



**Jesus Christ Is Our High Priest After the Order of Melchizedek, Heb 7:1-3, 7:11-22; Psm 110:4;
Conclusion: The Prophecies & Their Fulfillment, Lk 1:26-33; 2:1-14**

I.I. Jesus Christ is Our High Priest after the Order of Melchizedek

1. Now that the author has established the fact that Christ is superior to both the prophets and the angels, he now turns his attention to our Lord's superior priesthood.
2. Jesus Christ is said to be a Priest after the order of Melchizedek \mel-kiz' e-dek\ in:

Hebrews 7:11 -[NASB] Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not designated according to the order of Aaron?

3. This is a second class conditional sentence. Its protasis contains the subordinating conjunction **εἰ, ei** which introduces a premise that is contrary to fact and therefore assumed to be untrue.
4. The premise is that perfection was possible through the Levitical priesthood through which the Law was communicated to the people.
5. The apodosis of a conditional sentence is the main clause: "what further need was there for another priest to arise?" The verb "was" is the imperfect active indicative of **ἦν, ēn** which also indicates the sentence is a second-class conditional.
6. The forced conclusion is that if there was no need for another priest to arise outside the order of Aaron then there is no need for a new priesthood according to the order of Melchizedek.
7. However since Psalm 110:4 confirms a priesthood according to the order of Melchizedek then the protasis must be untrue.
8. Therefore, we have a new and better priesthood after the order of Melchizedek in the person of Jesus Christ.
9. The protasis also asserts that the Levitical priesthood brought "perfection" to the people but this also has been proved to be untrue. Thus there is a need for a new priesthood which can produce perfection.
10. The word "perfection" is the noun **τελείωσις, teleiōsis** and refers to the "execution of a plan through to completion" (Kittel & Friedrich, *TDNT*, 8:85). This completed plan was executed by Jesus Christ who is a Priest according to the order of Melchizedek.
11. The comparison between the priesthood of Melchizedek and Jesus is quoted here by the writer of Hebrews from David's

Psalms 110:4 - The Lord [God the Father] has sworn and will not change His mind, "You [Jesus Christ] are a priest forever according to the order of Melchizedek."

12. The comparison between Christ and Melchizedek may be summarized as follows:
 - (1) In Genesis 14:17-20 we find the account of Melchizedek, a priest to whom Abraham paid tithes.
 - (2) In Hebrews 7:11 the writer quotes David's comparison of our Lord's priesthood with that of Melchizedek from Psalm 110:4.



- (3) Melchizedek is both a king and a priest according to Genesis 14.
- (4) He both blessed Abraham and received tithes from him.
- (5) Superiority is held by the one who grants blessings and receives tithes.
- (6) No record is shown of Melchizedek's birth or his death.
- (7) No record is found that reveals Melchizedek's genealogy.
- (8) A firm requirement for the Levitical Priesthood was proof of lineage in the direct line of Aaron.
- (9) Melchizedek, a Canaanite royal priest, was not a Levite.
- (10) Jesus is not either. He is from the tribe of Judah thus indicating that a change in the priesthood has taken place.
- (11) Hebrews 7 establishes the fact that the latter priesthood is superior to the former.
- (12) The genealogy of Jesus Christ firmly establishes the fact that He is not qualified to be a High Priest in the Levitical tradition.
- (13) This passage documents the establishment of a new priesthood—one after the order of Melchizedek.
- (14) The writer has already compared personal characteristics of Melchizedek with those of our Lord in:

Hebrews 7:1 - Melchizedek, king of Salem [a Canaanite city later to become known as Jerusalem], priest of the Most High God [אל עליון 'el 'elyon: a reference to the God of Abraham], who met Abraham as he was returning from the slaughter of the kings [Chedorlaomer, et al.] and blessed him

v. 2 - to whom Abraham apportioned a tenth part of all the spoils [**he voluntarily paid tithes to Melchizedek indicating he considered him to be his spiritual superior**]. Melchizedek was first of all, by translation of his name, king of righteousness [**personal integrity cf. divine integrity**], and then also king of Salem, which is king of peace.

Hebrews 7:3 - Without father, without mother, without genealogy, having neither beginning of days, nor beginning of life, [**No record is given of Melchizedek's ancestry. This compares with the eternal nature of our Lord's undiminished deity.**], but made like the Son of God [**true humanity although with a sinful nature**], he abides as a priest perpetually [**since no end of life is recorded for Melchizedek**].

- (15) Melchizedek came before Moses and the Mosaic Law and he also preceded Aaron and the Levitical priesthood.
- (16) Consequently, his priesthood was not affected by either the introduction of the Law or its retirement.
- (17) Finally, since Abraham considered Melchizedek to be his spiritual superior and since Abraham is the father of Levi, then the priesthood of Melchizedek is superior to that of the Levites.

13. From this analysis we may conclude that the writer of Hebrews sets up a system of logic by which it may be concluded that the priesthood of Christ is superior to that of the Levites:

- (1) If a new and perfect Priest has been promised then the old priesthood must be imperfect.
- (2) A priest represents man before God and his duty is to be a mediator for the sins of the people.
- (3) The Levitical priesthood, made up of fallen men, could only accomplish this in a symbolic way, not in an actual way.
- (4) The perfect priesthood will be able to cancel sin permanently since its High Priest is perfect.



- (5) Consequently, since the Levitical priesthood is going to be canceled then it follows that its legalistic system of rituals will cease as well.
- (6) The conversion includes a change from Levitical personnel to a Person similar in character to that of Melchizedek.
- (7) This also includes a change of priesthood responsibilities away from the tribe of Levi and over to the tribe of Judah.

14. The writer of Hebrews continues with the subject based on these logical conclusions:

Hebrews 7:12 -For when the priesthood is changed, of necessity there takes place a change in the law also.

v. 13 - For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar.

v. 14 - For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests.

v. 15 - And this is clearer still, if another priest arises according to the likeness of Melchizedek,

v. 16 - who has become such not on the basis of a law of physical requirement [**tribe of Levi, line of Aaron**], but according to the power of an indestructible life.

v. 17 - For it is witnessed of Him [**Psalms 110:4**], "You are a priest forever according to the order of Melchizedek."

v. 18 - For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness

v. 19 - (for the Law made nothing perfect [**did not complete the plan**]), and on the other hand there is a bringing in of a better hope [**superior confidence**], through which we draw near to God [**as royal priests**].

- 15. Verse 16 informs us that Jesus Christ became High Priest on the basis of His indestructible life. This makes reference to His undiminished deity for deity cannot die.
- 16. Further, it also makes reference to His true humanity, resurrected into eternal life on the day of First Fruits.
- 17. Verse 18 points out that the old priesthood and the law to which it submitted has been set aside.
- 18. Verse 19 asserts that a "better hope" has superseded the old:
κρείττων ἐλπίς, kreittōn elpis - "superior confidence"
- 19. This passage further implies that with Jesus Christ as our High Priest, we become royal priests under Him.
- 20. Thus through Him, we are allowed to draw near to God. We are privileged as believer-priests to worship God through studying, praying, observing the Eucharist, singing, and giving.
- 21. The passage continues at:

Hebrews 7:20 -And inasmuch as it was not without an oath



v. 21 - (for they indeed became priests without an oath, but He with an oath through the One who said to Him [in Psalm 110:4a], "The Lord [God the Father] has sworn and will not change His mind, 'You are a priest forever ...'");

v. 22 - so much the more also Jesus has become the guarantee of a better covenant.

22. In the Greek, the words "better covenant" are **κρείττων διαθήκη, kreittōn diathēkē** and are best translated "superior covenant."
23. *Diathēkē* refers to the disposition of property. This disposition is made by God. He gave His Son to the human race with the promise that whosoever believed in Him would have eternal life.
24. This covenant is better than the first which was given to Moses at Sinai. The first could not save but the second covenant can.
25. Verse 22 informs us that Jesus Christ is the Guarantor of this superior covenant granted to believers of the Church Age.
26. With it comes the distribution of property that was exclusively possessed by Jesus Christ during the Incarnation.
27. Our Lord utilized divine operating assets issued to Him for the execution of a prototype spiritual life which He proved to be effectual in dealing with the exigencies of the devil's world.
28. This very same spiritual life is transferred to every Church Age believer: the three spiritual skills, the ten problem-solving devices, and the sophisticated spiritual life.
29. It is because of Christ that we have the opportunity to become believers through faith in Him. He is superior to the ritual plan utilized by Old Testament believers because He has completed the mission that the sacrifices portrayed.
30. And in addition, our Lord Jesus Christ is superior to any system for salvation devised by Lucifer in his attempts to delude mankind away from the truth of faith alone in Christ alone.

III

Conclusion:

1. The superior things we have studied are all possible through our Lord Jesus Christ.
2. As we pause to celebrate His entrance into history, may we be more motivated by His life's ultimate victory than by its unique beginnings.
3. The Virgin Birth was the beginning of a vast divine experiment designed to bring salvation to all mankind.
4. It was up to the virtue, integrity, and honor of our Lord to make it a reality.
5. The fact He fulfilled the salvation plan of God on the cross is our guarantee of a superior covenant.
6. The superior dividends of that sacrifice are being paid out daily in the superior dispensation called the Church Age.
7. We are the beneficiaries of these unspeakable gifts: a superior Priest + a superior system + superior power + superior assets = superior historical impact.



8. Christmas therefore becomes for us an “Auld Lang Syne” whereby we pause to reflect back upon the historical beginnings of God’s superior plan for our salvation.
9. Through these superior things we are given the opportunity and the challenge of living a superior life.
10. Therefore, on the eve of the celebration of our Lord’s physical birth, shall we remember the Source of our so great salvation:

Genesis 49:10 - [NASB] The scepter shall not depart from Judah, or the ruler’s staff from between his feet, until Shiloh comes ...

Numbers 24:17 - “I see Him, but not now; I behold Him, but not near; a star shall come forth from Jacob, and a scepter shall rise from Israel.”

Micah 5:2 - But as for you, Bethlehem Ephrathah \lef ra-tha\, too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity.”

Isaiah 7:14 - “Therefore, the Lord Himself [**God the Father**] will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel [i.e., **God is with us**].

Isaiah 9:6 - A child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

v. 7 - There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the Lord of hosts will accomplish this.

Luke 1:26 - Now in the sixth month the angel Gabriel was sent from God to a city in Galilee, called Nazareth,

v. 27 - to a virgin engaged to a man whose name was Joseph, of the descendants of David; and the virgin’s name was Mary.

v. 28 - And coming in, he said to her, “Hail, favored one! The Lord is with you.”

v. 29 - But she was greatly troubled at this statement, and kept pondering what kind of salutation this might be.

v. 30 - And the angel said to her, “Do not be afraid, Mary; for you have found favor with God.

v. 31 - “And behold, you will conceive in your womb, and bear a son, and you shall name Him Jesus.

v. 32 - “He will be great, and will be called the Son of the Most High; and the Lord will give Him the throne of His father David;

v. 33 - and He will reign over the house of Jacob forever; and His kingdom will have no end.”

11. The fulfillment of all these prophecies is found in the next chapter:



Luke 2:1 - [expanded translation] Now it happened in those days that there was issued an executive order from Caesar Augustus, that the Roman Empire be recorded in a census.

v. 2 - This was the first census conducted when Quirinius \kwī-rin' i-us\ was governing Syria.

v. 3 - Therefore, all were on their way to be recorded, each man to his own city.

v. 4 - And Joseph also went up from Galilee, out from the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David,

v. 5 - in order to be registered, in company with Mary, to whom he was engaged, and who was about to have her baby.

Luke 1:6 - Thus it happened that during the time they were there, the time arrived when she should deliver her child.

v. 7 - And she gave birth to her first-born Son; and she swathed Him in bands of burial cloths, and laid Him in a feeding trough, because there was no room available to them in the inn.

v. 8 - Now there were shepherds in the same region who lived outdoors, and who stood guard at night over their flocks.

v. 9 - And Gabriel, a high ranking angel, descended upon them and the glory of the Lord shone around them; and they were seized with great terror.

v. 10 - And the angel said to them, "Do not be afraid! Know and understand, I am announcing to you a cause for great happiness which shall be shared by all people;

v. 11 - Because there was born for your benefit today in the city of David, a Savior, who is Messiah, the Lord.

v. 12 - "And this sign is for your benefit: you will find a baby wrapped in burial cloths, and lying in a feeding trough."

v. 13 - And suddenly with the angel there appeared a great army of angelic warriors who were praising God, and singing:

v. 14 - "Glory to God in the heavenlies, and on earth, peace to the elect by means of God's good will."

Thus began the Incarnation. During this dispensation our Lord utilized the superior assets imputed to His true humanity to fulfill the prophecies taught by the Old Testament prophets and the rituals performed by the Levitical priests. He executed the prototype system perfectly all the way through His sufferings on the cross.

This very same system has been imputed to us at the moment of our salvation. May we each utilize this system and its assets during the coming week so that we might joyously celebrate a Christocentric Christmas mindful of the eternal impact God's superior plan has had on our lives and the historical impact our execution of it can have on our client nation.