

# "HEAR YE HIM"

## A Devotional Series For Radio

This sermon script is furnished with  
the good wishes of the Reorganized Church  
of Jesus Christ of Latter Day Saints

World Headquarters: The Auditorium, Independence, Missouri

Program Number 276

Evan A. Fry, Radio Minister  
All Rights Reserved

The Sermon: CHRIST, THE GREAT HIGH PRIEST

Scripture: Hebrews 4:14-16, and 5:1,2.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a 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. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. . . . . For every high priest taken from among men is ordained of men in things pertaining to God, that he may offer both gifts and sacrifices for sin; Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

\*\*\*\*

After the similitude of Melchisidec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life.

One of the most mysterious characters of the Bible is Melchisidec. He is mentioned in only three books -- Genesis, Psalms, and the Hebrew letter. Little is known of him, but to add to the mystery, Hebrews 7:3 says that he was "without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God....."

Obviously something is either missing or garbled in this bit of scripture. If Melchisidec existed at all, he must have had a father, and a mother, and a beginning and an ending -- or else he was another uncreated and eternal God. Bible commentators have tried to explain that "without father, without mother, without descent" means that he had no recorded genealogy such as was necessary to become a priest of the hereditary Aaronic order. This is an incomplete and unsatisfactory explanation for two reasons. First, there were priests before Aaron, who could not possibly have been descended from Aaron, (Exodus 19) and Aaron was put to minister in "the priest's office," (Ex. 28:1) which existed before Aaron was chosen to fill it. Second, this explanation does not explain how Melchisidec could have been "without beginning of days or end of years."

An explanation so simple that no Bible student has ever thought of it is proposed in Joseph Smith's revision of the Bible, which makes it the priesthood,

or the order of priesthood to which he belonged, which was without parentage, descent, or beginning or ending.

What is priesthood? Priesthood is the power of God operating in men chosen and ordained for the ministering of his gospel. It is authority to act in Christ's stead. Priesthood originates with God, not with man. Jesus was both perfect God, and perfect man. As God, he and his power, authority, and priesthood are eternal and unchangeable. As God, priesthood is inherent in him; it is not bestowed upon him from without. It is uncreated, as he is uncreated; it is without father or mother, without descent, without beginning of days or end of years.

Long before Jesus came in the flesh, Melchisidec held the priesthood which is the power and authority of Jesus Christ, which is eternal and without beginning or end. He was a priest after the order of the Son of God. Latter Day Saints believe that Melchisidec priesthood is necessary to administer gospel ordinances, as Aaronic priesthood was necessary to minister the Mosaic law. The Melchisidec priesthood was on earth in the days of Adam. By it Abel offered an acceptable sacrifice. It was held by Seth, Enoch, Methuselah, Noah, Jethro, and Moses. All of these men looked forward to and exercised faith in Christ and his gospel. Abel's sacrifice was in the similitude of the sacrifice of the Son of God. Moses suffered reproach for Christ in the court

of Pharaoh. Israel in the wilderness drank of that spiritual rock which is Christ. (I Cor. 10:2-4) The gospel was preached to them, but it did not profit them because of unbelief. (Heb. 4:2) Moses, who held Melchisidec priesthood, prophesied that another prophet -- Christ -- should arise, "Like unto me." (Deut. 18:15) This Melchisidec priesthood preaches and administers the gospel, which was preached in the world from the beginning.

The Mosaic law was given to a rebellious and wayward nation because of transgression. It took the place of the perfect gospel law, which had been given on the first tables received by Moses on Sinai. When Moses came down and found the people worshipping the golden calf, he broke the first tables, and the lesser law was substituted as a type of shadow of things to come -- as a schoolmaster to bring them to Christ. The higher or Melchisidec priesthood was taken from their midst with the death of Moses, and was no longer known until Christ.

Perfection was not possible under the Aaronic or Levitical priesthood. (See Heb. 7:11, 10:11) Such perfection could be obtained only through the gospel -- the royal law -- the perfect law of liberty -- the power of God unto salvation. And this perfect gospel law could be administered only through Melchisidec priesthood. Such priesthood was necessary even for Jesus, for if it was not necessary -- if the gospel could just as well have been preached without it, why was Jesus "called of God as was Aaron," and given a priesthood after the order of Melchisidec? If Christ could not administer the gospel covenants and ordinances without priesthood, how can others?

When Jesus came to earth in the flesh, as a man he was called of God as was Aaron, and given place in this Melchisidec order of priesthood; but because he was God as well as man, his priesthood was inherent in him. Men may come and go, but the priesthood is eternal; and Jesus, because he lives forever, "holds his priesthood permanently, because he continues forever." (Hebr. 7:24, Rev. Std.)

Jesus was and is the great high priest after the order of Melchisidec. He was not eligible for the hereditary Aaronic priesthood, for he was of the tribe of Judah. His priesthood is superior to the priesthood of the Aaronic order. He fulfills the law of Moses by

executing the duties of his office after the pattern of Aaron, making sacrifice of himself, instead of the animals used by the Levites. As the great High Priest after the order of Melchisidec, he made one last, all-inclusive, all-sufficient sacrifice of himself, and in his resurrected and immortal body entered into the heavenly "holy of holies," opening the veil between man and God to all believers. No other priest, Aaronic or Melchisidec, has needed to offer such a sacrifice since, for in Jesus' sacrifice the law of Moses was fulfilled and done away.

But was priesthood necessary after this last great and final sacrifice? Does the "priesthood of all believers" mean that there is no more any other kind of priesthood? Many Bible commentators and translators assert that there was no priesthood after Christ. They cite Hebrews 7:24: "But this man, because he continueth ever, hath an unchangeable priesthood." A marginal note, and many modern translators say that this "unchangeable priesthood is one "which passeth not from one to another." Seemingly the Greek word can carry both meanings; but it does not follow that an unchangeable priesthood cannot be passed on. We have already seen that Melchisidec had it, and in some way it was passed on to Jesus; therefore it must have been transmissible. If no priesthood is necessary to administer the gospel after Christ, why was it necessary before Christ? If priesthood is not necessary to administer the gospel, why did Jesus receive priesthood? Why did Jesus give priesthood to twelve apostles, and to the seventies? Why did the church choose and ordain elders, or presbyters? If no priesthood is necessary under the Christian dispensation, why did the church send Peter and John -- men of authority -- to confirm Philip's converts in order that they might receive the Holy Ghost? (See Acts 8:14-17) Why did Paul re-baptize some converts at Ephesus who had not yet received the Holy Ghost? (Acts 19:5,6)

Christ, the great High Priest after the order of Melchisidec, abolished bloody sacrifices of the law by the sacrifice of himself. But there is still need for his eternal, unchangeable priesthood on earth -- the order which is without father or mother, without descent, without beginning of days or end of years. Boldly, yet humbly, we claim that his restored priesthood is ministering to the people of our church today. We invite you to share its blessings with us.