

Hebrews 7:13-28

This final section of chapter 7 establishes the superiority of the Melchizedec priesthood over the Aaronic (Levitical) priesthood. This portion starts with the thought "it is evident" and then "yet far more evident." What is "evident" is that Jesus was not from the tribe of Levi but from the tribe of Judah. What becomes evident in this section is how MUCH GREATER the Melchisedec priesthood of Jesus is compared to the Aaronic (Levitical) priesthood. The importance of this section shouldn't be missed. A believer's eternal security is intrinsically tied, not to ourselves, but to Jesus.

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

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

The first 12 verses refer to Jesus - "For he of whom these things are spoken..."

The requirement of the priesthood was to be from the tribe of Levi. Jesus as the Messiah was from the tribe of Judah. This was a well know fact among the people.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Genesis 49:10

"The book of the generation of Jesus Christ, the son of David, the son of Abraham." Matthew 1:1

2 Chronicles 26:16-21 - Uzziah was from the tribe of Judah (2 Chronicles 26:1) and when he acted in the capacity of a priest he was struck with leprosy by God. In the Mosaic economy one officially held only one office. When one tried to operate, as Uzziah, in two offices he was inviting God's judgment.

- 16 But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.
- 17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men:
- 18 And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.
- 19 Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.
- 20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hastened also to go out, because the LORD had smitten him.
- 21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land.

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

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

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

15 "It is...far more evident" is predicated on the previous "it is evident." With Jesus being the one spoken of in the first 12 verses, the necessity of changing the Law is clear because Jesus is more than just a King (from the tribe of Judah), He is the High Priest, but after the order of Melchisedec.

After the **similitude** of Melchisedec speaks, once again, of Melchisedec as a type of Jesus, not actually Jesus. A priest arising after Melchisedec, but like him, is because Messiah is from Judah, not Levi.

16 The Levitical priests were after the law of a carnal commandment (i.e. made after the flesh; they were priests because of their genealogy, and would die). This priesthood is based on an endless life!

17 Jesus' priesthood is endless, forever, indissoluble, not able to be destroyed.

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

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

18 Disannulling speaks of the abolition of the Levitical priesthood because of their weakness and inability to help those who came to them. It also implies the abolition of the entire Mosaic Law.

19 This speaks of the Mosaic Law, which could never save anyone. By the Law came the knowledge of sin: Romans 3:20; Galatians 3:11, 24.

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

Jesus is the better hope and we draw near to God only through Him.

John 14:6 "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Acts 4:12 "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

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

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:)

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

20-21 The Levites office was by right of birth. Jesus priesthood was by an oath of God.

God's word is as sure as an oath from Him but when He wanted to show the eternal nature of something he gave an oath. The Abrahamic Covenant is an example of this - Genesis 22:16-18.

16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

22 The inference is that since the Old Covenant was imperfect and of necessity was to be replaced logically there needed to be a new (better) testament which would be guaranteed by God through Jesus.

23 And they truly were many priests, because they were not suffered to continue by reason of death:
24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

Unchangeable - *avpara,batoj aparabatos* {ap-ar-ab'-at-os}

Meaning: 1) unviolated, not to be violated, inviolable 2) unchangeable and therefore not liable to pass to a successor

The reason this priesthood would not pass on to another is that Jesus lives forever.

If a Levitical High Priest lived forever he would not need to be replaced. But since the High Priests died they constantly needed to be replaced. This showed the weakness of the Levitical system.

Mormonism claims that they have the Melchizedec priesthood (following from LDS website):

“Through the authority of the Melchizedek Priesthood, Church leaders guide the Church and direct the preaching of the gospel throughout the world. In the ordinances of the Melchizedek Priesthood, “the power of godliness is manifest” (D&C 84:20). This greater priesthood was given to Adam and has been on the earth whenever the Lord has revealed His gospel. It was taken from the earth during the Great Apostasy, but it was restored in 1829, when the Apostles Peter, James, and John conferred it upon Joseph Smith and Oliver Cowdery.

The offices of the Melchizedek Priesthood are Apostle, Seventy, patriarch, high priest, and elder. The President of the High Priesthood is the President of the Church (see D&C 107:64–66).”

The Melchizedek priesthood remains forever with **ONLY** Jesus since He will never die. This basic truth invalidates the entire religion of Mormonism and establishes them as a Satanic counterfeit.

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.

26 For such an high priest became us, *who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*

vs. 25 Because Jesus lives forever He is able to save us forever - 1 John 2:1.

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.”

As with Hebrews 6:9-20, this is an incontrovertible statement of the eternal security of the (possessing) believer.

vs. 26 *Became* means to be fitting. He is exactly what we need when He became man.

Holy -	in His very nature He is intrinsically unique, spiritually and physically perfect
Harmless (innocent) -	without guile, fraud, or any sin whatsoever
Undefiled -	free from that by which the nature of a thing is deformed or debased
Separate -	he was not like anyone else born into this world; he was completely different, separate from sinners

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.

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.

vs. 27 One sacrifice by Him is enough (Hebrews 7:27; 9:12,26,28; 10:10,12,14)

Because

vs. 28 “the word of the oath” - Psalm 110:4 - came after the establishment of the Law and establishes the Son (Jesus) as the High Priest because:

He is perfect (consecrated) forever.

τελειωω tel-i-o'-o - to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character):--consecrate, finish, fulfil, make) perfect.