

# 25-0720p Transcript

## 25-0720p - *Jesus, Our High Priest, Tom Freed*

**Bible Reader:** John Nousek

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## Jesus, Our High Priest, in the Order of Melchizedek

Transcript (0:04 - 14:26)

### Scripture Reading

**Bible Reader:** John Nousek

**Hebrews 7:15-17**

(0:04) So this evening's scripture reading, God's Word, is Hebrews chapter 7, verses 15 through 17. (0:16) And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest, (0:25) whom has come not according to the law of a fleshly commandment, (0:29) but according to the power of an endless life. For he testifies, (0:37) you are a priest forever, according to the order of Melchizedek. Amen. (0:46)

### Transcript

**Preacher:** Tom Freed

(0:51) Thank you everybody again for my second sermon. I did use Grok a bit more for this one, (0:59) so I could focus on the first one.

It's a great tool to have, it takes a lot of pressure off, (1:06) especially when you've got to do post-sermons. The sermon name is, (1:09) Jesus, Our High Priest in the Order of Melchizedek. (1:14) Today we explore a profound and mysterious truth from scripture.

(1:19) Jesus is our high priest in the order of Melchizedek. The phrase found in Psalm 110 (1:25) in the book of Hebrews may feel unfamiliar, but it carries deep significance for our faith. (1:36) Who is Melchizedek? And why does it matter that Jesus is a priest in his order? (1:44) I'm sure you've all read about Melchizedek, heard about him if you read the Old Testament (1:50) and the New Testament.

We've been there a few times. (1:56) Let's journey through God's word together, trusting the Holy Spirit to illuminate (2:02) his truth and strengthen our walk with Christ. (2:06) This sermon will not only unpack the biblical role of Melchizedek, (2:11) but also connect it to the hope and assurance we have in Jesus' eternal priesthood.

(2:22) Who was Melchizedek? Melchizedek appears briefly in Genesis 14, 18-20. Yet his role is

pivotal. (2:33) I think there's only a few verses that he has, but he's a very important figure.

(2:40) After Abraham's victory over a coalition of kings to rescue his nephew Lot, (2:45) Melchizedek, the king of Salem and priest of the Most High God, meets him. (2:52) In a time of conflict and chaos, Melchizedek brings divine peace, (2:58) blessing Abraham and receiving a tithe from him. His name meaning King of Righteousness (3:06) and his title as King of Salem, meaning peace, point to his unique role as a priest-king.

(3:14) His offering of bread and wine foreshadows the Lord's Supper, where Jesus, our high priest, (3:21) establishes the new covenant through his body and blood, Luke 22, 19-20. We can see the foreshadowing (3:32) of the Lord's Supper there. Unlike the Levitical priests, Melchizedek's priesthood had no record (3:41) genealogy, birth or death, symbolizing an eternal ministry.

It kind of came out of nowhere. (3:52) This mysterious figure serves as a type of Christ, (3:57) prefiguring Jesus' eternal priesthood and kingship. Under the Mosaic law, God established (4:06) the Levitical priesthood through Aaron and his descendants to mediate between God and Israel.

(4:13) These priests offered sacrifices for sin, but their system was inherently limited. (4:20) So we can see Melchizedek was a priest before the Levitical line. (4:27) During the Mosaic Age, you had to have a lineage through Aaron to be the priest.

(4:37) So first, their priesthood was temporary. Priests died, requiring successors to continue the work. (4:45) Second, their sacrifices could never fully atone for sin.

They were a temporary covering, (4:52) pointing to a greater reality, Hebrews 10, 1-4. Third, Levitical priests were themselves sinners, (5:02) needing to offer sacrifices for their own sins before interceding for others, Hebrews 5-3. (5:10) The law while holy reveals humanity's inability to achieve (5:14) righteousness on its own, highlighting the need for a better permanent solution.

(5:22) Levitical priesthood was temporary with the sacrifices, waiting for something greater. (5:30) Jesus fulfills and surpasses the Levitical priesthood as our great high priest (5:36) in the order of Melchizedek. Hebrews quoting Psalm 110-4 declares, (5:44) the Lord has sworn and will not change his mind.

You are a priest forever in the order of Melchizedek, (5:50) Hebrews 7-17. The priesthood is not based on ancestry as with the Levites, (5:58) but on the power of an indestructible life, Hebrews 7-16. (6:04) Let's explore three transformative aspects of Jesus' priesthood in the order of Melchizedek.

(6:15) Jesus was a priesthood without beginning or end. Unlike Levitical priests, (6:20) whose authority depended on their lineage, Jesus' priesthood is eternal. (6:27) Melchizedek's lack of recorded genealogy symbolizes a priesthood without beginning or end.

(6:33) And Jesus embodies this perfectly as the eternal Son of God. (6:38) Because he lives forever, his priesthood never ceases, ensuring constant intercession for us, (6:47) Hebrews 7-25. Jesus seated at the right hand of God actively presents his finished work on our (6:57) behalf, Romans 8-34.

This intercession gives believers unshakable confidence. (7:05) Our salvation is secure because Christ's advocacy never fails. When we pray, Jesus (7:14) joins our prayers before the Father, amplifying our cries with his perfect intercession, Revelation (7:21) 8-4.

This truth invites us to persevere in prayer, knowing our high priest is always at work on our (7:31) behalf. He's always there, we can always reach out to him. He's always in heaven before the Father (7:37) as our eternal priest.

The second point, he's a king and a priest. Melchizedek's dual role as (7:48) king and priest is rare in biblical history. Israel typically separated these roles to prevent (7:55) abuse of power.

The example of King Saul's error in 1 Samuel 13, 8-14. I think he sacrificed in (8:04) the temple and God didn't want him to do it, then he took his kingship away. Jesus, however, (8:11) perfectly unites these roles without corruption, embodying priestly compassion and kingly authority.

(8:20) His cleansing of the temple, John 2, 13-17, demonstrates his priestly zeal for worship, (8:28) for pure worship, and his kingly power to restore God's order. As our high priest, (8:37) Jesus offers himself as the ultimate sacrifice for our sins, 1 John 2-2. (8:46) Let's flip the paper over.

(8:51) As our king, he reigns with righteousness and peace, ushering in God's kingdom, 1 Timothy 6-15. (9:01) This dual role assures that Jesus not only reconciles us to God, but also rules over us (9:09) with love, justice, and mercy. His kingship extends to all creation, promising a future (9:18) where righteousness and peace will reign fully, Isaiah 9-7.

The third point is a superior sacrifice. (9:29) Levitical priests offered repeated sacrifices, but Jesus offered himself once and for all, (9:35) Hebrews 7-27. His death on the cross fulfilled a new covenant promised in Jeremiah 31-34.

(9:45) God writes his law in our hearts and forgives our sins completely. Unlike the temporary covering (9:53) of sin in the old covenant, Jesus' sacrifice cleanses us fully, granting direct access to God, (10:01) Hebrews 10-14. This single sacrifice has made perfect forever those who are being made holy, (10:12) Hebrews 10-14, transforming us internally through the Holy Spirit, Ezekiel 36-27.

(10:23) Jesus' priesthood doesn't just cover sin. It empowers us to live as God's holy people, (10:30) 1 Peter 2-9. This shift from external ritual to internal transformation (10:37) highlights the superiority of Christ's priesthood, (10:41) offering not only forgiveness, but also renewal.

What does this mean for us today? (10:51) Jesus' priesthood in the order of Melchizedek has profound implications for our daily lives. (10:58) Here are four applications. (11:02) Confidence in his intercession.

We can approach God's throne with boldness, (11:08) knowing Jesus intercedes for us, Hebrews 4-16. When we stumble or face trials, he stands as our (11:16) advocate, ensuring our prayers are heard, freedom from shame and guilt. Jesus' perfect sacrifice (11:27) means there is no condemnation for those who are in Christ Jesus, Romans 8-1.

We are free to (11:33) approach God, even after failure, trusting in God's atonement. Rest in his finished work. The (11:43) cross was sufficient.

We do not need to earn God's favor. Jesus' sacrifice covers every sin, (11:52) past, present, and future, John 16-33. His final words, it is finished, (12:00) assures us of complete redemption.

He came and he did it all. He lived a sinless life. (12:09) He died for our sins.

He completed everything he needed to. (12:15) The Jews, like I said before, the Jews are waiting,

they're waiting for a Savior. I don't (12:19) know how you can top Jesus.

It's impossible. Hope in his eternal reign, in a world of instability, (12:29) political unrest, economic challenges, or personal struggles, (12:34) Jesus' eternal priesthood and kingship offer unshakable hope. His unchanging nature (12:41) ensures he is sovereign over all circumstances, working for our good and his glory.

(12:49) Called to reflect his priesthood, as a royal priesthood, 1 Peter 2-9, we are called to mirror (12:57) Jesus, Jesus' compassion and service, interceding for others and sharing the hope of his kingdom. (13:07) So we're also priests and kings as Christians, and we need to be just like Jesus, act like Jesus. (13:14) We can even intercede for others and pray for them.

In conclusion, Jesus is our great high (13:24) priest in the order of Melchizedek, a priest forever, a king of righteousness and peace, (13:31) the one who offered himself as a perfect sacrifice. Melchizedek was a shadow, Jesus is a substance, (13:41) fulfilling every promise of God's redemptive plan. His eternal priesthood assures us of (13:48) constant intercession.

His sacrifice grants us complete forgiveness and his kingship offers (13:55) enduring hope. As we leave today, let's live in the confidence of this priesthood, (14:02) the freedom of his sacrifice and the hope of his eternal reign. (14:07) May we reflect his priestly compassion and kingly righteousness in our lives, (14:13) sharing his love with the world in need.

If you have any need or desire to respond to this message, (14:21) now is the time to come forward as we seek God together.