

Jesus, Guaranteer of a Better Covenant

All right, well, welcome to church everyone. I am glad that we can all be here and gather together and continue learning about our Savior, and our God who lives. He is alive today, and he will be alive forevermore. So this week, we will continue in Hebrews chapter seven, through our series, Jesus is better. This chapter, I really had a debate with myself on whether or not to break it into multiple weeks, or do it all at once, because this chapter is packed with Jesus is better in it. So we're going to try and get through it. If we don't, we can continue next week. But we're going to try this we can get through it. I'm going to start by reading verses one through ten. And then we'll back up to one. And we will go through it a little bit here. Beginning in verse one, it says that for this Melchizedek, king of Salem priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him. 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; 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. Now consider how great this man was, unto whom even the patriarch Abraham gave the 10th of the spoils. 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: but he who's descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction, the less is blessed of the better. And here men that die receive tithes, but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchizedek met him. I love this passage of Hebrews. It's one of my favorites. Because it is the only information in the entire Bible that we have on who Melchizedek is. So in our Genesis study, it's probably been a few months now. But a few months ago, we ran into a character named Melchizedek. And you'll remember that when Abraham he went out, there was this whole battle of the kings, Abraham, he took some, he took people from three different tribes around the area he was living, they went out to war, and then on his way back, he runs into this priest. And all we learn of Melchizedek in that chapter, is that Abraham paid tithing to him and refused to receive anything from him. And so there's an air of mystery around who the guy is. And then here in Hebrews, which is written roughly 2000 years later, all of a sudden, we have all this data about Melchizedek and who he is so breaking it down a little bit. Melchizedek is a compound word in Hebrew of Melech, which is King and siddik, which is righteousness. So his very name identifies him as the King of Righteousness. Now, there's been great debate among scholars regarding who Melchizedek is.

Some, like myself, would want to say that Melchizedek is Christ. And I will make my case tonight, why Melchizedek is Christ. Others want to say that Melchizedek is Shem, the son of Noah, and there are others who really don't know who he is, they don't claim to know. They don't. They don't feel like we have enough information. But when we are talking about Jesus is better, and we come across this Melchizedek we really need to break this down. Who is he? Who is he in relationship to God? And what does this have to do with Jesus being better? So starting with Melchizedek, the King of Righteousness. The first thing I want to say about Jesus is Jesus, God alone, is righteous. There is only one who can be proclaimed the King of Righteousness, and that one is God, that one is no less than Jesus Christ,

who can bring righteousness to the world. As we especially and Shawnee and I talked about this, when we think about the area that this is in, when we ponder where this is taking place, this is taking place in the land of Canaan. Now, as far as I'm aware, Canaan was not known for its righteousness. Canaan is not known for worshipping the God Most High. And somehow, in the midst of this, Abraham runs into a priest of the God Most High.

And then it says king of Salem. Now it's named Melchizedek, means king. But then we're told where he's king of, he's a king of Salem, which means peace. As we continue to break this down, there is only one king of peace. And that is Jesus. Because only in Jesus can peace be found. No other human can bring peace. No man can bring any peace that is real, but only false and temporal. And so we start here, when we think about Jesus is better, we can talk to his righteousness, He is the King of Righteousness in him is found no vile or deceit in him is found no sin, no corruption. But his rule is perfect. His rule is everlasting. And his rule will bring peace. Now, the text tells us that He is the priest of the Most High God. And this is interesting for two reasons. One, where did his priesthood come from? There is no order of Melchizedek that we've seen before this point, there is no priestly office that God has established. Not until the Levites come, not until Moses establishes the Levitical priesthood. And so we have a priest here before the office, a priest, is ordained.

Now, there's one other thing that we see here in verse one, and we can pay attention to that Melchizedek blessed Abraham. The King of Righteousness, blessed Abraham. Now as we continue, we find another interesting note here it says, To whom Abraham gave a tenth part of all. Now we know that tithing is a form of worship. And you can worship God and give tithes to a church given tithes to the priests given tithes, to whomever but this is a person who was so great that Abraham gave a tenth of all that he had. Think about that. This person either had to be Jesus or make a huge impression on Abraham, for him to part with 10%, of what he had. Let's look at the description here of the king. Verse three, Melchizedek is without father, without mother, and without descent.

Now we can come up with a few people, very few people in history who are without father and without mother. Adam, the first human to live is without father without mother without dissent for he was created. He was the first creative being, we can say that Eve is without father and without mother. Although I would argue she descended from Adam, she literally came forth from him. And I think that's actually the only person saved God who is without father and without mother, without dissent that this king did not descend from any other person. So either God had to have created another human and placed him in the world. Or this is God.

As we continue to read, though, the description here in verse three, he has neither beginning of days, no end of life. So this Melchizedek figure, he has no parents, no descent. He didn't come from anywhere. But he wasn't born, he has no beginning of days, he always was, he has no ending of life, he always will be. He is made like unto the Son of God, and he abideth a priest, continually. Now who does the sound like we're talking about, as we read the description, who is without beginning of days, who is without end? Who can abideth continually for ever save God?

Now I want to touch point here it says, he abideth a priest, continually the last couple of weeks, we have actually mentioned that Jesus is our high priest forever. And we have talked about why what

enables the Lord Jesus to serve as your high priest eternally and continually is that he never dies. It's because Jesus is alive today, because he's alive tomorrow, because he will be alive a millennia from now that he can serve as our our priests continually.

Because when you die in the Levitical priesthood, when the priests died, his priesthood ended. A new priest had to come and take his place. I'll actually touch base on that later tonight. So but when we think about the context of Jesus being better, haven't no beginning of days. How awesome is that? You know, we know there's at least 6000 years of Earth's history right now. And Jesus has no beginning of days he's been here, or 6000 years of our history. Think about what he knows. He's all no one. But think about what he knows what he's witnessed what he's seen and experienced. And the wisdom that comes with that. How about having no ending of days, it's very hard to trust in me to provide care if you want to look at a marriage context, I can provide, but you cannot count on me to provide for you for my wife forever. Because I could die. I can perish. I can be in an accident. But God has no ending of days. And so we can count on him to provide for us today. We can count on him to provide for us tomorrow and a year from now, because he will never end. Because he is a rock. He is firm in his location. He is firm in his existence. We will never have to worry about the future. When I'm reading verse three here without father without mother, without dissent, have a neither beginning of days and our end of life. I'm reminded of the book of Exodus. When Moses is talking to God. He's out the burning bush. And God says to Moses, As you know, he calls him to be a prophet Towson to go to Egypt to say certain stuff. And what does Moses say? He says, and who should I say sent me? And he says, I Am that I Am. Tell them I Am has sent to you. Think about that.

I Am that I Am is perhaps one of the greatest theological statements ever. What does it mean? It means I am self existent. I am not sustained by external power, I was not created by another being, but I am of myself. And when we read verse three about Melchizedek, he's without father or mother and no beginning or ending of days, he is self existent. Melchizedek is self existent.

Jesus is better. No Catholic was better. Melchizedek is said to be greater than Abraham. So why is Jesus better? Well, I have beginning of days, okay, I was born on November 7 1995, I can tell you what my days begin. I don't want to know when my days will end. So I'm not going to even talk about that. But I have an end of days, at some point, my life will come to an end. So I am finite. In Who I Am. I exist solely because two people came together and caused my existence. And I continue to exist solely because the breath of God is in me I am sustained. But if God were to stops to sustaining me, I would perish.

But Jesus is sustained solely of himself. And so he is better than I. As we continue here, verse four. says to consider how great the man was. Even Abraham, the patriarch, gave the tenth of the spoils. I can't think of a greater man than Abraham from this timeframe. From the beginning, from the creation of Earth until Christ was physically on the earth. There is that's 4000 years of history, there was only one person called the friend of God, only one person that God specifically chose. That he bestowed these blessings upon, and that man is Abraham. But consider how great this man is how much better he had to be the Abraham, blessed him. Now as we continue, verse five, and verse six, verse five says, I'm barely they that are other sons that Levi get the sons of Levi known as the Levites, were the priest. They receive the office of the priesthood, and have a commandment to take times are the people

according to the law, that is of their brethren, though they come out of the loins of Abraham, what does this tell us? It tells us that the priests to the Levitical priesthood, they receive their time and their inheritance, their income, ok, God is their inheritance, and he provides for them by the income of their brethren, by the tithing from their brethren. But he whose descent is not counted from them, Melchizedek is not from Abraham seed. He's not from the descent of Abraham, received tightening of Abraham. And then blessed him being Abraham that had the promises. Look at verse seven. Without all contradiction, the less is blessed of the better. Verse seven, literally states that Jesus is better, the less referring to Abraham says, without contradiction, the less was blessed of the better. Melchizedek was better. And whether Melchizedek is or is not Christ, I believe he is. He points to Christ and if Melchizedek is better, and he is a figure to point us to the Lord, then Jesus is better. At actually in plain English here tells us that or in plain greek that we translated to English, but it tells us that but look at this, not, you know, apply this to us, the less, are we not the less I am certainly less than than Jesus, I'm not afraid to admit that. But we are blessed by the better. Not only is he better than us, but He blesses us. Because he is better than us. He deserves our praise our worship, he deserves for us to bless him, but the less is blessed by Him, and so that much more as Jesus better. What better than the person who is better giving to the less rather than receiving? And he certainly out gives us.

As we continue here, this theme of Melchizedek in this theme, where I'm proving that Melchizedek and Christ are the same person. Look at verse eight. It says, and hear men that die receive tithing, okay, this is referring to at this time. The men, the Levites, who received hiving, they die, they are men that die and they receive tithing, but they're, at the time this was written 2000 years ago, at the time we're reading it 4000 years ago, but there was Abraham met Melchizedek in the flesh there is one, there is he, who received with tithing, of whom it is witnessed that he liveth. The author of Hebrews understood Melchizedek to still be alive at the time of writing 2000 years later. For the person that receiveth tithes from Abraham lives. How can this not be God? How can this not be Christ?

We're gonna move on here, we're going to reverse this 11. We're going to go through 22 If they're for perfection, we're 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 Melchizedek and not be called after the order of Aaron? For the priesthood being changed? There is made a necessity of change also of the law. For he of whom these things are spoken pertaining to another tribe, which no man gave attendance at the altar, for it is evident that our Lord sprang out of Judah, of which try Moses spake nothing concerning priesthood. And it is yet far more evident. For that, after the similar to a Melchizedek there arises another priest, who has made not after the law of carnal commandment, but after the power of endless life, for he testifies, thou art a priest forever after the order of Melchizedek. For there is verily [got to zoom in I'm sorry. Can't read.]

A disannulling? What? Okay, for for there's barely a disannulling of the commandment going before for the weakness, and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did by the watch we draw nigh unto God, and in as much as not without an oath he was made priest. For those priests were made without an oath. This with an oath by him that said unto Him, the Lord swear, and will not repent, thou or a priest forever, after the order of Melchizedek. By so much was Jesus made a surety of a better testament?

I love this, as we read what, what's written here, and I'm struggling both because my contacts are moving around. And the text is way too small for me. But look at verse 11. There's kind of a hypothetical here a question. If perfection could come by the Levitical priesthood, then why is there even a need for this other priest? For Jesus to be a priest? Not after the Levitical priesthood, but after the order of Melchizedek? Well, it is because the Levitical priesthood has never made anyone perfect. Think about it. And the Levitical priesthood, what do they do every day? They had to atone for sins, they had to atone for their own sins, and then the sins of the people, daily, every single day. How many people when we read the Bible became perfect as a result of that? Look at David? How many times did David offer up sacrifice to the priest at the oath at the altar for his sins? Was he ever made perfect? No. And never made anyone perfect. But by the Levitical law, it says in verse 11, came by the Levitical priesthood came the law. Under it, it says that people receive the law.

Now, what is the law, and I'm not meaning the 10 commandments, or the 600, and some odd statutes in the Medicus. But according to Paul, in the book of Romans, the law is the knowledge of sin. Therefore, the law makes all of us guilty, because by the law, do I know that I am sinning? I can't keep it. And so it makes me guilty. It doesn't protect me, it condemns me. And so this is where the priesthood of Jesus is better. It says that, with the changing of the priesthood, required a changing of the law. With the new priest are no more Am I condemned by the law, but there's a new law, the law of grace, that steps in and says somebody else, provided they are perfect, you know, they're without blemish, providing their deity, you know, they're valuable enough to pay for it, somebody else can substitute my death. And so there was a changing of the law. All people are under two law... under one law, and there's only two. You're either under the law of sin and death, or you are under the law of grace. Those are the two laws that govern the world and you're under one. But in order to be under the law of grace, you have to know Jesus. And obviously, the law of grace is better than the law of sin and death. One brings life eternal, and the other brings death eternal.

And then it says, something interesting here is it talks a little bit about Jesus 13 It says, that, for he of whom these things are spoken, pertain to another tribe of which no tribe gave attendance at the altar. Jesus is from the tribe of Judah, which has never offered sacrifice at the altar of Moses spoke nothing of it. But he came after the order of Melchizedek. Now when we talk about Jesus is better. Jump over to verse 16. Jesus is made not after the law of carnal commandment, the law is carnal, according to this, but he is made after the power of an endless life. What is more powerful than an endless life? Okay, now we know that life is God. Life does not exist outside of God. So he is made after the power of life after the power of God. And then it tells us it continues. It says that the law verse 19, has made nothing perfect, but the bringing in of a better hope. Did By the watch we dry nigh unto God. Let's talk about this.

The law cannot make me perfect. I can strive every single day, to keep every statute and commandment and expectation of God and I will fail. And I will fail again and again, and I will never be perfected by it. But the hope of Jesus Christ will make me perfect. I will never be perfected in this life, but he will sanctify me, the Bible says until I am perfected in the resurrection. And then it is by him. And by that hope, that I come unto God. Finishing up from this idea here, verses 20 through 22. It says that in so much as not without an oath, he was made a priest. For those priests remain without an oath, but

this is with an oath by him that said unto him, the Lord swear and will not repent, that are a priest forever, after the order of Melchizedek.

By so much was Jesus made a surety of a better Testament, Jesus was made a priest by oath. The Lord God swear that he would be a priest forever, that was never said, of any other priest. It was never said of the Levitical priesthood. There was no oath that made another priest, but the oath that made Christ a priest. And because of that, because it is an oath of God, that he will be our priests forever. It says that Jesus is a surety of a better testament, which is the name of today's message, Jesus, the surety of a better testament. He is what assures you and I have a better covenant between us and God. He is what assures you and I, that we will go before the mercy seat of God rather than the judgment seat of God. He is the mediator and the guarantee here of that covenant. Because his priesthood is better.

Finishing up this chapter, I know I've been going a while we're almost done. We're gonna get through it here with verses 23 through 28. I love what these verses say. And they truly were many priest, because they were not suffered to continue by reason of death. But this man, because he continue with ever has an unchangeable priesthood. Wherefore he is able to save them to the other most that come unto God by him, seeing he ever lived with to make intercession for them. For such a high priest became us, who was holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needed 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, for the law maketh men, high priest, which have infirmity, but the word of the oath, which was since the law maketh the son, who was consecrated forevermore. How beautiful.

Okay, it tells us here, the Levitical priesthood is a changing priesthood, it's ever changing constantly, sometimes every year, sometimes every five to 10 years 30 It's always changing, because when the high priests died, a new high priest came in, you cannot continue a priesthood beyond death. But Jesus lives forever, is our priest forever. And as such liveth forever to make intercession for us. And guarantees a, unchanging priesthood. Jesus will forever be the high priest because he will never die. And that's how the high priest worked your high priest until death. He is the high priest forever.

And look at the beautiful promise here verse 25. Wherefore he is able to save them to the uttermost. To the utter... to the uttermost. Think about that. He can save you all the way to the end. You will be saved through at all. He will save you to completion. He can save you from the deepest depths of sin, there is no Valley so low, not in the deepest trenches of the ocean, that he cannot save you from, because he can save you from the uttermost. I just love that. That's a promise that we are never too far gone as long as there is breath in our lungs. Jesus can save us. But there's a stipulation "that come to God by him." Ok, if you are going to come to God, you will have to do what through Jesus, He is the only way he is the door. If you are going to have peace with God, it will be through Jesus. If you are going to be saved, it will be through Jesus. The rest of us says that for such a priest, you know Jesus became us. He stepped down from heaven's throne. And he took on flesh, he became like us, but He is holy. Okay, he is righteous. He is just, He is merciful. He is harmless. Now, I'm not saying to not think that God can harm you. We've seen God in the Old Testament, we have seen what happens in the book of Revelation. But he is harmless in the sense that he is without sin. He is not going to sneak up on you

and stab you in the back. He is undefiled because he is separate from sinners, although he lived with us, like us in the world. He lives separate from us. And this is a great example of not being conformed to the world we can live in the world and not be of the world. Jesus did. We can be here without giving in to what the world demands because Jesus did. And he has made higher than the heavens. But look at verse 27. Jesus is better because he does not have to offer sacrifice daily. In the Levitical priesthood you did every single day. But it says that they had to sacrifice first for their own sins. Why? Because the law made men high priest which had infirmity, because the high priest of the Levitical priesthood had sin. They had to first sacrifice for their sin, and then for the others. But Jesus it says, did it once a holy, harmless undefiled God offered himself up on the altar once and paid for your sins, he paid for your infirmities. Jesus is the greatest being to ever exist. He is the greatest High Priest the world has ever had and will ever have. And he is the only high priest by what you can come unto God. It says, if you are hearing this today, that he can save you to the uttermost, if you would come to God through Him. And here's what that looks like. You have to know that you are a sinner. You have to know that God has a law and that we are breakers of that law. Now that's unacceptable to God.

You have to know there is nothing you can do there's there's a penalty for that. Romans says that the wages of sin is death, that is the judgment for our sin. But also know that is under the law of sin and death. But under the law of grace, Jesus died for you. If you would call upon us name, we are told in Old and New Testament to call upon the name of the Lord and be saved and we are told him. Jesus says if you would confess Me before your fellow men, I will confess to you before the Father. Paul says if you would confess the Lord Jesus with your mouth and believe in your heart, he was raised from the dead he would be saved.

So if you are ready to admit that you are a sinner, yes, what we do is sinful. If you're willing to admit that and you are willing to ask for forgiveness, and make Jesus your Lord, you will be saved. And if you're ready to do that, we'll do it right now in the closing prayer. Just repeat the first half after me where we will do what we discussed tonight. And then don't forget to confess them before your fellow men. Let's pray.

Father, Lord, I admit that I am a sinner and cannot say myself. Lord, I've done things I'm not proud of I've done things that are indispicable. I've done things that are an abomination to You. Lord, I don't know what I would do if it weren't for you because of how filthy I am. But I do know that your Word tells me today that Jesus Christ can save me to the uttermost if I come to you through him. And so I confess Jesus as my Lord, I confess Jesus as my king. I asked him into my life, I want to follow him, I want to be renewed by him, because I know that he can forgive me, because I know that he is the Son of God, that He is God that He lived perfectly and that he rose from the grave. And I thank you for the salvation for this law of grace that you have given me.

Father, we thank you that Jesus is better we thank you for the perfect example and the perfect priest, and all we thank you that he lived with forever and as the guarantee or have a better covenant between you and us. Lord, I pray that we will depart thankful for Jesus that we will depart wanting him in our life. If there's anyone who is hearing this that doesn't know Jesus, I pray you will put them in our path. Because Jesus is better and they need to know it. Lord we thank you. We love you. And we bless your holy name. In Jesus name we pray, Amen.