

58-Hebrews-09-Transcript

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well welcome back to Wednesday night Bible study and tonight we're in Hebrews chapter 7 and this is the chapter where Paul really gets into a subject of the high priesthood of Melchisedec he's been leading up to it over the last couple of weeks last couple of chapters and now he's really gonna get into it in Chapter seven so let's say word of Prayer and let's see what the Apostle Paul has to say to us about the high priesthood of Melchizedek our Heavenly Father we come before you and we're just ever so grateful to you Lord for you for Jesus Christ for your truths for your word your ancient word which we still have access to today we thank you for it we pray father that as we study it that you will deepen our conviction that you will heighten our courage and just help us father to be faithful to the end we thank you so much for this wonderful book of Hebrews and ask your blessing and I study now and we asked his father in the wonderful name of our high priest Jesus Christ amen so brethren as I mentioned were in chapter 7 what I want to do just before I open up with chapter 7 though is just again like I like to do just go back a little bit to get the context and here I want to get the context of the Apostle Paul just leading up to this great subject of Melchizedek and he says here we introduced it in chapter 5 where he said that Jesus Christ was called of God a high priest after the order of Melchizedek so he introduced that he introduces this order of Melchizedek which is very different

from the previous orders of priesthood and then he said this of whom speaking of Melchizedek we have many things to say this is a big big subject and it's quite interesting because the Bible does not have a lot to say about Melchizedek it speaks of him in Genesis in chapter 14 which will look at for context and it speaks of him in the Psalms in Psalm 110 and that's it and yet the Apostle Paul says he's got a lot to say about this subject he says of whom we have many things to say but it's hard to be uttered why seeing you are dull of hearing so this is a big topic it's a big subject the problem is with the Hebrews that they don't want to hear this truth they want to turn their back on Jesus Christ they want to go back to Judaism and then this this is a spiritual problem that the Apostle perceives in them and and sees that they're turning their ears away from the truth and so he says this this is gonna be very difficult to cover such a big such a substantive topic with people who don't want to hear we don't want to commit to the truth and so they'd rather pretend that they don't understand the truth so that they don't have to be obligated by it now why Paul has so much to say about this topic about which the Bible really has very little to say my theory on this is really what he said to us in 2nd Corinthians 12:2 where he says I knew a man in Christ of about 14 years ago and whether in the body I cannot tell or whether out of the body I cannot tell God no so this vision that he had was so real he's not sure if in fact it was just a vision or if he was actually transported somewhere and saw this with his own eyes but either way he really

this person really experienced this truth such a one caught up to the third heaven so he just doesn't know is it a vision that I had or did I actually go to the third heaven he says God knows and I knew such a man whether in the body or out of the body I cannot tell God no as he repeats this again it was just so real to him how that he was caught up into paradise and heard unspeakable words which is which it is not lawful for a man to utter so in other words he had a depth of knowledge and a breadth of know
knowledge that human beings don't have access to and he came back to earth living with human beings teaching human beings but a lot of it he had to keep to himself and so to me this is the explanation as to why Paul can elaborate so much on the priesthood of Melchizedek when so little is said of him in the scriptures coming back to Hebrews coming up to chapter 7 the last week were in Hebrews 6 will be read for men truly swear by the greater so whenever we want to confirm and validate or credential eyes what it is we're saying we will swear by the greater and an oath for confirmation is to them an end of all strife so when people are brought into court they'll ask them do you promise to tell the truth the whole truth nothing but the truth and they'll ask them to swear on the Bible now Christians we don't swear we will affirm our word is good but here this is to end all strife they want it they want people to swear somebody said I swear on my mother's grave or I swear they'll swear on something greater than themselves or in this case they'll take an oath and then that's the end of strife we can really take them at their word because of the

oath or the commitment that they've made
now so an oath for a confirmation is to
them and end of all strife we're in God
willing more abundantly to show the
heirs of promise the immutability of his
counsel confirmed it by an oath so this
confirmation that God swore by him swass
himself he did it he did it not so much
for Abraham as it descriptors telling us
but for us for for the Hebrews and those
grafted into the Hebrews with the Hebrew
tribe

we're in God willing more abundantly he
really wanted to do this to show unto
the heirs of promise the
unchangeableness

of his counsel his plan nothing no one
anywhere can change God's plan
so whatever mankind wants to do let him
do and and Psalms 2 tells us that Kings
are going to be Confederate together and
they're gonna try to overthrow the Lord
and the Lord just laughs at them that
God will will work his plan regardless
and to really show us to have confidence
in the promise this is why he more
abundantly to show the ears of promise
the immutability of his counsel he
confirmed it by an oath so he made this
promise and then he confirmed the
promise by an oath for our sake that by
two immutable things so it is not just
the fact that he made a promise it's
it's it's not I mean the promise of God
is enough because it's impossible for
God to lie but then he swore an oath on
top of the promise so that by two
immutable things two things that cannot
change God cannot lie so when he makes
the promise that's that's solid and he
cannot lie so when he makes an oath that
solid and he put the oath on top of the
promise so by two immutable things in
which it was impossible for God to lie

we it's for us we might have strong consolation or confidence and comfort who have fled for refuge to lay hold upon the hope set before us so there is a hope that is set before us and now because of the unchanged ability the immutability of God's Word and his promise in his oath were confident and so now we understand this promise and we can look to the future the fulfillment of the promise in the future with all confidence and a full assurance of hope and so we and then the Hebrews here were under severe persecution just as we've been looking into the book of Revelation and Christ telling us ahead of time that severe persecution is going to come upon his people in the end time the Hebrews were facing severe persecution and Paul is telling us that our refuge are telling them that their refuge is in this hope that is set for us it's not in going back to Judaism and within a few years the temple and all of that would be destroyed and so that was a false hope or a false comfort the the solid comfort was to take comfort in the promise and the Word of God the oath of God and so he says that they have fled for refuge to lay hold upon the hope set before us the same way Abraham even though he was ready to sacrifice his son Isaac he never gave up hope he allayed hell he held on to the hope set before him because of the promise of God in the same way God promises us eternal life he promises us the kingdom he promises us to inherit the land and so even though we might lose our life that does not change our hope we are that this hope is set before us and he says here which hope we have as an anchor of the soul so this is what anchors us in tribulation

all people are panicking and tossed to
and fro the Hebrews should not panic the
Hebrews have an anchor of the soul both
sure and steadfast and which enters into
that within the veil so this hope is our
Lord and he is an anchor of the soul
both sure and steadfast and which enters
into that within the veil where the
forerunner is for us entered even Jesus
and now he said that again he introduced
it in in chapter 5 he says it again here
where the forerunner is for us he goes
ahead of us he's the pioneer of our
salvation he has entered even Jesus
so he's entered in behind the veil made
a high priest for ever forever after the
order of Melchizedek so Jesus Christ has
been made a high priest it's hard for us
to grasp this notion of forever but he's
a high priest on into eternity that is
his role into eternity and it's a
different type of high priest it's a
high priest after the order of
and Paul says that he has a lot to say
about this subject and so this is what's
going to he's going to introduce it in
Chapter one but where it says that
Christ is the forerunner and he's made a
high priest after the order of
Melchizedek he's the pioneer of our
salvation and that matches with what we
read in Revelation where he says he has
made us kings and priests so he's made a
king or he is a king and he's made a
priest after the order of Melchizedek
and he's the forerunner he's the pioneer
he's leading us into salvation and he's
going to make us kings and priests of
that same order of Melchizedek it's an
eternal order
it's a priesthood and it's a kingship
combined and so Christ as king and
priest combined and he's going to make
us kings and priests combined which is

the gospel which is the promise that was made originally to the ancient Israelites which they failed unto the Old Covenant and now it's being granted to the Israelites under the New Covenant and all those grafted into Israel will be made kings and priests unto God and his father to him be glory and Dominion for ever and ever amen as the high priest forever and ever so all of that now leads up to chapter 7 where he now introduces that he wants to give in to his topic fully now he says 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 so this is how he introduces Melchizedek that he is the king of Salem he's the priest of the Most High God and he met Abraham returning from the slaughter of the kings and he blessed him so first of all we want to see here that he's the king of Salem and we know from Psalm 76 and verse 2 that God dwells in Salem he says in Salem also is his tabernacle and his dwelling place in Zion so Jerusalem is the city of peace selim meaning peace Giroux city up so Jerusalem is the city of peace and that's where David established his throne established his kingdom but what we see here from from the Psalms is that God dwells in Jerusalem Jerusalem has been chosen as God's dwelling place on earth than is really the corridor between heaven and earth in a sense you could say it's the bellybutton of Earth but it's really the spiritual umbilical cord what would because Adam cut us off from God so it can say it's the bellybutton of Earth but really it should be this the umbilical cord and it's what

connects heaven and earth and so in Salem also is his dwelling place and so in Revelation we'll get to 21 22 we see that God makes his dwelling place on earth in Salem

his dwelling places in Zion so he's thin so this tells us it in chapter 1 verse 1 sorry chapter 7 that Melchizedek is the king of Salem and at the time of Abraham the Jebusites who were pagans they dwelt in Salem and so we know that he couldn't be the king of the Jebusites but he's the king of Salem and so there's something that we knew that Paul wants us to understand here now let's go back to chapter 14 we'll read it quickly but I want to read the whole chapter just so that we have the whole context of what Paul is talking about so in chapter 14 and verse 1 so we can see this slaughter of the kings and Melchizedek blessing Abraham or a Brahmin at the time and it came to pass in the days of amraphel king of shinar so we know shinar is Babylon and that's where all the people gathered and where they tried to build the tower and God prevented and then they all had to spread out but they all have this same Nimrod agenda of domination and conquest and an ultimately global control so that the god confused the language but he didn't take the ideology away from them they just went to their different lands with the same ideology just they couldn't communicate with each other but they still had this notion of having subjects and conquering human beings as the work of the dead

really and it came to pass in the days of amraphel king of shinar arioch king of ellasar trader lamar king of elam and we're gonna see that shadow lamar is actually the leader of this

confederation but here he is the king of
elam and tidal king of nations that
these visitors for King's here these
made war with bera king of sodom and
bersia king of gomorrah shineth king of
admah and shimma shimma bar shimmer burr
king of zeboiim and the king of billah
which is so are so now these four kings
comin they're making war with these five
kings and they're it's all about global
conquest and and we're so foolish today
where we're trying to have this we
believe in this world with you know no
borders

let's not have nations anymore let's
have these African migrants they called
migrants coming into Europe coming into
North America don't believe our values
don't believe in Jesus Christ and just
have them come and just multiply in just
over time just through demographics I
mean at least the king of Egypt when he
had the Israelites multiplying around
him he had enough foresight to say
demographically if this continues we're
gonna be outnumbered we better deal
wisely with these Israelites but we're
so foolish we can't look ahead and just
through simple mathematics say
demographically we are destroying
ourselves if we take people in third
world who again they're just reproducing
there's no end of reproduction so they
can supply human beings ongoingly
and we just reduce all of our borders or
or eliminate our borders and we don't
understand this nimrod agenda which has
been at play for thousands of years and
now in this final chapter of mankind the
nimrod agenda is flexing its muscle and
looking for full global domination and
control but here we see this
confederation looking for control
looking for subjugation and so there's

war now in order to gain conquest gain
more land
all these were joined together in the
valley of Siddim which is the salt sea
12 years they served shredder Lamarr so
he's the leader of the Confederation and
in the thirteenth year they rebelled and
in the fourteenth year came shudder
Lamar and the kings that were with him
so he's built this alliance they come
and they smote the ref Em's in Ashtaroth
carnea so obviously cookin this plant
was named after their God Ashtaroth and
zooms in ham and the Imams in Chava
Kiriath ham and the writes in
their Mount Seir and el Paran which is
by the wilderness and they returned and
came to end mishpat which is Kadesh and
smote all the country of the alma
Amalekites these are the domination and
the subjugation of others in the
conquest in mana this this is the agenda
has always been the agenda of mankind
and again how foolish we are to think
that it's anything other than this but
they're seers they've put together quite
a force and they are just expanding
their horizons and expanding their that
they're their purview and also the
amorite s' that dwelt in has--is on
Tamar and there went out the king of
sodom and the king of gomorrah and the
king of admah and the king of zeboiim
and the king of bela the same is zoar
and they joined battle with them in the
valley of Siddim so they're beginning to
realize at some point you wake up and
you realize we're in trouble here
we need to form another alliance and
push back with a shuttle of shadow lamar
the king of elam with tidal king of
nations and em rafael king of shinar and
area king of ellasar four kings with
five and the valley of Siddim was full

of slime pits so this is just a detail that Moses is giving us that will help us understand what happened and then how it happened so this valley has these these slime pits it looks like difficult for you too if you have horses or or carriages you're gonna get into trouble in these slime pits and the kings of Sodom and Gomorrah fled and fell there and they that remained fled to the mountain so that seemed to be a significant disadvantage to these Kings in terms of trying to navigate the slime pits and falling into trouble and so these other these other Kings then come and are able to take the goods and they took all the goods of Sodom and Gomorrah and all their victuals and went their way so complete conquest they've taken everything they've taken the people as well and they took lots now this battle we would know nothing about it there are many battles in history it's just the way of man it's this this again this Nimrod agenda it's been ever since the beginning but we hear about this battle and it's documented because of this mistake that they made they took Lot Abraham's brother's son a lot was Abraham's nephew who dwelt in Sodom and were familiar with that story as to how he came to Sodom he dwelt in Sodom and his goods and departed so they took Lot they took his goods and they left and there came one that had escaped so fortunately this one escaped and told Abram the Hebrew for he dwelt in the plain of Mamre the Amorite so that's where this Hebrew dwelt brother of each other and brother of Lot so this Amorite was dwelling in this place or yes and then he a promise known as a brother to Abram Hebrew and he was he was dwelling there these were confederate with the Amorites so

a man realized he's got to go on and recover his brother and so they form an alliance with him probably their neighbors with him and they realize these guys are going to expand into our territory as well so it's probably in their best interest to join forces with a man and when a man heard that his brother was taken captive he armed his trained servants and people will question this in the Bible is confused verses says he's a nephew now it says

his brother and so we'll deal with that when a man heard that his brother was taken captive he armed his trained servants born in his own house so he he was able to arm his servants 318 and pursued them unto Dan

so these Kings were not like Kings today that have millions and millions of subjects they would be more like perhaps mayors of towns today and so they would have their armed soldiers a man servants are trained in military training and so they now gold 318 of them are now pursuing onto Dan and a man said unto him sorry I just want to go back with the brothers so just one chapter before a man said unto him let there be no strife I pray you between me and you and between your headman herders

and my herders for we are brothers so a man even though it was his nephew because they shared the same faith and and not was a righteous man Abraham was a righteous man man saw he misses his brother a brother in the faith but he was his nephew so again these people who have all these criticisms the Bible is quite simple and he divided himself against them he and his servants by night and smote

them so he had good strategy he smote them and pursued them unto Hoba which is on the left side left hand of Damascus and he brought back all the goods and also brought again his brother lot and his Goods and the women also and the people and again this is the agenda it's always about conquest subjugation slavery we can't be so foolish today it's incredible and the king of sodom went out to meet him after his return from the slaughter of chedorlaomer so the king of sodom lost his people lost his goods and now he's gotten news that a braum has recovered the goods recovered the people and so the king of sodom and went sodom went out to meet him after his return from the slaughter of sure Darla's more such a dilemma was some big name back then and he was the leader of this confederation but he got slaughtered by wrong end of the kings that were with at the valley of shaveh which is the Kings Dale and Melchizedek Soze king of Sodom went out to meet him but now Moses writes Melchizedek king of Salem brought forth bread and wine and he was the priest of the Most High God so he's the king and he's the priest and he's the king of Salem and so this is very clearly a spiritual figure this is a the call of a theophany an appearance of God and he been this is this we had our deacon to a sermon for us where he proved very conclusively that this was a Passover service and he took the Passover with the Brahmin II just technically went through and showed the timing of all of this but here he took the bread and the wine and he had this feast with a bran and he blessed him so Melchizedek blessed Abraham and said blessed be Abram of the Most High God so

he clearly knows this is the priest of the Most High God and he's now blessing a man possessor of heaven and earth and blessed be the Most High God which has delivered your enemies into your hand so Abram with his 318 trained servants actually had spiritual help in slaughtering this mighty Confederation and now notice this and Paul is gonna make a big deal of this that he gave him tithes of all so tithes is not he did not so after this slaughter he did not just give him an offering some people like to say that a Brom made an offering to Melchizedek it's not an offering it's a tithe he gave him tithes of all so after after this mighty battle and there was a lot of goods captured then it's the Scriptures very clear this was not an offering it's a tithe and why this is so important is an offering is voluntary we decide how much to give us an offering as we've been blessed week week we we bless but its height is 1/10 it's a tenth of our our gain and its commanded so it doesn't belong to us it belongs to God and and many people think that they can fool around with the tithe and some even will say well you know that the law was done away so tithing was done away hit but here this is long before the Mosaic law Moses isn't Moses in is in the loins of of a Brahm so this is a command that Abraham understood and when the priest of the Most High God showed up it was an obligation to give him the tithe and so he gave him tithes of all and the king of Sodom sets it abroad so remember these two kings have met him sold Melchizedek but also the king of Sodom said unto Abram give me the persons and

take the goods to yourself so a bra made
sure that he gave all the tithes to
Melchizedek and now Sodom is saying just
give me back my people I will rebuild I
just just give me back my people you can
keep the goods and a Brom said to the
king of Sodom I have lifted up my hand
unto the Lord the Most High God the
possessor of heaven and earth that I
will not take from a thread even to a
shoe latchet and that I will not take
anything that is yours lest you should
say I have made a bran rich
so Abraham understood very clearly the
promises that he has from God and he
does not want anybody in any way to
interfere with the understanding that he
is a man that's blessed by God and that
everything that he amasses
comes to him from God directly so he
says I don't want it anything now except
only that which the young man have
so we went out to battle for you a lot
of these young men are athletes they're
hungry they have to eat so that's you
know their that's their due that's
appropriate
the the work man is worthy of his hire
so we'll only take that which the young
men have eaten and the portion of the
men which went with me
NRS Cal and mamrie so these were not in
his Hebrew in his household these were
the neighbors and so go ahead and give
the neighbors let them take their
portion but but my man will just take
what they needed to eat and nothing else
from you
so let's come back so that's the context
of the slaughter of the kings that Paul
is referring to here as he speaks of
Melchizedek and so he says for this
Melchizedek king of Salem and so there
is this higher order it's like the devil

is was referred to as the king of Persia
or a king of tyre but there was clearly
a physical king of tyre but there was a
spiritual oversight and so here
Salem was populated by the Jebusites at
this time but God has chosen Salem and
he's the king of Salem and so Paul
understands very clearly that
Melchizedek is not just high priest he's
king of Salem priest of the Most High
God who met Abraham returning from the
slaughter of the Kings and blessed him
so helped him slaughter the kings and
then blessed him but he goes on now to
whom also Abraham gave a tenth part of
all this is commanded this was not oh I
think I nice thing to do with me to give
a tenth Abraham is under obligation to
give his tithe so so this man met
Abraham and Abraham was obligated to
give him a tenth of everything and then
Paul says first being by interpretation
king of righteousness and after that
also king of Salem so he introduces him
here in verse one as king of Salem but
he makes sure that were clear as were as
the audience that he's speaking to we
need to be clear that before he's the
king of
he's the king of righteousness being by
interpretation Melchizedek that is
melech meaning King and Zadok meaning
righteousness malik the deck so
Melchizedek like before we go anywhere
understand this is the king of
righteousness
this can be none other than God himself
you know that we were very clear about
who the Prince of Darkness is we need to
be very clear about who the king of
righteousness is and so Paul wants us to
be very clear that first and foremost
he's the king of righteousness and after
being the king of righteousness which no

human being could ever have that title
then he's also after that he's also the
king of Salem which is king of peace and
you can only truly have peace with
righteousness any other piece is
temporary but eternal peace comes from
the king of righteousness and if we look
at Isaiah's prophecy that unto the
Hebrews boo-ki under Israel a child is
born and unto Israel a son is given and
the government shall be upon his
shoulder he's a king and his name shall
be called wonderful counsellor the
mighty God He is God the everlasting
father the Prince of Peace so he is the
king of peace as well he's the king of
righteousness and he's the king of peace
now Paul really wants to drive this home
and so now he says without father
without mother so so he is now looking
at the genealogy of Melchizedek and it's
not you know some people are gonna say
that this means when it says without
without father that it is it means that
his father was not documented there's no
documentation so as we have go to
ancestry.com and you try to find your
lineage and you can document your
lineage Melchizedek Valley
it wasn't documented that's not what
Paul is saying here what Paul is saying
is Melchizedek the the Greek is Apatow
so Patzer meaning father
Apatow
whenever they put an alpha it means not
there's no father amateur there's no
mother without descent that is an a and
had gained nearly all Kurtis without
genealogy so that he has no father he
has no mother
there's no genealogy that Springs from
him he does not have beginning of days
nor end of life but made like unto the
Son of God abides a priest continually I

mean this verse three is pretty clear language but this Melchizedek whom Abraham was obligated to give a tenth of all to that would be quite quite a lot he was obligated to give all of that to him they had the Passover service together he does not have a father it's not that it's not documented that he doesn't have one he does not have a mother there's no genealogy that Springs from him having neither beginning of days nor end of life there's no beginning and there's no end but made like unto the Son of God abides a priest continually now some people will push back and say I doesn't say he's the son of God it just says he's made like unto that it's like an analogy it's like unto the Son of God we have to be careful with language here made like unto the Son of God is a phrase that is used repeatedly in the scripture here in Daniel 3 where Nebuchadnezzar sees four men walking in the fire he says the form of the fourth is like the Son of God actually it was the Sun God in John Daniel 7 and verse 13 Daniel says I saw in the night visions one like the Son of man came with the clouds of heaven it was the son of man it's just the way the Hebrew turn of phrase in Revelation we see in the midst of the seven candlesticks one like unto the Son of Man yeah well it was the son of man again this this sort of Hebrew Turner phrase in revelation 14 14 behold a white cloud and upon the cloud one sat like unto the Son of man so so let's not be sidetracked by the phrase like unto the Son of God it's just a Hebrew a turn of phrase so now he says now consider how great this is says man in the English but that's not what it says in the Greek it's just

now consider how great this was or greater how great this one was how great unto whom even the patriarch Abraham gave the tenth of the Spoils and again that the notion here of the tenth was the patriarch had no choice but the patriarch was under a commandment to give a tenth of everything he had to this Melchizedek and so Paul is saying to the Hebrews I want you to think about how great Melchizedek must be when in our theology the greatest man is Abraham all the promises begin he is the true patriarch all the promises begin with them and look at this Melchizedek is superior to Abraham so consider how great this and this one was unto whom even the patriarch Abraham gave the tenth of all the spoils and truly they that know he's going even he's extending it now so look how great he was Abraham pagan sides and truly they that are of the sons of Levi who received the office of the pre-flood priesthood have a commandment to take tithes of all the people according to the law you don't mess around with the tithe the tithe is holy it belongs to God and there's this commandment that the tithe must be taken from the people and the people must give the tithe to the priesthood that is of their brethren though they come out of the loins of Abraham so the the Levi's take tithes from the people their brethren even though they themselves come out of the loins of Abraham with their brethren and so just going back to Exodus where we see just together the gist of this we're in the Torah in Exodus 28 it says take you and take you unto you Aaron your brother and his sons with him from among the children of Israel so this is always within the camp

of Israel of never going outside that he may minister unto me in the priest's office even Aaron Nadab and Abihu Eleazar and Ithamar Aaron's sons so Aaron and his sons were being installed into the priesthood and in numbers 18 again in the Torah the Lord spoke unto Aaron you shall have no inheritance in their land neither shall you have any part among them so that's what he's dividing up the land among the tribes Aaron gets nothing

I am your part and your inheritance among the children of Israel and behold I have given the children of Levi all the tenth in Israel for an inheritance so anybody who's holding back their tithe is actually robbing Levi and robbing God and that's why in Malachi we see well a man Rob God that that the tithe belongs to God and he's given it to Levi giving it to giving it to the priesthood for their inheritance why for their service which they serve it is in in the God's economy this is how he finances them the ministry of service even the service of the tabernacle of the congregation neither must the children of Israel henceforth come near to the tabernacle of the congregation lest they bear their sin and die so there's a structure and God is making provision for the Levites to facilitate the relationship with God in Israel but the Levites shall do the service of the tabernacle of the congregation and they shall bear their iniquity it shall be a statute forever throughout your generations this is from the Torah that among the children of Israel they have no inheritance but the tithes of the children of Israel which they offer as an EVO unto the Lord I have given to the Levites to inherit so again don't mess

with the tithe it belongs to the Levites
our God
it's his and he's given it to the
Levites therefore I have said unto them
among the children of Israel they shall
have no inheritance and so again many
people see this as part of the Torah
part of the Mosaic law but Paul makes it
clear that it was in place before Moses
the Jacob tithes we see that Abraham
tithes as well and of the so here in
eyesight you want to point this out in
Nehemiah as well about the importance of
what we're saying earlier the importance
of genealogy he says and of the priests
so this is when Nehemiah is restoring
Jerusalem
and he says of the priests the children
of javea and children of cause the
children of Barzillai which took one of
the daughters of barzillai the gileadite
to wife and was called after their name
so nehemiah's coming back to israel
jerusalem and just seen everything's a
mess they've they're just really mess
perverted themselves he says these seven
in his cleanup campaign these priests
sought their register among those that
were reckoned by genealogy so genealogy
really matters but it was not found
therefore were they as polluted put from
the priesthood you don't mess around
with the priesthood so you have to be a
descendant of Levi in order to serve in
the priesthood and when these people
somehow slipped into the priesthood and
Nehemiah went and just was cleaning
everything up and took out the
registered and tried to studies worse he
could imagine how earnestly and
diligently they were trying to prove
that they belong in the priesthood in
inorder enjoying the benefits of the
priesthood and Nehemiah just threw them

like garbage at the priesthood
so genealogy really matters in Genesis
is all about genealogy it's all about
understanding where people came from
it's all about beginnings and yet
Melchizedek shows up no genealogy no
genealogy so we cannot say that his
priesthood can be legitimized through
genealogy it can't be he has no
genealogy

see that here he says coming back to
Hebrews but he whose descent is not
counted from them receive tithes of
Abraham so the law says that the tithes
must go to Levi and yet this priest does
not come from Levi and yet he received
tithes of Abraham and he blessed him
that had the promises so so very clearly
now we can see that this is a different
priesthood and now Paul really drives
this home he says and without all
contradiction the less is blessed of the
better Wow

Abraham is so great and Paul is saying
Melchizedek is far greater than Abraham
and not much is said in the Bible about
Melchizedek as I see you you would be
forgiven if it's a topic that you didn't
study and yet Paul comes along saying
I've got a lot to say about Melchizedek
and by the way he's superior to the
patriarch Abraham and and there's no
contradiction and nobody can argue the
point that the greater blesses the
lesser and then he goes on it says and
here men that die receive tithes so in
the Torah this great law that set up
were sin that you know what the men who
received tithes they died but there he
receives them of whom it is witnessed
that he lives

Melchizedek did not die you cannot
associate death with Melchizedek
it is witnessed that he lives he's a

forever priesthood so here we see a numbers when Aaron was dying that the instructions were to strip him of his garments and put them on his son and then Aaron will be gathered to his people and he will die there and all the priests died and so there need to be provision to pass on the priesthood to the next generation to the replacement but here policy Melchizedek you cannot associate

death with him and coming back now he says and as I made so say Levi also who receives tithes paid tithes in Abraham he's really establishing the greatness of Melchizedek that all Israel is commanded they cannot hold back the tithe that doesn't belong to them they are commanded to faithfully bring the tithe to delete Sudan Levitical priesthood when the Levites show up you give them the tithe it's not yours

and this great command that ensures that all the tithes of Israel float to Levi Paul is saying you know what let me tell you this

Levi paid tithes to Melchizedek in Abraham this is this is really establishing his point here for he was yet in the loins of his father when milk is a deck meant him

Wow this is Paul is not pulling any punches here we have to understand how consider how great this one was then he says if therefore perfection were by the Levitical priesthood so you've got this Levitical priesthood and you want to go back to Judaism well let me say this if therefore perfection will by the Levitical priesthood for under it the people received them all what further need was there that another priest should rise after the order of Melchizedek and not be called after the

order of Aaron so so this is very very clear reasoning that Paul is asking them to consider and think through so why would there be this prophecy and it's in Psalms 110 it will go to it shortly why would there be this prophetic word that another priesthood will arise and it would not be after the order of Aaron if we have perfection in the order of Aaron so the act of the ironic priesthood he says here that if therefore action were by the Levitical priesthood for under it the people receive the law what further need was there that another priest should arise after the order of Melchizedek and not be called after the order of Aaron now this perfection he actually alluded to it earlier in chapter 6 verse 1 when he said therefore leaving the principles of the doctrine of Christ let us go on unto perfection and now he's saying here that if perfection came through the Judaic system the Israelite system the law why would there be a prophecy of another priesthood and now he's saying let's leave the fundamentals and let us go on unto this perfection so that's what he's going to talk about now in Hebrews 7 he says for the priesthood being changed the priesthood being changed there is made of necessity a change also of the law it's necessary because the Torah says that the priesthood is in Levi so if the priesthood changes the law has to change of necessity so here in Exodus in the Torah he says you feel anoint them as you didn't like their father that they may minister unto me in the priest's office for their anointing shall surely be an everlasting priesthood throughout their generations this is under the old covenant which they broke so they broke this covenant

and so now God brings a new covenant and with this new covenant there's a change in the priesthood for he of whom these things are spoken pertains to another tribe of which no man gave attendance at the altar so so we can see here that the law has must there must be a change in the law because the law says the priesthood must be through Levi but he of whom these things are spoken that is Christ pertains to another tribe of which no man gave attendance at the altar so we know that our Lord Springs from Judah why well here he goes on he says for it is evident that our Lord sprang out of Judah of which tribe Moses spoke nothing concerning the priesthood there is nothing about the priesthood in Judah what is in Judah well here we see in 2nd Samuel my mercy shall not depart away from David as I took it from Saul who I put away before you and your house that's David's house and your kingdom shall be established forever before you your throne shall be established forever and you know people come up with these fake religions spreading all over the world that are basically calling God a liar because they dismiss this and God is saying here that the throne of David is forever it's established forever this cannot be broken so he took the kingdom away from Saul and he gave it to David and he promised David he will never take the throne away from him and David is from the line of Judah and so whoever sits on this throne forever must come through the line of Judah as was prophesied by Moses in the Torah so coming back now to Hebrews and it is yet far more evident for that after the similitude of Melchizedek there arises another priest so we see here that the

priesthood or miss this Melchizedek Christ comes through the line of Judah which is a kingly line but we also know that Melchizedek is a kingly priesthood so unlike the Levitical priests who were just priests the Melchizedek in order is an order that includes kingship and so we're combining now the promise of kingship in Judah with the promise of an order of priesthood

after Melchizedek so let's see that prophecy now where Paul is saying like why would there be a prophecy about another priesthood horizon if perfection was in Leviticus in Israel in the Levitical priesthood so let's look at this prophecy in Psalms the Lord said unto my lord sit you at my right hand so the Lord said unto my lord David is saying the Lord God said unto my lord so David has a lord sit you at my right hand until I make your enemies your footstool so you know caution the same way the Kings were slaughtered by Abraham by the help of Almighty God I wouldn't go up against the son if I were you so all you kings of the earth be wise he says the Lord said unto my lord sit you at my right hand until I personally make your enemies your footstool the Lord shall send the rod of strength out of Zion remember he's the king of Salem he's chosen Zion the Lord shall send the rod of your strength other Zion rule you in the midst of your enemies so this we're going to see this promise of priesthood includes kingship so the Lord will rule in the midst of his enemies the enemies will be crushed and there are so many prophecies about this and we went through the book of Revelation and just tells us exactly how this is going to come to pass your people shall be willing in the day of

your power in the beauties of holiness
from the womb of the morning you have
the dew of your youth the Lord has sworn
that they've God does not go back on his
oath the Lord has sworn and will not
repent you are a priest forever after
the order of Melchizedek
so there is this Melchizedek e'en order
that the Lord of David is a priest
forever he will
rule and he will be a priest he's a king
and a priest after the order of
Melchizedek and this order is an eternal
order he's without mother without father
there's no genealogy he lives forever he
says here in Romans knowing that Christ
being raised from the dead dies no more
death has no more dominion over him so
he can now as the child of Judah inherit
the throne promised to David and also
the priesthood of Melchisedec coming
back to Hebrews who is made not after
the law after a carnal commandment but
after the power of an endless life did
you get that Melchizedek is all about
eternity the king of righteousness the
king of peace eternally that's the
Melchizedek I an order he's made not
after the law of a carnal commandment
but after the power of an endless life
for he testifies so so the power of the
priesthood of Melchizedek is the fact
that his life is eternal for he
testifies you are a priest forever after
the order of Melchizedek so this is
quoting Psalm 110 which because the life
is endless God can make this eternal
oath on this life for there is truly a
dissin Allah of the commandment going
before for the weakness and unprofitable
nests thereof so we will deal with this
next week God willing when we cover
Hebrews chapter 8 it's not that there
was something wrong with the commandment

it was that the people they broke the
commandment they broke the covenant and
so that's why it had to be dissolved
and that's why there needs now to be a
change in the priesthood for the law
made nothing perfect that's why saying
let us go on unto perfection you're
sticking to the law but the law made
nothing perfect but the bringing in of a
better hope did this this this eternal
life with the priesthood of
Melchizedek this is the eternal hope
this is this is what will bring us
perfection by the which we draw near
unto God so this this priesthood that
this priesthood that we have now with
Melchizedek it's it's it's a superior
order of priesthood to facilitate the
relationship between God and man and
this this initial priesthood was flawed
it could not bring us to perfection but
this new level of priesthood it is
perfect and it gives us hope into
eternal life it gives this eternal hope
and so this is this is the hope that we
have and so he goes on to say the law
made nothing perfect but the bringing of
a better hope did by the which we draw
near unto God and in as much as not
without an oath he was made priest
so God cannot go back on his oaths he
will never go back on his word this is
over the power of an endless life he
swears that he'll be a priest forever he
will facilitate the relationship between
man and God forever and so the passage
now concludes so that's chapter 7
concluded but I just want to go to
chapter 8 verse 1 to really bring it to
the full conclusion he says now of the
things which we have spoken this is the
sum so there is a sum there is all of
this that Paul has been arguing has been
leading to this one point and so he says

now of the things which we have spoken
this is the sum or this is the
conclusion we have such a high priest
who is set on the right hand of the
throne of the Majesty in the heavens
this is the conclusion of the matter
this is what Paul wants the Hebrews to
understand and by extension he wants us
to understand that the reason he's been
arguing like this and tried to get us to
understand the power of the Melchizedek
Priesthood is this now of the things
which we have spoke
this is the Sun this is what it all
leads to we have such a high priest who
is set on the right hand of the throne
of the Majesty in Heaven's that's who we
have as our high priest and this is who
he wants the Hebrews to understand they
have a relationship and this is why he
said earlier when we were in chapter 4
he says let us therefore and I'll put it
in here as we conclude the study this
evening let us therefore come boldly
unto the throne of grace that we may
obtain mercy and find grace to help in
time of need this is after what we
covered last week where we covered the
unpardonable sin that there were six
conditions that if the Hebrews allowed
themselves to fall into those six
conditions that they would be written
off and that they absolutely would be
written off him in fact Christ warns us
in John 15 that he is the vine and we
are the branches and if we abide in him
we will bear much fruit but if we do not
bear fruit then we will be gathered and
burned and that's the same thing that
Paul said last week in chapter 6 that if
we allow ourselves to fall into the
unpardonable sin there's no more
forgiveness and so he's saying come
boldly to this high priest who's he's

for us he's in our corner he's rooting
for us he's like our cheerleader and he
goes to the Father in the heavens and he
sits you know that's the other thing
that it says here is that he seated by
the the Father because the work is done
he's done whereas these other priests
they were constantly working and
sweating and it was a heavy lifting
slaughtering animals and lifting them
and constantly working out perspiring
all the time because they were working
the work is done and now this is our
high priest
and so this is why we need to make sure
we're understanding this sermon our
letter to the Hebrews so that we can
have confidence this the confidence that
we need and the faith that we need is
not something that we work up humanly
the courage that we need is not
something that we work up humanly this
is not bravado it's something that we
work up on our knees it's something that
we work up as we humble ourselves before
God and we come boldly to his throne
understanding that he is of the
Melchizedek in order and he is the
forerunner he is the pioneer of our
faith so next week we'll go into Hebrews
chapter eight God willing we'll close
now Jesus Christ how glorious he is he
is a king and he's our high priest and
he's coming as our Savior godless