

HEBREWS 5:10-14 – CHRIST & MELCHIZEDEK

Hebrews Chapter 5, vs. 10 -14, after he said Christ had become the author of eternal salvation, he said He was "designated by God as a High Priest according to the order of Melchizedek." Then he said, "Concerning him we have much to say and it is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For everyone who partakes only of milk is not accustomed to the work of righteousness, for he is a babe. But solid food is for the mature, which because of practice (or use) have their senses trained to discern good and evil."

In Chapter 2, vs. 16, he introduced the fact that Christ does not give help to angels, but He gives help to the seed of Abraham. He wasn't made like the angels, He was made like man. And, since He was tempted and suffered, He is able to come to the aid of those who are tempted.

And then in the later part of Chapter 4, the Hebrew writer again speaks of us getting help . . . he says, vs. 16, "Let us draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in the time of need." So in these two passages, he talks about aid . . . or help . . . We have help.

Chapters 3 and 4 are between these two passages emphasizing the availability of help and aid to the Christian. So in chapters 3 and 4, he simply show us why Israel failed to receive that aid or that help that was there for them. So the subject is introduced in the latter part of chapter 2 . . . chapters 3 and 4 are simply an illustration to show us how Israel failed and admonishes us to not make the same mistake . . . and then in the latter part of chapter 4, he comes back to the same subject that he introduced in chapter 2 . . . showing us that we have a source of help and aid and strength . . . and this help to us, as His people, comes through Jesus Christ, who he says is "our High Priest."

So the emphasis is we have help . . . we have aid because we have a High Priest. Now, He is not just any priest . . . He is not just any kind of High Priest. He is not a priest like the Levite Priests were in the Old Testament . . . He is not a priest like Aaron and his sons were priests in the Old Testament. He says Jesus was a priest like Melchizedek. And I know that excites us to find out that Christ is a High Priest after the order of Melchizedek.

But, in these chapters that we are looking at in Hebrews, chapters 5, 6, and 7, concerning the priesthood of Christ, Melchizedek is mentioned by name 8 times . . . and in these passages, he quotes from Psalm 110, vs. 4, which says that "God has sworn and will not change His mind, 'Thou (Christ) art a priest forever According to the order of Melchizedek'" . . . And in these 3 chapters, the Hebrew writer quotes this verse from the Old Testament 3 times (Heb 5:6, Heb 6:20, and Heb 7:17).

Now, in Heb 5:11, concerning Melchizedek, he said I have a lot I want to say about him and its hard to explain . . . this is a hard subject to deal with today and he doesn't make it any easier because he says "you have become dull of hearing." It is a subject, he says, that you are not interested in listening to. But, I need to say a lot about it because it is important . . . admittedly, it is hard to understand and you are tired of listening, but after he diverts from his subject . . . he gives them a little taste about listening to what he has to say . . . at the end of chapter 6, he comes right back to his subject of "Jesus, a priest forever According (or after) the order of Melchizedek." And then in chapters 7 and 8, he goes right on talking and explaining the fact that Christ is a high priest according to the order of Melchizedek.

So what he says is . . . I have an important subject to write about or to speak about . . . it's hard to explain and you are not interested in listening . . . you have become so dull in your hearing on the subject, and especially this subject about Melchizedek, that this subject does not interest you because it is the meat of the Word and not milk . . . but after he says all that, he goes right on and tells them anyway . . . **and, basically, what he is telling them is whether you understand it or not, and whether you want to accept it or not, and it doesn't matter if it is dull or if you have become dull of hearing, I am going to tell you anyway.**

So that's what we will try to do this morning . . . I want you to see the importance of Melchizedek in adding to our confidence in how complete our forgiveness of sins is, our access to the Father, and our boldly approaching the throne of grace.

Nothing today is preached or taught about priesthood, let alone Melchizedek. There is more preached in our churches about the cross and the Christ that died, and we neglect the priesthood which speaks of a Living Christ . . . and our churches focus on subjects that aren't even mentioned in the Bible and they preach and teach them constantly. Men have written volumes about these subjects . . . they have debated them endlessly. They have even established whole denominations and movements on these subjects and they aren't even mentioned in scripture. And yet, Melchizedek is mentioned 8 times in two chapters , 2 times in the Old Testament . . . the priesthood of Christ is mentioned numerous times, especially in the Book of Hebrews . . . more space is given here in these passages to Christ being a priest after the order of Melchizedek than is given to the subject of baptism. There is more said about the priesthood of Christ in these few chapters than there is said about the Lord's Supper in all of the New Testament.

And yet we have become dull of hearing and we don't know anything about Melchizedek and Christ.

Heb, chap 7, vs. 1, "For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and (he) blessed him." Vs. 2, and then he said, "Abraham apportioned a tenth part of all *the spoils*, was first of all, by the translation of *his name*, king of righteousness, and then also king of Salem, which is king of peace." He is referring back to Genesis, chapter 14, vs. 18-20. Abram had taken his family and

his clan and pursued a group of kings who had taken Lot captive, which was Abram's nephew . . . Abram had destroyed these kings and taken plunder.

Abram was returning home and it says that the king of Sodom came out to meet him. They have a little conversation there in the valley of Shaveh (that is the King's Valley) . . . but, between the verses that mention the king of Sodom meeting Abram and the conversation they had, there are 3 verses (18-20) that tell us about Melchizedek, king of Salem, that he came out and blessed Abram and Abram paid him tithes. And then we have no other mention of Melchizedek until we read in Psalm 110, vs. 4, that God swore that Christ would be a priest after the order of Melchizedek . . . and then Melchizedek is not mentioned again until we get to the Book of Hebrews and the Hebrew writer further confuses us in Heb 7:3 by saying Melchizedek was "without father and without mother and without genealogy having neither beginning of days or end of life , but made like the Son of God, he abides a priest perpetually (or continually)."

Now he is not saying here is a man that appeared on the earth without parents. And he is not saying here is a man that is still living that has no beginning and no end. These verses simply say that as far as his priesthood is concerned, there were no priests before him and there were no priests after him. He did not come from a priestly family. For some reason or another, God simply picked him out and chose him and designated him to be a priest. None of his family before him were priests, without genealogy, with father, without mother . . . none after him were priests without end of days . . . **he stands alone as a priest in the Old Testament.** He was not of the usual order of priests.

That says that Christ is totally outside the Jewish system . . . His priesthood and who He was and what He did and what He does today is totally outside and has absolutely nothing to do with the Jewish system.

It is a wonder to me that God could bring into the world the Messiah through such a reprobate people as the Jews, and accomplish what He did totally outside of this people that were supposed to be the prepared people and were supposed to usher in the Messiah and present Him to the world. God gave up on them long ago and having foreseen and having foreknowing what they would do, God did not even designate Christ as being a part of that outfit, as far as His priesthood was concerned. God chose a heathen priest, one outside of the call of Abraham, one outside of Israel . . . so as far as the priesthood of Christ is concerned and the ministry of Christ, there is no connection whatsoever with the system of the Old Testament. In fact, Jesus said, I didn't come to sew a new garment on an old garment . . . I didn't come to put new wine in old wine skins . . . I didn't come to bring the kingdom into being and simply tack in onto to what was already there. Paul said it was apart from the Law and apart from the prophets that God established His righteousness. He said the Law and the prophets testified of Him, but it was apart from all of that system of the Old Testament.

But now, in the New Testament, the priesthood and the kingship are integrated . . . Christ becomes both priest and king. The Book of Revelation says that's what we have become. In the Old Testament, they were totally separate. The king was not supposed to offer sacrifices or intercede for the people. The priests had no ruling power. That was up to the king . . . they were two separate functions. But in the New Testament, they are brought together and Christ, by the fact that He is after or according to the order of Melchizedek, is first of all, he said, by the translation of His name, He is king of righteousness, and then also, He is king of Salem, which is king of peace. So Christ is not only a priest, He is also a king. He is a king of righteousness and He is a king of peace.

Righteousness -- that is being right with God -- always comes before peace!

And there will never be any peace until there is first of all righteousness!

And you can apply that anyway you want to . . . you can apply that to nations that are searching for peace. There will never be any peace between nations until first of all they get righteous (right with God). They can talk about peace all they want, but there will never be peace on earth until righteousness is established through Jesus Christ.

You can apply it to your family and to you as an individual . . . **you will never find peace in your life until you are right with God. You can never experience the peace of God until you have experienced the righteousness of God.**

And God declares us to be righteous . . . and upon the basis of that righteousness -- being declared right before God -- having the right standing before God -- then that brings peace.

That's what the name Melchizedek and the position that he held as king of Salem means. And so, that is a description of the priesthood of Christ -- the priest being a king! -- King of righteousness and king of peace.

Romans 5:1, "Therefore having been justified by faith (that word justified is the word "righteousness," they are the same word . . . some translations translate it righteousness, some translate it justified) . . . **having been made righteous by faith, we have peace with God through our Lord Jesus Christ.**"

So you see, peace comes after righteousness . . . and until a person is ready and willing to get right with God, there will no peace in his life . . . there will no peace in your family until your family is right with God.

There a great many people who are trying to find peace . . . their lives are torn and tattered and all messed up. They are agitated by the things of the world. They have no rest . . . they have no peace. And they are looking everywhere for it.

But I have news for you . . . the psychologists and psychiatrists can't give it to you. The doctor with all of his valium cannot give it to you until you get right with God. Righteousness comes first and that is what His name means and that is what His being a priest and a king mean. The order is always the same . . . men or nations are never right with God until they accept the peace of God.

Now that is Jesus as king because He was of the order of Melchizedek.

Jesus as priest . . . Hebrews, chapter 5, beginning in vs. 1, "For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins; he can deal gently with the ignorant and misguided, since he himself also is beset with weaknesses . . . " in other words he can sympathize with people -- he can help people because he is one of them . . . he knows their trials, and their sufferings, and their tribulations--and when he goes into the most holy place and offers sacrifice, he doesn't go in there with pomp and in splendor and in pride . . . he goes in there in humility, taking in there first a sacrifice for himself because he is beset with weaknesses--he is one of the people . . . **and he understands them because he is one of them**--he says is taken from among men . . . **that is exactly where Christ came from and that is the point the Hebrew writer makes . . .**

Heb 2:17, "Therefore, He had to be made like His brethren in all things . . . even though He was sinless (and being sinless he was not like us), but he was made like us . . . in his human flesh he became one of us . . . and he had to be made like his brethren "in all things," not just in part of the things or part of His life--not just in part of His life, but in all thingsHe had to become like us -- from His birth to his death, he had to be make like his brethren -- and so he emptied himself and left his glory in heaven--and whatever He was before that He left before the throne of God and he came into the womb of a virgin and he was born as a man like any other man . . . and lived a life of a man . . . and died as a man . . . Heb 2:17 continued "in order that He might become a merciful and faithful high priest in things pertaining to God . . . vs. 18, For since He Himself was tempted in that which he suffered, He is able to come to the aid of those who are tempted."

Jesus can help us because He Himself has suffered the same things. **Heb 4:15, "For we do not have a high priest who cannot sympathize with our weaknesses (and we have weaknesses--don't kid yourself and He can sympathize with our weaknesses -- He knows all about them -- He is the only one in the universe that does know), He has been tempted in all things as we are, yet He was without sin."**

You will never face a temptation that He hasn't faced . . . you'll never come up against anything that He hasn't come up against. In some way or another, He has experienced the same thing that you experienced, and He did it without sin. **And now He is ready to help you do it . . . that proves that you can do it . . . so in Heb 4:16, he says, "Let us therefore draw near with**

confidence to the throne of grace (that is where you find help and that is where we find mercy), that we may receive mercy and may find grace to help (us) in the time of need."

Help is available and help is there because He was taken from among men and He was a man and He can sympathize with our weaknesses.

Now, to become a priest, Jesus was established by an oath . . . God didn't just pick Him out and say you are priest, God did not just designate Him as being a priest. When God swears and when God takes an oath, it must be important . . . and He must mean what He says.

He said to Israel I swore in My wrath you will not enter into My rest. Now God could have said you will not enter into My rest and that would have been it . . . but it didn't stop there. He said, I took an oath, I was angry with you, and I brought judgment upon you and I swore in My anger, I swore and I will not repent, I will not change My mind--you will not go in and they did not go in.

And whenever God takes an oath and whenever He swears about something, even if He swears by Himself, as He did in this case, it must be important.

Hebrews, chapter 7, vs. 20, "And inasmuch as it was not without an oath (for they indeed became priests without an oath, but He with an oath through the One who said to Him, 'THE LORD HAS SWORN AND WILL NOT CHANGE HIS MIND, THOU ART A PRIEST FOREVER)'" (see--there is the oath . . . back in **chapter 6**, vs. 17, he speaks about that oath, "In the same way God, desiring even more to show to the **heirs of the promise** the unchangeableness of His purpose, interposed with an oath

(**This Is Important**--God wants us to understand and to know the significance of the priesthood of Christ and that priesthood being after the order of Melchizedek, He went to great extremes to impress this upon us--**he said He interposed an oath**) in order that by two unchangeable (or immutable) things (His Word and His Oath), in which it is impossible for God to lie, (so that) we may have strong encouragement (He wants us to know beyond a shadow of a doubt that we have help--He doesn't His people going around like whipped dogs with their tail between their legs--God has interposed with an oath in order that we may have strong encouragement), we who have fled (to Him) for refuge in laying hold of the hope before us." Vs. 19, and He said, "This hope we have is an anchor of the soul (we are anchored), a hope so sure and steadfast because it enters within the veil itself, where Jesus entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek."

If people will understand what he is talking about Christ being a priest after the order of Melchizedek, they will not be confused about their salvation or who they are in Jesus or what any of the issues are--it doesn't matter what it is--They'll know.

God seldom uses an oath . . . it must be important when He does it and we can believe what He means in what He says.

In the third place, Jesus made an adequate offering . . . Hebrews, chapter 8, vs. 3, now listen, "For every high priest is appointed to offer both gifts and sacrifices; hence it is necessary that this high priest also have something to offer." Well, Heb 7:27, says, "[He] does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the sins of the people, because this He did once for all when He offered up Himself." He did not have to go out into the flock and pick-out a lamb and offer it up for Himself because He didn't have to offer a sacrifice for Himself--He was already pure--and **there was not an offering in the world that He could pick-out and offer it for us that would be sufficient, so He offered Himself.**

And when He did that, according to Hebrews, chapter 10, vs. 12, "but He, having offered one offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD." Vs. 14, "For by one offering He has perfected for all time those who are sanctified."

This one of the most important subjects in the New Testament because it tells us that by one offering He paid the price for sin for all sin for all time . . . He once for all offered up Himself.

There is nothing else you have to do but accept what He has done for you!! You can't add to it in any way. There is nothing you can do to make you any better in the sight of God than what you are already. There is nothing you can do to make God love you anymore than He already loves you. There is nothing you can do to make you any more forgiven than what you already are in God's eyes. Because all of that was taken care of in Christ, not in you.

If it would have depended on us, we would have never made it . . . if it depended on anything we are to do, we would never make it . . . and so God did it through Christ once for all . . . and all He wants us to do is to accept it, to believe it, to live in it, and to walk in it, and to work it out in our lives.

And, fourth, of course, His priesthood abides forever. Hebrews, chapter 7, vs. 24, "but He, on the other hand, because he abides forever, holds His priesthood permanently." Vs. 25, "Hence, also, He is able to save (completely . . . He is able to save to the uttermost . . .) He is able to save forever those who draw near to God through Him (**how is He able to do that?**) **since He always lives to make intercession for (us).**"

That is an interesting point because it goes back to what happened in the Old Testament when the high priest went in once a year on the Day of Atonement to make an offering for sin. The sins of Israel piled up for a whole year . . . on the Day of Atonement, one time a year, the high priest would go in and make an offering for himself, and he would take blood, and he would go into the Holy of Holies . . . there, he would offer an atoning sacrifice, an atoning offering for himself and for the people . . . and what it would do is it would take all of their sins for that past year and they would be taken away . . . and when he came out they could start out fresh because when he came out they knew their sins were forgiven. That was a solemn occasion . . . and that's

why they put those bells on the robes of the priest because he was before the Ark of the Covenant . . . he was before the presence of God . . . and anyone who not in the right regalia or did the wrong thing was struck dead . . . we have a case of that in the Old Testament when David was bringing the Ark back home . . . and so they put bells on the priest so they would know he was still alive . . . someone said they had a long crook or device that they could pull him out if they needed to (that is not scriptural, but that is what tradition says) . . . but as long as they could hear those bells ringing in there, they knew he was in there making a sacrifice for sin.

And so, the question becomes . . . when in the life of Israel or when in the life of an Israelite, when could they know beyond a shadow of a doubt that they were being forgiven or that they were forgiven? All yearlong their sins piled up and they had no assurance of forgiveness. **The only time that they could be sure they were forgiven was while the priest was back there making that sacrifice for them.** While the priest was inside of the Holy of Holies, they knew and they could be assured their sins were being forgiven. But when the priests came out, it all started over again.

The Hebrew writer's point is: That when Christ went into the Holy of Holies, He didn't come out. So as long as Christ is in the Holy of Holies, as long as He is in heaven itself "now to appear in the presence of God for us" we can be assured of our forgiveness. Hebrews, chapter 9, vs. 24, "For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us" . . . **We can be assured of our forgiveness!!**

Jesus did not go in and just offer a sacrifice and come out . . . He went in, He offered the sacrifice, He took His blood, and He stayed there . . . and He is there now . . . and as long as Christ is sitting on the right hand of the Father interceding for us . . . in fact, that is why is there . . . He went into heaven to appear in the presence of God FOR US.

The reason Christ ascended and sat down at the right hand of the Father was FOR US. It wasn't for God, it wasn't for Himself, it wasn't for the angels, it wasn't for anything or anybody else . . . it was for us . . . and that's why He is there today . . . because we still have problems and we still need forgiveness . . . and so He is still there interceding for us.

He is in the Holy of Holies and as long as He is in there, we have assurance of forgiveness. We can walk in victory. We don't have to walk in condemnation. We have the way open . . . and we can find help . . . we can find aid he says . . . we can find grace in our time of need because Jesus is there.

Fifth . . . His priesthood is a guarantee of a better covenant. There are two passages . . . Hebrews, chapter 8, vs. 6, "But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant . . ." Chapter 7, vs. 22, and "so the more also Jesus has become the guarantee of a better covenant."

How do we know that we have access . . . How do we know that we are forgiven . . . How do we know that we have help . . . Actually, a lot of people don't know it! They have never been told. But, basically we know it because He guarantees it. He is the guarantee of a better covenant . . . and He is also the administrator of that covenant. He is in charge . . . it is His doing and not ours--He is the mediator.

He is there before the throne of God to see that it works . . . He didn't just die and go back to heaven and walk off somewhere in glory and leave us . . . He sat down at the right hand of the Father in order that He might mediate this covenant and make sure that it works . . . and He guarantees that it works . . . and we know this because He is our high priest.

I hope you see how important it is that He is our high priest . . . people don't have any assurance today . . . it's because they don't know anything about the priesthood Christ and they don't know anything about Melchizedek . . . they don't have any assurance.

Their lives are full of fear and dread and uncertainty and DOUBT . . . see . . . But He is the guarantee and the mediator . . . if we believe what He says, we have no problem . . . we know that we have access to the Father . . . we know that we are in the presence of God . . . we know that we are forgiven . . . we know that we have help and we know what that help is . . . and we know where to get it . . . and we get it . . . He guarantees it!

That, in case you missed it, was 5 things about Christ as our high priest after the order of Melchizedek:

#1 -- He was taken from among men . . . He was one of us . . . He can sympathize with us

#2 -- He was established with an oath . . . God means what He says and He means what He says about this

#3 -- He made an adequate offering . . . it only took one offering and He made it one time. . . you can't add to it

#4 -- His priesthood abides forever . . . He is always in the presence of God to make intercession for us

#5 -- He guarantees it and mediates the new covenant

Now . . . with that in mind, let me come to this conclusion . . . and this may be a bold statement but so be it . . . I think it is true . . . There are only two things that we need to know in order to be successful and in order to be all that God wants us to be . . . only two things . . . if we know these two things, we cannot fail . . . it doesn't mean we won't have problems, but we'll know how to handle them . . . we won't have to go to the world to have them settle it for us . . . we'll have help

#1 -- If you know who Jesus Christ is

#2 -- If you know who you are in Him

That's all you need . . . and I'll wager that 90% of the Christians in this country don't know who Jesus Christ is . . . they know He saved them, but that is only the beginning of who He is . . . if all He has done is save you, you don't have much (BUT MOST OF US THINK THAT IS THE GOAL). He has not only saved you, but He is Lord . . . He is our high priest and He is after the order of Melchizedek.

If we know who Jesus Christ is . . . that He is a man, that he can sympathize with our weakness, that He made an adequate offering, that He lives forever for us, that He is the guarantee and the mediator of the new covenant . . . if we know who He is . . . and if we know who we are in Him -- and that is the hard part to get people to see -- who we are in Christ -- we hear we are just old sinners saved by grace . . . that may be true as far as it goes, but it doesn't go very much or very far . . . we used to be old sinners . . . we were saved by grace, but we are not old sinners anymore . . . we go around putting ourselves down . . . we'll I'm nothing, I know I'm nothing