

בְּעֵינַי אֵלֶיךָ

**JESUS, THE BETTER PRIEST**



# HEBREWS 6:19-7:28

<sup>19</sup> We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, <sup>20</sup> where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

# HEBREWS 6:19-7:28

7:1 For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him,<sup>2</sup> and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness,

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and then he is also king of Salem, that is, king of peace. <sup>3</sup> He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever. <sup>4</sup> See how great this man was to whom Abraham the patriarch gave a tenth of the spoils!

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<sup>5</sup> And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham. <sup>6</sup> But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises.

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<sup>7</sup> It is beyond dispute that the inferior is blessed by the superior. <sup>8</sup> In the one case tithes are received by mortal men, but in the other case, by one of whom it is testified that he lives. <sup>9</sup> One might even say that Levi himself, who receives tithes, paid tithes through Abraham, <sup>10</sup> for he was still in the loins of his ancestor when Melchizedek met him.

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<sup>11</sup> Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? <sup>12</sup> For when there is a change in the priesthood, there is necessarily a change in the law as well.

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<sup>13</sup> For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. <sup>14</sup> For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. <sup>15</sup> This becomes even more evident when another priest arises in the likeness of Melchizedek,



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<sup>16</sup> who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. <sup>17</sup> For it is witnessed of him, “You are a priest forever, after the order of Melchizedek.” <sup>18</sup> For on the one hand, a former commandment is set aside because of its weakness and uselessness

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<sup>19</sup> (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God. <sup>20</sup> And it was not without an oath. For those who formerly became priests were made such without an oath, <sup>21</sup> but this one was made a priest with an oath by the one who said to him:

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“The Lord has sworn and will not change his mind, ‘You are a priest forever.’”<sup>22</sup> This makes Jesus the guarantor of a better covenant.<sup>23</sup> The former priests were many in number, because they were prevented by death from continuing in office,<sup>24</sup> but he holds his priesthood permanently, because he continues forever.

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<sup>25</sup> Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them. <sup>26</sup> For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens.

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<sup>27</sup> He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. <sup>28</sup> For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.

# 1. Who is Melchizedek?

# GENESIS 14:17-20

<sup>17</sup> After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley). <sup>18</sup> And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.)

# GENESIS 14:17-20

<sup>19</sup> And he blessed him and said, After  
“Blessed be Abram by God Most High,  
Possessor of heaven and earth; <sup>20</sup> and  
blessed be God Most High, who has  
delivered your enemies into your hand!”  
And Abram gave him a tenth of everything.



“Distinct and definitive lines were strictly drawn in Israel between the roles of the priest and the king. The priest was not to be a king, and the king was not to be a priest. The tribe of Levi produced the priests, and the tribe of Judah, the tribe primarily remembered as the tribe of King David, produced the kings.”

**ALBERT MOHLER**

# 2. How is Jesus similar to Melchizedek?

# 3. How is Jesus Better?

- Jesus is an Eternal Priest
- Jesus is a Perfect Priest
- Jesus Gives Us Access

“The point of the present passage is that the long list of Levitical priests who ministered, both in the original wilderness tabernacle and then in the Temple in Jerusalem, was like that list of clergy who served in a particular church. They all held office for a while and eventually they died. There had to be plenty of them, from generation to generation. But Jesus, by sharp contrast, ‘continues as a priest for ever’.

Once you reach him, the list comes to a stop. No more are needed. Nor is this a mere historical or theological curiosity. As with everything else our writer says about Jesus' priesthood, this point is there to reinforce the assurance that we can have through him. Jesus, the one who died for us and rose again, 'always lives to make intercession' for his people, for those 'who come to God through him'.

No need to go any other route; in fact, no other route carries any promise of success. Jesus himself is the unique, human road into the very presence of God. When we get there we can rest, since our access to God in the first place, and our welcome when we arrive, is guaranteed for ever.”

**N.T. WRIGHT**

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