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Hebrews 7

Melchizedek and Abraham

([Genesis 14:17-24](#))

1For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

There are several nuances that we should clear up as we start this chapter.

1. All that is known about Melchisedek is found in Genesis, Psalms and Hebrews which is a repeated from Genesis 14. Some commentators assess that Melchisedek is of Jewish Legend. ([Ellicott's Commentary for English Readers](#))

Aside from Genesis and Hebrews the only other account of Melchisedek is in Psalms.

Psalms 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

I think that conclusion of being a Jewish Legend is unwise as I personally am of the belief that the Word of God is unerring.

Errors come from our poor understanding or misinterpretation.

2. Melchisedek is called the “Priest of the Most High God.” He is not the first person to hold the role of Priest to God in scripture. Historically before the Law, the head of the

house such as Job were considered the Priest for their family in practice even though the term did not exist until the Law was given and Aaron was called by God as the first Priesthood.

Job 1:5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

3. Some commentators have assigned this person “Melchisedec” as a Christophany, an appearing of Christ prior to His being born as the Messiah. That may not be correct, as it is speculation, not confirmed by the Word of God.
4. The knowledge of Melchisedec is predominately based on the verses from Genesis 14 repeated here in Hebrews about Abraham tithing to Melchisedec on his return home from rescuing Lot, Abraham’s nephew.
5. The reason for the author to include Melchisedec is unknown as he “Melchisedec” mysteriously appears and then disappear from history.
6. Remember the author is writing to these Hebrews attempting to reinforce their knowledge of the Law and the Prophets (Old Testament) as it all pointed to the Messiah. The connection between Melchisedec and Christ is the office of Priest. The difference I see is that Melchisedec in vs 3 is call “a priest continually”. Christ in Hebrews 4:14 and 15 is called “Great High Priest and High Priest. Jesus is eternal so by implication He is the eternal High Priest. Unlike Melchisedec who is called a “priest continually. It is a small difference but a clear one.

*Hebrew 4:14 **14**Seeing then that we have a **great high priest**, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. **15**For we have not an **high priest** which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*

2To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

Salem is the previous name of Jerusalem.

3Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

There is no record of the birth, father, or mother of Melchizedec. What that means is there is no record of the birth, father, or mother of Melchizedec period.

Abiding as a “priest continually” puts this individual in a specific ongoing category. We know nothing beyond that. The Priesthood would later be created by God through the Law to Moses.

Beginning with Aaron the Law was handed down by God as to how the Priesthood would function. We have nowhere to look to find out any more information about Melchizedec, we are only left with the knowledge of what is given.

4Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

The reference here is that under the Law the Tribe of Levi was to be the Priesthood between Israel and God. Moses, Meriam and Aaron were all from the Tribe of Levi. But as of this meeting between Abraham and Melchizedec, Jacob and his 12 sons had not yet been born.

As you recall God renamed Jacob calling him Israel. Israel had 12 sons that make up the nation of Israel. Of those 12 sons, one was named Levi. Aaron along with Moses and Miriam were direct descendants of Levi. All High Priests as we studied in the previous chapter had to be from the Tribe of Levi and a direct lineage of Aaron period.

Genealogical record of Moses and Aaron copied from:

<https://www.bibleblender.com/2020/bible-stories/old-testament/exodus/genealogical-record-of-moses-aaron-exodus-6-13-6-27>

“Levi

- Gershon
 - Libni
 - Shimei

- Kohath
 - Amram – married to Jochebed
 - Aaron – married to Elisheba, daughter of Amminadab and sister of Nahshon (TRIBE OF JUDAH) Priestly and Kingly tribes united in marriage.
 - Nadab
 - Abihu
 - Eleazar – married daughter of Putiel
 - Phinehas
 - Ithamar
 - Moses
 - Izhar
 - Korah
 - Assir
 - Elkanah
 - Abiasaph
 - Nepheg
 - Zikri
 - Hebron
 - Uzziel
- Merari
 - Mahli
 - Mushi”

“Barely noticed in the genealogy is the merging of the tribes of Judah, the kingly tribe, with Levi, the priestly tribe. Mentioned in these verses is Aaron’s wife, Elisheba, his father-in-law, Amminadab, and his brother-in-law, Nahshon. All belonged to the family of Judah. Thus, Aaron’s priestly clan is merged with the kingly tribe of Judah in a manner that impacts Jesus’ lineage.”

Exodus 6: [23](#) And Aaron took him **Elisheba, daughter of Amminadab, sister of **Naashon**, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar. (emphasis mine)**

6But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

The “he” is Melchisedec who is not of the Tribe of Levi nor descendent of Aaron. Melchisedec was counted by Abraham as higher ranking than himself and thus gave a 10 percent tithing to Melchisedec.

An interesting point made in the previous verse is that Levi nor Judah were born yet, so there was no Priestly Tribe, nor Kingly Tribe except within Abraham’s DNA. In verse 6 it ends with **“and blessed him that had promise”**. Melchisedec blessed Abraham about a promise or a prophecy that he would **“have the promise”**. **“The promise”**, included being the father of the chosen nation Israel and being the ancestor of Christ and through Abraham we know that Christ would come. We also know that Christ will be the King of Peace and King of Righteousness both of which Melchisedec is referenced. Jesus Christ has lineage directly from the Tribe of Judah and Levi.

As a timeline FYI Abram rescues Lot in **2085 BC** and meets **Melchisedec**. Approximately 164 years later in and around **1921 BC Jacob’s 12 sons** are born and accounted for in Genesis 30. 446 years after that in **1446 BC** Moses is sent to Egypt to bring Israel’s 12 tribes out of Egypt. That same year 1446 BC Moses is

given the **Law** at Mt Sinai. The following year in **1445 BC** God creates the **Priesthood** and calls Aaron and his progeny to fulfill that role and the tabernacle or tent of meeting is created. Sacrifices begin. Aaron is of the Tribe of Levi.

It would be 449 years after the first tabernacle was used for sacrifices that Solomon would build the first Temple of God in 996 BC.

70 AD Temples final destruction

The temple in one form or another stood for 1066 years in Jerusalem.

7And without all contradiction the less is blessed of the better.

Even though Abraham was the chosen one to bring about the chosen people Israel through his lineage, Abraham humbled himself and gave a tribute (tithe) to one who was greater than he; Melchisedec.

8And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

Meaning that all men die, is a reference to the priests that would during their lives receive tithes for God from the people, but at some point, these priest would die. However according to this

verse, Melchisedec was of an order that did not die IE was not human as we understand it, and in some manner not plagued by death.

9And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. 10For he was yet in the loins of his father, when Melchisedec met him.

The author is making the point that Levi who was yet to be born was in the genes of Abraham the grandfather of Jacob who begat Levi. So, Abraham was the great-grandfather of Levi who would fall the task of the Priesthood and ultimately High Priests. So, when Abraham rendered a tithe to the greater; Melchisedec, in a sense the future Priests and High Priests who received tithes of the people were also rendering tithes to one greater than themselves Melchisedec.

Jesus a Priest Like Melchizedek

11If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

This is a question the Lord is asking; was the Law perfection? The simple answer of course is no, the law required sacrifices to repeated continually. Unlike the New Covenant and the single sacrifice of our Lord Jesus Christ is perfect and singular. Never

again needing to be repeated for our sakes. The “order of Melchisedec” is a perpetual High Priest, held by our Perpetual Savior Jesus Christ.

12For the priesthood being changed, there is made of necessity a change also of the law.

The Law could only be changed by the Law Giver, God. When Christ fulfilled the Law of Sacrifice and Redemption the Law was forever changed as “fulfilled”!

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If you recall from our study of Hebrews, the letter that is now called the Book of Hebrews was written to a group of Jews who had realized that Jesus Christ was the Messiah the Savior of the World that the Jews had been told about several thousands of years before. This group of men and women had left the Jewish religion realizing that they could have a relationship with God like Adam and Eve had in the Garden of Eden not under the Law but under Grace. They could be saved from their sins by accepting

Christ as their Lord and Savior. The author prompted by God was reaching out to them calling them by the legacy name Hebrew. Coming from the proper name of Eber, meaning beyond. Eber was the great grandson of Noah a son of Shem, one of Noah's sons. The concern in Hebrews was some of these new Christians were likely being persecuted for their belief in Christ and had given thought to returning to the Law and Judaism.

Picking up in vs 13 the Book of Hebrews was speaking again about the superior nature of Christ as High Priest as opposed to the tribe of Levi the designated Priests to God.

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

The "he" here is speaking of Christ. "Another tribe" is the Tribe of Judah, which was not the Priestly Tribe. Levi was declared by God to be the Priestly Tribe when God gave Moses the Law. Jesus was a direct descendent of Judah and through a marriage

of an ancestor to Judah and Levi, had lineage through Levi but was not of the Tribe of Levi. The emphasis here is that the Tribe of Judah made no attempt to approach the alter and change the law. The law clearly laid out from God was that the Tribe of Levi was the only priestly tribe within Israel.

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

Moses under direction from God said nothing about any other tribe than Levi being the Priestly Tribe.

God declared that the Tribe of Judah of which Christ lineage came, would be the leadership; the kingly tribe of Israel: King David would come from the tribe of Judah as would Christ.

Genesis 49: 8Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

9Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10The 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. **(Shiloh a title of Jesus who was to come)** emphasis mine

11Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12His eyes shall be red with wine, and his teeth white with milk.

15And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, 16Who is made, not after the law of a carnal commandment, but after the power of an endless life.

“Carnal commandment”

Carnal from Strong’s Concordance in Greek

“Transliteration: sarkinos

Phonetic Spelling: (sar'-kee-nos)

Definition: of the flesh

Usage: fleshly, consisting of flesh, carnal.”

The reference here is that the Law even though authored by God was fleshly in this sense. It was given to Moses a man for all of mankind but specifically for Israel. The “carnal” fleshly law deals with the acts of men that are considered sinful and delineates that which is Godly or not sin, to man. So, the carnality of the law is based on who it was written to and effected.

The opposite of “carnal” law is Spiritual Law. All flesh fell under the condemnation of the Law. In the Law God gave a temporary remedy for man’s sin. The temporary remedy was the sacrificing of innocent animals having their blood sprinkled on the alter along with prayers of repentance. This temporary solution lasted for

several thousand years. The permanent solution to man's sin was a sacrifice so pure, so Holy that it would cover all sin for all mankind for all time. That sacrifice was Christ on the Cross. The Son of God was the permanent solution to for all that would Believe.

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

The "He" in vs 17 is God the Father that made that pronouncement.

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

Strong's Concordance has a conjugant in Greek

Disannulling Cognate: 115 athétēsis – properly, annulment (cancellation), i.e. what is rendered "no longer in effect" (literally, "no longer having a place").

There is an argument presented here to prove a point; between vs 11 with a concluding statement made in vs 18. So, we will read them for continuity:

Hebrews 7:11If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? 12For the priesthood being changed, there is made of necessity a change also of the law. 13For 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. [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.

[18](#)For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof

The conclusion relative to the Law in the Old Covenant and the New Covenant in Christ Jesus is that Jesus supersedes the Law. In the New Covenant God changed the Law allowing Jesus from the Tribe of Judah to be a High Priest forever. Jesus said He did not come to do away with the Law.

***Matthew 5:17** Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*

Remember what the definition of “disannul” was from vs 18:

"no longer in effect".

The Law is now governed by Grace. Before, the Law required sacrifice as in blood, to temporarily cover the sins of the Nation of Israel. Under Grace, the Law is still there if you chose to live under the Law (as many Jews still do today), but if you chose Jesus as your sacrificial Lamb then your sins are covered and

removed from you as far as the East is from the West. So, when the Bible says here in Hebrews that the

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

The effects of the Law are muted by the Blood of the Lamb, and we are forgiven IF we repent of our sins and ask Jesus to be our Lord and Savior. Anyone who does not surrender to Christ and make Him Lord of their life is still under the LAW and Judgement.

19For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God. 20And inasmuch as not without an oath *he was made priest*:

The imperfect Law given to Moses showed us how far short we fall from God's perfection. It does its job through conviction by the Holy Spirit. It points us to Jesus our Savior, telling us to come to the Cross for a more perfect sacrifice the ultimate Salvation.

God declared by His Own Oath that His Son, Jesus Christ was the High Priest of mankind before the Living God by His obedience to the Cross and His Sacrifice thereon.

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:)

The Law given by God to Moses laid out the pattern as to who and how someone became a Priest in God's earthly temple in Jerusalem. It was by law and lineage that established the priesthood. That all changed when God Swore by Himself that Jesus would be the High Priest for eternity.

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

This word "surety" in the Greek according to Strong's Concordance is:

Transliteration: egguos

Phonetic Spelling: (eng'-goo-os)

Definition: under good security (adjective), **guarantee** (noun) *(emphasis mine)*

Jesus is our guarantee of the New Covenant which is presided over by God's Grace and Mercy towards Believers.

23And they truly were many priests, because they were not suffered to continue by reason of death:

The Priesthood was constantly revolving due to death of the elder priests and need for younger priests to replace them.

24But this *man*, because he continueth ever, hath an unchangeable priesthood. 25Wherefore 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.

The New Covenant (New Testament) gives us, the Believers, a perpetual, eternal, everlasting High Priest that stands between God the Father and us. This High Priest is able with His own Sacrifice on the Cross to save all that come to Jesus for Salvation. Jesus intercedes through His Blood, for all Believers. His Blood covers and removes the Believers sins, placing the Believer in a right position with God the Father.

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

Jesus became a man but lived a sinless life, fulfilling the Law of Righteousness. A Righteousness that He then casts on us as Believers that we can stand as Righteous Servants before the Lord God because of His Sacrifice.

27Who 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.

When Jesus willingly accepted His role on the Cross to save all mankind that would Believe on Him, He did it all for mankind. He Himself had no sin that He had to answer for; He was sinless. He took our sin upon Himself to make it possible for us, all of humanity, to have a personal relationship once again with our Creator God. The choice is up to each individual. God takes no

one kicking and screaming to heaven. It is a choice we each have to make. Say yes to Christ and have eternal life with Him, reject Him and suffer for eternity in Hell. A free gift of Life.

28For 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.

Priests were sinners just like all those they served in the temple according to the Law. Jesus supersedes the Law and is set higher than any authority in all of creation. He is our Redeemer, our Savior our Priest, and our King. We need nothing more if we will just ask Him into our lives.

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