, nor birth or death dates.

Melchisedec was sort of a man who "dropped out of nowhere." "Now you see him, now you don't" as far as the written record is concerned. Just three brief historical verses describing him (Gen. 14:18-20).

"Since there is no account of Melchisedec's death as far as the record is concerned, it seems that Melchisedec is still serving as a priest and king. This is another way in which he is like the eternal Son of God" (Wiersbe, p. 74).

Christ (in essence) came from Heaven (He is the *"true bread (manna) which came down from Heaven"* - Jn. 6:51). He is *"the Lord from Heaven"* (I Cor. 15:47).

The first half of this verse seems to indicate that Melchisedec was Christ incarnate; however, the second half, which states *"made like unto the Son of God,"* supports the fact that Melchisedec was not actually Christ but was a man who held an office "like unto Christ." (I believe he was a type of Christ)

IV. The TITHES He received (v. 4-6a; 8-10)

(He didn't give tithes, but received them)

V. 4

The fact that Abraham gave tithes to Melchisedec pre-law may indicate that tithing is an abiding principle of God (not limited to the Old Testament Israelites).

According to II Cor. 9 and I Cor. 16, God wants our giving today to be:

1) Bountiful (II Cor. 9:6 - tithing is the "kindergarten" of giving)
2) Deliberate (planned - v. 7a)
3) Cheerful (v. 7b)
4) Regular (I Cor. 16:1-2a)
5) Proportionate (v. 2b)
6) Anonymous (v. 2c)

V. 8

The Levitical priests would eventually die, but Christ lives on!

Remember, when you give, you are ultimately giving to Christ (Mt. 25:40).

V. 9-10

The Line of Abraham

Abraham. . . Isaac. . . Jacob. . . Levi. . . Aaron. . . Aaron's sons

Levi, who was born three generations later, is said to have existed (in seed form) in the loins (insides) of Abraham (and thereby had part in giving tithes to Melchisedec, showing Melchisedec's supremacy over Levi). [NOTE: This fact of Levi being in the loins of Abraham also demonstrates the doctrine of "seminal headship." That the human nature is passed on from the male seed.]

V. The BLESSING He bestowed (v. 6b-7)
(He is the "Blesser", and therefore is greater than the ones He blesses)

V. 6b

One might expect that the man who had the promises of the land, seed, and blessing would do the blessing, Instead, Abraham receives it.

V. 7

Without dispute or doubt, the one who has the ability and authority to bless is greater than the ones he blesses.

Do we bless God or does He bless us? He blesses us, and we can only thank Him for His blessing.

VI. The NEW LAW He brought (v. 11-19)

(He did not bring carnal commands but the power of an endless life [v. 16])

V. 11

If something is perfect, it never needs a replacement. Yet David prophesied (Ps. 110:4), that One would function as a priest after a new, unique order.

V. 12

If one element of the Law could be changed (I.e. that being the Law regarding the priesthood), this would also necessitate an alteration of the Law itself.

Note: Christ came not to destroy it but to fulfill it. We are not under the civil and ceremonial aspects of the Mosaic Law today. This ended at Calvary, with the torn veil in the Temple.

V. 13

No man from the tribe of Judah ever ministered at the Temple's altar.

V. 14

Christ: *"the Lion of the tribe of Judah"* (Rev. 5:5).

V. 15

It was clearly essential that if anyone was to ever serve as Priest (outside of the line of Levi), he would have to be of the order of Melchisedec.

V. 16

"Who is made" - who is made a priest

"Not after the Law of a carnal commandment" - that which gave the Old Testament priests their authority was a legal regulation regarding ancestry; but Christ's authority to act as priest does not stem from a written law to regulate human affairs, but from His power of a never-ending existence as God! Carnal commands can be changed or end, but that which is eternal (as Christ Himself is) never ends.

V. 17

The stress here is on the words *"forever."*

V. 18

The point: When a Law becomes weak and useless, it is disannulled (or set aside; no longer binding). (EX: Laws that are no longer on the books today in America).

V. 19

"The Law made nothing perfect" - The Law could not save; only condemn (Rom. 3:20; Gal. 3:19).

This is a good verse for anyone seeking to be saved by the keeping of some law (EX: 7th Day Adventists; Jehovah's Witnesses; Roman Catholics, etc.)

The word ***"hope"*** shows that a certain "hope" (or confident faith) replaced "law."

Our hope is in Christ and His finished word. Only in Christ are we reconciled to God. No law or priest can do this.

VII. The <u>ORDINATION OATH</u> He obtained (v. 20-21)

(He is not ordained by men on earth, but by God in Heaven)

It wasn't as if Christ assumed an office without being sworn in. However, His ordination didn't come from man but from God the Father.

VIII. The <u>ETERNAL MEDIATION</u> He provides (v. 22-25)

(He is never replaced as Priest because He will never die)

V. 22

Jesus was a guarantee of a better covenant than the Old Covenant (a covenant of promises sealed with His own blood).

V. 23

Many priests were needed to replace the former dead ones, but we need only One who lives forever! -- Jesus Christ

V. 24

Christ's priesthood will never change because He will never change; He will never die; He will never be replaced.

V. 25

"He" - Jesus does the saving.

"Uttermost" - Completely to the end (to save <u>forever</u>).

"To God <u>by</u> Him" - *"No man cometh unto the Father but <u>by</u> Me."* (Jn. 14:6). God saves exclusively through Christ (not Christ plus Mary or saints, etc.).

"Intercession" - mediation; cp. I Jn. 2:1 - *"advocate."*

IX. The SINLESS NATURE He possesses (V. 26-28)
(He is not a sinner offering sacrifices, but a Savior offering Himself)

V. 26

"Holy" - There is no sin in Him.

"Harmless" - There is no badness in Him.

"Undefiled" - There is no impurity in Him.

"Separate from sinners" - There is no connection between Christ and sinners (as far as His nature is concerned).

The Old Testament priests could not perfectly mediate, because they were sinners who often times, rather than serving the people, abused the people (Ezek. 34) and their office (by drunkenness - Is. 28:7)

V. 27

Christ sacrificed Himself only once (for the people's sins). He never had to offer a sacrifice for His own sins (he had none).

[The daily, repeated Roman Catholic Mass is an abomination to God]

V. 28

"Infirmity" - human weakness.

God's oath, which came after the Law (In Ps. 110:4), appointed the Son to be your High Priest forever. --Is Jesus your confidence?

CONCLUSION:

In light of Hebrews 7 . . .

1) Any human priesthood today is an abomination to God (a violation of Christ's exclusive right as mediator).

2) We should not look to man for atonement (to satisfy God), but to Christ.

3) We have One who makes intercession for us (Rom. 8:34).

4) We have eternal security in Jesus (Heb. 7:25).