

A still life scene with a lit candle, a scroll, a chalice, and a quill pen on a wooden table. The scene is dimly lit, with the candle providing the primary light source. The background is a textured, aged wall. The foreground shows a wooden table with various objects: a lit candle in a brass holder, a scroll with Hebrew text, a chalice with a blue and gold pattern, a quill pen, and a pair of glasses. The overall atmosphere is one of quiet study and historical significance.

# A Study In Hebrews

Priest after Melchizedek

Hebrews 7

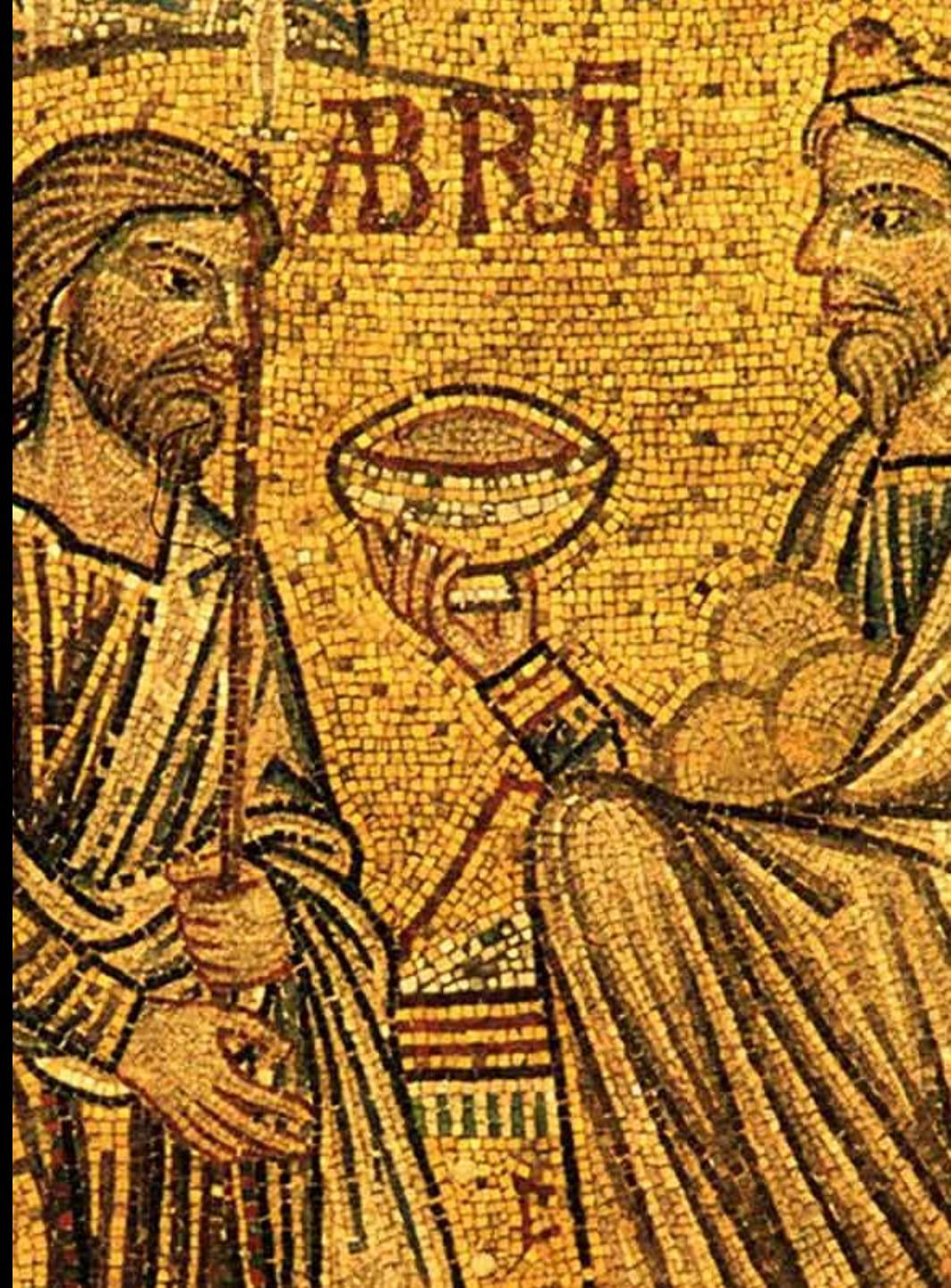
# Coming out of Chapter 6

Heb 6:20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

Ah, good old Melchidadek, a name that in Christian cricles is shrouded in mystery.

- Entered into the realm of folk lore
- Legend
- Biblical mythology- A collection of myths especially belonging to a religious or cultural tradition.

Only mentioned 3 times, lets look at those.



## Some backstory of Gen 14

- There was a war over grazing rights basically, the herds were getting too big for the area.
- Lot was taken. All of Sodom's goods were taken.
- Abraham went to rescue him and brought back all the goods.
- On returning the king of Sodom went to meet Abraham and with him was this Melchizedek the King of Salem.
- Also a short mention in Psalms 110:4

**Gen 14:17-20** 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.

Heb 7:1-10 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; (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; (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. (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. (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. (10) For he was yet in the loins of his father, when Melchisedec met him.

# What we know...

- Lived during the time of Abraham
- No record of his lineage, birth or death.
- Priest of the most High God
- Was able to bless Abraham and take tithes of Abraham before the Levites were a thing.
- King of Salem (Translated King of Peace)
- His name translated means King of Righteousness
- His office was greater than either Abraham or Aaron to come.
- What was he?
  - A theophany of Christ
  - A man intended to be a type of Christ
  - And angelic being holding a high position in the promised land.
- Where did the writer of Hebrews get his information? And why would he assume that the Jews he was writing to would understand the comparison?



Heb 7:1-10 For this Melchisedec, king of Salem (**Peace**), priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; (2) To whom also Abraham gave a tenth part of all (**Like would be done for the Levites later**); first being by interpretation King of righteousness (**His name**), and after that also King of Salem (**Later Jerusalem**), which is, King of peace; (3) **Without father, without mother, without descent, having neither beginning of days, nor end of life (Having no recorded beginning nor end and no earthly lineage)**; but made like (**The above criteria**) unto the Son of God; abideth a priest continually (**This piece is important for later**).

Guess what...

It is not about Melchizedek...

# Jesus compared to Melchizedek and why...

Heb 7:11-14 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? (refining of the Priesthood from Priesthood of Melchizedek to Priesthood Of Aaron and finally Priesthood of Christ and the believer.)

(12) For the priesthood being changed, there is made of necessity a change also of the law. (New Covenant, New Testament)

(13) For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. (Not of Levi but of Judah)

(14) For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. (Transition in the treatment of God to Man in the man Christ Jesus)







Heb 7:15-17 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. (17) For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

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- Like Melchizedek another priest arises that is outside of the Levitical priesthood closing that chapter and far superior.
- Carnal... pertaining to the flesh. In regard to sacrifice and sin, in regard to Levitical lineage.
- No longer bound to the carnal sacrifice nor the carnal lineage of men, but in the perfect risen saviour and His endless life. The firstborn of the resurrection.

Col. 1:18 And He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in all things He might have the preeminence.

- Vs. 17 references Psalms 110:4

The LORD has sworn  
and will not change his mind:  
“You are a priest forever,  
in the order of Melchizedek.”

Heb 7:18-21 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

- Disannulling- abolition (Speaking of the law because...)
- Weak and unprofitable

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

- Because it made nothing perfect what Christ brings is a better hope, not that the OT saints had no hope, they shared it, but the hope we have today is so far superior because our priesthood is not carnal in nature.
- It is by this hope that we draw nigh to God and that hope is Jesus.

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

- Priest by His station with God not by some oath that men give.

(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:)

- Another reference to Psalms 110:4
- God appointed Him man did not bring Him in by oath.
- He is a priest like Melchizadek in that regard, yet different in His dispensation (divinely ordained order prevailing at a particular period of history).

# Christ is better because...

- Heb 7:22-25 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**. (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**.





## Christ is better because...

- Heb 7:26-28 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.

Jesus

A still life scene on a wooden table. In the center, a lit candle in a brass holder casts a warm glow. To the left, a rolled-up scroll with Hebrew text lies on the table. To the right, a golden chalice with intricate designs stands on a small stand. A quill pen rests on the table near the chalice. In the foreground, a pair of glasses and a small book with Hebrew text are visible. The background is dark and textured, possibly a wall or a bookshelf.

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