

**Intro**

~ Have you ever worked on a project, cooked something, something at work you wanted to be perfect and you messed it up? We strive for perfection but so often we fall short. We forget things, fail to meet the target of perfection, and mishandle things – yet we have in our text that Christ was perfect and had a perfect priesthood  
 ~ Last Sunday we discussed how the writer of this book wanted to teach these Jewish Christians about how Christ's priesthood is after the order of Melchizedek (Heb 5:11-14)

(Hebrews 7:22-28 = Christ has an unchangeable priesthood)

V17-21 = Christ's priesthood is after that of Melchizedek (v17,21). His priesthood

- Here in chapter 7 the writer picks up this subject again of Christ being a priest like Melchizedek
- The writer recaps Melchizedek in v1-4
- v17 Christ is a priest after the order of Melchizedek

V22,23 = the OT priesthood consisted of many priests because their priesthood ended because of death

**Outline**

V24 – priesthood of permanence

V25 – priesthood of prayer

V26 – priesthood of Purity/Perfection

V27,28 – priesthood of presentation

**Text**

Heb 7:24-28 = Christ has an unchangeable priesthood

**V24 – A Priesthood of Permanence**

~ Christ's priesthood isn't passing like the Old Testament priests. His unchanging priesthood is contrasted with the Old Testament priesthood's of those priests who were faithful and those who were unfaithful.

- But this man – the emphasis is on “this man Christ” // Is 42:1 “behold, my servant”
- Christ is the reason for Christianity
- Without Christ there is no fulfillment of the OT
- Continueth ever.—A firm assertion of the present living priesthood of Christ. Unchangeable.—R.V. margin, “hath a priesthood that doth not pass to another.” Vulgate, sempiternum. Stuart, “without succession.” Moulton, “Since His life is indissoluble, none can trespass on His right and invade His priesthood.”
- Ironside - the contrast is between the dying priests of the old order and the ever living High Priest at God's right hand.
- Christ's priesthood isn't passing like those O.T. priests – his continues forever
- Because his priesthood continues forever he has an unchangeable priesthood
- There's no changing of priests in the priesthood due to death or unfaithfulness like Eli
- Faithful ones like Aaron and unfaithful ones like Eli
- OT Judaism means nothing without Christ coming and entering humanity
- God didn't leave me hanging
- There may have been times when someone needed our help and we didn't help and left them hanging – But God the Father and Christ never left us hanging

**V25 – A Priesthood of Prayer**

~ Because Christ has unchangeable priesthood is able to save to the uttermost those that come to him, because he's interceding for them

- Uttermost.—Or “consummate end.” Completely deal with even their highest, most spiritual needs. Lit. to interpose on their behalf who employ him as their High Priest.
- Wherefore (occurs 6 times in Hebrews. Hebrews 2:17, 3:1; 7:25; 8:3; 9:18; 11:19)
- Save to the uttermost –
  - Vincent's - all complete, only here and Luk\_13:11. Not perpetually, but perfectly.

- Constable - The fact that Christ will not die and need replacement by another priest means that He can see His work of delivering His people through to the end. He can deliver completely (better than "forever," Heb\_7:25) in the sense of seeing us through to the realization of our full salvation, our rest (inheritance) in God's presence (cf. Heb\_1:14).
- "Here the author is not referring to His saving work as the salvation of sinners from judgment and death, but rather using the words to save in the sense of 'to bring to God's desired end' . . ." [Note: Pentecost, p. 126.]
- (The writer just quoted viewed God's goal for every Christian as spiritual maturity in this life rather than the attainment of a full reward in the future.)
- We're not saved **from** the uttermost but **to** the uttermost
- JFB - altogether, perfectly, so that nothing should be wanting afterwards for ever [Tittmann]. The OT high priest had the ministry of always presenting sacrifices to present men as acceptable to God through the means of sacrifices but it wasn't perfect. Christ on the other hand because of his perfect sacrifices is able to bring us to God's intended end and goal in mind (Homan NT)
- Draw near
  - The same Greek word is used in Heb 4:16 where we come to the throne of grace
  - Christ intercedes
  - The reason Christ can save to the uttermost (completely and perfectly is because of intercession
  - The idea is not only intercession, but intervention. It includes every form of Christ's identifying himself with human interests.
  - Heb 9:24 Christ appears in the presence of God for us
  - Rom 8:27 The Holy Spirit intercedes for us
  - Rom 8:34 Christ is at the right hand of God not condemning but interceding for us
  - Ironside - Thus as the ever-living One, He is able to deliver completely those who draw near to God by Him, seeing He ever liveth to make intercession for them. It should be noted that salvation to the uttermost here does not simply mean salvation from every kind of sin, but is even greater than that-salvation forevermore. He whom God saves is saved eternally, for He who died for him lives to keep him and to complete the work He began. And thus our souls are stirred to worship and thanksgiving as we realize how suited our Great High Priest is to the need of those who were once unholy, harmful and denied, sinful and degraded; for He gives us a perfect representation before the throne of God. He is everything that we were not and should have been
  - How does he intercede for us? He, along with the Holy Spirit (Romans 8:26-27) takes our feeble prayers, cleans them up, ennobles them, and presents them to the Father. St. Chrysostom, the great fourth-century preacher, provides a helpful analogy. A young boy whose father was away on a trip wanted to present his father with something that would please him. His mother sent him to the garden to gather a bouquet of flowers. The little boy gathered a sorry bouquet of weeds as well as flowers. But when his father returned home, he was presented with a beautifully arranged bouquet, for the mother had intervened, removing all the weeds.
  - Christ knows how to pray for us because he's a high priest who can identify with us
    - Heb 2:18; 4:14-16
  - The word used to describe Christ's prayers (entugxainein) appears only here in Hebrews, but four other times in the New Testament. It means to "turn to" or "to appeal." In Romans 8:27 the term refers to the Spirit's intercession for believers. In Romans 8:34 it refers to Christ's intercession for us. In Romans 11:2 Elijah appealed to God for help against an Israel that wanted to kill him. In Acts 25:24 the Jewish nation petitioned Festus for action against Paul.
  - Christ's ministry of intercession for his people is an outgrowth of the effectiveness of his earthly ministry. It also is an indication of his present activity for believers. In Luke 22:32 Jesus came to Simon Peter to say, "I have prayed for you, Simon, that your faith may not fail." Those words provide a sample of Jesus' prayers for believers during his time on earth. I believe that they also help us to understand how Jesus prays for us today. Jesus' prayers for Peter helped him endure the failure of denying Jesus and find usefulness as a leader in the early church. We have this same resource available for us today in Jesus' prayers for us.

## V26 – A Priesthood of Purity

~ V26,27 – As a high priest Christ became human but he was different than us because he was

- V26 - Became us.—Was necessary for us, who are conscious of these higher, spiritual needs. That which is precisely “befitting” may be spoken of as necessary. Holy.—Internal. Harmless.—External. One who does no evil. undefiled.—This is the opposite to the “unclean” of Judaism. Free from ceremonial charge. Separate from sinners.—Diverse from them; unlike them; having no sort of fellowship with them. Made higher than the heavens.—Exalted above the heavens. Compare Heb\_1:3. For this idea of Christ’s exaltation in acknowledgment of the perfect fulfilment of His mission, see Php\_2:9; Col\_1:8; Heb\_2:9; Heb\_8:1; Rev\_5:12; Mat\_25:31.
- The high priest was by his consecration a holy person, ἅγιος (Le 21:6, 8, etc); he bore on his miter "Holiness to the Lord" (Exo\_39:30); he must be without personal blemish (Le 21:17, etc); he must keep himself continually from all ceremonial pollution (Lev\_21:1-24. and 22); he must purify himself by a sacrifice for himself and by special ablutions before entering the holy of holies (Lev\_16:1-34); when there, he was conceived as in God’s presence, apart from the world of sinners outside. Christ was not only ἅγιος, but ὁσίος, personally and inwardly holy (Christians in the New Testament are all called ἅγιος, but not all ὁσίος: for the use of which word, cf. Tit\_1:8; Act\_2:27; Act\_13:34, where it is applied to Christ, τὸν ὁσίον σου: and Rev 15:4-16:5, where it is applied to God as his special attribute, ὅτι μόνος ὁσίος); Christ was actually free from evil (ἄκακος) and undefiled (ἀμίαντος). by any contact of sin; and as such he has passed to God’s actual presence (cf. διελελύθητα τοὺς οὐρανοὺς, Heb\_4:14), separated forever from the world of sinners.
- For such a high priest became us
  - Such a High Priest, it is said, for us was fitting. The same word ἔπρεπε was used in Heb\_2:10, where the humiliation of Christ was spoken of. It was there said that to make the Captain of our salvation perfect through suffering "became" God—was befitting to what we conceive of the Divine nature. It is now said that our High Priest’s being such as is here described "became" us—was befitting to our state and needs. That he should be both human and superhuman was in all respects fitting—the one that he might be our sympathizing brother; the other that his intercession might avail. The further description of him in this verse is suggested by the qualifications of the Aaronic high priest, what they typified being realized in Christ.
  - Holy
    - Heb 2:17
    - Blamelessness
    - Not merely “outwardly righteous,” but pure in heart
  - Harmless
    - guileless. Free from malice and craft.
    - Without malice, innocent. In N.T. only here and Rom\_16:18.
    - Not injuring anyone. To no one did he do wrong. Neither to their name, person, or property, did he ever do injury; nor will he ever. He is the only one who has lived on earth of whom it could be said that he never, in any way, did wrong to another (Barnes)
  - Undefiled
    - Untainted, stainless. In the papyri. Not merely ritual purity (Lev\_21:10-15), but real ethical cleanness.
    - looks at His absolute purity
    - By sin; by any improper desire or passion. He was unstained by crime; “unspotted from the world.” Sin always defiles the soul; but from every such pollution the Lord Jesus was free. (Barnes)
  - Separate from sinners
    - probably refers to His being in a different class from sinful people. Jesus was not only inherently pure, but He remains pure in all His contacts with sinners.
    - That is, he did not associate with them as such. He did not partake of their feelings, plans, pleasures. he mingled with them, yet it was merely to do them good, and in all his life there was an entire separation from the feelings, principles, and views of a sinful world. (Barnes)
    - Though Christ ministered to sinners he was still separate from their sin

- Their sin didn't rub off on Christ
- Made higher than the heavens
  - Exalted above the visible heavens; that is, at the right hand of God; see the Eph\_1:21 note; Php\_2:9 note. We needed a high priest who is thus exalted that he may manage our cause before the throne of God (Barnes)
- He doesn't need to daily offer up sacrifices for himself as the OT did for their sins and then the sins of the people
- He offered himself up as a sacrifice once for us

### V27,28 – A Priesthood of Presentation

~ V27 Another proof of His sinlessness is the fact that our Lord never had to offer sacrifices for His own cleansing, as did the priests. On the annual Day of Atonement, the high priest first had to sacrifice for himself before he could sacrifice for the people (Lev. 16). There were also daily sacrifices offered as a part of the temple ritual; and, if a priest had sinned, he had to bring a sacrifice for his own cleansing (Ex. 29:38-46; Lev. 4:3ff). But Jesus Christ offered just one sacrifice for our sins and settled the matter forever (see Heb. 9:23-28). (Bible Exposition Commentary) .

- V27 -Daily.—The high priest officiated every day, as well as on the Day of Atonement (Heb\_6:19-20; Num\_28:3-4). His own sins.—See the order of ceremonies on the Day of Atonement. Offered up Himself.—Surrendered Himself in life and death obedience; this was the one sacrifice.
- V28 – the law appointed men as high priests who were subject to weakness but the oath of God that came after the law appointed a son who is perfect forever

### Conclusion

~ We see from our text that Christ is perfect. He who is holy became like us to represent us and take our place on the cross.

~ We weren't worthy that he should take our place but it was the only way to reconcile us to God the Father

~ The death of Jesus is the death that matters most

~ When we come to communion this morning Jesus told instituted the ordinance of communion so we would remember his death. It's like an enforced discipline from the Lord to remind us of the importance of Christ's death

~ If you're an unbeliever – believe on the Lord Jesus so you don't partake of communion unworthily

If you're a believer – let's partake of communion worthily by dealing with any sin

### Communion

Gethsemane

Matt 26:36-47

Mk 13:33-42

Lk 24:39-47

~ As we come to Christ in the garden we Christ in agony, distress to such a degree that the Father has to dispatch an angel to strengthen Christ

~ JC didn't have an immune system built in to numb him to emotional turmoil. He felt the coming judgement of the cross, the physical pain, the spiritual separation from the Father.

~ For the first time Christ would feel a loss of fellowship from the Father, not for anything he did but because of who we are and what we've done

~ We've experienced the loss of the Father's fellowship more often than we should. Some Christians live there all the time and make it a habit. But, this was the first time for Christ

~ We have a hard time sometimes laying down our life for our friends yet Christ laid down his life for his enemies

~ We don't like to be humiliated. Yesterday I was at a repair shop getting my car inspected. There was a show on TV where these guys go around to public places and have to do some humiliating things as a competition. Go around and smelling diapers in a nursery to find the toddler with the dirty diaper. Another time a person is on the upper level in the mall and has a red dot light and points it at an object or on a person and the person in the show has to walk up and touch where the pointer is pointing. Likewise, Christ allowed himself humiliated for the sake of redemption

