

**First Southern Baptist Church - August 24, 2022**  
**The Order of Melchisedec - Hebrews 6:20-7:28**

**I. The High Priest**

1. Enter the Holy of Holies - “within the veil” (6:20)
2. Our forerunner
3. Another order - Melchisedec (not Aaron)

**II. Who is Melchisedec? (7:1-4)**

1. King of Salem (**verse 1**)
2. Priest of the most high
  - When Abraham came there was already a priest ministering to the “most high” there
3. Met Abraham
4. Abraham gave a tithe (**verse 2**)
  - by giving the tithe, Abraham acknowledged him as legitimate
  - but, more than that the Bible argues this shows him to be the superior of Abraham
5. King of righteousness - the name “Melchisedec” means “king of righteousness”
  - King of Salem (peace)
  - in 1:9 Jesus loved righteousness
  - in Eph. 2:14 Jesus is called “our peace”
6. Lineage (**verse 3**)
  - A. Without father or mother
    - with Levitical priests the lineage is crucial
  - B. No beginning
  - C. No end of life
  - D. Made like the Son of God
    - abides forever
    - by lack of parents He is like the Son of God
7. A great man (**verse 4**)
  - even Abraham gave him tithes
  - verse 4 introduces the idea of the “tithes” and presses into a different subject
8. Jesus is better
  - better lineage (eternal)
  - better than Abraham - received tithes
  - both, a priest and a king

**III. Tithes Idea (verses 5-10)**

1. Sons of Levi (priests) take tithes (**verse 5**)
  - Lev. 28:26ff tells us that the priests had a right to take tithes
2. Tithes from the children of Abraham
  - note, Melchisedec was better than Abraham who was better than Levi, and thus better than Aaron
3. “But” (**verse 6** begins a contrast)
  - A. Melchisedec took tithes of Abraham
  - B. So, though he was not descended from Levi - he took tithes

“He whose descent is not counted from them” means, Melchisedec was not of the official pedigree of Aaron

C. He blessed - Melchisedec is the “blesser”

-if you compare that to Christ... Christ is the “blesser”

D. Without a doubt, the less is blessed of the better (**verse 7**)

-there is no room for argument, who is the better

E. Here, men (humans that die) receive tithes

-the contrast: mortal men and Melchisedec

-but with Melchisedec it was not so (**verse 8**)

-consider what Levi did (he paid tithes in Abraham) (**verse 9**) - in

Abraham meaning, though Levi was not yet born (**verse 10**), in symbol, he paid tithes in Abraham -to Melchisedec

-solidarity idea (verses 9-10) - “in the loins”

1) Father and children have solidarity

2) We have a solidarity with Adam - we were all in the loins of Adam

-\*All except Jesus, who was virgin born

-Melchisedec did not die, therefore, he is still receiving tithes

-the argument being the Melchisedec is better than Levi

#### **IV. Here is a better high priest...(verses 11-15)**

1. The old order of priest is insufficient (**verse 11**)

-it was not “perfect” or “*teleiosis*” (meaning the end, or completeness)

2. It was necessary another priest arise - after the order of Melchisedec

-not after the order of Aaron

3. The priesthood has changed, - so has the law (**verse 12**)

-“being changed” is from “*tithemi*” meaning to place one thing in the place of another. Like the blood of Christ was placed in place of the blood of animals.

-another priesthood implies another law

4. So, from “another tribe” a new priest arises (**verse 13**)

-the word “another” (“*heteros*”) in the Greek is another of another kind

A. Jesus sprang from the tribe of Judah (**verse 14**) - nothing is spoken of by Moses

-here, another type priest is a good thing

B. A high priest who is “similar” to Melchisedec (**verse 15**)

#### **V. What Type of Priest/ Priesthood is This? (Verses 16-28)**

1. Not made of carnal commandments (**verse 16**)

-“carnal” is not “sinful” but fleshly/ earthly

-But - or by contrast, he lives an “endless life”

-\*fitness to serve as a priest, under the old law meant that they were to be without blemish and ceremonially pure

2. Quotes scripture to buttress his argument (**verse 17**) - Ps 110:4

3. The law/ commandment is disannulled (**verse 18**)

A. It was weak - could not give life

B. It was unprofitable - ineffective

C. It made nothing perfect (**verse 19**) - “complete”

D. It makes nothing alive... it can only focus on imperfection

- E. Its effect was to only make us “hope” for a better command
4. He was made but not without an oath (**verses 20-21**)
- quotes the scripture again (Ps 110:4)
  - when the Old Testament priest took office, God took no oath - but He did with Christ. Oaths carry authority.
  - the oath is taken by the Lord, who makes Him priest
5. Jesus was made “surety” of a better testament (**verse 22**)
- surety is a guarantee (or a dowry)
  - so, what is “guaranteed?”
  - Jesus, Himself, guarantees God’s covenant will be honored
  - the father of the bride gives a surety of a marriage dowry
6. There were many other priests (**verse 23**)
- they all died
  - BUT, Jesus lives forever, so His priesthood continues forever (**verse 24**)
7. “Wherefore” (**verse 25**)
- A. Because His priesthood abides forever, He is able to save forever
- B. Save to the uttermost - every part of our being
- C. Why?
- He ever liveth (continues to live) to make intercession for them
  - He has also been one of us... so can intercede to the uttermost
- D. Who does He save?
- those who come to Him (God)
  - by Him (Jesus)
- E. The main focus though, would be on Jesus’ ability to save “eternally” - no end
8. Such a priest was “becoming” (**verse 26**) - fitting or appropriate
- A. How was He becoming?
- 1) He was holy - undefiled by sin
  - 2) He was harmless - blameless
  - 3) He was undefiled - unstained, not contaminated
  - 4) He was separate from sinners - by a sinless life
  - 5) Made higher than the heavens - Jesus’ present position (1:3; Eph. 4:10; Acts 1:10ff)
  - 6) He did not need to offer sacrifices daily (**verse 27**)
    - first for His own sins
    - and then, for the sins of others
    - Jesus was once for all, and for all time
  - 7) He offered Himself
- B. The law makes men high priest who have weaknesses (**verse 28**)
- but the word of the oath made Jesus
  - so, He is consecrated forever more (the word “consecrated” means to be “perfected”)
  - the contrast is between being consecrated by an oath, or by the law
- C. “Complete” is the word “*teleio*” - make complete/ perfect
- the priest were not “complete” - *teleio* (see verse 11)
  - the law made nothing “complete” (see verse 19)
  - but Jesus is completed, and makes things complete, forever