

JESUS, AN HIGH PRIEST AFTER THE ORDER OF MELCHISEDEC

Hebrews 6:20 - 7:1-19

INTRODUCTION:

- A. Jesus Christ is our forerunner
 - 1) He has entered into that within the veil
 - 2) Because of this He must be a high Priest. No other could enter.

- B. Is Jesus Christ a High Priest?
 - 1) By what authority?
 - 2) He is not of the tribe of Levi
 - 3) Is His position inferior or is it superior to the Mosaic priesthood?

- I. If Jesus Is An High Priest After The Order Of Melchisedec, Who Is Melchisedec?
 - A. He was a king
 - 1) "*King of Salem*" vs 1-2
 - 2) *Genesis 14:17-20*
 - 3) He was king over the area now known as Jerusalem, City of Peace.
 - 4) He was king of righteousness. This is the meaning of his name, Melchisedec.
 - 5) In the same category as Abraham, also Jethro, men who learned the truth.

 - B. He was a priest vs 1-2
 - 1) "*Priest of the most high God*"
 - 2) He was a righteous person
 - 3) He served as priest for himself and for others, particularly his family.

- C. He was not a priest by descent vs 3
- 1) "descent" = γενεαλογητος = "without genealogy", "without pedigree"
 - 2) "continually" = διηνεκης = "extended", "protracted", His service never began at a specific age, nor did it end at a specific age.
 - 3) He was a type of Christ. "But made like unto the Son of God." He prefigured Jesus.

II. The Priesthood After The Order Of Melchisedec Is Superior To The Levitical vs 4-14

- A. Abraham gave tithes to Melchisedec
- 1) verse 4
 - 2) "tenth" = δεκατη = "a tenth part"
 - 3) "spoils" = ακροθινιον = "the top most or the best part of a heap", "the choice part"
- B. The sons of Levi came out of the loins of Abraham vs 5
- 1) They have a commandment to take tithes of their brethren
 - 2) Melchisedec received tithes from Abraham. He was not a Levite.
 - 3) Melchisedec blessed Abraham vs 6
 - 4) This was more than praise or "thank you". It was an official pronouncement of value.
- C. Melchisedec was greater than the Levites in the loins of Abraham, and Abraham vs 7
- 1) "contradiction" = αντιλογια = "controversy"
 - 2) "less" = ελασσων = "minor"
 - 3) "better" = κρειττον = "superior"

- D. The Melchisedec priesthood is a "living" one vs 8
- 1) Men who receive tithes, "die"
 - 2) It is written that Melchisedec "liveth" but never that he "dieth".
 - 3) *Psalm 110:4 - "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec."*
 - 4) "There" is Kingsdale, where Abraham paid tithes and also "tithed" Levi.
 - 5) Levi was "there" in Abraham's loins
 - 6) *verse 9-10*
- E. The Levitical priesthood did not bring things to completion *verse 11*
- 1) "*perfection*" = τελειωσις = "reaching the goal". The goal could never be reached by the priesthood after the order of Aaron.
 - 2) Because of this inability there was a need for another kind of priesthood.
- F. There has to be a change in the law since there had to be a change in the priesthood. *verse 12*
- 1) "*changed*" = μεταθεσις = "transportation". A being transferred from one place to another.
 - 2) The need for a change in the "law" was necessary because Messiah was to be prophet, priest and king. Since He would "sprang" from the tribe of Judah by law He could not be a priest after the order of Aaron. Therefore He must be a priest after the order of Melchisedec.
 - 3) *verse 14*
 - 4) "*evident*" = προδηλος = "before all", "obvious"
 - 5) "It is perfectly obvious"

G. The Aaronic priesthood was carnal

- 1) It's priests were superseded vs 15
- 2) Their appointment was temporary vs 16
- 3) Melchisedec was a similitude of one who would be appointed a priest forever because his life would be endless. vs 17

H. The Aaronic priesthood was weak

- 1) "*disanulling*" = ἀθετησις = "a setting aside", "cancellation". This was a word used in the legal profession to describe the annulment of a legal enactment. vs 18
- 2) "*weakness*" = τὸ ἀσθενές = "that which is weak", "want of strength"
- 3) "*unprofitableness*" = ἀνωφελής = "serving no purpose", "without further use"
- 4) It made nothing perfect vs 19
- 5) It gave way to a better hope
- 6) It is by this hope or this way of the priesthood of Jesus that we draw nigh to God.