



Sermon Notes

US N°. 72

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Title: A New Priesthood with a New Hope

#9 in Series on the Book of Hebrews

1. Introduction to Melchizedek
 - a. The war: Abram and the king of Elam, Chedorlaomer. (cf. Gen. 14)
 - b. The victory and the spoils
 - c. The tithe: the king of Salem.
 - i. Jewish tradition lists Melchizedek as Shem, first born of Noah, who would have died 50-100 years after Isaac's birth.
 - ii. Other theologians like to believe that Melchizedek was an appearance of the preincarnate Christ, also known as a Christophany.
 - iii. Perhaps some other Canaanite king who happened to have escaped the paganism of the region and became the priest of Living God.
2. The significance of the story
 - a. The king of righteousness and the city of peace
 - i. Is. 32:17, *"The work of righteousness will be peace, and the effect of righteousness, quietness and assurance forever."*
 - ii. Justified = *"just if I'd"* not sinned
 - b. This is the first use of the word *"priest"* in the Bible
 - c. Combination of the priesthood and the kingship
 - i. According to OT law, the priesthood and the kingship were to be separate. (e.g. *Saul & Samuel*)
 - ii. Jesus becomes Prophet, Priest and King for us.
 - iii. We then, through our redemption, become a part of a royal priesthood.
 - d. First clear allusion to the Eucharist
 - i. Bread & wine
 - ii. Also an allusion to showbread & drink offering
 - e. Abram's surprising tithe to Melchizedek.
 - i. The purpose of the tithe
 1. Demonstration of recognition, respect, and acknowledgment
 - a. What is whose?
 - b. To whom do we owe our increase?
 - c. Reverse your perspective.
 2. Practical care
 - a. Dt. 26:12-13, *"When you have finished laying aside all the tithe of your increase in the third year—the year of tithing—and have given it to the Levite, the stranger, the fatherless, and the widow, so that they may eat within your gates and be filled, then you shall say before the LORD your God: 'I have removed the holy tithe from my house, and also have given them to the Levite, the stranger, the fatherless, and the widow, according to all Your commandments which You have commanded me; I have not transgressed Your commandments, nor have I forgotten them.'"*

- b. Num. 18:21, "Behold, I have given the children of Levi all the tithes in Israel as an inheritance in return for the work which they perform, the work of the tabernacle of meeting."
 - c. Mal. 3:10, "Bring all the tithes into the storehouse, that there may be food in My house, and try Me now in this," says the LORD of hosts, "If I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it."
- ii. Levi paid tithes to Melchizedek through Abram, therefore...
- iii. The tithe and the New Testament
 1. Mt. 19:21, "Jesus said to him, *If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me.*"
 2. Luke 6:38, *"Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you."*
 3. Luke 11:39-42, "Then the Lord said to him, *Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness. Foolish ones! Did not He who made the outside make the inside also? But rather give alms of such things as you have; then indeed all things are clean to you. But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone.*"
 4. Luke 12:32-34, *"Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom. Sell what you have and give alms; provide yourselves money bags which do not grow old, a treasure in the heavens that does not fail, where no thief approaches nor moth destroys. For where your treasure is, there your heart will be also."*
 5. Acts 20:35, "I have shown you in every way, by laboring like this, that you must support the weak. And remember the words of the Lord Jesus, that He said, *'It is more blessed to give than to receive.'*"
 6. Acts 4:34-35, "Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold, and laid them at the apostles' feet; and they distributed to each as anyone had need."
 7. 2 Cor. 9:6-15, "But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. As it is written: *"HE HAS DISPERSED ABROAD, HE HAS GIVEN TO THE POOR; HIS RIGHTEOUSNESS ENDURES FOREVER."* Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness, while you are enriched in everything for all liberality, which causes thanksgiving through us to God. For the administration of this service not only supplies the needs of the saints, but also is abounding through many thanksgivings to God, while, through the proof of this ministry, they glorify God for the obedience of your confession to the gospel of Christ, and for your liberal sharing with them and all men, and by their prayer for you, who long for you because of the exceeding grace of God in you. Thanks be to God for His indescribable gift!"
 8. Is. 32:8, "But a generous man devises generous things, and by generosity he shall stand."
 9. 1 Pet. 4:8-10, "And above all things have fervent love for one another, for *"LOVE WILL COVER A MULTITUDE OF SINS."* Be hospitable to one another without grumbling. As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God."
- iv. "Currently, the national tithing rate is down to 4% of the adult population." [Barna Group, 2011]

1. Tithe what?

- a. Time; Eph. 5:16, *"...redeeming the time, because the days are evil"; Ps. 90:12, "So teach us to number our days, That we may gain a heart of wisdom."*
- b. Talents; Rom. 12:6, *"Having then gifts differing according to the grace that is given to us, let us use them..."*; 1 Cor. 7:7, *"...each one has his own gift from God, one in this manner and another in that.";* 2 Tim. 1:6, *"Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands."*
- c. Treasure; 1 Cor. 16:1-2, *"Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also: On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.";* 2 Cor. 9:7, *"So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver."*

2. Global priorities

- f. The true source of Abram's wealth was God and not the king of Sodom. (cf. Gen. 14:23)

3. Need for a better priesthood

- a. Keeping in mind the audience of the letter, the writer argues that the Levitical priesthood could not lead to perfection. Because the old priesthood was not eternal, it too was drawing from fallen men who had to "cope" with their own personal sin.
- b. The promise of a new and better priesthood along the lines of Melchizedek also proves that the Levitical priesthood was not perfect; why else would God promise another priesthood. Melchizedek has no known genealogy which lends itself to a more eternal perspective untainted by human error.
 - i. Jer. 23:5-6, *"Behold, the days are coming," says the LORD, "That I will raise to David a Branch of righteousness; A King shall reign and prosper, and execute judgment and righteousness in the earth. In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS."*
 - ii. Ps. 110:4, *"The LORD has sworn and will not relent, "You are a priest forever according to the order of Melchizedek.""*
 - iii. Zech. 3:8, *"Hear, O Joshua, the high priest, you and your companions who sit before you, for they are a wondrous sign; for behold, I am bringing forth My Servant the BRANCH."*
 - iv. Zech. 6:12, *"Then speak to him, saying, 'Thus says the LORD of hosts, saying: "Behold, the Man whose name is the BRANCH! From His place He shall branch out, and He shall build the temple of the LORD;"*
- c. The Law does not perfect, Christ does. Is. 32:17, *"The work of righteousness will be peace, and the effect of righteousness, quietness and assurance forever."* Justified = "just if I'd" not sinned

4. The priesthood of Christ surpasses the old because...

- a. Heb. 7:19-20, *"For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God."*
- b. In addition to every other consideration showing the superiority of Christ as a priest, there was the solemnity of the oath by which he was set apart to the office. The appointment of one to the office of priest by an oath of God Himself, such as occurred in the case of Jesus, was much more solemn and important than where the office was received merely by descent. They were prevented by death from continuing, but He, because He continues forever, has an unchangeable priesthood.

- c. Heb. 7:25-28, *"Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself. For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever."*
 - i. Makes intercession
 - ii. Higher than the heavens; show bread, an unleavened bread that was always to be in the presence of God, like Christ is now.
 - iii. No need of a sacrifice for Himself
 - iv. Once for all time
 - v. Perfected forever
 - d. It probably should be pointed out that we are not made to be in the order of Melchizedek unlike some other denomination would like to promote. The promise was of a Messiah (a Savior, a Redeemer, and a Mighty King) in the order of Melchizedek.
5. He continues forever making intercession for those who come to God.
- a. Jesus is the manna from heaven sent to meet our needs. Jn. 6:35, *"I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst."*
 - b. Jesus is the eternal showbread before the face of God. Ex. 25:30, *"And you shall set the showbread on the table before Me always."*
 - c. Jesus is the perfect, eternal High Priest; interceding on our behalf. Jn. 6:51-58, *"I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world." The Jews therefore quarreled among themselves, saying, "How can this Man give us His flesh to eat?" Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever."*