



**S**EEING then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. <sup>15</sup>For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. <sup>16</sup>Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Heb 4:14-16)

**F**OR every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: <sup>2</sup>Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. <sup>3</sup>And by reason hereof he ought, as for the people, so also for himself, to offer for sins. <sup>4</sup>And no man taketh this honour unto himself, but he that is called of God, as was Aaron. <sup>5</sup>So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. <sup>6</sup>As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. <sup>7</sup>Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; <sup>8</sup>Though he were a Son, yet learned he obedience by the things which he suffered; <sup>9</sup>And being made perfect, he became the author of eternal salvation unto all them that obey him; <sup>10</sup>Called of God an high priest after the order of Melchisedec. <sup>11</sup>Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. <sup>12</sup>For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. <sup>13</sup>For every one that useth milk is unskilful in the word of righteousness: for he is a babe. <sup>14</sup>But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. (Heb 5:1-14)

There is no higher priesthood given in God's Word than that of the Order of Melchisedec. His is a priesthood that last forever. There is, furthermore, much mystery in that priesthood. "<sup>19</sup> Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; <sup>20</sup> Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Heb 6:19-20) There are two salient factors distinguishing the Melchisedec priesthood from that of the Aaronic priesthood:

1. The Melchisedec priesthood is eternal while the Aaronic is not;

2. A peculiar characteristic of Melchisedec was that He was both priest and king.

So, along with His eternal priesthood goes the concurrent title of King everlasting. That perfectly describes our Lord who is King of Kings and Lord of Lords. Melchisedec was King of Salem (Peace) which is a title for our Lord – Prince of Peace.

You will note in Genesis Abraham gave tithes to Melchisedec, and Melchisedec served Abraham with bread and wine – an early example of the Holy Communion (or Lord's Supper). *18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. 19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: 20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.* (Gen 14:18-20)

Tithes are only paid to God and not another man. But Melchisedec was no simple man. *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; 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; 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. 4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. 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: 6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.* (Heb 7:1-6) I need not point out to the Bible scholar that there are none righteous but God. . . . *there is none good but one, that is, God.* (Mark 10:18)

I believe that Melchisedec could be none other than the pre-incarnate Christ. No other possibility presents itself. But the pre-incarnate Christ had a work of redemption to perform before He would officially be crowned King of Kings and Lord of Lords. Our Lord would demonstrate for all to see and know that He alone was the Redeemer and Savior. Thus, He would be called our High Priest. And what nature were the duties of the high priest? The role of High Priest was that of intercessor for the people. Once per year, on the Day of Atonement. The High Priest entered the Holiest of Holies and made a sin offering for himself and for the people. In Christ, we have a High Priest who has made the ultimate sin-offering once and for all for the sins of the world. The High Priest of the Tabernacle approached the Veil of the Most Holy Place by approaching between the Table of Shew Bread on the one side, and the Candelabre on the other. The Bread of the Table represents the Body of Christ; and the Seven-Candled Candelabra represents the Church for whom He would die.

Today, our Lord sits at the right hand of the Father as our intercessor – not to make any additional sacrifice (for His sacrifice was sufficient to cover all sins – past and future), but to claim those souls whom the Father had placed in His Hand. *31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.* (Romans 8:31-34)

Our Lord is not our intercessor only once in each year as was the Old Testament High Priest, but daily and more – moment by moment. " My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: *2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 3 And hereby we do know that we know him, if we keep his commandments. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby*

*know we that we are in him. 6 He that saith he abideth in him ought himself also so to walk, even as he walked. (1 John 2:1-6)*

The Advocate of our Souls is our Defense Attorney before God. And on that resurrection day, guess what? The prosecuting attorney (the devil) will not be present to accuse us. If our Advocate claims us as His own, we are welcomed into the Kingdom of God. So, where will the devil be at that time of the White Throne Judgment? *10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. 11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast. (Rev 20:9-15)*

It is a wonderful thought that the law, being a curse to us, has been superseded by grace and mercy. Remember, the last word of the Old Testament (Book of the Laws) was CURSE (Malachi 4:6). But the Book of the Gospel and of Grace ends thusly: *"The grace of our Lord Jesus Christ be with you all. Amen."* Rev 22:21 (KJV)