

Hebrews 7:1–12

¹ 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,

² to whom also Abraham gave a tenth part of all, first being translated “king of righteousness,” and then also king of Salem, meaning “king of peace,”

³ without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually.

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

⁵ And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham;

⁶ but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises.

⁷ Now beyond all contradiction the lesser is blessed by the better.

⁸ Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives.

⁹ Even Levi, who receives tithes, paid tithes through Abraham, so to speak,

¹⁰ for he was still in the loins of his father when Melchizedek met him.

¹¹ Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?

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

Messiah is King and Priest

Psalm 110

Hebrews 6:19-7:26

INTRO:

Psalm 110 is the most quoted passage from the Old Testament in the New Testament. Yet, it also a passage of Scripture that was very hard for Old Testament saints to understand. We want to look at this important Psalm and seek to understand it as it should be understood.

I. Psalm 110 – The Two Oracles

II. The Meaning of Psalm 110 (Hebrews 7:1-26)

I. Psalm 110 – The Two Oracles

A. **Psalm 110** was written by King David. It is outlined into two parts around two oracles. Oracle number one is **verse 1**.

“The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool.”

This is a significant revelation from God for two reasons. First, because it tells us this Messiah King [Jesus] is divine.

Mark 12:35-37 *“Then Jesus answered and said, while He taught in the temple, ‘How is it that the scribes say that the Christ is the Son of David? For David himself said by the Holy Spirit: ‘The LORD said to my Lord, Sit at My right hand, Till I make Your enemies Your footstool.’”*

Therefore, David himself calls Him ‘Lord’; how is He then his Son? The coming Messiah is God. Second, David told us all of Christ’s enemies will be prostrate at His feet. The defeat of the Lord’s enemies is the subject of **verses 2-3**.

B. The second revelation in **Psalm 110** is **verse 4**.

“The LORD has sworn And will not relent, “You are a priest forever According to the order of Melchizedek.”

Who is this Melchizedek? Before we push on to answer this question, I will summarize the Psalm by saying it promises great judgment on all those who do not accept Him as Yahweh’s pries/king.

II. The Meaning of Psalm 110 (Hebrews 7:1-26)

A. We do not have time to look in detail at this divine New Testament commentary on **Genesis 14**, and **Psalm 110**. So, let us try to hit the high points. The Apostle first reminded us about the only historical record of this mysterious figure, Melchizedek.

Hebrews 7:1-3 *“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, to whom also Abraham gave a tenth part of all, first being translated “king of righteousness,” and then also king of Salem, meaning “king of peace,” without father, without mother, without genealogy, having neither beginning of days nor end of life, but resembling the Son of God, remains a priest continually.”*

The writer makes four observations about Melchizedek. ¹⁾ He was the priest king of Salem and a priest of the living God. ²⁾ Abraham tithed to him. ³⁾ His name and title had a two-fold meaning. Both names are used of Christ later. ⁴⁾ There is no genealogy or record of birth or death found for Melchizedek.

B. We know Melchizedek was a priest of the one living and true God because, first, Abraham acknowledged him as one who worshipped the living God. Abraham gave Him tithes and received a blessing from him.

Hebrews 7:6-7 *“He whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises. Now beyond all contradiction the lesser is blessed by the better.”*

Second, we know it because the Author wrote in **verse 3** *“resembling the Son of God, remains a priest continually.”*

C. Why is all of this important? We are told in **verse 11-12**.

“Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the

order of Aaron? For the priesthood being changed, of necessity there is also a change of the law.”

Melchizedek appeared in **Genesis 14** because he was a type of Christ, the priest/king who would come. David wrote **Psalm 110** under inspiration mentioning this Melchizedek to show Christ was divine and would be a unique priest, not like the Levitical priests but an eternal priest. This change in priesthood showed that the old covenants was going to be set aside and a new covenant put into place.

D. Look at what the Apostle wrote.

vs.13-14 *“For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.”*

Because, our Lord Jesus was not of the tribe of Levi, He could not be a priest under the Mosaic covenant

E. The author then adds,

vs.15-17 *“And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. For He testifies: “You are a priest forever According to the order of Melchizedek.”*

The Lord Jesus is a priest because the Lord said it in His Word.

F. We now have a better hope because we have a superior high priest who took away our sin.

vs.18-19 *“For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God”*

G. The basis of Christ’s Priesthood is not heredity but God’s unchangeable, irrevocable oath (verses 20-22).

“And inasmuch as He was not made priest without an oath (for they have become priests without an oath, but He with an oath by Him who said to Him: ‘The LORD has sworn And will not relent, ‘You are a priest forever According to the order of Melchizedek’).”

What does all of this mean to us?

1. The promises of direct access to the very presence of the Father is true.

Hebrews 4:15-16 *“For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.”*

2. He is able to save us completely,

Hebrews 7:24-25 *“But He, because He continues forever, has an unchangeable priesthood. Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.”*

3. Finally, remember the end of chapter 6:19-20.

“This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.”

We Have An Anchor