

## Hebrews 7 A Better High Priest

Review: 2 Samuel 14 meaning

Hebrews 6:19-20

19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

- Quotation from Psalm 110:4
- Genesis account of Melchizedek (*historical*), Psalms account of Melchizedek (*prophetic*), Hebrews account of Melchizedek (*theological*)

Hebrews 7:1-28

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;

- Melchizedek, translated *king of righteousness* and also *king of peace*
- A king before the nation of Israel
- A priest before the law of Moses
- *Blessed*, Greek *to speak well of*, word from which we derive eulogy
- Often we wonder why battles occur, but perhaps this battle led Abram to cross paths with this mysterious figure in the scriptures that would be mentioned in only ten verses in scripture (once in Genesis, once in Psalm 100, and eight times in Hebrews)

2 To whom also Abraham gave a tenth part of all; first being by interpretation *King of righteousness*, and after that also King of Salem, which is, *King of peace*;

- Abraham's tithe was *given*, the Levitical tithe was *commanded*

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

- The Greek is careful to explain to us the pedigree and genealogy of Melchizedek
- *Without father and mother* both refer to the absence of a record of genealogy – not an absence of parents
- *Without decent* also refers to an absence of record
- It was imperative that Levitical priests be able to produce their records to qualify for priestly duties and there are instances in scripture where priests were removed from office based on the lack of evidence to support their rights to the tribe of Levi

*Genesis 14:13-20*

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

- First mention of Hebrew in the scriptures

14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

- The writer argues that blessings come from above or from a higher standing and tithes are paid from below or to someone in higher standing
- So, if Abraham paid tithes to Melchizedek, he was in a higher standing than Abraham and, Levi having come from Abraham's generations, he also paid the tithe
- Also, the tribe of Levi received no inheritance in the Promised Land except the Lord, meaning, they did not receive a portion of the land, but were to maintain and minister within the temple and not become distracted with lands, business, and agriculture
- All of these points of the argument are made to establish the Melchizedek was higher than the patriarch Abraham and would be default be higher than the priestly order that would come from Abraham's generations

8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

9 And **as I may so say**, Levi also, who receiveth tithes, payed tithes in Abraham.

- *As I may so say* is a phrase meaning *so to speak*
- The writer is making an illustration of the superiority of Melchizedek to Aaron

10 For he was yet in the loins of his father, when Melchisedec met him.

11 **If therefore perfection were by the Levitical priesthood**, (for under it the people received the law,) **what further need was there that another priest should rise after the order of Melchisedec**, and not be called after the order of Aaron?

- If the Levitical was sufficient, why call the Messiah as a priest after the likeness of another?
- If it wasn't broken, why would God fix it?

12 For the priesthood being changed, there is made of necessity a change also of the law.

- If the priesthood changes, one would assume the law associated with that priesthood would also change as the priesthood existed as support of that law (not the law to support the priesthood)
- Just as today, the offices of pastors, elders, teachers, deacons, etc. are to support the scriptures – not the scriptures to support the offices

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

- Several outside the tribe of Levi attempted to obtain the office of priest, but were rejected
- Kings had also attempted to intrude into the office of the priesthood and suffered for their rebellion
- However, in Christ, we see One becoming High Priest and King outside the tribe of Levi

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

- Christ's appointment into the priesthood is not based in a carnal (fleshly) commandment, but the power of eternal life
- Under the law, the great qualification of the priesthood was *pedigree*, but under grace it is *power*

17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

20 And inasmuch as not without an oath he was made priest:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

- Jesus was made High Priest, not by birth, but by an oath of God

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an unchangeable priesthood.

- The priesthood of Christ continues forever due to His everlasting life and, because of this, is an unchanging 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.

- Salvation is eternal because the High Priest is eternal

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

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 did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

- The Law, rooted in the flesh, appoints priests that by default have the same weaknesses as the law, but the oath coming after the law, appoints the Son which is exempt from these weaknesses
- The order of Melchizedek occurred before the law, but the oath was given after which does not allow the argument of the law replacing this order of the priesthood

*Mat 3:13-17*

*13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.*

*14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?*

*15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.*

*16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:*

*17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*

- The rabbi's ceremony for the announcement of the next high priest was as follows:
- The candidate, usually a son of the current high priest, was submerged in a ceremonial pool of water at the temple for ritual cleansing
- The candidate was next anointed with oil over his head
- The current high priest would announce the candidate to the congregation with the proclamation, "this is my son in whom I am pleased"