

Hebrews 7:1-28 (part 19 online)

Hebrews 7:1–28 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him, ² to whom also Abraham apportioned a tenth part of all *the spoils*, was first of all, by the translation of *his name*, king of righteousness, and then also king of Salem, which is king of peace. ³ Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually. ⁴ Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils. ⁵ And those indeed of the sons of Levi who receive the priest's office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham. ⁶ But the one whose genealogy is not traced from them collected a tenth from Abraham and blessed the one who had the promises. ⁷ But without any dispute the lesser is blessed by the greater. ⁸ In this case mortal men receive tithes, but in that case one *receives them*, of whom it is witnessed that he lives on. ⁹ And, so to speak, through Abraham even Levi, who received tithes, paid tithes, ¹⁰ for he was still in the loins of his father when Melchizedek met him. ¹¹ Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need *was there* for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? ¹² For when the priesthood is changed, of necessity there takes place a change of law also. ¹³ For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar. ¹⁴ For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests. ¹⁵ And this is clearer still, if another priest arises according to the likeness of Melchizedek, ¹⁶ who has become *such* not on the basis of a law of physical requirement, but according to the power of an indestructible life. ¹⁷ For it is attested *of Him*, "You

are a priest forever According to the order of Melchizedek.”¹⁸ For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness¹⁹ (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.²⁰ And inasmuch as *it was* not without an oath²¹ (for they indeed became priests without an oath, but He with an oath through the One who said to Him, “The Lord has sworn And will not change His mind, ‘You are a priest forever’ ”);²² so much the more also Jesus has become the guarantee of a better covenant.²³ The *former* priests, on the one hand, existed in greater numbers because they were prevented by death from continuing,²⁴ but Jesus, on the other hand, because He continues forever, holds His priesthood permanently.²⁵ Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.²⁶ For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;²⁷ who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the *sins* of the people, because this He did once for all when He offered up Himself.²⁸ For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, *appoints* a Son, made perfect forever.

1. Hebrews 7:1-3 For this Melchizedek, **king** of Salem, **priest** of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him,² to whom also Abraham apportioned a tenth part of all *the spoils*, was first of all, by the translation of *his name*, king of righteousness, and then also king of Salem, which is king of peace.³ **Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.**

-Melchizedek was a High Priest who apparently had been personally

chosen by God and **assigned** to be a High Priest for God.

-Melchizedek is the **first** High Priest **mentioned** in the Bible in Genesis 14.

-Melchizedek was the **King** of **Salem** and also a High Priest as a **type** of Jesus who was both **King** and High Priest.

-The **uniqueness** of Melchizedek could be just be as an illustration, a **type** or it could be **literal**.

Hebrews 5:1–6 For every high priest taken from among men is **appointed** on behalf of men in things pertaining to God, in order **to offer both gifts and sacrifices for sins;** ² he can deal gently with the ignorant and misguided, since he himself also is beset with weakness; ³ and because of it he is obligated to offer *sacrifices* for sins, as for the people, so also for himself. ⁴ And **no one takes the honor to himself, but receives it when he is called by God,** even as Aaron was. ⁵ So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, “You are My Son, Today I have begotten You”; ⁶ just as He says also in another *passage*, **“You are a priest forever According to the order of Melchizedek.”**

2. Hebrews 7:4-8 Now observe how great this man was to whom Abraham, the patriarch, **gave a tenth of the choicest spoils.** And those indeed of the sons of Levi who receive the priest’s office **have commandment in the Law to collect a tenth from the people,** that is, from their brethren, although these are descended from Abraham. But the one whose genealogy is not traced from them **collected a tenth from Abraham** and blessed the one who had the promises. But without any dispute the lesser is blessed by the greater. In this case mortal men receive tithes, but in that case one *receives them*, of whom it is witnessed that he lives on.

- **Proportional giving** was a principle before the “Law”, commanded by God through Moses in the “Law”, and clearly taught by **Paul** to the **Church**.

1 Corinthians 16:1–3 Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also. On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come. When I arrive, whomever you may approve, I will send them with letters to carry your gift to Jerusalem;

- The primary purpose of **giving** before the “Law” and in the “Law” was to **support** the Priests, and the **ministry** of the Priests for the people.

- In the writing of Paul to the Church the primary **purpose** of **giving** is to **support** those who are teaching and leading in the Church, and the ministry of the Church.

Galatians 6:6–7 The one who is taught the word is to share all good things with the one who teaches *him*. Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.

Philippians 4:15–19 You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone; for even in Thessalonica you sent *a gift* more than once for my needs. Not that I seek the gift itself, but I seek for the profit which increases to your account. But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God. And my God will supply all your needs according to His riches in glory in Christ Jesus.

1 Corinthians 9:6–14 Or do only Barnabas and I not have a right to refrain from working? Who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock? I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? For it is written in the Law of Moses, “You shall not muzzle the ox while he is threshing.” God is not concerned about oxen, is He? Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher *to thresh* in hope of sharing *the crops*. If we sowed spiritual things in you, is it too much if we reap material things from you? If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ. Do you not know that those who perform sacred services eat the *food* of the temple, *and* those who attend regularly to the altar have their share from the altar? So also the Lord directed those who proclaim the gospel to get their living from the gospel.

-A secondary purpose was to meet the needs of people.

Titus 3:13–14 Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them. Our people must also learn to engage in good deeds to meet pressing needs, so that they will not be unfruitful.

2 Corinthians 8:3–5 For I testify that according to their ability, and beyond their ability, *they gave* of their own accord, begging us with much urging for the favor of participation in the support of the saints, and *this*, not as we had expected, but they first gave themselves to the Lord and to us by the will of God.

2 Corinthians 8:7–9 But just as you abound in everything, in faith and

utterance and knowledge and in all earnestness and in the love we inspired in you, see that you abound in this gracious work also. I am not speaking *this* as a command, but as proving through the earnestness of others the sincerity of your love also. For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich.

3. Hebrews 7:9-10 And, so to speak, through Abraham even Levi, who received tithes, paid tithes, for he was **still in the loins** of his father when Melchizedek met him.

- A significant theological principle taught in this verse is called "**Federal Headship**". It could be biologically **literal** or a type or illustration.

4. Hebrews 7:11-19 Now if **perfection** was through the Levitical priesthood (for on the basis of it the people received the Law), what further need *was there* for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? ¹² For when the priesthood is changed, **of necessity there takes place a change of law also**. ¹³ For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar. ¹⁴ For it is evident that our Lord was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests. ¹⁵ And this is clearer still, if another priest arises according to the likeness of Melchizedek, ¹⁶ who has become *such* not on the basis of a law of physical requirement, but according to the power of an indestructible life. ¹⁷ For it is attested *of Him*, "You are a priest forever According to the order of Melchizedek." ¹⁸ **For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness ¹⁹ (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to**

God.

- The rules for living life and having a relationship with God have changed from the one given to Adam in the garden until those given to the church today.

-We can't understand the rules given to us in the New Testament if we don't understand the rules given in the rest of the Bible.

2 Timothy 3:16–17 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.

5. Hebrews 7:20-28 And inasmuch as *it was* not without an oath (for they indeed became priests without an oath, but He with an oath through the One who said to Him, “The Lord has sworn And will not change His mind, ‘You are a priest forever’ ”); so much the more also Jesus has become the guarantee of a better covenant. The *former* priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them. For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the *sins* of the people, because this He did once for all when He offered up Himself. For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, *appoints* a Son, made perfect forever.

- Jesus is our High Priest and as such He saved us from our sins by

offering Himself as the **propitiation** for our sins.

-Jesus is our High Priest and as such He **continually** makes **intercession** for us on the basis of our **needs**.

-Jesus is our High Priest **forever**.