

## Melchisedec's Priesthood

- I. There is very little said of Melchisedec in the Old Testament. He is only mentioned in the following two passages.
  1. Abraham met him when he was returning from rescuing his nephew Lot from the Sodomites (**Gen 14:18-20**). From this account we learn:
    - A. Melchizedec was the king of Salem (**v. 18**).
    - B. He brought forth bread and wine (**v. 18**).
    - C. He was the priest of the most high God (**v. 18**).
    - D. He blessed Abraham (**v. 19**).
    - E. He blessed God (**v. 20**).
    - F. Abraham gave him tithes of all the spoil (**v. 20**).
  2. God swore to make Christ a priest forever after the order of Melchisedec (**Psa 110:4**).
- II. From these two passages, the apostle Paul reasoned out the theology of the priesthood of Jesus Christ in **Hebrews 7**.
- III. Paul quoted **Psa 110:4** and applied it to Jesus Christ in **Heb 5:6,10, Heb 6:20, & Heb 7:17,21**.
  1. Paul was correct in doing so, for **Psalm 110** is a prophecy of the reign of Jesus Christ.
  2. In **Mat 22:41-44**, Jesus identified Himself as the Lord in **Psa 110:1** that would reign at the right hand of God who also was promised to be a priest after the order of Melchisedec (**Psa 110:4**).
  3. Peter likewise declared that **Psalm 110** was a prophecy of Jesus Christ (**Act 2:32-36**).
  4. This fact is the foundation of what Paul wrote in Hebrews chapter 7.
- IV. **Hebrews 7**
  1. **Heb 7:1** - For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
    - A. Melchisedec was the king of Salem (**Gen 14:18**).
      - i. Salem is Jerusalem (**Psa 76:2**).
      - ii. Jerusalem is the church (**Heb 12:22-23 c/w Rev 21:2,9**).
      - iii. Jesus is the king of the church (**Eph 5:23 c/w Eph 1:20-22**).
      - iv. Therefore, Jesus is the king of Jerusalem.
    - B. Melchisedec was also the priest of the most high God (**Gen 14:18**).
    - C. Melchisedec was therefore a king-priest.
      - i. Jesus is likewise a king-priest.
      - ii. Jesus is a king (**Eph 5:23 c/w 1Sa 15:17; 1Ti 6:15**).
      - iii. Jesus is a priest (**Heb 4:14**).
      - iv. Jesus *must* be a king-priest if He is a priest after *the order* of Melchisedec who was a king-priest (**Heb 6:20**).
  2. **Heb 7:2** - To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;
    - A. Paul clears up the ambiguity in **Gen 14:20** showing that Abraham paid tithes to Melchisedec.
      - i. Abraham is our model of faith (**Rom 4:12**).
      - ii. Abraham paid a tithe to the king-priest Melchisedec (**v. 2**).

- iii. Jesus Christ is a king-priest after the order of Melchisedec (**Heb 6:20**).
    - iv. This is a compelling reason for Christians to give a tithe (10%) to Jesus Christ our High Priest.
  - B. Melchisedec was by interpretation King of righteousness (**v. 2**).
    - i. Jesus, our Melchisedec, is our King of righteousness (**Jer 23:5-6**).
    - ii. Jesus is made unto us righteousness (**1Co 1:30**).
    - iii. Jesus is the King of kings who judges in righteousness (**Rev 19:11 c/w Rev 19:16**).
  - C. Melchisedec was King of Salem which is King of peace (**v. 2**).
    - i. Jesus, our Melchisedec, is the Prince of Peace (**Isa 9:6**).
    - ii. Jesus is our peace (**Eph 2:13-14**).
- 3. **Heb 7:3** - Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.
  - A. From this verse, some have concluded that Melchisedec was a Christophany (*an appearance or manifestation of Christ*).
    - i. This is a faulty interpretation.
    - ii. Melchisedec was not the Son of God; he was only "made like unto the Son of God".
      - a. Jesus was *similar* to Melchisedec, which demands that He *is not* Melchisedec (**Heb 7:15**).
      - b. Similitude - 1. A person or thing resembling, or having the likeness of, some other person or thing; a counterpart or equal;
    - iii. The Son of God did not exist in Melchisedec's day in order for Melchisedec to be an appearance or manifestation of Him.
      - a. Prior to the incarnation, there was only the Word, the second person of the Trinity (**Joh 1:1 c/w 1Jo 5:7**).
      - b. The Son of God came into existence when God the Father and the Holy Ghost caused His conception in the womb of the virgin Mary (**Luk 1:35**).
      - c. Therefore, the Son of God would not have been manifested in Melchisedec prior to the incarnation.
      - d. See sermons on "[The Sonship of Jesus Christ](#)."
      - e. Jesus was made a priest after the order of Melchisedec; Melchisedec was not made a priest after the order of Jesus (**Heb 6:20**).
  - B. "Without father, without mother, without descent" refers to the fact that Melchisedec has no *priestly descent*.
    - i. The Levitical priests had to be descended from Aaron to qualify for the priesthood (**Ezr 2:61-62**).
    - ii. Melchisedec had a descent ("whose descent"), but not from the priestly family of Levi (**Heb 7:5-6**).
    - iii. Esther "had neither father nor mother" (**Est 2:7**).
    - iv. This doesn't mean that Esther was not born of natural parents, but rather that her parents were no longer around and could not care for her.
    - v. Likewise, the fact that Melchisedec was said to be "without father, without mother" doesn't mean that he was not born of natural parents, but rather that his parents didn't give him his priestly descent.

- vi. "Since his priesthood is a type of Christ's which is not derived by descent nor bounded by time, there is *no record* in Genesis of Melchisedec's parents, his birth, or his death." (Pastor Tim Boffey, *Our High Priest's Order*)
  - vii. John Gill put it well.
  - viii. "Without father, without mother, without descent,... Which is to be understood not of his person, but of his priesthood; that his father was not a priest, nor did his mother descend from any in that office; nor had he either a predecessor or a successor in it, as appears from any authentic accounts: or this is to be interpreted, not of his natural, but scriptural being; for no doubt, as he was a mere man, he had a father, and a mother, and a natural lineage and descent; but of these no mention is made in Scripture, and therefore said to be without them;" (John Gill's Exposition of the Entire Bible)
- C. "having neither beginning of days, nor end of life"
- i. Having no beginning of days refers to Melchisedec's lack of priestly decent (**Heb 7:6**) and the lack of any account of his birth in scripture.
  - ii. Having no end of life refers to the unending nature of Melchisedec's priesthood and the lack of any account of his death in scripture.
  - iii. The priesthood of Aaron could only continue by new priests being ordained to replace the old ones that died (**Heb 7:23**).
  - iv. Such was not the case with Melchisedec who had an unending priesthood with no successors.
  - v. Christ is a priest *forever* (**Heb 7:17**).
    - a. Christ was made a priest by the power of an *endless life* (**Heb 7:16**).
    - b. Melchisedec's priesthood typified a priesthood uninterrupted by death.
  - vi. John Gill put it well.
  - vii. "having neither beginning of days, nor end of life; that is, there is no account which shows when he was born, or when he died; and in this he was a type of Christ, who has no beginning of days, was from the beginning, and in the beginning, and is the beginning, and was from everlasting; as appears from his nature as God, from his names, from his office as Mediator, and from his concern in the council and covenant of peace, and in the election of his people; and he has no end of life, both as God and man; he is the living God; and though as man he died once, he will die no more, but lives for ever." (John Gill's Exposition of the Entire Bible)
- D. "but made like unto the Son of God"
- i. Melchisedec was not the Son of God, but was a type of Him.
  - ii. In his divine nature, Jesus Christ has no father or mother, no beginning of days, nor end of life.
- E. "abideth a priest continually"
- i. Melchisedec doesn't abide a priest continually personally, but rather in Christ of whom he was a type.
  - ii. John Gill put it well.
  - iii. "abideth a priest continually; not in person, but in his antitype Christ Jesus; for there never will be any change of Christ's priesthood; nor will it ever be transferred to another; the virtue and efficacy of it will continue for ever; and

he will ever live to make intercession; and will always bear the glory of his being both priest and King upon his throne:" (John Gill's Exposition of the Entire Bible)

4. **Heb 7:4** - Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.
  - A. In the book of Hebrews, Paul wrote to the Jews who were zealous of the law of Moses, setting forth the superiority of Jesus Christ.
    - i. Christ is "so much better than the angels" (**Heb 1:4**).
    - ii. Christ is "counted worthy of more glory than Moses" (**Heb 3:1-3**).
    - iii. Christ's priesthood is superior to the Levitical priesthood (**Heb 7:23-28**).
    - iv. Christ's New Testament is "a better testament" (**Heb 7:22**) than the Old Testament (**Heb 8:13**).
    - v. Christ is the high priest of a "greater and more perfect tabernacle" (**Heb 9:11**).
    - vi. Christ made an infinitely greater sacrifice than all the sacrifices that were ever made under the law of Moses (**Heb 10:11-12**).
    - vii. Christ is greater than the temple (**Mat 12:6**).
    - viii. Christ is also greater than Jonah (**Mat 12:41**) and Solomon (**Mat 12:42**).
    - ix. Christ is greater than John the Baptist (**Joh 5:36**).
  - B. Paul now goes on to show that Jesus was greater than even the patriarch Abraham.
    - i. Melchisedec was a greater man than Abraham because Abraham gave him a tenth of the spoils (**Heb 7:4 c/w Gen 14:18-20**).
    - ii. Jesus was made a priest after the order of Melchisedec (**Heb 6:20 c/w Psa 110:4**).
    - iii. Therefore, Jesus is greater than Abraham.
    - iv. Paul concluded this by simple reasoning from two passages (**Gen 14:18-20 & Psa 110:4**).
    - v. Jesus affirmed this as well (**Joh 8:58**).
5. **Heb 7:5** - And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:
  - A. The Levites were commanded to take tithes of the people, even though the people were sons of Abraham just as were the Levites.
  - B. The same principle still applies in the NT: preachers are to be financially supported by their brethren to whom they preach (**1Co 9:13-14**).
6. **Heb 7:6** - But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.
  - A. Melchisedec did not descend from Abraham or Levi, and yet he received tithes of Abraham.
  - B. Melchisedec blessed Abraham.
  - C. Jesus, of whom Melchisedec was a type, blessed the spiritual children of Abraham (**Act 3:26; Mat 5:3-11; Mar 10:14-16**).
7. **Heb 7:7** - And without all contradiction the less is blessed of the better.
  - A. Paul reinforces his premise that Melchisedec is better than Abraham, for he that blesses is superior to him who is blessed.

- B. The Jews were familiar with the concept of the lesser being blessed by the greater (**Heb 11:20-21**).
  - C. This is further proof that Jesus is greater than Abraham.
8. **Heb 7:8** - And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.
- A. The Levitical priests, who received tithes from Israel, were mortal men that would eventually die (**Heb 7:23**).
  - B. Melchisedec typified Jesus Christ who is immortal (**Rom 6:9; 1Ti 6:16; Rev 1:18**).
9. **Heb 7:9-10** - And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10) For he was yet in the loins of his father, when Melchisedec met him.
- A. This is an example of the doctrine of *federal headship*.
  - B. The classic example of this is the fact that Adam's sinful nature was passed down to all of his progeny (**Rom 5:12**).
  - C. Abraham's actions were imputed unto his descendents before they were yet born.
  - D. This shows that the priesthood of Melchisedec is superior to the priesthood of Levi.
10. **Heb 7:11** - If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?
- A. Paul already established that Melchisedec was a priest who was not of the order of Aaron (**Heb 7:6**).
  - B. Paul already established that Jesus Christ was made a priest after the order of Melchisedec (**Heb 6:20 c/w Psalms 110:4**).
  - C. Now he asks the next logical question: if the Aaronic priesthood was sufficient, then why would another priest arise from a different order?
  - D. There must therefore have been some deficiency in the Aaronic priesthood.
  - E. Furthermore, it was under the Aaronic priesthood that Israel received the law of Moses (**Deu 27:9-10; Deu 31:9-13**).
  - F. If the priesthood was insufficient, then must also the law be so, which leads to the next verse.
11. **Heb 7:12** - For the priesthood being changed, there is made of necessity a change also of the law.
- A. The fact that the priesthood has been changed demands that the law that established it must also have been changed.
  - B. The law of Moses gave meticulous rules for how the priests were to exercise their office.
  - C. If the priesthood has changed, the law would need to be updated to reflect it which means that the law has changed.
12. **Heb 7:13** - For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.
- A. The law of Moses dictated that the priests would be from the tribe of Levi, specifically the sons of Aaron (**Exo 28:1-4,41; Exo 29:9**).
  - B. Aaron and his sons the priests were of the tribe of Levi (**Deu 18:1**).
  - C. The Levites had the charge of the sanctuary and the priests had the oversight over them (**Num 3:32**).
  - D. No man of any other tribe was ever given the office of the priesthood under the law of Moses.

- E. No man could take that honour unto himself (**Heb 5:4**).
  - F. Those who tried to do the office of the priest were either put to death (**Num 18:7; Num 16:31-33,40**) or severely punished for it (**1Sa 13:8-14; 2Ch 26:18-21**).
13. **Heb 7:14** - For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.
- A. Jesus was of the tribe of Judah (**Mat 1:3,16; Luk 3:23,33; Rev 5:5**).
  - B. Moses never said anything about any man of the tribe of Judah being a priest.
    - i. This is called the argument from silence.
      - a. If the Bible specifies something, then anything which adds to it or takes away from it is wrong.
      - b. When God tells a man to do something, he must do it; if he does anything else, he is breaking God's commandment.
      - c. God doesn't have to tell a man to not do all other things when He has told him what to do; because contained in the imperative is a prohibition of all things contrary to it.
    - ii. Here are some other Biblical examples of the argument from silence.
      - a. The law of Moses stated that the shewbread was for Aaron and his sons (**Lev 24:9**).
        - (i) From that statement, Jesus concluded that it was not lawful for David and his men to eat the shewbread, but only for the priests (**Mat 12:3-4**).
        - (ii) A non-priest in Israel could not make the argument: "Sure, God said it was for the priests, but *He didn't say* that the rest of us *couldn't eat it!*"
        - (iii) If God says it's for the priests, then that unequivocally means that no one else can eat it.
      - b. The law of Moses stated that the Levites, specifically the sons of Kohath, were to carry the ark on their shoulders when it was to be moved (**Num 4:15; Num 7:6-9**).
        - (i) David decided to move the ark on a cart, and Uzza was killed by the LORD as a result when he touched the ark to keep it from falling off of the cart (**1Ch 13:7-10**).
        - (ii) David understood the argument from silence after this ordeal when he said "None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God" (**1Ch 15:2**).
        - (iii) David couldn't argue with God and say: "But you *didn't say* that we *couldn't* move it on a cart!"
        - (iv) If God says the sons of Kohath are to bear the ark on their shoulders, then no one else by no other means can transport the ark.
      - c. Judaizers had told the Gentile Christians that they needed to be circumcised and keep the law of Moses (**Act 15:24**).
        - (i) The apostles gave them no such commandment (**Act 15:24**).
        - (ii) If no such commandment were given, then no such commandment is binding on the church.

- d. The same reasoning applies to musical instruments in the NT church.
    - (i) The New Testament tells churches to *sing* (**Eph 5:19; Col 3:16**).
    - (ii) In that it tells them to sing, only singing should be done.
    - (iii) The argument from silence demands that nothing be added to the commandment, such as musical instruments.
    - (iv) If God wanted musical instruments in church, He would have specified such.
    - (v) Furthermore, how would one know which instruments God wants to be used since He didn't specify any?
  - C. Because Moses never said anything about a man of Judah being a priest, but instead repeatedly stated that the priests were to be of the tribe of Levi, it was not lawful under the law of Moses for Jesus to be a priest.
  - D. Therefore, since Jesus is a priest, the law of God must have been changed (**Heb 7:12**).
14. **Heb 7:15** - And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,
- A. It is *evident* that the priesthood has been changed (**Heb 7:12 c/w Heb 7:15**).
    - i. Evident - 2. Clear to the understanding or the judgement; obvious, plain. Const. to. †(it) is evident to be...: = 'it is evident that (it) is...'
    - ii. But not only is evident, it is *far more evident*.
  - B. It is beyond question because another priest, Jesus Christ, ariseth after the similitude of Melchisedec.
    - i. Jesus is after the similitude of Melchisedec, which means that they are not the same person.
    - ii. *Ariseth* is used in the present tense because Jesus is a continual being (**Joh 8:58**) who has a continual priesthood (**Heb 7:24**).
15. **Heb 7:16** - Who is made, not after the law of a carnal commandment, but after the power of an endless life.
- A. The Levitical priests were made according to the law of Moses (a carnal commandment) (**Exo 28:1-4,41; Exo 29:9**).
    - i. The law of Moses was focused on carnal things (**Heb 9:10**).
    - ii. The priesthood was passed on from father to son in a carnal manner.
    - iii. It was conferred on a man because death prevented his predecessor from continuing.
  - B. Jesus was not made a priest by a commandment in the law of Moses, but by reason of His endless life.
    - i. Jesus' priesthood is not carnal in nature, but spiritual.
    - ii. Jesus' priesthood was not passed on to Him by carnal means, but by a divine promise.
    - iii. Jesus' will never leave His priesthood to another man because He ever liveth to make intercession for us (**Heb 7:25**).
16. **Heb 7:17** - For he testifieth, Thou art a priest for ever after the order of Melchisedec.
- A. This is a quote from **Psa 110:4**.

- B. It is from this single verse that Paul reasons that Jesus was not made a priest by a carnal commandment, but by the power of an endless life because He is a priest *forever*.
17. **Heb 7:18** - For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.
- The commandment which established the Levitical priesthood was disannulled because of its weakness and unprofitableness.
  - Disannul - 1. *trans.* To cancel and do away with; to make null and void, bring to nothing, abolish, annul.
  - It was weak and unprofitable because it never accomplished the atonement of sins (**Heb 10:1-4,11**).
  - It was abolished along with the rest of the law of Moses (**2Co 3:7,11,13-14; Eph 2:15; Col 2:14-16; Heb 8:13**).
  - The fact that Jesus was made a priest after the order of Melchisedec demands that the law of Moses, which established the Levitical priesthood, has been abolished.
18. **Heb 7:19** - For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.
- Because the animal sacrifices could never take away sins, the law of Moses could not make anything perfect.
  - Jesus, who is our hope (**1Ti 1:1**), did make us perfect (**Col 1:28; Col 2:10; Heb 12:23**).
  - Perfect *adj.* - 1. Thoroughly made, formed, done, performed, carried out, accomplished. *Obs.* a. Of a legal act: Duly completed. 3. a. In the state proper to anything when completed; complete; having all the essential elements, qualities, or characteristics; not deficient in any particular.
  - Our hope is the resurrection (**Tit 2:13 c/w 1Jo 3:2 c/w Php 3:20-21 c/w Rom 8:22-25**) which will make our bodies perfect as well (**Php 3:10-12**).
  - We draw nigh unto God by Christ our hope (**Joh 14:6; Act 4:12**).
  - Jesus brought us a better testament (**Heb 7:22; Heb 8:6; 2Pe 1:19; 2Co 3:6**), in which hope is found (**Col 1:5, 23**).
  - The New Testament is the *perfect* law of liberty (**Jam 1:25**).
19. **Heb 7:20-21** - And inasmuch as not without an oath he was made priest: 21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)
- Paul reasons that Jesus was made a priest with an oath by God, quoting **Psa 110:4** which said that the LORD swore.
  - Swear - 1. *intr.* To make a solemn declaration or statement with an appeal to God or a superhuman being, or to some sacred object, in confirmation of what is said; to take an oath. 2. To promise or undertake something by an oath; to take an oath by way of a solemn promise or undertaking.
  - When the LORD swears that He will do something, it is guaranteed to happen without fail or deviation (**Isa 46:9-10; Psa 33:11**).
    - When God promised to multiply and bless Abraham, he swore by Himself (**Heb 6:13-14**).
    - In that it is impossible for God to lie, His oath is as sure as His existence by which He swore (**Heb 6:17-18**).



- iii. Therefore, it was impossible for Jesus to not become and remain a priest forever.
  - D. The Levitical priests were not made with an oath, which shows the supremacy of Christ's priesthood over theirs.
- 20. **Heb 7:22** - By so much was Jesus made a surety of a better testament.
  - A. Jesus brought us a better testament (see **Heb 7:19**).
  - B. Because He was made a priest by the immutable oath of God, He was made a *surety* of the New Testament.
  - C. Surety *n.* - II. Means of being sure. 5. A formal engagement entered into, a pledge, bond, guarantee, or security given for the fulfilment of an undertaking. Chiefly in phr. *to do, make, find, give, put in, take surety or sureties; in, to, under, upon surety.*
  - D. Jesus being made a priest forever after the order of Melchisedec by the oath of God was the guarantee that the New Testament was a better testament than the Old Testament which was weak and unprofitable (**Heb 7:18**).
  - E. The NT is better because:
    - i. The sacrifices of the OT never took away sins (**Heb 10:4,11**), but Jesus' sacrifice took away all of the sins of His elect forever (**Heb 10:12-14**).
    - ii. The OT was *do and live* (**Rom 10:5**), but the NT is *live and do* (**Eph 2:10**).
    - iii. The OT was the message of death and judgment (**Gal 3:10**), but the NT is the message of life and mercy (**2Ti 1:10**).
    - iv. The OT was temporary until the Messiah came (**Gal 3:19**), but the NT is an everlasting covenant (**Heb 13:20**).
    - v. The OT was full of dark sayings (**Hos 12:10**), but the NT is characterized by great plainness of speech (**2Co 3:12; 2Pe 1:19**).
- 21. **Heb 7:23** - And they truly were many priests, because they were not suffered to continue by reason of death:
  - A. The Levites who did the service of the temple served from age 30-50 (**Num 4:1-4**).
  - B. The term of the priest's office was a lifetime appointment which was terminated by his death (**Num 35:25**).
  - C. Because the priests were mortal men, there were many of them over time.
- 22. **Heb 7:24** - But this man, because he continueth ever, hath an unchangeable priesthood.
  - A. Jesus' priesthood is likewise a lifetime appointment.
  - B. But because He is alive forevermore (**Rev 1:18; Rom 6:9**), His priesthood is unchangeable (**Heb 13:8**) and will never be conferred upon another.
- 23. **Heb 7:25** - Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.
  - A. Because Jesus is a priest forever, He saves His people to the uttermost.
  - B. Uttermost - 1. Outermost; farthest out or off; remotest;
  - C. Jesus can save His people who live(d) in the farthest time in the past or the future.
  - D. Jesus can save His people who live in the remotest parts of the world.
  - E. Jesus can make intercession for the sinner who has strayed farthest from God.
  - F. Intercession - I. 1. The action of interceding or pleading on behalf of (rarely against) another; entreaty, solicitation, or prayer for another; mediation.
    - i. Jesus made intercession for us when He died for us (**Isa 53:12**).
    - ii. He plead that God would forgive those who crucified Him (**Luk 23:34**).

- iii. Jesus is ever seated at the right hand of God making intercession for us **(Rom 8:34)**.
  - G. Whereas the Levitical priest had to keep making more offerings for the sins of the people **(Heb 10:11)**, Jesus only needs to entreat the Father to remember His one all-sufficient sacrifice which fully and eternally paid for their sins **(Heb 9:12; Heb 9:25-26)**.
- 24. **Heb 7:26** - For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;
  - A. Jesus became us in two ways.
    - i. He (the Word) became a human being **(Joh 1:1,14; Phi 2:6-8; Heb 2:16-17)**.
    - ii. He was made sin for us **(Rom 8:3; 2Co 5:21)**.
  - B. Jesus died for our sins and forever removed them which was evidenced by His resurrection which proved that our sins were put away **(Rom 6:23 c/w Rom 6:9 c/w Act 2:24 c/w Rom 4:25)**.
  - C. Jesus is:
    - i. Holy - 1. Kept or regarded as inviolate from ordinary use, and appropriated or set apart for religious use or observance; consecrated, dedicated, sacred. 2. As applied to deities, the development of meaning has probably been: Held in religious regard or veneration, kept reverently sacred from human profanation or defilement; hence, Of a character that evokes human veneration and reverence; and thus, in Christian use, Free from all contamination of sin and evil, morally and spiritually perfect and unsullied, possessing the infinite moral perfection which Christianity attributes to the Divine character.
      - a. Jesus did no sin **(1Pe 2:22)**.
      - b. In Jesus is no sin **(1Jo 3:5)**.
    - ii. Harmless
      - a. Jesus never harmed anyone unrighteously.
      - b. He drove sinners out of the temple with a scourge **(Joh 2:15)**, and He condemned the Pharisees with strong language **(Mat 23:13-33)**, but He did so righteously.
      - c. Jesus never uttered an unkind word.
      - d. Jesus never did violence to any man.
    - iii. Undefiled
      - a. Undefiled - 1. Not rendered morally foul or impure; unpolluted, untainted.
      - b. Jesus was pure from birth until death.
      - c. He never had an impure thought or action.
    - iv. Separate from sinners
      - a. From a child Jesus separated Himself to seek and intermeddle with wisdom **(Luk 2:40,46-47; Pro 18:1)**.
      - b. Though He lived among sinners and was in the world, He was never of the world **(Joh 8:23)**.
    - v. Made higher than the heavens
      - a. Jesus is highly exalted **(Php 2:9-11)**.

- b. He is above all principality, power, might, and dominion (**Eph 1:20-23**).
- 25. **Heb 7:27** - Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.
  - A. Jesus doesn't need to make an offering for His own sin as did the high priests because He has no sin.
    - i. This fact can be deduced from the fact that Jesus was made a priest forever (**Psa 110:4**).
    - ii. If He is made a priest forever, that means that He will never die.
    - iii. The wages of sin is death (**Rom 6:23**).
    - iv. Therefore, Jesus has no sin.
  - B. Jesus also doesn't need to make sacrifices daily as did those priests.
    - i. He offered Himself once, never to be repeated (**Heb 9:12,26,28; Heb 10:10; 1Pe 3:18**).
    - ii. His sacrifice never needs to be repeated because it actually put away sin (**Rom 8:3**).
      - a. It did so because Jesus had no sin to die for and could therefore die for the sins of His people (**1Pe 2:24**).
      - b. He was able to endure the judgment of eternal damnation because He could suffer infinitely as God (**Joh 1:1,14; Act 20:28; 1Jo 3:16**).
- 26. **Heb 7:28** - For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.
  - A. The law of Moses made the sons of Aaron priests who were sinners like the rest of us (**Heb 5:1-3**).
  - B. Because they were compassed with infirmity, they would eventually die and need to be replaced.
  - C. The word of the oath given after the law of Moses (**Psa 110:4**) made Jesus our high priest (**Heb 7:26**) who is consecrated forevermore.
  - D. Consecrated - 1. Dedicated to a sacred purpose; made sacred; hallowed, sanctified.
  - E. Being sinless and therefore having an endless life, Jesus is consecrated as our high priest forever.