

Hebrews Lesson 07

Hebrews Chapter 7

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Memory verses for this week: *Gen 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:*

Introduction: In Chapter 6, we studied how that Jesus Christ is our Great High Priest today. He is our forerunner, and stands today as our mediator between man and God. We continue on our study of our Great High Priest today in chapter 7.

I. Melchisedec Was Priest of the Most High God

Heb 7:1 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;

Heb 7:2 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;

Verse 1 refers to the book of Genesis where Melchisedec met Abraham when he returned from rescuing Lot.

Gen 14:18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

Gen 14:19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

Gen 14:20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

We see in verse 2 that Abraham gave Melchisedec tithes of all he had, being one-tenth. It was Abraham the believer who gave tithes. Abraham is the father of believers.

Rom 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

Rom 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Rom 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Rom 4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Rom 4:8 Blessed is the man to whom the Lord will not impute sin.

Rom 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

Rom 4:10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

Rom 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

Rom 4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Gal 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

If we are Abraham's children, the bible says we will do the works of Abraham. One of those was tithing.

John 8:39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

Verse 2 mentions the terms "King of Righteousness" and "King of Peace". A person must always have the righteousness (which is by faith in Christ) before he or she can have peace.

Heb 7:3 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.

Some people misunderstand verse 3 and have went so far as to say that Melchisedec was actually Jesus Christ. All this verse is saying is that we do not have a record of his genealogy. He certainly did have a father and mother, but apparently had no children and we have no record of when he died. He continued to be a priest until his death without interruption and without a successor.

Matthew Henry said this of Melchisedec:

Verses 1-3. Melchisedec met Abraham when returning from the rescue of Lot. His name, "King of Righteousness," doubtless suitable to his character, marked him as a type of the Messiah and his kingdom. The name of his city signified "Peace;" and as king of peace he typified Christ, the Prince of Peace, the great Reconciler of God and man.

Nothing is recorded as to the beginning or end of his life; thus he typically resembled the Son of God, whose existence is from everlasting to everlasting, who had no one that was before him, and will have no one come after him, in his priesthood. Every part of Scripture honors the great King of Righteousness and Peace, our glorious High Priest and Saviour; and the more we examine it, the more we shall be convinced, that the testimony of Jesus is the spirit of prophecy. That High Priest who should afterward appear, of whom Melchisedec was a type, must be much superior to the Levitical priests.

There is a very large difference in the background of Melchisedec compared to the priests of Aaron's time.

- a. With Melchisedec, we have no record of his parentage.
- b. No record of his birth or death.
- c. No record of beginning or ending of his priesthood.
- d. "Abideth a priest continually" makes him a type of the eternal priesthood of Christ. v. 24

Contrast him with the Aaronic priests.

- a. All the Aaronic priests had to be able to prove their genealogy before they could begin their duties as Priest.

Ezra. 2:61-62, *"And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name: These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood."*

Num. 3:10, *"And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death."*

- b. The Aaronic priests began their days as priests at the age of 25, when they were permitted to wait upon their brethren.

Num. 8:24, *"This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation."*

I Chron. 23:27-28, *"For by the last words of David the Levites were numbered from twenty years old and above: Because their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the*

chambers, and in the purifying of all holy things, and the work of the service of the house of God."

c. At the age of 30 they began their regular priestly duties.

Num. 4:3, *"From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation."*

This is the same age that Jesus was when He entered His public ministry.

Luke 3:23, *"And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,"*

c. At the age of 50 their priestly duties ceased.

Num. 8:25, *"And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more."*

Also Num. 4:3, quoted above there was no such restriction placed upon Melchisedec, because his priesthood began before the law.

No such restriction was placed Christ, since his priesthood was "for ever" (v. 17) after the order of Melchisedec and not after Aaron.

II. Aaron Paid Tithes in Abraham

Heb 7:4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

Heb 7:5 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:

Heb 7:6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

Paul asks these Hebrews to consider how great this man Melchisedec was. (Prophet, Priest, and King as we have studied that last two weeks in our lessons.) Abraham recognized him as the priest of the most high God. The sons of Levi were commanded to take tithes of the people. We, in the time of the dispensation of grace, are to give our tithes to God. Verse 6 points out that Melchisedec was not of the tribe of Levi.

Heb 7:7 And without all contradiction the less is blessed of the better.

Heb 7:8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

Heb 7:9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

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

We know that the Levites were the priests, and these priests lived for a time and then died. The Levites received tithes. Abraham gave tithes unto Melchisedec whom the scriptures said that he liveth. Levi, who received tithes paid tithes in Abraham. All men are commanded to pay (give) at least a tenth part of their income as tithes.

III. Aaron's Priesthood Made Nothing Perfect

Heb 7:11 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?

Heb 7:12 For the priesthood being changed, there is made of necessity a change also of the law.

If Aaron's priesthood made everything perfect, then there would be no need of Christ and His Priesthood. If the Levitical priesthood had been perfect then all priests would have been after the order of Aaron. But our great High Priest was patterned not after Aaron's order, but the order of Melchisedec. Since the priesthood changed, there was also a change in the law.

Col 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Col 2:15 And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

J. Vernon McGee summed up the order of Aaron's priesthood.

In other words, the thing which characterized the Aaronic priesthood is that it was incomplete. It never brought perfection, complete communion with God. It never gave redemption and acceptance before God to the people. It never achieved its goal. Therefore we need Christ. ⁱ

Heb 7:13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

Heb 7:14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

Christ was not of the tribe of Levi. He was from the tribe of Judah, and no priest had ever been chosen by the Lord to serve at the altar from any other tribe except Levi.

ⁱ J. Vernon McGee, *Thru the Bible commentary [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1981 by J. Vernon McGee.

Heb 7:15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

Heb 7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

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

By Christ coming from the tribe of Judah, it is evident that his priesthood was not patterned after that of Aaron but Melchisedec.

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

Heb 7:19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

Heb 7:20 And inasmuch as not without an oath he was made priest:

Heb 7:21 (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:)

The law could not make things perfect. The law was added because of sin. The bringing in of a better hope made all things perfect. Christ was made the high priest with an oath.

Gal 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

Rom 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Man cannot attain righteousness by the Mosaic Law. It is as if mankind in desperation grabbed for the Law as the proverbial straw when drowning. The Law won't lift him up. Actually, it does the opposite. To hold onto the Law is like a man jumping out of an airplane, and instead of taking a parachute, he takes a sack of cement with him. Well, believe me, the Law will pull you down. It condemns man. It's a ministration of death. ⁱⁱ

Christ Is High Priest Of A Testament That Offered A Sacrifice That Put Away Sin.

1. The first testament (covenant) neither offered or made anything complete. v. 11. "Perfection" here means complete. The O.T. sacrifices were made over

ⁱⁱ J. Vernon McGee, *Thru the Bible commentary [computer file], electronic ed., Logos Library System*, (Nashville: Thomas Nelson) 1997, c1981 by J. Vernon McGee.

and over again. The blood of animals could not pay for sin, but the blood of Jesus Christ could.

Heb. 9:12-14, *"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"*

2. The first testament priests came from the tribe of Levi, the New Testament priest from the tribe of Judah. . The Messiah had to come from the tribe of Judah.

Isa. 11:1, *"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."*

Isa. 11:10, *"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."*

Micah 5:2, *"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."*

Psa. 132:11, *"The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne."*

3. The first testament set aside in favor of a better Testament.

IV. Christ Liveth Forever

Heb 7:22 By so much was Jesus made a surety of a better testament.

Heb 7:23 And they truly were many priests, because they were not suffered to continue by reason of death:

Heb 7:24 But this man, because he continueth ever, hath an unchangeable priesthood.

Heb 7:25 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.

Under the Levitical law, there were many priests because they served and then they died. Christ is different in that He lives forever, and there will never be any other Priest except Him for the saved man or woman. Verse 25 points out that Jesus is "able to save to the uttermost."

Heb 7:26 For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Heb 7:27 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.

Heb 7:28 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.

Christ's priesthood was much different than Aaron's.

1. He was holy, harmless, undefiled, separate from sinners, and made higher than the heavens.
2. Without sin, He did not have to offer sacrifices for his own sins.
3. He was made a priest after an oath, not after the law.
4. Levitical priests were not perfect, but had infirmity. Jesus was perfect in all points.

Rev 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Jesus is the only mediator that stands between man and God.

1 Tim 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

1 Tim 2:6 Who gave himself a ransom for all, to be testified in due time.

Jesus, the Messiah, is our High Priest who lives forever.

1. There were many priests after the order of Aaron because they were mortal. The Old Testament priests died. The New Testament Priest, which is Jesus Christ, ever lives to make intercession for the believer. Thus He is far superior.
2. Our Lord, because eternal, has a non-transferable priesthood, thus able to save the believer forever.
3. Christ is also a better High Priest, because He is sinless. All of the priests in Aaron's order had to bring sin offerings for their own sins before bringing an offering for the sins of the people. Jesus led a pure and perfect life, which was required to be the perfect sacrifice that God would accept for our sins.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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Practice Random Acts of Kindness. Each act spreads, and many will be blessed.

1. Some of basic outline and some notes from Tabernacle Baptist Church by permission of Danny Taylor.
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