

**The Book of Hebrews
Session Six
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Hebrews 6:20 – Jesus Christ, the forerunner, has entered with-in the veil (into heaven itself) as our high priest, made after the order of Melchizedek. (Referred to in Hebrews 5:6,10, here, 7:11,17,21)

Chapter Seven

Verse 1 – Genesis 14:18-20. “Salem” – meaning peace, referring to Jerusalem. Zechariah 6:13 is prophesy of the coming Messiah – “a priest upon his throne.” Melchizedek is both priest and king. He “blessed” Abraham.

Verse 2 – a “tenth part” – tithe (verse 8). To be received by the priest, defined by Hebrews 5:4 as called by God. The tithe is God’s law of prosperity, instituted before the Law of Moses. Abraham acknowledged Melchizedek as priest by giving him tithes.

Verse 3 – does this mean Melchizedek had 1) no father 2) no mother 3) no ancestors 4) was not born and 5) did not die? Melchizedek is presented to us without reference to any human qualifications for office. His genealogy is not recorded, so essential in the case of Aaron’s sons (Nehemiah 7:64). Ordinary priests began their service at 30, and ended at 50 years of age (Numbers 4:47). The high priest succeeded on the day of his predecessor’s decease. Melchizedek has no such dates recorded; he had neither beginning of days nor end of life. We only know that he *lived*, and thus he is a fitting type of one who lives continually. This is a different type of priesthood than the Levitical, in which a persons genealogy was of first importance. “likened” – to produce a facsimile. A resemblance which lies in the Biblical presentation, not in Melchizedek himself. One cannot have a type that is, in itself, eternal. Then one would have the reality not the type.

Verse 4 – Melchizedek is better than Abraham which shows he was better than Levi and thus better than Aaron. “Tenth” – tithe. “spoils” – the best part, “the top of the heap.” “patriarch” – means first father. This refers to the Abraham, who is the forefather of the Hebrews. Yet this Mechizedek is greater than he!

Verse 5 – Numbers 18:21.

Verse 6 – The voluntary gift of Abraham shows he recognized Melchizedek as superior.

Verse 7 – Abraham being blessed by Melchizedek shows, again, Melchizedek superior to Abraham

Verse 8 – “here” – in the first century, according to the Law of Moses, still being observed (unlawfully) by Israel. “men that die” – the Levites. “there” – Genesis 14. “he” – Melchizedek. “liveth” – as a type of Christ. Figurative, not real. Melchizedek “lives” as his priesthood continues forever in Christ.

Verses 9, 10 – Aaron and the Levites paid tithes in Abraham to Melchizedek. Therefore, Melchizedek is superior to Aaron and the Messiah is superior to Aaron, being a priest forever after the order of Melchizedek.

Verse 11 – “perfection” – completion, that which is reached its full and intended end. Galatians 2:21; Hebrews 8:7

Psalms 110:4 was given after the Law was given to Moses.

Verse 12 – The Levitical priesthood was instituted by the Law. If it has changed, then the Law has changed also.

Verse 13 – “another” – *heteros*, another of a different kind

Verse 14 – Jesus Christ was of the tribe of Judah. The Law of Moses only spoke of Levi concerning priesthood.

Verse 15 – “another” – again, *heteros*, another of a different kind.

Verse 16 – “carnal” – according to the flesh, referring to genealogy and meeting other fleshly standards. “endless life” – Jesus Christ was raised from the dead, no longer to see corruption. Acts 13: 33–37.

Verse 17 – “forever” – because he has an endless life.

Verse 18 – “weakness” – impotent, feeble. “unprofitableness” – useless, ineffective. (Reference Romans 7) The Law could not, through imperfect priests offering imperfect sacrifices in an earthly tabernacle, perfect sinners. The Levitical priesthood was an index finger pointing to Christ.

Verse 19 – In the place of the Law has come a better hope – our promise (Hebrews 6:18-20) “draw nigh” – to approach. The Old Covenant could not accomplish this.

Verse 20, 21 – When the Levites were put into the office of the priesthood, God took no oath. But God swore an oath concerning His son being high priest.

Verse 22 – “surety” – the guarantee or pledge, like a bondsman. “testament” – first of seventeen uses in Hebrews.

The New Covenant is superior to the Old Covenant!

Verse 23, 24 – The Levites died, so priests changed regularly. Jesus Christ’s priesthood does not change because he continues forever. “unchangeable” – cannot be violated, literally “to step across,” thus cannot be transferred.

“Jesus Christ the same yesterday, and today, and forever.” (Hebrews 13:8)

Verse 25 – “intercession” – to meet and talk with, a coming together, to make request for others on their behalf. “uttermost” – all, i.e. totally and to the end, i.e. throughout eternity.

Verse 26 – references to the Ascension in Hebrews: 1:3, 13; 4:14; 6:19,20; 7:25,26; 8:1, 2; 9:11, 12; 9:23-25; 10:12.

(Background teaching: “Jesus Christ, Our Complete Savior” available at muchword.com)

Verse 27 – “daily” – day by day, referring to the endless repetition of the sacrifices. “once” – once and for all. Used in Hebrews 6:4, here, 9:7, 12, 26, 27, 28; 10:2, 10; 12:26, 27.

Verse 28 – “consecrated” – perfected

Jesus Christ is the Superior High Priest

- He lives forever, while the Levites die and change.**
- His priesthood is non-transferable and eternal, thus able to save the believers to the uttermost.**
- He is sinless and offered himself as the perfect sacrifice.**

Leviticus Chapter 16 details the Day of Atonement, which foreshadows the Ascension of Jesus Christ into heaven itself. References in Hebrews to the Day of Atonement: Hebrews 5:3; 7:27; 9:7,8,12,13a, 25; 10:1-4; 13:11.