

Hebrews Lesson 7: Handout 2

What comparisons and contrasts can be made between the priestly order of the Levitical priesthood in the Sinai Covenant, the order of Jesus' eternal priesthood in the New Covenant, and the order of Melchizedek, if he is indeed Shem the firstborn righteous son of Noah, in the Noachide Covenant?

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Priestly order of Sinai Covenant	Priestly order of Melchizedek as Shem	Priestly order of Jesus Christ
Succession of priestly order based on genealogy [Exodus 29:29; Numbers 18:1-7; 21-22; Sirach 45:15]	No priestly succession order listed in Scripture—the first priest in Scripture appointed by God [Genesis 14:18]	Jesus is the eternal High Priest—the last and the only eternal priest appointed by God [Hebrews 7:26-8:2]
Priests were chosen from among men to be a compassionate advocate of Israel, God's covenant people [Exodus 28:1; 41-43; Hebrews 5:2-3].	Chosen from among men: [Genesis 9:26-27] to rule over his brothers and their descendants through the Noachide world Covenant [Genesis 9:8-10, 17]	Chosen from among men to be a compassionate High Priest and advocate of the worldwide New Covenant people [Hebrews 4:15] of God [Matthew 28:19-20].
Tithes were paid to the Levitical priesthood from within the covenant family [Numbers 18:20-24; Deuteronomy 14:28-29]	Tithes were paid to the priest Melchizedek by Abram; if he is Shem the tithes are paid within the covenant family [Genesis 14:20]	Tithes are paid to Christ our High Priest through His Church by the covenant family
Sacrifice and offerings were made by the covenant people through the priesthood [Leviticus 4:20, 31; 5:13; Numbers 15:25].	Abram paid a tithe of a tenth of his spoil from battle to Melchizedek [Genesis 14:20]	The covenant people bring Christ, our High Priest, offerings of bread and wine and He gives us, under the appearance of bread and wine, His Body, Blood, Soul, and Divinity [Matthew 26:26-29; 1 Corinthians 11:23-27]
In priestly role offered the peoples blessings, gifts, and sacrifices to God [Numbers 6:22-27]	As God's priest he blessed Abram and brought bread and wine as a priestly gift [Genesis 14:18-19]	Offers eternal blessings to the people and an eternal sacrifice to God on behalf of the covenant people [Hebrews 9:25-28; 10:10]
The priesthood of the Sinai Covenant was limited to priestly functions	Melchizedek was both a High Priest and the King of Salem/Jerusalem [Genesis 14:18]	Jesus is both the New Covenant High Priest and King of the heavenly Jerusalem
The priesthood of the Sinai Covenant served only the children of Israel through the Covenant God made which was exclusively limited to them [Exodus 19:5-6] .	God's Covenant with Noah extended to all the earth. If the covenant continued through Shem, his priesthood was over all peoples of the earth bound in one covenant family. Melchizedek is titled in Genesis 14 as "the priest" of the Most High God. There is no other priest.	God's New Covenant is extended to include all nations [Matthew 28:19-20]. Jesus is the eternal high priest bringing the peoples of the earth back into one covenant family. Jesus is the eternal priest of the New Covenant. There is no other High Priest of the New Covenant

Hebrews Lesson 7: Handout 1

The “order of Melchizedek” is referenced 5 times in the 8 passages which mention Melchizedek in the Letter to the Hebrews:

5:6	<i>Just as in another place he says, “You are a priest forever according to the order of Melchizedek.”</i>
5:10	<i>Declared by God high priest according to the order of Melchizedek.</i>
6:20	<i>where Jesus has entered on our behalf as forerunner, becoming high priest forever according to the order of Melchizedek.</i>
7:1	<i>This “Melchizedek, king of Salem and priest of God Most High,” “met Abraham as he returned from his defeat of the kings” and “blessed him.”</i>
7:10	<i>for he was still in his father’s loins when Melchizedek met him.</i>
7:11	<i>If then perfection came through the Levitical priesthood, on the basis of which the people received the law, what need would there still have been for another priest to arise according to the order of Melchizedek, and not reckoned according to the order of Aaron?</i>
7:15	<i>It is even more obvious if another priest is raised up after the likeness of Melchizedek</i>
7:17	<i>For it is testified: “You are a priest forever according to the order of Melchizedek.”</i>

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How do you rate on your understanding of these doctrines Christian faith listed in Hebrews 6:1-2?

1. Dead works vs. faith in God: CCC#1963-70; 163-65; 2017; Hebrews 12:1-2 = no salvation through the ritual works of the Old Covenant Law but through faith in Christ Jesus [a struggle to lead Old Covenant Jews to understand and accept God’s gift of grace with faith as the first step toward salvation].
2. Baptism: See CCC# 405; 903; 977-78; 1113; 1212-13; 1272; 1246 for Baptism
3. Laying on of hands: CCC# **699**; 1304; 1312-15; **1288**; 1293; in Scripture see Acts 6:6 and 13:3; 1 Timothy 4:14; 2 Timothy 1:6 for the empowerment of the Holy Spirit to Church ministers; Acts 8:15-17 and 19:6 for receiving the Holy Spirit in the Sacrament of Confirmation; Luke 4:40 for Sacrament of the Sick; also 1 Timothy 5:22; 2 Timothy 1:6.
4. The Resurrection of the Dead: CCC# 988-1004; 1 Corinthians 15:12-19
5. Judgment: CCC# 1021 = Individual judgment; #1038-41 = Final judgment [also see Matthew 12:41-42; 25:31ff; 2 Thessalonians 1:3-10; 2 Peter 3:12-13; Revelation 20:11-15].

Actually all the doctrines the inspired writer of Hebrews listed were part of the Old Covenant faith which prefigured the New and which are continued, transformed and perfected in the New Covenant.

1. The rituals of the Old law trained and instructed the people of God to prepare them for the coming of the New Covenant.
2. *baptismos* used in the plural in the Greek text also means “ablutions” or “ritual washings.” The Jews practiced water emersion for purification and for an initiation rite for proselytes. It was a ritual purification that prefigured our cleansing from original sin and rebirth in the baptism of Jesus Christ [see Numbers chapter 19; Jewish Book of Why volume I; St. John the Baptist’s baptism of repentance in the Gospels, i.e. Matthew 3:11]
3. The “laying on of hands” was an Old Covenant practice in the ordination of priests and kings and in other rites that called on the power of God: Exodus 29:10-19; Leviticus 1:4; 3:2, 8, 13.
4. The resurrection of the dead was a disputed doctrine in the first century which Jesus clearly defended when He corrected the Sadducees in Matthew 22:23; Mark 12:18; Luke 20:27.
5. There was a belief in a final judgment for all men of all nations which is usually referred to in the Old Testament as “the Final Day” or “the Day of the Lord” [see Deuteronomy 32:41; Psalm 9:8; 96:10, 13; 98:9 Isaiah 2:4; 26:9; Jeremiah 25:31; Daniel 7:10; Joel chapters 3-4; Malachi 3:19; etc.].