

Heb 7:2-3

2 to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace," 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.

The title given to Jesus at His second coming is

- KING OF KINGS AND LORD OF LORDS.
- a priest was not allowed to hold the office of both priest and king,
- neither could a king carry both offices.

They weren't to operate under both roles.

- If they did, it didn't work out well.

King Uzziah (also called Azariah) from Judah

- Once entered the temple to offer incense
- which was the job of the priest,
- God struck him with leprosy the rest of his days.

Saul in 1 Sam 13 who became impatient

- waiting for Samuel and offered the burnt offerings himself
- which was a violation of God's law.
- He was trying to do a priestly duty.

This resulted in God removing the kingdom from him and Saul himself was rejected as king.

God declared that kings would come from the tribe of Judah,

- specifically from the line of David, 2 Sam 7:12-16 and Psa 89:3-4.

And the priests were to come from the tribe of Levi.

Heb 7:4-10

4 Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils. 5 And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham; 6 but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises. 7 Now beyond all contradiction the lesser is blessed by the better. 8 Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives. 9 Even Levi, who receives tithes, paid tithes through Abraham, so to speak, 10 for he was still in the loins of his father when Melchizedek met him.

At face value we can look at this and say, what in the world is going on.

There are basically two things being said here concerning the superior position of Melchizedek over Abraham.

And we've seen the two things that took place between them.

- One is that Abraham tithes to Melchizedek
- and the second was Melchizedek blessed Abraham.

Heb 7:4

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

When the author says to “consider,” it literally means “to look at with discernment”

Here in Hebrews, it means to look discerningly as a spectator.

So he's making a comparison between Melchizedek as this imagery

- and Abraham who is going to pay a tithe to Melchizedek
- and then of course Christ and those who will believe in Him.

As we see, the lesser is making an offering to the greater.

So, if Abraham paid tithes to Melchizedek, what should we offer up to Christ.

Romans 12 says we are to offer ourselves as a living sacrifice.

Heb 7:5-6

5 And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham (or descendants of Abraham); 6 but he whose genealogy is not derived from them (tribe of Levi) received tithes from Abraham and blessed him who had the promises.

So he looks back at the Levites and says,

- the Levites had this authority from God if you will,
- those of the priesthood,

that they were to receive tithes

- and a portion of the tithes they received
- were given to the greater part of
- the tribe of Levi,

But when Abraham gave a tithe to Melchizedek, it was not commanded in the bible.

If the people are to pay the Levites,

- how is it the Levites were paying tithes
- thru Abraham up to Melchizedek,
- except that Melchizedek was greater than Abraham
- and greater than the Levitical priesthood.

Then there's Christ.

- He is to receive tithes from us,

In fact, He should receive more than just tithes.

He's to receive all that we are.

Heb 7:7

7 Now beyond all contradiction the lesser is blessed by the better. 1:17:05

“contradiction” is “antilogia” meaning “no word is against it.”

In other words, no one is going to persuade us otherwise.

This is speaking of the greater as in higher in status or position,

- not as in personal worth.

The point being made is Melchizedek held a higher position than Abraham.

This would mean that Melchizedek's priesthood

- is greater than the Levitical priesthood.

Heb 7:8

8 Here mortal men (Levitical Priesthood) receive tithes, but there he receives them, of whom it is witnessed that he lives.

He's talking about Melchizedek

- but the imagery he's painting is looking to Christ.

Heb 7:9-10

9 Even Levi, who receives tithes, paid tithes through Abraham, so to speak, 10 for he was still in the loins of his father when Melchizedek met him.

This is his point, when Abraham met Melchizedek,

- Levi didn't exist yet, he wasn't even born.

One of Jacob's 12 sons was Levi and he formed a tribe,

- the tribe of Levi.

The author is showing that the Melchizedek priesthood

- was honored in a sense by the Levites
- because Levi's great grandfather (Abraham) paid tithes
- to the great high priest Melchizedek.

Heb 7:11

11 Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?

The Levitical priesthood was a temporary priesthood.

- It could never bring complete fellowship with God.

The word perfection refers to a permanent final solution.

- The Levitical priesthood could not do that.

The first 4 verses of Hebrews 10 remind us that animal sacrifices were insufficient.

The Jews understood that God is omnipresent, He's everywhere all at once.

Although they knew that, they also wanted to worship God at the temple.

- They also understood the ordinances God laid out,
- Was that they'd go thru a priest, thru sacrifices
- and thru the mosaic law

We know one of the major themes of Psalms is being in the presence of the Lord.

Psa 16:11

11 You will show me the path of life;
In Your presence is fullness of joy;
At Your right hand are pleasures forevermore.

Ps 27:4

4 One thing I have desired of the Lord,
That will I seek:
That I may dwell in the house of the Lord
All the days of my life,
To behold the beauty of the Lord,
And to inquire in His temple.

That was a longing to live in God's presence.

Jew longed to be in the presence of God,

- in the holy of holies where the shekinah glory of God dwelt

You won't see the word "Shekinah" in the bible.

- It was a common Jewish term
- to describe God's manifest presence
- among His people.

The word comes from the Hebrew root (shakan)

- meaning "to dwell, to settle or to abide."

Shekinah glory means the glory of God

- that dwells among us in visible form.

For example, the burning bush.

That was God's presence in the fire not consuming the bush.

- Jewish tradition defines this as Shekinah.

Another example is God's presence leading Israel by a cloud in the day

- and by fire at night.

Today, we go directly to God thru Christ.

Heb 7:19

19 for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God.

God said in Psa 110:4.

Ps 110:4

4 The Lord has sworn

And will not relent,

"You are a priest forever

According to the order of Melchizedek."

I believe God was saying, Hey, you're no longer living under

- the Levitical priesthood of Aaron
- but you'll be under the new priesthood
- according to the new order of Melchizedek.

Heb 7:11-12

11 Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? 12 For the priesthood being changed, of necessity there is also a change of the law.

Perfection is to make perfect in the moral sense.

The law couldn't make a person perfect.

Heb 10:1

1 For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.

We aren't perfect in the sight of men, but in the eyes of God

- we are positionally perfected thru Jesus Christ.

2 Cor 5:21

21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

Heb 10:14

14 For by one offering He has perfected forever those who are being sanctified.

Rom 8:1, there is no condemnation to those who are in Christ Jesus.

In Jesus we are completely forgiven.

Phil 1:6

6 being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ;

He doesn't save us and forget us. He will complete the work He started in us.

Back to verse 11. Neither the law nor the priesthood could produce perfection.

If they could, the writer says, what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?

Heb 7:12

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

Basically, if God is changing the priesthood,

- then He's changing the law as well.

Ultimately, it was necessary that the law and the priesthood be changed,

- because man could not be made perfect thru them.

Heb 7:13-17

13 For He (speaking of Jesus) of whom these things are spoken belongs to another tribe, (Jesus isn't from the tribe of Levi but from the tribe of Judah) from which no man has officiated at the altar.

14 For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. 15 And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest 16 who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. 17 For He testifies:

"You are a priest forever
According to the order of Melchizedek."

He was saying there was going to be change and that Jesus Christ is the new priest.

A priest is a bridge builder between men and God.

Jesus was from the tribe of Judah, Israel's southern kingdom.

Rev 5:5 calls Jesus

- "the Lion of the tribe of Judah."

Lions symbolize power, confidence and dominance.

Heb 7:14 is a quote from Gen 49:8.

Gen 49:8-10

8 "Judah, you are he whom your brothers shall praise;
Your hand shall be on the neck of your enemies;
Your father's children shall bow down before you.

9 Judah is a lion's whelp;
From the prey, my son, you have gone up.
He bows down, he lies down as a lion;
And as a lion, who shall rouse him?

10 The scepter shall not depart from Judah,
Nor a lawgiver from between his feet,
Until Shiloh comes; (Peace)
And to Him shall be the obedience of the people.

Jesus from the tribe of Judah is both King and Priest. The Jews would not understand because no one could serve both offices.

Now we're told that Jesus is from the order of Melchizedek.

Then in verse 16 speaking of Jesus

16 who has come, not according to the law of a fleshly commandment (speaking of those born in the tribe of Levi and the commandment was that the Levites were to be priests), but according to the power of an endless life. (Why, because Jesus lives forever)

17 For He testifies:

"You are a priest forever
According to the order of Melchizedek."

Next Section:

The Levitical priesthood

- and its laws were set aside
- because they couldn't bring people to perfection.

In contrast, a better hope has been introduced in Jesus

- and thru Him we can have that connection to God.

Heb 7:18-22

18 For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, 19 for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God.

20 And inasmuch as He was not made priest without an oath 21 (for they have become priests without an oath, but He with an oath by Him who said to Him:

"The Lord has sworn
And will not relent,
'You are a priest forever
According to the order of Melchizedek'"),

22 by so much more Jesus has become a surety of a better covenant.

Verses 18 & 19 are speaking of the former commandment,

- which is the Levitical priesthood and the law.

The law was annulled or set aside because it couldn't bring people to perfection.

I think of Romans 1:20 where we were told that man will be without excuse.

God has given us creation. What we see in creation points to a creator.

Notice in verse 18 that the law was unprofitable. It couldn't produce fruit.

Verse 19 says the law made nothing perfect.

But the author says in the same verse, on the other hand, there is the bringing in of a better hope, through which we draw near to God.

We have a better hope in Christ. The hope for us is a future glorification.

The Christians life is in three tenses, past, present and future.

- Our past sins are forgiven,
- our present sins are forgiven
- and in the future, we will be completely removed
- from sin in our glorified body.

So we've been justified, simply put, just as if I'd never sinned.

- We're in the process of sanctification
- and one day we'll be glorified.

That's the better hope (verse 19) we have in Christ.

Verses 20 & 21 are stating that the Levitical priests became priests by genealogy,

- not by an oath.

However, Jesus is made a Priest with an oath from God.

The oath God made was a guarantee of Jesus' permanent priesthood.

The Lord will not relent, He will not change His mind.

People on the other hand, often change their mind,

- and not always in a bad way.

In the book of Matthew 21 there is a parable of two sons.

The father of the two sons went to the first and said,

Matt 21:28-29

28 'Son, go, work today in my vineyard.' 2 He answered and said, 'I will not,' but afterward he regretted it and went.

The son here represents people who have lived in clear disobedience to God.

But that person had a change of heart,

- he repents and does
- what the father asked him to do.

When a person truly repents, it should lead to obedience.

God cares more about what we do than the appearance of obedience.

The second son on the other hand said he would go but didn't go.

Matt 21:31-32

31 Jesus said to them (chief priests), "Assuredly, I say to you that tax collectors and harlots enter the kingdom of God before you. 32 For John came to you in the way of righteousness, and you did not believe him; but tax collectors and harlots believed him; and when you saw it, you did not afterward relent and believe him.

Jesus was speaking to "chief priests" the religious authorities

- who represented the second son
- who refused to truly obey God
- thru His messenger John.

They refused to repent even after seeing the change of heart

- in the tax collectors and harlots.

So true obedience is by faith and repentance,

- not by religious words
- or outward appearance.

In order to draw near to God

- one needs to draw near the better hope,
- Jesus in verse 19.

Verse 21, The Lord has sworn and will not relent

- He will not change His mind.

Finally, the author summarizes the section in verse 22.

Heb 7:22

22 by so much more Jesus has become a surety of a better covenant.

We see two specific words in this verse, "surety" and "better."

Surety is the assurance or comfort we get when someone draws near.

As followers of Christ, we have the Holy Spirit residing in us.

- He's our assurance.
- He's the surety of a better covenant.

When God makes a covenant, He intends to keep it.

Jer 31:33

I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.