28 March, 2021 **SUNGAI ARA GOSPEL HALL**

**Theme: The Christian Priesthood in Hebrews 10:19-25**

I. The Character of the Christian Priesthood. Heb. 10:18-20

**II. The Character of our High Priest. Heb. 10:21**

III. The **C**onditions of the Christian Priesthood. Heb. 10:22

IV. The **C**ommitment of Priests. Heb. 10:23-25

**Study 2a** - **The Character of our High Priest**

Text: *Having an High Priest over the house of God.* Heb. 10:21

Heb. 5:1 A *High Priest is taken from among men; … is ordained for men;*

 *… in things pertaining to God.*

Heb. 8:1 *We have such a High Priest … Christ, the People’s Representative before God.*

**A. The Prerequisites of our High Priest.**

**1. His Origin as Man** – He had to be chosen from among men. Heb. 5:1, 2

a. His Condescens**ion** – for the Suffering of Death.

b. His Incarnat**ion** – to Overcome **D**eath and the **D**evil.

c. His Identificat**ion** – to **D**eliver from **D**eath.

**2. His Offering as Priest.** Heb. 8:3

a. His **O**ffering was Himself. 9:26, 14

b. His **O**ffering was by Himself – The Perfection of His Sacrifice. 10:12; 1:3

c. His **O**rdination of God. 5:4

**Study 2b -**

**B. The Pattern (Order) of our High Priest** – **Heb. 5:10**

*…an High Priest after the Order of Melchizedek.*

**1. The Fact of the Melchizedek Order**.

 This was not an extension of the Levitical Order. Cf. Heb. 7:12; 8:7, 8, 13

a. The **F**act of Another High Priest. 7:11, 15

i. The **C**onnotation of the Change.

 “*Allos*” and “*Heteros*” have a difference in meaning, which is to be observed in numerous pages.

* Gk. *hetros* expresses a qualitative difference, denoting *another* of a different sort. Rom. 7:23; Mt. 11:3
* Gk. *allos* expresses a numerical difference, denoting *another* of the same sort. Jn. 14:16
* Gk. *heteros* and *allos* – see Gal. 1:6, 7

Christ promised to send *another* Comforter (*allos),* another like Himself, not *heteros*. Jn. 14:16

Paul says, *I see a different (AV, another = heteros) law,* a law different from that of the spirit of life (not *allos, a law of the same sort).* Rom. 7:23

After Joseph’s death *another king arose (heteros,* one of quite a different character) Acts 7:18

Paul speaks of a different gospel *heteros* which is not another *allos*, another like the one he preaches. Gal. 1:6, 7

ii. The **C**onfirmation of the Change.

 Gk. *metathemi* = to transpose; to put one thing in place of another. From *meta* = implying change, and *ithemi =* to put. Also Heb. 11:5 (translation); 12:27 (removing).

b. The **F**act of Another Order. This Order is … Heb. 7:11 cf. 13, 15

i. Eter**nal**, ct. the Levitical order which is Carnal. 7:16, 17

ii. Immuta**ble**, ct. the Levitical order which is Weak, (*made nothing perfect*) 7:19

iii. Incompara**ble** (*more excellent*), ct. which is Unprofitable. 7:18

* It has a better ministry. 7:6
* It is based on a better covenant. 7:22
* It gives a better hope. 7:19

c. The **F**act of Another Ministry.

i. A Celesti**al** Ministry. 9:24

ii. A Spiritu**al** Ministry. 9:11 ct. 9:9, 10

iii. An Effectu**al** Ministry. 10:14-18 ct. 10:11

 ***Because He is …, We are*** …

**2. The Features of the Melchizedek Order** – *He was made like unto the Son of God.* Heb. 7:3

 [Historical – Gen. 14:18-20; Prophetical – Psa. 110:4]

 Introduction: Paul quotes Psa. 110:4 four different times and on each occasion, he emphasizes a different part of the verse.

a. **1st Quotation** Emphasizing Christ’s **O**rdination. Heb. 5:6

i. He was Called of God. 5:10

ii. He was **O**rdained of God – *Thou art My Son* 5:5

iii. He **O**beyed God as Son, 5:8

 ct. the National Priesthood which failed because of Disobedience.

b. **2nd Quotation** Emphasizing Christ’s **O**rder. Heb. 6:20

 *A Priest after the Order of Melchizedek.* Like Melchizedek, Christ is …

i. A Priest of the Most High God. 7:1 cp. Gen. 14:18-20

ii. King of Righteousness and Peace. 7:2 cp. 1:8; Isa. 9:6

iii. A Priest without primogeniture or pedigree. 7:3

iv. Greater than Abraham or Aaron. 7:2, 7, 4, 9, 10

v. Of an Eternal Priesthood. 7:14, 15, 16

c. **3rd Quotation** Emphasizing Christ’s **O**mnipotence (Omnipresence). Heb. 7:17 – *a priest forever*

 Intro. Because Christ has *neither beginning of days nor end of life*

 (1) He abides **C**ontinually. 7:24

 (2) His ministry is **C**ontinuous and **C**hanges not. 7:24, 25

 Thus, He is the same yesterday, today and forever. 13:8

 Christ’s Ministry in Heaven. Heb. 7:4; 9:24

i. It brings Peace to us. Heb. 13:20, 21

* Because of His **P**resence in Heaven. 8:4; 9:24 *for us*
* He is our **A**ssurance regarding our Salvation. 7:25-27 cp. Rom. 8:34
* He is our **A**dvocate regarding our Sustenance. I Jn. 2:1
* He silences the **A**ccuser regarding our Safety. Rev. 12:10. 11
* Because of His **P**ropitiation – His blood ever speaks
* He is in Heaven because of His blood. 9:12
* We shall be in Heaven because of His blood. 13:20
* We can live the life of Heaven on earth because of His blood. I Jn. 1:7

ii. It brings **P**ower to us – *able to save us to the uttermost.* Heb. 7:25

* Power in His ability to **S**ave.
* Power in His ability to **S**ustain. Jude 24
* Power in His ability to **S**anctify.
* Power in His ability to **S**ubdue, only that we would *come unto Gods by Him.* Phil 3:21

c. **4th Quotation** Emphasizing God’s **O**ath. 7:21 (20-22)

 Intro. : God has sworn about three things: -

 (1) The Priesthood of Christ. 7:21

 (2) The **S**ecurity of the Christian. 6:16-20

 (3) The **S**ubjection of the Impenitent. Isa. 45:23, 24

i. The **S**ecurity of the Christian. Heb. 6:13-20 (17, 18)

 His **H**ope is in the **H**igh Priest within the Veil. 6:19, 20

* The **C**oncept of the Oath.
* It shows God’s **C**ondescension. 6:17
* It shows God’s **C**ommitment. 6:18
* It shows God’s **C**onfirmation. 6:18

By His Word – *Once* as His Attestation. } cf. Lev.

By His Oath – *seven times* as His Assurance. } 16:14

* The **C**onsolation of the Oath 6:18-20
* Our **A**spirations are **S**atisfied. 6:18b
* Our **A**nchor is Sure and **S**teadfast. 6:19
* It is **A**nchored UP in the Heaven, ct. anchored down,
* when the tides rise, the chains will break)
* Our **A**ssurance is in the **S**aviour-Priest. 6:20

ii. The **S**urety of the Covenant. Heb. 7:20-22

 Intro. “*Testament*” (7:22) = covenant, as elsewhere in Hebrews. It signifies a Constitution, an arrangement, a dispensation or economy, cp. the two Covenants – the Levitical and the Melchizedek.

 “*Surety*”, only occurrence in the NT, = a Sponsor, one who stands in the room of another, and acts for him when he cannot act for himself; thus, a priest, who does for man what man cannot do for himself.

* The **I**mmutability of God’s Provision - *I will not repent* 7:23
* Negatively, our **A**cceptance is not dependent on our **S**elves.
* Positively, our **A**ssurance is on our **S**urety. Cp. I Tim. 2:5, 6

Because He **M**et God’s Demands; He **M**ediated for us.

* The **I**nevitability of His **B**eing a **B**etter Priest (of a Better Covenant).

He is a Better Priest – *High Priest of good things.* 9:11

Has a Better Sanctuary – *a greater and more perfect tabernacle*

He is a Better Sacrifice – *not of bulls.* 9:12

His is a Better System – *offerings once for all.* 9:12

His is a Better Blessing – *obtained eternal redemption.* 9:12

His is a Better Guarantee – *Eternal Spirit* 9:14

His has a Better Result – purged conscience serving God 9:14

**C. The Pre-eminence of our High Priest.** *Over the house of God*  Heb. 10:21

1. He is the Head **Of** the Church. Col. 1:18

 There must be **O**rder. Cp. I Cor. 11:3; 14:40

2. He is the Head **Over** the Church. Heb. 10:21

 There must be **O**bedience. Cp. I Cor. 14:37

3. He is the Head **In** the Church. Mt. 18:20; Rev. 1:13

 There must be **O**beisance. Cp. Rev. 1:17, 18

Conclusion: ***We have such an High Priest*** Heb. 8:1