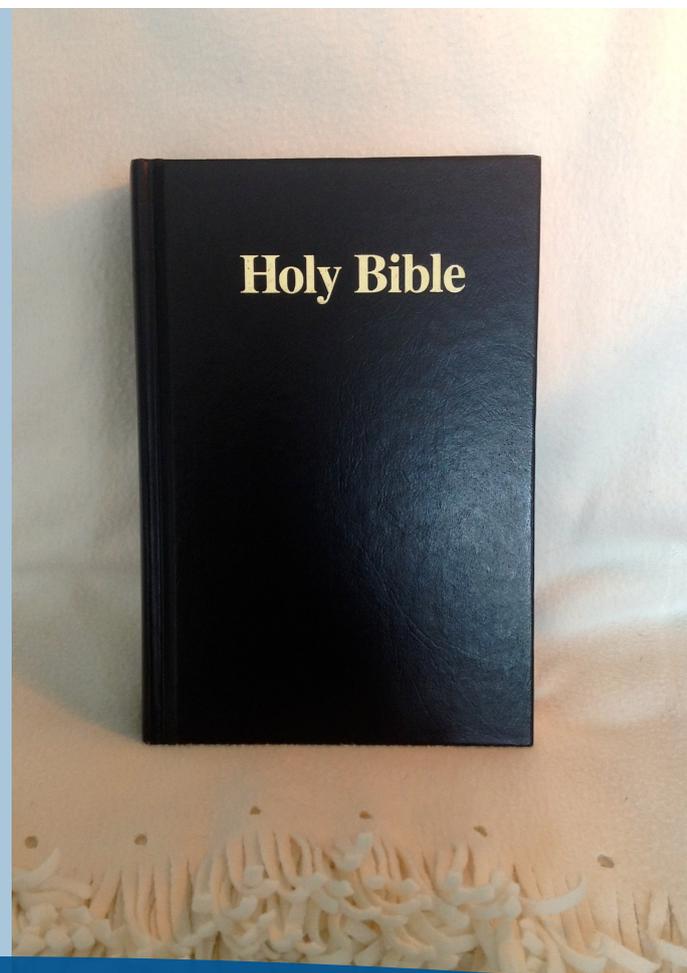


Unlock the passages of the Bible for yourself

Learn to Read the Bible More Effectively

EXPLORING
WHAT
THE BIBLE
SAYS
ABOUT
THE
PRIESTHOOD
OF CHRIST



Page 1



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Hebrews 5:

5 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.

6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.”

A priest is one who mediates between man and God. We find that Christ mediates; but only for His church, of which:-

Hebrews 12:

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and **church of the firstborn**, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect”

Church-(Greek) Ecclesia- which means; ‘called out’.

If you obey the true Call; then “ye are come unto” the above and the following also:-

Hebrews 12:

24 And to Jesus **the mediator** of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. **25** See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.”

We see Christ is “**the mediator of the new covenant**” by His blood sacrifice, for thereby He provided a ransom for all who come to Him; hence He is their mediator:-

1 Timothy 2:

5 For there is one God, **and one mediator** between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

This shows that Christ is not God; but since his immortalisation he has been elevated to mediator between man and God for all who come to (and abide in) the knowledge of the truth, which Paul stipulates in the previous verse 4:-.

1 Timothy 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

It was through acceptable sacrifice that Christ obtained eternal redemption for himself, and also to share with his friends:-

Hebrews 9:12 KJV

“Neither by the blood of goats and calves, but by his own blood he [Christ] entered in once into the holy place, **having obtained** eternal redemption *for us.*”

“**having obtained**” in the original Greek is:-

heuramenos εὐράμενος. Which is a Verb Participle

The words “*for us*” in the KJV are in italics signifying that they are not in the original, the rendering has therefore been corrected in:

New King James version (and many others) as follows:

Hebrews 9:12

“Not with the blood of goats and calves, but **with His own blood He entered the Most Holy Place** once for all, **having obtained eternal redemption.**”

Jesus, by his “**own blood**” sacrifice, “**entered the Most Holy**” state of Immortality, thus having “**obtained eternal redemption**” for himself and all those he represents.

As their representative, what Christ obtained, the believers obtain in and through him.

“having obtained” the power of redemption Christ was elevated to the position of High Priest and mediator for those who “come unto the knowledge of the truth” (1 Timothy 2:4)

reading on in Hebrews 9:-

Hebrews 9:

14 “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”

15 And for this cause he is **the mediator** of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.”

The Aaronic priesthood of “the first testament” (Sinai Covenant) being fulfilled, Christ was made High Priest of the New Testament, after another order:

Hebrews 5:

5 “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.

6 As he saith also in another place, **Thou art a priest for ever after the order of Melchisedec**”

Verse 6 is a quote from Psalm 110

Psalm 110:

1 “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: **rule thou** in the midst of thine enemies.

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, **Thou art a priest for ever after the order of Melchizedek.**

5 The Lord at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.”

Here we see also that Christ is to be made a King as well as a priest.

Christ died not as a substitute-instead of us, but as a representative, as one who found salvation through knowledge and obedience, for Himself, and all those who follow Christ:

Hebrews 5:

7 “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**;

8 Though he were a Son, yet **learned he obedience** by the things which he suffered;

9 And **being made** perfect, he became the author of eternal salvation unto all them that obey him.

10 Called of God an **high priest after the order of Melchisedec.**”

“**Melchisedec.**” was a priest-King at the time of Abraham; we let Paul explain:-

Hebrews 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;
2 To whom also Abraham gave a tenth part of all [Gen.14]; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;”

Melchisedec in Hebrew means “king of righteousness” and he was also “King of Salem”. Salem means peace. Both these titles are now applied to Christ.

Christ is also spoken of as the Captain of Salvation:-

Hebrews 2:

10 “For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,”

A captain is one of the team or regiment promoted to that position who can represent the regiment and who's victories are shared. So it is with Christ:-

Hebrews 2:

14 “Forasmuch then **as the children are partakers of flesh and blood**, he also himself likewise took part of the same; **that** through death he might destroy him that had **the power of death**, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.”

The term Devil is a personification of “**the power of death**” (mortality) over which Christ was given the victory, (by resurrection) as we have read in Heb.5:7 “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**”.

The victory of a representative is a a victory also for all those he represents, but to represent his brethren and sisters he had to have the same mortal nature as Paul continues to stress:-

Hebrews 2:

17 “Wherefore in **all things** it behoved him **to be made like unto his brethren**, that he might be a merciful and faithful high priest in things pertaining to God, **to make reconciliation** for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”

'to make reconciliation' i.e. as Mediator; (v14) 'that through death he might destroy him that had the power of death'

This defines what the Crucifixion achieved. In his letter to the Romans Paul makes the same point but in alternative terminology, as:-

Romans 8:3

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, **condemned sin in the flesh:**"

In the Crucifixion, God "**condemned** [Grk. katekrinon- judged against] **sin in the flesh**" of the only man who had no personal sins. Thus atonement was made (available) for the race of Adam in the fallen state.

Here Paul is using the word "Sin" as a noun; as the name of the fallen state which has "the power of death" (Heb.2:14). Because He is Righteous, God's righteous judgment on the alienating fallen state of human nature, had to be demonstrated, and acknowledged, before He could then justify believers. So as Paul says of Christ:-

Romans 3:

25 "Whom God hath set forth to be a propitiation through faith in his blood, **to declare his righteousness** for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: **that he might be just, and the justifier** of him which believeth in Jesus."

In the sacrifice of Christ, God's righteous judgment was declared; Therefore Christ became the **King of Righteousness**; for remission of sins where then made available, making peace with God. So Christ became a "Melchisedec, [**king of righteousness and**] king of Salem, [ie **king of peace**] **priest of the most high God**" (Heb.7:1; Gen. 14:18)

Hebrews 4:15

"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."

The Representative "**in all points tempted like as we are**" That in Him and through Him salvation may become available to the race of Adam:-

Hebrews 10:5

“Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but **a body hast thou prepared me.**”

This body prepared of Adamic flesh was the offering Christ the High Priest had to make:-

Hebrews 10:

10 “By the which will we are **sanctified through the offering of the body of Jesus Christ** once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Hebrews 9:

25 Nor yet that he [Christ] should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Hebrews 9:28

So Christ was once offered to bear the sins of many; and unto them that look for him **shall he appear the second time without sin** unto salvation.

This indicates that the first time Christ appeared he did have our cursed fallen nature which Paul calls “sinful flesh” (Romans 8:3) but when he returns he comes in the divine nature that was bestowed upon him at his resurrection.

Hebrews 7:

24 “But this man [Christ], because he continueth ever, hath an unchangeable **priesthood.**

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.

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;”

On the day of Atonement in Israel’s temple the High Priest had first to offer for himself, and then he was able to offer for the people. Paul shows that it was the same with Christ (on account of him being of our nature), as follows:-

Hebrews 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 [Christ] did once, when he offered up himself.**”

Hebrews 10:

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And having an **high priest** over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”

‘bodies washed with pure water’ Baptism; and breaking bread essential:-

Hebrews 10:25

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

So this is WHAT THE BIBLE SAYS

**ABOUT
THE PRIESTHOOD
OF CHRIST**