

### INTRODUCTION

- Imagine someone comes and preaches that Jesus (without denying His claims) is superseded by another
- Moses→Jesus→? – in fact, a similar thing is claimed in the Baha’i faith (Baha Ullah...mid 1800’s)
- What would be enough proof for you to believe? What difficulties would that cause?
- It is difficult for us to enter into the difficulty of the Jewish people who become followers of Jesus Christ
- Hebrews is addressing a major difficulty and apologetic answer as to why there is an end to the Mosaic system and a replacement of it in the person and work of Jesus Christ
- Next to the book of Romans, this is the most like a theological treatise in Scripture, and will be especially so beginning now and running through most of the book
- Notice that when they are struggling most he doesn’t argue mainly by personal experience, but with Scripture (with common people)

### EXPOSITION

- 6:20 is the marker that the writer has returned to what he left off at 5:11 regarding Melchizedek
- Much of His argument hinges on this enigmatic character, so he begins by going back into the Pentateuch and then turns to Psalm 110
- The big question is “why should we accept the doing away with the Old Covenant/Mosaic system accept Jesus and the New Covenant as its replacement?” – answer in this section: because of the promise regarding Melchizedek

#### I. HIS ARGUMENT FROM GENESIS 14 – vv.1-2a

- Remember that he is using the Hebrew Scriptures to seek to justify what is said about Jesus Christ in the Gospel
- He goes to a text which is connected to Abraham, the father of the nation and one to whom every Jew would respect
- They, as Jews, believe and accept the Hebrew Scriptures as the Word of God, and especially the 5 books of Moses
- Give context and read Genesis 14:18-20
- In vv.1-2a we have the basic information gleaned from the text of Genesis 14 – this includes that he was priest of the “most high God”, not using the particular covenant Name reveal to Abraham
- he pays particular attention to at least three things

##### A. The Meaning of His Name and Title – v.2b

- In the dual title of “King of righteousness” and “King of peace” (Salem = Jerusalem?), their minds would have resonated with what they had heard preached of the Lord Jesus - Psalm 85:10 (kissing) Romans 14:17 (Kingdom of God) - Jesus as the King of the Kingdom of God, having all authority

##### B. The Lack of Historical and Genealogical Information – v.3

- Some view this is some kind of **supernatural character**, possibly the pre-incarnate Jesus – if so, where was this information received? (not explicit in the text)
- Others view this explanation as a kind of **literary observation**, and that it was a regular man
- In contrast to Levi (i.e. Aaron), whose lineage and death are recorded in Scripture (and whose lineage the Levitical priesthood is frequently traced in Scripture), Melchizedek is taken as a type of another priesthood
- So he was appointed directly by God, not indirectly through genealogical link
- Regarding being without beginning of days nor end of life, if this was true of a man then Jesus could not fill that role (and seems contrary to the author’s argument)
- He is not said to be the Son of God, but “made like” or “resembling” (ESV) the Son of God – see also v.15

##### C. His Superiority over Abraham, and thus Levi – vv.4-9

- Abraham paid tithes (and also those in his loins) – and received blessing from him, because Mel. was the greater
- This goes back to the readers’ Jewish roots, and he is claiming that Mel. was greater, and so that when he comes to argue from Psalm 110 it is a claim of superiority

#### II. HIS ARGUMENT FROM PSALM 110

##### A. The Oath Assumes the Imperfection and Change of the Law – vv.11-12

- The promise of Psalm 110 is that of a priesthood which assumes that the Levitical was not sufficient
- God had established it, yet it could not of itself bring about perfection – unlike the perpetual priesthood of Melchizedek

##### B. The Oath Assumes Priesthood from Another Tribe – vv.13-14

- In Psalm 110, the author is David (kata Jesus Mt22:45) and the promise is connected to the promise made to David (2 Samuel 7:11) – so there is the promise of a king (from David) who will be priest (after the order of Melchizedek)

- This is another tribe, that of Judah – and Moses in the Law spoke nothing of one doing that

### C. The Oath Promises a Better Hope – vv.15-18

- The first priesthood is described as from a “fleshly commandment”, but shouldn’t be misunderstood
- It doesn’t mean sinful, but is further described as “weak and unprofitable” in contrast to “the power of an endless life” – this is seen in Psalm 110 in that he is a priest “forever”
- Because the previous law and commandment was imperfect (i.e. could not be perfect), it was annulled (i.e. set aside, not longer in force, abolished...note, not because the Jews rejected the kingdom)
- This points to the greatness of Christ in His resurrection, which in itself brings about a better hope and perfection
- In this hope we draw near to God, believing that in Christ we are made perfect, and will be raised from the dead

### D. The Oath Comes as a Promise from God – vv.20-22

- This (difficult) verse seems to be saying that the individuals under the Levitical priesthood did not have a specific oath sworn to them individually, but Psalm 110 does address Jesus, and so making Him the surety (guarantor...more later in the letter) of a better covenant

## III. HIS ARGUMENT FROM THE GOSPEL

- Jesus’ sinless life, sacrificial death and resurrection from the dead

### A. His Resurrection – vv.23-25

- The Levitical priesthood had to have perpetual reappointments (and historically not very good ones) because they kept dying
- By virtue of Jesus’ resurrection and perpetual life, he has a priesthood that is unchangeable (not passing over to another, permanent)

### B. His Perfection – vv.26-28

- He gives a cumulative description of the perfection of Jesus in v.26
- Because of this perfection, He as high priest offered a once and for all time sacrifice of Himself as the spotless Lamb of God who takes away sin
- Coming back to the oath of Psalm 110, it appoints the Son who has been perfected forever

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## APPLICATION

- What a great salvation we have because we have such a great Savior
- What/who else compares to Him? What other religion, philosophy, or belief system proclaims such a great One?
- There is no ½ way house with Jesus, He is either all or nothing – we could wish that those who want to demote Him to a mere religious teacher and have a kind of generic/moral Christianity would just leave the Christian religion altogether – then perhaps they could come to know Christ
- v.25 – a great promise to both the believer and the unbeliever