

Hebrews Chapter 7

1. **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,**
 - A. **For this Melchizedek,**
 1. **Melchizedek-** means *King of Righteousness*.
 - B. **king of Salem,**
 1. **king-** Gr. **basileus-** *leader of the people, prince, commander, lord of the land, king*
 2. **Salem-** means *complete or perfect peace*.
 - a. These put together- **King of complete and perfect peace.**
 - b. Salem was Jerusalem. This was the place of the tabernacle and then the temple. [Ps. 76:2](#)
 - C. **priest of the Most High God,**
 1. **priest-** Gr. **hiereus-** *a priest, one who offers sacrifices and in general is busied with sacred rites*.
 - a. Melchizedek was not a priest after Aaron since he lived long before Aaron or the law. This order was a King-Priest.
 - b. Jesus is of this order. He is both the King of Peace and King of Righteousness. He also is our High Priest before God which is an everlasting priesthood.
 2. **Most High-** Gr. **hupsistos-** *highest, most high; of place: the highest regions; of rank: the most high God*
 - a. The writer of Hebrews is careful to use the same title for God as Melchizedek uses of God in the book of Genesis. [Gen. 14:22](#)
 - b. Jesus is called the Son of the Most High God. [Mark 5:7](#)
 - c. Believers are called servants of the Most High God. [Acts 16:17](#)
 - D. **who met Abraham returning from the slaughter of the kings and blessed him**
 1. **met-** Gr. **sunantao-** *to meet facing one another*
 - a. Abraham had returned from rescuing Lot from the kings that had captured him. The king of Sodom was approaching Abraham, but Abraham saw Melchizedek coming also.

Abraham showed no deference for the King of Sodom but had conference with Melchizedek first.

- b. Melchizedek was not out for anything. He was there to bless. It was from being blessed that Abraham freely gave a tithe to this King Priest. Melchizedek blessed Abraham in the name of the Most High God.
 - c. Only after being blessed by Melchizedek did Abraham speak to the King of Sodom. Abraham had a revelation of the Most High God and had made the decision to trust Him to prosper him and not the wicked men of the earth. Abraham tells the King of Sodom that he had lifted up his hand to the Most High that he would not take anything from the wicked in order to be prospered. His trust was in the Most High God to prosper him. A sign of that was Abraham giving tithes to Melchizedek.
 - d. Melchizedek is highly symbolic of Christ. Christ is the King of Peace and Righteousness and is God's High Priest. Melchizedek gave Abraham bread and wine. This is a type of Christ's body and blood.
 - e. Abraham lived before the law, but he tithed to Melchizedek. We who walk in the faith of Abraham are blessed by Christ and from that blessing we give tithes to Him. We have been blessed by the Most High God through the bread [body] and wine [blood] of Christ. We trust in being prospered by the Most High God and not the wicked of this earth. As a sign of this, we tithe today out of faith and love in the Most High God.
2. **returning**- Gr. **hupostrepho**- *to turn back, return*
 3. **slaughter**- Gr. **kope**- *a cutting in pieces, slaughter; carnage:*
 - a. God is not against killing when it is for a righteous cause. God is always against murder.
 - b. Here God helps Abraham not only win a battle, but it says it was a slaughter! It was carnage.
 - c. Through Christ we not only win over the enemy, but it is a slaughter. It is carnage!
 4. **the kings**
 5. **blessed him**- Gr. **eulogeo**- *to speak well of*

- a. God's blessings always start out by the good things He speaks over us. It is up to us to receive them, believe, and hold on to them. If we do, they will take natural manifestation.

2. **to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace,"**
 - A. **to whom also Abraham gave a tenth part of all,**
 1. **gave-** Gr. **merizo-** *to divide, separate*
 2. **tenth part-** Gr. **dekate**
 - a. Giving a tenth or the first part of what you have did not originate in the law.
 - b. Abel gave from [tithed] the best and fattest part of his sheep. [Gen. 4:4](#)
 - c. Abraham tithed- [Gen. 14:20](#)
 - d. Jacob tithed. [Gen. 28:22](#)
 - e. They did it out of their desire to do it and not out of requirement or fear of being cursed if they did not. They gave not begrudgingly or of necessity, but they were cheerful givers. This is what God wants from us in the New Covenant. [2 Cor. 9:7](#)
 3. **of all**
- B. **first being translated**
 1. **first-** Gr. **proton**
 - a. There was no punctuation in the original Greek. This word "first" might have gone with the phrase, "gave a tenth part of all FIRST". However, the preponderance of translators has it with the phrase, "first being translated".
 2. **being translated-** Gr. **hermeneuo-** *to explain in words, expound to interpret to translate what has been spoken or written in a foreign tongue into the vernacular*
- C. **King of righteousness**
 1. **King-** Gr. **basileus**
 2. **righteousness-** Gr. **dikaioisune-** *in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God; in a narrower sense, justice or the virtue which gives each his due.*

- a. Jesus is the King of Righteousness. You cannot become righteous until you submit to His Lordship by receiving Him and what He has done for you by faith.

D. and then also king of Salem

1. and then

- a. You must receive Jesus as the King of Righteousness before He can be King of Peace in your life. He is first called the King of Righteousness and then the King of Peace. Peace with God comes from receiving the gift of righteousness.

2. king- Gr. basileus

3. Salem- means *complete or perfect peace*

E. meaning king of peace

1. meaning- not in Greek

2. king- Gr. basileus

3. peace - Gr.eirene- *harmony, concord; security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous)*

3. without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.

A. without father- Gr. **apator-** *whose father is not recorded in the genealogies*

B. without mother- Gr. **ameter-** *born of unknown mother*

- a. Even Jesus had a mother. This word means a mother that is not recorded in genealogies.

C. without genealogy- Gr. **ungenealogetos-** *one whose descent there is no record of, without genealogy; unregistered as to birth, of unrecorded descent*

1. Melchizedek was a natural man who was a type of Christ. He did not have any recorded genealogy. In type, this represents living from eternity to eternity like Christ.

D. having neither beginning of days nor end of life,

1. beginning -Gr. arche

2. of days- *recorded days*

3. **end-** Gr. **telos**- *no recorded end of life*

4. **of life-** Gr. **zoe**

E. but made like the Son of God,

1. **made like-** Gr. **apomoioo**- *to cause a model to pass off into an image or shape like it, to express itself in it, to copy to produce a facsimile; to be made like, render similar*

a. Melchizedek was made like the Son of God in figure, but he was not the Son of God nor divine.

2. **Son of God**

a. This is Jesus Christ

F. remains a priest continually.

1. **remains-** Gr. **meno**

2. **priest-** Gr. **hiereus**

3. **continually-** Gr. **eis dienekes**- *unto perpetuity, continuous*

4. Now consider how great this man *was*, to whom even the patriarch Abraham gave a tenth of the spoils.

A. Now consider how great this man was,

1. **consider-** Gr. **theoreo**- *to be a spectator, look at, behold. to view attentively, take a view of, survey, to view mentally, consider*

2. **great-** Gr. **pelikos**- *how great, how large in an ethical sense: how distinguished*

3. **man-** Gr. **houtos**- *this one*

a. Melchizedek was a man.

B. to whom even the patriarch Abraham gave a tenth of the spoils

1. **patriarch-** Gr. **patriarches**- *founder of a tribe, progenitor; chief of a race*

2. **gave-** Gr. **didomi**

a. This is the simplest Greek word for give.

b. Abraham gave the tithe simply without any fanfare.

3. **tenth-** Gr. **dekate**

4. **spoils-** Gr. **akrothinion**- *top of the heap, the first fruits; best of the spoils or crops*

a. Abraham gave the absolute best of the spoils. He gave the top spoils. [Gen. 14:20](#)

5. **And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham;**
 - A. **And indeed those who are of the sons of Levi,**
 1. **sons-** Gr. **huios-** *adult legal sons*
 2. **Levi-** *means one who is joined to*
 - a. Leah called her son Levi because she thought she would be joined to her husband because she had a son, but it did not work out. **Gen. 39:24**. Leah was unloved by Jacob. Jacob loved Rachel. Laban tricked Jacob and gave Leah instead of Rachel to him on his wedding night. Leah was always trying to find favor with Jacob by what she could produce for him. However, it never worked! Each time she produced for Jacob she thought she could gain favor with him. Levi was her third child produced trying to do this. It was an utter failure. She gained no favor. Finally, she gave up and gave birth to Judah which means praise. She turned from trying to gain favor with Jacob and praised God for His grace and goodness.
 - b. We will never find favor from God by what we produce. We must praise and thank God for His goodness and salvation through the Savior from the tribe of Judah- Jesus!
 - c. Under the law, the priesthood was given to Levi. The purpose of Levi was to join the people and God together, but it did not work out. The Levitical Priesthood which was based upon law [what man produced for God] could never join the people to God. It would take a different priesthood altogether to do that- the order of Melchizedek which was based upon Grace and not law.
 - B. **who receive the priesthood,**
 1. **receive-** Gr. **lambano**
 - a. This honor could not be taken by man, it had to be given by God. **Heb. 5:4**
 2. **priesthood-** Gr. **hierateia**
 - C. **have the commandment to receive tithes from the people according to the law,**

1. **commandment-** Gr. **entole-** *an order, command, charge, precept, injunction; a precept relating to lineage, of the Mosaic precept concerning the priesthood; ethically used of the commandments in the Mosaic Law or Jewish tradition*
 2. **receive tithes-** Gr. **apodekatoo-** *to exact a tenth from anyone*
 - a. Under the law the priests had a commandment to take tithes from the people. Num. 18:26 There is no such commandment given to the order of Melchizedek. Notice, that Melchizedek did not demand tithes from Abraham. He blessed Abraham before he was given anything! As a response of being blessed Abraham then gave tithes. That is how tithes are to be thought of and taught today in the church.
 - b. We tithe today in the church not under the Mosaic priesthood, but we tithe under the order of Melchizedek-freely and in response to being blessed!
 3. **people-** Gr. **loas-** *the covenant people of God in comparison to the ethne- the gentiles*
 4. **according to the law-** Gr. **kata nomos**
 - D. **that is, from their brethren,**
 1. **brethren-** Gr. **adelphos-** *sharing the same womb*
 - a. The Jews from which they were taken served as priests
 - E. **though they have come from the loins of Abraham**
 1. **come-** Gr. **exerchomai-** *to come out of*
 2. **loins-** Gr. **osphus-** *the hip (loin); the place where the Hebrews thought the generative power (semen) resided*
 - a. Levi was the son of Jacob, Jacob the son of Isaac, Isaac the son of Abraham.
6. **but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises.**
- A. **genealogy not derived-** Gr. **genealogo-** *to recount a family's origin and lineage, trace ancestry; to draw one's origin, derive one's pedigree*
 - B. **received tithes-** Gr. **dekatoo**
 1. The priests under the law took tithes- **apodekatoo**, the order of Melchizedek receives them-**dekatoo**. The preface **apo** gives the idea of recompense back of what is owed. So, when the priests under the law took tithes-**apodekatoo**, they were taking what was due to them under the law.

C. **blessed**- Gr. **eulogeo**- *to speak well of*

D. **had**- Gr. **echo**

E. **promises**- Gr. **epaggleia**- *to pronounce good upon*

1. Abraham already had the promise of God's blessing before Melchizedek approached and blessed him.

Gen. 12:2

2. A close look at Gen. 14:19-20 we see that Melchizedek blessed Abraham before he received the tithes from him.

3. As a believer we already have all the promises of God and are blessed before we tithe, not because we tithe.

7. **Now beyond all contradiction the lesser is blessed by the better.**

A. **beyond**- Gr. **choris**- *apart from*

B. **contradiction**- Gr. **antilogia**- *to speak against, contradict, argue against*

C. **lesser**- Gr. **ellason**- *less in age (younger), in rank, in excellence*

1. When passing down the family blessing the father blessed the son. This was the greater blessing the lesser. Heb. 11:20, Gen. 27, Gen. 47:7-10 [Jacob blessed Pharaoh], Gen. 48, Gen. 49, Luke 24:50

D. **blessed**- Gr. **eulogia**- *to speak well of*

E. **better**- Gr. **kreitton**- *more useful, more serviceable, more advantageous, more excellent*

1. We have been blessed by Christ the Greater One!

8. **Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives.**

A. **Here mortal men receive tithes,**

1. **mortal**- Gr. **apothensko**- *to die off*
2. **men**- Gr. **anthropos**- *the most general term for mankind*
3. **receive**- Gr. **lambano**
4. **tithes**- Gr. **dekate**

B. **but there he receives them,**

1. **there**- Gr. **ekei**- *there, in or to that place*
 - a. In His exalted state at the right hand of God.
2. **He**
 - a. Jesus Christ – the One that live on forever

3. receives them- Gr. *not in Greek*

- a. Although the actual words are not in the Greek, the thought of the verse contains this idea, so it was supplied by the translators.
- b. Jesus receives our tithes in the Spirit at the right hand of God. He receives our faith, love's motivation, and honor when we tithe in faith to honor the Lord Jesus Christ.
- c. The tithe is really just a type and representation of Jesus who is God's first fruits given for us. When we tithe in faith, we honor the Lord Jesus who the tithe represents.
- d. Some say that tithing is not discussed in the New Testament. That is not true. It is discussed right here.

C. of whom it witnessed that he lives

1. witnessed- Gr. **martureo**

- a. He is witnessed by God the Father, the Holy Spirit, and the Holy Scriptures.

2. that He lives- Gr. **zao**

- a. Since Jesus ever lives, what we give to Him has eternal effect and consequences.

9. Even Levi, who receives tithes, paid tithes through Abraham, so to speak,

A. Even Levi,

1. **Levi-** means *one who is joined or joins*

B. who receives tithes,

1. **receives-** Gr. **lambano**
2. **tithes-** **dekate**

C. paid tithes through Abraham,

1. **paid tithes-** Gr. **dekatoo**
2. **through Abraham**

- a. Levi was in Abraham's loins when he did what he did. We were in Adam's loins when he did what he did. We sinned through Adam. **Rom. 5:12** We become righteous through Jesus and His obedience. We were placed into Christ by God the Father.

D. so to speak- Gr. **epos epo-** *to speak a word*

10. **for he was still in the loins of his father when Melchizedek met him.**

A. **still in-** Gr. **eti en**

B. **loins-** Gr. **osphus**

C. **met him-** Gr. **sunatao-** *to stand opposite one another*

1. We were in Adam's loins when satan met him. We are now in Christ when we meet the enemy. That is why we win every time!

11. **Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need *was there* that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?**

A. **Therefore,**

B. **if perfection were through the Levitical priesthood**

1. **perfection-** Gr. **teleiosis-** *a completing, a perfecting fulfillment, accomplishment; the event which verifies the promise, consummation*

a. **Heb. 10:1**

2. **Levitical-** Gr. **Leitikos-** *that which pertains to Levi*

3. **priesthood-** Gr. **hierosune**

C. **for under it the people received the law**

1. **under-** Gr. **epi-** *upon*

- a. For upon the Levitical priesthood the people received the law.
- b. The Aaronic priesthood had to be established first before the people received the law. Upon that priesthood the law was given.
- c. The Melchizedek priesthood had to be established first before we could receive grace. Upon that priesthood grace was given. Jesus had to be made our High Priest before grace could be given to us.

2. **people-** Gr. **laos-** *covenant people*

3. **received the law-** Gr. **nomotheteo-** *to enact laws, laws are enacted or prescribed for one, to be legislated for, furnished with laws, to sanction by law, enact*

D. **what further need was there that another priest should rise according to the order of Melchizedek,**

1. **need**- Gr. **chreia**- *necessity*
 2. **another priest**- Gr. **heteros hierous**- not **allos**- which means the same, but **heteros** which means a different kind of priest.
 - a. Aaron and Jesus were different kind of priests from different tribes. Aaron worked on the basis of law, and Jesus works on the basis of grace.
 3. **rise**- Gr. **anistemi**- *to stand up again, to resurrect*
 - a. One way that Jesus stood out different from Aaron is that Aaron died and is still in the grave, but Jesus died and rose from the dead and dies no more!
 4. **order of Melchizedek**
 - a. Which grace is based upon.
 - b. Grace provides a man [Jesus] who is perfect.
 - c. It is mentioned that Jesus is after the order of Melchizedek **seven times**. Seven speaks of completion and perfection.
- E. **and not be called according to the order of Aaron.**
1. **called**- Gr. **lego**
 2. **order of Aaron**
 - a. Which the law was based upon.
 - b. The law makes men priests who have weaknesses. **Heb. 7:28**
12. **For the priesthood being changed, of necessity there is also a change of the law.**
- A. **For the priesthood being changed,**
 1. **priesthood**- Gr. **hierosune**
 2. **changed**- Gr. **metatithemi**- *to transpose (two things, one of which is put in place of the other), to transfer*
 - a. The priesthood was not just changed but has been exchanged. The priesthood based in law was exchanged for a priesthood based in grace.
 - B. **of necessity there is also a change of the law**
 1. **necessity**- Gr. **anagke**- *necessity, imposed either by the circumstances, or by law of duty regarding to one's advantage, custom, argument*
 2. **change**- Gr. **metathesis**- *transfer: from one place to another*
 3. **the law**- Gr. **nomos**

- a. The Mosaic Law was exchanged for the Law of love, faith, and the Spirit of Life in Christ Jesus! [James 2:8](#), [Rom.3:27](#), [Rom. 8:2](#)
- b. The Christian is not lawless; they just operate under different and higher laws.

13. For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar.

A. For He of whom these things are spoken belongs to another tribe,

- 1. **He-** Jesus
- 2. **spoken-** Gr. **lego**
- 3. **belongs-** Gr. **metecho-** *to be or become partaker*
- 4. **another-** Gr. **heteros-** *another of a different kind or classification; not another of the same kind which would be allos*
- 5. **tribe-** Gr. **phule-** *a race, tribe; a body of men united by local habitation*

- a. Jesus was from the tribe of Judah. The Levitical priesthood only came from the tribe of Levi. In the Old Testament a king from Judah tried to operate in the Levitical priesthood and perform its duties. That king was Uzzah. He was struck with leprosy and died. [2 Chron. 26:16-21](#) It was strictly forbidden in the OT for any person outside of the tribe of Levi and of Aaron's offspring to approach the altar of God- both the burnt altar and altar of incense. [Num. 16:40](#)
- b. It is important to note that Jesus did not try to enter into the Levitical Priesthood after His resurrection and in the presence of God. He entered into a different classification of priesthood altogether, which is the order of Melchizedek, not of Levi.
- c. The temple and priesthood on earth is but a representation and figure of the true temple in heaven. On earth the temple and priesthood operate under the Levitical priesthood while the temple and priesthood of heaven operate under the order of Melchizedek.

B. from which no man has officiated at the altar.

- 1. **no man-** Gr. **oudeis-** *no one*

2. **officiated-** Gr. **prosecho-** *hold yourself to, to bring to, bring near; to attend to one's self; to apply one's self to, attach one's self to, hold or cleave to a person or a thing*
 3. **altar-** Gr. **thusiasterion-** *the altar for slaying and burning of victims; used of the altar of whole burnt offerings which stood in the court of the priests in the temple at Jerusalem; any other altar; metaphorically, the cross on which Christ suffered an expiatory death: to eat of this altar, i.e. to appropriate to one's self the fruits of Christ's expiatory death*
 - a. Jesus held Himself to God's true altar- the cross. He could have chosen to let go of it and saved Himself, but He chose instead to hold Himself to it. It was not the nails that held Jesus on the cross but the decision of His love for His father and for us that held Him to the cross!
14. **For *it is* evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.**
- A. **For it is evident that our Lord arose from Judah,**
 1. **evident-** Gr. **prodelos-** *openly evident, known to all, manifest; clear or manifest in front or beforehand*
 2. **our Lord-** Gr. **kurios**
 - a. Jesus is God in the flesh- [Jn 1:14](#), [1 Tim. 3:16](#)
 3. **arose-** Gr. **anatello-** *to rise up like the sun*
 - a. Jesus is the Sun of Righteousness with healing in His wings. [Mal. 4:2](#)
 4. **Judah-** Gr. **loudas-** *pertaining to Judah- means praise*
 - B. **of which tribe Moses spoke nothing concerning priesthood**
 1. **tribe-** Gr. **phule**
 2. **Moses-** *means drawn out*
 3. **spoke nothing-** Gr. **laleo oudeis-** *spoke not one thing*
 - a. Moses spoke nothing of a priest arising out of Judah because Jesus' priesthood has nothing to do with the law, but of grace.
 4. **concerning-** Gr. **peri**
 5. **priesthood-** Gr. **hierosune**
15. **And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest**

A. And it is yet far more evident if,

1. **more evident-** Gr. **perrisoteron katadelos-** *much more thoroughly clear, plain, evident*
2. **if-** Gr. **ei-** *if and there was-* *this is a first-class conditional in the Greek.*

B. in the likeness of Melchizedek,

1. **likeness-** Gr. **homoiotes-** *likeness, resemblance*
 - a. Jesus is in Melchizedek's likeness in that he had no beginning of days or end of days and is a priest forever. He also is a priest of grace. He first blesses with the bread and wine [His body and blood] and then receives back from the people. He is also a King-Priest.
2. **Melchizedek-** *means King of Righteousness*

C. there arises another priest

1. **arises-** Gr. **anistemi-** *to stand up again*
 - a. This is the third time this is spoken of the Lord Jesus entering into the order of Melchizedek in this chapter. **Vs 11, 14, 15** Three is the number for redemption and is Jesus' calling card in scripture.
 - b. Three times it says Jesus **arose** to the priesthood of Melchizedek. Jesus entered into this order after His resurrection, never to die again, ever being our High Priest before the Father.
2. **another-** Gr. **heteros-** *another of a different kind*
 - a. Jesus again was a different kind of priest than that of Aaron and the Levitical line. He was a priest under grace not law. The law was temporary until it was fulfilled. Jesus' priesthood is forever.
3. **priest-** Gr. **hierus**

16. who has come, not according to the law of a fleshly commandment, but according to the power of an endless life.

A. who has come,

1. **has come-** Gr. **ginomai-** *to become, coming into a new state of being*

B. not according to the law of a fleshly commandment,

1. **law-** Gr. **nomos**

2. **fleshly**- Gr. **sarkikos**- *what pertains of the flesh or natural realm*
 3. **commandment**- Gr. **entole**
 - a. The law is based upon commands written on cold stone.
[Heb. 9:9-10](#)
- C. **but according to the power of an endless life.**
1. **power**- Gr. **dunamis**
 2. **endless**- Gr. **akatalutos**- *indissoluble, not subject to destruction*
 3. **life**- Gr. **zoe**
 - a. Grace is based upon the life of Jesus. We do not try to live for God by our own life [soul power], but by His life within us empowering and quickening us.
17. **For He testifies: "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK."**
- A. **For He testifies**
1. **He**
 - a. God the Father and also David who wrote this in Psalms.
 2. **testifies**- Gr. **martureo**
 - a. All of scripture testifies to Christ. [John 5:39](#), [Luke 24:44](#)
- B. **You are a priest forever according to the order of Melchizedek**
1. **priest**- Gr. **hierus**
 2. **forever**- Gr. **eis aion**
 3. **order of Melchizedek**
 - a. One of the seven references to Christ being in the order of Melchizedek. Seven again is the number of perfection and completion.
18. **For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness,**
- A. **one hand**- Gr. *not in Greek*
- B. **annulling**- Gr. **athesis**- *a placing off, abolition, disannulling, put away, rejection, a setting aside,*
1. To change the priesthood, you would have to change or remove the law. [Heb. 7:12](#)
- C. **former**- Gr. **proago**- *going before*
- D. **commandment**- Gr. **entole**
- E. **its weakness**- Gr. **asthenes**- *weak, infirm, feeble*

1. The law was not weak inherently, but it was weak because it took the flesh to fulfill it, which it could not do.
- F. **unprofitableness-** Gr. **anopheles-** *unprofitable, useless*
1. The law is good but if it cannot be kept by flesh then it was unprofitable and really useless.
 2. I can be given a plane which is wonderful, but if I am unable to fly it then it is unprofitable and useless to me. Man could not operate the law through the weakness of their flesh, so the law was unprofitable and useless to man. The only profit and use it had was to show God's holiness, man's sin, and the answer for man, which was Jesus Christ's finished work through sacrifice.
19. **for the law made nothing perfect; on the other hand, *there is the* bringing in of a better hope, through which we draw near to God.**
- A. **for the law made nothing perfect;**
1. **nothing-** Gr. **oudeis-** *not one thing!*
 2. **perfect-** Gr. **teleioo-** *to make perfect, complete to accomplish, finish, bring to an end, add what is yet wanting in order to render a thing full, to bring to the end (goal) proposed, to bring to maturity*
- B. **on the other hand - not in Greek**
- C. **there is the bringing in of a better hope,**
1. **bringing-** Gr. **epeisagoge-** *a bringing in besides or in addition to what is or has been brought into; enter afterwards, used of the introduction of a new wife in the place of one repudiated*
 - a. We are no longer married the law, but we are now married to Christ! **Rom. 7:4**
 2. **better-** Gr. **kreitton-** *more useful, more serviceable, more advantageous, more excellent*
 3. **hope-** Gr. **elpis-** *confident expectation of good*
 - a. Jesus' finished work brought perfection to those who believe in Him. **Heb. 10:14** We now have a confident expectation of good from God. That is why we can draw near to God in full assurance of faith.
- D. **through which we draw near to God**
1. **through which-** **dia hos**
 2. **draw near-** Gr. **eggizo-** *to bring near, to join one thing to another, to approach*

- a. We have been brought near to God positionally in our spirit by the blood of Christ. **Eph. 2:13** However we must draw near to Him with our soul.
- b. Because we are near to God by His blood we can choose to draw near to God in our heart and minds. **Heb: 4:16, Heb 10:19-22**
- c. The law demands and fosters distance between God and people. **Ex. 19:12**
- d. Grace requires and fosters closeness between God and His children. **Matt. 11:28**

20. **And inasmuch as *He was not made priest without an oath***

- A. **made a priest-** not according to the Levitical order but the order of Melchizedek.
- B. **oath-** Gr. **horkomosia-** *affirmation on oath, an oath*

21. **(for they have become priests without an oath, but He with an oath by Him who said to Him: "THE LORD HAS SWORN AND WILL NOT RELENT, 'YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK' "),**

- A. **for they have become priests without an oath,**
 - 1. **have become-** Gr. **ginomai-** *to come into a new state of being*
 - 2. **without an oath-** Gr. **choris horkomosia-** *apart and separate from an affirmation on oath, an oath*
 - a. Each Levitical priest was placed into the priesthood without an oath from God, but God put Jesus into the order of Melchizedek with an oath.
- B. **but He with an oath by Him who said to Him**
 - 1. **with an oath-** Gr. **meta horkomosia**
 - 2. **by Him-** Gr. **dia-** *through Him*
 - a. God the Father
 - 3. **to Him-** Gr. **pros autos-** *towards Him*
 - a. The Lord Jesus Christ
- C. **the Lord has sworn and will not relent,**
 - 1. **Lord-** Gr. **kurios-** *He to whom a person or thing belongs, about which he has power of deciding; master, possessor and disposer of a thing*
 - a. All three members of the Godhead are called Lord- 1] The Father here 2] Jesus in many passages in the NT.

i.e. [Matt. 13:51](#) 3] The Holy Spirit is called Lord –
[2 Cor. 3:17](#)

2. **sworn-** Gr. **omnuo-** *to affirm, promise, threaten, with an oath, to invoke*
3. **not relent-** Gr. **ou metamellomai-** *not feel differently afterwards and change, to regret; a desire that an action might be undone. The difference between the Greek words for repent- metanoia and metamellomai the origin of metanoia is properly of the mind and metameleia is of the will.*

- a. The priesthood has been changed once and for all from the Levitical priesthood to the order of Melchizedek, and it will never be changed again. Christ being in the order of Melchizedek is an eternal arrangement sworn by the Father that is for our eternal benefit!

D. you are priest forever according to the order of Melchizedek.

1. One of the seven references to Christ being in the order of Melchizedek. Seven speaks of perfection and completion.

22. by so much more Jesus has become a surety of a better covenant.

A. much more

1. The covenant of grace through Jesus Christ provides much more to us than the law because it is based upon the performance of Christ and not our own.

B. has become- Gr. **ginomai-** *to come into a new state of existence.*

C. a surety- egguos- *a surety, a sponsor, secured, under good security, reliable, pledged; The idea underlying all these words is that of putting something into one's hand (*ἐν* in *γύαλον* hollow of the hand) as a pledge.*

1. Judah became surety for Benjamin [Son of my right hand] in the OT so that he could go free from prison. [Gen. 43:9](#) Jesus, who was born of Judah, is now become our [the sons of God's right hand] surety so we can go free from prison.

D. better- Gr. **kreitton-** *more useful, more serviceable, more advantageous, more excellent, stronger*

1. The word “better” is used 13 times in the book of Hebrews. 13 is symbolic of rebellion and evil in the Bible. The New Covenant is better than the old order because it was based upon the rebellion and evil of man. The New Covenant is better because it

is founded on the perfection and holiness of Christ, its High Priest. He frees us from rebellion and evil.

- a. Jesus is better than the angels
- b. We have better things that accompany salvation
- c. We are blessed by the better- Jesus
- d. We have a better hope than in the OT
- e. We have a better mediator of better testament
- f. We have a better covenant
- g. We have better promises
- h. We have better sacrifices than in the OT
- i. We have a better and enduring substance in heaven
- j. We have a better country that is heavenly
- k. We have a better resurrection
- l. Jesus' blood speaks better things than Abel concerning us.

E. **covenant**- Gr. **diatheke**- *a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will; a compact, a covenant, a testament*

23. **Also there were many priests, because they were prevented by death from continuing.**

A. **Also there were many priests,**

1. **many priests**- The law had many priests, but grace has only one and will only have one- Jesus!

B. **because they were prevented by death from continuing**

1. **prevented**- Gr. **koluo**- *to hinder, prevent forbid to withhold a thing from anyone, to deny or refuse one a thing*
2. **by death**- **dia thanatos**- *because of death*
3. **continuing**- Gr. **parameno**- *to remain beside, continue, always near; stay at a place, stay behind or at home, to survive, remain alive*
 - a. Jesus will never be prevented from continuing being our High Priest because He was resurrected never to die again! **Heb. 7:8**

24. **But He, because He continues forever, has an unchangeable priesthood.**
- A. **But He,**
 - 1. Jesus
 - B. **because He continues forever,**
 - 1. **continues-** Gr. **meno-** *to remain, abide, stay*
 - 2. **forever-** Gr. **eis aion-** *unto the age; forever*
 - C. **has an unchangeable priesthood**
 - 1. **unchangeable-** Gr. **aparabatos-** *unviolated, inviolable, one that cannot and will not depart, unchangeable and therefore not liable to pass to a successor*
 - a. The Levitical priesthood could and was changed, but Jesus being our High Priest cannot ever be changed or caused to depart. [Heb. 13:8](#)
25. **Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.**
- A. **Therefore He is able to save to the uttermost those who come to God through Him,**
 - 1. **able-** Gr. **dunamai**
 - 2. **save-** Gr. **sozo-** *to save, keep safe and sound, to rescue from danger or destruction; healing, restoring to health:*
 - 3. **uttermost-** Gr. **panteles-** *all complete, perfect, completely, perfectly, utterly*
 - a. Jesus is able to save us all completely, perfectly, utterly, and for all time.
 - b. Just because God is able does not mean He does so automatically. We are saved by grace [what God does] through faith [our positive response to what He has done]. Our faith is involved in salvation. Of course, after death we will experience full and complete salvation, so this verse must mean God is able in this life to bring complete and perfect salvation. I do not believe anyone has experienced that while living, but that does not mean that God did not want to or was not able to.

4. those who come to God

- a. **come-** Gr. **proserchomai-** *to come towards*
- b. We must come to God. God does not drag us to Him. Universalists say that everyone is reconciled and saved, whether they believe or come to God. Here we see we must come to God. God will draw all to Himself but not drag all to Himself! We must respond to His call and draw by faith.

5. through Him

- a. We come to God through the finished work of Jesus Christ. We must come, but it is always on the basis of what Jesus has done, not what we have done.
- b. We have no standing with God in ourselves. It is always through Him that we are, have, or do anything in the kingdom of God.

B. since He always lives to make intercession for them

1. always lives- Gr. **pantote zao**

2. make intercession- Gr. **entugchano-** *to light upon a person or a thing, fall in with, hit upon, a person or a thing; to go to or meet a person, especially for the purpose of conversation, consultation, or supplication; make intercession for anyone, to petition*

- a. One way that Jesus makes intercession for us is through His blood crying out better things than Abel. [Heb. 12:24](#)

3. for them

- a. Everything Jesus has done and is doing is for us is in obedience to the Father and His love for us.

26. For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;

A. For such a High Priest was fitting for us,

1. such- Gr. **toioutos-** *such as this*

2. High Priest- Gr. **archieus-** *arch priest- highest ranking priest*

- a. Again, this is not a High Priest after the order of Aaron but after the order of Melchizedek.

3. **was fitting-** Gr. **prepo-** *to stand out, to be conspicuous, to be eminent, to resemble, to be becoming, seemly, fit*
 - a. Jesus fits us! He is fitting for us because He is holy, harmless, undefiled, and separate from sinners. He was a fitting High Priest and sacrifice for us.
4. **for us**
 - a. Christ was our substitute and representative. Christ was fitting to be our substitute because He was holy, harmless, undefiled, and separate from sin. We were the opposite of that! He became our representative and became identical to us taking our unholiness, harm, defilement, and sin, so in exchange we could share in His holiness, harmlessness, undefiled, and separation from sin. We are now identified [made identical] to Him. As He is, so are we now in the present world. [1 John 4:17](#)
- B. **who is holy,-** Gr. **hosios-** *undefiled by sin, free from wickedness, religiously observing every moral obligation, pure holy, pious*
- C. **harmless-** Gr. **akakos-** *without guile or fraud, harmless, free from guilt, fearing no evil from others*
- D. **undefiled-** Gr. **amiantos-** *not defiled, unsoiled free from that by which the nature of a thing is deformed and debased, or its force and vigor impaired*
- E. **separate from sinners**
 1. **separate-** Gr. **chorizo**
 2. **sinners-** Gr. **hamartolos-** *ones who miss the mark and fail to share in the prize*
 - a. He was separate from sinners in that He was not a sinner. He loved sinners and spent time with them, but He was not a sinner, thus He was separate from sinners.
- F. **and has become higher than the heavens**
 1. **become-** Gr. **ginomai-** *come into a new state of being*
 2. **higher-** Gr. **hupselos-** *high, lofty, exalted on high; with an uplifted arm, i.e. with signal power; metaphorically eminent, exalted in influence and honor*
 3. **heavens-** Gr. **ouranos**
 - a. There are three heavens mentioned in the Bible. 1] The heaven around the earth. 2] The heaven of the cosmos and

3] the heaven in which God inhabits- Paradise.

b. Jesus is higher than all three heavens and we are seated with Him in Heavenly places.

Phil. 2:9-11, Eph. 2:6

27. **who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.**

A. **who does not need daily,**

1. **need-** Gr. **echo-** *to have, to hold one's self to a thing, to lay hold of a thing, to adhere or cling to*

2. **daily-** Gr. **kata hemera-** *according to the day; daily*

a. Heb. 10:11

B. **as those high priests,**

1. The priests of the Levitical priesthood under the law.

C. **to offer up sacrifices,**

1. **offer up-** Gr. **anaphero-** *to carry or bring up, to put upon the altar, to bring to the altar, to offer*

2. **sacrifices-** Gr. **thusia**

D. **first for His own sins and then for the people's,**

1. **own sins-** Gr. **idios hamartia**

a. The priests of the OT were sinners who sinned. Jesus was not a sinner nor did He ever sin. He did not need to offer any sacrifices for His sin. He was the sacrifice for our sins. Heb. 5:3, Heb. 9:7

2. **people's-** Gr. **laos-** *the covenant people*

E. **for this He did once for all when He offered up Himself**

1. **once for all-** Gr. **ephapax-** *all at once, once for all*

2. **offered up-** Gr. **anaphero**

3. **Himself**

a. Sacrifices in the OT were unwilling participants. Jesus however willingly offered Himself. In offering Himself He acted both as the High Priest and the sacrifice. Jesus is all in all folks! Heb 9:12, Heb 9:14, Heb 9:25

28. **For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, *appoints* the Son who has been perfected forever.**

- A. **For the law appoints as high priests men who have weakness,**
 - 1. **appoints-** Gr. **kathistemi-** *to set down in place, to establish, to make; to set one over a thing (in charge of it) to appoint one to administer an office, to set down as, constitute, to declare, show to be*
 - 2. **men-** Gr. **anthropos**
 - 3. **weakness-** Gr. **astheneia-** *want of strength, weakness, infirmity*
 - a. **Heb. 5:1-2**
- B. **but the word of the oath,**
 - 1. **word-** Gr. **logos**
 - a. Jesus is the Word of God's oath! He is the Logos [Word] of God.
 - 2. **oath-** Gr. **horkomosisia**
- C. **which came after the law,**
 - 1. **came after -** Gr. **meta-** *after*
 - 2. **the law**
 - a. The Law of Moses
- D. **appoints the Son who has been perfected forever**
 - 1. **appoints-** Gr. *not in Greek*
 - 2. **the Son-** Gr. **o huios-** *the legal and mature Son of God with full rights the family name and resources.*
 - a. Not only is Jesus our High Priest but He happens also to be God's only beloved Son! Now that is good news! The Father has great favor and commitment to His Son. Because Jesus is our High Priest and His Son we have great favor with the Father as well. **Heb 4:14, Heb 5:5**
 - 3. **perfected-** Gr. **teleioo-** *to make perfect, complete, add what is yet wanting in order to render a thing full, to bring to the end (goal) proposed, to accomplish, bring to a close or fulfillment by event*
 - a. Jesus was perfected in His death, burial, and resurrection. By this He has been made a perfect High Priest that now represents us perfectly! He perfectly fits us and our needs!
 - 4. **forever-** Gr. **eis aion-** *unto the age*