

HEBREWS



Valley Life Community Church
October 2025

Prayer



In Genesis 14, there was a big war

¹¹The four kings seized all the goods of Sodom and Gomorrah and all their food; then they went away. ¹²They also carried off Abram's nephew Lot and his possessions, since he was living in Sodom.



¹⁴When Abram heard that his relative had been taken captive, he called out the 318 trained men born in his household and went in pursuit as far as Dan.

¹⁵During the night Abram divided his men to attack them and he routed them, pursuing them as far as Hobah, north of Damascus. ¹⁶He recovered all the goods and brought back his relative Lot and his possessions, together with the women and the other people.

Then there was a celebration

¹⁷After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley).



18Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, 19and he blessed Abram, saying,

**“Blessed be Abram by God Most High,
Creator of heaven and earth.**

**20 And praise be to God Most High,
who delivered your enemies into your
hand.”**

Then Abram gave him a tenth of everything.



²⁰where our forerunner, Jesus, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.

Hebrews 6:20



WHO WAS

MELCHIZEDEK?



HEBREWS

Chapter 7



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The Greatness of Melchizedek

¹For this Melchizedek, king of Salem, priest of God Most High, met Abraham and blessed him as he returned from defeating the kings, ²and Abraham gave him a tenth of everything. First, his name means king of righteousness, then also, king of Salem, meaning king of peace.

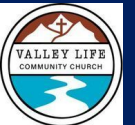


³Without father, mother, or genealogy, having neither beginning of days nor end of life, but resembling the Son of God, he remains a priest forever.

⁴Now consider how great this man was: even Abraham the patriarch gave a tenth of the plunder to him.



⁵The sons of Levi who receive the priestly office have a command according to the law to collect a tenth from the people—that is, from their brothers and sisters—though they have also descended from Abraham. ⁶But one without this lineage collected a tenth from Abraham and blessed the one who had the promises. ⁷Without a doubt, the inferior is blessed by the superior.



⁸In the one case, men who will die receive a tenth, but in the other case, Scripture testifies that he lives. ⁹And in a sense Levi himself, who receives a tenth, has paid a tenth through Abraham, ¹⁰for he was still within his ancestor when Melchizedek met him.



A Superior Priesthood

¹¹Now if perfection came through the Levitical priesthood (for on the basis of it the people received the law), what further need was there for another priest to appear, said to be according to the order of Melchizedek and not according to the order of Aaron? ¹²For when there is a change of the priesthood, there must be a change of law as well.



¹³For the one these things are spoken about belonged to a different tribe. No one from it has served at the altar.

¹⁴Now it is evident that our Lord came from Judah, and Moses said nothing about that tribe concerning priests.

¹⁵And this becomes clearer if another priest like Melchizedek appears,



¹⁶who did not become a priest based on a legal regulation about physical descent but based on the power of an indestructible life. ¹⁷For it has been testified:

**You are a priest forever
according to the order of Melchizedek.**



¹⁸So the previous command is annulled because it was weak and unprofitable ¹⁹(for the law perfected nothing), but a better hope is introduced, through which we draw near to God.

²⁰None of this happened without an oath. For others became priests without an oath,



²¹but he became a priest with an oath made by the one who said to him:

**The Lord has sworn
and will not change his mind,
“You are a priest forever.”**

²²Because of this oath, Jesus has also become the guarantee of a better covenant.



²³Now many have become Levitical priests, since they are prevented by death from remaining in office. ²⁴But because he remains forever, he holds his priesthood permanently. ²⁵Therefore, he is able to save completely those who come to God through him, since he always lives to intercede for them.



²⁶For this is the kind of high priest we need: holy, innocent, undefiled, separated from sinners, and exalted above the heavens. ²⁷He doesn't need to offer sacrifices every day, as high priests do—first for their own sins, then for those of the people. He did this once for all time when he offered himself.



28For the law appoints as high priests men who are weak, but the promise of the oath, which came after the law, appoints a Son, who has been perfected forever.





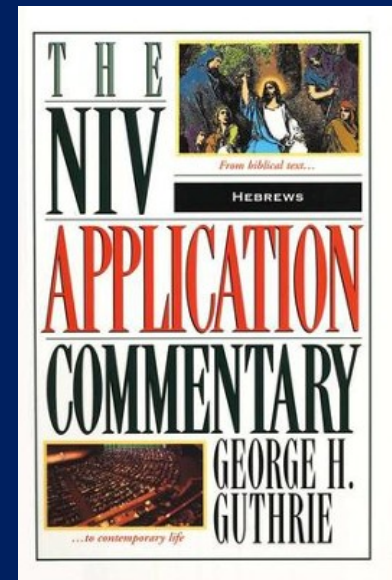
The Old Testament
Melchizedek Showing Us
Jesus — St. Basil the Great
Greek Orthodox Church



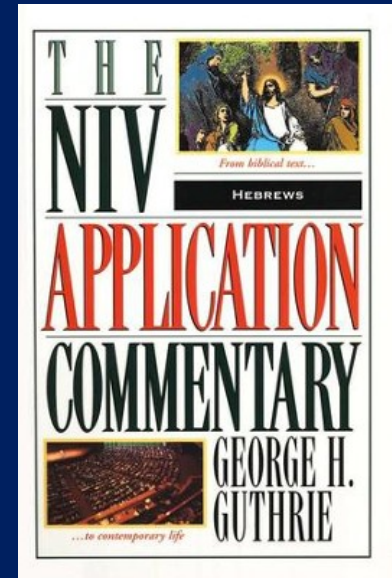
**KEEP
CALM
AND
START
DIGGING!**



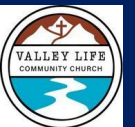
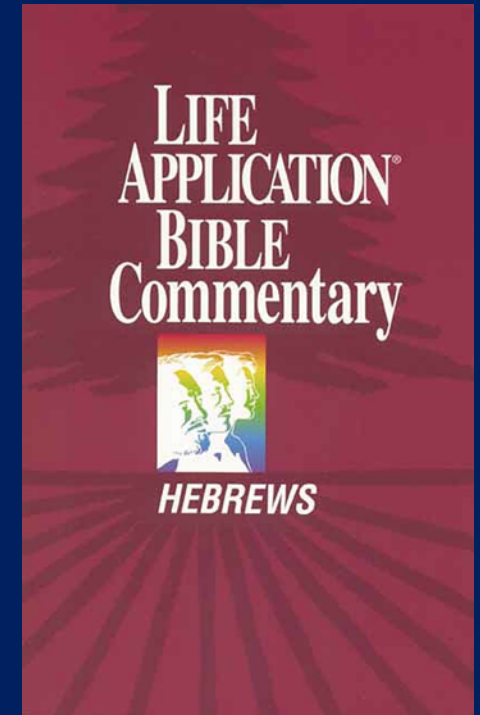
In Hebrew 7 the author is thinking critically and inviting us to think with him. His arguments are logical and well crafted, drawing us into analysis of the Old Testament material. You cannot deal with Hebrew 7 in terms of the heart alone. The head must come into play where one's reading of the text is awash. He is leading us somewhere with this logic of his. We are moving once again towards a call to total engagement in the life of Christ.



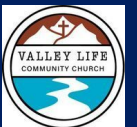
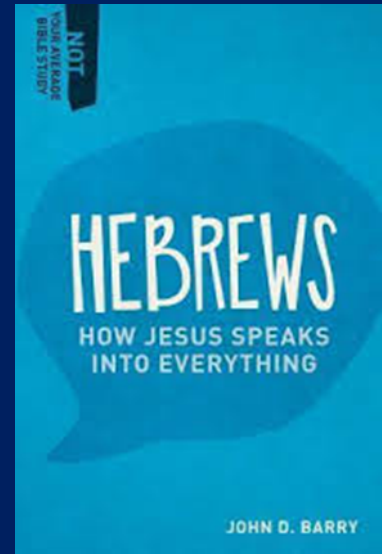
Heart, mind, the motions, and strength all will be called upon shortly. Nevertheless, we must begin here, with rationales for why we must act a certain way. Here we with the author of Hebrews, begin by loving God with our minds



Although mentioned only twice in the Old Testament, Melchizedek, king of Salem (Jerusalem) and priest of God most high, draws great praise. At one time, Abraham, the patriarch, the founder of the Jewish nation, gave 10% of his plunder from battle to this mysterious figure. Because there is no record of this man's birth or death, the Bible uses Melchizedek as an example of Jesus eternal ministry.



The Hebrew word *Melechi* means “my king” and *sedeq* means “righteous” thus Melchizedek's name means “my king is righteous”. Since Melchizedek is also a priest of the Most High God, we can infer that his name should be interpreted “my king (the most high God) is righteous”. His very name expresses the idea that the Most High God is king. Melchizedek was the “king of Salem”; Salem has the same components as the verb that means “to bring peace wholeness or completion”.





Righteous
Melchizedek,
King of Salem

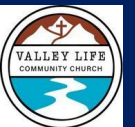
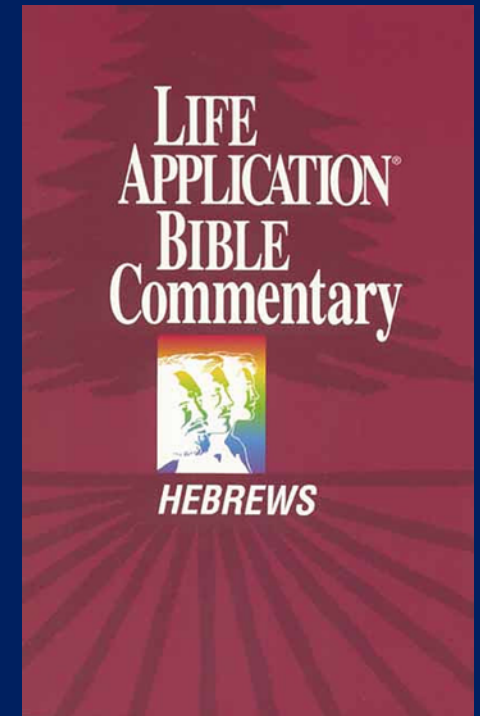
Abraham had already been greatly blessed so much so that he is described as "he that received the promises." Yet a receiver of promises so great, a man with whom God had entered into solemn covenant, was yet blessed by Melchizedek, and without all contradiction the less is blessed of the better. This great man yet further blessed the blessed Abraham, and the father of the faithful was glad to receive benediction at his hands. No small man this: no priest of second rank; but one who overtops the sons of men by more than head and shoulders, and acts a superior's part among the greatest of them.



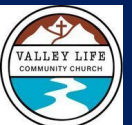
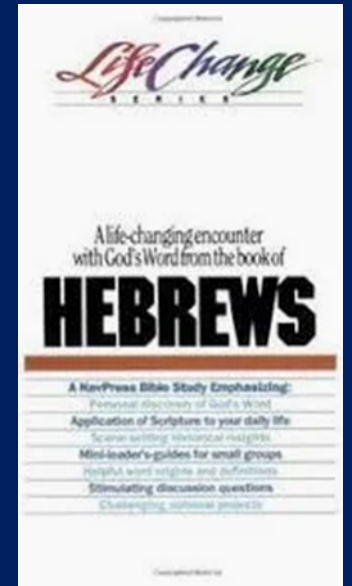
Who can equal this strange, mysterious priest,
prophet, king, sent of the Most High God to bless
the father of the faithful? He is altogether alone:
he receives no commission from the hands of
men, nor from God by men; and he does not
transmit to a successor what he had not received
from a predecessor. Melchizedek stands alone:
one mighty crag, rising out of the plain; a long
Alp, whose brow is swathed in cloud sublime.



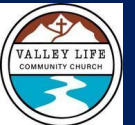
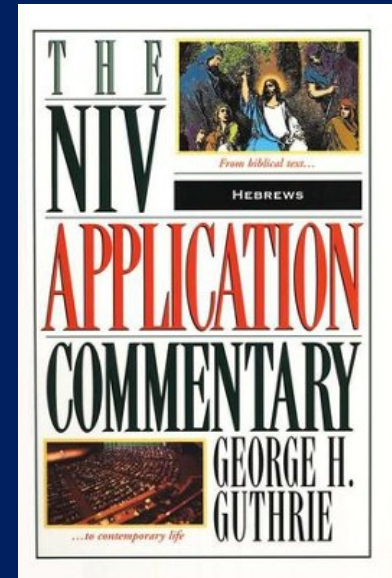
Abraham's campaign to recover plunder and captives from the four pirate kings was an act of courage. He recruited his troops, developed strategy, and pressed to victory. Justice was done, and a lot of people breathed easier. God showed his approval by sending the great priest Melchizedek to bless Abraham. God approves of courage today. Most of us do not take up swords against marauders, that we do face constant injustice. People around us need help.



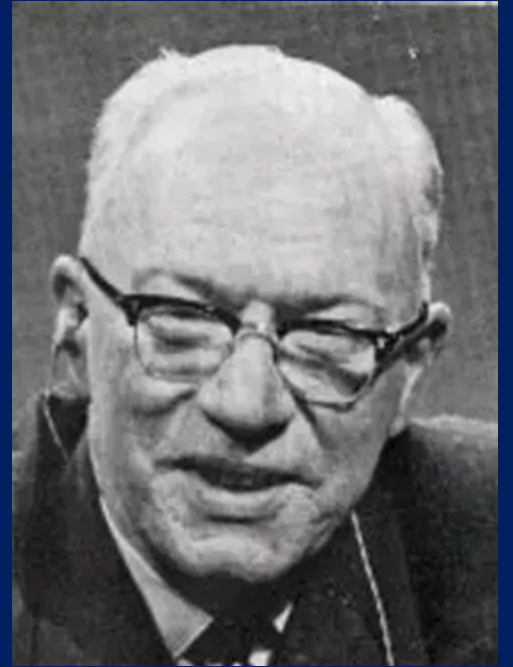
Intercede - Literally, “to stand between.” Jesus stands astride a chasm between two cliffs, bridging the gap between God and man. He pleads our case before His Father's throne, saying that He has personally paid the price for our rebellious deeds. When as sinners we are unworthy to enter God's presence, Jesus begs the Father's forgiveness on our behalf. He also asks the Father to do for us what He and the Father know is best for us. He is able to fulfill this role as intercessor because He is fully human and fully divine.



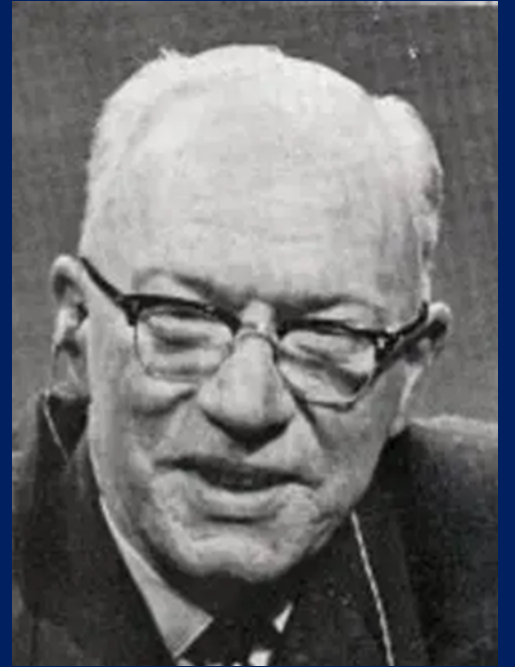
In Hebrew 7 God has given us powerful words meant for a relational end. This discourse detailing the superiority of Jesus' high priesthood is far more than a theoretical treatise. It expresses relational theology, as all true theology is in essence. Notice that God has brought about the means for establishing a lasting relationship with us - the "perfection" of verse 11, the "better hope ... by which we draw near to God" of verse 19, and the "better covenant" of verse 22. Thus He is the initiator in the relationship.



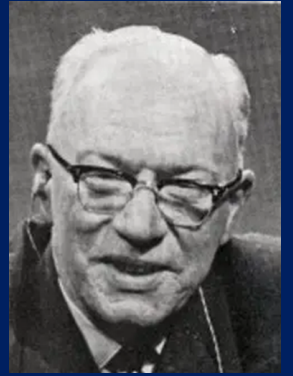
We must begin by understanding the general position from which he starts. He starts with the basic idea that religion is access to God. It was to make that access to God possible that two things existed. First, the law. The basic idea of the law is that so long as a man faithfully observes its commandments he is in a position of friendship with God and the door to his presence is open to him. But men cannot keep the law and therefore their fellowship with God and their access to his presence are interrupted.



It was exactly to deal with that situation of estrangement that the second thing existed, the priesthood and the whole sacrificial system. The Latin word for priest is *pontifex* which means a bridge-builder; the priest was a man whose function was to build a bridge between men and God by means of the sacrificial system. A man broke the law; his fellowship with God was interrupted and his access to God was barred; by the offering of the correct sacrifice that breach of the law was atoned for and so the fellowship was restored and the barrier removed.



That was the theory of the matter. But in practice life showed that that was precisely what the priesthood and the sacrificial system could not do. There was no escaping the human estrangement from God which followed sin; and the problem was that not all the efforts of the priesthood and not all the sacrifices could restore that lost relationship. It is therefore the argument of the writer to the Hebrews that what is needed is a new and a different priesthood and a new and effective sacrifice. He sees in Jesus Christ the only High Priest who can open the way to God; and he calls the priesthood of Jesus a priesthood after the order of Melchizedek.





St. Melchizedek
the Great High
Priest & King of
Salem –
Damascene Gallery



"That's all Folks!"