

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2011**

**GENERAL SUBJECT:
EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST**

Message Forty-Three

In Hebrews

(3)

A High Priest according to the Order of Melchizedek

Scripture Reading: Gen. 14:18-20; Psa. 110:4; Heb. 5:6, 10; 6:20; 7:1-3, 25; 8:1-2

- I. The book of Hebrews is focused on the heavenly Christ, and the chief point concerning the heavenly Christ is that He is a High Priest not according to the order of Aaron but according to the order of Melchizedek—1:3; 4:14; 5:6, 10; 6:20; 7:1-3; 8:1; 9:24; 12:2; Psa. 110:4:**
 - A. Hebrews is primarily concerned with the priesthood of Christ, and all the aspects of Christ in chapters 1 through 6 are the necessary qualifications for Him to be a kingly and divine High Priest, who can minister to us whatever we need and save us to the uttermost—8:1-2; 7:11, 25.
 - B. The heavenly Christ revealed in Hebrews is the present Christ—the Christ now, the Christ today, and the Christ on the throne in the heavens, who is our daily salvation and our moment-by-moment supply—8:2; 4:14-15; 7:26.
- II. The basic significance of a priest in the Bible, as seen in the appearing of Melchizedek, is that a priest ministers God to man—Gen. 14:18-20; Exo. 28:1:**
 - A. The first mention of a priest in the Scriptures establishes the principle of a priest—Gen. 14:18-20:
 1. The first time the word *priest* is used in the holy Word is with Melchizedek—vv. 18-20.
 2. The foundational story of the priesthood in the Bible is that of a priest coming from God and ministering something of God to God's people:
 - a. Melchizedek came from God and ministered God to Abraham—v. 18.
 - b. Melchizedek appeared to Abraham with bread and wine, which signify the processed God being ministered to us to nourish, refresh, sustain, comfort, and strengthen us—v. 18; Psa. 104:15.
 - B. The main point with respect to Christ as the High Priest according to the order of Melchizedek is that He ministers to us the processed God, signified by the bread and wine, as our nourishment—Heb. 7:11; 8:1-2.
- III. As a Priest according to the order of Melchizedek, Christ is a kingly and divine High Priest—5:6; 7:1-3, 16, 25:**
 - A. The kingly priesthood is for ministering the processed God into us—5:10; 8:1-2:

1. Christ's purifying of sins is typified by the work of Aaron, whereas His sitting down on the right hand of the Majesty on high is according to the order of Melchizedek—Psa. 110:4; Heb. 1:3; 5:6, 10; 6:20; 8:1.
 2. As a High Priest according to the order of Melchizedek, Christ is the King of righteousness and the King of peace—Isa. 32:1; 9:6:
 - a. *Melchizedek* means “king of righteousness,” and *king of Salem* means “king of peace”—Gen. 14:18; Heb. 7:1-3.
 - b. Christ, the King of righteousness, made all things right with God and with one another, and righteousness issues in peace—Isa. 32:1, 17.
 - c. Christ, the King of peace, through righteousness brings in peace between God and us; in such a peace He fulfills the ministry of His priesthood, ministering God to us for our enjoyment—9:6; Heb. 8:1-2.
 - d. Based upon this righteousness and peace, we may enjoy the bread and the wine at the Lord's table—Matt. 26:26-28; 1 Cor. 11:24-25.
 3. Christ, our kingly High Priest, ministers to us whatever we need, dispensing the processed and consummated Triune God into us as our supply to fulfill God's eternal purpose—2 Cor. 13:14.
- B. The divine priesthood is for saving us to the uttermost—Heb. 7:25:
1. For Christ to be kingly is a matter of status, but for Christ to be divine is a matter of constituent, that is, of having the necessary element that constitutes Him a divine High Priest—vv. 16, 28.
 2. Christ's divinity constitutes Him a High Priest who is living, full of life, and able to continue His priesthood perpetually—vv. 17, 24.
 3. The divine priesthood is the saving power of the indestructible life; thus, the divine priesthood is the presence of life and the absence of death—v. 16.
 4. The divine High Priest saves us to the uttermost—v. 25:
 - a. To be saved to the uttermost is to be saved into perfection; Christ is saving us into His perfection—2:10; 5:9; 7:28.
 - b. Christ is able to save us to the uttermost from death and all the by-products of death into His perfection—v. 25a; 11:40; 13:20-21.
 5. As the divine High Priest, Christ undertakes our case by interceding for us, praying that we may be saved and brought fully into God's eternal purpose—7:25b; Rom. 8:28-29, 34.

IV. As the High Priest according to the order to Melchizedek, Christ ministers the processed Triune God with the divine blessing to those who fight for God's interests, as Abraham did—Gen. 14:18-20; Heb. 7:1-3; 8:1-2:

- A. Melchizedek's coming to Abraham was an indication of Christ's second coming—Gen. 14:18-20; Heb. 9:28; 1:6.
- B. Our God is the Possessor of heaven and earth, and we are living for Him on earth, and we are fighting for His interests—1 Tim. 1:18; 6:12; 2 Tim. 4:7.
- C. After we have “slaughtered the kings,” Christ, our Melchizedek, will appear to us and drink of the fruit of the vine with us; then, at His coming again, all the earth will know that the Most High God is the Possessor of heaven and earth—Matt. 26:29; Gen. 14:19; Rev. 10:2; 11:15.