

4/14/24

Hebrews 7

The author of Hebrews now returns to the subject of Melchizedek of whom he had many things to say.

Heb. 5:11

He stated that Jesus is our Great High Priest after the order of Melchizedek who has entered in within the veil in heaven as a forerunner for us and became a refuge and anchor of our soul.

In chapter seven, verse one through ten, Genesis fourteen is the dominant text, but in chapter seven as a whole Genesis is subordinate to Ps. 110:4

The clear allusion to the description of Christ as the heavenly High Priest sets the stage for this type of midrash. Heb. 6:20; Ps. 110:4

But now in chapter seven the author is going to demonstrate the superiority of the Melchizedek Priesthood over the Levitical Priesthood due to being eternal.

7:1-10 The Priesthood of Melchizedek.

7:1-3 *The history of Melchizedek.*

* Verses one through three is all one sentence!

7:1-2 The exaltation of Melchizedek as a type of Christ.

- 1) His name depicts character, “For this Melchizedek”, King of righteousness, who is mentioned only in two places in the Old Testament.
 - a) In Genesis as our text quotes, being about 2,000 B.C. Gen. 14:17-20
 - 1)) A coalition of five kings from the east rebelled against Chedorlaamor and sacked Sodom and Gomorrah, taking Abraham’s nephew Lot captive.
 - 2)) One who escaped came to tell Abraham and he rescued Lot and all those taken.
 - 3)) This is when Melchizedek met Abraham, after the slaughter of these kings.
 - b) In Psalms 110, by the mouth of David, about 3,000 B.C., which has been quoted extensively up to his point.
- 2) His reign, “King of Salem”, is a title which means peace.
 - a) Some believe it refers to Jerusalem. Ps. 76:2
 - * Isaiah describes the reign and rule in Jerusalem in the Kingdom Age. Is. 2:2-3
 - b) Jesus make peace with God for us as He justifies us. Rom. 5:1-2

- c) Jesus gives us peace for life situations. Jn. 16:33; Phil. 4:6-8
- 3) His office, “Priest of the most high God”, “El Elyon” is a second title.
 - a) Melchizedek was the priest of the most high God, Yahweh, just as Jesus was in fulfillment of His order for our worship.
 - * Saying: “I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You.” Heb. 2:12
 - b) The worship of Yahweh by the Amorites and Canaanites before Abraham or Levi.
 - 1) God had given four-hundred years to the Amorites to repent of their sins, before He brought judgment on them. Gen. 15:16
 - * “But in the fourth generation they shall return here, for the iniquity of the Amorites *is* not yet complete.”
 - 2) Noah had been handed down the testimony of the true God and he found grace in the eyes of God.
 - 3) Noah and his sons and their wives alone survived the anti-delivium food and the line of the godly continues as well as the live of the ungodly.
 - 4) The phrase “the most high God” is in contrast to polytheistic worship and is found several times in the New Testament.

- a)) Seventeen time in the Old Testament.
- b)) Four times in the New Testament. Mk. 5:7; Lk. 8:28; Acts 16:17; Heb. 7:1
- 4) His encounter, “who met Abraham returning from the slaughter of the kings and blessed him.”
 - a) “Melchizedek priest of the most-high God met Abraham after he had returned from the slaughter of Chedorlaomer. Gen. 14:18-20
 - b) The rebellion of five kings against Chedorlaomer who also sacked Sodom and Gomorrah and took Lot.
 - c) Melchizedek is the priest-king, this is the focused, reflecting the prophetic office of Jesus, the priest king Messiah, not the kings seeking to obtain power and position.
- 5) His submission, “to whom also Abraham gave a tenth part of all.”
 - a) Abraham gave honor to Melchizedek as a priest of God, thereby being greater than himself by giving a tieth of all he had,
 - b) Abraham did not turn away from Melchizedek, the priest of the most High God.
 - * The word gave “merizo” means to divide, distributed or separate into parts.

- c) Why would you turn away from Jesus our High Priest, if you are Abraham's children.
- d) The believer gives to God to honor Him recognized God is greater than himself.
- e) Melchizedek was a type of Christ, who was to be honored by all, being greater than all.
 - 1)) The Holy Spirit will come upon you, and the power of the Highest will overshadow you. Lk. 1:35 b-c
 - 2)) "He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. Lk. 1:32
 - 3)) Jesus is called the "Son of the Most High God" by the demons. Mk. 5:7; Lk. 8:28
 - 4)) The demon possessed girl at Philippi said of Paul and Silas, "These men are the servants of "the Most High God". Acts 16:17
- f) Melchizedek had supreme ruling authority and access to Yahweh in the city predestined to be the City of God.
 - 1)) No one ever held both offices in the Old Testament. Uzziah attempted to offer incense and God struck him with leprosy. 2Chron. 26
 - 2)) But in Ancient Sumerian cities the "ensis" or priest ruled as the reputed

representative of the gods, like the Egyptians.

- 6) His prophetic type, "first being translated "king of righteousness," and then also king of Salem, meaning "king of peace."
 - a) King of righteousness, depicts character and prefiguring Christ the King to come.
 - 1)) "Melek" is the Hebrew word for "king".
 - 2)) The word "s Sadiq" is the Hebrew word for righteousness.
 - 3)) The name Adonizedek means "my lord is Sideq" or righteousness.
* Jesus is the possessor of heaven and earth. Heb. 1:2b-c
 - 4)) "Yes, He shall build the temple of the LORD. He shall bear the glory, And shall **sit and rule on His throne**; So **He shall be a priest on His throne**, And the counsel of peace shall be between them both." Zach. 6:13
 - b) King of Salem, peace, again depicting character.
 - 1)) The Hebrew word "shalom" and the Arabic word "salam" both mean peace.
 - 2)) Righteousness always precedes peace! Rom. 3:20-23; 5:1-2
 - 3)) Jesus is called the Prince of peace. Is. 9:6

- 4)) Righteousness and peace have kissed each other. Ps. 85:10

7:3 The lineage of Melchizedek as a type of Christ.

- 1) Melchizedek had no pedigree, “without mother, without father, without genealogy, having neither beginning of days nor end of life.” vs. 3a-d
 - a) Genealogy to speak of as far as records are concerned, ignoring his decent.
 - b) To the Jews genealogy was very important.
 - c) The Jews of Nehemiah’s day had to provide genealogy of priest, but could not. Ezra 2:61-63; Neh. 7:63-65
 - 1)) Only in two places is Melchizedek mentioned. Gen. 14; Ps. 110
 - 2)) Jesus used it to silence the Pharisees, “He said to them, “How then does David in the Spirit call Him ‘Lord,’ saying: The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool””? If David then calls Him ‘Lord,’ how is He, his Son?” And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore. Matt. 22:43-46

- d) Jesus decent was not after the tribe of Livi nor the family of Aaron but through David, to Abraham and to Adam! Lk. 3
- 2) Melchizedek prefigured Jesus, “but made like the Son of God, remains a priest continually.” vs. 3e
 - a) The word “but” provides the sharp contrast from the human descending line to the Divine call as Priest of the Most High God, a type that stood for the prophetic call of the Son of God.
 - b) Melchizedek was the foreshadow of the High Priesthood of Christ by eschatological reality.
 - 1)) The phrase “made like” is the Greek word “aphomoioo” that means to cause a model to pass off into an image or shape.
 - 2)) The idea is to produce a facsimile, and this is the only appearance in the New Testament.
 - c) There have been many opinions as to the identity of Melchizedek.
 - 1) Rabbi Ishmael in 135 B.C thought him to be Shem, Noah’s son, which was excepted by Luther and others.
 - 2) Philo saw in him a human soul, divine reason functioning in a priestly way as the “upright word” that controlled the passions, delighted the soul and honored God with exalted thought; he

- did not regard Melchizedek as a historical person.
- 3) Origin believed him to be an angel being, other as the angel Michael.
 - 4) Hierakas, towards the end of the third century thought him to be a temporary incarnation of the Holy Spirit.
 - 5) Still others a pre-incarnation of the logos or Jesus, a Christophany due to the phrase, “Made like the Son of God.”
- c) In the early years of being a Christian, I use to believe that Melchizedek was Jesus in the Old Testament because many said he was. But as I began to study for myself looking closely at what is said about Melchizedek, I now believe he is only a type of Christ for the following reasons.
- 1)) Notice Melchizedek was “made like” the Son of God”, that means that one is the type prophetically and the other is the anti-type in fulfillment of that prophetic type.
 - 2)) So if Melchizedek was Jesus in a pre-incarnation of the Old Testament, He could not have been the type and the fulfillment of the type.
* Otherwise, Melchizedek would have been the reality and there would be no need of the fulfillment!

- 3)) The type of speech ascribed to the word “like” is called a simile, along with the word “as”, communicating common knowledge of something and putting it next to what is mentioned and by comparison, you understand it’s meaning by it’s resemblance not the exactness of the thing mentioned.
- 3) The description of Melchizedek in this verse simply reveals him as a type of the parallel idea of being Eternal, like Christ.
- a) Without father and without mother, give the sense that He was not created.
 - b) Without genealogy, having neither beginning of days nor end of life, give the idea of being Infinite.
 - c) But made like the Son of God, reveals the clear purpose of the author, he is not Christ but a type prophetic of the Son of God.
 - d) Remains a priest continually, in other words, there is no mention anywhere that his priesthood was transferred or ended, making the strong parallel of the point Paul has already made about Jesus, who is the fulfillment of Melchizedek, he is the believer’s perpetual High Priest forever. Heb. 6:20; 7:17, 21; Ps. 110:4
- 1)) He had by Himself purged our sins, sat down at the right hand of the Majesty on high. Heb. 1:1b-d

- 2)) Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things [pertaining] to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted. Heb. 2:17-18
- 3)) Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, who was faithful to Him who appointed Him, as Moses also was faithful in all His house. Heb. 3:1-2
- 4)) Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. Heb. 4:14-16
- 5)) So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: "You are My Son, Today I have begotten You." As He also says in another place: "You are a

- priest forever According to the order of Melchizedek"; Heb. 5:5-6
- 6)) And having been perfected, He became the author of eternal salvation to all who obey Him, called by God as High Priest "according to the order of Melchizedek," of whom we have much to say, and hard to explain, since you have become dull of hearing." Heb. 5:9-11
 - 7)) 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? For the **priesthood being changed**, of necessity there is also a change of the law. For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. And it is yet far **more evident if**, in the likeness of Melchizedek, there **arises another priest who has come**, not according to the law of a fleshly commandment, **but according to the power of an**

endless life. For He testifies: "You are a priest forever According to the **order of Melchizedek.**" Heb. 7:11-17
 * Melchizedek was a type of Jesus to come but Jesus is the antitype or fulfillment!

7:4-6 The greatness of Melchizedek.

7:4 The awesomeness of Melchizedek's greatness.

- 1) The exclamation about the greatness of Melchizedek, "Now consider how great this man was." vs. 4a
 - a) The word consider "theoreo" means critical, discriminating inspection.
 * The word is used of a general officially reviewing or inspecting an army.
 - b) Once again we have an oratorical imperative.
 - c) The call to examine is "how great" was this man Melchizedek.
 - 1)) The phrase how great "pelikos" means how distinguishing one is from another, appearing only two times in the New Testament.
 - 2)) Paul used it for the Galatians, "YOU see how large a letter I have written". Gal. 6:11
 - d) Same word as in Jn. 4:19 I perceive You are a prophet.

e) Much of what Paul is saying about Melchizedek is in the absence of Scripture as inference by the anointing of the Holy Spirit!

* No one has the right as an interpreter today to teach from the "absence of Scripture", simply because we are not writing under "plenary verbal inspiration" to record Holy Scriptures

- 2) The token of the greatness of Melchizedek, "to whom even the patriarch Abraham gave a tenth of the spoils." vs. 4b
 - a) The word spoil "akrothinion" means the top part of heap, best, or the first fruits, giving us a high view of the thing. Prov. 3:9
 - b) Lenski the Greek scholar says that placing Abraham at the end is to indicate the greatness of the Patriarch and thus much more to enhance the greatness of Melchizedek. (P. 215)

7:5 The greatness of Melchizedek is compared to the Levitical priesthood.

- 1) The sons of Levi, who receive the priesthood have a commandment to receive tithes from the people according to the law, "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.”

- a) This was for the service and they paid a tithe. Num. 18:21, 26; 17:24, 26-28
 - b) This was a legal distinction not a superior distinction.
- 2) The Jews paid tithes to Levites though they came from the loins of Abraham, recognizing the call and appointment of their office by Yahweh.
- * They being priests only by their call of priest not personal merit.

7:6 The greatness Melchizedek is contrasted to the Levitical priesthood.

- 1) Melchizedek was not of Levites, “but he whose genealogy is not derived from them received tithes from Abraham”.
 - a) Yet he received tithes from Abraham, demonstrating he was greater than Abraham.
 - b) Tithing existed before the Law.
 - c) Tithing was voluntary.
- 2) Melchizedek being greater blessed Abraham who had the promises, “and blessed him who had the promises.” vs. le
 - a) He had greater authority.
 - b) He had greater blessing.
 - c) He typified the greater promise.

- * The tense is the perfect tense due to the lasting significance and effect of these priestly acts.

- 3) The implication is clear, Abraham was not compelled to tithe to Melchizedek by any law but by his acknowledgment of superiority

7:7-10 The significance of the blessing of Melchizedek.

7:7 Melchizedek as a type of Christ blessed Abraham.

- 1) The conclusion cannot be disputed, “New beyond all contradiction.”
 - * The word contradiction “antilogia”, means a word spoken against, dispute.
- 2) The clear understanding of the comparison, “the lesser is blessed by the better.”
 - a) The lesser, being Abraham, who is blessed of the better Melchizedek.
 - b) Melchizedek was of a greater order than Livi.
 - c) Melchizedek was of a greater standing than Abraham.

7:8 Melchizedek as a type of Christ was immortal, another contrast.

- 1) The Levites were mortal men who received tithes, “Here mortal men receive tithes, but there he receives them.”

- 2) In contrast Melchizedek received tithes of Abraham and nothing is said of his death, though it is evident that he died.
- 3) The Scriptures are a witness Melchizedek lives, a witness to his perpetual office, the highest claim of Melchizedek, “of whom it is witnessed that he lives.”
 - a) Having no mention of a successor.
 - b) Having no mention of death.
 - c) Having all the types of the Messiah to come.
 - * But He, because He continues forever, has an unchangeable priesthood. Heb. 7:24
- 4) The name Melchizedek appears only eleven times in the entire Bible.
 - a) Two in the Old Testament as we have stated. Gen. 14:18; Ps. 110:4
 - b) Nine times in the New Testament, all in Hebrews.
 - 1)) Two in chapter five. Heb. 5:8, 10
 - 2)) Once in chapter six. Heb. 6:20
 - 3)) Six times in chapter seven. Heb. 7:1, 10, 11, 15, 17, 21

7:9-10 Melchizedek as a type of Christ is superior to the Levitical priesthood.

- 1) The obvious observation is that Levi in all reality paid tithes to Melchizedek by implication, “Even Levi, who receives

tithes, paid tithes through Abraham, so to speak.” vs. 9a-d

- 2) The simple explanation. “for he was still in the loins of his father when Melchizedek met him.” vs. 9e
 - a) Livi being in the loins of Abraham and being the progenitor of Livi.
 - b) Therefore from the history Melchizedek, by the greatness of Melchizedek and the blessing of Melchizedek, He is superior to both Abraham and Levi, being the type of Christ to come.

7:11-22 **The old order of the law of Moses.**

7:11-14 The Levitical priesthood was not permanent.

7:11 The conclusion of the matter to this point.

- 1) The false premise exposed, “Therefore, if perfection were through the Levitical priesthood (for under it the people received the law).” vs. 11a-c
 - a) If in fact perfection could come by the law of Moses.
 - b) If in fact perfection could come by the officiated office of the Levitical priesthood.
- 2) The true promise explained, “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?" vs. 11d-e

- a) Why was there prophesied by David the priesthood of Melchizedek and not the order of Aaron?
- b) Melchizedek pointed to the priesthood of Jesus.

7:12 The change must be complete.

- 1) The reality of the priesthood having been changed, "For the priesthood being changed." vs. 12a
 * These Hebrew Christians were wanting to go back to depend on the old priesthood, having believed Jesus to be their High Priest in heaven!
- 2) The reality of the law having been changed is also true, "of necessity there is also a change of the law." vs. 12b
 * The law was fulfilled by Jesus to be a superior mediator and intercessor!

7:13-14 The change is even of the tribe.

- 1) The prophecy of Melchizedek regarding Jesus is not after the tribe of Levi who gave attendance at the altar, "For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar." vs. 13
 a) He of whom is singular in contrast to the many Levitical priests.

- b) The perfect tense indicates a permanent place in a different tribe.
- 2) The Messiah came from the tribe of Judah, "For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood." vs. 14
 a) Once again is the perfect tense indicating a permanent place.
 b) Weep not: behold, the Lion of the tribe of Judah, the root of David, He has prevailed to open the book, and to loose the seven seals". Rev. 5:5

7:15-19 The Mechizedek priesthood was permanent.

7:15 The Scriptures are clear in this matter.

- 1) The clarity to this point in view of all that has been said, "And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest
- 2) Jesus our Lord is after the similitude or likeness of Melchizedek giving rise to another priest.
 a) The word another "heteros" means of another kind, different from the Levitical priest, with the idea of almost opposite to it.
 b) We get our word heterosexual, two complete opposites.

7:16 The authority of the Melchizedek priesthood.

- 1) The fulfillment in Jesus, “Who has come not after the law of carnal commandments.” vs. 16a
 - a) Referring to the law “nomos” means a norm, the standard.
 - b) Commandments “entole” means specific precepts.
 - c) Fleshly “sarkines” means after human institutes, dealing with the human body. Lev. 21:17-20
- 2) The ongoing priesthood of Jesus, “but according to the power of an endless life.” vs. 16b
 - a) In contrast to law and fleshly commandment.
 - b) God sovereignly called Jesus according to the power of endless life, through the Incarnation and after the resurrection of His Son to be the High Priest of God.

7:17 The Scriptural reference.

- 1) The often quoted in Hebrew more than any other book. Ps. 110:4
* “For He testifies: “You are a priest forever According to the order of Melchizedek.”
- 2) David spoke this by the Spirit of God about 600 years after the law and Levitical priesthood.

- 3) There would be another priesthood, separate from the Levitical priesthood.

7:18-19 The replacement of the Law due to its weakness.

- 1) The prophetic time has arrived to do away with the temporary economy of the Law, “For on the one hand there is an annulling of the former commandment.” vs. 18a
- 2) The reason is that the law could not give him the power to resist sin, it could only point out his sin, “because of its weakness and unprofitableness.” vs. 18b
* Rom. 7:7-14; 8:2-4; Gal. 3:19-26
 - a) The word weakness “asthenes” means impotent, without strength.
 - b) Unprofitableness “anopheles” means useless.
- 3) The second reason is the Law made nothing perfect, meaning complete or to bring to an end, “for the law made nothing perfect.” vs. 19a
 - a) The offerings by the priest had to be repeated every time.
 - b) The offerings were looking to the ultimate offering as the payment for the sins of the world. Jn. 1:29
- 4) Therefore it was disannulled both law and priesthood and the bringing in of a better hope by which we are able to draw near to God, “on the other hand, there is the

bringing in of a better hope, through which we draw near to God.” vs. 19b-d

a) This is objective hope, in the person and High Priesthood of Jesus by the token of His blood to forgive sins, which the Law could not do.

* This has been stated. Heb. 6:9-20

b) The result being able to draw near to God, the Law allowed only the High Priest.

7:20-22 *The change in the priestly ordination.*

7:20 The manner of the priesthood of Jesus.

1) He was made High Priest by an oath, “And inasmuch as He was not made priest without an oath.”

2) Ps. 110:4 declares the oath of the Father. Heb. 4:17, 24

7:21 The manner of the Levites.

1) The Levites were not made priest by an oath, but by tribal descendants, “(for they have become priests without an oath.” vs. 21a

* They were chosen and purchased by God to minister to the Lord and do the service of the tabernacle.

2) But He, Jesus with an oath, after the order of Melchizedek and God would not repent Himself from this 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’”). Ps. 110:4

7:22 The outcome of the change.

1) By the oath Jesus was made a surety of a better covenant, “by so much more Jesus has become a surety of a better covenant.”

a) The word surety “egguos” means one who gives security and guarantee.

b) The word is used of one who guarantees an overdraft at a bank, bond for bail or marriage dowry.

2) The idea of covenant in the Hebrew “berith” means a cutting, as the parties walked between the sacrificed animals. Gen. 15:10-17

* The word covenant appears for the first time, which will be the topic. Heb. 8-9

5) Therefore the law attests to the superiority of the Melchizedek priesthood over the Levitical order!

7:23-28 The duration of the priestly office of Jesus, the new order.

7:23-24 The vast difference between the two priesthoods.

1) The Levitical priest could not continue because of death, “Also there were many

priests, because they were prevented by death from continuing.” vs. 23

* By it’s very nature it revealed it was temporal and to be replaced!

- 2) But the priesthood of Jesus is not so, he continues forever, “But He, because He continues forever, has an unchangeable priesthood.” vs. 24
 - a) He has an unchangeable “aparabation” priesthood, which means not to step across, no other person can step into it, it is not transferable.
 - b) Mormon claim a Melchizedek priesthood.
 - c) Catholics claim a priesthood and the pope as vicar of Christ.

7:25 The efficiency of the High Priesthood of Christ.

- 1) The ability of the Hight Priesthood of Christ, “Therefore He is also able to save to the uttermost” completely, to the end. vs. 25a
 - a) Sin is not the problem, not the amount nor the kind of sin.
 - b) The refusal to repent is the problem.
- 2) The function of the Hight Priesthood of Christ’s office, “Those who come to God through Him.” vs. 25a
 - a) There is not other High Priest.
 - b) There is no other mediator.

- 3) The proficiency of the Hight Pristhoos of Christ, “since He always lives to make intercession for them.” vs. 25b

reason, because he always lives to make intercession for them.

- a) Able to succor those He is able to save and that are tempted. Heb. 2:18
- b) Able to sympathize with our infirmities. Heb. 5:2
- c) Able to save to the end. Heb. 7:25
 - 1)) Jesus is the answer to Job’s cry “There is no daysman between us...” Job 9:33
 - 2)) One to intervene for intercession! 1Tim. 2:5

7:26 The nature of Jesus our High Priest.

- 1) The explanation of verse 25, “For such a High Priest was fitting for us.” vs. 26a

* The word fitting “prepo” means the exact kind of High Priest sinners needed to be saved!
- 2) Our High Priest is pure,”who is holy”. vs 26b

* The word holy is “hosios” not hagios personal holiness, but holiness as a state of separation to God, free from sin and wickedness. Ps. 16:10; Acts 2:27
- 2) Our Hight Priest is “harmless.” vs. 26c

* The word harmless “akakos” means blameless, innocent.

- 3) Our High Priest is “undefiled”, “amiantos”.
vs. 26d
* The word means free from any natural deformation or impaired vigor.
- 4) Our High Priest “is separate from sinners”.
vs. 26e
* The phrase means He is separate from sinners, he was among men, yet never partook of their sin.
- 5) Our High Priest “and has become higher than the heavens.” vs. 26f
* Jesus is sitting at the right hand of the Father on majesty on high by the oath of the Father. Heb. 1:3; 4:16; 6:19-20

7:27 The mayor difference between Jesus and other Levitical priests.

- 1) He is perfect, “who does not need daily, as those high priests, to offer up sacrifices.” vs. 27a-b
- 2) He is sinless, “first for His own sins and then for the people’s.” vs. 27c
- 3) He became sin for us, “for this He did once for all when He offered up Himself.” vs. 27d
 - a) Is. 53:10; 2Cor. 5:21; 1Jn. 2:2
 - b) Jesus is both the priest and the sacrifice!

7:28 The new and final priest is Jesus.

- 1) The law make men high priests having frailties, “For the law appoints as high priests men who have weakness.” vs. 27a

- 2) The age of grace gave a perfect priest, “ but the word of the oath, which came after the law, appoints the Son who has been perfected forever.” vs. 27b-d
* A perfect and complete high priest for evermore. Rom. 8:3